

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

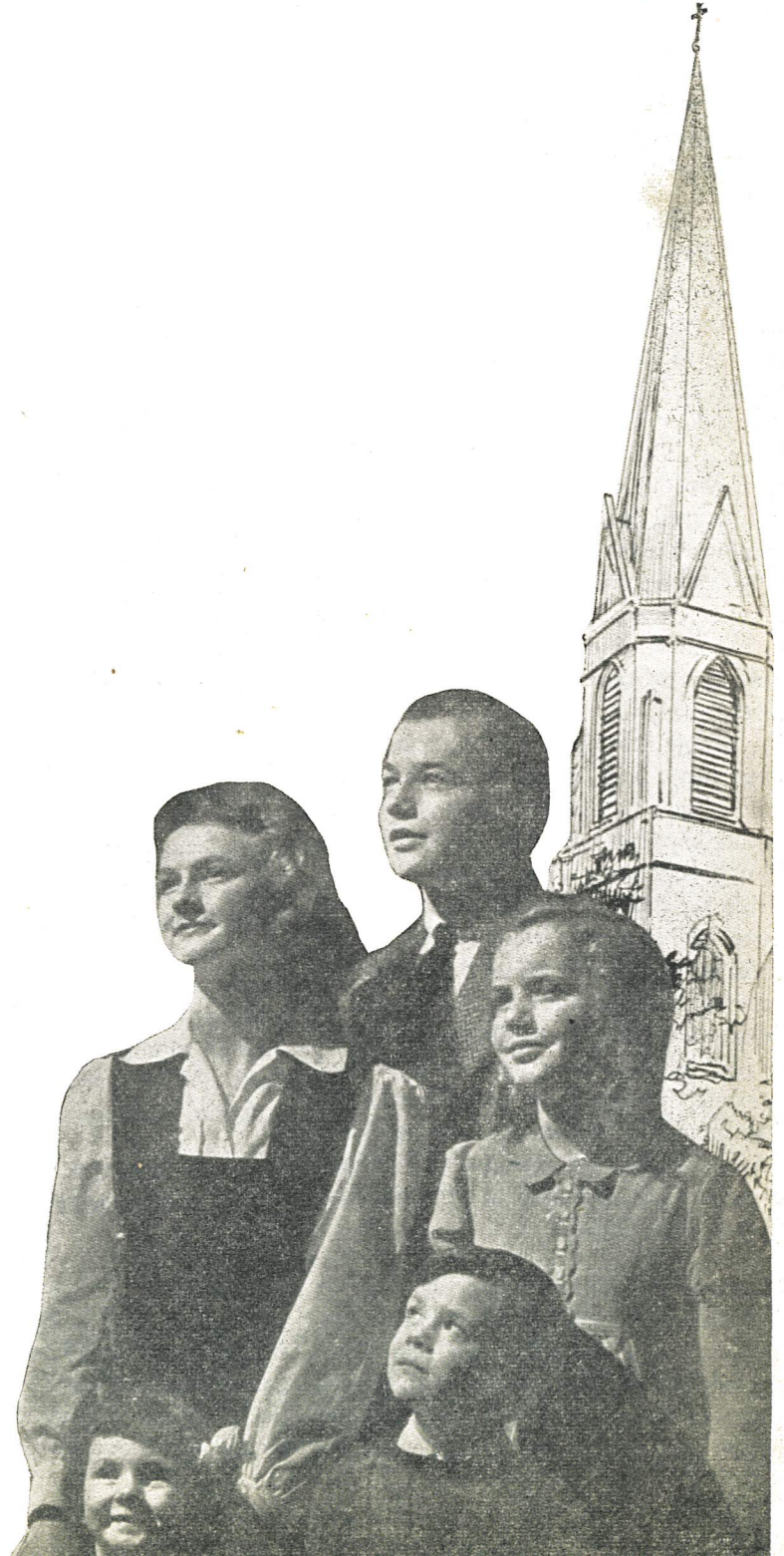
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"Lord I Have
Loved
The Habitation
of
Thy House"



GOD'S INVITATION TO HIS BANQUET OF SALVATION

Luke 14, 16-24

DURING the festival half of another church year the gracious deeds of the Father, Son, and Holy Ghost have again passed before our souls in Christian preaching in the order in which they wrought our salvation. On Trinity Sunday we beheld the Triune God as the gracious author of a salvation that is in every way perfect and complete. Through the parable of the Great Supper God again invites us to enjoy this salvation as a sumptuous banquet. On this invitation He bids us to dwell with all earnestness.

The Bounteous Grace From Which It Proceeds

Portrayed in the Parable "A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready." The Savior lets us envision a man who out of pure goodness of heart was moved to prepare a grand and sumptuous meal. The guests upon whose happiness he was intent were not merely a few deserving friends whose past favors he felt constrained to requite. He acted quite apart from such considerations and invited many for the sole purpose of letting people find delight in what his generous heart was moved to prepare. So zealous was he in this pure desire to spread happiness that he let his invitations go out even while he was still preparing the delicacies of his gracious meal. None of his guests were to find themselves in the position where they could not come for want of time to arrange for it. Neither were they to be deprived of what he had in store for them because they happened to forget the invitation at the vital moment. When the banquet hour arrived he sent his most trusted servant to invite once more and to proclaim that all was now ready.

Surpassed by God's Grace The gracious banquet which God invites us embraces all the rich blessings which He holds out to us in Christ Jesus our Savior: pardon from all our sin and guilt, peace of conscience, the as-

urance that we have a loving Father guiding every detail of our life, the privilege of seeking His Help amidst every need in prayer, strength and willingness to strive after a God-pleasing life, the hope of a glorious resurrection from dust and decay and of eternal fellowship with Him in heaven. In pure grace all this has been prepared for us, who ourselves are wretched sinners. We have no merits and desserts that could have played a part in moving Him to prepare His rich gifts. Yet as soon as man had forfeited the blessings of His love through sin God promised a Savior and invited to salvation in Him. All the while that this salvation was in preparation God through His prophets continued to sound forth His gracious invitation in the midst of His chosen people. These invitations did not merely direct to future blessings but already offered and bestowed salvation. With the Savior's appearance, His atoning death, and His victorious resurrection and ascension God's banquet hour was fully at hand; ever since His banquet of salvation has been spread for all men. Christ our Savior has not only furnished all its rich blessings but is also the trusted servant who announced all things to be ready. Through His Gospel and through the ministers and teachers whom He gives to His church to proclaim it He is still announcing: All is ready; come and partake. No matter who you may be among the millions of sinners, God has especially also you in mind as one of the desired guests at His banquet of saving grace. Without money and without price you are invited to appropriate grace for every need. Who could want to despise and frustrate such bounteous love?

The Sad Delusions in Which Many Spurn It

The Excuses in the Parable When the servant in the parable announced that the great supper was ready "they all with one consent began to make excuse." The first felt that the price of ground which he had just bought to make a living needed his atten-

tion more than the rich supper. Another had just added five yoke of oxen to his possessions and was even now on his way to appraise them; this plan seemed so vital to him that he felt no inclination to divert his attention to something else. Another had just married a wife and did not wish to be disturbed in his newly acquired happiness; he felt that he had all that he wanted for the time being.

They Are True to Life The Savior here puts His finger on the things by which so many are misled to spurn the invitation to salvation: the cares of this life, preoccupation with worldly possessions and with earthly joy and happiness. Now there are cares of this life and we are to deal with them in an intelligent and orderly manner. We need to eat and drink, to be clothed and housed; we are to provide for those who are committed to our care. Light-heartedness, indolence, and carelessness in meeting these problems of life do not please the Lord. Earthly goods and possessions are gifts of God which He apportions to us in different measure and over which He wishes us to exercise conscientious stewardship. Marriage, family life, human friendships, all the joy and happiness that goes with these things are likewise precious gifts of God with which He brightens and lightens our earthly life. We have reason to thank God as He lets any of these blessings come our way. Still the Savior wishes to warn us against the delusion of rating these things higher than our salvation, against letting them keep us from following the invitation to His banquet of saving grace.

They Are Dangerous Temptations This is, however, the very delusion to which we are constantly exposed because of our sinful flesh. With so many things to think of, to attend to, and to care for, many let God's Word be crowded out of their daily life; they neglect hearing it, reading it, and meditating upon it diligently for the strengthening of their faith. Others for whom the care of this life are not so pressing nevertheless become so preoccupied with earthly treasures and activities that their heart retains little interest for the care of their souls through God's

(Continued on page 183)

Editorials

Another Miracle Therese Neumann of Konnersreuth, Germany, is just a simple peasant girl, but her fame has reached the remotest parts of our globe. The Catholic Church, of course, has been the herald, and wherever this church carries on its work the story of Therese has, no doubt, been told.

What is the story? Therese Neumann, as an aftermath of a fire in her home, was paralyzed and blinded. After spending five years in bed, she miraculously regained both sight and strength. This is supposed to have happened in 1926. About eight years later Therese began to have visions of the passion of Christ. Since that time these visions recur each week. They begin on every Thursday night and continue until about 1:30 on Friday afternoon. The visions begin with Christ in Gethsemane and Christ's agony appears in Therese's face. Then slowly the marks of Christ's wounds appear on her hands, her feet, her side and on her brow, the hands and feet slowly bleeding from the nail pierced wounds. Therese also has other visions that recur — the revolt and the fall of the angels, Christ's ascension, the death of Mary, and the martyrdom of various saints. After her "visions" she is said to enter an "exalted rest" none the worse for her experience.

