

The Northwestern Lutheran

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

WISCONSIN SYNOD

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"ABIDE
WITH
US"

THE RISEN SAVIOR ENGAGES A WORKER FOR HIS KINGDOM

Read John 21, 1-17

WHEN Jesus appeared to His disciples on Easter evening He had brought the greatest of all tasks to a triumphant completion, one which only the Son of God could perform. It was the task of redeeming sinful mankind. With the greeting: "Peace be unto you," He bade them rejoice in this completed work, find personal comfort and salvation in it. Yet having thus greeted them He called their attention to the work which they were now to perform: "As my Father hath sent me, even so send I you." In the power of the Holy Spirit they were now to proclaim the life-giving, faith-engendering message of His redemption among men. This work is still committed to all of His believers. The glorious Easter message which we have again heard also enjoins us to take up this work with renewed zeal. But what will make us proficient for this work? Let us observe the risen Savior engaging a worker for His kingdom. Let us note whom He engaged.

commissioned him to preach the Gospel. Do you see? For His great work Jesus engaged one who professed to love Him. It is love for Jesus which makes us proficient for His kingdom's work.



Peter, Who Despaired in Himself

He Avoided Comparisons But let us gain a fuller understanding of Peter's profession of love. For this we need carefully to follow the dialogue which took place between the Lord and him. Jesus began with the question: "Simon, son of Jonas, lovest thou me more than these?" Five other disciples were at hand. On a former occasion Peter had indeed claimed a superior love. On the way to Gethsemane he had stated: "Although all shall be offended, yet shall not I." In the meantime Peter had, however, made a sad dis-

covery of his weakness. The smoldering coals beside him reminded him all too vividly of another fire of coals at which he had warmed himself and denied his Savior. In now asserting his love he dropped every thought of comparing himself with his fellow disciples. He simply replied: "Yea, Lord; thou knowest that I love thee."

He Claimed No Excellency of Love Also Jesus now dropped any further reference to the other disciples. His second question was shorter: "Simon, son of Jonas, lovest thou me?" Peter answered as before. Twice Jesus had asked, "Lovest thou me?" Twice Peter asserted, "Yea, Lord; thou knowest that I love thee." He emphatically affirmed his love. Note, however, that he did not point to some outstanding acts of love to prove it. Formerly, Peter, too, had been wont to point to the excellency of his love. On one occasion he had said: "Behold, we have forsaken all, and followed thee." Judging that such love really merited some reward, he had added: "What shall we have therefore?" Then Jesus had sounded a kind warning. For our love for Jesus loses all value when we begin to appraise it, when we no longer think of Him who inspires it but rather of what we are doing in our love. Peter had, however, learned to despair in his own perfections.

Peter, Who Appealed to His Omniscient Lord

He Admitted His Love's Imperfection For a third time Jesus asked: "Simon, son of Jonas, lovest thou me?" We are now told: "Peter was grieved because he said unto him the third time, lovest thou me?" Yet instead of finally pointing to some act of devotion to prove his love Peter appealed even more urgently to his Lord's omniscience. He said: "Lord, thou knowest all things; thou knowest that I love thee." With this emphatic appeal to the Lord who knew all things Peter admitted that his love was not perfect, was not what it really should be. He admitted that it was like gold covered with much dross and slag. Only the Lord, who reads the hearts, could detect it amidst all of its impurities.

(Continued on page 117)

Editorials

A Reporter Investigates a Seance According to the *Rocky Mountain News* of March 21, 1948, a reporter of that newspaper made a test of a spiritualistic medium to find out whether or not the messages purported to be received from the spirit world were faked. She selected a medium who has been "the kingpin of Denver psychic circles" and to whom many gullible people have paid good money for lectures and readings.

In making the test the reporter invented a brother who did not exist, and yet at the seance she received a "message" from the brother whom she had never had. When this "spirit" was asked whether the father of the disguised reporter would get well, he gave an affirmative answer, when, as a matter of fact, the father of the reporter had been dead for two years. This established at least this part of the seance as a fake.

Who knows how much money is collected in this country annually as a result of such fake spirit manifestations and communications? The patrons in most cases are from the upper social crust, people who are often highly educated and supposedly very intelligent people. Where there is no sound Christianity, no faith in the old Scripture truths there results a vacuum which draws people into the silliest and most nonsensical religious beliefs and practices. That is a vindication of what St. Paul wrote to the Thessalonians: "For this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness."

We do not mean to say that everything that happens at spiritualistic seances is fakery. Even outstanding scientists have been baffled by the spirit manifestations, and some have become adherents of the spiritualistic cult. Spiritualism has existed from the earliest times and was practiced by the ancient heathen, and the Bible warns against the practice of this abomination. Even before the Israelites entered the promised land Moses already issued to them the solemn warning: "There shall not be found among you . . . a consulter with familiar spirits (medium) or a wizard or a necromancer, for all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out before thee."

I. P. F.

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The Poison of Human Wrath Near the close of "John N. Garner's Story," appearing in *Collier's*, the former Vice-President is quoted as saying: "For many years if I thought a person had wronged me, I never rested until I got even with him. I realized my weakness and fought against it through the years before I overcame it. . . . It has been a long time since I did anything in spleen." If Mr. Garner learned to school himself not to act in a vengeful spirit, not to act when in the grip of wrathful emotions, he won a signal victory which few win.

God's Word makes it very clear that hatred and anger in the heart disqualifies a person from properly dealing with a

fellow-man. St. James writes: "Let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God." When wrath and anger burns in our hearts, we are not in the right frame of mind to speak or act. What we speak and do under such an emotional stress is simply not the righteousness of God. Then, not God, but the devil is in control. We do not see clearly, and we do not reason clearly because in that mood we are wholly possessed by the burning desire to hurt and get even. There is a bit of truth in the saying that the angry man should count ten before he acts.

How much trouble and discord would be avoided if we learned to control our anger! How much happier family life would be! How much strife and discord would be avoided in the church! The life of many a congregation has been disturbed because individual members, angry over some real or fancied slight, have made the quick retort which hurt and aroused the same emotions in the other. That is not proper Christian behavior. It is the work of our sinful flesh. Let us learn that the wrath of man simply does not work the righteousness of God. Human anger is a poison which corrupts everything it touches.

We ought to bear in mind that getting even with others is not our business but the Lord's. "Vengeance is mine; I will repay, saith the Lord." And who are we to meddle in the Lord's business? We can safely leave it to Him.

That does not mean that we should never speak words which hurt. Sometimes that is not only necessary but a God-given duty. "If thy brother shall trespass against thee, tell him his fault," says Jesus. But the motive behind it should not be wrath but love, the desire to win an erring brother who is endangering his soul. When we are in an angry mood and our purpose is to tell him off, our so-called admonition is wrong from the very start.

Christians are to be temperate in all things, and this temperance certainly applies also to temper, wrath, and anger. It is hard for us to learn that lesson, but the Lord wants us to learn it.

I. P. F.

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Brazen Advertising For sheer brazen audacity it would be hard to equal the Roman Catholic Church in its present advertising campaign which is an attempt to put the Roman Catholic Church in a more favorable light with the public. She has been attacked through the ages or since the time of the Reformation for replacing the clear Word of God with man-made doctrines and creeds. Just how guilty she is of doing this is clearly seen from the article in this issue by Pastor G. W. Fischer — "*The Roman Church, the Bible Church.*" By all means read this article. Before me lies another paid advertisement taken from the *Path Finder*, January 28, 1948. This advertisement is paid for by the Supreme Council of the Knights of Columbus, Religious Information Bureau, St. Louis, Missouri. This organization claims to have

700,000 members. It boasts "The Knights of Columbus is an organization of 700,000 Catholic men of reason and intelligence. In our ranks will be found statesmen, scientists, historians, physicians, movie stars, lawyers, educators and others representing every cross-section of American life. And for each and all of them loyalty to the Catholic Faith is the act of a reasonable man." These advertisements can easily mislead the unwary. They deal in half-truths. This particular ad takes up the propositions: "Some think Catholics believe the Pope is God"; "It is said that Catholics want religious freedom only for themselves"; "The claim is made that Catholics pay the priest for forgiveness of their sins . . . that they must buy their departed relatives and friends out of Purgatory . . . that they adore statues . . . are forbidden to read the Bible . . . use medals, candles and holy water as sure-fire protection against the loss of a job, lightning or being run down by an automobile"; "Some say, Catholics corrupt the true teachings

of Jesus Christ with the addition of pagan superstitions and practices that are nothing less than an invention of the devil." Now what is their answer or defense? They make none. They bring no Bible proof, no Word of Scripture to disprove the charges brought against them by other churches. This is their defense: "If all these things — or any of them — were true, it would be a pity. For at least one out of every six Americans is a Catholic — and it would be a national tragedy if one-sixth of all Americans entertained such erroneous ideas." That's their answer to the charges. Now read the article by Pastor Fischer, referred to above and see whether one-sixth of all Americans are wrong according to the Bible. It makes little difference even if 99 per cent of all Americans were Roman Catholic — they would still be wrong and the Bible right. Numbers will never put them on the right side. This the Word of God alone can do.

W. J. S.

IN THE FOOTSTEPS OF SAINT PAUL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IN TARSUS AGAIN

AT least about twenty years must have elapsed since the day, when Saul set out from Tarsus for Jerusalem to be enrolled as a student of rabbinical theology in the school of Gamaliel. It is impossible to arrive at an exact chronology of the early life of Saint Paul because of the uncertainty of the time of his birth. We can but say that he was a contemporary of our Lord and Savior in the days of His flesh. He may have been somewhat younger. It matters little. It is of much greater importance to note the inner development of Paul's life and the ways of God with His greatest servant in the New Covenant as revealed in Holy Writ. The few fragments that we can pick up here and there are like little pieces of mosaic, which we must put together to get a composite picture of the life of the greatest missionary of all times.

The city of Tarsus, the birthplace of Paul, had not changed as much as the man, who reentered it after so many years of absence. Once he had left the city in order to become a zealous Pharisee. He had resolved to destroy the following

of the Nazarene. Now he returned to the place of his childhood in order to be prepared by the Holy Spirit for the greatest task of all: of preaching Christ, the Crucified and Risen Lord to the Gentile world. Here in Tarsus he was to await the summons of His Lord, the Head of the Church. What thoughts must not have gone through the mind of Paul, when he beheld the high, at times snow-capped Taurus and Adanus mountain ranges from the city along the banks of the Cydnus and was reminded of the vast territories which lay beyond them and which were to be opened and conquered for Christ.

