

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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**"I ascend unto my Father, and your Father;
and to my God, and your God"**

John 20:17

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Remember Jesus Christ Risen From The Dead

2 Tim. 2, 8-10

A fuller and richer remembrance of Jesus Christ risen from the dead is the very thing which another Easter season is to effect in us. This means more than to carry the story of the Resurrection about in our memory. It means keeping the risen Savior Himself ever before our souls in joyful, living faith, so that we see our comfort and hope in Him, depend upon Him from day to day, let Him dominate all our thoughts, desires, and actions, feel constrained to serve and honor Him with our whole being.

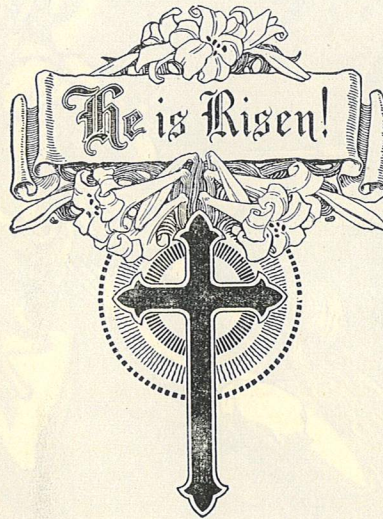
St. Paul Shows Us What This Means

An admonition may in itself be salutary and very much in place even though the person who voices it fails to apply it to himself and to live by it. Under such circumstances our flesh is, however, prone to raise all kinds of misgivings and excuses. Thus we commonly expect the conduct of him who voices an admonition to be a proof and demonstration of that to which others are being exhorted. Just this requirement is met in a remarkable degree by the Apostle Paul as he gave utterance to the inspired exhortation: "Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel."

A Summary Jesus Christ risen from the dead was for Paul a brief summary of the glorious Gospel to which his life was devoted. Remembering the risen Savior meant remembering all that Christ's resurrection had brought to a finish and all that it ushered in. As Paul held Jesus risen from the dead in remembrance he was blessedly mindful of the Savior's perfect victory over sin, death, and Satan, which now held out to him and all sinners forgiveness of sin and eternal life. But even more was included. As Paul kept the risen Savior in remembrance he beheld Him also in faith as the triumphant, exalted Lord, who at the right hand of God now wielded power over all things, who was drawing sinners to Himself in faith by the power of His word, who heard the prayers of His believers, who shaped

the course of His Gospel, who blessed the work of His Gospel heralds, who opened doors for them, who shielded them against dangers and enemies, who sustained them amidst their labors and trials, and who finally called them from all toil and evil to heavenly rest and bliss.

A Source of Comfort in His Bonds "... according to my Gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."



Paul was imprisoned at Rome for the second time. His first custody had been comparatively mild, had ended with an acquittal and terminated with freedom. His present confinement was, however, of a different nature. He was now innocently charged with a grave offense, imprisoned as an evil doer, made to suffer the shame and disgrace of one who had committed a foul crime. Only Luke was still with him. Paul no longer looked forward to an acquittal but awaited execution, saying: "For I am now ready to be offered, and the time of my departure is at hand." Yet mindful in faith of the risen Savior the apostle was neither despondent nor dismayed. He was personally comforted by the salvation which in Christ Jesus goes with eternal glory,

the salvation which was sealed to him by the Savior's resurrection. It assured forgiveness of sins to him and thus the certainty of being at peace with God. In this certainty he could calmly and trustfully look upon the shame and distress of his imprisonment as something willed by the gracious Lord whom he served in faith and loving devotion. It enabled him to think of his impending execution in terms of blessed hope: "The Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdom." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

A Source Even of Joy Mindful of the Savior risen from the dead, mindful of Him as the exalted, triumphant Lord, Paul was not only personally comforted concerning his bonds but moved to see in them even a rich source of joy. He found such joy in the conviction that the Gospel, the word of God, was by no means bound even though the risen Lord was pleased to have one of its messengers suffer imprisonment and shortly come to the end of his labors. The Gospel would go on freely in its conquering course bestowing salvation in Christ Jesus with eternal glory unto sinful men through faith. This joy was augmented by the further conviction which he found in the risen Savior that through his present bonds and impending martyr's death he could himself still serve this victorious course of the Gospel. By suffering it all patiently and willingly he would be able to strengthen the elect, whom God had brought to faith or would still bring to faith through the Gospel. For his own example of patient perseverance under trials and in the face of death would be a mighty testimony of the Gospel's blessed power and sustaining comfort, a testimony which would inspire many others to remain faithful unto death under severe trials and hardships.

Paul Commends Such Blessed Remembrance of the Risen Savior

To Timothy The apostle's admonition is first of all addressed to his young co-worker

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Editorials

An After Thought With Lent and Easter over once more it behooves the Christian to seriously ask himself, have I advanced in understanding and knowledge of the great redemption which Christ worked out through His sufferings and death; have I grown in faith and love? Every Christian ought to be able to give a definite answer to these questions for keeping Lent and Easter must have no other result. With the overemphasis of both Lent and Easter in our day there is great danger that this purpose may not be achieved. When we say over-emphasis, we mean this in the sense that every one, whether Christian or not, seems to be trying in his way to keep Lent and Easter. The Church is not altogether blameless in this present-day tendency. In fact, the church trying desperately to make an impact on the world, is much at fault. Forsaking their churches, their houses of worship, especially in the larger cities, public halls and assembly places are rented at great expense and here Lenten services are held. This is the case especially during Holy Week. We admit that the purpose sought has high ideals. And the intention of bringing the Word of the Cross to the world cannot be criticized. It is also true that the Word, wherever preached and however preached is the power of God unto salvation. Yet we also believe that the Lord does not intend that we make a great outward show and parade, as it were, of His passion and death. With churches dotting almost ever other city block, with church bells, bulletin boards, paid advertisements in the newspaper crying their wares, the public ought to be well informed so that no special effort could add one whit to the efforts. Many of these public endeavors are embarrassing to the local minister. If he does not participate wholeheartedly in these public demonstrations, if he prefers to do his work quietly and conscientiously at home, where the Lord has called him to do His work, he is often looked at askance. Just how much these great, and to us oft times unnecessary, demonstrations have done to over-emphasize Lent we would not attempt to say. Still within ourselves we long for the days gone by when each church and each minister were satisfied to do their work in their own sphere, no matter how small or how large it was, conscientiously and to the best of their ability and opportunity. Those were blessed days for people and pastors alike. May the past Lenten and Easter season have been a blessing to every Christian.

W. J. S.

Education This is supposed to be the remedy for all diseases, spiritual, moral, economical, etc. Educate the people and the feeling against the negro will subside! Educate the people and the Jews will be loved by all! Educate the people and the moral standards of our youth will be elevated! Educate the people and wars will cease! Educate the people and crimes will vanish! Education is the panacea for all the world's ills — so we are told.

How many hundreds of millions of dollars are spent every year for education throughout our country? Somehow it seems that in spite of this education, crimes of

all description are rather on the increase than on the decrease, let alone that education has eradicated them!

Was perhaps a former president of our country right when he said, "Giving a boy an education without Christ is like handing him a powerful rifle, loaded, but telling him not to shoot"? All indications are that this man spoke the truth. Years ago our prison houses contained mainly un-educated persons. Today? Educated men and women, who have learned all that can be learned, also learned how to "get away with things" crowd our prisons!

Saul of Tarsus was a highly educated man. If he were living today he would, no doubt, affix to his name all sorts of titles: M. A., Ph. D., D. D., etc. But did his education make of him a good man? He himself tells us, "I persecuted the church of Christ." Annas and Caiaphas were highly educated men. But they accused Jesus of blasphemy and ordered Him executed!

Education has become the American idol. But like the idol Baal at the time of Elijah could not produce anything good, so likewise can the American idol education not produce anything good. It was the converted Saul of Tarsus who by the Holy Ghost said, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." All education without Christ he calls loss. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Let us not be hoodwinked with nice sounding phrases, rather "Prove all things; hold fast that which is good." "Try the spirits whether they are of God: because many false prophets are gone out into the world." Yea, let us educate as many as we can reach, not without Christ but only with Christ. That is the panacea for all this world's ills. "Earth has no sorrow that heaven cannot heal." T. H.

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Presidential Language Some of our self-important columnists are exasperating at times. But that is no reason for the President of the United States to use vulgar and indecent language in public, as President Truman did. The cause was a repeated effort on the part of Drew Pearson to arouse public opposition to the bestowal of a decoration by President Peron of Argentina on one of President Truman's official family.

The incident brought about much ribald comment in the newspapers. An editorial in a Washington paper asked with pretended innocence why, if the President wanted to refer to the Senate Office Building, he did not do so in plain language instead of resorting to alphabetical subterfuge.

But the affair is not so insignificant that it may be passed over lightly with a laugh. One who represents the American people in high office should be conscious of that fact, and realize that any conduct which brings discredit to him also brings discredit to the great nation he is privileged to represent. There are a great many people in America who do not care to have their nation get the reputation of using Missouri barnyard language. The President owes the people an apology.