One of the strangest things is the fact that Therese has fasted since 1927. She refuses any and all food and subsists only on the Eucharist (the Catholic manner of the Lord's Supper). In spite of her fast she has not lost weight — she weighs 110 pounds. During her visions she often loses from five to eight pounds but regains that weight again by Tuesday. Nor does Therese sleep. She spends her nights praying and reading.

This is the story of Therese as told by the Catholic Church. Now what about this story? Either it is a hoax perpetrated by unprincipled men or it is a deception of the devil. Either case would not establish a precedent. The precedent for both has been established ages ago. When the devil told Eve that wisdom and divinity lurked in the forbidden fruit in the Garden of Eden he established the precedent of his deceptions on earth and since that time "he goeth about as a roaring lion seeking whom he may devour." Nor would Therese's case establish a precedent of a hoax perpetrated by unprincipled men. The same church that is vouching for Therese's visions had behind it a history of deceptions in doctrine and practice.

Let this "miracle" put every Christian on his guard against all false prophets and the cunning of the devil. That is superstition and nothing more. "God hath in these last days spoken to us by His Son," Hebrews 1:2. If we look for any revelation from the Lord by any other means than through the Scriptures we will be held astray. Put no stock in such reports of "miracles!" — "Be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). "To the Law and to the Testimony (the

revealed Word of God)! If they speak not according to this Word it is because there is no light in them" (Isaiah 8:20). Whoever trusts this Word and this Word alone will never be deceived.

W. J. S.

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The Trinity Season We have recently entered that half of the church year known as the Trinity season. It is the non-festival half of the church year. There are no exciting festivals like Christmas and Easter in it. It is not packed with thrills in the worldly sense. There is, so to speak, one ordinary and commonplace Sunday after another. Everything seems humdrum. Psychologically that looks like a mistake. It has become a common practice in our country, in order to promote some movement, to name a day or week after it, so that we are running short of days and weeks to go around. It would seem that the Church would enlist far more interest and get more things done if it introduced more Sundays with attractive and high-sounding names. It is easier to get people to go to church on V-E Day or V-J Day or on Easter than on a Sunday which stands for nothing special, for most people are not interested in the ordinary.

And yet the fact that there is a non-festival half of the church year indicates an important truth. The Christian faith and the Christian life is a quiet and unobtrusive affair. True church work is not promoted by introducing, as some people believe, all sorts of thrills and always offering something new. St. Paul was repetitious. He continually preached the same old theme: Christ crucified. The general run of people did and do get tired of it, but he kept on plugging away at the same old theme. He did not depend on catchy and sensational themes. He preached the old Gospel and left it to the Holy Spirit to kindle faith in His quiet way. That is the way the Holy Spirit works. That is the way He builds the Church. "So is the kingdom of God, as if a man should cast seed into the ground and should sleep and rise night and day, and the seed should spring up, he knoweth not how." There is no fanfare about it.

The festival season of the church year has its purpose, fixing, as it does, our attention upon certain outstanding works of God, but the non-festival portion also has its purpose, reminding us of the quiet working of the Spirit in the hearts of men through the Word. Both seasons revolve around the same Gospel. In each faith cometh by hearing and hearing by the Word of God.

I. P. F.

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The Collection Readers of the *Northwestern Lutheran* are, no doubt, waiting to hear something concerning the progress of the collection.

We have reason to believe that the vast majority of congregations are at this time active, striving diligently to bring

the collection to an early successful completion. That is as it should be. Any undue delay at this time would work irreparable harm. Our missions and educational institutions are waiting anxiously. The well-nigh intolerable conditions at our institutions of learning are well and widely known. Our missions are fairly crying for chapels, schools, and parsonages which, in most instances, can be provided only with the aid of a loan from the Church Extension Fund.

Those who, for one reason or another, did not reach the minimum goal during the first effort will surely welcome the present opportunity to make up for the shortage.

It is most encouraging to note that several congregations which went over the top in the first effort have already done so again. We thank God for their example and pray that it may provoke many others to do likewise.

Our plea to all congregations, pastors, committees, and individuals within the Synod is: Let us bend every effort *now* to bring this collection to a successful conclusion within the next few months. We dare not deny our missions the physical plants which they so urgently require. We must enable the boards of our institutions to plan definitely to begin building operations in the early spring of 1949.

We can understand why some congregation may prefer to send in their entire contribution in a lump sum rather than

to remit as money comes in. It would, however, be a great help if all congregations would remit monies on hand at least once a month. Forty per cent of all remittances is immediately available to the Church Extension Fund. Money in the hands of treasurers and committees builds no chapels in the mission field. The boards of our educational institutions can plan only on the basis of money actually on hand. Therefore, please try to arrange to send in monies as they are made available.

Returns up to May 12 were still too scattered and fragmentary to be of any great value. We list them nevertheless for what they are worth, in the hope that we may be able to present an entirely different picture within a few months.

Dakota-Montana	\$ 6,119.21
Pacific Northwest	92.00
Minnesota	2,078.01
Michigan	1,448.19
Nebraska	515.41
Northern Wisconsin	3,729.80
Western Wisconsin	2,169.46
Southeastern Wisconsin.....	8,760.76
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Total	\$ 24,912.84

P. G. ALBRECHT.

THE DAWN OF A JEWISH MILLENNIUM

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IN our days we hear much of a revival of Jewish hopes. Only very recently a Republic of Israel has been proclaimed. It is a far cry from the ancient Kingdom of David, the pride of Israel, the never vanishing hope of every Zionist. It would hardly be advisable to attempt the erection of a kingdom in these days of vanishing royalties. Besides that, the idea would not be too popular among those, who look askance at such a form of government and cannot accustom themselves to the idea that governments have ever changed forms and hands and that Scriptures prescribe no special form of government.

The present Republic of Israel is removed as far from the realization of the fondest hopes of the Jews as is the present State of the Vatican in Rome from the cherished ambitions of the leaders of the Church of Rome. The Jew would like to break the Arabian

fetters. The Pope in spite of greater liberties likes to pose in the role of "The Prisoner of the Vatican." Geographical limitations, however, are not decisive. It is the idea behind the movement. Powerful ideas are the real powers behind the thrones propagated by shrewd leaders.

Both Rome and Judah are secular forms of government with a strange mixture of religious ideas creeping in, thus giving them the appearance of purely religious movements. Both attempt a world government and are global in scope. Let no one try to convince you of the contrary. Today we have three world powers vying with one another for supremacy, centering around the three famous cities: Rome, Jerusalem and Moscow. In spite of the tragic aspect and the gloomy results for the world at large it is interesting to observe, how they are looking for a favorable point of vantage, how they are en-

deavoring to gain a stranglehold on one another, at times cooperating with the weaker one to combat the stronger and then hoping to be able to deliver the decisive blow and to take over the rule of the world in a climactic finish.

Man proposes and God disposes, can be said of all human affairs. Napoleon on his way to Moscow once said: "I propose and I dispose." God disposed of him and He will dispose of all who attempt to build air castles or the Tower of Babel. They shall not reach their goals. Rome and Judah will remain till the end of time, the former as the rule of the Antichrist, the latter to bear out the truth of the curse they once unwittingly brought down upon themselves by their rejection of their Messiah: "His blood be upon us and our children."

That the Zionists would like to recreate the ancient Kingdom of David is known to all. Their emblem: The Star of David symbolizes this. They would not like to take over only a portion of Palestine as is the wish of the United Nations,

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but the whole of it, gradually extending the borders till they become the absolute rulers of the world. It will remain wishful thinking. Many may be in doubt today, whether the Jews will be able to realize their fondest hopes or whether the truth of Scriptures as to the fate of this people and race will be upheld. Christ once said (Matthew 24:35): "Heaven and earth shall pass away, but My words shall not pass away." Rest assured, the Lord will uphold the truth of His Word.

It is pathetic to see how stubbornly the nationalistic Jews of today are contending for their earthly goal. It is also very pathetic to have to observe, how so many Jews, who have come to recognize Christ as their Messiah who was to come, cannot rid themselves of so many fond nationalistic hopes of their own countrymen. They too are looking for a visible kingdom of the Jews. In this case it is a kingdom, in which Christ will rule with them over the whole world with His seat in Jerusalem. He is to reign for a millennium, a period of a thousand years, with his faithful followers with the ultimate aim being achieved, the final conversion of all Jews to Christ. The hope of such a millennium is taking an ever stronger hold on the minds and hearts of the Jewish Christian leaders. The history of the Church reveals that such ideas come and reappear in days of persecution and distress. It is tragic to observe, how these Jewish Christians make the same mistake as did the disciples, when they asked Jesus shortly before His ascension (Acts 2:6): "Lord, wilt thou at this time restore again the kingdom to Israel?" After Pentecost the apostles no longer put this question. They knew better. The Jewish Christians seemingly cannot acquaint themselves with the truth of Christ's words before Pilate: "My kingdom is not of this world." When Jesus comes again, He will come to judge the quick and the dead.

