

# The Northwestern Lutheran

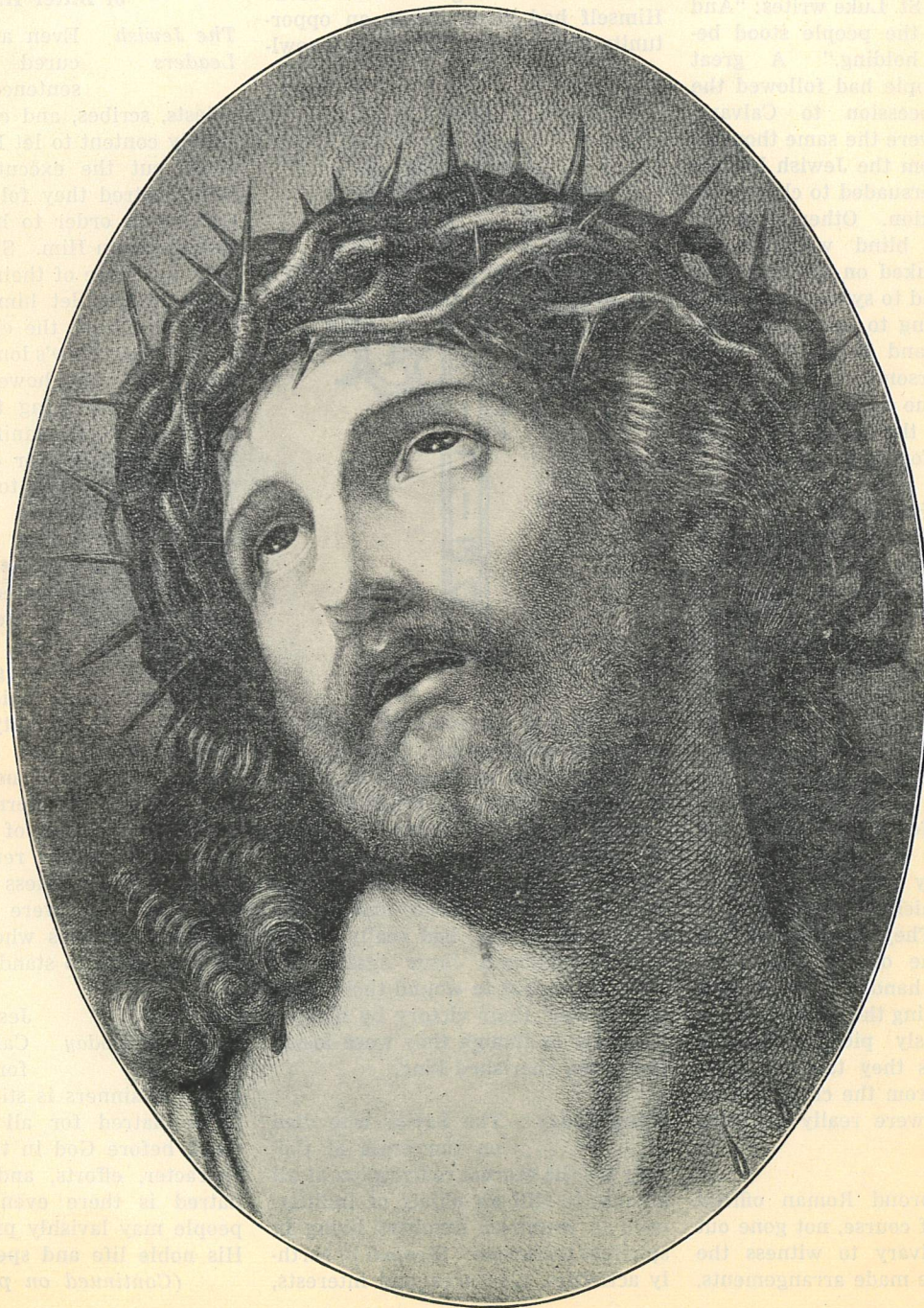
*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."* 1 KINGS 8:57

WISCONSIN SYNOD

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## Jesus Dying On The Cross

Luke 23, 34-44

Upon the cross extended,  
See, world, thy Lord suspended,  
Thy Savior yields His breath.  
The Prince of Life from heaven  
Himself hath freely given  
To shame and blows and bitter death.

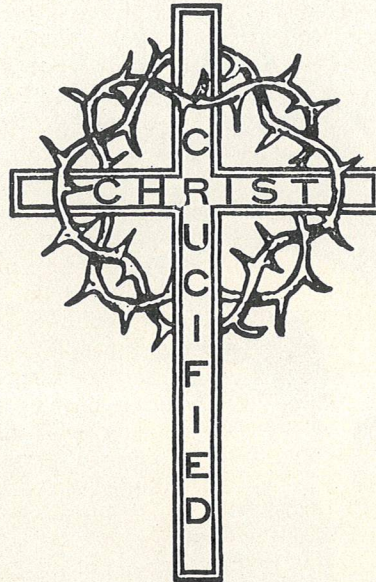
### Yet For Many an Object of Indifference

*The Curious Multitude* St. Luke writes: "And the people stood beholding." A great company of people had followed the crucifixion procession to Calvary. Many of them were the same thoughtless people whom the Jewish leaders had so easily persuaded to clamor for Christ's crucifixion. Others like the women whose blind weeping the Savior had rebuked on the way may have been moved to sympathy as they saw Jesus coming to such a sad end amidst shame and pain. Yet they, too, had no personal interest in the Crucified One, no understanding and appreciation of the blessed fact that He was dying for their salvation.

*The Callous Soldiers* Having crucified Jesus they kept watch under His cross. Yet He was just another condemned person to them who had somehow forfeited his life and whose last belongings had now fallen to them. Whether He was really guilty was of little concern to them. They amused themselves in casting lots over His raiment, quite unmindful that He was even now winning a garment of everlasting righteousness also for them. Later on, seeking further diversion at a tiresome duty, they callously joined in the mockery which was being heaped upon Jesus. They approached the cross with some of the sour wine which was at hand for their own refreshment during the tedious watch; and thoughtlessly picking up the words of others they taunted Jesus to come down from the cross and receive it, if he were really the king of the Jews.

*Selfish Pilate* The proud Roman official had, of course, not gone out to Calvary to witness the execution. Pilate made arrangements,

however, that a superscription was affixed over the cross of Jesus, which declared in Greek, Latin, and Hebrew letters: "This is the king of the Jews." Now He who was dying on the cross was just what this sign stated, the great king of truth and salvation whom God had graciously promised to raise up out of Judah. But Pilate had no interest in this truth himself. When in the Judgment Hall Jesus Himself had given Pilate an opportunity to come to this saving knowl-



edge he had brushed it aside in skeptical indifference. Having now crucified Jesus in spite of His innocence, the Roman governor gave no further thought to Him. In having the superscription made he simply meant to take a bit of revenge on the Jewish leaders who, making use of his selfish fear, had really gotten him to condemn Jesus against his will. He sought to wound their pride and to sour their victory by making it appear as though they were losing their own cherished king.

*Many Today* The Savior who died on the cross of Calvary for the eternal redemption of all sinners is still an object of indifference to countless numbers living in spiritual ignorance. Steeped in earthly activities, pleasures, and interests,

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they give little thought to the Gospel of the crucified Savior. That Jesus of Nazareth should long ago have innocently suffered a shameful, painful death at best arouses their passing regret and sympathy. Yet even that does not keep them from thoughtlessly following others in spicing their speech with cursing by His holy name. They light-heartedly join in with those who make light of the Savior's word and who ridicule His devout disciples.

### For Others an Object of Bitter Hatred

*The Jewish Leaders* Even after having secured Christ's death sentence the high priests, scribes, and elders were not simply content to let Pilate's soldiers carry out the execution. In their bitter hatred they followed Jesus to Calvary in order to heap scorn and ridicule upon Him. St. Luke reports only one piece of their derision: "He saved others; let him save himself, if he be Christ, the chosen of God." From St. Matthew's longer account we see more fully, however, how they ridiculed everything that Jesus had said and done in manifesting Himself as the divine Savior of men. They mocked His power to perform miracles; they derided His claim of divine Sonship; they made light of His claim of being the promised king of Israel; they taunted Him for His implicit faith in the Heavenly Father. With all this bitter, hateful scorn they were really trying to quiet their own conscience which had been touched by the mighty testimony of Christ's words and deeds. These leaders simply did not want to accept Jesus as the eternal Son of God and the only Savior of men. For this would have meant renouncing their own self-righteousness and confessing that they, too, were lost and condemned creatures who needed pure Savior's grace to stand before God.

*The Self-Righteous Today* Jesus who died on Calvary's cross for the whole world of sinners is still an object of bitter hatred for all who wish to stand before God in their own good character, efforts, and deeds. This hatred is there even though such people may lavishly praise Jesus for His noble life and speak with much  
(Continued on page 102)

# Editorials

**"Intelligent Christianity"** The expression "intelligent Christianity" is widely used these days. It is used with the purpose of chiding or rebuking those who humbly believe all that the prophets have written and the servants of Jesus Christ; who hold every word of the Bible to be the inspired Word of God; who believe that even "the *least* commandments" (Matthew 5, 19) or words are to be observed according to the will of Christ, and who actually are ready to battle for the "least" word. These people are called "sticklers," fanatics, and ignorant.

On the surface these people seem to have something and often make the Christian a bit ashamed of himself for being so tenacious over against the Word of God; they confuse and tempt him: "Yea, hath God said?" Is it necessary to be so scrupulous about observing every little word? It works hardships, causes divisions, enmities and bitter strifes among those who all call themselves Christians. Might not they be right who claim that Christianity must be judged by our "charitable attitude" toward others, rather than by being a "stickler" for these "little shades of meaning" in the Scriptures? What if there is disagreement here or there in regard to the Bible; what counts is our life, our deeds. That is called "intelligent Christianity." These people may not know it, but they are banking on their deeds and not on faith in Christ alone, their obedience to God and His Word for salvation. Or they are banking on both, which won't work either. Salvation is by faith alone and obedience is merely the result of faith and never a cause of salvation. This attitude, varying only in degree, is that of the builders of the tower of Babel who in their own wisdom decided to build a tower so high that they could walk up into heaven on *their feet* instead of taking God's way *by faith*. Or like king Saul, who saved some of the best lambs for sacrifice when God had told him to destroy them. God says, "obedience is better than sacrifice." He said that then and meant it, and He says that today and means it. What the result of our obedience might be is none of our business. That is and ever will remain God's business. It seems and sounds *pious* to be so concerned about "peace" and harmony in the visible church but on this basis it is nothing less than disobedience to God. Let us call it by the right name. After Israel under Joshua entered the promised land and Joshua gave to each tribe its share in the land and commanded them to drive out the heathen lest they and their idolatry become a trap for them, Israel obeyed at first but finally got tired of fighting and quit. They argued, why not let the heathen live with us; why not tax them and get some returns from them? They did just that, following their own wisdom, and God's judgment hit them. The result was not peace but bloody strife and wars. That is always the result of "intelligent Christianity" which follows man's wisdom and discounts God's wisdom. Only he is safe who implicitly obeys God in His Word, come what may. That is "intelligent Christianity."