We do not know, whether Paul found any changes in his own parental home or not. Perhaps his parents were dead already. If not, it is not very likely that they would have welcomed the return of their prodigal son. It must have broken the heart of the father, a staunch Pharisee, to have heard and to know that his son, on whom he had pinned such great hopes and to whom he had given the best possible education at the feet of Gamaliel,

had become an apostate to the faith of his fathers. It is rather probable, that Paul would have been treated like a renegade, an outcast. This was and still is the fate of those, who forsake the religion of the orthodox Jew.

We know, that the father of Paul had acquired Roman citizenship. Such an acquisition was only possible for men of considerable wealth. The Romans were not inclined to grant such rights and privileges to others for a meager consideration. Since Paul had to ply his trade as a tentmaker practically throughout his whole later life, it is very probable, that the apostate son received no share of the paternal wealth.

While no mention is made of the parents, we do hear, that a sister's son was living in the city of Jerusalem at the time of the last visit of Paul to the Holy City (Acts 23:16). We are told that the nephew warned Paul of the intention of the Jews to kill him. It is not likely that the nephew would have warned Paul, if he and his mother, Paul's sister, would have looked upon Paul as an apostate to the Jewish faith. It is more reasonable to assume that the sister and her son had been won for the Christian faith by Paul. Tarsus would have been the most likely place for such a conversion.

Paul speaks of two kinsmen, who had been won for Christ. Romans 16:7 we read: "Salute Andronicus and Junias, my kinsmen." The Greek word used in the original text denotes that they were related to him by blood. It is only too natural, that the Apostle Paul, who would have willingly forfeited his own salvation (Romans 9), if he thereby could have gained his own Jewish nation for Christ, should have made the most earnest attempt to convert his nearest relatives, his sister and nephew. We know that he gained two other relatives.

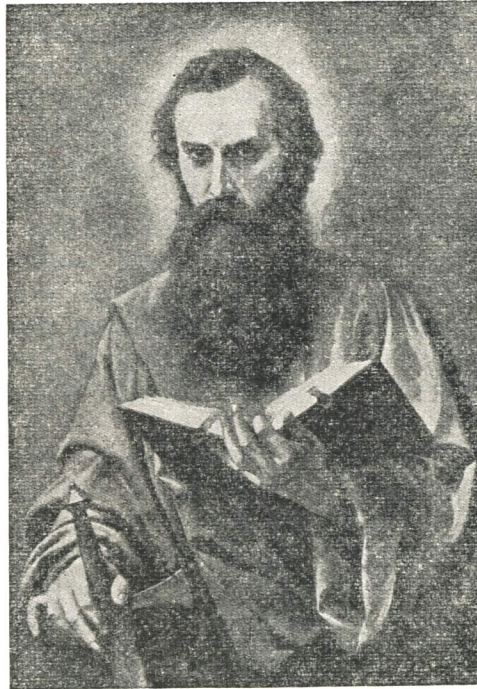
The Jewish writer Sholem Asch entertains a strange and false notion concerning Paul. He let Paul's parents try to get their prodigal son married, but Paul allegedly refuses, because he has made a vow of celibacy. This does not agree with the clear words of Paul himself found in 1 Cor. 9:5: "Have we not power to lead a sister, a wife, as well as other apostles and as the brethren of Christ and Cephas?" This surely does not sound as though Paul had vowed to remain unmarried. On the contrary, he considered it his Christian privilege and liberty to get married or to remain single. He preferred to remain single in order to devote himself solely to the work in the vineyard of His Lord.

The years in Tarsus were trying years of solitude for Paul. The years spent in the desert wilds of Arabia and those in Tarsus were of the greatest importance for the inner development of Paul. Just as the forty years of waiting and shepherding in Midian were of the greatest importance to Moses for his later leadership of the Israelites through the wilderness, just as the days in the cloister of Erfurt and on the Wartburg were of inestimable value to Luther, the years of solitude in Arabia and Tarsus proved to be of the utmost importance for the later work of Saint Paul.

Occasionally we can imagine Paul setting out for the regions of Cilicia and Syria to preach Christ to his own countrymen in the various synagogues. He did not begin his work among the Gentiles until he was called directly by the Lord Himself. When the news of such

preaching reached the brethren in the Holy Land, we hear that they rejoiced. Paul himself informs us" (Gal. 1:21-24): "Afterwards I came into the regions of Syria and Cilicia and was unknown by face unto the churches of Judea, which were in Christ; but they heard only, that he which persecuted us in time past now preacheth the faith, which he once destroyed. And they glorified God in me."

During some of these journeys Paul must have suffered some of his harrowing experiences related in his First Epistle to the Corinthians, chapters 11 and 12. No one can read these chapters



without being reminded of the words of Jesus spoken at the time of Paul's ordination (Acts 9:16): "I will show him how great things he most suffer for my name's sake."

While in Tarsus we can imagine Paul plying his trade in the Tentmaker's Street. His leisure time he used for the further study of the Old Testament, which he now viewed in a new light. He was busy in comparing the manifold prophecies of the Old Testament with the fulfilment in Christ. Regular visits to the synagogue, to be sure, were his custom of the Sabbath day as long as he was allowed to speak. To win his kinsmen

and fellow workers for Christ surely was his endeavor.

In these fruitful years in Tarsus Paul was not only plying his trade not only trying to win his kinmen for the new faith that had become the pearl of great price for him and not only studying the Old Testament in the light of Christ. The stay in Tarsus was of the utmost value for Paul for another reason as we shall soon see.

THE RISEN SAVIOR ENGAGES A WORKER FOR HIS KINGDOM

(Continued from page 114)

He Thought Only Above all, Peter's of the Lord's Grace appeal to the Lord's omniscience was, however, a confident assertion of his love. He maintained that in spite of his weaknesses, in spite of his doubts, even in spite of his base denial, his love was nevertheless real and sincere. How could Peter make such a bold claim? For the simple reason that he founded the reality of his love upon the Lord's overwhelming grace. When he said: "Yea, Lord; thou knowest that I love thee," he meant to say: How can I possibly keep from loving thee? Thou didst die for me on the bitter cross, and didst rise again for my justification. Weak and sinful though I am, thou hast deigned to make me thy disciple. When I was proud, rash, self-satisfied, thou hast ever kindly corrected me. Even when I basely denied thee thou didst graciously forgive and reaccept me. Thy grace constrains me to love thee. "Lord thou knowest all things; thou knowest that I love thee."

Now, can there still be any question for us as to whom Jesus engages as workers in His kingdom? He entrusts His great work to those who profess to love Him, yet make nothing of their love, but simply lead it back to their Lord's overwhelming grace. We too will be proficient for every phase of His kingdom's work if, like Peter, we realize our own sinfulness but truly love the Lord because we richly rejoice in His saving grace.

C. J. L.

Siftings

BY THE EDITOR

The effects of the ruling by the Supreme Court against religious instruction in public schools during school hours are already being felt in some states. On March 1 there were 800,000 public school children in the United States receiving religious instruction in "released time" periods in school buildings. Last week the classes began to break up. Rockville and Gaitherburg schools in Maryland were among the first to suspend theirs. Released time classes outside public school buildings would be the next target. There are 1,200,000 pupils in such classes. Joseph Lewis, president of the Free-thinkers of America, said he would start legal action to force New York City schools to give up classes now enrolling 111,638 pupils. This follows the ruling of the Supreme Court: "Pupils compelled by law to go to school for secular education are released in part from their legal duty upon the condition that they attend the religious classes. This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment."

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The reactions among the various church bodies to the Supreme Court decision were interesting and sometimes were of undeniable merit. Nathan R. Melhorn writing in the *Lutheran* comments . . . "it may be a good thing for the families of the United States to be jolted back into consciousness of the fact that it is unnecessary to adjust the program of religious education with that of any other institution of our government. Such direct assistance as might be developed from the course of instruction in operation in Champaign, Illinois, is not essential to the maintenance of the Christian religion in our communities or in the nation as a whole. Involvement of the state in Christian education is faulty stewardship. It is equivalent to a confession of failure on the part of congregations and families to give an adequate valuation to their indwelling

capacity to propagate the Gospel from one generation to the next. The kingdom of God is not of this world, but is a spiritual regime. . . . One recalls that for the first 300 years of the Christian era, the individuals and groups of believers in Christ and His Gospel not only got along lacking the protection of the state, but they survived persecution by the 'powers that be.'" That is a timely reminder!

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The Institute of Social and Religious Fellowship met weekly for some eight weeks at lunch in the Bismarck Hotel in Chicago. About 200 rabbis, priests, ministers, and interested lay members of the churches attended. The *Protestant Voice* submits its reactions to the meetings with some rather acid remarks: "Protestant listeners were ashamed and humiliated. Whereas Catholic and Jewish speakers uniformly had a clear, concise and well-thought-out standpoint, presented with clarity and conviction, Protestant speakers uniformly indulged in silly wisecracks at their own faith. . . . No man can be said to have thought about a topic when he only spews forth a series of disconnected quotations from other men. He has not mastered his subject until he has digested it, assimilated it, and reached a conclusion upon it. The conclusion might be wrong, but at least it is his. But none of these miscalled 'Protestant' speakers showed any backbone of conviction. . . . Feeble, apologetic wisecracking, a vague twilight of intelligence in which men wander, bumping into convictions only by accident and oversight, is not Protestantism. An honest atheist, who disbelieves and says so boldly, is far preferable in the sight of God, as an open foe, to this sort of jelly-fish flatulence which mistakes gas on the stomach for thought in the brain. . . . Battles are not won by floundering in the mire. Stand on the rock, Protestants, if you hope to be able to face the gathering storm!" But upon this rock of the Word of God, the bulk of Protestantism has consistently refused to stand. Without this Rock there can be nothing but confusion and floundering.

One of the most pathetic figures in the history of missions is the 72-year-old Dr. Albert Schweitzer. In his younger days he was an outstanding interpreter of J. S. Bach and an editor of the standard edition of his work. Thence he turned to theology and wrote a biography of Jesus. Still not satisfied he took up the study of medicine and went to French Equatorial Africa as a medical missionary. There in Lambarene, Africa, he has worked for about thirty years. The Jesus Christ whom he preaches is reported in the press, "Schweitzer, who insists that all religious truth must 'stand to reason,' came to the conclusion that the Jesus of history was not a God, but a man of his time with a limited mind and understanding. Schweitzer recognizes another Jesus: 'The truth is, it is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time and can help it. Not the historical Jesus, but the spirit which goes forth from Him and in the spirits of men strives for new influence and rule, is that which overcomes the world.'" That is the pathetic Dr. A. Schweitzer speaking, the Dr. Schweitzer who has failed completely in finding Christ and preaching Him. How pathetic to preach for thirty years the Christ of Dr. Schweitzer and miss completely the Christ who came to give His life a ransom for many.