The Jewish enthusiasts cling to the hope thrown out to them like a plank in mid-ocean by the Zionist leader Dr. Herzl: "The land of Palestine is the only hope for a world-scattered Judaism." We should like to quote a few statements of a leader in the Jewish Christian world, Joseph Hoffman Cohn, of whom we have already spoken in the last number of this

church periodical under the heading "Joint Prayers in Public Meetings." In the April number of his magazine *The Chosen People* Cohn refers to the prophecy of Joel (3:1-2): "For behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I shall also gather all nations and will bring them down into the valley of Jehoshaphat and will plead with them for my people and for my heritage Israel, whom they have scattered among the nations and parted my land." Cohn is of the opinion that these words are being fulfilled at the present time, when an attempt is being made to resurrect a Jewish commonwealth. Coming from Pentecost we remember that in his sermon on that day Peter referred to the fulfillment of the prophecy of Joel on the day of Pentecost in Jerusalem. The bringing together of the scattered in Israel refers to the New Testament Church, the spiritual Israel. This Church of the New Covenant is composed of Jews and Gentiles. The Jewish Christian writer could spare himself and his distressed countrymen much heartache by not looking for a visible resurrection of the kingdom of David, which will never come. We have the everlasting kingdom of the Son of David in the Christian Church. We are to look for no other. A visible kingdom of the Jews with Christ at the head ruling the whole world is a fata morgana. Why follow a mirage?

Cohn, however, does not only misinterpret the prophecies of Joel, he also claims: "The Jew is the very center of God's redemptive program." We ask: Is not Jesus the Savior of Jew and Gentile alike? Why should He center everything on the Jews again? Was not the work of redemption completed on Golgotha? We are to look for no other program of redemption here on earth. The Lord will gather His faithful elect from among the Jews and the Gentiles and when the last elect is saved, He will come to judgment, but not for any millennium or reign of thousand years here on earth. The very words of Jesus refute this. Is it not wishful thinking to say that all of the Jews will be converted as most of the Jewish millennialists maintain? Unfortunately they have many within the non-Jewish Christian ranks, who share their

hopes. If the Jewish millennialists have a right to claim that the whole of Israel will be converted, then the Universalists have the same right to their claim that the whole world will finally be converted to Christ. Christ makes salvation dependent on faith in Him. "Whosoever believeth in Him shall not perish, but have everlasting life." Here Christ clearly states that some will perish, they who do not believe. And then we could go on asking: and what about those who lived and died before like Judas, of whom Scriptures tell us that he went to his own place? (Acts 1:25). Can Judas or anyone else return from Hell? Did Jesus tell us of the rich man and Lazarus in vain?

Cohn goes on to say: "I realize more and more that the Christian Jew holds the key to the solution of the world's problems. It is about this Jew that God is going to judge the world powers and we are afraid that the Church of Christ will come to condemnation also because of the shameful and almost unbelievably stupid neglect of the people of Israel, through whom God has determined (when?) to bring about the world's redemption." There you have the Jewish millennium pure and simple. Oh what a sad delusion in the light of the clear Word of God!

Paul, when writing of the Jews of his days (2 Cor. 3:14-15) speaks of a veil hanging over their hearts, so that they do not recognize Jesus as their Messiah and Savior. Unfortunately many of the Jewish Christian leaders are blindfolded too. Even though they recognize Jesus as the Messiah who was to come, they still are awaiting the restoration of the visible kingdom of Israel and the beginning of the "paradise here on earth" through the redemption of the Jews. The Jewish and other enthusiasts would rather follow their own visions than the clear Word of God.

A false enthusiasm misleads many Jewish and other Christians to speak of a "dawn" of a new day or era for Christendom. In reality a gloomy dusk is settling over the world. We are not to await a new dawn, but are rather on the eve of the final world catastrophe. We are drawing ever nearer to that time, when the forces of unbelief link themselves with the liberal forces of a worldly Christendom

to subdue the little flock of Christ, the true believers. They will fail in their attempt, for the very gates of hell shall not prevail against the Church of Christ. Let us not be misled by the siren song of

unbelief and the wishful thinking of the enthusiasts. Let us rather stand foursquare on the Bible, which Gladstone called the impregnable Rock of Holy Scripture.

OUR FATHER WHO ART IN HEAVEN

The Fatherhood of God — The Brotherhood of Man

WOUR Father who art in Heaven" — these words are the introduction to the Lord's Prayer. The Lord Jesus taught this prayer to His disciples when they asked Him to teach them to pray. This prayer is our model. It is the only perfect prayer, because it was taught by Him who knows everything. It teaches us to whom we should pray; for what we should pray; and how we should pray. With the words "Our Father" Jesus addresses His Father in Heaven. He has the right and the privilege to address Him thus, because He is the Son of the Father in Heaven as well as the Son of the virgin Mary. God has acknowledged and proclaimed Jesus as His Son at Jesus' baptism in the river Jordan: "This is my beloved Son in whom I am well-pleased." And Jesus answered the question of the High Priest: "I adjure Thee, by the living God, that Thou tell us whether Thou be the Christ the Son of God," with the answer under oath: "Thou hast said!" Jesus also includes His disciples with the word "our." Accordingly His Father is also their Father. He and His disciples are brothers. They were His chosen followers. They believed in Him as their Lord and Savior, the promised Messiah, the Savior of the fallen human race. He has united God and man and made sinful man a child of God again by His full obedience unto the death on the cross. The disciples accepted the teaching of Jesus, they accepted Him as the true Son of God and as their eternal Savior. Through faith in Him they had forgiveness of sins, life and salvation. Only those who have faith in Christ Jesus are the children of God, and only these are brothers.

Adam and Eve were the created children of God without sin and holy. They,

however, fell away from God their Father by their disobedience. They lost their right to call God "Father," and now had become children of the devil, because they listened to and believed him rather than God. The result was that death had come over them. They could no longer live with God in holy communion as dear children with their dear father. The curse of sin had come upon them. They were separated from their Father and had lost their glorious heritage and were doomed to death and damnation. This curse has now come upon all men born of Adam and Eve. All are flesh born of flesh. They are all children of the devil. None is a child of God by his natural birth. All must be born again to become children of God. This is the new birth by water and by the Spirit, through which only we can become the children of God and God can become our Father. The wonderful love of God to His disobedient children makes it possible for them to be received again as children of God, John 3, 16: "For God so loved the world" (His fallen away, lost and condemned sinners) "that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Our Lord Jesus Christ, the only true Son of the Father in Heaven took upon Himself the condemnation that had come upon sinful man and as a true man born of the virgin Mary suffered and died for our disobedience. He brought the real supreme sacrifice for our redemption from all sins, from death and from the power of the devil. He reconciled us again to His Father and turned the Father's wrath away. The Father, by raising His Son again from the dead and seating Him at His right side in Heaven has fully approved and completely accepted the re-

demption made by the Son. He has turned again His loving, forgiving countenance upon us and bids us all to come back to Him by confessing our sins and iniquities and trusting in Jesus as our only Savior (that is believing in Jesus!). Thus God the Father receives us again as His dear reconciled children to be united with Him here on earth, ("not perish") and be received by Him at last unto everlasting life, (to live with Him in Heaven forevermore). In this manner Jesus received the penitent malefactor on the cross on Good Friday. And in this manner Jesus receives every penitent sinner who comes to Him in faith even today.

In addressing God as our Father in our prayer we do so with Jesus united with Him by faith as our only Savior, and reconciled to God by Jesus' sacrifice as dear children praying to their dear Father in Heaven. It is, therefore evident that only such prayers will be pleasing to our Father in Heaven, acceptable and heard by Him. A true Christian, believing in prayer, will seek prayer-fellowship with other true Christians and will avoid prayer-fellowship with all who deny or reject Jesus as the true Son of God and only Savior of the world. He will also avoid joining in brotherhood with those who do not confess with him Jesus as the Son of God in truth and the Savior of the world in fact. Jesus says: "He that is not with me is against me."

In addressing God as our Father we use the term "Father" in the true Biblical sense as outlined above. "Father" is also used in a different sense. We speak of George Washington as the "father" of our country. We speak of the members of the City Council as the "fathers" of our city. The churches address their old, experienced and outstanding teachers as the "fathers" of the Church. The clergymen in the Roman Church and the Episcopal Church are addressed with the title "father." The secret societies and many churches speak of the "Fatherhood of God and the Brotherhood of Man." This is accepted by many as the true religion of the Bible. The Jews claimed Abraham as their father at the time of Jesus. Jesus answers them, John 8, 44: "Ye are of your father the devil and the lusts of your father ye will do."

From this we see that the word "Father" as used in the Bible, when it speaks about our Father in Heaven, is very restricted and very limited, and we dare not use it in any sense whatsoever as suits our purpose. God is the Father only of those who are His children through His Son Jesus. This is such a very comforting and assuring teaching of the Bible giving us hope, forgiveness of sins, life and salvation, that as dear as those gifts of God are to us, so precious and dear must be to us the term of that blessed, holy name "Our Father." For that reason we simply cannot apply the name our Father to any human being or to any human organization thus making them equal with God.

That God is the Creator of all things is very evident. God made Adam and Eve, the first human beings and blessed them and told them to be fruitful and multiply. They were His holy, sinless children by His creation according to His image. Now that man has sinned, however, and lost the image of God, he has lost and also forfeited the right to call God his Father until he has been born again in the blessed Sacrament of Baptism, through its power accepts Christ by faith and thus has been adopted by God into His family again as forgiven children and has been reinstated into the grace and good will of God.

God is also the preserver and protector of all men. But that does not make Him their Father. "God maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5, 45) — but this does not make Him the Father of the evil as of the good, or of the unjust as of the just.

We can readily see, therefore, that when societies and churches speak of the "Fatherhood of God" and of the "Brotherhood of Man," they are putting an interpretation on this term which is contrary to the teachings of the Bible. This is deceiving many careless people to believe that God is really the Father of all men and that all men are brothers. This false idea is violating the true teaching of the Bible and is giving those who believe this lie, a false hope for their salvation. It may not be popular for us to proclaim that by their natural birth all men are

children of the devil, but Jesus did not fail to call the Jews of His time who did not believe in Him children of the devil. We also are obliged to bear testimony against this false teaching and again extol the only true Fatherhood of God and the only true Brotherhood of man through faith in that exalted, glorified, adorable Son of God, Christ Jesus, very God of very God, the only and complete Savior of fallen man.