W. J. S.

**Friendly** "The people in your church are not a bit friendly" is a remark we often hear. Maybe, it all depends on what we mean by being friendly. What is friendly? A forced smile from ear to ear? A grab-like handshake? A hollow word of welcome? And, after walking away ten steps looking over the shoulder with a remark to someone, "A funny person, stiff, and the clothes?"

Both the Old and the New Testaments tell us many things about the Savior. He wept, He ate, He walked, He talked, He pronounced woe, He criticized, He had pains, etc., but do the Holy Writers ever say anything about the Savior being friendly? Yet would anyone dare to assume that the Savior was unfriendly? An unfriendly Savior could hardly have attracted and held crowds for hours at a time! An unfriendly Savior could certainly not have attracted numbers of children as He did! An unfriendly Savior could not have been the Savior at all!

Being friendly is just a bit more than outward facial expressions, a hand-clasp, a special tone of voice. Real friendliness is first of all an attitude of the heart, closely related to love, an outgrowth of love. The Savior loved the world, that's why He came. The Savior loved the children, that's why they were drawn to Him. Whether or not he ever indicated this friendliness with any facial expression is anyone's guess. But it was there, people noticed it, felt it, could not resist it! And it is there with every devout Christian. To accuse our church people, our pastors and teachers of not being friendly is an untruth. Maybe our people are a bit too cautious, a bit too bashful to approach a perfect stranger, but this is not unfriendly. To accuse our members of being unfriendly is placing the emphasis on something external.

Did you notice that grandma in church: quiet, reserved, not a word to anyone? Did you notice how she listened to every word of the sermon? Did you see how she sang, following every word intently? Did you notice that peculiar something in her face when the pastor pronounced the benediction? And when she shook hands with the pastor at the door did you hear her say a quiet "Thank you" to him? Was she unfriendly?

Friendliness is a tender plant that grows from the inward man. Let us cultivate this inward man by meditating on the great love of the Savior for us and for all. Thus this tender plant will grow stronger and stronger in us.

T. H.

\* \* \* \*

**Sex Education and the Bible** In recent months a great deal of printer's ink has been used by various newspapers and magazines regarding the need for making sex education a course of study in public high schools. The opinion seems to be that the whole-sale immorality to be found so frequently among teen-agers can be corrected in this way. As is the case so often in matters of this kind, however, salve is being applied to a pimple when the trouble again is really cancer.

First of all, no amount of sex education can erase from the minds of youth today the examples of barnyard morality and progressive adultery so prevalent in much of modern literature, so glaringly portrayed in many movies and so publicized in Hollywood news releases. Secondly, no amount of sex education can erase from the minds of youth today the shameful attitude a good share of their elders take over against marriage and the sanctity of the home. If the marriage doesn't work out, what's the difference? You can always get a divorce without any trouble. Thirdly, no amount of sex education can erase from the minds of youth today the horrible example set by many people who call themselves Christians and who are members of Christian churches. Their attitude in these matters and their conduct is guided, presumably at least, by the principles and precepts of God's Word. And yet how many pastors even in our circles haven't had the discouraging experience of having their members follow the dictates of the flesh rather than the dictates of God's Word? Even some of our members today refuse to accept the Biblical fact that sometimes there are heavy crosses to be borne in marriage as well as in other phases of Christian life. When it is pointed out, for example, that a person whose home becomes an iron lung as a result of polio has a cross laid on him which he must bear whether he wants to or not, while a husband or a wife with a violent temper, etc., is likewise a cross which must be borne by the Christian, the usual rejoinder is: "This is a cross I can get out from under." And they refuse to accept the fact that they are violating God's will. Their Christianity is tried and, unfortunately, found wanting.

All of this leads us to ask: What has become in our day and age of the attitude of a Joseph who could say: "How then can I do this great wickedness and sin against God?" What the young people of our day need, and their elders also for that matter, is some sound, religious moral training based on God's Word. Who is more likely to get through life morally unscathed? The youngster who has been taught all the latest scientific data on sex and the ill effects of looseness of living and has been taught little or nothing of God's Word; or the

youngster who has been thoroughly rooted and grounded in God's Word and has had little or no formal sex instruction? The answer is quite obvious. The former youth will just be a little more careful. That's about all. It won't change his moral outlook on life materially. The latter youth, however, being trained in God's Word will be familiar with the temptation of Joseph, the fall of David and the fall of Sampson. He will, thereby, have received some sex instruction indirectly in the proper light. More than that, though. He will know what the way of the transgressor is. He will have been taught the proper fear of God and what God demands of him in His Law. He will be keenly aware of the fact that his body is the temple of the Holy Spirit. Above all, in the time of temptation he will have the sustaining grace and help His Savior affords — that Savior who was in all points tempted like as we are. Generally speaking, he will be prepared both in body and in spirit to say with Joseph: "How then can I do this great wickedness and sin against God?"

Sex education in high schools? It would be far better if parents, providing a proper Christian example, would bring up their children in the nurture and admonition of the Lord. If Lutheran parents are hesitant to speak to their youngsters about the so-called 'facts of life,' they have a very fine opportunity to do so without making a great fuss when their boy or girl has reached the study of the Sixth Commandment in catechetical instruction. The basic Biblical principles will already have been set down by the pastor.

The immoral attitude of some young people today is not caused, generally speaking, by ignorance in sex matters. It is caused primarily by a lack of Christian training. So let's put the blame where it belongs in most cases — at the door of the parents. However, for the sake of those God-fearing parents who have discharged their God-given responsibilities to the best of their ability and whose son or daughter despite that fact has become morally rotten through and through, this must be said. Thank God those are isolated cases, and such parents have this comfort that they have done their duty before God and man.

CONRAD FREY.

## Our Suffering Savior

### III.

IN speaking of His obedience toward His Father Jesus said: "Therefore doth my Father love me, because I lay down my life that I might take it again" (John 10, 17). We can never even faintly grasp what that means: the Father



loves the Son. We get to taste the Father's love toward us when we see that He so loved the world that He gave His only Son for us. We can reason: "God commendeth his love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5, 8). And if God "spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8, 32).

We taste the love of God through faith; we live by it, but we cannot understand it.

Much less can we grasp that love which the Father has toward the Son because His Son fulfilled His heart's desire and became obedient unto death for our salvation. "Wherefore God also hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven and things in earth and things

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under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2, 9-11).

If there is joy in the presence of God over one sinner that repents, happiness and satisfaction that a soul has been rescued from death: how much greater was the joy when Jesus by His active and passive obedience crushed the head of the serpent and broke the power of sin over all men! "Therefore doth my Father love me."

#### Jesus' Obedience Vicarious

In our last study we briefly touched the vicariousness of Christ's obedience. We need not repeat, but we must further study the implications of this fact. Paul very pointedly sums up the whole matter in the double statement, first, that God "hath made him to be sin for us who knew no sin"; and secondly, "that we might be made the righteousness of God in him." It is the second part of this statement to which we turn our attention now.

*Christ's purpose.* — We note the connection between it and the first part. It is introduced with the conjunction *that*, which indicates purpose and result. That we might be made the righteousness of God in Christ was the aim which God tried to achieve by making Christ, who knew no sin, to be sin for us. It grows as the desired fruit out of the first part, out of Christ's vicarious obedience.

*The guilt of our sins wiped out.* — What is this fruit? It is this that we are made the righteousness of God in Christ. Christ was made sin for us. He personally knew no sin. He was pure and holy; but our sins were laid on Him. And even then, when burdened with our guilt, He remained obedient. "When he was reviled he reviled not again, when he suffered" He did not even threaten: so perfect a love for His enemies He had in His heart. And when His God forsook Him on the cross He called Him: "My God, my God." Even then His faith in God did not waver. As a fruit of this obedience of Christ we are made the righteousness of God in Him. We have no righteousness of our own, we are sinners; but the righteousness which Jesus acquired through His perfect obedience covers us completely, so that no spot or wrinkle appears. When God raised

Christ from death He absolved Him from all His sins, which were our sins. In other words, He absolved Christ in our name; He absolved us from our sins.

*Christ's love victorious.* — In order that we may not look at this vicariousness as a mere, cold business transaction: Christ completely paid our penalty, hence we are free; that we may sense a little of the rich emotional life connected with the matter, Jesus says: "Therefore doth my Father love me." Being burdened with our sins, being under the curse of God because of them, He has now by His perfect obedience regained the loving pleasure of His Father. The Father loves Him. But Christ did it as our substitute. In Him the Father now loves us, as a father loves his dear children.

#### Christian Liberty

What is Christian liberty? Is it merely this that certain restrictions of the old Mosaic Law are no longer binding on us? The Jews were held to observe the seventh day, we are free to observe some other day, for instance, Sunday? The Jews had to abstain from certain foods: we are no longer limited in that way? God appointed the priests for the Jews: we are all priests; and we freely elect our own pastors, our teachers, and other ministers of the Word, as it best suits our purposes? Does Christian liberty consist in this that certain things are neither commanded nor forbidden? A man may boast of that kind of liberty — and still be under the Law. In fact, all the illustrations as cited above presuppose a law definition of liberty: something is not commanded, not forbidden, but either expressly permitted, or tacitly left open.

*A son's liberty.* — Christian liberty is not only much wider, it is of a different kind. Paul warned the Galatians: "Stand fast therefore in the liberty wherewith Christ hath made us free" (chap. 5, 1). He described that liberty in the previous chapter as equivalent to the "adoption of sons" (v. 3). This means that we are no longer "servants" who are under control of the law and must work for their hire, but we are "sons" and "heirs" of God, free "lords of all." In Rom. 6 Paul repeatedly speaks about Christians as not being under the law, but under grace (v. 14, 15). And in 1 Tim. 1, 9, he says: "Knowing

this that the law is not made for a righteous man."

*Liberty not license.* — Does this mean that we are free to sin? That is a rather peculiar idea about freedom. Whosoever commits sin is the slave of sin. Christ took upon Himself the form of a servant in order, by His perfect obedience, to set us free from the servitude of sin, to win for us the adoption of sons. Will a son who loves his father crave the liberty of hurting his father's feelings, of getting out of his father's house? Such a desire was characteristic of the Prodigal Son.

The liberty wherewith Christ has set us free consists in this that He in our stead satisfied all the demands of the Law" (Rom. 10, 4), that He reconciled us unto God, that He achieved for us justification of life, that He won for us the adoption of sons.

#### New Life

The world now stands justified in the sight of God, the world, that is, every individual sinner. Just as long before our birth we stood condemned before God through the fall of Adam, likewise long before our birth we stood justified before God through the obedience of Christ. And God rejoiced because Jesus had brought about this change of our status. He gave us the "word of reconciliation."

*Salvation conveyed by the Gospel.* — It would be a wonderful thing if God had done no more than to inform us about it, to tell us the story how Jesus achieved it, how the love of God toward us moved Him, how He and the Father rejoiced in the success of the endeavor. It would be wonderful if God then also gave us directions where we might find it and how we might obtain it. But God does much more. He packs the blessed fruit of Christ's obedience into the Word. When we hear the message of the Word, the love of God itself gushes out over us in it, the forgiveness of our sins is offered to us, we hear the very verdict of our justification.