AND HE GAVE THEM THEIR REQUEST; BUT SENT LEANNESS INTO THEIR SOUL

PSALM 106, 15

Dear Lord, how often do we pray
In such a cold half-hearted way
While doubts, like evil seeds,
Spring up to put our faith to naught —
That faith which was so dearly bought:
That we are Thine;
And that whatever path we trod
Can never to a child of God
Be quite alone;
That o'er each step, through vale or crag
God's watchful care will never lag:
How blest we are!
Increase our faith, that for each day
With firm and childlike faith we pray:
"Lord, let Thy will be done."
And though we murmur or complain,
Let us not reach our goal
If through the granting Thou must needs
Send leanness to our soul.

ESTHER A. SCHUMANN.

THE FORTY DAYS BETWEEN EASTER AND ASCENSION

WE are now living in the forty days that intervene between the anniversary of Christ's resurrection on Easter morning and that of His ascension into heaven. Where did Christ in His time spend these days, and what did He do?

The Gospels tell us very much about what happened on the day of the resurrection, we also get a lengthy account of Jesus' meeting with doubting Thomas a week after Easter, but about the rest of the time we hear little.

It is clear from the various accounts that Jesus was not with His apostles in the fashion in which He had associated with them during the three years of His public ministry. He did not travel about the country in company with them, preaching with the people in their synagogues, or at the sea shore, or on a mountain and in a grassy plain. Nor did He perform any miracles of healing the sick, or feeding the hungry. He did perform miracles for His disciples, but no longer before the public.

This is something which Peter states expressly in the house of Cornelius: "Him God raised up the third day and showed him openly: *not to all the people*, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (Acts 10, 40, 41).

St. Luke's Summary

In Acts 1 St. Luke briefly summarizes Jesus' activity during the forty days after Easter in these words: "To whom (namely, the apostles) also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (v. 3).

As was remarked above, Jesus was not regularly and continually with His disciples in a visible form. The record of the Easter day and the Sunday a week later plainly shows that He would appear to His disciples when they least expected Him, and then would just as suddenly disappear. This He evidently continued during the forty days. In this way He was seen of them forty days.

He spoke to them of the things pertaining to the kingdom of God. John the Baptist had preached: "Repent, for the kingdom of God is at hand." Jesus had proclaimed the same message. But the people had not understood, even the disciples had not. They assumed that the kingdom of God was an earthly kingdom, and that one entered this kingdom by doing good works. That the kingdom of God would be established by the suffering and death of Jesus, they had not understood. Nor had they grasped it that the kingdom of God consisted in the forgiveness of sins.

On Easter day Jesus had greeted His disciples with a joyous: "Peace be with you." He told them that for this purpose the Father had sent Him into the world, and that He now was sending them into the world with the same message. He equipped them with the Holy Spirit, that they might forgive men their sins.

Especially in His dealing with doubting Thomas He made it clear that the kingdom of God is not a matter of seeing, but of believing. The kingdoms of this world have to do with things that are seen, but in the kingdom of God the desire to see is a hindrance: "Blessed are they that have not seen, and yet have believed." For the kingdom of God deals with spiritual blessings.

These discussions Jesus continued during the forty days. What did He tell them about the kingdom of God? We can be sure of one thing: during all this time He did not say anything beyond what we read in the Scriptures. Our curiosity would like to know things that are not written in the Book, and likewise did the disciples have many curious questions. Even on the day when Jesus ascended into heaven they asked Him: "Lord, wilt thou at this time restore again the kingdom of Israel?" (Acts 1, 6). But what did the Lord answer? "It is not for you to know" (v. 7).

He fully instructed His disciples; and we have the full content of His instructions in the Scriptures.

The Meeting in Galilee

On Easter morning the angel told the women who came to the sepulcher with the spices which they had prepared: "Go quickly and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee: there shall ye see him. Lo, I have told you" (Matth. 28, 7).

St. Matthew describes this meeting to us in the last verses of his Gospel. Here is the text:

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him; but some doubted. And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world."

This is most likely the meeting of which St. Paul says that Jesus appeared to upward of 500 disciples at one time (1 Cor. 15, 6). They worshiped Him as God; but some doubted, even some of the apostles. But their doubts were completely dispelled by the word of Jesus. They accepted the word when Jesus told them that He had received all power in heaven and on earth. He is King over all.

He will exercise His kingdom by sending them into all the world to preach the Gospel of forgiveness to every creature. They will seal the forgiveness of sins and the adoption of God's children to all nations by baptizing them in the name of the Father and of the Son and of the Holy Ghost. They will train the people to hold fast to these glad tidings in their full extent, and not to deviate from Jesus' words, neither to the right nor to the left.

Jesus the King adds the promise: "Lo, I am with you always, even unto the end of the world." They are not to carry out His orders in their own strength: it is really He who is working through them.

The instruction to teach and baptize *all nations* may have sounded rather strange in their ears. They were ac-

customed to think of the Jews as the preferred people of God. As we see from Peter's hesitancy about going into the house of Cornelius and from the rebuke which he received from the other disciples for his going, it took the apostles a long time before they fully understood Jesus' words about the kingdom of God.

Some Details

St. John in the last chapter of his Gospel, which is a sort of appendix after the main part of the book had been closed with chap. 20, 31, tells us three incidents of Jesus' intercourse with His disciples during those forty days.

The first is the wonderful draft of fishes, by which Jesus illustrated to His disciples that the success in their work of preaching the Gospel does not depend on their efforts. It is their duty simply to preach His Word, to add nothing, to omit nothing; but it is He who will give success to their efforts. And again it is He who will provide for them, so that they can devote themselves wholeheartedly to their task.

The second special incident which John relates is the re-instatement of Peter.

Three times Jesus asks Peter about his love toward Him. On the evening of the betrayal Peter had boasted that even

if all others would forsake Jesus, yet he would never. He pretended to love Jesus more than anybody else did. Yet it was Peter who denied Jesus three times, insisting that he did not even know Him. Now Jesus asks him three times about his love, and on the basis of his confession commits His sheep and lambs to his care. His threefold denial was forgiven Peter. His love to Jesus was immensely strengthened by this great measure of grace. And ever after, fearing neither affliction nor death, he was ready to confess his Savior. He had learned something about the kingdom of God.

The third incident refers to the apostle John. Peter was curious what would become of John. Jesus told him: "If I will that he tarry till I come, what is that of thee? follow thou me." In the kingdom of God it is Christ who rules things as it seems best to Him. We may not always understand. Yet it is our place simply to follow Him, to be faithful in the work which He assigned to us, and to trust Him that He will do all things well.

The Gospels do not tell us very much about the forty days after Easter, but they tell us vividly how Jesus gave His disciples important instructions concerning the kingdom of God.

J. P. M.

appalling when one considers how many millions of Americans might be misled by it.

The nastiness of the advertisement lay in this that the word "catholic" was used in its original sense and that in that sense much of the advertisement was correct. However, in the sense that the word "catholic" is understood by the average American the whole thing was a vicious lie. The use of the word "catholic" was about as dishonest as if a business man would advertise "silken" goods or materials "rein von Wolle," attempting to make the public believe that he is giving them goods of silk and wool at bargain prices.

In the early church the word "catholic" meant "universally true." The Christian Church called itself catholic to be distinguished from all the sects which no longer taught the whole truth of the Word of God. In this sense the word catholic is still used by us in the Athanasian Creed: "Whosoever will be saved, before all things it is necessary that he hold the catholic faith." (Hymnal, page 53.)

Now when the Knights of Columbus in their advertisement say: the Bible is a catholic book, such a statement is correct, because the Bible is God's true Word on which the catholic, that is the *true* saving faith rests.

So also it is true that "the catholic church was carrying on Christ's work for the salvation of men sixty years before the Apostle John wrote his books of the New Testament. St. John's Gospel and Epistles were written about sixty years after the Ascension of our Lord. That the apostles were "catholic," that it was the "catholic" church which established the canon of the New Testament, and that the Bible is the inspired Word of God, as stated in the advertisement, is also true.

WHAT IS SO VICIOUS about the whole thing is that the word "catholic" as it is used in the advertisement and as it is understood by the average American reader are two different things. For the average American catholic is identical with Roman. The intent to carry that deceit is shown in that the word "catholic" is capitalized, is always written Catholic.

If we now substitute the word "Roman" for "Catholic" the entire article is



The Word of God abideth forever. 1 Peter 1, 23.

THE BIBLE IS A CATHOLIC BOOK

THE most deceitful piece of advertising which we have seen in many years appeared recently under the above heading in the *American Weekly*, the magazine

section of the Hearst Sunday papers claiming to have the largest circulation in the world. The advertisement was written for American consumption, and it is

a lie and is a piece of vicious Jesuitical deception. The Bible is not a "Roman" book, the Roman Church did not give us the canon of the Bible, nor were the apostles Roman catholics, nor were all of the monks which preserved the Scriptures by copying them Roman catholics, nor has the Roman Church faithfully unfolded the meaning of the written Word of God.

Compare Catholic with Roman

The true catholic church on the basis of the Bible taught that man upon death either goes to heaven or hell. In the year 593 the Roman Church established the doctrine of Purgatory, and taught that it was a place where "petty faults, or temporal punishment due to sin, are expiated."

In the true catholic church a bishop, a minister of the Gospel, may be the husband of one wife even as Peter was married (1 Tim. 3, 2; 1 Cor. 9, 5), yet the Roman Church in 1075 under Gregory VII declared all clerical marriages invalid and so forced the clergy to break their marriage vows and established celibacy.

The Lord Jesus instituted the Lord's Supper as a means of grace and as such it was celebrated by the true catholic church, yet the Roman Church changed the Sacrament into a sacrifice in 1100, accepted money for such sacrifices or masses, introduced the false doctrine of transubstantiation in 1215 and the "adoration of the host" in 1226, and withheld the "blood of Christ" from the communicants since 1415.

The true catholic church taught that each believer has but one Lord and needs no other Mediator except Christ Jesus, who sitteth at the right hand of God (Romans 8, 34; 1 John 2, 2). Yet the Roman Church through Pope Boniface in 1303 stated officially: "It is necessary that every man should submit to the Pope" (Matthew 23, 10) and encouraged the intercession of "saints."

