

# The Northwestern Lutheran

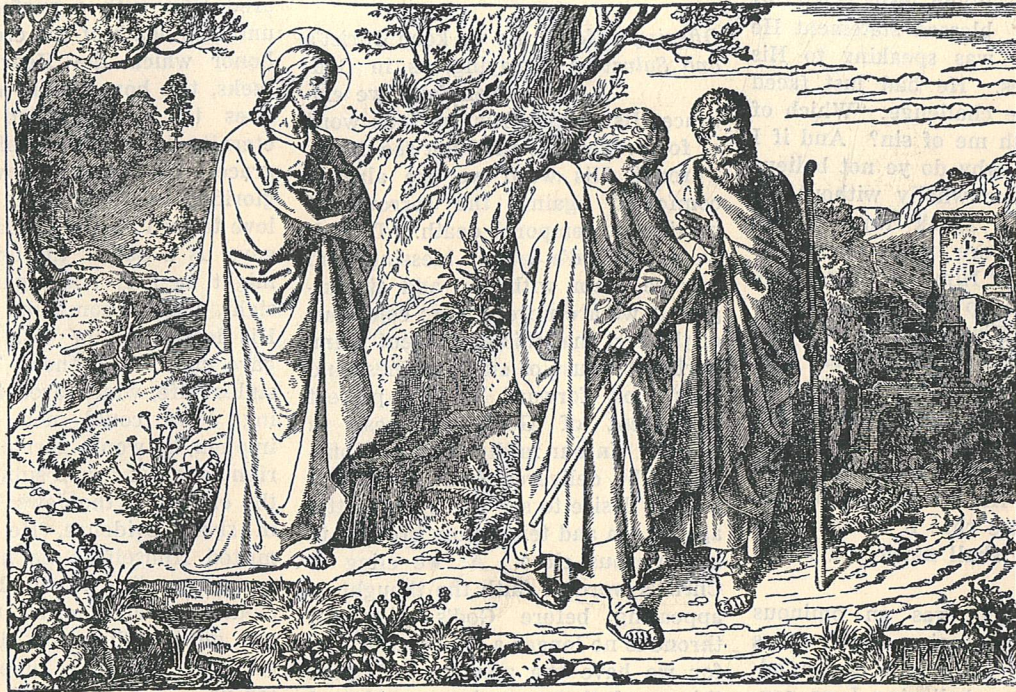
*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57*

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Ought not Christ to have suffered these things,  
and to enter into His Glory

Luke 24:26



## "If A Man Keep My Saying, He Shall Never See Death"

John 8, 46-59

"YE shall not surely die." Through this lie of Satan man was seduced to transgress the will of his gracious God and death entered into the world. "And so death passed upon all men, for that all have sinned." Yet to sinful mankind, subject to death, Jesus holds out the blessed promise: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

### The Promise of Jesus, The Sinless One

*A Truthful Saying* When Jesus made this blessed statement He was speaking to His bitter enemies. He had just faced them with the challenge: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" Only one wholly without sin could dare to speak thus to his enemies who were intent upon finding fault against Him. Yet they were unable to take up His challenge, unable to show Him guilty of a single sin. Yes, Jesus is the sinless one; but this very fact gives us also the assurance that He neither erred nor deceived in anything that He stated. We may confidently build our trust and hope on His word, also on the blessed promise that if a man keep His saying he shall never see death.

*Meeting a Great Need* It was an ominous warning which Jesus on this occasion addressed to the unbelieving Jews, saying: "Ye shall die in your sins." To die in sin is the most dreadful thing that could befall any man. Death is the wages of sin. It brings this life to an end in a violent separation of body and soul. Sinful man whose heart clings to the things of this life is therefore most reluctant to see the hour draw nigh when he will be cut off from all earthly fellowship, honors, goods, and enjoyments. Still death does not mean annihilation. "It is appointed unto men once to die, but after this the judgment." Man is and ever remains accountable to his God and Creator. Upon temporal death man must still appear before

the judgment throne of God who in His holiness and righteousness hates sin and threatens to punish it. All who come before Him with the full load of their sin and guilt will therefore be turned away into perdition, into everlasting shame and pain. Forsaken of God, they will suffer death eternally, every dying, yet unable to die. This is what it really means to die in sin, to see death, to taste death eternally. This would be also our lot, if we had not the Savior's blessed promise: "If any man keep my saying, he shall not see death."