*The seal of the Sacraments.* — When we are baptized we are merged (buried) into the death of Christ, so that it together with all its achievements becomes our death. When we are baptized we put on Christ. — When we take Communion, then the death of Christ is sealed to us. We are made partakers of the forgiveness

of our sins which He won for us. — It is as St. Paul says, when God gave us the word of reconciliation He thereby committed unto us the administration of reconciliation.

*The joy of believing.* — What will be the effect? When we guilt-laden sinners, enemies of God who have violated His divine glory, we who must tremble before His awful judgment throne: when we hear from Him, with joy ringing in His voice and love gleaming in His eyes, the verdict of pardon — the invitation to come to His bosom as His dear children — should not such a message overpower us, dispel all our fears, create a new life in our hearts!

*A lively hope.* — Yes, the Gospel is a power of God unto salvation. Faith cometh by hearing the Gospel. Through the hearing of faith we receive the Holy Spirit, who is the Spirit of light, of joy, of hope. Through the Gospel, as an incorruptible seed, we are born again unto a lively hope of an inheritance, incorruptible and undefiled, that fadeth not away, reserved for us in heaven.

Such is the fruit of the active and passive obedience of our suffering Savior. It makes new creatures out of us, and unites us as children with our Father in heaven. J. P. M.

### Jesus Dying On The Cross

(Continued from page 98)

feeling about His innocent death. It manifests itself when they will not let Jesus be what He really was and is, when they discount His miracles, when they question His diety, when

they deny the vicarious nature of His life and death.

*The Savior's* "Father, forgive them;

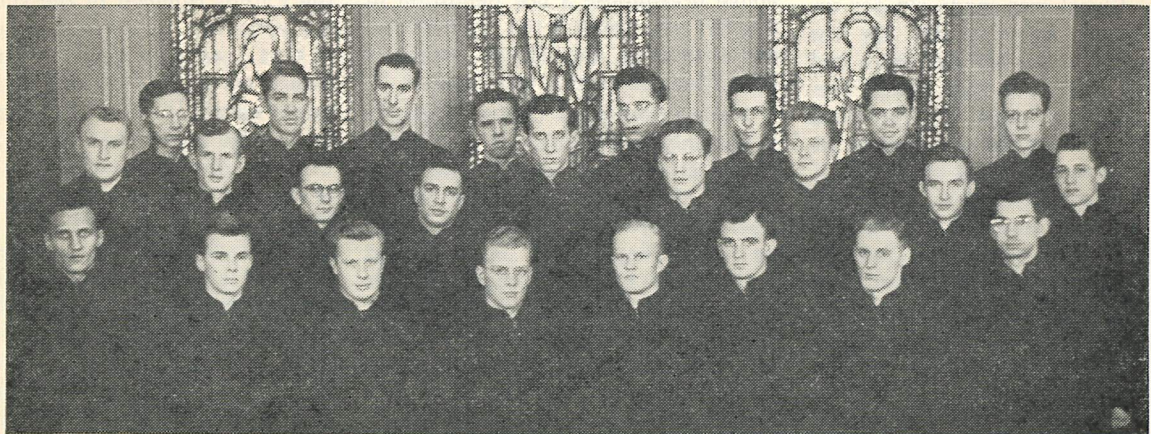
*Prayer* for they know not what they do." With this prayer the dying Savior sought forgiveness for His executioners, for the indifferent as well as the openly hateful. He pleaded for further time of grace for them, for a further working of the Holy Spirit upon their hearts through the message of His completed redemption, so that their spiritual ignorance might finally be overcome in a humble faith that would make them partakers of His blood-bought pardon. This prayer still embraces every sinner living in spiritual ignorance, indifference, and self-righteousness; and the Savior looks to you and me to serve in the fulfillment of this prayer by diligent and untiring preachment of Law and Gospel, of sin and grace.

### But Given As the Blessed Object of Our Faith, Love, and Hope

As such the dying Savior was embraced on Calvary by the penitent malefactor. When first crucified he, too, had joined in the mockery heaped upon Jesus. Yet a change of heart set in as he gradually drew nigh unto death. It showed itself as he rebuked the other malefactor for continuing to rail on Jesus: "Dost not thou fear God, seeing you art in the same condemnation: and we indeed justly; for we received the due reward of our deeds: but this man hath done nothing amiss." The fear of God and of His judgment had entered

his own heart. He fully realized his own guilt and its merited punishment for time and eternity. But there was more to his change of heart. He confessed that Jesus was wholly innocent. And to this holy and righteous one, who had prayed for His own executioners, he now turned with a plea of humble faith: "Lord, remember me when thou comest into thy kingdom." In Jesus, though crucified and heaped with shame, he saw the Messianic King who would come again to rule over His own with heavenly joy and glory. In this dominion he humbly asked to be remembered and not to be excluded from it because of his great sin and guilt.

This was true, penitent faith and the Savior strengthened it with the rich and glorious promise: "Verily I say unto thee, Today shalt thou be with me in paradise." Being blessed, God-given faith in the dying Savior it immediately revealed itself as such by bearing rich fruit, the fruit of thankful, compassionate love, of courageous, joyful testimony, of humble and patient submission. In true compassion the penitent malefactor tried to arouse also the conscience of his companion. Though everyone else was mocking Jesus he for his own part boldly confessed Christ's innocence and openly acknowledged Him as his King and Savior. He patiently awaited death and asked for no earthly deliverance; the Savior's grace was sufficient for him. May God through His Word and Spirit ever lead us to embrace the Savior in like manner as the blessed object of our faith, love, and hope. C. J. L.



Pictured above is the Seminary Chorus of the Ev. Lutheran Theological Seminary at Thiensville, Wisconsin. This group of twenty-six men will

go on a tour of six of our mid-western states, singing in seventeen cities, during the Easter vacation. Directing the Chorus is Professor Hilton C.

Oswald, head of the Music Department at Northwestern College and Instructor in Hymnology and Liturgical Music at the Seminary.

# Siftings

BY THE EDITOR

Early in February the Congregational Church voted to merge with the 700,000 members of the Evangelical and Reformed Church. The new denomination will be called the United Church of Christ and will number about 2 million members. This is the largest Protestant union since the Methodist merger in 1939. But all did not go smoothly. Union was not without disunity. Dr. Fifield, a Congregationalist, said: "If the merger is pushed through, the world will see the spectacle of a schism. . . You can break our hearts and send us home." But he could not stem the tide of unionism. The final vote was overwhelmingly for union. Dr. Fifield predicted, however, that 500 to 1,000 churches will withdraw to form a separate group. If such is the case, unionism has again failed to put the church on the "boulevard of the world," the world will see nothing but "the spectacle of a schism."

\* \* \* \*

*Some interesting comments have been written about Cardinal Mindszenty's trial in Hungary. The "Christian Century" has this to say: "Cardinal Mindszenty's trial was essentially a political trial. The verdict was essentially a political verdict. . . It had been predicted that he would appear in court wrecked by torture or drugs, nothing of the sort seems to have been the case. Reporters could see no evidence of undue duress, and there was apparently less reason to suspect third degree methods than in many an American trial. . . Cardinal Mindszenty took the courageous course of admitting many of the acts alleged against him and defending them on the ground that he was openly and actively opposed to the Communist regime in Hungary, that he considered himself, as primate of the Roman Catholic Church, at war with that regime, and that he did what he had done to fight that war. There is nothing equivocal about such*

*a position, and nothing evasive about the man who avows it. . . But the Communist regime in Hungary achieved its principal purpose when it gained a court declaration from its foe as to the lengths to which the church within and outside Hungary has carried its opposition. Having won its point, it should commute the Cardinal's sentence. Until it does, he is more dangerous to the Communists than ever, for they have made him a martyr." Those who are acquainted with the political maneuverings of the Roman Catholic Church will understand this viewpoint of the "Christian Century."*

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Karl Barth, a theologian from Europe, who has picked up a few admirers in the United States makes some revealing comments about the Amsterdam Assembly of the World Council of Churches. This Assembly has been hailed by some as evidence of a mass movement back to Scriptures and conservative thinking. The implications of Barth's remarks would lead us to think otherwise. Barth comments: "That the Bible is, and must remain, the authority of the first rank was agreed, so far as I could see, on all hands." Surely to us that sounds encouraging, but Barth points out what that means: "It seemed to me, however, that there was not agreement that involved an exegetical attention to the Bible as determinative of all theological thinking. (That is, that all the doctrines of the church have their source in particular, clear passages of Scriptures. Ed.) I was struck by finding . . . a remarkable unconcern in this matter. They preferred to theologize on their own account, that is to say without asking on what biblical grounds one put forward this or that professedly 'Christian' view." The emphasis in the foregoing is our own. We thank Dr. Barth for his candid estimate of this apparently

conservative movement. It is one thing to profess to speak as "the oracles of God" and still another to actually do so. As in everything else, the proof of the pudding is in the eating thereof.

\* \* \* \*

*Time reports that "in search of religious training for their children, more and more U. S. Protestants have been turning to their parochial schools. . . Enrollment in parochial schools supported by three Lutheran groups, Mennonites and Seventh-Day Adventists reached 133,366 in 1947, an increase of nearly 40 per cent over 1947. For seven days, the 1,200-odd representatives of forty U. S. and Canadian denominations talked and listened to each other. In the end, they firmly rejected parochial schools. The council recommended: 1) that Protestant parochial schools be discouraged as a 'serious threat' to public education and democracy; 2) that the cultural and nonsectarian aspects of religion be taught through such subjects as history and literature in the public school curriculum; 3) that week-day religious education on a 'released-time' basis be continued." The first objection, hurled and bandied about for a good many years, is an assertion yet to be proved; the second objection is based on the unwarranted assumption that one may teach a course in "religion" as one would teach a course in auto mechanics; and the recommendation in point three has already been taken care of in part by the Supreme Court decision in the Champaign case. In seven days 1,200-odd delegates achieved remarkably little.*

\* \* \* \*

*A member of the Wisconsin Synod has contributed the sum of \$10,000 for medical work in the Lutheran Mission of Nigeria. The money is to be used for constructing and equipping a main hospital plant in the center of the Mission field, and possibly several smaller medical stations in the outlying areas.*

## In The Footsteps Of Saint Paul

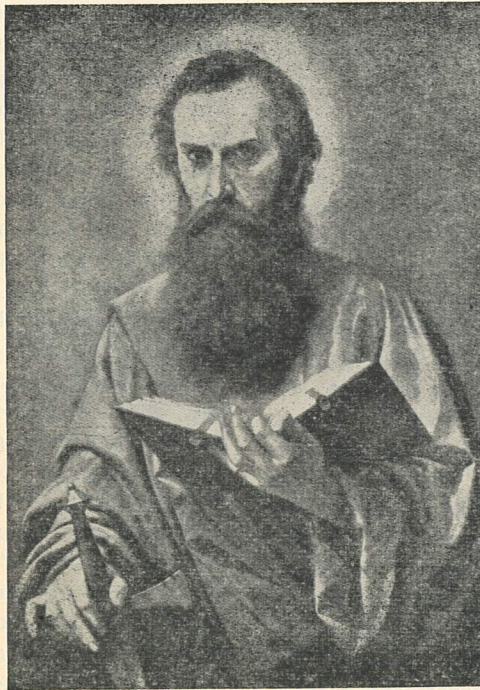
### The First Christian Congregation in Antioch

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IT may seem rather difficult for us at times to recognize the hand of the Lord in our own personal lives. God's ways and dealings with us may be hidden from us for a time. In such times it is very comforting and assuring to read in the annals of Holy Writ or in those of sacred and profane history, and to observe that the Lord overrules the progress of human events in the history of nations, religions and churches. What seems to be utter ruin and disaster proves to be a great blessing. In the early persecutions of the Christians we

of Palestine and in other lands. Especially the Hellenists, who had been accepted as proselytes in the Jewish synagogues of Jerusalem, became the most ardent missionaries. Some of them were instrumental in the founding of the congregation in Antioch.