The true catholic church taught the separation of church and state and that the Christians are to be obedient to their government (Mt. 22, 21; Romans 13, 1) and that the church in its work is not to use carnal means, such as the sword or government laws, but the Gospel alone (John 18, 36; Mark 16, 15). Yet Rome

teaches since 1303 that the "supremacy of the pope, even in temporal things, is to be enforced." (Perhaps this is the underlying reason that the people of U. S. A. have hesitated to elect a Roman catholic as president).

The true catholic church has always taught that man is saved "by grace alone through faith in Christ Jesus, without the deeds of the law" (Eph. 2, 8f.), yet Rome teaches since 1560 that if anyone teaches that good works are not necessary for salvation is damned.

And so we could go on to show that the Roman Church is not a catholic church but has constantly been adding to the Word of God doctrines of men, such as the doctrine of the Immaculate conception of Mary (1854), (Eccl. 7, 20; Rom. 3, 23; Is. 64, 6; Luke 1, 46, 47) and the infallibility of the Pope (1870) by which last act it openly demonstrated itself to be the church of the Antichrist (2 Thess. 2, 3, 4).

So you see how vicious the wrong use of the word "catholic" is in the advertisement. It should open our eyes to see how God by means of the Roman hierarchy is bringing to judgment all who no longer love the Lord Jesus and His saving Gospel. It is the Pope "whose coming is after the working of Satan with

all power and signs and lying wonders, and with all deceivableness of righteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2, 9f.).

The Bible is a catholic book, but not a Roman catholic book, it has 66 inspired books, not 73 claimed by Rome since 1560; the Roman Church has not "faithfully unfolded the meaning of the written Word of God." The Bible needs no such unfolding, the catholic church has always believed in the perspicuity of the Scriptures. Rome, however, has gradually mislead the unwary into all kinds of errors and superstitions even by making them believe that it teaches the true Word of God and truly catholic doctrines.

What is more in the Council of Toledo (1229) Rome placed the Bible on the list of books Romanists are not allowed to read, and in 1824 Leo officially warned against reading the Bible. Let us stop using the word "catholic" as applying to the Roman Church. Let us call this church by its true name, namely Roman or Papist Church, for it is truly a sectarian church. A catholic church is one in which the Word of God is taught in truth and purity, and where Christians lead a life according to it and it alone.

G. W. FISCHER.

WHAT IS THE REAL DIFFERENCE BETWEEN THE PUBLIC SCHOOLS AND OUR CHRISTIAN SCHOOLS?

THE difference is as great as the difference between the Kingdom of this World (where everything is dead under the curse of sin) and the Kingdom of God (where the Gospel of our Savior proclaims the forgiveness of sins). In a Christian school GOD'S WORD gives life, light and direction to the school work; it is taught daily to the children; they grow up under the daily influence and discipline of that Word; the children are taught by Christian teachers, who know that only *One Thing is Needful*; the children learn to look at all things and all happenings in the whole world with the eyes of Faith; they learn to know their real place in the world and what

their real mission in life should be, namely to be witnesses of their Savior Jesus Christ. In a truly Christ-centered school not just one hour a day is given to teaching Christianity but every subject is a sacred, holy subject and is taught from the Christian viewpoint. This Gospel teaching touches and changes the hearts of the children; worldly teaching which is without the Gospel can never change sinful hearts.

Naturally *RELIGION* is the most important course in our schools and the main purpose of a Christian school is to give a thorough teaching of the History of Salvation as it is written in the Word of God. By means of a thorough Bible

course the children learn to live in the Scriptures. How many parents today have the time or ability to lead their children into the Scriptures? But the Christian School can and does help the parents in this most important task. The children memorize hundreds of Bible verses, many fine Lutheran chorales, the entire Catechism, — a treasury for their entire lives! Sunday school and confirmation instructions can never really take the place of this full Christian day school training.

But not only religion but every other subject in a Christian school is filled with the Gospel. For example, *MUSIC* in a Christian school is not just singing "Gone are the Days," "The Battle Hymn of the Republic" and only worldly songs and enjoying pleasant sounds in the ear but it is singing to the Lord from a believing heart about the wonders of His Salvation in our Savior Jesus Christ; the children receive a treasury of the finest Christian songs (our Luther and Reformation hymns!) and that is something altogether different from what they receive in the worldly schools. Christian schools have *THE SONG*; the worldly schools have only cheap imitations of the real Gospel Song of Salvation.

HISTORY in a Christian school is not just a group of dates and happenings; nor does it go to show how man is ever "progressing upward" as unbelieving teachers try to show; rather the Christian teacher knows the two fundamental forces that are at the bottom of all things that happen on earth: namely the *sin* of man and the *grace* of God and so in teaching history he can show the way in which God guides all happenings in the whole world from the Creation even to Judgment Day with this one all-inclusive purpose: to gather together in one all things *in Christ!* Our Savior's blessed work is put into the middle of history, where it belongs. The worldly school can't teach this way and doesn't know how to judge the happenings of the world. In a Christian school history is a holy subject and is spelled thus: *His Story* (God's Story) and everything from ancient Egyptian civilization to the very Signs of the Time are a preachment; in worldly schools this is lost.

The world's schools don't teach *SCIENCE* as it should be taught; be-

cause they believe in evolution ("that monkey-business"), they rule God out of the picture. The unbelievers say everything has developed by chance, of itself; it all happens automatically; they are blind to the wonders of God's creation because of their unbelief. They make the children laboriously learn big scientific names (like photosynthesis) but they don't have the extra punch in their teaching, which would be there, if they knew that all these things that they're studying in science are really all God's marvelous handiwork, created for us purely out of fatherly goodness and mercy.

What good does the study of *ARITHMETIC* (or, for that matter, algebra or geometry) do a person, if the person just misuses that knowledge? (Most criminals are outwardly well educated). Arithmetic is not taught by Christian teachers just so that the children can learn to get ahead of the others in this world; they guard against giving the false idea that we're to use arithmetic in heaping up riches here on earth; rather even in arithmetic the Christian teacher will repeatedly point out that all the goods, possessions and money we have are gifts of God and are to be used for His glory and the help of our neighbor. Only in

(Author's name of above article escaped us.—Ed.)

AMBROSE

IF you look over the calendar for April in your *Northwestern Lutheran Annual* you will notice that Sunday, April 4, marks the anniversary of the death of Ambrosius. He died on the eve of Easter in 397, thus 1551 years ago. Although he lived many centuries before us, and many revolutionary events have occurred since his time and have shaken and changed the world, yet it is profitable to study his life and work briefly.

Training

About the date and place of Ambrose's birth nothing definite is known. It was somewhere in France about the year 340. His father, who had the same name, held a government position. Ambrose had an older sister and an older brother. He lost his father at an early age. Then his mother moved to Rome with her children.

this way does a Christian understand adding, subtracting, multiplying, dividing, percentage, interest, insurance, tax bills, budgets, income and expenses. A Christian teacher is alive to this.

Why should a child learn to *READ*, if it is not for this great purpose: to learn to read God's Word for his own salvation and to learn to read all other writings in literature from that Christian viewpoint? Should Johnny learn to read just so that he can get ahead of the next fellow in the "battle of life?" Or so that he might be able to cooperate with those of other races and nations in building a modern Tower of Babel? No, he learns to read in order to become a more effective witness of Jesus Christ. That is also the reason why a Christian school will teach Johnny and Mary to *WRITE* well, to use correct *SPELLING* and *GRAMMAR*: so that they may be more effective witnesses of Jesus Christ.

In a Christian school every subject is *a preaching of the Gospel*. That is the basis of our school work and the God-given justification for the separate Christian schools which we maintain. May the Lord give us faith to press toward the mark for the prize of the high calling of God in Christ Jesus!

The family was not Christian. Ambrose received a good secular schooling, but it was pagan. He studied arts and sciences in general, but specialized in law. Soon he became known as a man thoroughly familiar with all the intricacies of the law and as an effective speaker who could ably and convincingly plead a case.

As a comparatively young man he received an appointment to administer the affairs of provinces in northern Italy, with Milan as the seat of government. Here in Milan it was where God called him out of his secular work to administer the affairs of the Church.

Turbulent Times

Even before Ambrose was born the Church was torn asunder by the Arian controversy. In Alexandria in Egypt the presbyter Arius taught that the Son of

God was not in the true sense of the word "God born of the Father from eternity," but that He was really a creature, the most eminent among the creatures to be true, created before the beginning of time in eternity, before the creation of the world, yet a creature called into being out of nothing. There was a time when He did not yet exist, and before He was created He was not.

Also several years before Ambrose was born the emperor Constantine the Great called the first ecumenical church council to Nicea in 325. In this gathering of 318 bishops it was particularly the young arch-deacon Athanasius who through his warm-hearted eloquence carried the day for the orthodox teaching of the Church according to the Scriptures: that Jesus is, not a creature, but the Son of God, of the same essence with the Father. The Council formulated its faith in what is known as the Nicene Creed. You may read it in our Hymnal on page 22; note especially the second article.

The Church had clearly rejected the Arian error, but the error was by no means dead, and the adherents put up a strong fight, and at times they won the favor of the imperial court. Even Athanasius, who had become bishop of Alexandria, was exiled five times because of his firm stand on the Nicene Creed. He died in 373, about the same time that Ambrose became governor at Milan.

Ambrose Made Bishop

Ambrose was not yet a member of the Church when he came to Milan. He planned to join the Church, he became a catechumen and took instructions to prepare himself for Baptism.

In Milan both the orthodox and the Arian branch of the Church were strongly represented. When Ambrose arrived, the bishop, by the name of Auxentius, was a follower of Arius. He died in 374, and a new bishop was to be chosen to succeed him. The Arian party tried to force the election of another Arian bishop, but the orthodox members of the Church resented this and strenuously opposed the calling of another heretic.

When the time for the meeting came it was clear that the feelings in the congregation were anything but peaceful. Great disturbance, if not actual bloodshed,

was feared by many. Ambrose was invited. He attended in his capacity as governor, who was responsible for peace and order in the city.

When in the course of the meeting excitement began to grow and matters threatened to get out of control, Ambrose addressed the congregation and tried to quiet their minds. All people listened attentively to his winning words. Suddenly, so the story goes, a child cried, Is Ambrose bishop? Then the people began to clamor for Ambrose to become their bishop. Since he was not yet baptized the election was very irregular in form, and Ambrose himself declined. The people insisted, and the emperor, Valentinian I, agreed, and Ambrose finally yielded. He was baptized by an orthodox bishop, and eight days later was ordained as bishop of Milan.

