

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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Thy dear Word, this priceless treasure,
Let me, Lord, e'er pure retain:
This I cherish beyond measure,
Far above all wordly gain.
If, indeed, Thy Word be worthless,
Where upon shall faith then rest?
Thousand worlds to me are useless,
If I lose Thy Word most blest.

Amen, yea, O God most holy,
Look upon me, gracious Lord,
That I trust Thy teachings solely,
Pure and holy keep Thy Word,
Let me gladly sit with Mary
At Thy feet to learn Thy love,
Fill my heart with zeal to serve Thee,
Here on earth and then above. Amen.

Translated from the German: "Herr, dein Wort, die edle Gabe,"

By Pastor Gervasius W. Fischer.

TRUE CHRISTIAN WISDOM

Luke 16, 1-9

IT is somewhat humiliating when teachers must learn a lesson from their pupils, but it is generally effective. In the parable of the unjust steward Jesus asks the children of God to take a lesson in wisdom from the world which is without God. He bids us to be similarly wise, not in the worldly steward's selfish and unjust fashion, of course, but after our own manner as Christ's disciples. He chides God's children for their relative lack of wisdom: "For the children of this world are in their generation wiser than the children of light."

It Means Keeping Our Eternal Goal Ever Before Our Mind

The Steward's Goal A rich man, whose business was extensive, had employed a general manager with full power to handle all of his affairs. This steward had set a goal for himself. He meant to have an easy, pleasurable earthly life in which his needs and desires would be amply supplied. With his thoughts fixed upon this goal he boldly disregarded his stewardship obligations and squandered his master's riches, handling them in a way to serve his own advantage. When he was denounced to his master on this score this man immediately proceeded to discharge him, demanding a closing of his accounts. Yet the steward himself made no effort whatever to defend himself, thereby admitting his guilt.

He Clung To His Goal The plight in which the steward found himself through this turn of events did not disturb him, however, in the least in the goal which he had set for himself. He still clung to it without dismay and immediately asked himself what was possible under the circumstances. He accepted the fact that his former means to an easy, pleasurable life were a thing of the past. Almost as quickly did he eliminate two distasteful courses. To earn his living by digging and downright hard labor was out. To go begging and eke out an existence in that way was also out. Promptly a more satisfactory plan, in keeping with his goal, flashed into his mind. He would

put his master's debtors under obligation and get them to take him into their own homes, so that he could live at ease until something better would turn up. All this was very selfish and wicked. Yet that is beside the point. Jesus simply wants us to mark the wisdom which the steward displayed in persistently clinging to the goal which he had embraced and in keeping it before his mind.

The Wisdom Of The World

The children of the world generally excel in such wisdom with reference to their own viewpoint. They are estranged from God, enslaved to selfish interests; their thoughts are directed and fixed upon this life. Thus the goal which they set for themselves will always be faulty, vain, and basically selfish. It is the goal of a full and abundant earthly life, differently conceived by the individual in terms of ease, wealth, comfort, excitement, learning, honor, renown, or in terms of a mixture of several or all of these items. In the pursuit of this goal they are, of course, frequently cheated and disappointed already in this life; when death overtakes them they are not only left empty handed but ushered into eternal misery. It should be apparent to us, however, that the children of the world show wisdom by the wholehearted manner in which they generally embrace their goal and ever keep it before themselves.

Our Goal Christians are the children of light. Through the light of the Gospel an eternal goal has been revealed to us and set for us. It is the goal of gracious fellowship with God terminating in eternal life in His heavenly presence. Setting and procuring this goal for us sinners has occupied the loving heart of God from all eternity. He spared not His dearest, His only-begotten Son, to wipe out our sin, to restore us to His blessed fellowship, and to procure eternal life for us. This precious goal of blessed fellowship with Him unto eternal glory God holds out to us in His Gospel and through it sends the Holy Spirit into our hearts to awaken faith

to embrace it. Not only are our needs for time and eternity met as we embrace this goal, but the rich and wonderful grace of our God is thereby glorified and magnified.

Do We Show Wisdom?

How sad that through the weakness of their flesh the children of light often let earthly pleasures and treasures draw their hearts and minds away from their eternal goal. All too often we also let our attention be diverted from it by earthly toils, problems, anxieties, and difficulties. We must prayerfully confess that we all need more of the wisdom which moved St. Paul to say: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Only through God's grace in the Gospel can we win such wisdom.

It Means Making All Things Serve This Goal

The Steward's Example When upon the exposure of his mismanagement this steward had decided how he could now best serve his goal of an easy, need-free life he immediately set to work and carried his scheme through. While he still had the pertinent papers in his hands he called unto himself one after another of his master's creditors and cut down their bills of indebtedness. With their own hands he induced them hurriedly to write out new receipts for lesser amounts in order that they might feel obligated to him when he would be put out of the stewardship. All this he carried out with such diligence and dispatch that the very master whom he was betraying had to pay him the grudging compliment of shrewd wisdom.

The World Follows It The children of the world are generally quick in exploiting any opportunity that presents itself to gain

(Continued on page 247)

Editorials

The Cover The poem or rather hymn which appears on the cover of this issue is a translation of an old German favorite of the middle of the eighteenth century written by Graf von Zinsendorf. The incentive to translate this hymn was given to the translator by one of our veterans in the ministry when at a pastoral conference which had the Boy Scout issue under discussion he pleaded with the ministers to cling tenaciously to the Word of God and to it alone in our judgment in all matters. He pleaded especially with the younger pastors that they by all means cling to the revealed Word of God and to let nothing induce them to disregard even one iota of it. In connection with his remarks he quoted the two lines of this hymn:

"If, indeed, Thy Word be worthless,
Where upon shall faith then rest."

Deeply impressed the translator looked for the hymn in the Lutheran Hymnal but to his surprise found that it was not among the translated hymns. Feeling that our people ought to have and know this short hymn better he decided to translate it. The result of his labors you have on the cover of this issue.

W. J. S.

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The Jew and God It makes little difference whether a document contains the word, God, or whether it does not. The fact that God's name is used does not guarantee that the user of that name is a believer in God. One may use the name of God and speak of Him in high-sounding phrases and still say nothing. The *Christian Century* some time ago deplored the fact that the Declaration of Independence of the Zionist nation of Israel in Palestine does not employ the name "God." Says the article: "The traditional promise to Abraham of Palestine as a heritage has provided one of the principle propaganda resources in the effort to win world support for the claims of the Zionist state, but there is no whisper concerning that here. Not only does the declaration open with no ascription of gratitude to God for the formation of the Zionist nation; it closes with no appeal to Him for justification and support. The reason for such thundering silence of course lies in the necessity for not offending the aggressively secularist views of the majority of Palestine's Zionists, including most of the leaders of the new Israel. 'Zion without God' has become 'Israel without God.' It is an ominous portent." Despite the fact that the *Christian Century* erred in its statement and withdrew it, it still reveals the editor's state of mind and his conception of confessing God. This does not consist in mentioning His name, of acknowledging His general providence and His hand in the affairs of the world; rather, it means to acknowledge Him as the Father of Lord Jesus Christ and the bringer of salvation through the blood of His Son. Any thing short of this is blasphemy. Read what Jesus says, Matthew 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of

heaven; but he that doeth the will of my Father which is in heaven." And what it means to do the will of the Father, Christ explains, John 6:40, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." To do the will of God, therefore, confess God, is to believe that God sent Jesus to work out our salvation. Nothing short of this will do. The Jews will not confess this. They stubbornly reject Christ today as did their fathers more than 1900 years ago. So, whether they mention the mere name "God" in their declaration of independence or whether they omit it makes little difference; they are still despising His name. For in rejecting Christ they "have no hope and are without God in the world." Eph. 2:11.

W. J. S.

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"Benevolent Assimilation" The above phrase was coined, if our memory serves us right, by Theodore Roosevelt, when the Philippine Islands were taken over by the United States. We are borrowing this expression to express an ever growing attitude in the churches toward the negro population in our country. Since the end of World War II, the American whites have carried on propaganda against the segregation of whites and blacks until the negro has taken up the cry and is demanding equality in every phase of life. The sad thing is that some must always bring religion into the argument. Usually these people are fanatics who speak around the corner. Instead of doing some straight thinking in the matter based on the Word of God they go out on a tangent that confuses.

In the first place these protagonists of "equality" fail to differentiate between the invisible and the visible church. Because they do this they can not think clearly on the subject. It is true that the Bible teaches that in Christ Jesus we "are all one" and that "he has broken down the wall of partition between the Jew and Gentile," that is, that He has created one body. This one body is the Church — the *invisible, universal Church*. Whoever believes in Christ as the Son of God and the only Savior from sin is a member of this invisible Church; he "is a fellow-citizen with the saints and of the household of God." No man will be able to change that status of a believer. Nationality, the color of skin, etc., will have no bearing here. They are all "one in Christ," they are all "fellow-citizens." But this does not obligate the individual member of that Church to assimilate (take up) every other member of that Church in the *visible, local church*. Here again we must remember that no one knows the members of the invisible Church but God and hence no man, no church body is competent to distinguish them. God never intended, for it is nowhere taught in the Bible, that we should be under *social* obligations to assimilate them locally. We are to accept them as spiritual brethren if we know them, of course, even minister to them in need, aid them if they need

our support, but more than that is not demanded of us. The negro problem is purely a social problem and ought to be dealt with as such and we should not attempt to put it on the spiritual plane and confuse the Christian by specious argumentation that has absolutely no basis in the Scripture. It is not hard to

become emotional and fanatical about such things but it is hard to keep the proper balance, especially when a movement seems to have general appeal and is espoused by men who seem to be leaders in their particular church body.