Lutheran Outlook

Faith

"SEEING is believing." This common saying seems to have been the motto of Thomas, one of Jesus' disciples, who refused to believe the report of Jesus' resurrection unless he could put his finger into the nail prints and thrust his hand into Jesus' side. Thomas may have thought that he thereby was acting with commendable caution; but Jesus rebuked him: "Thomas, . . . blessed are they that have not seen, and yet have believed." And Thomas went down in history, not as the wise Thomas, but as doubting Thomas.

Seeing

All human knowledge depends on "seeing" in some form, on perceiving things with one's senses, on experience. Our senses are the only avenues open to us for contact with the outside world. What we cannot perceive with one or more of our senses, we have no way of knowing.

Thomas wanted to "see," not with his eyes only, he wanted to supplement that seeing with the touch of his finger and his hand. There are other things of which we become aware by hearing, by tasting, by smelling. If we can reach anything through one or several of our senses, then we feel sure of its existence. We have received a physical impression, and we assume that there must be something which caused it.

Witnesses. — How do we know facts of history? How do we know facts that happen thousands of miles away? We certainly cannot personally experience them, since they happened hundreds of years before we were born, nor can we reach them with our senses, being removed from us by such great distances of space. Why do we not simply ignore such things? Why do we deal with them as realities, and take them into account in our plans? What we cannot observe with our own senses other people have observed and continue to observe in the ordinary way. We accept their testimony.

There is, of course, always a possibility of error. Witnesses may not be reliable. They may be poor observers. They may even tell falsehoods about their observations — just as our own senses are not always reliable. There is such a thing as seeing "double"; there are mirages and hallucinations. We examine the witnesses carefully, just as we check our own observations.

Aids to our senses. — All of our knowledge in some way comes to us through our senses, our own or those of others. Our senses are limited, not only in number, but also very much in their powers. We see many people wearing glasses, others carry hearing devices. There is a great difference in the hearing and in the sight of different people. Yet, no matter how well a person's senses may function, there is a limit to their range.

Their ability can be enlarged by mechanical aids. Just to mention a few. We are all familiar with magnifying glasses, by the aid of which we see things that are far too small to be perceived with the naked eye. There are telescopes, with the aid of which we can reach distances that formerly were hidden from view. We all know sound amplifiers. We may just mention the newer fields of electronics, a science which has greatly amplified the scope of our senses in many directions.

All of this still falls under the head of "seeing."

Logic. — Since we started out from "seeing" we shall choose an illustration from the field of sight. We are all familiar with the spectrum, the colors of the rainbow. But we also know that there are colors which are not included in the spectrum. They lie beyond either end, and are invisible to the eye. There are ultra-violet rays on one end and infra-red on the other. How do we know about them if we cannot see them? They produce chemical effects. And since we assume that there is no

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effect without a proper cause we conclude from the observable effect that there must be some light rays producing them even though our eye is unable to see them.

Through the law of cause and effect, and through similar laws of logic, which may be reduced to the simple formula that $2 \times 2 = 4$, many facts have been discovered. It would take us too far afield to carry out this truth. Yet all our knowledge that is gained by an application of the rules of logic, and that can be verified in the same way, is really only another form of "seeing."

The Nature of Faith

Jesus said to Thomas: "Blessed are they that have not seen and yet have believed."

With these words Jesus points out that our Christian faith is something altogether different from human knowledge, because it rests on an altogether different foundation.

Beyond observation. — Thomas did not want to accept the testimony of his fellow apostles when they reported to him that they had seen the risen Lord, that He had spoken to them and had eaten before their eyes. He wanted to see for himself. He thought that their senses might have deceived them, and he would investigate more thoroughly. Did he not realize that if men so different in temperament as for instance Peter and John, men who had so carefully examined the empty tomb, and who were as incredulous at first as he himself, had accepted the resurrection of Jesus by an error in their observation, that then his own senses might easily play him the same trick?

Furthermore, is the realization, based on the evidence of observation, that Jesus did arise from death, a saving faith? Also the enemies of Jesus realized that He had actually arisen. They had the testimony of the guard which they had themselves placed before the grave. The guard reported what they had observed, and their shaking knees, their quivering lips, their wild and popping eyes

showed only too plainly how real had been their experience. Did the guard come to faith? Did the enemies come to faith? The one offered a bribe, the others accepted a bribe, to quash the truth.

Faith is beyond observation.

Beyond reason. — When Jesus arose from death He did so by His own power. He Himself had said: "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10, 18). How can a dead person take his life back again? That is not only against all observation, it is against all human reason.

The explanation of Jesus' death and resurrection is beyond human reason. The cause of His death was our sins. Our sins were laid on Him in such a real fashion that God's wrath flashed down on Him, that He suffered the agony of hell, laying down His life. But by His death He restored the violated majesty of God, and won complete justification from all our sins.

Our reason asks, How can God in fairness charge the innocent, holy Jesus, who practiced a perfect love toward His God and toward His enemies even throughout His bitter sufferings — how could He charge Him with our guilt? How could He demand of Him that He make good what we had sinned? How can the merits of Christ be credited to our account? This is contrary, not only to all human experience, but also to all rules of justice.

But this is precisely what Thomas accepted when he came to faith, when he said, "My Lord (Savior) and my God."

This is the case regarding all truths which faith accepts.

The Assurance of Faith

On what, then, does faith rest if not on observation? if it even accepts things beyond observation, yes, beyond reason? It rests on the Word of God.

Is that sure? — Thomas wanted to see Jesus, and also touch Him and feel Him with his hand. He thought that if two of his senses agreed then he could be sure. That is the way we generally feel about it, the more-sided our observation, or the fuller the testimony of witnesses, the firmer

ought to be our faith. Thomas forgot altogether that the truths which we embrace in faith are beyond all observation, that a different kind of assurance is required than one that rests on observation. Faith is an assurance of a kind all by itself; but it is an assurance greater than any which the best of observation can produce. There is nothing on earth that can compare with the assurance of faith.

Assurance by God's Word. — Peter in his first epistle speaks about the nature and origin of our Christian faith. He pictures it: "Jesus Christ, whom *having not seen ye love*; in whom, though now *ye see him not*, yet believing, *ye rejoice* with joy unspeakable and full of glory" (chap. 1, 9). And this even "though now for a season, if need be, ye are in heaviness through manifold temptations" (v. 6). What is the source of this powerful faith? Peter says: "Being born again, not of corruptible seed" — such as human observation would be — "but of incorruptible, by

the word of God, which liveth and abideth forever" (v. 23).

Weak faith. — This faith does not depend on our feeling. In fact, we often feel very weak. Paul speaks of great "infirmities," when "we know not (even) what we should pray for as we ought." But he comforts us with the assurance that "the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8, 26). Faith may be very weak, and yet the true faith.

Faith victorious. — Look at the change which faith produced in the apostles. That timid little band which hid behind closed doors "for fear of the Jews" soon stepped forth boldly before the Jews, charged them with having killed the God-sent Messiah, and proclaimed the wonderful works of God. They praised God when they suffered persecution for Jesus' sake, and cheerfully laid down their life when the God-appointed hour of their martyrdom arrived.

Doubting Thomases? No. Conquering heroes of faith. J. P. M.

Where Do We Stand?

VII. Still More Problems: Co-operation

BY PROFESSOR E. REIM

OUR heading may sound as though we meant that one of our problems is how to bring about a greater degree of co-operation in our own midst: within our congregations, within our Synod, within our Synodical Conference. Since our work in these various areas calls for a high degree of co-operation, and since we are far from perfect in this matter, it must be admitted that we have a substantial problem of our own in this respect. But what we want to speak of today is a co-operation of which we have not too little, but too much; of a co-operation which constitutes a danger, which creates difficulties. Since there is nothing wrong with co-operation in itself, our problem must necessarily be limited to a certain type of co-operation, to a co-operation which is clearly against Scripture, one that is practiced where God's Word says "avoid them." Else we have no right to raise any objection.

A Co-operation Without Unity

We are referring to a very specific type of co-operation, namely with Lutherans who are not in doctrinal agreement, and therefore not in fellowship with each other. But is this wrong, particularly when the participating groups earnestly assure each other and every one else that their co-operation is to be limited to externals only, and that the spiritual work of the respective churches or synods is in no way to be involved? Let it be said here that if such work is really limited to pure externals and actually does not involve the spiritual work of the Church, that then we do not call it wrong. We do not claim that Synodical Conference Lutherans may have no contact with Lutherans of other bodies, nor do we claim that there may be no such contact between the several synods. But we do maintain that this area of externals in which such churches may properly co-operate is far more limited than

is usually thought. For co-operation is after all a *working* together. And the *work* of the Church, its real "business," is very definitely of a spiritual nature. Just how this affects the entire problem we shall try to show from an example or two.

Lutheran Charities of Chicago

"Lutheran Charities of Chicago" is an organization which was created in order to be the voice of the various Lutheran Welfare agencies of that metropolis in their dealings with the State, the County, and the City Welfare Departments, also for the purpose of securing a substantial appropriation from the Community Fund. Without doubt this is a very convenient and practical arrangement. According to the Executive Director, who happens to be a Missouri Synod pastor and whose report appears in the *Lutheran Witness* of March 8, this joint agency has secured a large increase in the funds allotted to the various co-operating members. It has eliminated duplication, and made some services possible which would have been out of reach for even the larger Lutheran groups of that city. It has given the combined Children's Agencies a common representative in the Juvenile Court.