CARL H. BUENGER.

GOD'S INVITATION TO HIS BANQUET OF SALVATION

(Continued from page 178)

Word. All too often parents are so concerned about having their children acquire all that might possibly help to make them prominent and prosperous in an earthly way that they are willing to reduce their religious instruction to a bare minimum. In the fear that their children might possibly be deprived of something that the world is offering they are reluctant to send them to a Christian day school. Probably just as many ears become deaf to God's Gospel invitation in the pursuit of earthly joy and happiness. When church bells invite to hear God's Word many have visits to make, sports to pursue, or find themselves too tired to respond after last night's party. Many let themselves be drawn away from their church and God's pure Word by entering into marriage with someone of a different faith or of no faith at all.

They May End in Judgment When the servant in the parable reported all the sad excuses the

Lord of the feast became very wroth and said: "I say unto you, That none of those men which were bidden shall taste of my supper." God is long-suffering and exceedingly solicitous for our salvation. He "will have all men to be saved, and to come unto the knowledge of the truth." Thus He invites sinners again and again to His banquet of salvation. Yet God's grace in Christ Jesus is something so precious and holy, it has been provided at so great a price that it may not lightly be trodden under foot. Those

who endlessly spurn God's loving invitation finally invite His judgment to fall upon them through a sudden cutting off of their time of grace or through the withdrawal of His Word and Spirit unto the hardening of their hearts. Though many spurn God's invitation the company of those who shall eternally praise His grace in the heavenly mansions will still be great. Like the master in the parable God is not at a loss in filling His banquet hall.

The Guests Who Glory In It

There Are Such in the Parable Upon the master's bidding the servant in the parable went

out into the streets and lanes of the city and brought in the poor, and the maimed, and the halt, and the blind. Again he went out to the highways and hedges outside of the city to invite those who were there standing or roaming about miserable and forlorn. All these people were hungry for the delights which the generous master was freely offering; they were conscious of their own inability to procure what they sorely needed. Thus when his gracious invitation was addressed to them their hearts went out in longing for his festive fare. Though it may all have seemed too good to be true the urgency with which they were solicited inspired trust to move them to draw nigh.

God Also Provides Them for Himself Also the guests who glory in God's invitation

are ever those who realize that of themselves they are wretched, maimed, and poverty-stricken in their sins. Through God's law they are kept conscious that they are sinful by nature and by their daily life, conscious also of their own helplessness in meeting this need of sin and all dire consequence for time and eternity. As God's Gospel invitation therefore holds out gifts of grace which fully meet all these needs their hearts are won to embrace it ever anew in faith and to rejoice in it with thankful appreciation. May God through His Word and Spirit ever keep us as such blessed guests at His banquet of grace.

C. J. L.

Siftings

BY THE EDITOR

The four Seminaries of the Synodical Conference met at our Seminary at Thiensville on April 24 and 25. A recent issue of the *Seminarian*, official publication of Concordia Seminary, St. Louis, Missouri, includes the following report: "During the meeting, which throughout was conducted in a friendly spirit, it became evident that, while the Concordia delegation saw the Association of Lutheran Seminaries as a useful and inoffensive arrangement, the delegates of the Thiensville Seminary and those of Bethany Seminary, Mankato, Minnesota, and Concordia Seminary, Springfield, Illinois, contended that the Association and Concordia's participation therein were offensive, since they neither indicated, or gave the impression of indicating, an indifference to the fact that the synods sponsoring the various participating seminaries are not in doctrinal agreement. It was the burden of the Concordia representation that such an indifference was not so indicated and that participation in the Association did not presuppose doctrinal unity." Protest against the Association of Lutheran Seminaries has long been on record. The work their constitution proposes for them and the actual carrying out of programs lie well within the realm of the spiritual field. Hence their words and actions, and here we wish to make clear that we impugn no one's motives, presuppose a unity which does not exist in fact. The protests of the delegates from the three Synodical Conference Seminaries must stand and ought to be heeded.

* * * *

Another change in name is to be recorded. On April 7, 1948, the official name of the former Evangelical Lutheran Synod of Missouri, Ohio, and Other States was changed to: The Lutheran Church — Missouri Synod. This is the second change recorded for them. In 1917 they decided to drop the word "German" from their former

name adopted in Chicago in 1847: The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States. We hope that this will add clarity and not confusion to the welter of Lutheran synodical names in America.

* * * *

When Lady Nancy Astor, titled Englishwoman and member of Parliament, was in America recently she occupied the pulpit of a Baptist church. While we question her right to occupy the pulpit, she gave a heart-warming confession from it: "There is but one hope for humanity," she said, "and that hope is God, and we come to God through personal faith in Christ. . . . I'm old-fashioned, but so would Moses and Jeremiah and John the Baptist be if they were here today. Indeed, this Bible is rather an old-timey Book, as you know, but that doesn't alter the fact that it is the only satisfactory rule and guide for our faith and practice." We repeat: To hear this is heartening.

* * * *

In North Dakota a petition was filed with the secretary of state calling for a vote June 29, on a measure to prohibit teachers in public schools from wearing religious garb. There are seventy-two Roman Catholic nuns now teaching in public schools of the state. The Committee for Separation of Church and State issued a statement saying that in an effort to avoid placing the issue on the ballot it had requested Bishop Vincent J. Ryan of Bismarck to agree to withdraw all Roman Catholic garbed persons from public schools by 1950. This bishop refused, it said, "giving the committee no other choice than to file this petition." But the fat is not only on in Protestant fires but the Roman Catholics have a few words to say also. What about Protestant ministers employed as teachers in two-thirds of the counties in Missouri? asked the Jesuit weekly paper, *America*. Protestant clergymen "teaching in public schools

all week and officiating in Protestant pulpits on Sunday" are more numerous than public-school teaching nuns, says *America*. "Not only in Missouri, either, but in many more states . . . not only teaching either, but controlling public-school policies." Roman Catholics might "profitably . . . come up with court actions here and there to confront 'Protestants United' with the logical consequences of their anti-nun bills," *America* threatened. If the facts of the case are as they represent them, may the Romanists bring suit quickly.

* * * *

Dr. Alec Vidler, a recent visitor from Great Britain, addresses some caustic remarks to the modern church. Some of his remarks will be found interesting: "While Americans go to church much more than the people of Britain, what shocks me most is the character of the preaching that seems to prevail in your churches. So far as I can ascertain, the paradigm of American preaching is: 'Let me suggest that you try to be good.' Moralistic homilies are still the order of the day. Who preaches sermons that are genuine expositions of the text and sense of Scripture, bringing to bear the great Biblical themes of God's judgment and mercy upon men who are dead in their complacency, self-confidence, or pride? Your preachers are still advocating justification by good works of one kind or another; they are not proclaiming the Gospel of salvation by faith in Christ Jesus. . . . You are still preaching the Law, and a pretty easy-going or romantic law at that. . . . In the U. S. A. it seems to me, the cushion of religious efficiency and prosperity is still doing its comfortable, but fatal work." Dr. Vidler has diagnosed the problem as men have done before him, but that is not the cure. Even when reading sermons by some of our so-called Lutheran pastors, we sometimes wonder if they are acquainted with the words of a former great missionary, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6, 14. Those are words to ponder!

INFANT BAPTISM

IN a German church paper, published in the British Zone, I recently read something that is worth repeating, an extemporaneous address by a Norwegian bishop on infant baptism. During the week he had baptized a child, and on the following Sunday he held a visitation in one of the churches of his circuit.

When he arrived, he was informed that there was trouble brewing in the congregation about infant baptism. The church was filled to capacity, chiefly by opponents of infant baptism. The bishop preached a general sermon, without touching baptism. After the sermon the local pastor began the catechization of the children. After about ten minutes the bishop was to take over. The pastor began to discuss infant baptism, and announced that the bishop would conclude the lesson. The bishop was not prepared for this, and had very little time to collect his thoughts. He committed the matter to the Lord. And then determined to "take the bull by the horns."

Stepping before the class he asked: "Children, what do you think, can the little ones whom we bring to be baptized have faith?" A defiant "No" was the answer. Then, thinking of the baptism which he had performed a few days before, and of the savings account that had been opened for the child in a local bank, the bishop asked the children: "You say that such a little child cannot have faith: can it have a bank book with a savings account?" A roaring "No" was shouted in reply.

Then the bishop told the children about the recent baptism and about the savings account that had been opened in the name of the child. He mentioned the name of both the child and of the bank, and asked the children to verify his statements. Then he continued: "You think a little child cannot own a bank book because it is too small to earn and save any money. But you forget that a bank book may be given to a babe as a present."

Then turning to the congregation he said: "Did you not, did not we all frequently ask the question, Can God really receive a little child that can not have faith? Where is our mistake? We always look upon faith as something that we

achieve ourselves. Gradually we even go so far as to imagine that now we are ready to say, Now I have faith. We assume that faith is a merit on our part, an achievement which God recognizes, on the basis of which He must accept us as His children. And when we are old enough to have this faith, then, we think, baptism may be in place.

"But, friends, when are we ready, when have we sufficient faith? If I myself had postponed my baptism till the moment when I would be ready to step before God and to say to Him, Now I have really faith enough; I have achieved so much and have collected a faith that you may safely baptize me, then, I am afraid, I would not have received baptism yet to this day.