W. J. S.

TOWARD THE FOUNDING OF THE SYNODICAL CONFERENCE

IN several articles we have tried to trace some of the steps taken by our synodical fathers which finally led to the founding of the Synodical Conference. In our last study we saw why an affiliation with the General Council was dropped and another with the Iowa Synod was declined. In this issue of our *Northwestern Lutheran* we report how union with the Missouri Synod was reached.

All these steps taken by our fathers raise the question: Why were they so anxiously seeking fellowship with other Lutherans? Does God command the organization of synods and larger church bodies?

God does not command congregations to organize synods, nor does He command synods to federate with other synods. He does not even command Christians to organize local congregations.

Old Testament Regulations Abrogated

There was a time, in the Old Testament, when God regulated the life of His people Israel by laws and ordinances. He commanded them to be circumcised, to observe the Sabbath, the New Moon, and other festivals. He prescribed the manner in which they were to conduct their divine services. He commanded them how to organize the people, and who should perform the temple service. All was governed by laws and ordinances.

St. Paul explains to us the meaning of this arrangement in Gal. 4, 1-3: "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but he is under tutors and governors until the time appointed of the father. Even so we, when

we were children, were in bondage under the elements of the world." The purpose St. Paul states in these words: "Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made. . . . Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ" (chap. 3, 19-24).

All of such outward rules and regulations were dropped when Christ came. They had then outlived their usefulness. They had impressed on the hearts of the people their utter sinfulness, they had foreshadowed the blessings of Christ, they had outwardly guarded the people from commingling with the Gentiles and from losing the promise thereby. They had served their purpose. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4, 4, 5). "After that faith is come, we are no longer under a schoolmaster; for ye are all the children of God by faith in Christ Jesus" (chap. 3, 25, 26).

Christians as the Sons of God

But if we Christians are not under the Law, if God did not command us how to conduct our divine services, in what manner to carry on His work, or how to organize ourselves into any manner of groups, why then do Christians gather in local congregations? Why do congregations join to form synods? Why do synods seek fellowship with one another?

St. Paul answers this question: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. — Wherefore thou art no more a servant (that is, a slave under a taskmaster) but a son; and if a son, then an heir of God through Christ" (Gal. 4, 6, 7). To the Romans he wrote: "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. . . . He that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you. . . . If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (chap. 8, 9-14).

Thus the Spirit of God dwells in Christians. He is the Spirit of life and of liberty. Christians are reborn by the Spirit, they are raised from the spiritual death of sin into a new spiritual life of holiness. They are moved by the Spirit to express their new life in a new conduct of sanctification. Being living children of God, in whom the image of God has been renewed by the life-giving Spirit, they now have the mind of God and endeavor to live in a God-pleasing way in spite of the lusts of their flesh which still cleaves to them, in spite of the temptations of the devil and the allurements of the world.

The Letter Killeth

This life is created by the Spirit through the Gospel. Faith cometh by hearing. The Gospel is the power of God unto salvation. The words which Jesus speaks, they are Spirit and they are the truth. If any one continues in His Word, he shall know the truth, and the truth will make him free. — The Law can not produce such life. St. Paul uses a big IF:

"If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3, 21). But there is no such law. The power to give life is not found in any law, nor in any commandment. And God, who through the Spirit creates us unto new life, does not place us under the Law. St. Paul says: "Sin shall have no dominion over you: for ye are not under the law, but under grace" (Rom. 6, 14). The Law has rather the very opposite effect from creating life. St. Paul puts it very bluntly in 2 Cor. 3, 6: "The letter (that is the letter 'written and engraven in stones,' v. 7) killeth, but the Spirit giveth life." That is true of every law, it is the nature of the Law. In another place St. Paul wrote: "As many as are of the works of the law are *under the curse*" (Gal. 3, 10). No matter how good any commandment may be in itself, it has the effect of killing, of destroying spiritual life. That is true of every law.

That is the reason why God sent His Son into the world, not to give new commandments to men, but to redeem them that were under the Law, that we might receive the adoption of sons; to buy us out from the curse of the Law by becoming a curse for us; to ransom us from the dominion of the Law by Himself taking on the form of a servant and becoming obedient unto the death of the cross. That is also the reason why God's faithful apostle Paul fought so strenuously against the Judaizers, who wished to retain some of the old Mosaic ceremonies as binding for Christians. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. 5, 1, 2). In the Old Testament God had *commanded* circumcision for purposes as outlined in part above; but if a Christian places himself under this old law of God, Christ shall profit him nothing, Christ "is become of no effect" unto him (v. 4). Paul stands behind this statement with his whole person and with his whole office. Mark his words: "Behold, I Paul say unto you." He could say about himself: "Paul an apostle, not of men

neither by man, but by Jesus Christ and God the Father, who raised him from the dead" (Gal. 1, 1).

Christians Truly Free

But, so some one will object, is that not a very dangerous doctrine to say that God has taken the yoke of the Law entirely off the necks of Christians? It is true, some people have always misunderstood and abused this Christian liberty; and there always will be some who misunderstand and abuse it. Paul, who so emphatically proclaimed perfect liberty to the Galatians, and who so strenuously defended it against the re-introduction of any law, found it necessary to add the warning: "Brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5, 13). St. Peter likewise: "As free, and not using your liberty for a cloak of maliciousness" (1 Pet. 2, 16).

Christians who prize their blood-bought liberty will jealously be on their guard lest any one surreptitiously put the yoke of the Law on their necks again in some form or other. On the other hand, they will carefully watch over themselves lest they lose their liberty by abusing it. With Paul they will answer the question: "Shall we sin because we are not under the law but under grace?" (Rom. 6, 15) with an emphatic: "God forbid! How shall we that are dead to sin live any longer therein?" (v. 15 and 2).

The Holy Spirit Gathers the Church

The question will arise again: If God does not lay any law on His Christians, no law to regulate their relations with one another, no law demanding the organization of church bodies: why then do we find that all Christians, whether weak or strong, whether pure in doctrine or tainted with error, tend to congregate? They unite in local groups, and these again in larger bodies. Why? God created them to be His children; they are brethren of one another. As brothers in the flesh are held together by a common tie, so also spiritual brethren. By love they are united to their Father, and by love they are united with each other. St. John expresses the truth very briefly:

"Whosoever believeth that Jesus is the Christ is born of God. And every one that loveth him that begat, loveth him also that is begotten of him" (1 John 5, 1). There is something wrong with a Christian, and with a Christian congregation, if they remain aloof — except for matters of doctrine and the confession of the truth.

This is the record of the New Testament. Where two or three people were converted in one place, there was a congregation at once. Congregations in neighboring cities got in touch with each other. They faced common dangers, and joined hands in the work of the Lord. When the church in Jerusalem heard about a church in Antioch, they at once sent Barnabas to comfort and assist them (Acts 11, 22). When the congregations in Galatia were troubled by Judaizers, Paul wrote his epistle to them. They were in touch with each other. They were in touch also when the collection for Jerusalem was taken up (1 Cor. 16, 1). The congregations in Macedonia maintained contact with each other from the very beginning. They had a man who worked in the several churches and was jointly chosen by them to accompany Paul to Jerusalem (2 Cor. 8, 18, 19). When a man in Corinth, by committing incest, sinned against his church, he had grieved all Christians in Achaia (Outside of Corinth we know of a group in Athens and a church in Cenchrea) and Paul urges them to "confirm" their love to him after he had repented (2 Cor. 2, 5-8). When the Christians throughout Asia Minor feared a persecution, Peter comforted them that they are a "chosen generation" (1 Pet. 2, 9). When the Corinthian congregation thought that they were at liberty to act in certain cases without regard for other congregations, Paul reminded them sharply: "What! Came the Word of God out from you? or came it unto you only?" (1 Cor. 14, 36).

It was this spirit of Christian brotherhood that prompted also our synodical fathers to seek connection with other like-minded Lutherans in this country, and to approach the Missouri Synod for this purpose in 1868.

J. P. M.

UNITY WITH MISSOURI ACHIEVED IN 1868

IN its annual convention of 1868 our Synod had adopted a resolution instructing President Bading to inaugurate a procedure for correcting infringements, of which members of both the Missouri and the Wisconsin Synod had been guilty in the past, and for achieving a mutual recognition by both bodies, and for establishing fraternal relations between their members. President Bading did not procrastinate. He himself had suggested the matter in his presidential report; and after the convention he immediately approached the officials of the Missouri Synod.

The President's Report in 1869

Since President Bading's report to the convention of 1869 gives a clear picture of the manner in which the 1868 resolution was carried out, we can do no better than to reproduce it here in a free translation.

"The relation of our Synod to the Synod of Missouri will call for a thorough discussion at our present convention. I may report that, instructed by our convention last year, I took steps to remedy the deplorable abuses that persisted between the two synods. A request on our part that differences of any kind be discussed in a meeting of representatives of both synods, and if possible an agreement be reached, respectively, mutual recognition be achieved, was received in a friendly spirit on the part of Missouri. After an exchange of opinions by correspondence and after coming to an agreement on the manner of conducting the colloquy, ten representatives of both synods and several guests met in Milwaukee in October of last year (October 21 and 22, 1868). It was plainly evident that the meeting was God-pleasing and His blessing rested on our deliberations. After associating informally for about one half day favorable symptoms, pre-saging a gratifying outcome, appeared, and with a vivid hope for final success we began our work. One spirit animated all persons present; hearts met each other with candid confidence; every one had the desire to remove every obstacle

that might hinder the unity of spirit in the bond of peace. Thus a result was achieved over which there is joy in the presence of the angels in heaven, and which, when published in the church papers, gave rise among Lutherans to joy and thanksgiving toward God. — The minutes of the meeting will be submitted to the convention for study and eventual ratification."