Our Charity Arises from the Gospel

These are attractive features, indeed. But may these things still be called "externals"? May one act as though the "practical" work of the Church, its various charities, were separate and distinct from the "real" work of preaching the Gospel? Do not we conduct these charitable activities solely for the sake of spreading the Gospel in these fields also? Are they not in themselves a preaching of the faith that is in us? Are they not truly "missions" of the Church? — Or take the question of securing an appropriation from the Community Fund. We feel very strongly that the raising of funds for our various charitable institutions constitutes a true spiritual sacrifice on the part of our members, "spiritual" because if it is done in the right way it will be brought as a fruit of our faith in the Gospel. The appeal must be a Gospel appeal. We feel that to create an agency which shall serve as the common hand for the purpose of securing a subsidy from the general purse must seriously impair the

Gospel-quality of the offerings of our Christians.

A Formula Has Been Found

Our most serious misgivings are, however, raised by the following remarks of the Executive Director:

"I do believe that in Lutheran charities a formula has been found through which we can effectively co-operate with other Lutheran bodies and co-ordinate certain features of the work of our Church in which we all have an interest. Through contact rather than by controversy at a distance a contribution undoubtedly will be made toward the building of a unified Lutheran Church."

This "formula" proposes a way by which the desired goal shall be reached without going to the unpleasant length of removing the existing doctrinal differences, the latter being a method which it dismisses rather contemptuously as "controversy at a distance." Lutheranism will not be truly unified until these differences are removed. The more co-operation there is before this basic issue is faced, the less desire there will be to do this hard, this tiring part of the work. The foreseeable outcome of such a policy can only be a Lutheranism which may be outwardly united, but which falls far short of true inward unity. Inter-synodical co-operation as an *instrument for union* has been advocated for quite a time. It is the declared policy of the National Lutheran Council. But at best it cannot be more than a sorry substitute for the real thing.

Work Among Refugees

The other example that we have in mind lies in an entirely different field, that of aiding shattered Lutheran churches to re-establish themselves in their new surrounding. The same issue of the *Witness* which we have already quoted reports that there are over 40,000 Lutherans in England, Wales, and Scotland, — most of them refugees from Finland, the Baltic States, Poland, Germany, and other war wasted areas. Among them are a number of pastors from those same areas, and they are doing their utmost to gather these scattered flocks, and with a notable measure of success. Our hats are off to any one who is willing to help. Nor should we

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be unwilling to do our part, even though we are engaged in the same kind of refugee work in Germany. We are happy to hear that the substantial resources of our sister synod are being made available for this work. We are glad that the National Lutheran Council is doing the same. But again we had our misgivings when we read some months before this last report that this work was to be done *jointly* by Missouri and the Council, even though it was specifically stated that this should not go beyond a mere extending of financial aid, leaving it to the various Refugee churches to work out their other problems, each in its own way. But now we find the *Witness* quoting, apparently with complete approval, the over-seas representative of the Council as saying that this group and the Missouri Synod "have joined efforts to provide spiritual service to the exiled Lutherans in Great Britain." He speaks further of the "spirit of unity" which prevailed at the recent sessions of this all-Lutheran conference which, incidentally, is to be repeated next year. He speaks of the devotional services as a unique feature of the gathering. He entitles his article "Building a New Lutheranism in Great Britain."

Such Co-operation Is Not Scriptural

We are not going to carry the argument to any great length. We realize the difficulties as well as the need. But it should be clear that this is no longer a co-operation in *externals*. This is obviously joint work of a spiritual nature. And it is being done in spite of the fact that our sister synod is not ready to recognize the National Lutheran Council as a body with which it stands in doctrinal agreement. We still like the old "Brief Statement" of the Missouri Synod, the Statement that was unanimously reaffirmed by the last Convention of that body:

"We repudiate *unionism*, that is, church fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16, 17; 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2, 17-21."

That says it in a nutshell. And that is the reason why we said above that we object to this type of co-

operation because it is against the Word of God. For the injunction to "avoid them" is taken directly from the first of the proof passages used in the above quotation from the Brief Statement, Rom. 16:17.

A Definite Problem for the Wisconsin Synod

One question remains to be answered. Since these are things which obviously concern our sister synod, why is this issue of co-operation a problem for us of Wisconsin? The answer is, of course, that we are concerned about a trend, a very powerful one, of which the foregoing instances are only two examples out of many. What has been

done in Chicago in establishing a joint Welfare Agency may be proposed tomorrow in Milwaukee. It has been done in other metropolitan areas where our Synod is represented and where its members have been cruelly maligned for their conscientious refusal to participate. Nor can we be indifferent when Missouri, to which we are bound by the ties of a fellowship which has endured for over three quarters of a century and which we value very highly, moves closer and closer to the National Lutheran Council, with which we definitely cannot have fellowship.

These questions — we say it in all earnestness and only after sober thought — are not matters to be taken lightly. We *have* a problem!

In The Footsteps Of Saint Paul

A Blessed Year In Antioch

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IN the days of the Old Covenant God sent Moses out of his exile to deliver his people out of the land of bondage in Egypt. Forty long

Gentile world. Paul's pioneer work was to be carried out in the Syrian Sodom at Antioch. It was a most blessed year both for Barnabas and



years Moses spent, separated from his people, in Midian. In the days of the New Covenant the Lord sent His chosen servant Paul out of his exile in Tarsus to take up His work in the

Paul as well as for the first disciples of Christ in the Syrian metropolis. Seemingly it is but a terse report on the joint labors, which Luke gives us: "And it came to pass, that a whole

year they assembled themselves with the church (for worship and missionary work), and taught much people. And the disciples were called Christians first in Antioch" (Acts 11, 26). Other information, taken from Luke as well as other sources, will have to be added to obtain a composite picture of the blessed work in this virgin field, in this second cradle of Christianity.

The Meeting Place

It was the Gospel of the Crucified and Risen Lord alone that won so many converts among the Gentiles in the pleasure seeking, wanton and grossly materialistic populace in Antioch. Here too the Gospel of Christ proved to be the only power of God for salvation. Just where the apostles preached we do not know. It is generally assumed that they assembled in a highly populated district in Antioch, on Singon Street according to an old tradition. This district was in the neighborhood of the Pantheon, a heathen temple erected for the worship of all gods. Is it not remarkable, that the One God, unknown to the heathen populace, the One, who had revealed Himself in Christ, was being preached in the immediate vicinity of the Pantheon? Barnabas and Paul could not have sought a more favorable point of vantage. The Lord blessed their preaching and their manifold labors by letting the congregation increase daily in numbers. The Lord "added" these souls unto His Church.

A Quiet Beginning

For Paul it was a labor of first love. His days of seclusion and solitude were now ended. His ability and strength could now be tried out in action in Antioch. In Barnabas he had a most faithful co-laborer. Many a year had he been waiting for this glorious opportunity. At times it may even have seemed to him as though His Lord had forgotten him and His royal command to be a chosen vessel among the Gentiles. The Lord never forgets His own, even though He may let them wait for a long time, even though man may forget as was the case with the apostles in Jerusalem.

Paul was not brought to Antioch with much fanfare by Barnabas. The arrival of Barnabas with his overjoyed companion remained unknown in Antioch and yet he was the most

illustrious visitor the city of Antioch ever received, much more illustrious than the Emperor Julian, the Apostle, in later years. His presence made itself felt in the blessed work carried on by the two intrepid missionaries. It could not escape the scrutinizing look of the heathen populace that a new religion was being preached, so wholly different from their own, totally lacking in ceremony, incense, and shrines for a new deity. They also must have noticed that the followers of the new religion were increasing daily and that they were ardent advocates of their new leader Christ, whom they called their God. It was inescapable, that at first envy and then hatred be aroused by such a new religion. It could only be viewed by them as a revolutionary propaganda for a new religion, the formation of a new radical sect. And thus to show their contempt and hatred at the same time they named the followers Christians after their leader Christ.

First Called Christians

The Jews surely would not have given the first disciples such a name. They preferred to call them Nazarenes to show their contempt and derision for Christ and His followers. "Can any good thing come out of Nazareth?" (John 1, 46) was a common saying among the Jews in the days of Jesus. Sholem Asch in his modern Jewish interpretation of the life of Jesus gives his book the significant title: "The Nazarene." The name Christian was to serve as a nickname and was given to the first disciples of Christ by their enemies in the heathen population.

A Significant Name

In an original way an English scholar, H. B. Mackay, has pointed out the threefold linguistic origin of the word 'Christian.' Its meaning goes back to the Hebrew language. The word 'Christ' is the Greek word for the Hebrew 'Messiah,' meaning the Anointed. The word 'Christian' is of Greek origin and the ending is of Latin origin (Christianus). The three languages are to symbolize the universality of the Christian religion just as the inscription written by Pilate for the cross of Christ in the same three languages unwittingly heralded the universality of the Christian religion and Jesus Christ

as the Savior of all mankind. For us the word 'Christian' is a reminder of Christ and His threefold office as high priest, prophet and king. A Christian is one who has been christened, anointed with the water of Holy Baptism, and refers to one, who is destined to sacrifice himself for the cause of Christ, to preach the virtues of Him, who has called him out of darkness into His marvelous light, and to be a faithful subject of the King of kings. Such was the effect on the first disciples. It attracted the attention of the enemies. Such should be the fruit of the Gospel in our lives. Oh that the name and title of a Christian would always be a title of honor for every one that bears it!