Luke gives us a terse report of this founding in Antioch (Acts 11, 19-21): "Now they, which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only and some of them were



find that the blood of the martyrs became the seed of the Church. The persecution following the stoning of Stephen proved to be such a blessing in disguise. The same Paul, who sought to lay in ruins the Church in Jerusalem in reality helped to spread it out over all the countries bordering the Great or Mediterranean Sea.

#### A Blessing in Disguise

The Christians, who fled from Jerusalem to escape the vengeance of the fanatical Jews, became the first ambassadors of Christ in other parts

men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

Devout men from the Isle of Cyprus and of Cyrene were among the first to preach the saving Gospel to the Grecians in the Syrian metropolis. Cyprus is a large island lying about 60 miles to the south-west of Antioch. Cyrene is a city in Northern Africa. Simon, the crossbearer, also came from this Grecian city and colony.

#### The Dayspring of a New Area

In the Syrian Sodom, where Greek life and thought were unfolding their sublimity and splendor amidst the cultures of the Orient, where the religions of the East mingled with those of the West, where world views clashed and competed with one another for recognition, where men and women reveled in the lowest passions, where gormandizing and carousing was the way of life of young and old, who lived but for the day, wanting to forget the past and not worry about the future, where vice and crime flourished, there, in this Babel of sin, the Gospel of Christ revealed itself as the power of God unto salvation. There the miracle of a Gentile Christian congregation became a reality. Not Jewish Christians from Jerusalem as in Samaria, but men from distant Cyrene and nearby Cyprus, who perhaps were among those who returned from Jerusalem after the day of Pentecost, or fleeing before Saul, were among the first harbingers of the Gospel of Christ among the Grecians in Antioch. Jerusalem had witnessed the first Pentecost among the Jews, Antioch was the scene of the first Pentecost among the Gentiles. Surely this was the dayspring of a new era of the Christian Church.

#### Antioch — Twice First

The first Christian congregation gathered in a heathen metropolis and a stronghold of heathen superstition! Many others were to follow, but Antioch was the first fruit of the Gospel in a Gentile world. Herein is revealed the miraculous power of the Gospel over Jew and Gentile alike. The apostles and the Jewish Christians in Jerusalem hardly trusted their own ears, when they heard of this Gentile congregation. Surely, God was no respecter of persons and races!

There is another 'First' in Antioch, to which we should like to call your attention. Luke writes (Acts 11, 26): "And the Christians were called Christians *first* in Antioch." What's in a name? Shakespeare asks in "Romeo and Juliet." A name may have very little or great significance. The strange names, which parents often give their children, are meaningless indeed. A given name should mean something. When we study the origin of the name 'Christian,' we



discover that it has a deep meaning and significance.

### A Name with a Meaning

The name 'Christian' was evidently given to the Christians by their enemies. It was an evil nickname such as was given to the Puritans and the Methodists by their opponents within the Church of England. But behold, how the followers or disciples of Christ redeemed this name in the course of time. We have a striking parallel in the cross, originally a symbol of shame, only used for the punishment of slaves and criminals. Soon this symbol of shame was transformed into a symbol of honor. Today it is worn by all who claim allegiance to Christ. Who would have thought that the name 'Christian,' given to the early Christians in derision of their faith, would ever develop into a title of honor and distinction? Soon after the followers of Christ were ready to die with this confession on their lips: "I am a Christian." Neither fear of death by wild animals or any other form of cruel torture conceived by man could induce them to deny the name of Christ. They gloried in the name of Christ. We become Christians, Christlike, through Holy Baptism. The beautiful term 'to be christened' is still used in many circles.

### An Early Martyr

One of the outstanding names among the Christians in Antioch is that of Ignatius, bishop of Antioch. During the last years of his bishopric in Antioch Emperor Trajan (98-117) came to the city. Trajan was one of the bloody persecutors of the Christian Church. We are told that Ignatius freewillingly offered himself to ward off the threatening persecution from his congregation in Antioch. Convicted of disobedience and sacrilege, because he refused to worship the emperor as a god, he was sentenced to be thrown to the lions in Rome. In his letters to various congregations Ignatius tells us, how his journey to Rome was a triumph for the Christian cause. The congregations were strengthened in their faith for the coming persecutions. Shortly after his arrival in Rome he was thrown to the wild beasts. He died as a Christian in 107 A. D., confessing His Savior till the end. He was one of the many Christians in

Antioch who transformed the name 'Christian' into a glorious one, the most honorable title and distinction one can obtain here on earth. What's in the name 'Christian' for us?

### Meaningless Names

Several religious organizations have given themselves pretentious names. The Jesuits name themselves after Jesus, but to be called 'jesuitical' is rather a stigma than an honor. The Christian Scientists are not Christians, because they deny the deity of Christ and the reality of sin, and their

so-called science is rather a pseudo-science. It is not based on facts, but on vague unscriptural theories. Jehovah's Witnesses or Bible Students as they also call themselves, in like manner are no witnesses for the truth of the Bible. They too deny the Holy Trinity and seek a reestablishment of Paradise here on earth. All these and many others have given themselves pretentious, but meaningless names. The early Christians transformed the name given to them in derision into the greatest title to be conferred on man.

## Colorado Mission District Meeting

THE Colorado Mission District met for its annual meeting, February 22-24, in St. James Lutheran Church of Golden, Colorado, Rev. O. Kreie, pastor. Golden is a suburb of Denver, fifteen miles west of the Colorado capital, beautifully situated at the very foot of the Rocky Mountains.

Mission work in Golden was begun less than ten years ago and until recently was carried on first in a rented church and then in a very

also being held at present. Miss Ione Strege is the teacher.

The conference held its sessions under the chairmanship of its visitor, Pastor O. Kreie. About two dozen pastors and delegates were in attendance and enjoyed the hospitality of our Golden people.

Two papers were read. The one was by Pastor N. Luetke on, "Is the Church Responsible for the Morals of the Government?" The essayist



humble basement chapel. Progress was at first slow but gradually our Lutheran congregation there has become firmly established. At the present time a beautiful church is under construction and should be completed very shortly. The work had proceeded sufficiently that the conference could be held in a wing of the church. The Golden congregation has the distinction of having the only Christian day school of the Wisconsin Synod in Colorado, with an enrollment well over twenty. This day school, now in its third year, is temporarily quartered in the spacious basement, in which the services are

clearly set forth the issues involved on a truly scriptural basis and corrected the confused views which are widely held.

The second paper was by Pastor H. Witt on, "The Christian Training of the Child in Contrast to the Methods of the World." The essayist thoroughly explored the educational methods of the world, which are continually fluctuating, and set forth the teachings of the Word of God on this subject.

As a Mission District Colorado has its own Mission Board and supervises its own mission work subject to the General Mission Board; otherwise

it functions as a conference of the Nebraska District. It was, therefore, natural that considerable time be devoted to the hearing and discussion of the mission report as given by the chairman, Pastor V. Tiefel. Progress was reported all along the line. Considerable emphasis was placed on the importance of the reduction of the synodical subsidy on the part of the mission congregations, and it could be reported that most of them have increased their salary pledges. Four stations are engaged in building projects at this time: Golden, Littleton, Park Hill, Denver, and Las Animas. There are 15 missionaries working in the field and there are 22 mission stations.

Mr. George Stolte was reelected to the Mission Board.

Another matter which received thorough discussion was the Wisconsin Synod Building Fund Collection. Though the conference as a whole was still quite a distance from the goal, the determination was generally expressed to bring the Collection to a successful close within the next few months. It was realized what a calamity it would be for our Synod if it should fail.

The conference service was held on Tuesday evening, the sermon being preached by Pastor R. Roth.

Strengthened in spirit by the Word and filled with new zeal to build our Lutheran Zion in this pioneer mission field, the delegates left for home on schedule at 3 P. M. Thursday afternoon.

I. P. F.

## Where Do We Stand?

### V. We Have A Problem: Scouting

BY PROFESSOR E. REIM

SOME time ago we said we would take up at least some of the movements to which we have been referring and make some closer observations as to their nature. That will give us an opportunity to examine our own stand on these questions. That will also in another sense show where we stand, namely to what degree we fit or fail to fit into the present day picture. It will show where our problems lie.

#### Scouting a Real Issue

Yes, we have our problems, and some very real problems indeed. If we mention Scouting as the first one, it is not as though that movement in itself were of such outstanding importance. Even in the eyes of those who defend it it does not offer a major contribution to the program of our congregations, so that it should be considered a vital necessity. More than once we have heard it said by men who have given their names and influence to the movement, at least to the extent of defending it, that personally they would not want to have it in their congregations. It would seem that under such conditions it should not take long to agree on the matter. The work of the committees

(Missouri and Wisconsin) which are restudying the matter might seem relatively simple. Yet it is far from that. Our sister synod has made some far reaching commitments. It has given Scouting a clean bill of health by synodical resolution. By this time it has several hundred Scout Troops in its congregations. Under such conditions it is hard to yield even a few points. On the other hand, we have taken a stand in which we appeal to definite Scriptural principles. To give ground here is also far from being a minor matter. These committees stand in need of the prayers of every earnest member of our Synodical Conference.

#### "Study of Boy Scoutism"

Our readers are, of course, entitled to form their own judgment concerning the Scripturalness of our position. They should do so, in fact, rather than merely to take another's word for it. They have the opportunity to do so, since our position is a matter of record. We are referring to our "Study of Boy Scoutism" which was presented to our 1947 Convention at Watertown, accepted by that gathering, and which is to be found in the Convention Report of that year.

It is not our intention to restate the entire line of thought. It will be enough to recall two points. The one is that, in spite of the fact that the organization wishes to turn this part of the training of young boys over to the churches, we still find in Scouting certain religious factors, and that this element of religion is contrary to that of the Bible. Additional material on this point has come to our attention since our Watertown Convention, and we believe that it will be helpful to our readers in their evaluation of the religious element in Scouting. We are quoting from the latest official publications of the organization.

#### The Religious Element

In the "Handbook for Boys" we find the following by the noted Englishman Sir Robert Baden-Powell, whom the Handbook calls "the Founder of Scouting":

"I often think that when the sun goes down the world is hidden by a big blanket from the light of heaven, but the stars are little holes pierced in that *by those who have done good deeds in this world*. The stars are not all the same size; some are big, some are little, and some men have done small deeds, but they have made their hole in the blanket *by doing good before they went to heaven*.