Ambrose As Bishop

Ambrose devoted himself wholeheartedly to the duties of his new office. He gave up his earthly possessions and divided his goods among the poor. Day and night he spent in study and in prayer. He had not finished his course of catechumen instruction, preparatory for Baptism, and now he was to instruct the Church! Meekly he dealt with sinners and tried to lead them to repentance.

One man who was won by him for the Church was the great teacher Augustine. Augustine was a teacher of rhetoric, and at first attended the services of Ambrose merely to improve his rhetoric by the example of this model orator. But the Holy Ghost opened his heart that he gave attention, not only to the form, but more and more to the content of Ambrose's addresses. Augustine was baptized by Ambrose.

In his autobiography (called Confessions, and addressed to God) Augustine speaks also about Ambrose. (We quote a few sentences from the translation by W. Watts.) "As for Ambrose himself, I esteemed him a very happy man according to the world, whom personages of such authority so much honored." Augustine could not explain to himself "what hopes he carried about him, what struggles he felt against the temptations his very eminence was subject unto, or what comfort he found in his adversities, and how savory joys that mouth, hidden in

his heart, fed upon in Thy Bread." . . . "That multitude of people full of business, whose infirmities he gave up himself unto, debarred me both from hearing and speaking with him." . . . "When he was reading he drew his eyes along over the leaves, and his heart searched into the sense, but his voice and tongue were silent." Anybody could walk into Ambrose's study unannounced, but no one "durst be so bold as to interrupt him so intently to his study." . . . "We would depart," Augustine says.

Ambrose and the Emperor

Ambrose strictly held to the orthodox confession, and although the mother of Valentinian II, Justina by name, was a fanatic Arian and exerted great pressure on Ambrose in the interest of the Arians, he did not yield; he rather risked his bishopric.

Also in other respects he was very firm. In the year 390 the people of Thessalonika had killed their military governor in a riot. Ambrose pleaded with the emperor, the great Theodosius, for leniency. Theodosius at first promised, but then in a fit of rage gave a hasty order for a general massacre at the city; which order was brutally carried out. Then Ambrose addressed a very earnest letter to the emperor, in which he announced that he would not celebrate the Lord's Supper in the presence of the emperor unless the latter repented. Within eight months the emperor did penance for his bloody act. When he died, 394, Ambrose preached his funeral sermon.

Church Music

Ambrose gave very much attention to church music. He was not only a musician and a poet himself, but in the Arian controversy he observed what great influence Arius exerted particularly through the songs which he wrote embodying his heresy. Ambrose cultivated church music. He introduced antiphonal singing, and began to systematize the music of the Church.

He also composed church hymns himself. The *Te Deum* (page 35 of the Hymnal) is frequently ascribed to him. Legend has it that when Augustine was to be baptized, Ambrose at the spur of the moment intoned and Augustine just as spontaneously responded till the *Te*

Deum was complete. But it is fairly established that Ambrose introduced the *Te Deum* from the East. — Hymn 250 in our Hymnal is a simplification of the *Te Deum*.

Our Hymnal contains the following

three hymns written by Ambrose: "Savior of the nations, come" (No. 95); "O Splendor of God's glory bright" (No. 550); "O Trinity, most blessed light" (No. 564).

J. P. M.

A CHRISTIAN BURIAL

THERE are two phases the writer has in mind. The first is, who should officiate? In our day where we see so many religious societies scabbing on the job of the minister of the Gospel with pelagian platitudes the question may well be asked. At a Christian burial none other than Christian ministers in charge of a congregation ought to function. They are called mouthpieces of the Church and being called they alone can speak with authority. In spite of the fact, that authority lacks flavor in some quarters today we will have to emphasize it if the Church is to function as an organized body in the future. We often hear people telling the pastor to mind his business, but in case of Christian burials the minister is often called upon to tell the people to keep out of his particular business to which he has been divinely appointed.

Sad to say, but common experience tells us, only too many professing Christians care little about what God's Word teaches concerning the duties of the ministers of the Christian Church and concerning how true disciples must confess their Lord by both word and deed even though by so doing they displease the worldlings and call upon themselves some sort of persecution and hatred.

The second question is, to whom alone ought a Christian burial be granted? *Our* answer is short and concise — a Christian burial ought to be granted only to Christians and to no one else, even though he were the mightiest ruler on earth.

When I see a funeral procession composed of heathen Japanese, headed by a Buddhist priest, I conclude that the deceased was a heathen.

When I see Jews, headed by a rabbi, in a funeral procession, I rightly conclude that the deceased was a Jew.

When a company of men wearing paraphernalia of one sort or another follow a coffin, I conclude that the deceased was a lodge member accepting, or tolerating and supporting the theistic but un-Christian religion of the particular lodge.

Therefore, when I see the Christian congregation with its pastor at the grave and hear them sing or pray or use the Word of God, I ought to be able to conclude that the deceased was a Christian and died a Christian death, as far as I, a mortal, can judge. Now we do know, and that most assuredly, what kind of people are not Christians.

Our Lord says, "By their fruits ye shall know them." They are not Christians that despise the Word of God and the sacraments and refuse to make use of the means of grace. We know that from the Word of God that cannot lie. Jesus says in unmistakable words, "He that is of God heareth God's Word." We know what God says, "Blessed are the dead that die in the Lord." Shall we change this or let it stand? Let us remember, that God also said, "Be not deceived, God is not mocked."

ARTHUR SYDOW.

FIGURES

SAID neighbor A complainingly to neighbor B: "My wife is all the time asking me for money, I just can't figure out what she wants with all that money!" Queried neighbor B: "How much do you give her? And how often

do you give her that much?" "Oh," replied neighbor A, "I never gave her any yet!"

How often do we not hear it said in our churches, "Oh, the minister in his sermons talks by far too much about giv-

ing, about money; money does not belong into the pulpit!" or, "The church is all the time asking for money!" However, upon investigation we usually find: the ones who voice such complaints the loudest are the ones who "never gave her any yet!"

Our Wisconsin Synod through its statistician, the Rev. E. W. Tacke, compiled some interesting and instructive figures in a booklet entitled, *Statistical Report of the Evangelical Lutheran Joint Synod of Wisconsin and Other States for 1945-1946* (the book may be purchased from our Northwestern Publishing House, Milwaukee). On page 33 of this booklet we find that the 828 congregations and preaching stations, which comprise our Wisconsin Synod over a vast territory reaching from Michigan and Ohio in the East to Washington and Oregon in the West, are served by 611 pastors. These 828 congregations and preaching stations are made up of 288,255 baptized members, 208,994 of these are communicant members.

How did these 208,994 communicants financially respond to the preaching of the Gospel during 1946? Our statistician reports (the figures he gathered from the 611 pastors in our Synod) that \$5,226,550.00 was contributed during 1946! Certainly a sizable figure! Just how many of these dollars were earned by scrubbing floors, by peddling papers, by saving pennies, etc., only God knows! Just how many widow's mites are included in this staggering total only God can tell with certainty! Just how many of these contributors experienced the truth, "It is more blessed to give than to receive" and "the Lord loveth a cheerful giver," only God knows definitely!

Yet, when we break down these figures — staggering as the grand total may appear — that is, distribute them evenly among the more than 200,000 communicant members of our Synod, we find that they average just about \$25.00 per communicant per year, or about 50 cents a week! Somehow it would seem that there is a big gap between this figure and the words of the Savior, "Seek ye *first* the kingdom of God and his righteousness and all these things shall be added unto you." And hymn 405, 1:

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead.
I gave My life for thee;
What hast thou giv'n for Me?"

especially the question at the end leaves us speechless! No doubt, there is much room here for improvement!

The blessed Lenten season again is at hand. Again we are privileged to hear of the great love our God had for us. "God so loved the world, that He gave His only begotten Son," the holy lifeblood of His only Son was not too costly for us! Must not this thought induce us to ever greater contributions for the maintaining of the good news of the abroad of the same?

THEOPHIL HOFFMANN.

**LEAVING WITHOUT
THE BLESSING**

"They shall put my name upon the children of Israel and I will bless them," says God, Numbers 6, 27. Here God commands Moses to instruct Aaron and his sons, who were His priests, to lay His holy name on the assembled congregation of Israel. In His name He would come to the children of Israel and bless them. This name of blessing of our God is still laid on us every Sunday when we meet for divine services. How sad to see people leave the church before the benediction is pronounced. No doubt they look upon the divine benediction as an empty ritualistic form having no value for them. What a mistake!

God does not lie when He says that He will bless us as often as His holy name is laid upon us. The pastor who speaks the benediction is only God's mouthpiece, His trumpet. Now it is not the trumpet that gives forth the sound, but he who blows it. So it is not the pastor that blesses us, but God Himself. His name, we know, is He Himself as He has revealed Himself to us in His holy Word. This His saving name, filled with divine and everlasting blessing, the Triune God lays upon us in the benediction, and whoever humbly bows his head and takes it with a believing heart receives it, and in it the richest treasure he can obtain for body and soul.

Oh, let us not think lightly of the blessing which God pronounces on His people at the close of each divine service. Let us never, without a valid reason, leave the church until the benediction has been spoken.

P. J. B.

Siloah Lutheran.

**ORGAN DEDICATION
ST. PAUL'S EV. LUTHERAN CHURCH
Tess Corners, Wisconsin**

St. Paul's Congregation was by the grace of God privileged to dedicate its new Connsonata electronic organ to the service of the Lord on Sunday, February 29, at 8:00 P. M.

The Rev. H. Vogel of Cudahy, Wisconsin, based his dedicatory address on Eph. 5, 19-20. Following the service proper, an organ recital featuring selections by Bach and Brahms and improvisations of Lenten and Easter themes was presented by the guest organist.

DELTON J. TILLS...

**ANNIVERSARY
TWENTY-FIFTH ANNIVERSARY
PASTOR E. W. HILLMER
Kenosha, Wisconsin**

On October 12, 1947, St. Luke's Church, Kenosha, commemorated the twenty-fifth anniversary of Pastor Hillmer's pastorate in their midst. Friends and brethren in the ministry joined the congregation in a special service of praise to God for the blessings of the Gospel ministry. The Rev. W. Keibel, a classmate of the jubilarian, delivered an appropriate sermon for the occasion. After the service the assembly gathered in the church parlors for a social evening. Felicitations were extended from far and near. A generous anniversary gift was tendered to the guest of honor.