A Pattern For Us

The labors of Barnabas and Paul in Antioch proved the divine power of the Gospel even in a Sodom like Antioch. Later on we find Paul seeking out the larger cities of the Roman Empire as his missionary centers, from which the Gospel should radiate into the provinces. Another fact is also proven. A Christian can well live in a Sodom and yet not be contaminated by its way of thinking and living. The Christians are to heed the admonition of Paul given to Timothy (2 Tim. 2, 19): "Let every one that nameth the name of Christ depart from iniquity." Blessed were the fruits of the preaching of the Gospel in Antioch both in the winning of converts and in the exemplary lives of its early members. We can only learn from those first Christians. May we always strive to pattern our lives after them by following in the footsteps of Christ as they did.

Remember Jesus Christ Risen From The Dead

(Continued from page 130)

Timothy. In the entire epistle St. Paul, imprisoned and awaiting death, is giving Timothy instruction and guidance for his continued work as a messenger of the Gospel. In the first portion of the second chapter he exhorts Timothy to "endure hardness as a good soldier of Jesus Christ." Using the vivid figures of the soldier, the athlete, and the husbandman Paul then goes on to tell him more

fully what this entails: he is to let no irrelevant interest detract him from his work of proclaiming the Gospel; he is to perform it just as the Lord would have it performed; he is to apply himself to it with the utmost of effort and diligence. Yet the apostle realized that these admonitions would awaken a ready and joyous response in Timothy only if he was directed to the proper source of inspiration. This potent motivation Paul then supplied with the exhortation: "Remember that Jesus Christ of the seed of David was raised from the dead." He was telling Timothy: keep mindful of Him as the risen Savior who for you triumphed over sin and death, who for you wields all power in heaven and earth to help you in your work, to give power to your testimony, to hear your prayers, to shield you while He has work for you to do, and to receive you finally unto glory.

To All of Us The apostle's admonition is meant for all Christians, also for those who do not stand in the public service of the Gospel. May we never lose sight of the risen Savior's victory over sin and death, the victory by which we are assured of the forgiveness of our sins and thus made certain in faith that God is our dear Father. Remembering the risen Savior in this way we need not fear death and the grave. We, too, will be enabled to accept patiently and calmly the hardships and trials which mark our lives, particularly also the slander, malice, and enmity which may fall upon us as we make a clear Christian confession in word and deed. May also our thoughts be directed ever more fully upon the one great and blessed work which the exalted and risen Savior is now performing, the work of gathering His church of believers unto eternal life through the Gospel which He has entrusted to us to proclaim with our lips and our lives. This will open up a new source of joy also for us, the joy of seeing even in our tribulations and crosses an opportunity to serve the victorious course of the Gospel. For as we bear them in the patient trust and submission of Christian faith we, too, will be proclaiming the blessed power and sustaining comfort of the Gospel to others for their strengthening and their perseverance in faith.

C. J. L.

Siftings

BY THE EDITOR

The systematic suppression of religion continues by the Communists. Strict control over the publication of religious and theological works is being exercised by the Communist-dominated government of Czechoslovakia. It is feared that soon only books related to the order or worship for church services will be allowed to be published. Even catechisms and Sunday school materials will be forbidden. A committee, one member of which must be from the Security Police, has been established to pass upon all works intended for publication by church publishing houses. This committee is also reexamining books previously published, and those considered "undesirable" are being destroyed. Early this year, all youth publications issued by the church were suspended by the government, ostensibly because of the paper shortage. When the church paper committee met with representatives of the government and asked permission to publish at least one paper for youth, the spokesman for the government declared, "About youth papers there cannot be any discussion. No young people's societies are allowed and no church periodical for young people." In theory there may be freedom of religion, but the Communists are bent on legislating all churches out of existence.

* * * *

Simeon Stylites "commands all boards, colleges and societies for-what-have-you: 'Show a little more faith and less psychology and mathematics.'" His anger was roused by endless questionnaires which desire to know with mathematical precision the various moral, psychological, physical, and mental attributes of a candidate. His understandable plea for simplicity, however, will fall on deaf ears when even the church has forgotten the qualifications which are of primary importance to God: Is he a good man, full of the Holy Ghost and of faith?

* * * *

A writer in the *Christian Century* attacks the confusion which exists in Protestantism today. He adds, "Let anyone who doubts this try to pilot

for one hour a cross section of college youth through a discussion on the character of God, the nature of sin, the meaning of salvation or the content of the Bible. Or witness the method of religious classification of our men in the recent war. A Catholic was always a Catholic, and a Jew a Jew, but 'Protestant' was a vague, elastic term used to cover atheist and evangelical, pagan and pantheist alike. It matters not if a man's deity was as amorphous as the nebular hypothesis and his faith was in a chronic colloidal suspension, or if, on the other hand, he knew what and in whom he believed and could give a reason for the faith that was in him; his classification was negatively determined — he was a Protestant because he was *not* a Catholic (or a Jew), and not because he *was* something." That, of course, is nothing new. And what does Protestantism do about it? They start another youth movement, open a new gymnasium, show another film, hold a fellowship supper, but do they return to the Word which is able to save souls? The answer lies in the further multiplication of symptoms which call for more "programs."

* * * *

What happens when churches turn to politics and renounce their birth-right is summarized by the *Lutheran Standard* in the Melish case: **The Melish case in Brooklyn has so far gone through the following steps: 1. The vestry of Holy Trinity Episcopal church asked Dr. John Howard Melish to resign and take with him his son, assistant rector William Howard Melish, who was chairman of the National Council of American-Soviet Friendship, called a subversive organization by the Attorney General. 2. Dr. Melish refused to resign, claiming that a large majority of the congregation wanted him to stay. 3. The bishop, appealed to by the vestry, ordered Dr. Melish to leave within one month. 4. Dr. Melish defied the bishop's order and called a special meeting of the congregation to elect a new vestry. 5. The present vestrymen obtained a court order enjoining the congregation from holding a special election to oust them. 6. Dr.**

William Melish, the son, asked that he be not re-elected chairman of the American-Soviet group, but remained a member of its board of directors." Today it would be heresy, even in some of our Lutheran churches, to ask the question, "What business has a minister, who is called to feed the church of God, in politics?" Perhaps preaching the Gospel is not as time consuming a calling as it was before.

* * * *

Max Beloff, an historian, levels a broadside at modern education. He writes that there is too much concern with making education "easy" and with teaching only "interesting" subjects. Thus "the years of life when memory is at its most active . . . are largely wasted, and a great deal of what could profitably be done at school is left to be done in college. . . . The habits of spoon-feeding that the school child acquires are not easily abandoned at the college level. Instruction by lecture and random instruction with the reading of prescribed passages from prescribed textbooks, the whole tested by examinations largely factual in character . . . are hardly the way to encourage either independence of mind or maturity of judgment." These same remarks have been made before and perhaps even better, but it recalls to our mind our parochial school curriculum which to a large measure still includes memory work with a solid backbone of reading, writing, and arithmetic. The grass may not be as green on the other side of the fence as we think, even though we do not have movie projectors, opaque projectors, wire recorders, and television sets.

* * * *

Hope of a retrial for Bishop Ordass, imprisoned head of the Lutheran Church in Hungary, appears to have been definitely abandoned. Dr. John Kardos, new-elected lay president of the Danubian District of the Reformed Church, disclosed he had received a letter from Bishop Ordass notifying him that he wished to withdraw his application for a retrial. Dr. Kardos was defending counsel for the bishop at the trial. The lawyer indicated that Bishop Ordass felt it was better to withdraw his application than to have it rejected by the civil authorities, as seems likely.

Mission News

LIVINGSTON, MONTANA

THE attention of the Dakota-Montana mission board was first directed to the city of Livingston in 1945. In that year three members of our board explored mission possibilities in western Montana. Livingston, a railroad center of about 8,000 lying in the mountains just a short distance north of Yellowstone National Park, at that time appeared to be a city that offered opportunities for a Wisconsin Synod mission. At that time, however, a sister synod informed the district that they had already laid definite plans for starting work in Livingston.

In 1948 Livingston was again called to our attention. A former member of our Friedens Congregation at Kenosha, Wisconsin, was asked to locate at Livingston by the business firm that employed him. He informed friends that there was no Synodical Conference Lutheran Church in Livingston. The information was relayed to our board. About the same time a family that had formerly held membership in our congregation at Jamestown, No. Dak., also brought information that our church was not in Livingston. This latter family invited our board to send a representative to investigate the possibility of starting work in that city. Our board complied. A canvass trip was made in the early part of September, 1948, and resulted in a request signed by heads of five families together with a few other individuals that our board start work there at once.

For a time our board asked the missionary at Terry, Montana, to travel the distance of 300 miles to Livingston to conduct services there at least twice a month. Early in December Pastor Alfred Walther was installed as resident missionary.