"Try and make your hole in the blanket by good work while you are on earth.

"It is something to BE good, but it is far better to DO good."

(Handbook for Boys, p. 23. The italics, but not the other emphasis, are ours.)

Another passage that illustrates our point is the following:

"When you step into a church or synagogue, when you stand on a quiet night under a starlit sky, when you walk through the woods on an early spring day as the trees are turning green, haven't you sometimes stopped and wondered? Haven't you felt a reverence to the God who made it all? As a Scout, living in close contact with nature, you can't help knowing more deeply God's handicraft. As you see the wonders about you, *your faith in Him is strengthened*. 'A Scout is Reverent.' It is important that you show your reverence in your deeds. As a matter of fact, keeping the Twelfth Scout Law is simply keeping

the other eleven. *By following the Scout Law, you follow the Law of God also. DOING GOOD instead of just BEING GOOD you do your duty to your God and your country and help to bring about His kingdom on earth.*"

(Scout Field Book — Boy Scouts of America, 1946. Part VI, Section 39, "Morally Straight," p. 492. The italics are ours.)

### Our Testimony Must Be Clear

The other point that we tried to bring out in our Study of 1947 was based upon the fact that the sole mission of the Church is to preach the Gospel, that this is the message of salvation by grace alone, through faith, without works. This calls for a clear and uncompromising position on the inability of natural man to do anything toward his own salvation. The doctrine of original sin is not in particular favor in our day. People like to speak of the good that is in all men. Yet the Word of God is unyielding on that point: "There is none that doeth good, no, not one." And unless we in our preaching remain loyal to even this unpleasant truth, we are not preaching salvation by grace alone. Then we are still leaving room for the selfrighteousness of man to assert itself. And we may be sure that it will take swift advantage of the opportunity. That is why we hold that for the sake of the Gospel which it is to preach the Church cannot afford to identify itself with any system which would in any way compromise its clear testimony on these points.

### Scouting Comprises Our Confession

Would an alliance with Scouting have such an effect? We believe that the passages quoted before already show this conclusively, for they speak of a doing of good entirely apart from conversion by the Holy Ghost and a new life of faith in the Gospel of salvation by God's grace alone. This idea of self-help on the part of man comes out even more clearly in another passage from the literature of Scouting:

"You promise on your honor to keep yourself morally straight. No one but yourself will know how faithfully you practice this part of your Oath. It is a test of your honor and your strength. Science tells us that

every time we do anything, nerve impulses make trails in our brain. When we repeat that action, we widen the trail. Our actions tend to follow that trail as water runs down a creek bed, and so we form a habit. Try moving the furniture in your room, and see how you stumble over it. The same thing happens in your mind when you rearrange your habits. If you form the right sort of habits, your actions follow almost automatically.

"*You have it in your power to make the right sort of track in your brain that will determine how you will act. Every boy can say to himself, 'I will be what I want to be.' Your actions follow your thoughts. You can control your thoughts. It comes down to a matter of right thinking, and building right habits.*" (Handbook for Boys, p. 25. The italics are ours.)

### Scoutism Involves a Contradiction

No matter how earnestly a Lutheran Scoutmaster may labor to counteract these statements by making the necessary "correction," the public confession of his church is compromised. The trumpet is "giving an uncertain sound" (1 Cor. 14:8).

One cannot proclaim the utter helplessness of natural man in spiritual things, and at the same time permit that same natural man to glory in his own power. Paul was very careful not to give even the approval of silence to anything that would contradict his Gospel. "For if I build again the things which I destroyed, I make myself a transgressor" (Gal. 2:18). He was very careful to keep the wisdom of the world out of his message, "lest the cross of Christ should be made of none effect" (1 Cor. 1:17). Can we who live in a day of "strong delusions" afford to be less careful?

Yes, we have a problem on our hands, — a problem of making ourselves clear to our brethren, a problem of persuasion, of convincing. That is a problem calling for a combination of utmost patience, firmness, and tact. But surely there is no problem as to the correctness of the stand which we have taken. In the light of Scripture, can we take any other?

(The quotations from the Handbook for Boys and the Scout Field Book are by permission of the copyright owners, Boy Scouts of America.)

## "A Pastor On Scouting"

A pastor seriously concerned about that work to which he has been called, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12), cannot be indifferent about the young men committed to his care by the Lord of the Church. He will want also them to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18), even though it be a work which will not have much appeal to the worldling. When he therefore is confronted with a movement such as the Boy Scouts, and he sees the many dangers ever present in the organization, he will often be criticized for his narrow-mindedness in not wanting to have his young men become Scouts. One argument frequently advanced by those who want to be obedient to the Word of God while they want to take part in the Scouting program is this: "The Scouting movement is purely a *secular* affair, teaching boys

many helpful handicrafts, the knowledge of out-door nature and its true appreciation, healthy bodily exercise, etc. There are no spiritual things whatsoever involved."

Now if that were true, then most certainly no pastor could maintain that by belonging to a purely secular organization with good and wholesome bodily activities a Christian youth would thereby endanger his spiritual well-being. The fact that Paul had learned to make tents did not in the least stand in the way of his becoming a humble follower of Jesus Christ. In fact, he found that very handicraft useful to him after he had begun his God-given work as a preacher of the cross. As a pure handicraft it had no spiritual implications.

But the Boy Scout movement is *not* merely a secular organization. That Scouting has spiritual implications cannot truthfully be denied by those who are familiar with its manuals

and literature. We shall let a Lutheran pastor who is actively engaged in the movement, preaching the merits of Scouting from his pulpit, and advocating its program in the official organ of his church, testify in this matter. ("Is it merely a *secular* organization, or does it also have *spiritual* implications?") Writing in the *Lutheran Herald*, February 1, 1949, the Rev. E. S. Hjortland, pastor of the ELC Central Lutheran Church of Minneapolis, says on page 120 of that issue of the *Herald*: "Because the Scout program stresses the body, mind, and spirit, the Scout develops into a complete man. Those who have given themselves to Scouting and have honestly set themselves to advance in rank have found that what they have learned has given them strength and character." When he tells me that the Scout program stresses also *mind* and *spirit*, then I must believe his words. And no one who has read a Scouting manual will deny that what Scouting proposes to do is to build *character*.

What are we to do then when the little Hebrew lad who enters the ranks of the Scouts, or the Shintoist, or the Mohammedan, is told that because he is a Scout he is *clean*? Or that other well-known claim of Scouting, that "a Scout is in conscious harmony with his God?" Are we to let him go on believing a lie? Can anyone claim rightfully that he is clean (we are not referring to the neatness of his neckerchief or the press of his Scout uniform, but to his *spiritual* cleanness) except he who accepts the teaching of the Christ of God: "Now ye are clean through the word which I have spoken unto you?" John 15:3. Is there any other way in which a sinful human being can come into conscious harmony with the true God except through the Lord Jesus Christ?

We have pointed to Pastor Hjortland's very definite statement to the effect that Scouting does stress things of the *spirit*, taking it out of the class of purely secular activities. There can be no such thing as character-building in the Christian concept of "character" without the Gospel of Christ. For the character of our Christian youth has not as its highest aim and goal the attainment of civic righteousness, which even the unbeliever may achieve, but that eternal righteousness which is to be reached

through child-like faith in Him "who of God is made unto us wisdom, righteousness, sanctification, and redemption" (1 Cor. 1:30), and His

name is Christ, the Son of the living God.

NORMAN A. MADSON.  
*Luthean Sentinel*, Feb. 28, 1949.

## The Results of the "Ten Favorite Hymn Poll"

BY W. G. POLACK, ST. LOUIS, MISSOURI

I

WE are happy to announce the results of the "Ten Favorite Hymn Poll" conducted by this paper last summer. We shall also attempt to draw some conclusions from them.

In the first place, we were gratified at the response. A total of approximately 3,700 ballots was cast. This showing is by far not as good as that of the *Lutheran Standard*, which had 8,243 returns, but it is satisfactory. These 3,700 ballots came from our people in every State of the Union and from all parts of Canada; a few from our Foreign Mission fields. Members of all ages participated, some were high in the eighties, some as young as six years. Some Sunday school teachers polled their classes and sent in the results; some pastors polled one or the other society in their churches; some parish-school teachers polled their classes. One high school polled its entire student body of 231 pupils, with a total choice of 221 hymns.

That there is a keen interest in the hymns of the Church was indicated also by the accompanying letters. Many stressed the fact that it was difficult to confine their selection to ten hymns, as they had many more favorites than that. Others worked through the *Hymnal* painstakingly and by a careful process of elimination finally had ten which were their most beloved hymns. The largest number of replies came from the State of Illinois, with Michigan and Missouri running second and third.

The accompanying letters, in general, showed a fine appreciation of our *Hymnal*. Some writers were free to express their dissatisfaction with this or that hymn or tune, or to state their disappointment that a particular hymn or tune is not found in the *Hymnal*.

As we had not confined the selection to *The Lutheran Hymnal*, the results give a good cross section of the hymnodical taste of our people.

The results as to the number of hymns selected are as follows:

Total number of hymns.....	1,016
Total number of hymns from <i>The Lutheran Hymnal</i> .....	520
Total number of hymns from other sources .....	496
Number of hymns in <i>The Lutheran Hymnal</i> not selected —	140.

The ten favorite hymns of our people, according to the poll, are the following, with the total vote cast for each:

Beautiful Savior .....	1,309
What a Friend We Have in Jesus .....	1,309
Abide with Me .....	1,282
A Mighty Fortress .....	1,195
Rock of Ages .....	961
Just As I Am .....	821
Be Still, My Soul .....	745
Jesus, Savior, Pilot Me .....	697
The Lord's My Shepherd .....	551
My Faith Looks Up to Thee.....	538

Looking at the totals according to the votes by men, women, and young people under 21, we have the following:

### Ten Favorite Hymns of the Men

A Mighty Fortress .....	238
Abide with Me .....	208
What a Friend We Have in Jesus .....	184
Just As I Am .....	177
Beautiful Savior .....	164
Rock of Ages .....	149
Be Still, My Soul .....	115
Jesus, Lover of My Soul.....	112
Jesus, Savior, Pilot Me .....	98
My Faith Looks Up to Thee.....	96

### Ten Favorite Hymns of the Women

What a Friend We Have in Jesus .....	904
Abide with Me .....	868
Beautiful Savior .....	801
A Mighty Fortress .....	728
Rock of Ages .....	601
Just As I Am .....	545
Be Still, My Soul .....	520
Jesus, Savior, Pilot Me .....	465
The Lord's My Shepherd .....	361
My Faith Looks Up to Thee.....	361

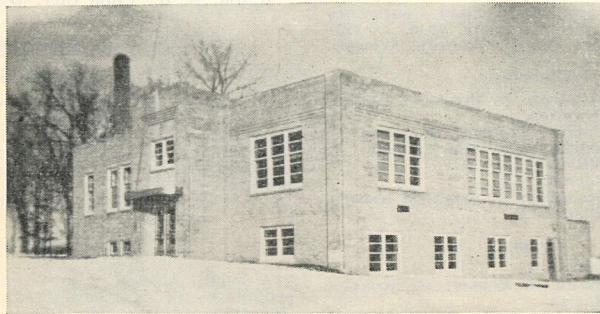
**Ten Favorite Hymns  
of Those Under 21**

Beautiful Savior .....	344	Abide with Me .....	206
Onward, Christian Soldiers .....	231	I'm But a Stranger Here.....	160
A Mighty Fortress .....	229	Holy, Holy, Holy .....	146
What a Friend We Have in Jesus .....	221	Jesus, Savior, Pilot Me .....	134
Rock of Ages .....	211	From Greenland's Icy Mountains	134

**DEDICATION**

**David Star Christian Day School  
Kirchhayn, Wisconsin**

It was indeed a day of rejoicing when on December 12, 1948, the David Star Ev. Lutheran Church at



Kirchhayn, Washington County, Wisconsin, dedicated its new Christian day school. Ground was broken early in May; the cornerstone was laid on June 13, Prof. Carl Lawrenz preaching the sermon; and after 7½ months the school was so far completed that we could dedicate it to the glory of God.