In his history of St. John's Lutheran Church, of which he was the pastor, President Bading reports that the meeting was held in the house of the brothers Eissfeldt and was concluded on the evening of the second day with a social gathering in the house of a Mr. Kuetmeyer, member of St. John's Church.

Minutes of the Committee Meeting

The document which was drawn up about the meeting of representatives of Missouri and Wisconsin for the purpose of sible differences and abuses first recorded the following facts.

"The conference which had been arranged between the two synods of Missouri and Wisconsin for the purpose of reaching an agreement between the two bodies was held in Milwaukee on October 21 and 22, 1868. The honorable Synod of Missouri was represented by its President C. F. W. Walther, Prof. E. A. Brauer, and the pastors F. Lochner, F. Sievers, and C. Strasen, while on the part of the Wisconsin Synod its President Joh. Bading, Prof. A. Hoenecke, and the pastors Ph. Koehler, W. Dammann, and C. Gausewitz participated. As guests had come the pastors Engelbert, Link, and Steinbach from the Missouri Synod, and pastor Jaekel from Wisconsin.

"The conference considered it necessary first of all to take up certain doctrines for discussion. After the representatives of the Wisconsin Synod had made a statement regarding the relation of their Synod to the (Prussian) Union, the these published in the October number of *Lehre und Wehre* on "Open Questions" were read and discussed.

Complete agreement of both parts was evident.

"Then particularly those doctrines of the doctrinal system of our Church were singled out concerning which in recent times discussions and controversies have taken place within the Lutheran Church, namely, the doctrine of the Church and its Office, Ordination, Inspiration, the binding force of our Confessions, Millennialism, Antichrist, etc.

"Concerning all these points everybody present rejoiced to observe such perfect unanimity that on the basis of this agreement the following points were drawn up as an expression of the doctrinal unity of both synods and as guiding principles for the future reciprocal conduct in the field of practical work. These points were adopted."

The Adopted Agreement

"1.) Both synods are happy to recognize one another as orthodox Lutheran church bodies.

"2.) Between the two synods pulpit and altar fellowship shall be established.

"3.) The existing brotherly relation will be manifested by an exchange of visiting delegates and by participation in pastoral conferences.

"4.) In the case that pastors or lay members of one synod wish to join the other synod admission shall not be granted except on the basis of an honorable release.

"5.) Cases of church discipline of one synod shall be respected by the other synod.

"This does not mean that every case of church discipline completed in a congregation of one synod must under all circumstances be acknowledged as correct by every pastor and congregation of the other synod. However in such doubtful cases no pastor of the one or the other synod, to whom an excommunicated person may apply for membership, shall have the right to act in any way before the matter has been concluded by the synod in which the excommunicated person held membership. Even then the pastor of the one synod or the other shall not act singlehandedly, but only in conjunction

with the president of his synod. In such cases all legitimate means for gaining the necessary insight in the previous conduct of the case shall not be withheld.

"6.) In fields where congregations of both synods operate in opposition to one another, both parts shall do all within their power to remove the opposition in a Christian manner and to establish a brotherly relation.

"7.) Both synods retain the right to organize new congregations anywhere as needed. However the principle must be observed as far as possible that the congregations be separated geographically. In doubtful cases he will be considered as having acted correctly who observed the boundary line that had been established by both synods as suitable.

"8.) If in the one synod or the other an error in doctrine should appear, each synod shall be held to remove such error with all means at its disposal. And as long as this is being done the orthodoxy of the respective synod shall not be questioned."

Conclusion

After a thorough discussion the report of the committee was adopted point for point, and finally the document was ratified as a whole.

We thank God today for the sane and scriptural agreement reached by our fathers close to 80 years ago.

J. P. M.

TRUE CHRISTIAN WISDOM

(Continued from page 242)

and enjoy that for which they are principally looking in life, be it wealth, pleasure, honor, excitement, or any other earthly satisfaction. With equal zeal are they active in serving their goal in terms of the future. We find them feverishly toiling, training, planning, scheming, storing up to secure the future attainment of their earthly goal. They devise and carry out ever new plans to insure them-

selves against eventualities; they readily adjust themselves to new circumstances and quickly reinterpret their goal in terms of it.

*May We Adapt
It To Our
Goal*

Only through the grace of God in Christ Jesus can our eternal goal be attained. Only as we embrace Christ's blood-bought pardon in faith are we God's dear children and heirs of His glory. Only through Christ's pardon embraced in faith will all the sins of our earthly stewardship be covered up on Judgment Day, so that we shall hear God's gracious summons unto eternal life. Such faith is not our own doing, however. It is God's gift. Through the Gospel in word and sacrament the Holy Spirit awakens, strengthens, and preserves faith in the Savior. The wisdom of making all things serve our eternal goal ought therefore to evidence itself among us first of all in a diligent use of these means of grace, that we diligently and abundantly hear, read, learn, guard, and ponder God's Word.

All Things

In true Christian wisdom we are, however, to put all things into the service of our eternal goal. With the light of the Gospel shed upon them even our earthly troubles, sorrows, and trials may serve to make us more heaven-minded and to draw us close to our Savior. Jesus Himself mentions one particular thing that we can and should put into the service of our heavenly goal. He exhorts: "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." The Savior calls money and wealth the mammon of unrighteousness, not because they are wrong and evil in themselves, but because so much sin and unrighteousness is bound up with their acquisition and use in this sinful world. If we could fully trace the past course of the money in our pockets as it passed in and out of the hands of others we would be likely to strike upon many sinful abuses. Yet also this money which is put to so much sinful abuse we Christians are to put into the service of our

eternal goal. The Lord wants us to use it in such a manner that our faith is exercised thereby. This takes place when we abundantly use our earthly means in faith-born, thankful love to support the preaching of the Gospel, to give our children a Christian training, and to help our needy fellowmen. True enough, it is only through grace for Jesus' sake that we will come to heaven. Yet those whom we have befriended in body or soul for Jesus' sake with our gifts will rise on Judgment Day to declare the works of our living and triumphant faith and will thereby reveal our faith in the Savior. Thus the glory of God's grace, which wrought such faith in us and also all of its fruits, will be magnified.

C. J. L.

NOTICE!

Pastors officiating at the ordination and installation of candidates for the ministry and teaching profession are requested to submit the new address of such candidates as soon as possible — no later than September 1. In sending this information please use the following form (corresponding to the listing in our Annual and Kalender):

Name

Address

Post Office

State

PastorProfessorTeacher

Congregations:

Name

City

(If rural parish give distance and direction from nearest town.)

Address

Preaching Stations

Siftings

BY THE EDITOR

The *Churchman* (Episcopalian) offers an annual reward to the person who in their estimation made some outstanding contribution toward world betterment. This year the award was offered to General Marshall who, however, refused to accept it because as he states "its (the *Churchman's*) editorials extend far into the realm of politics and international affairs." There can be no doubt that the objection that they do "enter into the realm of political and international affairs" which have to do with the state alone. We do not mean to say that the church papers must keep silence on all state issues but we do mean that many of them meddle entirely too much in politics. They demand a voice in all its affairs. When the state attempts to enact a law that is contrary to the Word of God and would hamper the Christian in carrying out that will then, of course, the church papers ought to use their pages to discourage such action. But beyond this let us not enter into its field.

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Two young Americans have renounced their American citizenship and declared themselves citizens of the world. One of them, a former Harvard student sailed over to Germany and has taken up brick-laying to help rebuild the German nation. This young man declared, "I'm responsible for some of the damage there. The only way the East-West conflict can be ended is for the people to get together. It's high time some one started to do something about it." This fellow is an idealist, although he spoke the truth when he said he is responsible for some of the damage done there. The other young fellow who is an actor and a former bomber pilot made no statement. Perhaps, the consciousness of guilt also had something to do with his action. This, however, will never rest our conscience. Only true repentance and return to God can do this.

* * * *

Auxiliary Bishop J. J. Wright of the Roman Catholic Church of Boston makes

the boast that the members of the hierarchy are not drawn for a "privileged class" and tries to establish this by the fact that they are all "sons of farmers, mill workers, day laborers, tradesmen and storekeepers." From this he concludes that the American Roman Catholic bishops are "preservers of Old World culture and staunch supporters of New World democracy." To this the Christian Century, from which this item is taken, makes the pertinent remarks "the church does well to keep the way open from humble origins to high office, though it may be remarked in passing that humble origin is no guarantee of staunch adherence to democratic principles. There are, for example, some who would doubt that John D. Rockefeller and Henry Ford were perfect exemplars of democracy in industry, though both of them had origins that were humble enough. Mr. Hitler and Mr. Stalin might also be mentioned as dictators who assumed a purple to which they were not born and carried things off with a rather high hand. . . . Moreover, one reflects that, though the members of the hierarchy do not come from a privileged class, they are a privileged class." Well said.

* * * *

We were glad to read a statement by the Republican presidential candidate that if elected he will have no "personal envoy" to any country or at any court. That, no doubt, will put an end to the odious position of Myron Taylor who under the Roosevelt and Truman regimes acted as their special agent to the Vatican, the pope, and thereby giving the pope and the Roman hierarchy a standing among nations and recognition as a power among nations. Many organizations and church bodies issued their protest to President Roosevelt and Truman and demanded that this "personal representative" be recalled but neither Mr. Roosevelt nor Mr. Truman thought it worth while to listen to the people and disregarded their opinion. Perhaps things will soon be changed.