St. Paul's Ev. Lutheran Church of Livingston was organized in the latter part of December with five voters. The congregation now has seven voters and totals 27 souls in spite of the fact that one family was already lost through transfer. There are eight in Sunday school. Three adults are receiving instruction. The missionary reports that the outlook for future growth is nothing spectacular, but nevertheless good. The

average attendance thus far has been 26 and the highest number at any service was 36.

These brethren of ours in this Livingston mission are struggling with the same problem that confronts so many in our mission congregations. The very real problem is this: *Where shall we go to conduct our services?* At present a second story room is being rented from a labor union. The building is located in the business district of the city. It goes without saying that the missionary will have difficulty in getting the unchurched to attend services as long as he must put up with such facilities.

The little group at Livingston already has made definite plans toward buying lots for a modest house of worship. That is certainly commendable. But they will need help in financing their building project. Will our Church Extension Fund coffers still be empty when the appeal comes from Livingston? Shall you and I become guilty of hindering the soul-saving work of our Savior and His missionaries out on the frontiers of our Synod by refusing to sacrifice a \$5 or \$10 bill for our Synod's Church Extension Fund now and then? We have a wonderful opportunity to show just a bit of appreciation to our Savior who bought us with His blood by contributing at once to our special Building Fund Collection. Almost half of that collection will flow into the Church Extension Fund. Shall we who pray regularly that the Lord might use us to extend His Kingdom permit our mission stations to suffer for lack of the bare essentials as far as facilities are concerned? Surely the love of the crucified Christ must constrain us to do all we can to keep our missions flourishing!

O. W. HEIER.

JUST A MATTER OF RECORD

In the Northwestern Lutheran Annual 1949, page 61, under the caption "Built On A Rock" signed Walter A. Meier, Adapted, we read: "His (Smeaton's) lighthouse has stood for more than 185 years."

The Northwestern Lutheran

According to the Encyclopedia Britannica (Ninth Edition) "A new tower has now (1882) been erected in place of Smeaton's by Mr. Douglas." It was the same Douglas who had stated in 1878 that: "for several years the safety of the Eddystone had been a matter of anxiety and watchful care to the Corporation of the Trinity House, owing to the great tremor of the building with each wave stroke."

— C. G. F. B.

SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Ludwig Steidinger
Rib Falls, Wisconsin

Children and relatives were present in the home where the pastor conducted a brief service in observance of the anniversary. The text: Psalm 71, 9.

O. A. LEMKE.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. August Heise
Rib Falls, Wisconsin

A double celebration was held in honor of the occasion: one November 16, 1948, by the children, relatives and neighbors; another December 3, 1948, by the Ladies' Aid Society. The pastor conducted a brief service both times.

O. A. LEMKE.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Frank Guhlke, members of St. John's Church, Sleepy Eye, Minnesota, celebrated their fiftieth wedding anniversary on March 9. The undersigned conducted a brief devotion befitting the occasion.

G. HOENECKE.

CHURCH DEDICATION

Good Shepherd Ev. Lutheran Church
Fond du Lac, Wisconsin

On February 13 the third and final portion of a long contemplated mission expansion program for Fond du Lac was brought to at least a partial completion in the dedication of the newly constructed Good Shepherd basement church at 185, 14th Street.

In the morning service Prof. W. Pless of Watertown addressed the congregation on the basis of Psalm 84. Pastor G. E. Bergemann represented the mother church, St. Peter's. In the afternoon Pastor Walter Strohschein of Campbellsport preached on Psalm 26, 8, and Pastor Gerhard Pieper of St. Peter's gave a brief address. The new two-manual Wurlitzer electric organ, a gift from a member of the congregation, was dedicated in the evening service. Pastor Ernst Lehninger of Appleton was the

less, until January, 1947, when the members of the Grace Reformed Church consented to permit us the use of their church building for Sunday afternoon services. Thus the first service of the Lutheran Southside Mission was held on January 19, 1947, with an attendance of 87. Services had to be conducted at 2 P. M.

The congregation was organized on February 11 of that year, adopted the name Good Shepherd and immediately appointed a committee to cast about for a suitable location for the

sions of the basement are 38×90, which also includes a sacristy, a kitchen, a mothers' room, storage rooms, and washrooms. The permanent seating capacity is approximately 225.

The members and neighboring congregations have with their very generous donations completely furnished the basement church. This includes an altar, pulpit, pews, candelabra, altar and pulpit paraments from our church at Newtonburg; baptismal font from Appleton; hymnboard from West Allis. Members furnished a Wurlitzer electric organ, seats, three stained windows, collection plates, light fixtures, bulletin board, carpeting, Communion vessels, pulpit bible, sink, gas stove, and piano.

At present the membership numbers 84 souls, 62 communicants, and 28 voters. The prospects for the future seem to be very promising. The attendance since the dedication has averaged over 90.

May the Lord abide with His blessing upon Good Shepherd Church!

JOHN RAABE.



speaker, using Romans 1, 16 as his text. In this service Mr. Traugott Zuberbier of St. Peter's gave a brief organ concert. Mr. Zuberbier served as guest organist for all three services and also directed the guest choir, the Winnebago Lutheran Academy Concert Choir.

All three services were very well attended, with over 400 in each service.

For over twelve years the plans for the founding of a mission church on the southside of Fond du Lac were contemplated by St. Peter's, but various difficulties arose in the course of time to defer any definite action. During these years Redeemer's was organized as a mission church on the westside of the city and has since that time become self-sustaining.

In May, 1947, the Mission Board of the Northern Wisconsin District decided that two new missions should be started in Fond du Lac, on the northeast and also on the southside. In June the call was extended to the undersigned and he began his work in August of that year. On May 9, 1948, the northwest mission, Faith, dedicated its new basement church.

For several months all efforts to locate a suitable building which might be employed for services proved fruit-

less, until January, 1947, when the members of the Grace Reformed Church consented to permit us the use of their church building for Sunday afternoon services. Thus the first service of the Lutheran Southside Mission was held on January 19, 1947, with an attendance of 87. Services had to be conducted at 2 P. M.

Two very desirable lots were purchased almost at once on 14th Street near South Park Avenue, in one of the fastest growing and predominantly Protestant sections of Fond du Lac. All those who have been engaged in building operations these past years will be acquainted with the difficulties which are encountered. Many different types of structures which might serve as a chapel for the congregation were investigated, until finally the unanimous opinion prevailed that a basement church would alone serve our needs. Permission from the C. P. A. was first refused, later reconsidered but delayed. Contractors agreed to do the work, then later begged off. Finally in spring of 1948 the excavation work was begun, and although some delays and stoppages were met with, nevertheless the basement was completed in time for the dedication. The members supplied the finish work which consisted of carpenter work, painting, varnishing, and decorating. The members of the congregation, together with some help from members of sister congregations, financed the entire building program.

The future superstructure will be built of native stone. The dimen-

ensions of the basement are 38×90, which also includes a sacristy, a kitchen, a mothers' room, storage rooms, and washrooms. The permanent seating capacity is approximately 225.

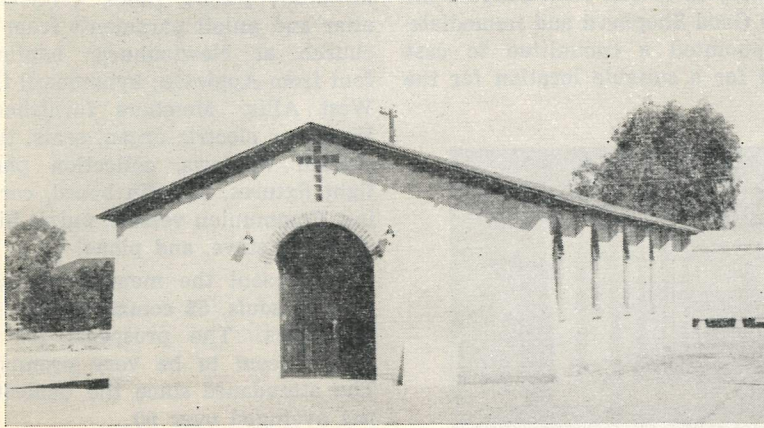
DEDICATION
Grace Evangelical Lutheran Church
Casa Grande, Arizona

December 12, 1948, stands out especially in the memory of the members of this mission congregation. At that time they were privileged by the grace of God to dedicate their new house of worship. Formerly this church was dependent on schools, halls and other organizations to provide a place where they might gather together for services. Now those who intend to make Casa Grande their church home are assured of a warm welcome in our permanent house of worship.