Pastor Hillmer was graduated from our Seminary, then located at Wauwatosa, in 1916. Having learned to know the blessings of Christian education by personal experience in teaching, and having the courage of conviction, he always championed the cause of the Christian day school.

The jubilarian was St. Luke's second pastor. He succeeded Pastor E. Reim in

1922. Before coming to St. Luke's, Pastor Hillmer was privileged to serve a mission station at Sodus, Michigan, as its first pastor. For two years he served a mission at Covert when it united with South Haven, Michigan. He organized the congregation at Caloma, Michigan. He was instrumental in the purchasing of the first church building from the Methodist bishop for the congregation at Eau Claire, Michigan. This church was destroyed during the first World War by fire. A new church building was erected which included a class room for a day school. Pastor Hillmer taught the one-room school which consisted of eight grades.

Under God, through the untiring efforts of the members of the church and the leadership of the pastor, St. Luke's now enjoys the blessings of a two-room day school. The congregation was caught with a heavy indebtedness on their new church in the midst of the great economic depression. But by God's grace and favor, the congregation weathered the storm, and the church with its school survived. For this the church is truly grateful.

May God continue to hold His protecting hand over St. Luke's and its pastor that the Gospel ministry be continued unto the salvation of blood-bought souls and to the glory of God.

WALTER K. PIFER.

**GENERAL SYNODICAL
COMMITTEE**

The General Synodical Committee will convene in the week of May 23, 1948, in St. John's School, Milwaukee, Wisconsin. The Committee on the Assignment of Calls will meet at the Seminary in Thiensville on Friday, May 28, 1948, at 9:00 A. M. The Closing Service of the Seminary will be held on Thursday, May 27, 1948, at the Seminary, at 7:30 P. M.
JOHN BRENNER.

**THEOLOGICAL SEMINARY
CLOSING SERVICE**

Because no other suitable time could be found for the meeting of the General Synodical Committee than the last week in May, the closing service in the Seminary and the graduation of the Senior Class, originally set for the forenoon of Thursday, May 27, will have to be shifted to the evening of the same day.

Particulars will be announced later.

JOH. P. MEYER.

ANNOUNCEMENTS

Mr. Erich Sievert of La Crosse, Wisconsin, called as professor of pedagogy and related subjects, has accepted the call. He will begin his activities at Dr. Martin Luther College on July 1, 1948.

HERBERT A. SITZ, Secretary,
Dr. Martin Luther College
Board of Regents.

Due to death, a vacancy was created in the Missionary Board of the Minnesota District. Pastor Karl A. Gurgel, Caledonia, Minnesota, was appointed to serve on this Board for the rest of the term.

A. ACKERMANN, President,
Minnesota District.

CALENDAR OF CONFERENCES
EVANGELICAL LUTHERAN
SYNODICAL CONFERENCE
OF NORTH AMERICA

will meet for its fortieth convention August 3-6, 1948, at Concordia College, Milwaukee, Wisconsin. Lodging and meals will be provided by the school at a charge of \$5.00 per day plus a room service charge of \$2.00, a total of \$14.00 per person for the four days of the convention. Applications for rooms and meals should be in the hands of President Leroy Rincker, Concordia College, Milwaukee 8, Wisconsin, by July 1, 1948. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, not later than June 15 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Further details in regard to the convention will be published later.

GEORGE V. SCHICK, Secretary.

PASTORAL CONFERENCE OF THE
PACIFIC NORTHWEST

Time: April 13-15, noon to noon.

Place: Trinity Lutheran Church, Spokane, Washington. M. J. Witt, pastor.

Sermon: E. Schulz; substitute T. A. Adascheck. Sermon Critic: T. Stern.

Exegesis: Old Testament, Amos 3, 9ff., E. Kirst; New Testament, I John 1, 8ff., L. Grams; Homiletical Study, Matt. 11, 25-30, V. Greve; Trends in Church History, W. Lueckel; The Practical Application of Matthew 28, 19-20, in the Light of Scripture, M. J. Witt; Tithing, T. Adascheck; The Names of Jehovah, F. Tiefel.

E. O. SCHULZ, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE
OF THE MICHIGAN DISTRICT

Place: Grace, Benton Harbor, Pastor E. J. Berg. Date: April 13-14. Opening at 9:30 A. M.

Essays: Catechetical Instructions, H. Haase; Ephesians 1, C. J. Kionka; The Execution of Authority in Administration or Government of the Church, R. Gensmer; "He Descended into hell," E. Berg; Revelation 1, A. Fischer.

Preacher: R. Gensmer (A. Hoenecke).

Kindly notify local pastor if quarters are desired. WILLIAM KRUEGER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will convene at Peshtigo, Wisconsin (K. Geyer, pastor), April 13-14, 1948. The first session will begin at 9:30 (C. S. T.).

Old Essays: Exegesis of 1 Cor. 15, 26-58, K. Geyer; Exegesis of 1 Cor. 16, A. Schabow; Exegesis of Genesis 8, F. Dobratz; Isagogical Survey of the Book of Ruth, F. Zarlring; Signs and Sayings of Scripture Concerning the Coming of Judgment Day, R. Pope; Strikes in the Light of Scripture, Th. Thurou.

New Essays: Exegesis of II Cor. 1, C. Krug; Exegesis of Genesis 9, H. Walther; Isagogical Survey on the Book of Malachi, Th. Zarembo; History of Homeletics, B. Kuschel; Sermon Study on the Ascension Day Gospel, C. Krug; Sermon Study on the Pentecost Day Gospel, R. Pope.

Conference Preacher, A. A. Kentz; Alternate, Wm. Fuhlbrigge.

A. A. SCHABOW, Secretary.

NEBRASKA DISTRICT PASTORAL
CONFERENCE

The Nebraska District Pastoral Conference will assemble April 13 to 15, 1948, in the First Ev. Lutheran Church, Aurora, Nebraska, Milton Weishan, pastor.

The first session will begin at 9:30 A. M. Essays: Winning and Instructing the Un-churched, L. A. Tessmer; Isaiah 65, 1-16, R. F. Bittorf; Hebrews 11, N. Sauer; Romans 9, 6-13, L. Groth; The Lutheran Preacher as the Messenger of Christ the King, H. Hackbarth. Communion service Wednesday evening. Speaker: L. Sabrowsky, H. Fritze, substitute. Kindly send registrations to Pastor Weishan. R. F. BITTORF, Secretary.

CENTRAL PASTORAL CONFERENCE
OF THE WESTERN WISCONSIN DISTRICT

Place: Town Trenton, Theo. Frey, pastor.

Date: April 27-28, 1948.

Schedule: Tuesday, April 27, 10 A. M., Opening and Roll Call; 10:15, Exegesis, Gal. 5, 22ff, Prof. F. Blume; 11:45, Financial Report, Pastor J. M. Raasch; 1:30 P. M., Opening; 1:45, Revision of the Gausewitz Catechism, Pastor H. Gieschen; 3:15, Book Review ("Words to Winners of Souls," H. Bonar), Pastor Edwin Breiling. April 28, 9:00 A. M., Opening; 9:15, Sermon Criticism; 9:45, "The Argument of the Prophet Hosea," Pastor Eldor Toepel; 11:50, Official Matters by Synodical Representatives; 1:50 P. M., Opening; 1:45, The Personal Element in the Gospel Ministry," Pastor H. C. Nitz; 5:15, Committee on Casual Questions. Sermon: Prof. F. Blume, Alternate, Prof. D. Rohda.

Kindly announce to the host pastor early, especially, if quarters are desired.

H. GEIGER, Secretary.

NORTHERN MICHIGAN
PASTORS' AND TEACHERS' CONFERENCE

Place: Zion's Congregation, Broomfield (9 miles west of Mt. Pleasant on Highway 20, and 1 mile north); D. Metzger, pastor.

Time: April 30, beginning at 9 A. M.

Work: Accreditation, Prof. A. Schultz. Sermon: D. Metzger (E. O. Renz, substitute). Kindly announce early to the host pastor.

J. VOGT, Secretary.

ORDINATIONS AND
INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

Radtke, Gordon, in St. John's Church, Bay City, Wisconsin, by Karl A. Nolting; assisted by Theo. Albrecht; Judica Sunday, March 14, 1948.

Hempel, Harold H., in First Lutheran Church, Gary, South Dakota, by Friedel C. Schulz; Palm Sunday, March 21, 1948.

MATCHED STAINED ART-GLASS
WINDOWS

Any mission congregation of Synod may obtain the following for the transportation charges: 8 windows, 5' wide and 8' high; 7 windows, 4' wide and 9' high, Gothic style; 1 round window, 4' in diameter. Write to Pastor F. C. Knuettel, Manitowoc, R. 3, Wisconsin.

A MISSION IN NEED

Any congregation having chapel equipment — pews, folding chairs, number boards and numbers, an altar, pulpit, lecturn, crucifix, altar cloth, baptismal and communion ware, hymnals — which they would be willing to sell or donate to the newly-established mission on the South Side of Neenah, Wisconsin, kindly communicate with

PASTOR ERNST LEHNINGER,
1126 S. Lawe Street,
Appleton, Wisconsin.

ACKNOWLEDGMENT AND THANKS

Dr. Martin Luther College acknowledges receipt of \$26.00 in memory of the late Mr. Otto Burk of Milwaukee, Wisconsin.

C. L. SCHWEPPE.

* * * *

Northwestern College acknowledges the receipt of Memorial Wreaths given by members of the Helenville Congregation (Rev. Nicolaus), \$6.00 in memory of Franklin Schoeffel, \$15.00 in memory of John Erhardt Koepfel.

* * * *

The Music Department of Michigan Lutheran Seminary has received a donation of \$100.00 from St. Paul's Ladies' Aid, Saginaw, and \$50.00 from the Trinity Ladies' Aid Society of Bay City, Michigan, for the purchase of new choir gowns.

DR. E. W. ANDERSON.