"Yes, I believe. But can I go to God and say, You can bank on my faith, it is a sure foundation, my faith is great and strong? No, I would have to say, Not yet. And I am afraid I would have to wait for my baptism till the day of my death. For if a man is to be received by God on the strength of his own achievements, be it by faith or by works, how could we ever stand before Him?

"But here is Jesus and says, Suffer the little children to come unto Me, for the kingdom of heaven is theirs. That means, I will give them the kingdom of heaven, I will give them faith, I will place them into the hand of God. In short, Jesus bestows faith on them as a gift from God. To be a child implies as much as to be able to receive, frankly, without reservation or doubt. To be a child means to possess more than one realizes. To grow up implies rather to become able to squander that which we possess. I shudder to think what would become of me if the fulfillment of some condition were demanded of me before I could be granted the admission into the kingdom of God.

"But that is not God's way. He is a Giver. He simply gives us also our faith. Grown-up people are much more difficult, much less reliable in the matter of accepting God's gift than is a small child which we bring to God in baptism. For the commercial mind of an adult is filled with opposition to God, and actually resents

God's method. In spite of this He does not reject us.

"But will it be easier for God to bestow His gifts on the heart of such an adult than on a little child? No. We must learn to understand what faith is before we can really speak profitably about the baptism of infants. Faith is not a meritorious work on my part, faith is a gift of God to me through Jesus Christ.

"And now, children," so the bishop concluded his address, "tell me, do you find that we may bring little children to God and baptize them into His kingdom?"

As then from the class a warm "Yes" was the answer, so may we also with firm and cheerful confidence bring our little children to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. God grants them faith, and the kingdom of heaven is theirs.

(Adapted from *Die Botschaft*)

J. P. M.

CHURCH DEDICATION

REDEEMER LUTHERAN CHURCH

Hastings, Nebraska

The Church shall never perish,
Her dear Lord — to defend,
To guide, sustain and cherish —
Is with her to the end!

Redeemer Lutheran Church of Hastings, Nebraska, one of the new mission congregations of our Nebraska District, could appreciate in a peculiarly rich



Redeemer Lutheran Church
Hastings, Nebraska
Exterior View of Church

measure the truth of these words as they dedicated their newly built church on July 20, 1947. The many months of labors, sacrifices, and discouraging opposition on the part of a misinformed and uninformed community had been used by their Lord to bring them greater blessings. Some 450 souls were present at the

three dedicatory services to praise Him for His grace and guidance.

The beautiful, new, cathedral-like chapel was quite a contrast to the building which had to be used for the beginning of the mission some four years before. At that time a weather-beaten, tumbled-down, windowless shack, proclaiming the words "Thompson's Hatchery" to a world uninterested in spite of an acute housing shortage, was the only available place of worship. An agreement with the owner permitted the few faithful

casions, and rest rooms. Since the day of dedication a new, electric Estey church organ was donated by one of the young men of the congregation. Redeemer Lutheran appreciates the loan from the Church Extension Fund which has made this church home possible.

Redeemer Lutheran has a membership of 72 communicants and 22 voting members. Thirty adults have enrolled in membership classes in the past year, six in the children's confirmation instruction class, and forty-three in the Sunday School.

At the present writing another necessary loan has been granted from the Church Extension Fund in order to purchase and repair a house right next to the church to serve as a parsonage. This will not only do away with a very troublesome and expensive housing problem for the pastor, but will at the same time procure a complete block of frontage for the church property at a very low figure. The missionary and his wife will certainly rejoice that this fourth house into which they will have moved in the past four years will be "home at last," with no haunting spectres of notices to vacate hovering over it.

Truly, we, as members of the Wisconsin Synod, should thank the Lord of the Church that by our prayers and offerings for our Synod's work we can join hands with this zealous and striving mission congregation in the blessed work of preaching the Gospel of our crucified and risen Savior at Hastings, Nebraska.

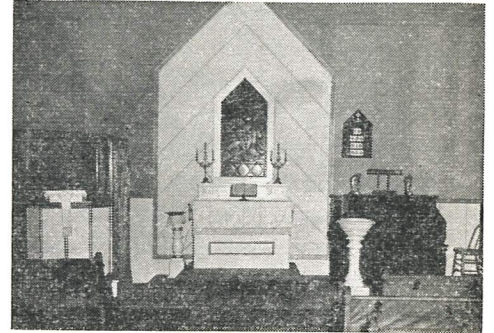
L. A. T.

REDEDICATION SERVICE

ST. STEPHEN'S CONGREGATION

On Quinquagesima Sunday the members of St. Stephen's Congregation gathered in their redecorated house of worship for the first time. In the morning service a former pastor, the Rev. H. M. Warnke of Green Lake, preached a very inspiring sermon on the Word of God found in the twenty-eighth chapter of the Book of Genesis the seventeenth verse, "This is none other but the house of God, and this is the gate of heaven." On the basis of the words of David found in the twenty-sixth Psalm the eighth verse Pastor B. C. Gumz of Reeseville pointed out that people judge the members of

a congregation by the way in which they keep up their church property and that when a congregation has a well kept house for the Lord people will say of them: "Those people must love the Lord and His house." Rev. Gumz preached in the afternoon service. This was also a most inspirational sermon.



During sixty of the sixty-two years of its existence the members of St. Stephen's have worshiped in the present church building. In 1936, on the occasion of the fiftieth anniversary of the congregation, the church was redecorated. At that time the interior of the church was papered.

Thirteen pastors have served St. Stephen's. They are: Pastors A. Siegler, O. H. Koch, E. F. Schubart, F. Koch, E. Moebus, A. Arendt, Hugo Koch, E. Walter, A. C. Langling, M. Taras, Arnold Mennicke, H. M. Warnke, and the undersigned since April, 1944. To date the congregation numbers 120 souls, 92 communicants and 26 voters. Over \$1,600 was needed to cover the cost of redecorating the church. This amount was raised before the church was rededicated. ELMER G. A. RIMPLER.

ANNIVERSARIES

ST. JACOBI CELEBRATES ITS DIAMOND JUBILEE

St. Jacobi Congregation of Milwaukee commemorated the seventy-fifth anniversary of its founding from April 25 to May 2. The Jubilee was celebrated in five special services.

In the German and English morning services of April 25 Pastor Richard Werner, West Allis, a son of the congregation, preached on 1 Corinthians 4, verses 1-4. On that evening the Chorus of Northwestern College, Watertown, gave a Sacred Concert under the direction of Professor Hilton Oswald.



Redeemer Lutheran Church
Hastings, Nebraska
Interior View of Church

members, together with the pastors as well as their wives, to furnish the labor necessary to make this building usable.

On February 14, 1944, the present pastor, A. B. Habben, was installed as the first resident pastor. The growth of the congregation as well as other circumstances soon made it evident that a new church home was necessary. An abandoned church building at Geneva, Nebraska, fifty miles away, was purchased and dismantled with the help of willing, mission-minded Christians of our congregations at Geneva and Grafton, Nebraska. As much as possible of the lumber, the altar, and the beautiful old-English cathedral glass was used in the new church building. The salvaged materials, labor on the part of the pastor, the members of the mission, and others effected a great saving in the cost of construction.

The church is well located on a corner lot 126 ft. by 257 ft., purchased for the sum of \$1,850. The total cost of the church including the lot, the pews, heating and plumbing installations amounted to \$11,000. The seating capacity is approximately 150. A full basement furnishes facilities for Sunday School classes, a kitchen for serving guests on festive oc-

The midweek service on Wednesday evening, April 28, was guest night. The Rev. John Brenner of St. John's Church, president of our Wisconsin Synod, preached, basing his sermon on 2 Thess. 2, 13-17. Teacher Karl Jungkuntz of St. Peter's Church was guest organist and his choir, St. Peter's Mixed Choir, enhanced the service by singing two appropriate anthems. A light lunch was served to all after the service by the ladies of the congregation.



children; Rev. Sigmund Hillmer, St. Jacobi's assistant pastor, directed the Mixed Choir, and Miss Manthe, the school's primary teacher, directed the Ladies' Choir.

The congregation had during the months previous to the jubilee services collected \$6,000 for redecorating the church, for a special booklet containing the history of the congregation, and for other expenses connected with the serv-

The congregation became debt free three years ago, has since made major improvements in its church property, and is now contemplating the improving of its school facilities, either by building anew on a site purchased by the congregation two years ago or by remodeling its present structures.

The congregation has always had a school. In 1894 the enrollment reached the high of 341, dropped to a low of 41 in 1921. From 1925 to 1941 it conducted its school jointly with the neighboring St. Martini Congregation. Since this endeavor did not raise the 35 year average enrollment of 50-60, St. Jacobi has since the fall of 1942 again been conducting its own school. The enrollment has since gradually risen to the present figure of 148.

St. Jacobi's School has been under the leadership of only five principals: Teacher Albert Baerwald (1875-1885), Teacher August Haise (1885-1909), Teacher Friedrich Curschmann (1909-1928; Mr. Curschmann was teacher here from 1893-1928), Teacher George Denninger (1928-1947), and Teacher Raymond Mueller since 1947. At present Rev. Sigmund Hillmer, the assistant pastor, is teaching the middle grades, Miss Angelica Glaeser the lower grades, and Miss Lola Manthe grade one and Kindergarten.