Prof. Adalbert Schaller preached the sermon on Prov. 2 and extended the best wishes of the Board of Education in the morning service. Pastor

**ORGAN DEDICATION**

**Trinity Ev. Lutheran Church  
Coleman, Wisconsin**

Trinity Ev. Lutheran Church of Coleman, Wisconsin, was privileged to dedicate a new Wurlitzer Organ Series 50 to the service and glory of God on December 5, 1948. Pastor Eugene Hinderer of Hartland, Wisconsin, preached the dedicatory sermon in the morning service. Pastor Reinhart Pope of Crivitz, Wisconsin, brought the message in the afternoon service. Teacher John A. Bushman of Marinette, Wisconsin, served as organist in the services.

In the evening Mr. Bushman, assisted by the choir of Trinity Ev. Lutheran Church of Marinette, Wisconsin, edified the congregation with a sacred

Arnold Koelpin of Caledonia, Wisconsin, delivered the sermon on Neh. 4, 6 in the afternoon service. Both services were well attended. Dinner and supper were served by the Ladies' Aid Society in the spacious parish hall.

The school has three class rooms, a modern library finished in knotty pine, an office, a parish hall, and modern kitchen, all built at an approximate cost of \$70,000.

May the gracious Lord, the Good Shepherd of children, keep His guardian hand over this Christian day school to the furtherance of Christian knowledge and to the eternal glory of His kingdom.

MARTIN F. RISCHE.

concert of organ and choir music. Pastor Clayton Krug of Lena, Wisconsin, spoke during the intermission.

May the organ serve to assist the congregation in rendering ever greater praise to the Holy God.

"Praise ye the Lord, for it is good to sing praises to God." Ps. 147, 1.

W. G. FUHLBRIGGE.

**GOLDEN WEDDING  
ANNIVERSARY**

**Mr. and Mrs. Fred C. Lentt**

**Sleepy Eye, Minnesota**

Mr. and Mrs. F. C. Lentt, members of St. John's Church, Sleepy Eye, Minnesota, were privileged on February 9 to celebrate their fiftieth wedding anniversary. At a brief service with which the celebration began the

undersigned addressed the jubilarians on the basis of 2 Sam. 7, 18-29.

G. HOENECKE.

**APPOINTMENT**

Pastor L. Wenzel has been appointed Visitor for the Rosebud Conference in accordance with recommendations received from that conference. He succeeds Pastor L. Groth, who has accepted a call into another conference.

IM. P. FREY,  
President of the Nebraska District.

**CALENDAR OF CONFERENCES**

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

The Convention Committee has decided on August 3, 1949, as the opening date for the Biennial Convention of the Joint Synod. The convention begins with a divine service with Holy Communion at 10 A. M. The place is St. Luke's Church, Milwaukee, Wisconsin, E. W. Tacke and Herbert Koehler, pastors.

**Special Notice**

To satisfy constitutional requirements, it is absolutely necessary that the names of all delegates, pastors, teachers, and laymen be in the secretary's hands not later than a week after appearance of this notice. All names, also of the laymen chosen by their respective congregations, must be published in our official periodicals long before the convention opens. Pastors of congregations which are to choose delegates will please forward these names to their respective District Secretaries at once.

**Instructions to Delegates**

Pastor and teacher delegates are certified to the convention by their respective District Presidents and District Secretaries. Lay-delegates must send their credentials, signed by the President and Secretary of their congregations, to the undersigned or present them on the first day of the convention one hour before the first session, which begins at 2 P. M., August 3. All delegates, also advisory delegates, must register in the registration book immediately upon arriving at the convention. This should also be done, if at all possible, before the convention opens. Detailed information as to housing, meals, etc., will follow in a later announcement.

PROF. WINFRED SCHALLER, Secretary,  
311 Gillett Street,  
Fond du Lac, Wisconsin.

**SOUTHEASTERN CONFERENCE  
OF THE MICHIGAN DISTRICT**

The Southeastern Conference of the Michigan District will meet at Hope Church, Detroit, Michigan, on April 19 and 20.

The program includes 1 Cor. 14, by F. Zimmermann; Minor Prophet, by A. Tiefel; Registration for Conference, by E. Frey; Doctrine of the Church, by C. Frey; Wine or Grape Juice, by J. De Ruitter; Pastor-Teacher Relationships, by G. Press.

On Tuesday evening, April 19, a "Farewell Service" will be held for Rev. A. Wacker and Rev. E. Hoenecke, who will represent the Wisconsin Synod in an exploratory trip to Africa.

Kindly announce to Rev. W. Valleskey, 16581 Evanston Street, Detroit, Michigan.

WINFRED KOELPIN, Secretary.

**FOX RIVER VALLEY PASTORAL  
CONFERENCE OF THE NORTHERN  
WISCONSIN DISTRICT**

Place: St. John's Ev. Lutheran Church, Wrightstown, Wisconsin, Gerhard Struck, pastor.

Time: April 26 and 27, 1949. Opening session at 10 A. M.

Topics: Exegetical-Homiletical Treatise on Synodical Conference Text, Old Testament, for second Sunday after Easter, W. Geischen; Discussion: May Pastors and Parishioners Profess Their Faith Through Prayer and Preaching in Public-Leaders, O. Henning and F. Thierfelder; Isagogical Treatise on Micah, E. Hinnenthal; The Advantages and Disadvantages of the Consolidated Christian Day School, W. Zink; A Biography of Bading, H. Bergholz; Cate-

chesis on Gausewitz's Catechism, Questions 117-129, H. Kahrs; Causes of the Decline of the Ten Tribes of Israel, T. Baganz; Exegesis of Mt. 5, 1-12, H. Kahrs; The Condition of Seven Churches of Asia Minor Applied to Churches of Today; Ephesus, Rev. 2, 1-7, Im. Boettcher; Visitor's Report, M. Croll.

Preacher: W. Hoepner; alternate, S. Johnson.

Pastors wishing to stay overnight please announce with the host pastor, Gerhard Struck, Wrightstown, Wisconsin. Kindly excuse if you cannot be present.

DELMAR C. BRICK, Secretary.

**PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT**

Place: Northwestern Lutheran Academy, Mobridge, South Dakota.

Date: Tuesday, April 19, 10 A. M. to Thursday, April 21, 12 noon.

Program: Sauer, Does the Bible teach only Christians of the Apostolic Age would possess miraculous powers?; Maier, Church Discipline; Hartwig, The Functions of the Church in a Changing Society; Schuetze, Acceptable Prayer according to 1 John 3, 19-22 and 1 John 5, 14f.; Steffenhagen, Railroad Unions.

Preacher: Walther, Wiedmann. Note: Bring your own bedding. You must provide your own meals.

K. G. SIEVERT, Secretary.

**PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT**

**Spring Session**

The Pastoral Conference of the Pacific Northwest District will meet at Clarkston, Washington, April 26 to 28, noon to noon, Geo. Frey, Chairman, L. Grams, Secretary.

Essays: Who is to be baptized?, T. Stern; Study of the term "sin" as used in both the Old and New Testaments, E. Zimmermann; A Study of the Majority and Minority reports of the Synodical Conference Committee on the Doctrine of the Church, F. Tie-

fel; Homiletical Study: Acts 4, 31-37, Wm. Zell; Old Testament Exegesis: Amos 5, 1f., E. Kirst; New Testament Exegesis: 1 John 2, 12f., W. Lueckel; Preacher, A. Sydow; Alternate, E. Kirst; Text: Luke 17, 7-10; Critic: M. J. Witt.

L. GRAMS, Secretary.

**CENTRAL DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT**

Place: Hoskins, Nebraska, W. F. Sprengeler, pastor.

Time: April 26 and 27, 9:30 A. M.

Speaker: E. J. Dreyer (A. Laper).

Program: Isagogical Study of the Prophet Amos, Hugo Fritze; Duties of Christian Employers and Employees in the Light of Scripture, Herold Schulz; Isagogical Study of the Prophet Obadiah, Ralph Baur.

Early announcement of your intended presence or absence to the local pastor, please!

W. F. SPRENGELER, Secretary.

**TEACHERS' CONFERENCE OF THE WEST WISCONSIN DISTRICT**

The West Wisconsin Teachers' Conference convenes on April 28 and 29, 1949, at Our Savior's Lutheran School, Wausau, Wisconsin.

**Thursday**

A. M. Practical lessons by the local faculty.

1:15—1:25 Devotion.

1:25—2:25 Young People's Societies — Educational and Social, F. Miller.

2:25—2:40 Recess.

2:40—3:45 Discussion of practical lessons.

3:45—4:00 Business.

**Friday**

9:00—9:15 Devotion.

9:15—10:15 Radio in School, R. Swantz.

10:15—10:30 Recess.

10:30—11:30 The Teacher's Obligation toward a Congregation, R. Grunze.

11:30—11:45 Business.

1:15—1:25 Devotion.  
1:25—2:25 How to Meet the Scout Issue, L. Raabe.  
2:25—2:40 Recess.  
2:40—3:00 Business.  
3:00—4:00 General discussion by the various groups.

W. A. PAPE, Secretary.

**INSTALLATIONS**

(Authorized by the Proper Officials)

**Pastor**

Hahn, B. R., in St. John's Church, Bay City, Wisconsin, by H. A. Pankow; assisted by G. P. Radtke; Invocavit, March 6, 1949; and in Immanuel's Church, Plum City, Wisconsin, by H. A. Pankow; assisted by John Schaad and E. J. Zehms; Invocavit, March 6, 1949.

**CHANGE OF ADDRESS**

**Pastor**

Hahn, B. R., Plum City, Wisconsin.

**ACKNOWLEDGMENT AND THANKS**

A donation of \$50.00 was received from St. Jacob's Congregation (Rev. W. Bloom), R. R., Grass Lake, Michigan, for the kitchen of Michigan Lutheran Seminary. We herewith express our sincere thanks to our brethren.

OTTO J. R. HOENECKE.