The Evangelical Lutheran Church (Norwegian) at its last biennial convention rejected the proposed membership in the World Council of Churches by a vote of 872 to 546. Although outstanding men of this church body, among them the president of this body, J. A. Aasgaard and L. M. Stavig, president of Augustana College, spoke in favor of joining the World Council of Churches, yet the body voted to hold membership in abeyance. This may mean much or nothing depending upon the purpose behind this vote but we are glad, nevertheless, that there are other Lutheran bodies besides our own that will not plunge into this unionistic movement by the catchword "ecumenicity" now being repeated in apelike fashion all over. One may read that word in most church papers again and again until one is nauseated.

* * * *

The earliest records of Christianity are said to have been found. A tomb of the middle of the first century, containing the repeated figure of the cross and the name of Jesus, was discovered near Jerusalem in the autumn of 1945. The find furnished material for rather sensational newspaper stories, and also for a carefully written article in *Life* (December 22, 1947) indicating its possible significance and the problems raised by it. E. L. Sukenik who discovered the inscriptions and the tomb has evaluated the discovery in the *American Journal of Archeology*. His conclusion is that the inscriptions date not later than 50 A. D. He is also confident that the inscriptions are the earliest existing records of Christianity. He cautiously adds that they "may also have a bearing on the historicity of Jesus and the crucifixion." The author, of course, doubts that there ever was a person named Jesus much less that this Jesus died and rose again. The reappearance of Jesus in the flesh will not convince him. If the word of God: The Word was made flesh and dwelt among us (John 1) does not convince him, nothing will. As startling as some of the archeological discoveries are, they must never remove our thoughts nor assurance from the Word of God which is spirit and life, and from the Gospel which comes in power and in the Holy Ghost.

IN THE FOOTSTEPS OF SAINT PAUL

THE GOSPEL IS BROUGHT TO SAMARIA

BY DR. HENRY KOCH, MORRISON, WISCONSIN

A Short Review

WE have seen, how the Jews in Palestine were unable to continue their persecution of the Christians, because they themselves were being persecuted by the mad Roman Emperor Caligula. Thus their own attempt to destroy the Church of Christ was frustrated. We have also seen, how the scatterings of the Jews throughout the vast Roman Empire offered the apostles the opportunity to preach Christ to their own kinsmen in their synagogues and to make use of these synagogues as stepping stones for the further advance of the Gospel into the Gentile world. We have furthermore observed, how the apostles could use the Greek language, which had become the universal language since the days of Alexander the Great, when they preached the Crucified and Risen Lord, and how the translation of the Old Testament and the writing of the New Testament in the Greek idiom greatly aided the rapid spreading of the Gospel in the countries bordering the great Mediterranean Sea. It was the Lord, the Head of the Church and the supreme ruler of the world, who prepared the way for the rapid expansion of the Church in the fullness of time.

Some Difficulties

The time had now come, when the Gospel was to be proclaimed throughout the Gentile world and Paul was to become the foremost ambassador of Christ. Neither the apostles in Jerusalem nor the early Jewish Christians, however, were ready for this great task. They wanted Jerusalem to remain the center of all missionary activities and as Jewish Christians they could only think of the Church as a Jewish Church. Little could they imagine, that soon Antioch would become the great missionary center. In principle they were ready to admit, that the Gospel of Christ was intended for all, but in practice they could not visualize the coming in of the Gentiles as an equal factor and member of the Church. For them there still existed that middle wall

of partition between the Jew and the Gentile. Only the Lord Himself could make it clear to them, that this partition (Eph. 2:14) no longer existed. In Samaria we observe the first breaking down of that wall of partition.

The Beginning

After the death of Stephen Scripture tells us: "At that time there was a great persecution against the church which was



at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . As for Saul, he made havoc of the church, entering into every house, and hailing men and women committed them to prison. Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8, 1-5.)

We can imagine the Jewish Christians leaving the city of Jerusalem, weeping and with hearts heavy with fear. At the time they could not perceive, that this flight was a blessing in disguise for the Church. The Christians in Jerusalem had witnessed the miracle of Pentecost

and the manifold mission opportunities, but only too soon did they resign themselves to worshipping and the gaining of converts in the Holy City. The persecution of Saul drove the little flock out of Jerusalem and made every scattered Christian a potential missionary. Then with the death of Stephen, the first martyr, the blood of the martyrs became the seed of the Church. Wherever they went, they preached the Word and gathered small Christian congregations that increased daily.

Samaria, A Haven

A great number of the Christians fled into the province and city of Samaria. There they were sure, that the vengeance of the Jews could not reach them, for the Samaritans harbored no love for the proud Jews and would not permit them to cross their borders in order to persecute as well as to prosecute the Jewish Christian refugees. In Samaria the refugees found fertile soil for the Gospel and soon gained many converts. Once Jesus had spoken the parable of the "Good Samaritan," who had fallen among thieves. Now the Samaritans were playing just this very roll of the "Good Samaritan" toward the Jewish Christians over against their Jewish persecutors.

When the good tidings of the success of the Gospel in Samaria had reached the apostles in Jerusalem, Philip, one of the deacons, set out at once to preach Christ unto them. What thoughts must not have gone through the mind of Philip as he wended his way to the city of Samaria. Once upon a time it had been the proud citadel of the idolatrous kings of Israel. Here Elijah had met Ahab and Jezebel and had not been able to abolish the worship of Baal for any length of time. Nothing was left of the splendor of the ancient capital of the king of Israel, but now in the midst of this city, once given to base idolatry, the Gospel of Christ Jesus had taken root. The first seed had been sown by Jesus Himself, when he had the conversation with the Samaritan woman at the well of Jacob. Now the time had come for the fulfilment of the prophetic words of Jesus spoken in Samaria at the well (John 4, 35): "Lift up your eyes and look on the fields, for they are white already to harvest."

Samaria Rebuilt By Herod

Herod the Great had rebuilt and beautified the city of Samaria and had named it Sebaste (today it is still called Sebastiyeh), the Greek word for the Latin Augusta after Caesar Augustus. The names of Herod and Augustus are known to this very day, because they are connected with the greatest of all names, Jesus Christ. The Samaritan woman and Philip are also recorded in the annals of Holy Writ and will never be forgotten by those who read and love the Book of Books and want to follow the course of the Gospel in the early days of the Christian Church.

We find Philip wandering from village to village in Samaria seeking the scattered Christians and preaching Christ unto them. The meeting with Philip must have been a cause of great rejoicing for all the refugees out of the murderous city, when they could again look into that well-known face and hear the evangelist expound the Gospel of their beloved Savior. To be sure, Philip was not conscious at the time of the great work he was beginning here in Samaria. He recognized the greatness of the hours as little as did Martin Luther, when he nailed his 95 these to the door of the Castle Church at Wittenberg.

Samaria Accepts the Gospel

The preaching of Philip met with great success. The people flocked to hear him. We do not know where he preached but we are told: "The people with one ac-

cord gave heed unto those things, which Philip spake, hearing and seeing the miracles, which he did" (Acts 8, 6). The sick and those afflicted by unclean spirits were brought to him and he healed them. The Samaritans surely had heard of the wonders, that Jesus had performed, and how the Jews had crucified their own Messiah and that there was a group in Jerusalem believing in Jesus as the Messiah. All this, they thought, was of local interest only to the Jews, but now Philip was telling them, that this selfsame Jesus was their Messiah and Savior too and that the portals of the Church and of heaven were open to them in like manner. Such glad tidings they had never heard before. The Savior of sinners wanted them to be saved too. He had suffered and died for their sins as well as for those of the Jews.

What Elijah was not able to achieve in the days of Ahab and Jezebel, Philip achieved. "The people with one accord gave heed unto those things which Philip spake." Just as John the Baptist once baptized the people on the banks of the Jordan, we are convinced that the people came to be baptized by Philip. History repeats itself, even though it is never the same stream of history, into which we step. It is always new and full of the marvels and miracles of our Lord. The history of the Church is the soul of the history of the world and the central figure of all history is Christ and the central theme is the building of the kingdom of God or the Church of Christ.

my God." Because of the great love of God to us in Christ Jesus, the Christian is not discouraged by adverse circumstances, but he always delights to do God's will.

The Convention was privileged to hear a doctrinal essay by Prof. A. Schaller of our Theological Seminary at Thiensville, Wisconsin. "Hallowed Be Thy Name; A Petition of Singular Importance for Our Synod in This Day and Age" was the essayist's theme. The essayist pointed out that the great treasure which our God gave us in the Lord's Prayer can be properly evaluated and used only when it is properly understood. The unique form of the Petitions of the Lord's Prayer consists in this that they are not mere empty phrases, but every word is full of thought and meaning. The form is unique also in this respect that it is a prayer of few words. Since every Petition is related to a large body of biblical truths, the essayist stressed the need of praying the Lord's Prayer slowly and thoughtfully.

There is much meaning in the words of the First Petition. The name of God always reveals who God is and what He has done for us. It always tells us that God is gracious and forgives sin. That name was given to bless us and to save us. When we pray, "Hallowed be Thy name," we ask God to set His holy name apart for us poor sinners to believe in it and to rejoice over it forever.