St. Jacobi Congregation became a member of our Wisconsin Synod in 1885 and has taken an active interest in this work. The congregation also helped to found the Institutional Mission of Milwaukee and contributes to the support of this Mission's three missionaries. Since 1918 the congregation also belongs to the Lutheran High School Conference and supports this work faithfully. During the past five years the congregation contributed \$35,963.64 to outside purposes, needs about \$20,000 annually for its own upkeep. All monies are raised by voluntary contributions. At present it has a communicant membership of 935. Its church and school are now situated in the heart of the business district of Milwaukee's south side, has 75% of its children in school even though nearly half of these must come by transport. All manage to come to the school for their last three years, since there are no confirmation classes for those who have merely Sun-

May 2 was communion Sunday and Pastor Ralph Goede preached at both services. His text was Revelation 3, 11: "Hold that fast which thou hast, that no man take thy crown." His brother, Teacher Harold Goede, Kewaunee, Wisconsin, was guest organist. Both are sons of the congregation. In the evening a Jubilee Song Service was held in which the choirs and the children of the congregation participated. This service commemorated in versicle, response, and hymns 1) the beginning of the congregation, 2) the building of the school, 3) the building of the new church, and 4) the present jubilee. Miss Angelica Glaeser, St. Jacobi's organist, was at the organ; Principal Raymond Mueller and Mr. Gilbert Manske, Superintendent of our Sunday School, directed the singing of the

ices. The special Jubilee Offering of the congregation will be the second phase of the Wisconsin Synod Building Fund Collection.

The congregation was organized April 20, 1873, by about fifty Lutheran families under the leadership of the Rev. William Dammann. During the twenty years of his pastorate it grew to one of the largest congregations in Milwaukee with a communicant membership of nearly 1,500. Rev. John Jenny was pastor from 1894 to 1931. During his pastorate the present church was built in 1906.

Pastor Paul Naumann was pastor from 1931 until his untimely and unexpected death on May 30, 1941.

The present pastor, G. W. Fischer, has served the congregation since the fall of 1941.

day school and public school training. About 100 are enrolled in Sunday school.

During the 75 years 7,130 were baptized, 3,365 confirmed, 1,843 couples married, 2,927 buried, and 139,210 communed in St. Jacobi.

Yes, the Lord has done great things for us! May He continue to build His Kingdom in St. Jacobi's midst to the glory of His name and the salvation of many more souls.

G. W. F.

TWENTY-FIFTH ANNIVERSARY PASTOR THEO. ALBRECHT

Lake City, Minnesota

On Sunday, April 18, 1948, the members of St. John's Ev. Lutheran Church commemorated the twenty-fifth anniversary of Pastor Albrecht's pastorate in their midst. Many friends and neighboring pastors joined the congregation in a special anniversary service. The Rev. Gerhard Ernst of St. Paul, Minnesota, preached an appropriate sermon on the text, Ezekiel 33, 7. The Mixed Choir and the children of the lower grades of St. John's Christian Day School sang in the service. After the service the members and friends gathered in the church basement for a reception. Congratulatory greetings were extended by visiting pastors and teachers. The members presented the jubilarian with an anniversary gift of money.

Pastor Albrecht attended Northwestern College at Watertown, Wisconsin, and was graduated from the Lutheran Theological Seminary, formerly located at Wauwatosa, Wisconsin, in 1909.

Before coming to Lake City Pastor Albrecht served congregations at Crivitz, Wisconsin, and East Farmington, Wisconsin. He was installed at St. John's in April, 1923. For five years he also served the congregation at West Florence, Minnesota.

Pastor Albrecht throughout his nearly forty years in the ministry has been active in establishing new missions. He organized Trinity of Osceola, Wisconsin, and Grace of Nye, Wisconsin. Our Redeemer at Wabasha, Minnesota, was also begun by him. He always has been a champion for the cause of the Christian Day School,

and the growing enrollment of St. John's School is a tribute to his tireless labors in behalf of Christian education.

May the Lord continue to bless St. John's and its pastor, that the work of spreading the Gospel of Jesus Christ and of saving souls may be continued to the glory of God.

R. GOEDE.

GOLDEN WEDDING ANNIVERSARIES

MR. AND MRS. FRANK BARTHEL

Ward, South Dakota

Mr. and Mrs. Frank Barthel, members of Immanuel Ev. Lutheran Congregation at Ward, South Dakota, were privileged by the grace of God to observe the fiftieth anniversary of their marriage on March 17. A service was held in Immanuel's Church in which praise was rendered unto Him who during those many years of wedded life bestowed both temporal and spiritual blessings upon them. "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

WM. LINDLOFF.

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MR. AND MRS. OSCAR GERLACH

Newburg, Wisconsin

On Sunday, March 7, 1948, Mr. and Mrs. Oscar Gerlach, lifelong members of St. John's at Newburg, Wisconsin, were privileged by the grace of God to observe their fiftieth wedding anniversary. Members of the family and friends gathered at the Gerlach home for the occasion and the undersigned delivered a brief address based on Romans 8, 31. 32. May the Lord bless them with His grace and peace the remaining years of their life.

A. H. MAASKE.

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MR. AND MRS. GUST. FROEHLICH

Sodus, Michigan

On February 8, 1948, Mr. and Mrs. Gustav Froehlich, charter members of St. Paul's Ev. Lutheran Church of Sodus, Michigan, were privileged to celebrate their golden wedding anniversary in the presence of their children, relatives, and a host of friends. The undersigned de-

The Northwestern Lutheran

livered an address befitting the occasion. May the Lord continue to bless and keep them and abide with them according to His grace in the evening of their lives.

A. J. FISCHER.

OBITUARY

† MRS. C. H. LUEKER †

On Monday, April 19, 1948, it pleased Almighty God to call from this vale of tears to Himself in heaven, Martha Lueker, faithful wife of Pastor C. H. Lueker of Montrose, Minnesota.

Martha Lueker, daughter of Henry and Wilhelmina Kracht, was born June 14, 1892, at Courtenay, North Dakota. She was baptized in infancy and renewed her baptismal vow at her confirmation in 1906. On August 20, 1912, she was united in holy wedlock with C. H. Lueker, pastor of Zion Lutheran Church at Courtenay, North Dakota. Six children were born to this union: five sons and one daughter.

She lived at Courtenay, North Dakota, till 1917, when her husband accepted a call to Rolla, North Dakota, and continued to serve there till 1923, when he was called to Eden Valley, Minnesota. Their next home was in the parsonage at Tp. Moltke, near Gibbon, Minnesota, from 1925 to 1943. From 1943 to 1947 they lived at New Ulm, Minnesota, during which time her husband was temporarily out of office. Since January, 1947, her home was at Montrose, Minnesota, where her husband is again serving in the ministry.

Last fall she was stricken with diabetes but was again enjoying seemingly fair health, when suddenly on Monday evening of April 19 an acute heart attack brought her earthly journey to an end. She attained the age of 55 years, 10 months, and 5 days.

Funeral services were conducted on Thursday, April 22, at 10 A. M. at Montrose, Minnesota. Pastor E. R. Berwald of Buffalo, Minnesota, officiated at the home and was also in charge of the altar service in church. Pastor S. Baer of Rockford, Minnesota, delivered the funeral sermon based on Job 19, 25-27. A male quartett of Cross Lutheran Church at Rockford sang a selection at the home and in church.

The body was taken to New Ulm, Minnesota, where a short service was held at the Gedstad funeral home at 4 P. M., Pastor G. Hinnenthal officiating at the funeral home and cemetery. A male chorus of St. Paul's Church at New Ulm sang. Burial took place in the Lutheran Cemetery at New Ulm.

There remain to mourn her passing her husband, Pastor C. H. Lueker, and the following children: Theodore of Bakersfield, California; Herbert and Charles of New Ulm, Minnesota; Arnold, pastor at McChusky, North Dakota; Paul of Springfield, Illinois, and Esther, a student at Dr. Martin Luther College at New Ulm. Other members of the family who mourn her departure are three brothers and three sisters: Otto, Eric, and Walter Kracht in North Dakota; Mrs. Helen Cowger in Oregon; Mrs. Carrie Jackson, St. Paul, Minnesota, and Mrs. Marie Krueger, Wimbledon, North Dakota; three daughters-in-law, and a host of friends.

Thus she awaits the resurrection morn to be united again with those she left behind. May the Lord graciously comfort those who mourn her passing.

S. BAER.

NORTHWESTERN COLLEGE

Watertown, Wisconsin

The closing exercises at Northwestern College will be held on Thursday, June 10, beginning at ten o'clock.

E. E. Kowalke.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

Commencement exercises will be held on Friday, June 11, at 10 o'clock in the morning. Pastor W. J. Schaefer will deliver the address. On Thursday evening, June 10, at 8:15, the chorus and the band will present the closing concert. This is an invitation for all who wish to be present.

Carl L. Schweppe.

MICHIGAN LUTHERAN SEMINARY

Saginaw, Michigan

June 10 has been set for the closing of the present, the thirty-eighth, school year at Michigan Lutheran Seminary. The year has been a quiet year without

any disturbances. For the first time in quite a number of years we were able to carry on our work with a full staff of full-time teachers.

The commencement exercises, since we are still without any hall for any larger assemblies, is again to be held in our St. Paul's Church at 7:30 P. M. of the commencement day. There are 30 graduates, 13 boys and 17 girls. It is expected that quite a number of these will continue their further preparation for work in the Church at New Ulm and Watertown. The Rev. Fred Schroeder of Findlay, Ohio, who graduated from Michigan Lutheran Seminary twenty-five years ago, will be the main speaker.

As usual the commencement day is also field day with an intermural track meet and a baseball game in the afternoon. The alumni, the M. L. S. Club, meets in the evening before commencement day for its annual meeting, a banquet, and social entertainment.

All are cordially invited.

Otto J. R. Hoenecke, President.