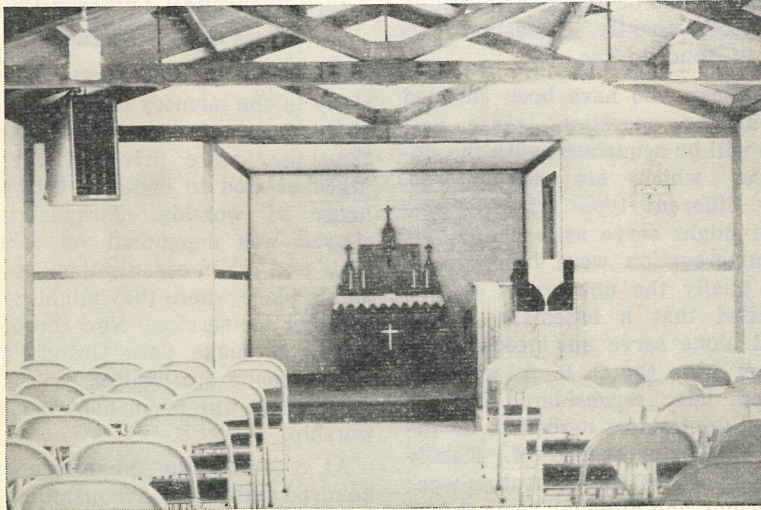
At 3 o'clock in the afternoon a hundred and twenty-five members and guests of the congregation assembled before the front entrance of our new chapel. After the doors were unlocked the local pastor performed the rite of dedication and set this edifice aside as God's sanctuary. Pastor Adelbert Schultz, the first missionary to serve this field and at present one of our Apache missionaries at Whiteriver, Arizona, preached the dedication sermon basing his words on Matth. 18, 20, "For where two or three are gathered to-

gether in my name, there am I in the midst of them."

The complete cost of our chapel and lot amounted to over \$6,300.00. Of this \$800.00 went for the purchasing of two 50×150 feet lots, \$5,500.00 for construction and furnishings. We are deeply grateful to Joint Synod for the loan of \$5,000.00 through the Church



Extension Fund without which we could not have undertaken this building program. Much of the labor was donated by members of the congrega-



tion, as well as the extra monies needed to complete our chapel.

The dimensions of the building are 23.6×52.2 feet. It is of superlite block construction. The roof is carried by four 6×6 feet trusses. The open trusswork and stained ceiling together with the gothic style glazed glass windows give our chapel a churchly appearance. A glass brick

cross is built into the front gable, and by means of a concealed light it can be made to shine out into the night.

Because of God's ever present grace and mercy to us through His Son Jesus Christ in that He gives us all things through Him we have much reason to rejoice and sing with Psalm-

ist, "So will I compass Thine Altar, O Lord. That I may publish with the voice of Thanksgiving and tell of thy wondrous works." Grace Lutheran

Church in Casa Grande humbly thanks the Almighty God for this undeserved kindness and love toward them. And we pray that our chapel will always be a sanctuary where God's Word is proclaimed in spirit and in truth and where the hearers will be comforted by the Gospel's message of forgiveness of sins through the blood of Jesus.

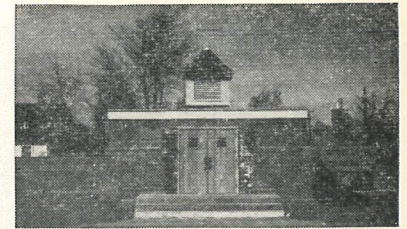
G. P. ECKERT.

The Northwestern Lutheran

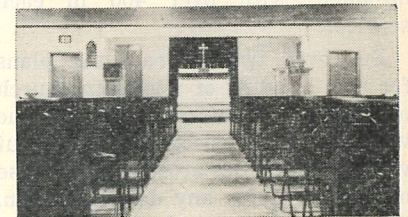
CHURCH DEDICATION

St. John's Ev. Lutheran Church New Ulm, Minnesota

On February 13, 1949, St. John's Congregation of New Ulm, Minnesota, was privileged to dedicate its new basement chapel. There were three festival services: the undersigned preached in the morning, Pres. O. J. Naumann of St. Paul in the afternoon, and Prof. C. Schewepe of Dr. Martin Luther College in the evening. In spite of the cold weather exactly 1,400 attended the services.



St. John's conducted services as a mission in St. Paul's Lutheran School Auditorium since October, 1947. In December of the same year, after a city-wide canvass had been made by pastors, teachers, professors, and students, the Mission Board of the Minnesota District was called in to organize the congregation. The congregation was organized on January 4, 1948, with 27 members and became a member of Synod in June. The undersigned was called to serve the congregation as pastor on a pro-



visionary basis. In May, 1948, ground was broken for the new building, after the congregation had purchased two beautiful lots on the corner of Seventh South and Washington Streets, two blocks west of the Union Hospital. The cornerstone was laid in a special service on July 11, 1948; Pastor M. Wehausen of Le Sueur, Minnesota, was the speaker. Since the Sunday of dedication the congregation has been worshipping in its new building, a modern basement, 123x42 feet, seating 400 very comfortably. The cost of the building thus far is about \$40,000. The archi-

fects are Ernest Schmidt and Co. of Mankato, Minnesota. The congregation has been growing rapidly, being composed largely of former St. Paul's members who live in the vicinity of the church. The congregation now numbers 75 families, 170 communicants, 265 souls. Forty-eight of the children attend St. Paul's Christian day school, which school St. John's helps to support on the communicant membership basis. It is very evident that the Lord has blessed St. John's abundantly, and it is our hope and prayer that He would continue to do so.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Psalm 115, 1.

MARTIN ALBRECHT.

CHURCH DEDICATION

**Immanuel's Lutheran Church
Acoma Township, Minnesota**

On the 6th of March Immanuel's Congregation of Acoma Township, McLeod County, Minnesota, was privileged to dedicate its new church to the service of the Triune God. A short valedictory service was held in the old church which was conducted

1-10. In the afternoon service Pastor G. W. Fischer of Milwaukee, Wisconsin, a son of a former pastor, delivered the dedicatory message in the German language, using as his text Psalm 26. The Rev. Paul R. Kuske of Johnson, Minnesota, visiting elder of the Crow River Valley Conference, preaching the Word in the English language, base his sermon on Luke 19, 45-48.

Gratifying it was to the members of Immanuel's Congregation that two of their former teachers had accepted the invitation to play the new Kilgen pipe organ which was also dedicated to the service and glory of God on that day. Adelbert Voigt, a son of the local pastor, played for the morning services. Mr. H. J. Karth of South St. Paul played for the afternoon services, being a former teacher, and Mr. J. A. Wantoch of Benton Harbor, Michigan, also a former teacher, rendered his services for the evening services. Meals were served in the basement to over 1200 guests during the day. Ideal weather helped to make the celebration a success.

The new church is built of tile and brick, and measures 36x114 feet and has a seating capacity of about 405. The building is of a modified crucifix

other labor was done by the members of the church. The total cost of the building is a trifle over \$100,000.

May God grant that the new church be and remain a place where His honor dwelleth and that many love the habitation of His house. Psalm 26, 8.

W. G. VOIGT.

**DELEGATES TO JOINT SYNOD
SOUTHEAST WISCONSIN DISTRICT**

Arizona

Pastors: Paul Schliesser (E. Guenther), M. Volkmann (J. Schaefer).

Dodge-Washington

Pastors: Harvey Heckendorf (W. P. Sauer), Erdman Pankow (F. Gilbert).
Teachers: W. Huber (O. W. Kempfert).
Laymen: Fred Bammel, St. John, West Bend; Mr. Gust. Budahn (Herm. Moldenhauer), St. Matthew, Iron Ridge.

Eastern

Pastors: C. S. Leyrer (Wm. Mahnke), A. Maaske (A. Mittelstaedt), J. Mahnke (T. Monhardt).
Teachers: A. Huhn (L. Stellwagen).
Laymen: Gilbert Heiderich, St. John, T. Lake; Fred Rossman (Earl Mathiak), St. John, Lannon; Fred. Karsten (Marvin Nitschke), St. John, Mukwonago.

Milwaukee

Pastors: P. Burkholz (R. Buerger), L. Voss (W. Schaefer), H. Cares (H. Koehler).
Teachers: E. Kirschke (E. Hellmann), H. Fehlauer (E. Arndt).
Laymen: Arthur C. Haack (George Hinz), St. Peter, Milwaukee; A. Kneuppel (E. Zimmerman), St. Paul, Milwaukee; John Lusk, Saron, Milwaukee.

Southern

Pastors: E. W. Hillmer (H. J. Wackerfuss), Edwin Jaster (Albert Lorenz).
Laymen: Hans C. Pedersen (Levi Behling, Walter Gonsky, Peter Green), Trinity, Town Raymond; Melvin Knoll (George Kalb), Zion, South Milwaukee.

ADOLPH C. BUENGER, Secretary.

ANNOUNCEMENT

THE GENERAL SYNODICAL COMMITTEE
The General Synodical Committee will meet May 13, 1949, at 9:00 A. M., in Milwaukee, Wisconsin.

Group Meetings

- The General Mission Board — Thursday, May 12, 1949, 10:00 A. M.
- Board of Trustees — Monday, 10:00 A. M.
- Conference of Presidents — Monday, 2:00 P. M.
- Church Union Committee — Monday, 7:00 P. M.
- Representatives of Institutions — Tuesday, 9:00 A. M.
- Spiritual Welfare Commission — Tuesday, 7:00 P. M.

All of the above meetings will be held in the offices of the Synod connected with the Northwestern Publishing House, 3616-32 West North Avenue.

Committee on the Assignment of Calls, Friday, 9:00 A. M., Thiensville, Wisconsin.