**WANTED!**

A small, electric, reed-organ, used, reasonable by St. Matthew's Lutheran Church, Janesville, Wisconsin. Please address all offers to the undersigned.

PASTOR MENTOR KUJATH, Janesville, Wisconsin.

**NORTHERN WISCONSIN DISTRICT**

July, August, September, 1948

**Fox River Valley Conference**

Reverend	Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 1,259.50
Hallemeier, D. E., Bethany, Appleton.....	57.15
Ziesemer, R. E., Mt. Olive, Appleton.....	1,615.80
Lehninger, Ernst, Riverview, Appleton.....	217.50
Johnson, S., St. Matthew, Appleton.....	407.30
Brandt, F. M., St. Paul, Appleton.....	1,420.84
Thierfelder, F. E., Immanuel, Black Creek.....	702.77
Wendland, John, Friedens, Bonduel.....	685.12
Kuether, W. A., St. Peter, Carlton.....	180.13
Bergholz, H. A., St. John, Center.....	180.00
Gieschen, W. A., Immanuel, Clayton.....	60.75
Franzmann, Gerhard, St. Paul, Dale.....	215.00
Henning, Carl, Trinity, Ellington.....	254.49
Hinnenthal, E. C., Immanuel, Forestville.....	
Hoepner, Walter, St. Peter, Freedom.....	559.87
Krueger, E. H., First Ev. Luth., Green Bay.....	363.50
Voigt, A. W., St. Paul, Green Bay.....	233.96
Croll, Melvin W., St. Paul, Greenleaf.....	
Gieschen, W. A., Immanuel, Greenville.....	144.80
Wicke, Harold, Bethlehem, Hortonville.....	275.40
Croll, Melvin W., Bartholomew, Kasson.....	
Oehlert, Paul Th., Trinity, Kaukauna.....	550.08
Zink, Waldemar P., Immanuel, Kewaunee.....	919.20
Brick, Delmar C., Mt. Calvary, Kimberly.....	391.59
Kahrs, H. A., Immanuel, Maple Creek.....	10.00
Knickelbein, P. W., Salem, Nasewaunee.....	497.16
Pankow, W. E., Emanuel, New London.....	434.33
Henning, Carl, St. Paul, Stephenville.....	110.24
Baganz, Theo., St. Peter, Sturgeon Bay.....	1,468.15
Kahrs, H. A., Grace, Sugar Bush.....	
Henning, Otto C., St. John, Valmy.....	548.85
Reier, F. A., Immanuel, Waupaca.....	420.69
Senger, F. H., Zion, West Jacksonport.....	817.95
Spurr, A., St. John, Woodville.....	255.61
Streck, Gerhard, St. John, Wrightstown.....	
Wendland, John, St. Paul, Zachow.....	388.06
Conference Total .....	\$ 15,595.68

**Lake Superior Conference**

Krug, Clayton L., Peace, Abrams.....	\$ 38.00
Fuhlbrigge, W. G., St. Matthew, Beaver.....	
Krug, Clayton L., St. Paul, Brookside.....	42.50
Vacancy, St. Mark, Carbondale, Michigan.....	71.25
Fuhlbrigge, W. G., Trinity, Coleman.....	125.80
Pope, Reinhart J., Grace, Crivitz.....	387.48
Vacancy, Holy Cross, Daggett, Michigan.....	132.10

Lutz, W. F., Salem, Escanaba, Michigan.....	191.55
Zaremba, Theo., St. John, Florence.....	
Hoffmann, Theo., St. Paul, Gladstone, Michigan.....	62.30
Roepke, W., St. Paul, Green Garden, Michigan.....	218.18
Schlavensky, Norman, St. John, Grover.....	157.33
Dobrutz, Franklin C., Trinity, Hermansville, Michigan..	
Schabow, Alvin, St. Paul, Hyde, Michigan.....	150.25
Krug, Clayton L., Our Savior, Lena.....	
Krug, Clayton L., St. John, Little Saumico.....	119.00
Walther, H., St. Peter, Manistique, Michigan.....	21.25
Gentz, A. A., Trinity, Marinette.....	373.51
Roepke, W., Trinity, Marquette, Michigan.....	66.29
Thurow, Theodore, Christ, Menominee, Michigan.....	321.44
Geyer, K., Zion, Peshtigo.....	
Dobrutz, Franklin C., Grace, Powers, Michigan.....	91.27
Hoffmann, Theo., St. Martin, Rapid River, Michigan.....	86.90
Zarling, Frederic H., Emanuel, Sault Ste. Marie, Michigan	35.89
Tiefel, George, St. Peter, Stambaugh, Michigan.....	297.46
Zaremba, Theo., St. Paul, Tipler.....	
Conference Total .....	\$ 2,989.75

**Manitowoc Conference**

Siegler, V. J., Trinity, Brillion.....	\$ 2,867.50
Braun, M. A., St. John-St. Peter, Cleveland.....	
Weyland, V. J., St. Peter, Collins.....	500.00
Wadzinski, A., Christ, Denmark.....	162.50
Wadzinski, A., Immanuel, Eaton.....	48.80
Pussehl, Henry E., St. John, Gibson.....	152.56
Habermann, Elwood, St. Peter, Haven.....	79.59
Kuether, H. A., St. Paul, Town Herman.....	309.23
Zell, Ed., Jambo Creek Lutheran, Jambo Creek.....	17.15
Behm, E. G., Trinity, Kiel.....	538.74
Geiger, Adalbert F. W., Trinity, Liberty.....	526.51
Roekle, Armin, Bethany, Manitowoc.....	790.00
Koeninger, L. H., First German, Manitowoc.....	1,251.00
Gieschen, Waldemar, Grace, Manitowoc.....	437.00
Gieschen, Paul J., St. John, Maribel.....	848.70
Zell, Ed., St. Peter, Mishicot.....	180.00
Koch, Henry A., Zion, Morrison.....	18.00
Knueppel, F. C., St. John, Newtonburg.....	905.99
Thurow, Carl M., St. Paul, Pine Grove.....	23.30
Eckert, Harold H., St. John, Reedsville.....	1,376.39
Zell, Ed., Rockwood Lutheran, Rockwood.....	
Ehlke, Roland, St. John, Sandy Bay.....	106.54
Hartwig, Wm. J., Zion, Town Schleswig.....	
Thurow, Carl M., Immanuel, Shirley.....	126.45
Pussehl, Henry E., St. John, Two Creeks.....	285.78
Haase, W. G., St. John, Two Rivers.....	282.22
Conference Total .....	\$ 11,834.05

**Rhineland Conference**

Ristow, LeRoy, Peace, Argonne.....	\$ 24.45
Bergfeld, Fred, Bethany, Bruce Crossing, Michigan.....	
Ristow, LeRoy, St. Paul, Crandon.....	68.37
Krubsack, J., Christ, Eagle River.....	
Weyland, F. C., St. John, Enterprise.....	78.90
Ristow, LeRoy, Christ, Hiles.....	10.45
Biesmann, R., St. Paul, Hurley.....	135.69
Raetz, F. W., St. John, Laona.....	49.10
Biesmann, R., Zion, Mercer.....	51.96
Weissgerber, W., Trinity, Minocqua.....	251.55
Weyland, F. C., Grace, Monico.....	
Scharf, Erwin, Zion, Rhineland.....	1,516.36
Krubsack, J., Grace, Three Lakes.....	20.66
Raetz, F. W., Trinity, Wabeno.....	110.00
Weissgerber, W., First, Woodruff.....	126.36
Conference Total .....	\$ 2,423.85

**Winnebago Conference**

Engel, Armin L., St. John, Caledonia.....	\$ 90.90
Strohschein, Walter, Immanuel, Campbellsport.....	
Strohschein, Walter, Trinity, Dundee.....	547.19
Schwartz, H. Marcus, St. John, E. Bloomfield.....	400.00
Wojahn, W. A., St. Paul, Eldorado.....	352.65
Wojahn, W. A., St. Peter, Eldorado.....	147.97
Raabe, John, Faith, Fond du Lac.....	
Raabe, John, Good Shepherd, Fond du Lac.....	50.00
Reim, R., Redeemer, Fond du Lac.....	297.27
Pieper, Gerhard, St. Peter, Fond du Lac.....	970.17
Siegler, O., St. John, Forest.....	
Siegler, O., St. Paul, Forest.....	
Warnke, Hugo, Peace, Green Lake.....	
Kanless, G., St. Lucas, Kewaskum.....	317.70
Sommer, Orvin A., Zion, Kingston.....	195.35
Wadzinski, Wm., St. Paul, Manchester.....	530.71
Kobs, Geo., St. John, Markesan.....	1,800.00
Wadzinski, Wm., St. Paul, Marquette.....	81.90
Hartwig, Paul L., Trinity, Mears Corners.....	59.22
Oelhafen, W. J., Emmanuel, Mecan.....	231.45
Bergmann, P. G., Trinity, Menasha.....	457.50
Oelhafen, W. J., St. John, Montello.....	
Wichmann, W. F., Grace, Neenah.....	189.59
Hartwig, Paul L., Martin Luther, Neenah.....	171.72
Schaefer, Gerhard A., Trinity, Neenah.....	1,039.44
Kuschel, Bernard G., St. Paul, N. Fond du Lac.....	580.15
Dowidat, John, St. Luke, Oakfield.....	51.75
Hoyer, O., Zion, Town Omro.....	33.00
Schlueter, E. Benj., Grace, Oshkosh.....	756.28
Mittelstaedt, T. J., Immanuel, Oshkosh.....	
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	194.45
Froehlich, Erwin, Grace, Pickett.....	162.60
Warnke, Harold, St. John, Princeton.....	499.94
Engel, Armin L., Zion, Readfield.....	526.82
Eggert, Paul C., Trinity, Red Granite.....	
Ziesemer, Richard, Zion, Ripon.....	59.29
Sommer, Orvin A., St. John, Salemville.....	117.01
Eggert, Paul C., St. Paul, Seneca.....	
Maas, Gale A., Zion, Van Dyne.....	408.83
Redlin, T. W., Peace, Wautoma.....	69.48
Habeck, Irwin J., St. Peter, Weyauwega.....	1,970.25
Engel, Armin L., St. Peter, Winchester.....	139.22
Grunwaldt, Harold, St. Paul, Winneconne.....	200.50
Conference Total .....	\$ 15,479.88
District Total .....	\$ 46,523.21