ANNOUNCEMENTS

During the Easter week we sent out folders announcing Summer School at Dr. Martin Luther College, New Ulm, Minnesota. These sessions last six weeks, Monday, June 28, 8:00 A. M. to Friday, August 6, 10:00 A. M.

Courses are offered for graduates, undergraduates, and "specials."

If you have not received our folder, write for one. Announce yourself betimes, please. Come and spend a profitable six weeks with us.

RICHARD J. JANKE,
Dean of Summer Session.

* * * *

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.

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Requests have reached our office for a summer and Saturday school course. The mimeographed course as was compiled a few years ago is again available. Price, including postage, is 15 cents per copy. Kindly place your order with F. W. Meyer, 4723 West Capitol Drive, Milwaukee 10, Wisconsin.

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Delegates to the Synodical Conference Convention — August 2-6 at Milwaukee, Wisconsin — desiring accommodations, will please send their request for such reservations to the undersigned by June 15, stating time of arrival.

REV. ARTHUR H. OSWALD,
1512 S. 16th Street,
Milwaukee 4, Wisconsin.

DISTRICT CONVENTIONS

DAKOTA-MONTANA DISTRICT

Time: June 15 to 18. Opening service with communion at 10:30 A. M. Both pastors and delegates are invited to commune.

Place: St. Paul's, of Roscoe, South Dakota.

Essayist: Prof. A. Schaller, The Great Petition: "Hallowed Be Thy Name," and Its Importance for the Church of God Today.

Preachers: Prof. Schaller, Wednesday evening. Pastor R. Bretzmann, Thursday evening.

Announcements: Please try to send your delegate's credentials to the secretary before June 10. Also announce your coming, to the local pastor as early as possible. State whether your delegate will have a car. Also announce when you expect to arrive.

K. G. SIEVERT, Secretary.

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MINNESOTA DISTRICT

The sixteenth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at the Dr. Martin Luther College, New Ulm, Minnesota, June 21 to 25.

The convention will open on Monday, June 21, at 2:00 P. M. A communion service will be held Monday evening in St. Paul's Ev. Lutheran Church of New Ulm.

Services will be held in the college auditorium on Thursday evening, June 24.

Preachers for the convention services will be: Confessional Address, W. P. Schettel (H. Schaller); Sermon on Missions, Carl Bolle (L. F. Brandes); Sermon on Christian Education, R. Palmer (L. Schierenbeck).

Dr. H. J. Bouman will present the convention doctrinal essay: "The Blessed Results of Justification," according to Romans 5:1-5.

All lay-delegates are reminded to have their credentials properly signed by their respective church officers. These credentials must be presented to the Committee on Credentials at the convention.

The Housing Committee will send detailed information about meals and quarters. Please fill out the reply postcard and return it to the Housing Committee by June 1.

R. A. HAASE, Secretary.

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

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WESTERN WISCONSIN DISTRICT

The sixteenth convention of the Western Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at St. Matthew's Lutheran Church, 778 West Wabasha Avenue, Winona, Minnesota, from June 14 to June 17, 1948.

The sessions of the convention will begin with an inspirational service at 2 o'clock on Monday afternoon, June 14. Chairman Henry C. Nitz will preach the sermon.

Immediately following the inspirational service the organization of the convention will take place. The credentials of the lay-delegates, signed by the secretary and president of their respective congregation, should be delivered to the district secretary either before, or immediately after the inspirational service.

An essay on the subject of "The Leaven of the Pharisees and Sadducees" will be read by Pastor Carleton Toppe during the course of the convention.

A closing service, featuring missions, will be held on Wednesday evening, June 16. Pastor Norbert Paustian of the District Mission Board will preach the sermon.

All memorials and other communications relative to the business of the convention should be in the hands of the District President no later than June 1. Applications for membership on the part of congregations, pastors, and teachers, accompanied by the proper credentials, should be addressed to the District President before June 1.

Notification as to the method of procedure for registering for lodging and meals will be sent to all pastors and teachers of the district at a later date.

G. C. MARQUARDT, Secretary.

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

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NEBRASKA DISTRICT

The sixteenth biennial Convention of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held in Zion Lutheran Church, Clatonia, Nebraska, from June 16 to June 21, 1948, S. Kugler, pastor.

The sessions of the convention will be opened with a divine service at 10:30 A. M. on June 16, in which Pres. Im. P. Frey will deliver the sermon. (Alternate: First Vice-President L. A. Tessmer.)

The Convention Communion service will be held Sunday morning, June 20, at 10 o'clock. Prof. E. Reim will preach.

An essay: "Ancient Heresies in Modern Garb," will be read by Prof. E. Reim. A substitute essay on "the Christian Home" has been assigned to Pastor W. Sprengeler.

All memorials and applications for membership should be in the hands of the District President at least one week before the opening day of the convention.

Member-congregations of the District are urged to elect and send lay delegates. Such delegates will kindly bring their credentials, signed by the president and secretary of their respective congregations.

gations, and hand them to the Secretary of the District either before or immediately after the opening service.

Please register for the convention with the local pastor, stating when you expect to arrive and whether you will be driving a car.

A. T. DEGNER, Secretary.

* * * *

MICHIGAN DISTRICT

The seventy-fourth convention of the Michigan District will be held from June 21-25, 1948, in Salem Church, Owosso, Michigan, K. W. Vertz, pastor.

The opening session will be held Monday afternoon, at 2:00 P. M.

The opening service will be held Monday evening at 7:30. Pastor A. H. Baer will deliver the sermon. Holy Communion will be celebrated in this service.

Professor E. E. Kowalke will read an essay on the subject: "The Use of the Term 'Ecclesia' in the New Testament."

The closing service will be held Thursday evening at 7:30. Pastor R. W. Scheele will preach the sermon.

All communications and memorials which are to come before the convention must be in the hands of the District President by June 5.

Lay Delegates must present certification signed by the president and secretary of the respective congregation.

Requests for quarters must be in the hands of the host-pastor, Rev. K. W. Vertz, 616 N. Park, Owosso, Michigan, not later than June 5.

A. J. FISCHER, Secretary.

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

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SOUTHEASTERN WISCONSIN DISTRICT

The Sixteenth Biennial Convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary in Thiensville, Wisconsin, June 21 through June 24, 1948. The opening service will begin at 10 A. M., Monday, June 21. A service with the celebration of the Lord's Supper will be held in Calvary Ev. Lutheran Church, Thiensville, Wednesday evening, June 23, preacher: Pastor M. Schwenzen. The Essay: "The Scriptural Meaning of 'Koinonia' (fellowship), Its Manifestations and Restrictions," essayist: Pastor J. C. Dahlke.

Credentials of all lay delegates and alternates should be sent to the undersigned District secretary, on the mimeographed form provided by the District not later than June 10, 1948. Memorials should be in the hands of the District president by June 7, 1948.

ADOLPH C. BUENGER, Secretary.

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NORTH WISCONSIN DISTRICT

The North Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene for its sixteenth biennial convention, God willing, June 14-17, 1948, in Trinity Ev. Lutheran Church, Kaukauna, Wisconsin, Rev. Paul Oehlert, pastor.

The sessions of the convention will begin with a communion service at 10 A. M., District President I. Habeck preaching the sermon.

The credentials of the lay delegates, stating the place, name of congregation, and bearing the signature of the secretary and chairman of the respective congregation, should be delivered to the District secretary at the close of the opening service.

All petitions, memorials, reports and documents should be in the hands of District President Rev. I. Habeck, by June 1.

The following essays are in preparation: "Some Early Christian Congregations and What We Can Learn From Them," by Rev. Wm. Lutz; "The Specific Functions of the Church Militant," by Rev. H. H. Eckert.

A memorial service will be held Tuesday morning, Pastor K. Geyer preaching the sermon. The closing service will be held Wednesday evening; Pastor Paul Gieschen preaching the sermon.

Due to the fact that the sister congregations of Appleton will assist in the housing of the delegates it is urgently requested that all delegates make early application for lodging to the local pastor, Rev. P. Oehlert. Meals will be provided at reasonable cost.

F. A. REIER, Secretary.

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

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PACIFIC NORTHWEST DISTRICT

The Sixteenth Biennial Convention of the Pacific Northwest District will be held in Grace Church, 115 No. 6th Avenue, Yakima, Washington, T. Adascheck, pastor, from June 8 to 10, noon to noon.

Credentials of all delegates must be signed by the president and the secretary of the congregation.

Please announce to the host pastor at your earliest convenience, so that he may be able to arrange meals and lodging for you.

W. AMACHER, Secretary.

CALENDAR OF CONFERENCES

REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet at Town Emmet on June 8 at Bethany Congregation, O. K. Netzke, pastor.

Opening session at 9:30 A. M.

Please announce to Pastor Netzke stating also the number of delegates from your parish.

W. F. DORN, Visiting Elder.

SOUTHWESTERN DELEGATE CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Delegates Conference will meet Sunday afternoon, June 6, 2 P. M. at Zion Ev. Lutheran Church, Elroy, Wisconsin, A. H. Dobberstein, pastor.

F. J. REDEKER, Secretary.

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Grace Lutheran Church, Oshkosh, on June 11. The meeting will start at 7:30 P. M.

OSCAR SIEGLER.

CROW RIVER DELEGATE CONFERENCE

Place: Johnson, Minnesota (P. Kuske, pastor). Time: June 15-16. Opening at 10:00 A. M. June 15.

Essays: "The Ministry of the Keys," Pastor Christ Albrecht; "Should a Pastor Take Part in Baccalaureate, Memorial Day, and Similar Services?" by Pastor E. Berwald.

Preacher for communion service, S. Baer (P. Hanke).