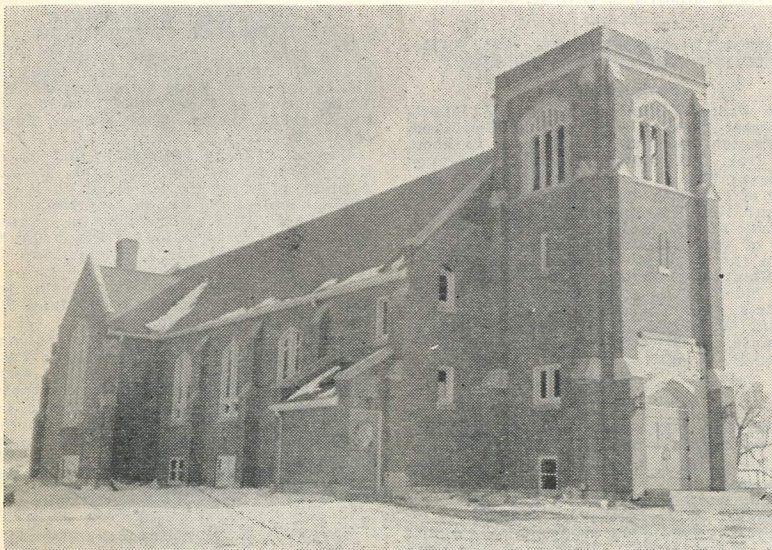
JOHN BRENNER.

CALL FOR CANDIDATES

**NORTHWESTERN COLLEGE
Watertown, Wisconsin**

Professor W. Pless of Northwestern College has accepted a call into the ministry. The Board herewith asks the members of the Synod to nominate candidates for this vacancy. All nominations must reach the secretary before May 1.

PASTOR K. A. TIMMEL,
612 Fifth Street,
Watertown, Wisconsin.



by the Rev. W. G. Voigt, pastor of Immanuel's Congregation. The dedication act was performed by the local pastor. Three services were held in the new church on that day which were all very well attended.

Pastor Arthur W. Koehler of Hutchinson, Minnesota, preached the English sermon in the morning service, basing his sermon on Luke 19,

pattern. It is very modern in every detail, having a full basement with kitchen. Oak woodwork in chancel, pews, altar, pulpit, lectern, baptismal font and organ of the same material contrast favorably with the building. The steeple will be completed sometime this spring.

The excavating for the basement, hauling of building material, and

MICHIGAN LUTHERAN SEMINARY Saginaw, Michigan

Since Professor Gerald Martin has accepted a call into the ministry which he will be following in June, the members of Synod are herewith requested to nominate candidates to fill this vacant position. The professor to be called will be expected to give instruction principally in mathematics but also in science.

The Board of the institution requests those submitting nominations to give information concerning the qualifications of their proposed candidates. All nominations should reach the undersigned before May 24, 1949.

OSCAR FREY, Secretary,
1441 Bliss Street,
Saginaw, Michigan.

INSTALLATION

(Authorized by the Proper Officials)

Pastor:

Schultz, Adelbert, at St. Paul's Congregation, Monroetown, Michigan, by Pastor E. F. Manske, on Sunday, April 3.

CALENDAR OF CONFERENCES

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet at St. John's Lutheran Church, Laona, Wisconsin, F. W. Raetz, pastor, May 17, 1949.

Essays: The Nicene Creed, W. Weissgerber; Exegesis of 1 Tim. 3, F. Bergfeld. Communion Service at 7:30 P. M. Preacher: R. Waldschmidt (F. Bergfeld). If unable to attend, please notify pastor loci.

R. WALDSCHMIDT, Secretary.

ARIZONA DELEGATE CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

Place: To be announced by card. Time: April 26 to 28, 1949, opening Communion Service at 10:30 A. M. Announcement for Communion to be made personally to local pastor.

Essays: An Appreciation of the Lutheran Chorale, A. Guenther; Exegesis of Psalm 69, V. H. Winter.

NORMAN BERG, Secretary.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Place: Bristol, Wisconsin, C. Found, pastor.

Time: May 24, 25, 1949. Opening session 9 A. M., C. S. T.

Essays (Old): Names in Scripture Designating the Church, Pifer; Personal Manifestations of God in the Old and New Testament, Jaster; What is the Church, Otto. — (New): Exegesis of Hebrews 11, Russow; Discussion of Pastor Dahlke's paper, "The Scriptural Meaning of 'Koinonia,' Fellowship; Its Manifestations and Restrictions," led by I. Weiss; The Bible Class, Koelpin.

Preacher: Pastor Toepel; alternate, Pastor Wackerfuss.

Pastors wishing to stay overnight please notify host.

A. LORENZ, Secretary.

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.

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. Gieschen; 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. Hinenthal; The Advantages and Disadvantages of the Consolidated Christian Day School, W. Zink; A Biography of Bading, H. Bergholz; Catechesis 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 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. Thiefel; 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.

MANITOWOC PASTORAL CONFERENCE

Time: Tuesday, April 26, 1949, beginning at 9 A. M.

Place: Sts. John and Peter Church, Cleveland, Wisconsin (Pastor M. Braun).

Preacher: Pastor L. Koeninger (Pastor C. Thurow).

ROLAND EHLKE, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District will meet April 26 and 27, at Dowogiac, Michigan, C. J. Klonka, pastor.

Assigned Papers: Exegesis of Ephesians 1, C. J. Klonka; Exegesis of Revelation 1, A. J. Fischer; Isagogical Survey of the Prophet Hosea, L. G. Meyer; "Should Socials, Suppers, Bazaars, etc., Be Used as a Means of Raising Funds for Church and Synodical Support?" H. H. Hoenecke.

Sermon: E. T. Lochner (Louis G. Meyer, alternate).

E. H. WENDLAND, Secretary.

MISSISSIPPI VALLEY-SOUTHWESTERN JOINT PASTORAL CONFERENCE

The Mississippi Valley-Southwestern Joint Pastoral Conference will meet, D. v., on April 27, 1949, at First Ev. Lutheran Church at La Crosse, Wisconsin, F. H. Miller, pastor.

9:30 A. M. — Communion Service. Speaker: Pastor A. Berg; alternate, Pastor J. Carl Bast.

10:30 — Opening.

10:45 — Communism (continued): Pastor W. Paustian.

1:30 P. M. — Opening.

1:45 — Exegesis, Is. 60:1-11: Pastor F. Miller.

3:00 — Forms of Church Government: Pastor A. Stuebs; Church Publicity: Pastor A. L. Mennicke (substitute).

4:15-5:00 — Business and Reports.

A. WERNER, Secretary.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

Time: May 10 and 11, 10:00 A. M.

Place: Grace Lutheran Church, Green Valley Tp.

Preachers: E. Becker, T. Bradtke.

Timely announcements to Pastor C. Kuske will be appreciated. Grace Lutheran Church is seven miles east of Rozellville on County Trunk C.

E. BECKER, Secretary.

MINNESOTA DISTRICT PASTORAL CONFERENCE

The Minnesota District Pastoral Conference will convene April 26-28, 1949, in St. John's Lutheran Church, corner of 7th and Washington, at New Ulm, Minnesota, Martin Albrecht, pastor. First session, Tuesday, 10 A. M.

Essays: "Prayer Fellowship and its Practical Application," by Prof. Joh. P. Meyer; A Study of Galatians 5:7-8, by W. P. Scheitel; Isagogical Paper on the Prophet Nahum, by P. R. Kurth; "The Importance of Thorough Indoctrination in Preparing Children and Adults for Confirmation" (continued) by Dr. Paul Spaude.

Agenda: Reports on Wisconsin Synod Building Fund, Finances, Centennial Plans, Missions, Statistics, etc.

Communion service Tuesday evening. Pastoral sermon: M. J. Wehausen; Paul E. Horn, alternate. Confessional sermon: Rich. Jahnke; Rud. Schroeder, alternate.

Dinner and supper will be served in St. Paul's Lutheran School at moderate prices. Kindly send your registration and requests for lodging and meals to Pastor W. J. Schmidt, Housing Chairman, 301 N. Jefferson Street, New Ulm, Minnesota.

M. J. LENZ, Secretary.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

Place: Peace Lutheran Church, Hartford, Wisconsin, Ad. von Rohr, pastor.

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

Communion service April 26 at 9:30 A. M. Preacher: Edward Weiss; alternate, Geo. Boldt.

Paper: Continuation of exegesis Gen. 2, 8ff., W. Schink; Conclusion of paper on Jas. 5:13-18, W. Reinemann; Exegesis of 1 Cor. 1, Edward Weiss; Communism and the Church, G. Boldt; Phil. 4:12 in comparison with Luke 22:35, H. Schaar; Luke 9:62: Does Christ here refer to our calling as pastors and teachers in the Church? H. Heckendorf; Discussion of Pres. Dahlke's paper

on "Koinonia" by leaders appointed by the Essay Committee.
 Note: Kindly announce to the host!
 WM. F. SCHINK, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Crivitz, Wisconsin, April 26-27, 1949 (R. Pope, host pastor). The first session will begin at 9:30 A. M. (CST).
 Program: Continued Exegesis of 1 Corinthians 15, 26-58, K. Geyer; Isagogical Survey on the Book of Ezekiel, F. Dobratz; Continued Roundtable Discussion on Prof. Rehwinkel's Book on Communism, Leader, G. Tiefel; Exegesis of Genesis 10-11, Theo. Hoffmann.
 Preacher: Wm. Fuhlbrgge.
 Alternate: Theo. Hoffmann.
 Please announce to the host pastor!
 HERBERT G. WALTHER, Secretary.