**Memorial Wreaths**

In Memory of — Pastor	Amount
Keith Albers — W. G. Fuhlbrigge, Coleman.....	\$ 12.75
Mrs. Esther Andrews — E. Benj. Schlueter, Oshkosh.....	9.00
Mrs. Ida Arndt — I. J. Habeck, Weyauwega.....	11.00
Ed. Badke — E. Froehlich, Pickett.....	20.00
Carl Beglinger — F. M. Brandt, Appleton.....	10.00
Mrs. Henry Behn — I. J. Habeck, Weyauwega.....	7.00
Charlene Boelter — E. Benj. Schlueter, Oshkosh.....	9.00
Mrs. Fred Bohl — F. M. Brandt, Appleton.....	8.00
Mrs. Theodore Braun — L. H. Koeninger, Manitowoc.....	5.00
Mrs. John Breivogel — W. G. Haase, Two Rivers.....	25.00
Mrs. Mary Buck — Harold Wicke, Hortonville.....	2.00
Mary Buege — K. F. Toepel, Algoma.....	21.50
John Carstens — F. C. Kneuppel, Newtonburg.....	5.00
Herman Diestler — Harold Wicke, Hortonville.....	2.00
Rev. H. H. Feiertag — Theo. Hoffmann, Gladstone, Mich.....	5.00
Mrs. Herman Fischer — H. A. Kuether, Town Herman.....	4.25
Elmer Gagnow — W. Pankow, New London.....	5.00
Carl Gaulke — H. A. Koch, Morrison.....	12.00
Mrs. Eva Gerlach — I. J. Habeck, Weyauwega.....	8.00
Rev. Theo. Gieschen — W. A. Gieschen, Clayton.....	3.00
Mrs. August Grade — W. G. Haase, Two Rivers.....	16.00
Mrs. John Grade — W. G. Haase, Two Rivers.....	15.00
Albert Gutwald — Gerhard Kanless, Kewaskum.....	3.00
Mrs. Karl Haese — Harold Eckert, Reedsville.....	10.00
Henry Hagene — E. Benj. Schlueter, Oshkosh.....	44.00
Fred Hanke, Jr. — W. F. Wichmann, N. Fond du Lac.....	2.00
Otto Haucke — K. F. Toepel, Algoma.....	8.00
Mrs. John Hegner — R. E. Ziesemer, Appleton.....	5.00
Mrs. E. E. Herbert — W. G. Fuhlbrigge, Coleman.....	5.00
Carl Hillmann — V. J. Siegler, Brillion.....	1.00
Ernst Hintz — E. Froehlich, Pickett.....	1.00
Ernst Hintz — V. J. Siegler, Brillion.....	1.00
Albert Hinz — E. G. Behm, Kiel.....	3.00
Ernst Hoefner — W. G. Haase, Two Rivers.....	1.00
Ernst Hoefner — L. H. Koeninger, Manitowoc.....	5.00
Mrs. Henry Hoepner — Walter Hoepner, Town Freedom.....	2.00
Alvina Hoffman — K. F. Toepel, Algoma.....	11.00

Pfc. Harold Huebner — L. H. Koeninger, Manitowoc.....	11.00
Paul Ihlenfeldt — H. A. Koch, Morrison.....	6.00
Martin Juergenmeyer — Paul Th. Oehlert, Kaukauna.....	1.00
Miss Ernestine Kautz — Paul Th. Oehlert, Kaukauna.....	22.00
Mrs. L. C. Koepf — W. Roepke, Marquette, Michigan.....	10.50
Ole Kolstad — K. F. Toepel, Algoma.....	20.00
Mrs. Carl Kopischke — W. G. Haase, Two Rivers.....	12.00
Mrs. Berta Krueger — F. M. Brandt, Appleton.....	7.00
Raymond Kuebler — E. Benj. Schlueter, Oshkosh.....	12.50
Mrs. Minnie Lapp — Harold Wicke, Hortonville.....	19.00
Fred Lecker — F. M. Brandt, Appleton.....	2.00
Harry Leonard — F. M. Brandt, Appleton.....	5.00
Wm. Lippold — Harold Wicke, Hortonville.....	2.00
Edward Luebke — W. G. Haase, Two Rivers.....	2.00
Mrs. John Meyer — Theo. Hoffmann, Gladstone, Mich.....	3.00
Wm. C. Miller — I. J. Habeck, Weyauwega.....	2.00
Mrs. Bernard Nelesen — L. H. Koeninger, Manitowoc.....	18.00
Sophia Nodsedalek — K. F. Toepel, Algoma.....	9.00
Rev. J. H. Paustian — V. J. Siegler, Brillion.....	2.00
Wm. Pingel — F. M. Brandt, Appleton.....	11.00
Albert Post — K. F. Toepel, Algoma.....	2.00
Mary Radach — W. F. Wichmann, N. Fond du Lac.....	3.00
Otto Raether — E. Benj. Schlueter, Oshkosh.....	3.00
August Rieme — V. J. Siegler, Brillion.....	2.00
Mrs. Wm. Schiefelbein — E. Benj. Schlueter, Oshkosh.....	3.00
Mrs. W. Schiefelbein — W. F. Wichmann, N. Fond du Lac.....	15.00
Mrs. Fred Schimmelpfennig — I. J. Habeck, Weyauwega.....	13.00
Mrs. J. F. Schoettler — F. M. Brandt, Appleton.....	10.00
Mrs. Loren Sheets — E. Benj. Schlueter, Oshkosh.....	65.00
Courtney Sherman — R. E. Ziesemer, Appleton.....	12.00
Wm. Sleeman — W. Roepke, Green Garden, Mich.....	12.00
George Specht — E. Benj. Schlueter, Oshkosh.....	2.00
Henry Sprister — F. M. Brandt, Appleton.....	14.00
Mrs. Wm. Strey — F. M. Brandt, Appleton.....	42.50
Carl Thurow — V. J. Siegler, Brillion.....	5.00
Mrs. Emilie Tilly — F. M. Brandt, Appleton.....	53.00
Mrs. Emilie Tilly — P. Th. Oehlert, Kaukauna.....	3.00
Mrs. Clara Trambauer — W. E. Pankow, New London.....	5.00
Otto Waldo — K. F. Toepel, Algoma.....	4.00
Adolph Wehausen — W. G. Haase, Two Rivers.....	6.00
E. Wehausen — F. C. Kneuppel, Newtonburg.....	3.00
Mrs. Roy Wichmann — W. F. Wichmann, N. Fond du Lac.....	6.00
Mr. Gustav Will — L. H. Koeninger, Manitowoc.....	4.00
Mrs. Albert Yoehr — I. J. Habeck, Weyauwega.....	8.00
Mrs. Hannah Zehms — Erwin Scharf, Rhineland.....	8.00

GERALD C. HERZFELDT, District Treasurer.

**PACIFIC NORTHWEST DISTRICT**

July 1, 1948 to June 30, 1949

	First Quarter Budgetary	Non- Budgetary
Clarkston, St. John's, George Frey.....	\$ 68.50	\$ 12.00
Ellensburg, Good Hope, G. Sydow.....	19.00	
Omak, Trinity, T. F. Stern.....	200.00	500.00
Orofino, Mission, G. Frey.....		17.00
Rainier, Zion, E. Schulz.....	20.50	186.50
Seattle, Grace, F. E. Stern.....	45.65	
Snoqualmie, E. Zimmermann.....		5.00
South Cle Elum, Good Faith, G. Sydow.....	60.00	
Tacoma, Faith, Wm. Zell.....	5.00	
Tacoma, St. Paul's, W. Amacher.....	117.26	
Withrow, Withrow Luth., V. Greve.....	170.57	
Yakima, Grace, Tim. Adascheck.....	658.20	683.00
Zillah, Grace, A. Sydow.....	64.00	
District Total .....	\$ 1,428.68	\$ 1,403.50

F. E. PETERSON, District Treasurer.

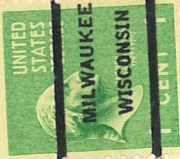
**PACIFIC NORTHWEST DISTRICT**

July 1, 1948 to June 30, 1949

	Second Quarter Budgetary	Non- Budgetary	Six Months
Brewster, Brewster Mission, T. F. Stern.....	\$ 8.77	\$ 8.77	
Clarkston, St. John, Vacant.....	298.70		379.20
Ellensburg, Good Hope, G. Sydow.....	189.90		208.90
Omak, Trinity, T. F. Stern.....		19.50	719.50
Orofino, Orofino Mission, Vacant.....	7.50	8.50	33.00
Portland, Grace, Wm. Lueckel.....	243.96		243.96
Rainier, Zion, E. O. Schulz.....	186.65	63.50	457.15
Seattle, Grace, F. Stern.....	67.90	128.29	241.84
Snoqualmie, Snoqualmie Valley, E. Zimmermann.....	140.00		145.00
South Cle Elum, Good Faith, G. Sydow.....			60.00
Spokane, Trinity, M. J. Witt.....	225.44		225.44
Tacoma, Faith, Wm. Zell.....	108.45		113.45
Tacoma, St. Paul, W. Amacher.....	250.55	183.65	551.46
Withrow, Withrow Lu., V. Greve.....		8.00	178.57
Yakima, Grace, T. Adascheck.....	366.05	198.00	2,060.25
Yakima, Redeemer, G. Frey.....	23.33	5.00	28.33
Zillah, Grace, A. Sydow.....	6.00		70.00
District Total .....	\$ 2,123.20*	\$ 614.44*	\$ 5,724.82*

\* Including Wisconsin Synod Building Fund.

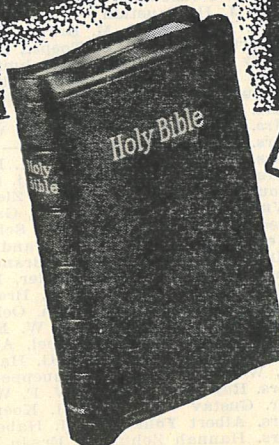
F. E. PETERSON, District Treasurer.



X  
 3624 W. North Ave  
 C. F. Medfeldt  
 Waunakee, Wis.  
 Phone 8

# Bibles and Testaments

**VERSE REFERENCE JEWEL BIBLE**



*Saith the Lord; Behold, 'I  
 Pha'raoh-hoph'ra king of  
 into the hand of his <sup>Jer 39: 8</sup>  
 and into the hand of them  
 'is life; as I gave <sup>Zed-e-ki'ah</sup>*

Indented References  
 Simplified Pronouncing

**THE BIBLE**

*You've Been Waiting For!*

Verse Reference: Each of these 60,000 references are indented in the verse they are intended to serve. Authorized King James Version Simplified self-pronouncing. Large, clear, open, easily read type. All styles contain presentation page, family record, and maps in color. Combined word Concordance and Dictionary alphabetically arranged. Harmony of the Gospels, Miracles and other reference charts in simplified form. Page size 5x7 3/8 inches.

## HOLMAN'S GEM TESTAMENT With Psalms



Clear and black-face self-pronouncing type, pocket size  
 Size, 3 3/8 x 4 1/2 inches

- No. 4113P—French morocco leather, limp, red-under-gold edges .....\$1.75
- No. 4115P—French morocco leather, overlapping edges, gold titles, red-under-gold edges .....\$2.00

**SPECIMEN OF TYPE**

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Is'ra-el of God.

Note the Special Features of this Bible —

- LARGE CLEAR TYPE
- SIMPLIFIED SELF-PRONOUNCING TEXT
- INDENTED REFERENCES

- No. 4508—Imitation leather, overlapping covers, gold titles, amber stained edges..\$4.50
- No. 4512—Genuine leather, overlapping covers, gold titles, red under gold edges..\$5.75
- No. 4533—Genuine Morocco, overlapping covers, leather lined, gold titles, red under gold edges. ....\$8.25

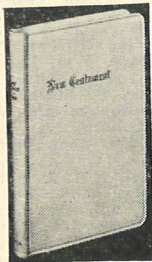
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