The purpose of God in giving us sinners first only His name and then His more detailed inspired Word is the same, namely, to bless us and to save us. All doctrines of Holy Writ are implied in God's name. When we pray, "Hallowed be Thy name," we pray for pure doctrine and holy living.

We Christians should treasure God's name or His Word by proclaiming it faithfully in its purity and by living according to it. Though there are perils connected with this proclamation of God's Word, our love for that glorious name should make us enthusiastic and fervent in our proclamation as well as in our desire to praise our God with holy living. If we treasure God's holy name, then we must also avoid all those who wilfully persist in false doctrine. And since intimate association with the wicked world

CONVENTION OF THE DAKOTA-MONTANA DISTRICT

THE Dakota-Montana District met in convention from June 15-18 at St. Paul's Lutheran Church, Roscoe, South Dakota, the Rev. H. Lau, pastor. The convention opened with a divine service in which President P. G. Albrecht preached the sermon on Ps. 2, 1-8. In this sermon it was pointed out that our one and only task as a Church is to preach the Gospel so that sinners may repent and live; that we must do this work in an unfriendly world, against the bitter oppo-

sition of the wicked, ungodly men; and that in spite of the opposition of sinful men, we are confident of final victory. In this service pastors and delegates partook of Holy Communion.

The roll call showed an attendance of about 80 pastors and delegates. The large number of vacancies in our District at this time accounts in part for this low number of representatives.

The President's Report was based on Ps. 40, 8: "I delight to do Thy will, O

always gets the Christian into trouble sooner or later, the Christian is wise in avoiding such associations.

The Convention appointed a committee to recommend and make possible a wide distribution of this highly edifying essay which was written and delivered in language that our laymen can understand.

On the evening of the second convention day we were privileged to hear a German sermon on Christian Education delivered by Prof. Schaller on the basis of Prov. 2, 1-6. The professor carried out this theme: "Why Our Christian Day Schools Are Ideal Training Centers for Our Children." Our Christian day schools are ideal training centers for our children first, because there our children are under an ideal leadership; and secondly, because there they obtain ideal knowledge.

On the following evening Pastor R. Bretzmann of Hendricks, Minnesota, preached an English sermon on missions on the basis of Luke 22, 35-38. The question considered in the sermon was this: "In What Spirit Shall We Do Church Work?" In answering this question the preacher pointed out that the Lord urges first, that we be free from all worry and pessimism; secondly, that we, nevertheless, be prepared for any opposition; and finally, that we do not trust in human resourcefulness.

Both these services were enhanced by appropriate music on the pipe organ recently installed in St. Paul's church and by the pastor's chorus.

The reports of our Synod's missions and schools were thoroughly and enthusiastically discussed on the floor of the convention. The great need of building at our educational institutions was especially stressed. The District was urged to complete the collection for the Building Fund at the earliest possible date. The Convention also rejoiced that at this time there are again two Christian day schools in the District.

The following were elected to serve the District: President, Pastor P. G. Albrecht; First Vice-President, Pastor W. Lindloff; Second Vice-President, Pastor H. Lau; Secretary, Prof. K. G. Sievert; Essay Recorder, Pastor W. A. Schumann, Jr.; Treasurer, Mr. Elmer Bartling; Mission Board, Pastor W. T. Meier, Chair-

man, Mr. Charles Schlomer, Pastor O. W. Heier; Board of Education, Profs. H. G. Meyer and A. Schuetze and Pastor H. Rutz; Board of Support, Prof. H. G. Meyer and Pastor H. Rutz; Auditing Committee, Pastors A. Hellmann and E. Bode and Mr. A. Koepke; Indigent Student Board, Pastor W. Lindloff.

Pastor Paul Kuehl of Mandan, North Dakota, served as chaplain for the customary devotional exercises at the opening of sessions.

The Visual Education Committee showed moving pictures on our Arizona Indian Mission.

The Convention honored the memory of Pastor F. E. Traub, a former worker in this District who was called to his eternal reward during the convention days, by rising.

The District sent fraternal greetings to other Districts in convention at this time.

Being greatly encouraged and strengthened by the reports, the sermons, the essay, and the Christian fellowship at the convention, pastors and delegates returned home after 2 P. M. on Friday eager to show their delight in doing the work of the Lord more than ever.

O. W. HEIER.

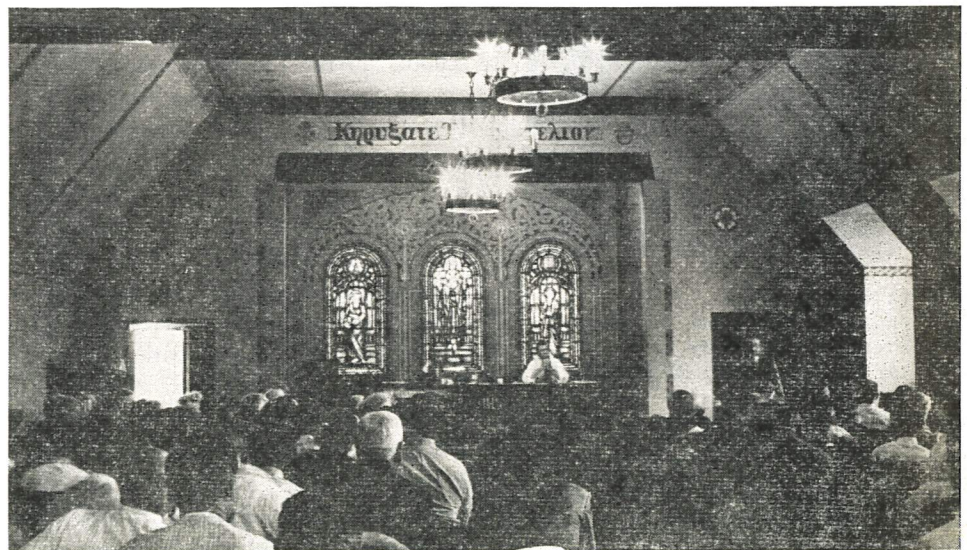
SOUTHEASTERN WISCONSIN DISTRICT CONVENTION

June 21-24, 1948

The Services

"PREACH the Gospel." In constant sight of these words as they stand inscribed on the wall of our Seminary chapel at Thiensville, Wisconsin, and in

service on Wednesday evening. In his sermon in the opening service on Monday morning President Arthur Voss, on the basis of Luke 19, 37-44, dwelt on the Savior King, who is both the giver and



Seminary Chapel Where Meetings Were Held

behalf of the privileged task to which they enjoin, nigh to two hundred representatives of the Southeastern Wisconsin District, pastors, professors, teachers, and congregational delegates, were again assembled for eight busy sessions. These words as we have them in Mark 16, 15 were also the basis of Pastor Melvin Schwenzen's sermon in the communion

the gift of the Gospel, and who still moves us to say: "Blessed be the king that cometh in the name of the Lord." In his biennial report in the afternoon President Voss then stressed the directives for our church work which are given to us in Acts 2. It is our God-entrusted task to preach the saving Gospel in our churches and schools, in our

Bible classes and in our homes. There is no other way of converting souls than by preaching the Scriptural message of sin and grace. With this message we need to face not only the grossly materialistic but also the pious attitudes of the flesh. This work we can perform jointly only with those with whom we are one in a Scriptural confession and practice.

The Essay

"The Meaning of Koinonia (Fellowship), its Manifestations and Restrictions" was the timely subject of the doctrinal essay which was presented by Pastor J. C. Dahlke on Tuesday morning and discussed at length on the following day. It was decided to have the essay in mimeographed form sent to all who had repre-

teachers. Together they show a gain of 299 souls and 208 communicants for the biennium, which is the equivalent of another good-sized mission congregation. In contributing an average of \$35.12 for all church purposes the communicants of our mission stations are still setting an encouraging example for the members in our self-supporting congregations. Mt. Lebanon Congregation, which was established in 1926 and which has since grown to a communicant membership of 380, became self-supporting after having liquidated its sizeable debt, though it is supporting a pastor and three teachers and immediately faces a new building project. A fifth mission was provided with a Christian Day School in that Homehurst of West Allis transports its children to St. John's School, Root Creek under an arrangement whereby the children have free use of the school building while the missionary teaches the lower grades. A new mission, not yet included in the report, was opened at Antioch, Illinois, and is being served by Pastor Rudolph Otto of Wilmot, Wisconsin.

A Sad Hindrance

A number of factors stood in the way of the opening of further missions and schools during the biennium. Foremost among these is the man-power shortage. It would be thoughtless to start new missions and rob one already established of its workers. Then, too, the Mission Board was hampered by the shortage of funds in the Church Extension Division. How could new fields be opened with proper equipment when many fields, several years old, are still patiently waiting for a place of worship? Though the Church Extension Fund is at present truly revolving, the enormous increase in building costs, requiring much larger individual loans than formerly, have made the \$600,000 at its disposal inadequate.