NORTHERN MICHIGAN PASTORS AND TEACHERS CONFERENCE

Place: St. John's Congregation, Claire, Michigan, E. C. Leyrer, pastor.
 Time: April 29, 1949.
 Time of Service: 9 A. M.
 Sermon: J. Roekle (E. Rupp, substitute).
 J. VOGT, Secretary.

TEACHERS' CONFERENCE OF THE WEST WISCONSIN DISTRICT

The West Wisconsin Teachers' Conference convenes on April 23 and 24, 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.

LUTHERAN HIGH SCHOOL SPRING CONCERT

Lutheran High School presents its four choruses in a Spring Concert of sacred and secular music on April 28, 8:15 P. M., at the Milwaukee Auditorium.
 Tickets sell for 50 cents, 75 cents, and \$1.20 and are available from any Lutheran High School student or at the school office.
 R. G. ERNST.

NOTICE

If in need of an altar and pulpit, apply to the Rev. W. G. Voigt, Hutchinson, Minnesota, Route 3.

WANTED

Trinity Congregation, T. Raymond, Wisconsin, plans to start a Christian Day School this fall. If any one of our sister congregations have desks and other school supplies which they are no longer using and would like to help us out, please contact REV. H. E. RUSSOW, Route 2, Box 113B, Franksville, Wisconsin.

TREASURER'S STATEMENT

July 1, 1948 to March 31, 1949

Receipts

Cash Balance July 1, 1949.....	\$ 53,441.20
Budgetary Collections:	
General Administration	\$221,815.09
Educational Institutions	50,748.57
Home for the Aged.....	3,121.08
Spiritual Welfare Commission	2,332.91
For Other Missions.....	391,482.18
Indigent Students	2,328.48
General Support	14,132.01
School Supervision	991.61
Revenues	107,365.51
Total Budgetary Collections and Revenues	\$794,317.44
Non-Budgetary Receipts:	
Proceeds from Bonds Reserved for Northwestern Luth. Academy Dormitory	65,000.00
U. S. Government Bonds Sold	200,000.00
Payments on Mortgage Receivable	3,700.00
Miscellaneous	760.00
Total Receipts	\$1,063,777.44
	\$1,117,218.64

Disbursements

Budgetary Disbursements:	
General Administration	\$ 30,702.96
Theological Seminary	41,764.14
Northwestern College.....	115,143.08
Dr. Martin Luther College.....	104,377.38
Michigan Lutheran Seminary	48,132.82
Northwestern Luth. Academy	22,751.26
Home for the Aged.....	14,199.40
Missions — General Administration	271.43
Indian Mission	70,502.48
Negro Mission	25,311.69
Home Missions	272,751.08

Poland Mission	11,431.64
Madison Student Mission.....	1,854.14
Spiritual Welfare Commission	3,212.72
Winnebago Luth. Academy....	250.00
General Support	44,431.24
School Supervision	5,611.00

Total Budgetary Disbursements \$812,698.46

Non-Budgetary Disbursements:

Payments on Northwestern Luth. Academy Dormitory	88,650.08
On W. North Ave. Property....	221,113.14

Total Disbursements	\$ 1,122,461.68
Overdraft March 31, 1949.....	\$ 5,243.04

C. J. NIEDFELDT, Treasurer.

P. S. The report of collections from the Minnesota District and the requisition from Northwestern Lutheran Academy for March were not received in time for this report. C. J. N.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For March, 1949

For Spiritual Welfare Commission

Carl J. Grief, Mesa, Arizona.....	\$ 2.00
St. Peter's Y. P. S., Theresa, Wis.	5.00
	\$ 7.00

For Missions

Memorial Wreaths in memory of Mrs. Alvin Wright by Trinity Lutheran Ladies' Aid, \$5.00; by Friends, \$18.00.....	\$ 23.00
Bequest from Caroline Schatz, Arlington, Minnesota	500.00
	\$ 523.00

For Church Extension

Memorial Wreath in memory of Alvin Wright by friends....	\$ 3.00
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C. J. NIEDFELDT, Treasurer.

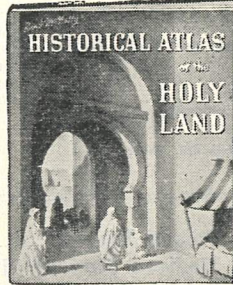
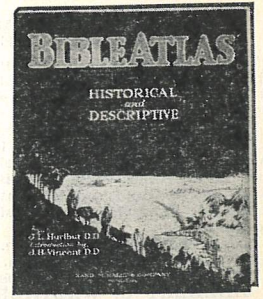


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3624 W. North Ave
Synod
C. J. Medfeldt
Mauwataosa
Phone 8

Books for the Study of the Bible

BIBLE ATLAS. By DR. J. LYMAN HURLBUT. 168 pages. Size 10x12½. Cloth.....\$4.50

More than a mere atlas. An indispensable manual of Biblical Geography and History. The 168 pages of this volume provide more than 100 actual photographs, besides an equal number of carefully selected colored maps, charts, and diagrams. The skilled workmanship and scholarly treatment of the subject matter recommend this book to every student of the Bible.



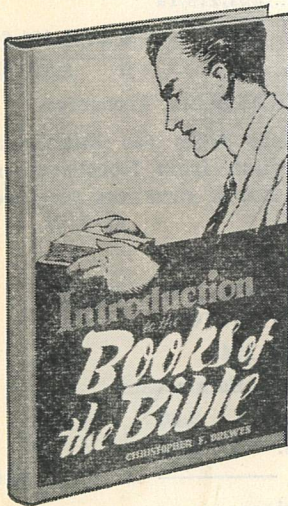
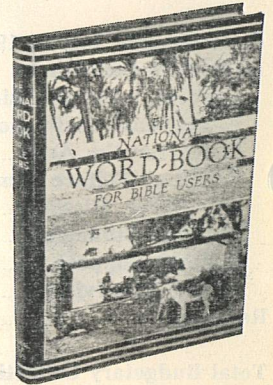
HISTORICAL ATLAS OF THE HOLY LAND. 32 pages, 9½x11½. Paper.....\$1.00

The Historical Atlas of the Holy Land is an inexpensive series of maps covering every period of Bible history with which we have to deal in class. There are 18 full-page maps and 28 smaller ones. The large size of the maps made it possible to spread the type. Almost any name can be discovered at a glance. There is one relief map of Palestine and a two-page map of the Old Testament world. There are 12 maps distributed over the time beginning with the dispersion after the Flood and extending to the Captivity. There are maps of the Assyrian, Babylonian, Persian, Alexandrian, and Roman empires. For the New Testament there is one map showing the kingdom of Herod the Great, there are eight maps on the life of Christ, two on the period of the Acts, and there are a few maps of ancient cities, and of islands.

NATIONAL WORD-BOOK FOR BIBLE USERS. 245 pages. Size, 5x7¼. Cloth.....\$1.25

A handy reference volume for all teachers and students of the Bible — especially suitable for the use of children. Combines a Bible Dictionary with a Concordance under one alphabetical arrangement. Contains descriptions of every book, every character of the Bible, a complete Harmony of the Gospels, a Biblical Chronology, an indexed Bible Atlas with 18 maps in full color.

Explains names, places, customs, unfamiliar terms; has tables on weights and measures, chronology, Gospel harmony; lists animals, birds, plants, of the Bible; gives brief information regarding the Apostolic Fathers, manuscripts and versions of the Bible.



INTRODUCTION TO THE BOOKS OF THE BIBLE. By CHR. F. DREWES. 236 pages. Size 5¼x7½. Silk finish cloth.....\$1.35

A book of particular value to the average Bible reader. The introductory chapters, the summary of contents following the discussion of each book, and the various tables, illustrations and maps make the book suitable for the use of Bible Classes.



YOUR KEY TO THE BIBLE. By THEO. HUGGEN-
VIK. 220 pages. Size, 5½x8½. Cloth.....\$1.75

This brief Bible study is called a presentation of "Your Religious Concern with the Bible" because it aims to show the central religious teaching in the whole Bible: Redemption through Christ. The present study is to help young people in particular in their reading of the Bible, book by book. In the hands of a competent teacher it can easily be used as a textbook in Introduction to the Bible.

HEADLINE NEWS. By REV. RUDOLPH RESSMEYER.....\$1.75 Net

A quick glance at a part of the Table of Contents furnishes a clue as to the author's technique in applying these great texts and headlines from the Bible to our everyday living and thinking:

Am I Really Immortal?
If I Were God
Are You Playing the Fool?

Life's Storms
The Cure for Restlessness
Does Praying Pay?

What we have in "Headline News" is not just a collection of texts, themes, and thoughts, but rather a faith-strengthening re-evaluation of the true significance of our glorious religion — as it evidences itself in these modern restless days.

Both ministers and lay people will derive a rich measure of spiritual stimulation from the blessed truths here called from the headline news of God's own sacred Book.

NORTHWESTERN PUBLISHING HOUSE

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