MEMORIAL WREATHS

A Memorial Wreath has been received from Pastor Wm. Lindloff, Elkton, South Dakota, in memory of Mr. John Probst, as follows:

For Missions

Mr. and Mrs. Hans Baumann and daughters, \$2.00; Mr. Aug. Preus and Miss Martha Oppelt, \$1.00; Mr. and Mrs. Daniel Schaffer and daughters, \$2.00; Mr. and Mrs. Herbert Schultz, \$2.00; Mr. and Mrs. John Schaffer and Emma Jean, \$1.00; Mr. and Mrs. Vern Multon, \$1.00; Mr. and Mrs. Frank Weise and Judy, \$1.00; Mr. and Mrs. Lester Kramer and family, \$1.00; Mr. and Mrs. Henry Oppelt and Margaret, \$1.00; Mr. and Mrs. A. C. Schaffer and daughters, \$2.00; Arthur, Arlo, and Ada Reinke, Mr. and Mrs. Carl Hass and Mr. and Mrs. Max Braun and family, \$5.00; Mr. and Mrs. Herman Schulte, \$1.00; Mr. and Mrs. Howard Klein and daughters, \$1.00; Mr. and Mrs. Laurence Oppelt and family, \$1.00; Mrs. Emma Jensen and family, \$1.00; Mr. and Mrs. Wm. Struck, \$1.00; Mr. and Mrs. Marvin Oppelt and family, \$1.00; Mr. Julius Marquardt, \$1.00; Mr. Emil Marquardt, \$1.00.

For Northwestern Lutheran Academy

Mr. and Mrs. Ernest Steuck and Carl, \$2.00; Mrs. Anna Schaffer, Edward and Lenora, \$5.00.

For the Home for the Aged

Mrs. Louise Schultz, Miss Elsie Schultz, and Mr. and Mrs. Paul Giese and family, \$3.00; The Empire Equipment Company, \$9.00; Mr. Henry Heil, Mrs. Arnold Schliefert, and Mrs. Henry Voglei, \$5.00.

For Church Extension Fund

Miss Cora Bruess, Mrs. Charles Prosch, and Mr. and Mrs. Wesley Prosch, \$5.00; The Krause families, \$2.00; Mr. and Mrs. Ken Cassidy and family, \$1.00; Edward and Ralph Grenz, \$2.00; Elmer and Evelyn Trautmann, \$1.00; Mr. and Mrs. Alfred Cyriacks, \$1.00; Alice and Wm. Peter, \$1.00; Mr. and Mrs. Elmer Keller, Mr. and Mrs. Julius Krause and family, Mrs. Nels Keller, \$4.00; Mr. and Mrs. August Shriver, Mr. and Mrs. Norman Jensen, Mr. and Mrs. John Peter, Mr. and Mrs. H. L. Shriver, and Mr. and Mrs. Ernest Shriver, \$5.00.

EDGAR VANDREY,
District Treasurer.

BOOK REVIEW

Amalak — Is a Hero. By Allene Albrecht. Concordia Publishing House, St. Louis, Missouri. An illustrated booklet, 5 1/2 x 8 1/2. Price: 25 cents.

A wholesome, fascinating story for children is offered in this twenty-eight page booklet, profusely illustrated in two colors. It is the story of a little Negro boy who is able to tell his sick father and Dr. Dave about Jesus, because the Savior's love, His power to help, and the privilege of speaking to Him in time of need are such blessed realities for his own faith.

NORTHERN WISCONSIN DISTRICT

October, November, December, 1947

Fox River Valley Conference

Reverend	Budgetary
Toepel, K. F., Algoma, St. Paul.....	\$ 1,666.00
Weyland, V. J., Angelica, St. Paul.....	345.85
Hallemeier, D. E., Appleton, Bethany.....	323.50
Ziesemer, R. E., Appleton, Mt. Olive.....	2,228.90
Lehninger, Ernst, Appleton, Riverview.....	418.93
Johnson, S., Appleton, St. Matthew.....	1,150.97
Brandt, F. M., Appleton, St. Paul.....	2,184.90
Thierfelder, F. E., Black Creek, Immanuel.....	889.72
Kuether, W. A., Carlton, St. Peter.....	165.57
Bergholz, H., Center, St. John.....	492.45
Gieschen, W. A., Clayton, Immanuel.....	270.00

Franzmann, Gerhard, Dale, St. Paul.....	1,027.00
Sippert, A., Dundas, St. John.....	346.00
Henning, Carl, Ellington, Trinity.....	400.34
Hinnenthal, E. C., Forestville, Immanuel.....	622.99
Hoepner, Walter, Freedom, St. Peter.....	1,157.14
Krueger, E. H., Green Bay, First Ev. Lutheran.....	464.75
Voigt, A. W., Green Bay, St. Paul.....	655.93
Croll, Melvin W., Greenleaf, St. Paul.....	552.28
Gieschen, W. A., Greenville, Immanuel.....	942.24
Weyland, V. J., Hartland, Friedens.....	582.78
Wicke, Harold, Hortonville, Bethlehem.....	1,024.00
Senger, F. H., Jacksonport, Zion.....	\$26.89
Croll, Melvin W., Kasson, Bartholomew.....	252.80
Oehlert, Paul Th., Kaukauna, Trinity.....	\$64.01
Zink, Waldemar P., Kewaunee, Immanuel.....	575.00
Brick, Delmar C., Kimberly, Mt. Calvary.....	292.22
Kahrs, H. A., Maple Creek, Immanuel.....	400.00

Knickelbein, P. W., Nasewaupée, Salem.....	59.20
Pankow, W. E., New London, Emanuel.....	2,447.22
Baganz, Theo., Sawyer, St. Peter.....	958.42
Henning, Carl, Stephenville, St. Paul.....	181.24
Kahrs, H. A., Sugar Bush, Grace.....	720.00
Henning, Otto C., Valmy, St. John.....	1,504.53
Reier, F. A., Waupaca, Immanuel.....	354.33
Struck, Gerhard, Wrightstown, St. John.....	265.57
Conference Total	\$ 26,993.67

Lake Superior Conference

Vacancy, Abrams, Peace.....	\$ 106.52
Fuhlbrigge, W. G., Beaver, St. Matthew.....	225.93
Vacancy, Brookside, St. Paul.....	122.98
Kuschel, Bernard G., Carbondale, Michigan, St. Mark.....	196.30
Fuhlbrigge, W. G., Coleman, Trinity.....	358.59
Pope, Reinhart J., Crivitz, Grace.....	165.00
Tiefel, Geo., Crystal Falls, Michigan, Zion.....	.....
Kuschel, Bernard G., Daggett, Michigan, Holy Cross.....	262.16
Lutz, W. F., Escanaba, Michigan, Salem.....	475.05
Zaremba, Theo., Florence, St. John.....	.....
Hoffmann, Theo., Gladstone, Michigan, St. Paul.....	63.61
Roepke, W., Green Garden, Michigan, St. Paul.....	140.51
Schlavensky, Norman, Grover, St. John.....	354.76
Dobratz, Franklin C., Hermansville, Michigan, Trinity.....	8.76
Schabow, Alvin, Hyde, Michigan, St. Paul.....	124.39
Krug, Clayton L., Lena, Our Savior.....	111.35
Vacancy, Little Suamico, St. John.....	210.82
Walther, H., Manistique, Michigan, St. Peter.....	23.62
Gentz, A. A., Marinette, Trinity.....	1,054.18
Roepke, W., Marquette, Michigan, Trinity.....	457.13
Thurow, Theodore, Menominee, Michigan, Christ.....	639.62
Geyer, K., Peshtigo, Zion.....	720.52
Dobratz, Franklin C., Powers, Michigan, Grace.....	121.50
Hoffmann, Theo., Rapid River, Michigan, St. Martin.....	66.55
Zarling, Fredric H., Sault Ste. Marie, Michigan, Emanuel.....	.....
Tiefel, George, Stambaugh, Michigan, St. Peter.....	141.99
Zaremba, Theo., Tippler, St. Paul.....	.....
Conference Total	\$ 6,181.24

Manitowoc Conference

Siegler, V. J., Brillion, Trinity.....	\$ 1,877.54
Braun, M. A., Cleveland, Parochie.....	830.72
Schwartz, H. Marcus, Collins, St. Peter.....	931.38
Wadzinski, A., Denmark, Christ.....	459.26
Wadzinski, A., Eaton, Immanuel.....	53.25
Pussehl, Henry E., Gibson, St. John.....	449.82
Schink, W. F., Haven, St. Peter.....	253.26
Kuether, H. A., Town Herman, St. Paul.....	377.62
Zell, Ed., Jambo Creek, Jambo Creek Lutheran.....	42.00
Behm, E. G., Kiel, Trinity.....	.....
Geiger, Adalbert F. W., Liberty, Trinity.....	5.00
Hartwig, Wm. J., Louis Corners, Zion.....	659.36
Roekle, Armin, Manitowoc, Bethany.....	230.00
Koeninger, L. H., Manitowoc, First German.....	2,577.00
Gieschen, Waldemar, Manitowoc, Grace.....	100.00
Gieschen, Paul J., Maribel, St. John.....	1,171.25
Zell, Ed., Mishicot, St. Peter.....	197.00
Koch, Henry A., Morrison, Zion.....	2,114.42
Knueppel, F. C., Newton, St. John.....	541.31
Knueppel, F. C., Newton, St. Paul.....	.....
Thurow, Carl M., Pine Grove, St. Paul.....	164.60
Eckert, Harold H., Reedsville, St. John.....	2,009.60
Zell, Ed., Rockwood, Rockwood Lutheran.....	135.20
Fhlke, Roland, Sandy Bay, St. John.....	56.64
Thurow, Carl M., Shirley, Immanuel.....	551.59
Pussehl, Henry E., Two Creeks, St. John.....	85.41
Haase, W. G., Two Rivers, St. John.....	2,060.25
Conference Total	\$ 17,913.46

Rhineland Conference

Ristow, LeRoy, Argonne, Peace.....	\$ 45.56
Bergfeld, Fred, Bruce Crossing, Michigan, Bethany.....	96.70
Ristow, LeRoy, Crandon, St. Paul.....	167.66
Krubsack, J., Eagle River, Christ.....	100.00
Weyland, F. C., Enterprise, St. John.....	63.00
Ristow, LeRoy, Hiles, Christ.....	23.60
Raetz, F. W., Laona, St. John.....	.....
Weyland, F. C., Monico, Grace.....	11.25
Scharf, Erwin, Rhineland, Zion.....	5,944.46
Weyland, F. C., Starks.....	.....
Krubsack, J., Three Lakes, Grace.....	.....
Raetz, F. W., Wabeno, Trinity.....	24.00
Conference Total	\$ 6,476.23