The Million Dollar Collection

All this brings out the urgency of making an earnest effort in finishing our second Million Dollar Collection. Only then will we be enabled to begin with the expansion of our educational institutions, without which we will never get enough pastors and teachers for new missionary endeavors. The completion of this col-

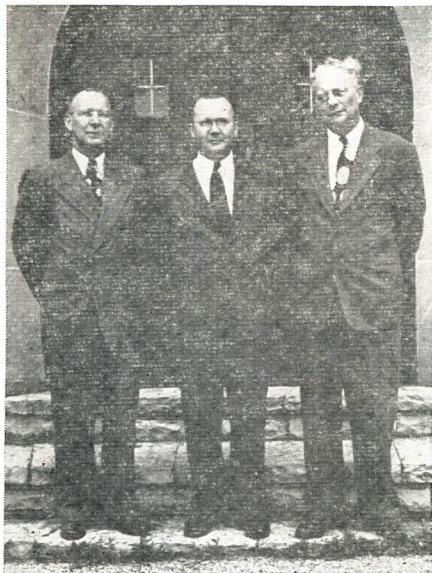
lection will also put \$400,000 at the disposal of the Church Extension Fund to equip some new missions and to rebuild some old ones. Thus the District went on record urging every congregation which had not yet started this collection to begin its work at once with the aid of the publicity material offered by the Building Fund Committee. All congregations were encouraged to bring this endeavor to a speedy and successful conclusion, if at all possible by December 31, 1948. Thus the proposed buildings at our synodical schools could still be completed as a fitting memorial by the time of the Wisconsin Synod centennial celebration in 1950.



A Group of Visitors At Convention

The Arizona Missions

The urgency of this endeavor was also underscored as Pastor Frederick Knoll reported on the work of the affiliated Arizona Mission District. Two fields have been troubled by lengthy vacancies because of our shortage of pastors. How sad that for want of the necessary room our synodical schools are at this time forced to turn away a great number of our young Christians who desire to prepare for the work of the church. Four other stations are in immediate need of a total of \$29,500 in loans from the Church Extension Fund. With the help of such loans serviceable chapels have, however, been erected in three fields during the biennium. Douglas-Warren and



Left to Right —
2nd Vice-President: H. Cares
President: J. Dahlke
1st Vice-President: H. Halboth

sented the District at the convention, and the Pastoral Conferences were urged to use it as a basis for studying the present day issues of prayer fellowship, selective fellowship, and so-called cooperation in externals in its manifold manifestations.

Mission Report

On the basis of a printed report in the form of a neatly arranged, illustrated booklet, which may be purchased from our Publishing House for larger distribution in our congregations, Pastor Harry Shiley reported on the progress of the District's eleven mission stations, which are served by nine pastors and seven

North Tucson, with remittances to Synod greater than the subsidy which they receive, are nearing self-support. The latter field is opening a Day School with 35 children in September.

The District recognized the pleas of President Voss and Vice-President Diehl not to be considered as candidates for reelection. Thus the following new executive officers were elected: President, Pastor J. C. Dahlke; First Vice-President, Pastor Arthur Halboth; Second Vice-President, Pastor Herman Cares. Pastor Adolph Buenger was re-elected as Secretary, Pastor Edwin Jaster as Essay Recorder, Mr. G. W. Sampe as Cashier, Mr. G. Umbs as lay member of the Mission Board. The newly elected pastor members of the Mission Board are Jonathan Mahnke and Eugene Hinderer.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15, 58.

C. J. L.

OBITUARY

† MRS. JOHN P. MEYER †

Lydia Ida Hulda was born to Frederick and Wilhelmine Reinke on May 30, 1881, and was brought by them to holy baptism on June 19 in the Lutheran Church at Horicon, Wisconsin. On April 7, 1895, she was confirmed in St. Stephen's Lutheran Church at Beaver Dam, to which city her parents had moved in the meantime.

On November 26, 1903, she entered the estate of matrimony with her surviving husband, John P. Meyer, with whom she lived as a faithful helpmate in New Ulm, in Oconomowoc, in Wauwatosa, and in Thiensville. Her marriage was blessed with four children, three sons and one daughter.

Her end came on July 3 after a lingering illness of several years. She attained an age of 67 years, 1 month, and 3 days. The burial service was held at her church, St. Marcus of Milwaukee, on July 7. Her pastor, the Rev. E. Ph. Dornfeld, based his words of comfort on Psalm 103, 1-3: "Blessed 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: who forgiveth all thine iniquities; who healeth all thy diseases." Burial took place at Beaver Dam, Wisconsin.

She leaves to mourn her loss: her husband, Professor John P. Meyer of our Theological Seminary; her four children, John of Thiensville, Henry, professor at Northwestern Lutheran Academy, Moberg, South Dakota, Arnold, teacher at St. Peter's Congregation, Milwaukee, and Lydia at home; three daughters-in-law; eight grandchildren; four brothers and four sisters; three brothers-in-law and five sisters-in-law; many nephews, nieces, and other relatives.

Praised be Jesus Christ who hath brought life and immortality to light through the Gospel.

C. J. L.

ORGAN DEDICATION

ST. PETER'S EV. LUTH. CHURCH

Chaseburg, Wisconsin

St. Peter's Ev. Lutheran Church at Chaseburg, Wisconsin, was privileged to dedicate its new Verlinden pipe organ and Deagan chimes in an evening service on June 6. Pastor Harold Backer of La Crosse, Wisconsin, delivered the address and Mr. Walter Albrecht, also of La Crosse, rendered a fine concert of sacred music. After the service everyone was invited to enjoy a light lunch served by the ladies of the congregation.

May this organ and these chimes continue to peal forth in hymns of praise and thanksgiving to the Triune God.

G. HORN.

ANNIVERSARIES

WEDDING ANNIVERSARY

MR. AND MRS. SIMON MARTENS

Mr. and Mrs. Simon Martens, members of Zion's Congregation, Lynn Tp., Minnesota, were privileged to celebrate their 55th wedding anniversary on June 22 of this year. The occasion was observed by the family and friends with a jubilee service in the home, in which their pastor addressed them on basis of Is. 46, 3, 4. May the Lord graciously continue to carry and to uphold them!

MARTIN LEMKE.

GOLDEN WEDDING ANNIVERSARIES

MR. AND MRS. WM. GRAMKE

Iron Ridge, Wisconsin

On Sunday, June 13, Mr. and Mrs. Wm. Gramke, for many years faithful members of St. Matthew's Ev. Lutheran Church, Iron Ridge, Wisconsin, celebrated the fiftieth anniversary of their marriage. Relatives and friends had gathered for the occasion. The sermon was based on the words of Psalm 66, 16: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

F. ZARLING.

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MR. AND MRS. CARL G. SEEFELDT

Green Bay, Wisconsin

Mr. and Mrs. Carl G. Seefeldt, Green Bay, Wisconsin, members of St. Paul's Ev. Lutheran Church, were privileged by the grace of God to observe the fiftieth anniversary of their marriage on May 25. In a service held in St. Paul's Church, May 29, members of the family and friends joined in rendering praise and thanks to Him who bestowed both temporal and spiritual blessings upon them during those many years of wedded life. May the Lord continue to bless them with His grace and peace.

A. W. VOIGT.

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MR. AND MRS. HERMAN SIEGEL

West Allis, Wisconsin

Mr. and Mrs. Herman Siegel, members of Jordan Evangelical Lutheran Church, West Allis, Wisconsin, for the last eighteen years, celebrated their golden wedding anniversary with their children and grandchildren and friends in Jordan Church on Friday, June 18, 1948. The undersigned delivered a short address based upon 1 Sam. 7: 12. May the Lord, who hitherto hath helped them, be with them with His grace as they descend the sunset slope of life.

J. G. RUEGE.

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MR. AND MRS. C. A. KAAZ

Tp. Rauville, South Dakota

By the grace of God, Mr. and Mrs. C. A. Kaaz, members of St. John's Lutheran Church, Tp. Rauville, were privileged to celebrate the fiftieth anniversary of their

wedding day on June 1 at the home of their son. At an open air service the undersigned spoke briefly on Ps. 71, 9. Pastor E. G. Fritz, who had married them fifty years ago, likewise addressed the jubilarians on Ps. 107, 1. A number of fitting selections were rendered by the choir. May the good and gracious Lord continue to be with them and preserve them in the true and saving faith until they behold Him in everlasting glory.

B. A. BORGSCHATZ.

FIFTIETH ANNIVERSARY
PASTOR F. C. UETZMANN
Lebanon, Wisconsin

On June 6 the congregation at Lebanon, Wisconsin, celebrated the fiftieth anniversary of Pastor F. C. Uetzmann's ministry with a service of thanksgiving. Pastor H. C. Nitz of Waterloo and Prof. Henry Schmeling of Watertown addressed the congregation, both basing their sermons on appropriate words from the Apostle Paul's ministry. Pastor Immanuel Uetzmann of Watertown served as liturgist. Congratulatory messages and gifts were presented by the Lebanon congregation, the Central Conference, and the congregations of Wrightstown, Gibson, and Florence, Wisconsin, also served by Pastor Uetzmann during his many years of faithful ministry. The jubilarian responded with words of thanks. At an informal luncheon subsequently held in the church basement, other neighboring pastors and intimate friends spoke to the occasion.

E. H. WENDLAND.

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ST. MATTHEW'S CONGREGATION
St. Charles, Minnesota

On June 20 St. Matthew's Congregation at St. Charles Minnesota, was privileged to celebrate the fiftieth anniversary of the dedication of its original church, which for this occasion had been extensively remodeled and redecored. Pastors A. Hanke of Tp. Norton and R. Korn of Lewiston were the guest speakers. The congregation was organized on March 3, 1889, and has been served by the following pastors: O. Koch, 1884; A. Siegler, 1884-1889; A. Behning, 1889; A. Froehle, 1889-1897; P. Gerhard,

1897-1902; E. Kraus, 1902; H. Herwig, 1902-1908; E. Klaus, 1908-1910; T. Schoewe, 1910-1918; P. Froehle, 1918-1920; K. Brickmann, 1920-1929; H. Kuckhahn, 1929-1946; J. Carl Bast since October 20, 1946.