Please announce yourself and your delegate to the host pastor and state whether you desire lodging.

E. BERWALD, Secretary.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will convene at Powers, Michigan (F. Dobratz, pastor), June 8, 1948. The session will begin at 9:00 A. M. (C. S. T.)

A guest speaker will lecture on the topic: "The importance of the Christian Day School in the Interest of the Church."

Kindly send registrations at least one week in advance. Also register for delegates.

F. C. DOBRATZ, Secretary.

RED WING DELEGATE CONFERENCE

The Red Wing One-Day Delegate Conference will meet, God willing, Tuesday, June 1, at St. John's Ev. Lutheran Church, Red Wing, Minnesota, Gordon Radtke, pastor. The Communion service begins at 9 A. M. Confessional speaker: N. Reinke (George Scheitel). Essayists: R. Goede, "What Is True Lutheranism?" and E. G. Hertler, "Tithing — God's System of Giving." The brethren are kindly requested to register themselves and their delegates with the local pastor as soon as possible.

HERBERT F. MUENKEL, Secretary.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet at Redeemer Ev. Lutheran Church, Amery, Wisconsin, the Rev. O. P. Medenwald, pastor, on Tuesday, June 8, 1948.

The Opening Service with Holy Communion will be at 9:30 A. M., with the Rev. P. C. Dowidat (E. H. Bruns) preaching the sermon.

Essays: Winfred Schaller, "What Do the Scriptures Say of Eternal Life?"; and E. J. Zehms: "Prayer Fellowship."

P. R. KURTH, Secretary.

FOX RIVER VALLEY DELEGATE AND PASTORAL CONFERENCE

The Fox River Valley Delegate and Pastoral Conference will meet at St. Bartholomew Lutheran Church, Tp. Kasson, M. W. Croll, pastor, on Monday and Tuesday, June 7 and 8, 1948.

Monday, June 7: Delegate session begins at 9:30 A. M. 8:00 P. M.: The twenty-fifth anniversary of Pastor Croll's ordination will be observed by the conference and the congregations in an appropriate service. Pastor C. J. Henning will be the anniversary speaker.

Tuesday, June 8: Pastoral Conference opens at 9:00 A. M. with a short communion service. Pastor F. Heidemann will be the speaker.

Old Papers: Isagogical Treatise on Obadiah, D. Hallemeier; Ex-Hom. Treatise on Jeremiah 31, 51-54, C. Henning; Exegesis of Matthew 6, 1-12, H. Kahrs; The Christian's Attitude During Worship, F. Senger; Revision of a Popular Catechism on the Differences between the Various Lutheran Synods, H. Wicke.

New Papers: Isagogical Treatise of Jonah, F. Heidemann; The Real Purpose of Communion Announcement — and is it Mandatory?, G. Struck; What Should Be Our Stand toward the Various Ways and Means of Raising Money for the Church?, K. Toepel; Restoration of the Jews, W. Hoepner; Self-Communion, E. Thierfelder.

G. FRANZMANN, Secretary.

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 \$3.00 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 INSTITUTE AT THE LUTHERAN RETREAT AT MOUNT MORRIS, AUGUST 23-27

Lecturers will be Prof. Ad. Haentzschel, Ph. D., Valparaiso, Indiana, on "Pastoral Psychology," and the Rev. H. C. Duwe, Evanston, Illinois, on "Theology of Emil Brunner."

Additional information will be given by the Camp Manager, the Rev. Geo. Pape, Wautoma, Wisconsin.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Ordained and Installed

Pastor

Nolting, Paul F., now tutor at Dr. Martin Luther College, in Immanuel Church, Pelican Lake, Buffalo County, Minnesota, by Karl A. Nolting; assisted by W. P. Haar, Karl J. Plocher, H. E. Bentrup, C. H. Lueker, E. R. Berwald, Paul Hanke, and Henry C. Gieschen; Palm Sunday, March 1, 1948.

Installed

Pastors

Albrecht, G. F., in St. Paul's Church, Hustler, Wisconsin, by Albert A. Winter; assisted by A. H. Dobberstein and Carl Siegler; Misericordias Domini, April 11, 1948.

Kettenacker, R. A., in Cross Church, Charles City, Iowa, by E. Yohr; assisted by C. Hinz, I. Kitzmann, T. Eikelberg, C. Schroeder, W. Schroeder, H. Bremer, M. Otto; Jubilate, April 18, 1948.

Molkentin, Karl F., in Zion Church, Valentine, Nebraska, by A. C. Schewe; assisted by W. H. Hartmann and E. H. Neben; Exaudi, May 9, 1948.

Weyland, Victor J., in St. Peter's Church, Tp. Rockland, Manitowoc Co., Wisconsin, by F. C. Weyland; assisted by H. Eckert; Exaudi, May 9, 1948.

Wendland, John J., in Friedens Church, Bonduel, Wisconsin, by T. E. Thierfelder, assisted by Albert Sippert and Edward Krueger; in St. Paul's Church, Zachow, Wisconsin, by T. E. Thierfelder, assisted by Delmar Brick; Exaudi, May 9, 1948.

CHANGES OF ADDRESS

Pastors

Anger, Rev. Henry J., 520 South Iowa Avenue, Washington, Iowa.

Kettenacker, R. A., 107½ Ninth Avenue, Charles City, Iowa.

Molkentin, Karl, Valentine, Nebraska.

Wendland, J. J., Bonduel, Wisconsin, Route 1.

Weyland, Victor J., Chilton, Wisconsin, Route 4.

Wiedenmeyer, Rev. Wm., 222 Windsor Street, Sun Prairie, Wisconsin.

ACKNOWLEDGMENT AND THANKS

During the last few months our Doctor Martin Luther College Library has received the following memorial wreaths and donations:

Michigan State Teachers' Conference, in memory of Prof. E. H. Sauer, \$25.00.
Pastor and Faculty of St. Stephen's Lutheran School, Beaver Dam, Wisconsin, in memory of

Mrs. Minnie Finup, Wisconsin Rapids, Wisconsin, \$15.00.

Mrs. E. H. Sauer and family, in memory of Mrs. Ferd. Weyland, Pelican Lake, Wisconsin, \$5.00.

A. W. Coppens, Wauwatosa, Wisconsin, in memory of Mrs. Ferd. Weyland, \$5.00.

The Rev. W. A. Eggert, Watertown, Wisconsin, through Treasurer H. J. Koch, two payments, \$15.00.

Mr. Henry Yandry (\$5.00), Mr. and Mrs. Richard Prieue (\$1.00), Mr. and Mrs. Herbert Prieue (\$1.00), in memory of Mr. Lui Kutz, Milton Wisconsin, sent by Rev. H. C. Schumacher, Milton, Wisconsin, \$7.00.

From "friends of the family" in memory of Mrs. Ida Leverson, Lake Mills, Iowa, \$16.00.

Mr. and Mrs. F. A. Kuester, Stanton, Nebraska, in memory of Mrs. Martha Zander, \$5.00.

Myrtle J. Pagenkopf, Los Angeles, California, in memory of Jonathan Duin, \$5.00.

Edmund Baer, student at Dr. Martin Luther College, from Hoven, South Dakota, \$20.00.

A most hearty thank-you to all of these kind friends.

RICHARD J. JANKE.

Since the time of our last acknowledgment in these columns the following additional gifts have been received for our Boys' Dormitory Recreation Room Fund:

Table listing donors and amounts for the Boys' Dormitory Recreation Room Fund, including Ladies' Aid, Lutheran, La Crosse, Wisconsin (\$10.00), Luther League, Christ, Zumbrota, Minnesota (15.00), Ladies' Aid, Zion, Rhinelander, Wisconsin (5.00), etc.

Total \$ 123.49

Our heartiest thanks to all who participated in these contributions!

ROLAND H. HOENECKE, Dr. Martin Luther College, New Ulm, Minnesota.

MEMORIAL WREATHS

In memory of Mrs. Emma Grosenick memorial wreaths totaling \$4.00 were given for the Deaconess Hospital, Beaver Dam, and \$2.00 for the Children's Friend Society, Wauwatosa.

H. J. LEMKE.

ALUMNI MEETING

The annual meeting of the Northwestern College Alumni Society will be held at Northwestern College on Wednesday, June 9, at 4 P. M. A luncheon will be served in the college dining hall at 5:30 P. M.

W. O. PLESS, Secretary.

A REQUEST

If any of our pastors or people have a copy of Brastberger's "Haus Predigtbuch" which they would like to sell, please drop a card to the undersigned stating price and condition.

REV. MAX N. HERRMANN, Box 402, Bison, South Dakota.

WESTERN WISCONSIN DISTRICT

January, February, March, 1948

Table listing donors and amounts for the Western Wisconsin District, including Reverend H. F. Backer, La Crosse (\$292.27), J. C. Bast, St. Charles (234.00), Wm. Baumann, Neillsville (583.84), etc.

Memorial Wreaths

Table listing donors and amounts for Memorial Wreaths, including In Memory of Mrs. John Boren (L. M. Bleichwehl, Washington, Ia., \$5.00), Mrs. W. E. Brohaugh (A. G. Eberhardt, T. Lincoln, 5.00), etc.

H. J. KOCH, Treasurer.

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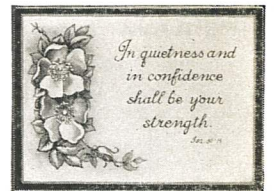
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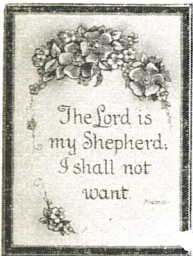


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