Winnebago Conference

Engel, Armin L., Caledonia, St. John.....	\$ 126.45
Strohschein, Walter, Campbellsport, Immanuel.....	.....
Schneider, Walter, Dundee, Trinity.....	.....
Schneider, A. E., Bloomfield, St. John.....	428.00
Wojahn, W. A., Eldorado, St. Paul.....	59.97
Wojahn, W. A., Eldorado, St. Peter.....	124.92
Raabe, John, Fond du Lac, Good Shepherd.....	20.00
Raabe, John, Fond du Lac, Redeemer.....	50.00
Reim, R., Fond du Lac, Redeemer.....	475.55
Pieper, Gerhard, Fond du Lac, St. Peter.....	2,580.48
Siegler, O., Forest, St. John.....	144.21
Siegler, O., Forest, St. Paul.....	744.82
Warnke, Hugo, Green Lake, Peace.....	.....
Kanless, G., Kewaskum, St. Luke.....	601.94
Sommer, Orvin A., Kingston, Zion.....	203.48
Wadzinski, Wm., Manchester, St. Paul.....	707.15
Kobs, Geo., Markesan, St. John.....	850.00
Wadzinski, Wm., Marquette, St. Paul.....	131.40
Hartwig, Paul L., Mears Corners, Trinity.....	66.00
Oelhafen, W. J., Mecan, Emmanuel.....	339.34
Bergmann, P. G., Menasha, Trinity.....	548.08
Oelhafen, W. J., Montello, St. John.....	1,396.20

Hartwig, Paul L., Neenah, Martin Luther.....	177.94
Schaefer, Gerhard A., Neenah, Trinity.....	1,707.72
Wichmann, W. F., N. Fond du Lac, St. Paul.....	635.62
Dowidat, John, Oakfield, St. Luke.....	510.64
Hoyer, O., Town Omro, Zion.....	120.55
Schlueter, E. Benjamin, Oshkosh, Grace.....	1,428.52
Mittelstaedt, T. J., Oshkosh, Immanuel.....	253.24
Kleinhaus, Harold O., Oshkosh, Martin Luther.....	916.88
Froehlich, Erwin, Pickett, Grace.....	453.47
Warnke, Harold, Princeton, St. John.....	489.35
Engel, Armin L., Readfield, Zion.....	154.60
Eggert, Paul C., Red Granite, Trinity.....	86.80
Ziesemer, Richard, Ripon, Zion.....	.....
Sommer, Orvin A., Salemville, St. John.....	72.50
Eggert, Paul C., Seneca, St. Paul.....	114.35
Schulz, J., Van Dyne, Zion.....	97.00
Redlin, T. W., Wautoma, Peace.....	881.09
Habeck, Irwin J., Weyauwega, St. Peter.....	1,350.21
Engel, Armin L., Winchester, St. Peter.....	109.60
Grunwald, Harold, Winneconne, St. Paul.....	408.75
Conference Total	\$ 19,366.80

District Total

Memorial Wreaths

In Memory of	Reverend	Amount
Mrs. Wm. Albrecht	Theo. Hoffmann, Gladstone, Mich.....	\$ 2.00
Henry Bartz	W. G. Haase, Two Rivers.....	15.00
Mrs. Rudolph Becker	F. M. Brandt, Appleton.....	11.00
Mrs. August Begalke	L. H. Koeninger, Manitowoc.....	5.00
Mrs. August Begalke	L. H. Koeninger, Manitowoc.....	20.00
Mrs. Ida Behm	I. J. Habeck, Weyauwega.....	6.00
Louis Buerth	Paul Th. Oehlert, Kaukauna.....	1.50
August Buetow	Paul Th. Oehlert, Kaukauna.....	2.00
Christ, Carstens	Armin Roekle, Manitowoc.....	5.00
Mrs. Katherine Endlich	Gerhard Kanless, Kewaskum.....	5.00
John Farbach	F. E. Thierfelder, Black Creek.....	3.75
Mrs. August Poshage	Paul Th. Oehlert, Kaukauna.....	5.00
Mrs. Ed. Goetchow	Waldemar Gieschen, Manitowoc.....	5.00
Mrs. Chas. W. Green	P. T. Oehlert, Kaukauna.....	24.85
Mrs. Ed. Guetschow	W. G. Haase, Two Rivers.....	2.00
Wm. Guse	H. E. Pussehl, Town Gibson.....	2.00
Emma Hafemann	Karl F. Toepel, Algoma.....	4.00
Mrs. Carl Hartman	E. H. Krueger, Green Bay.....	5.00
Elizabeth Hasenjaeger	Karl F. Toepel, Algoma.....	6.00
Albert Hedtke	I. J. Habeck, Weyauwega.....	5.00
William Henning	R. E. Ziesemer, Appleton.....	48.00
Max Herzfeldt	W. A. Gieschen, Greenville.....	5.00
Frank Huebner	W. E. Pankow, New London.....	5.00
Christ, Jensen	F. E. Thierfelder, Black Creek.....	6.00
G. K. Kalfahs, Sr.	G. A. Schaefer, Neenah.....	17.00
G. K. Kalfahs, Sr.	G. A. Schaefer, Neenah.....	2.00
Mrs. Fred Kappelmann	Ed. Zell, Rockwood.....	4.00
Mrs. Minnie Kappelmann	W. G. Haase, Two Rivers.....	10.00
Henry Kiekhefer	H. A. Koch, Morrison.....	1.00
Mrs. Frank Kircher	E. Benj. Schlueter, Oshkosh.....	1.00
Donald Kirehner	W. A. Gieschen, Greenville.....	2.00
Roy R. Krenke	W. G. Haase, Two Rivers.....	5.00
Gust Kressin	Harold H. Eckert, Reedsville.....	4.00
Mrs. Wm. Kriedemann	V. J. Siegler, Brillion.....	5.00
Mrs. Gerard LaFond	Erwin Scharf, Rhineland.....	2.00
Mrs. Gerard LaFond	W. G. Haase, Two Rivers.....	15.00
Charles Laurence	Karl F. Toepel, Algoma.....	8.00
Mathilda Lawrenz	Karl F. Toepel, Algoma.....	26.00
August Lenz	W. A. Gieschen, Greenville.....	45.00
August Lenz	Ad. F. W. Geiger, Town Liberty.....	5.00
Frank Liebich	W. G. Haase, Two Rivers.....	3.00
Elmer Lopas	P. T. Oehlert, Kaukauna.....	14.00
Mrs. Louis Lueck	Harold Wicke, Hortonville.....	24.00
Mrs. Julius Mellen	I. J. Habeck, Weyauwega.....	19.00
Adolph Mill	P. T. Oehlert, Kaukauna.....	49.50
Henry Mundt	L. H. Koeninger, Manitowoc.....	5.00
Henry Naumann	F. H. Senger, Egg Harbor.....	2.00
John Nocker	W. G. Haase, Two Rivers.....	9.00
Henry Oelke	F. M. Brandt, Appleton.....	2.00
Herman Pautz	L. H. Koeninger, Manitowoc.....	2.00
Fred Pfughoef	Karl F. Toepel, Algoma.....	5.00
Rev. R. Pietz	Theo. Hoffmann, Gladstone, Mich.....	2.00
Mrs. Caroline Pingel	W. A. Gieschen, Town Clayton.....	4.50
Mrs. Hilda Roesler	Gerhard Kanless, Kewaskum.....	5.00
Prof. Edwin Sauer	Erwin Scharf, Rhineland.....	5.00
Carl Schmeichel	W. G. Haase, Two Rivers.....	2.00
Amelia Schmidt	W. E. Pankow, New London.....	5.00
Henry W. Schmidt	W. G. Haase, Two Rivers.....	12.00
Leonard Schmidt	W. G. Haase, Two Rivers.....	29.00
H. W. Schmitt	Ed. Zell, Mishicot.....	10.00
Werner Schmook	W. G. Haase, Two Rivers.....	4.00
Aug. Schroeder	P. W. Knickelbein, Nasewaupée.....	30.00
Mrs. Johanna Schroeder	F. W. Raetz, Wabeno.....	24.00
Walter Schroeder	W. G. Haase, Two Rivers.....	5.00
Mrs. Wm. Seefeldt	H. A. Koch, Morrison.....	10.00
Mrs. L. Speersneider	E. H. Krueger, Green Bay.....	2.00
August Spittlemeister	F. H. Senger, Egg Harbor.....	12.00
Mrs. L. Struck	W. A. Kuetner, Carlton.....	32.00
Gustav Thielen	L. H. Koeninger, Manitowoc.....	9.00
Charles Tills	L. H. Koeninger, Manitowoc.....	3.00
Mrs. A. Wendland	E. Benj. Schlueter, Oshkosh.....	5.00
Diedrich Wenholtz	V. J. Siegler, Brillion.....	2.00
Diedrich Wenholtz	W. G. Haase, Two Rivers.....	10.00
Mrs. F. C. Weyland	I. J. Habeck, Weyauwega.....	1.00
Mrs. August Witte	M. A. Braun, Cleveland.....	12.00
Mrs. C. C. Wunsch	H. Marcus Schwartz, Chilton.....	73.00
Mrs. Carl Wunsch	L. H. Koeninger, Manitowoc.....	2.00
Mrs. August Zietlow	A. E. Schneider, Bloomfield.....	28.00
Mrs. Ida L. Zietlow	E. Benj. Schlueter, Oshkosh.....	2.00
Frank Zimmerman	Wm. Wadzinski, Manchester.....	4.00
A 40th Wedding Anniversary thankoffering from Mr. and Mrs. Fred Kaster, F. H. Senger, Egg Harbor.....		10.00
Total		\$ 830.10

Respectfully submitted,
GERALD C. HERZFELDT, District Treasurer.

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These folders combine a beautiful reproduction of a religious art masterpiece in full color and a favorite selection of prayer beautifully printed in red and black from hand-lettered designs. This provides a striking contrast with the gilt decorations of the ivory interior of the frame.

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No. 3543—Christ in Gethsemane by Hoffmann — The Lord's Prayer.

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No. 3013—Good Shepherd by Sallman — Motto: Watch O'er a Little Child Tonight, etc.

No. 3014—Christ Blessing the Children — Text: Mark 10: 14.

No. 3016—Christ at Heart's Door by Sallman — Motto: Abide, O Faithful Savior and Luke 24: 29.

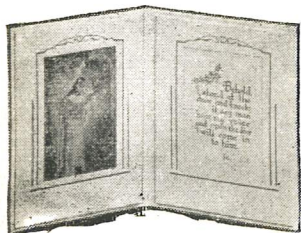
No. 3017—Head of Christ by Sallman — Text: Rom. 8: 28.

No. 3018—Head of Christ by Sallman — Text: John 3: 16.

No. 3025—Good Shepherd by Sallman — Text: John 10: 14, and Psalm 23: 4.

No. 3026—The Boy Christ by Sallman — Motto: Savior, Teach Me Day by Day, etc., and 1 John 4: 19.

Price: 25 cents each, plus postage



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