J. CARL BAST.

FORTY-FIFTH WEDDING
ANNIVERSARY

MR. AND MRS. GEORGE ULICNY
Oskaloosa, Iowa

The forty-fifth wedding anniversary of Mr. and Mrs. George Ulicny of Grace Lutheran Church, Oskaloosa, Iowa, was celebrated in a special church service on May 16, 1948. The undersigned as their pastor spoke to them of God's grace and mercy which they had enjoyed for 45 years and of His promises for the future. The whole Grace Congregation arose and joined in a prayer of thanks and petitions with the celebrating couple. They were married in a Synodical Conference Lutheran church 45 years ago and have remained faithful members of that body to the present. They are charter members of Grace Lutheran Church of Oskaloosa, Iowa.

J. B. ERHART.

ANNOUNCEMENT

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.

THE EV. LUTHERAN SYNODICAL
CONFERENCE

will open its fortieth convention on August 3 with a communion service at 10 A. M. in Trinity Ev. Lutheran Church, 1047 North Ninth Street, Milwaukee, Wisconsin, the Rev. Henry Grueber, D. D., pastor. The first business session will begin at 1:30 in the afternoon. Essayist: Pastor Henry Koch, Ph. D., of Morrison, Wisconsin. The theme: "The Church." On Wednesday evening, August 4, at 8 P. M., there will be a special service at Humboldt Park commemorating the seventy-fifth anniversary of the founding of the Synodical Conference.

GEORGE V. SCHICK, Secretary.

ORDINATIONS AND
INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

John Schaad, in St. Peter's Ev. Lutheran Church, Elmwood, Wisconsin, by R. Schoeneck; assisted by H. Wenke, H. Pankow, E. Prenzlau, L. Winter, E. Zehms; Seventh Sunday after Trinity, July 11, 1948.
Goede, Ralph A., in Calvary Church, Thiensville, Wisconsin, by E. Reim; assisted by A. Schaller, G. W. Fischer; Seventh Sunday after Trinity, July 11, 1948.

Teachers

Fuerstenau, Adolph, in Bethany Lutheran Church, Kenosha, Wisconsin; by W. K. Pifer; Seventh Sunday after Trinity, July 11, 1948.
Schwantz, Ralph, as principal in First Lutheran Parochial School, La Crosse, Wisconsin; by Fritz H. Miller; Seventh Sunday after Trinity, July 11, 1948.
Muenkel, Ralph, as teacher of grades five and six, in First Lutheran Parochial School, La Crosse, Wisconsin; by Fritz H. Miller; Seventh Sunday after Trinity, July 11, 1948.

ACKNOWLEDGMENT AND THANKS

During the recent months further donations of canned goods and vegetables of all kinds for our Seminary kitchen were received from the congregations of the pastors listed below. Frequently these donations were also accompanied by substantial gifts of money either for our Kitchen Fund or for the Seminary Organ Fund. In such cases the amount is indicated in parentheses.

Dornfeld, E. Ph. (\$30.62), Eckert, H. (\$1.00), Zarling, W. (\$10.00), Schumacher, H. C. (\$8.00), Voss, A. P., Supplies.

We likewise wish to acknowledge donations from: St. Matthew's Ladies' Aid Society, Milwaukee (\$25.00), Young People's, Christ Lutheran Church, Zumbrota, Minnesota (\$20.00), Ladies' Aid, First Ev. Lutheran Church, La Crosse, Wisconsin (\$10.00), Mrs. Charlotte K. Sperling (\$4,600.00), Mrs. Harry Wilsman (\$100.00), Wm. G. Boeder (\$20.00), St. Paul's Ladies' Aid of East Troy (\$5.00), Anonymous (\$1.00), Chippewa Valley and Wisconsin River Valley Conference (\$10.00), Zion Lutheran Ladies' Aid, Peshtigo, Wisconsin (\$25.00), Mr. John Filter, eggs.

The following sums have been added to the Organ Fund as Memorial Wreaths:

In memory of Mrs. Anna Lehninger by Rev. Alvin T. Degner, \$32.00.

In memory of Mrs. Carl Wunsch by Rev. and Mrs. Wm. C. Mahnke, \$2.00.

In memory of Mr. Herman W. Albrecht by Rev. and Mrs. Wm. C. Mahnke, \$2.00; by Mr. and Mrs. Wm. H. Fischer, Wm. A. Fischer, Mabel and Gertrude Fischer, \$5.00; by Rev. and Mrs. Martin Sauer and family, \$5.00; by Seminary Board, \$18.00.

In memory of Mrs. Lydia Prahil by Mr. and Mrs. Wm. C. Prahil, \$3.00.

In memory of Mrs. C. Lieberum by Rev. E. Pankow, \$1.00.

In memory of Mr. John Kiesow by William and Maria Mischke, \$3.00; by Mr. and Mrs. Art Nicolaus, Mr. and Mrs. Paul Nicolaus, and Miss M. Nicolaus, \$3.00.

In memory of Mrs. Lydia Meyer by Henry Mueller, \$5.00; Ada Adascheck, \$5.00; Hulda Adascheck, \$5.00; Ida Adascheck, \$2.00; Quandts-Hernlem-Meyers, \$15.00; Faculty of St. Marcus School, \$6.00; the Behnkens, \$10.00; Mrs. Marie Mueller, \$2.00; the Reinkes, \$10.00; Mrs. Laura Meyer, \$3.00; Gerhard Meyer, \$2.00; Mrs. Norma Eichstaedt, \$3.00; Frank J. Temple, \$1.00; Seminary Faculty, \$20.00; Eugene Hinderer, \$2.00; Mr. and Mrs. Elmer Moiland, Mr. and Mrs. Allen Martin, Mr. and Mrs. John Sigman, Jr., \$6.00.

To all of these friends of our Seminary we wish to express our sincerest thanks.

E. REIM, Bursar.

* * * *

The Northwestern College Library gratefully acknowledges receipt of the following donations:

In memory of Mrs. Minnie Schroeder from St. John's Congregation in Caledonia, Minnesota, \$9.00, and from E. M. Schroeder, \$2.00; in memory of Mrs. Cibrowski, remitted by Pastor F. Ehlert, \$4.00; in memory of Mrs. Adela Dessauer from Mr. and Mrs. Walter Shekner, \$5.00; in memory of Mrs. A. Fenske from Mrs. Dora Braun and Pastor R. Horlamus, \$2.00; in memory of Mrs. Augusta Sitzman from friends and relatives, \$10.00; in memory of Elmer Schumacher from E. M. Schroeder, \$1.00; in memory of Pastor F. H. Eggers from the Pastor H. C. Nitz family, \$1.00; gift from the pupils of Grace Ev. Lutheran Church Day School at Oshkosh, \$14.12; gift from the St. Mark's Ladies' Aid of Watertown, \$10.00.

E. M. SCHROEDER, Librarian.

MISSION FESTIVALS

First Sunday after Trinity

Immanuel Church, Ward, South Dakota.
Offering: \$191.00. Wm. Lindloff, pastor.

Second Sunday after Trinity

Holy Cross Church, Daggett, Michigan.
Offering: \$132.10. Bernard G. Kuschel, pastor.
St. Mark's Church, Carbondale, Michigan.
Offering: \$71.25. Bernard G. Kuschel, pastor.
Bethany Church, Tp. Emmet, Minnesota.
Offering: \$207.00. O. K. Netzke, pastor.

Third Sunday after Trinity

St. Matthew's Church, Tp. Flora, Minnesota.
Offering: \$156.89. O. K. Netzke, pastor.

Fourth Sunday after Trinity

Trinity Church, Elkton, South Dakota.
Offering: \$200.50. Wm. Lindloff, pastor.
Emmanuel's Church, Wellington Tp., Minnesota.
Offering: \$768.00. E. G. Fritz, pastor.
Zion Church, Morton, Minnesota.
Offering: \$715.00. M. J. Wehausen, pastor.
St. John's Church, Fox Lake, Wisconsin.
Offering: \$502.00. G. W. Zunker, pastor.

Fifth Sunday after Trinity

Zion Church, Readfield, Wisconsin.
Offering: \$526.82. Armin Engel, pastor.
Cross Church, Rockfield, Minnesota.
Offering: \$610.76. S. Baer, pastor.
Immanuel Church, Hadar, Nebraska.
Offering: \$742.20. H. H. Spaude, pastor.

Sixth Sunday after Trinity

St. John's Church, Altamont, South Dakota.
Offering: \$129.87. F. Schulz, pastor.

BOOK REVIEW

Evening Bells At Bethany by Dean Norman A. Madson, Bethany Lutheran College, Mankato, Minnesota. Pages, 152. Price, \$2.00. Lutheran Synod Book Company, Bethany Lutheran College, Mankato, Minnesota.

Evening Bells At Bethany is a series of forty-two evening devotional addresses delivered by Dean Madson to the student body of Bethany College. "While truth, even as the most brilliant diamond, has unnumbered facets, there is but one single truth which constitutes the diamond itself, and that gem is CHRIST." This sentence, taken from

Dean Madson's "Evening Bells" describes the book itself. Each text chosen by the author as a basis for a meditation is a pearl of great price. Examples: John 14, 6; Is. 42, 3; Is. 9, 6; Ps. 55, 22; 2 Tim. 4, 18; 2 Cor. 5, 1; Rom. 8, 3-4; Ps. 119, 9; Rom. 8, 1. The primary idea of preaching is the expounding of God's Word, letting the Bible speak. That is what Dean Madson does in these addresses. "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24, 32.

There is a wealth of pointed, practical, "time and eternity-tested truths" in these brief addresses, but "Christ is in the center of the circle." Redeeming grace is the grand theme of every lesson.

The book should find its way into every home. The family altar!

A. P. V.

WESTERN WISCONSIN DISTRICT

April, May, June, 1948

Reverend	Amount	Reverend	Amount
G. F. Albrecht, Indian Creek.	60.55	Phil. Lehmann, Rock Springs	234.15
G. F. Albrecht, Hustler.	76.23	O. Lemke, T. Rib Falls.	425.00
H. F. Backer, La Crosse.	779.21	O. Lemke, Rib Falls.	501.00
J. C. Bast, St. Charles.	56.25	M. F. Liesener, Oak Grove.	345.74
Wm. Baumann, Neillsville.	1,250.55	W. C. Limpert, Altura.	221.41
E. R. Bcker, Beyer Settlement	56.26	F. W. Loeper, Whitewater.	376.24
E. R. Bcker, Poplar Creek.	32.27	E. A. Mahnke, Hillsboro.	80.45
E. R. Bcker, Iron Creek.	127.76	E. A. Mahnke, Viroqua.	29.50
Arthur Berg, Sparta.	539.70	T. H. Mahnke, Bloomer.	86.76
Alvin Berg, Madison.	35.22	G. C. Marquardt, Ringle.	77.60
C. E. Berg, Ridgeville.	108.50	G. C. Marquardt, Schofield.	269.21
R. C. Biesmann, Hurley.	133.72	A. L. Mennicke, Winona.	440.15
R. C. Biesmann, Mercer.	95.30	F. H. Miller and Carl Mischke	
F. E. Blume, Columbus.	443.46	La Crosse	2,522.74
T. P. Bradtke, Marshfield.	863.69	J. Mittelstaedt, Bruce	45.00
E. A. Breiling, Randolph.	282.70	Paul Monhardt, South Ridge	182.95
A. G. Eberhardt, Shennington	132.62	R. W. Mueller, Medford.	532.20
A. G. Eberhardt, Dannavaug	12.25	H. W. Neubauer, Whitehall.	31.25
A. G. Eberhardt, T. Lincoln.	264.71	H. W. Neubauer, Arcadia.	38.55
A. G. Eberhardt, T. Knapp.	147.56	G. E. Neumann, Veehind.	77.68
W. A. Eggert, Watertown.	2,092.60	A. Nicolaus, Helenville.	1,000.00
F. F. Ehler, Eitzen.	342.00	H. C. Nitz, Waterloo.	1,935.32
A. J. Engel, Pardeeville.	593.53	H. Nommensen, Fountain City	258.75
Otto Engel, Stoddard.	263.11	M. J. Nommensen, Juneau.	668.06
Otto Engel, T. Geneva.	80.05	A. W. Paap, Farmington.	307.10
J. B. Erhart, Oskaloosa.	34.00	O. A. Pagels, Ixonia.	544.07
Gerh. Fischer, Mosquito Hill	23.50	H. E. Paustian, Barre Mills	297.78
Gerh. Fischer, Savanna.	575.00	N. E. Paustian, Oconomowoc	113.50
Theodore Frey, T. Trenton.	212.45	W. A. Paustian, West Salem	698.14
G. H. Geiger, Wilson.	282.30	J. Petrie, Richwood.	207.80
Henry Geiger, T. Leeds.	558.20	J. Petrie, Hubbleton.	180.20
G. Gerth, T. Merrimac.	15.00	E. E. Prenzlou, Cornell, Key-	
G. Gerth, Caledonia.	11.00	stone, Birch Creek	354.55
G. Gerth, Greenfield.	33.90	J. M. Raasch, Lake Mills.	175.00
Henry Gieschen, Ft. Atkinson	2,808.49	S. Rathke, Cameron.	22.00
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R. A. Gurgel, T. Greenwood	373.75	E. G. Rimpler, Fountain Pra-	
W. E. Gutzke, La Crosse.	456.40	rie	195.64
A. Hanke, Minnesota City.	16.96	E. G. Rimpler, Fall River.	180.50
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R. C. Hillemann, Norwalk.	255.15	H. Schaller, Tomah	1,118.74
R. C. Hillemann, Wilton.	28.00	E. C. Schewe, Cambria.	260.95
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R. Jungkuntz, Ft. Atkinson	100.75	W. E. Schulz, Goodrich.	127.00
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G. P. Kionka, Nelson.	157.27	H. C. Schumacher, Milton.	748.58
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R. P. Korn, Lewiston.	766.82	F. C. Uetzmann, Lebanon.	92.40
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H. Kuckhahn, T. Washington	66.08	W. E. Wegner, Moline.	130.00
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Non-Budgetary			877.90
			\$ 57,067.04

Memorial Wreaths

In Memory of	Reverend	Amount
Edward Dargel	A. Berg, Sparta	\$ 3.00
Wm. Hartwig	H. Geiger, Leeds	3.00

Mrs. Herman Stange	H. Geiger, Leeds	37.00
Mrs. Robert Moessner	H. Geiger, Leeds	2.00
Marion Berg	Hy. Gieschen, Fort Atkinson	23.50
Mrs. Clara Mack	Hy. Gieschen, Fort Atkinson	23.50
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Gustave Kortbein	R. C. Hillemann, Norwalk	12.00
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Mrs. Ed. Schneider	W. A. Paustian, West Salem	18.50
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Wm. Hoppe	W. A. Eggert, Watertown	6.00
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Mrs. Louise Holzhueter	E. E. Kolander, Marathon	1.00
Immanuel Oehlert	R. W. Mueller, Medford	12.00
Mrs. Wm. Detert	H. C. Nitz, Waterloo	1.00
Mrs. Wm. Abendroth	H. C. Nitz, Waterloo	48.50
Mrs. Chas. Haselen	H. C. Nitz, Waterloo	5.00
Mrs. Wm. Holzhueter	H. C. Nitz, Waterloo	44.00
Sgt. Elmer Schumacher	O. A. Pagels, Ixonia	19.50
Carl Senft	E. Rimpler, Doylestown	4.50
Mrs. Amelia Leistikow	E. Rimpler, Doylestown	3.00
Mrs. Edward Stief	A. W. Sauer, Winona	79.50
Mrs. Herman Zellner	H. Schaller, Tomah	16.75
Emil Johnas	W. E. Schulz, Goodrich	5.00
Mrs. Emilie Forshe	K. A. Timmel, Watertown	3.00
Jacob Froelich	A. A. Winter, Mauston	13.00

H. J. KOCH, Treasurer.

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23406



OUR SYNOD AND ITS WORK

A Reader for Lutheran Schools

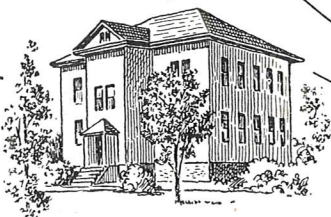
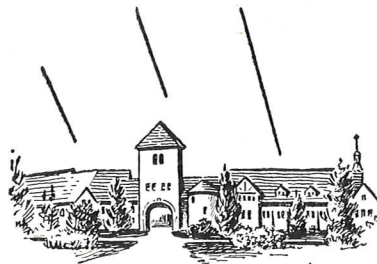
"... Though written with children of confirmation age in mind, the use of this book is by no means restricted to them. It would afford edifying and instructive reading for all members of our congregations."

— Quartalschrift

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— Lutheran Witness

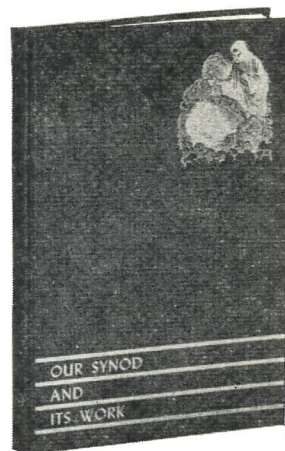
An excellent means of stimulating and aiding the study of mission work in the Sunday School, Bible Class, or society.



OUR SYNOD and ITS WORK

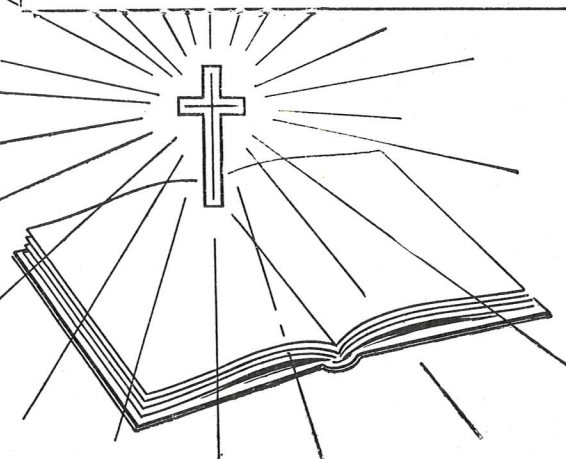
223 Pages
Illustrated

Price: \$1.50



Your knowledge and appreciation of the history, organization, and work of our Synod will be definitely improved by the reading of this volume. Read it for pleasure, study it for information, keep it handy for frequent reference.

Although intended primarily for use in our Christian Day Schools, it will provide much necessary and valuable information for pastors, teachers, and members of all ages. The little known story of Synod's fathers and founders, of the growth and expansion of our Synod through its program of mission work at home and abroad, the fascinating story of the founding and functioning of our institutions — all of this and more is told — with the help of numerous illustrations.



Northwestern Publishing House

935-937 North Fourth Street

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