*Offering Life and Salvation* As we keep Christ's saying, as in God-given faith we embrace His Gospel, His gracious word of forgiveness we shall not see death. Through His word we are already comforted against the sorrows of parting at temporal death. Though we enjoy God's earthly blessings and receive them with joy and thanksgiving, we are nevertheless conscious of the fact that this enjoyment is imperfect because of our sinfulness and thus look forward to the perfect enjoyment of God's goodness in heaven. In our faith we have a longing to be delivered from our sinful flesh, a desire to see our bitter battle against sin and temptation brought to a victorious close. As we cling to Christ's word in faith the thought of appearing before God's judgment throne is no longer a frightening one, for we have the assurance through this word that our sins are blotted out in God's sight and thus look forward to a glorious resurrection from the grave on judgment day and to a gracious summoning unto eternal life and glory. The believer's real joy even in this life, both in good and evil days, rests upon the assurance which he gains through Christ's word that he is ever enjoying God's love and faithful care. This is, however, only a foretaste of the joy which will be his in eternal life when he will live in the glorious light of God's presence. There the departed believer shall see nothing of sin and evil, of sorrow and fear, of death or judgment, but experience fullness of

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joy, undiminished pleasure and glory. All the former things will have passed away; only the memory of God's grace which he has experienced will remain.

### The Promise of Jesus, The Lamb of God

*He Honored The Father* This answers the question how Jesus is able to give the precious promise that "if a man keep His saying he shall never see death." Jesus can do so as the Lamb of God who sacrificed Himself for us. Over against the blasphemous taunts of the unbelieving Jews whom Jesus was addressing He clearly testified: "I honor my Father, and ye do dishonor me." In His whole life Jesus truly honored the Father in heaven, honored Him with a perfect obedience unto the death of the cross. For the honor which the Heavenly Father seeks, the honor with which He desires to be magnified throughout eternity is the glory of His saving grace. He desires above all to be glorified in this that in His infinite love toward us sinners He graciously gave us a Savior through whom we might be holy and righteous in His sight, again become and ever remain His dear children. This honor Jesus gave unto His Father. Through His sinless life, which even the unbelieving Jews could not contest and impugn, he won a garment of perfect righteousness for all sinners. Through the enmity of the Jews, here already in sharp evidence, He finally permitted Himself to be nailed to the cross according to the Father's gracious counsel in order to atone for our guilt. There on the cross He bore also the curse of eternal death for us.

*The Father Honoreth Him* Jesus on this occasion testified before the unbelieving Jews: "I seek not mine own glory: there is one that seeketh and judgeth." "It is my Father that honoreth me." The honor which the Heavenly Father has given to Jesus is this that with His glorious resurrection He has acknowledged Him as the Savior whose sacrifice sufficed to atone for all sin. Through the Gospel He has this proclaimed to us. Honoring Jesus He now judges that whatsoever believeth in Him shall never

(Continued on page 152)



# Editorials

**In The Wrong Company** We happened to run across the Easter number of a local church paper, which according to its masthead is devoted to "the Interests of the Protestant Organizations" of its locality, with religious articles by Presbyterians, Baptists, Methodists and what have you. Among the articles was also one by a Lutheran affiliated with a synod which has always been known for its conservatism. This Lutheran found himself in strange company, but he was there by his own choice and evidently felt that this afforded him an opportunity to testify to the Truth.

It must be admitted that his sermonette on the Resurrection of Jesus was soundly Scriptural and unequivocally took its stand on the Bible account and interpretation of the Resurrection, which cannot be said of some of the other articles appearing in the same issue. In one of them we find such statements as: "Being made of human clay, no group of Christians can possibly be 100 per cent right or 100 per cent wrong. Yet all must have elements of the Truth in order to survive. What a boon to church unity it would be if all realized that no one group or denomination has a monopoly on the Truth! The church with its many natural divisions is the Commonwealth of the Redeemed. The man on the street wants life, not theological chestnuts."

Who will question that such broadmindedness in religion has popular appeal and is right up the alley of those who believe, as most people today do, that no church today can be sure that it is teaching the Truth but is at best only groping for the Truth? One who subscribes to that can never come with a positive and absolute, "Thus said the Lord" but leaves it to the hearer to pick and choose from the confusing mass of religious teaching to which his ears are exposed these days. Such a view denies the finality of Scripture.

What impression must the reader get when he finds the Lutheran ranged side by side with the other whose article instills a spirit of skepticism and a feeling of unsureness as to what really constitutes the Truth? He can only read out of it tolerance for both views. Seeing the Lutheran side by side with the other, apparently on good terms, the ordinary reader will not be moved by the soundness of his message but will understand him as saying: I think that I am right, but the other one may be right, too. And if the Lutheran will protest that he had no intention of compromising the truth, he will be told in effect: Your deeds speak so loud that I cannot hear your words. The company you are in speaks a different language and gives support to the contrary views of the other.

One of the best charges against the Lutherans who still walk in the old paths is isolationism and separatism. That hurts, and a lot of Lutherans show a feverish desire to get out from under that stigma, which accounts for the strange things which are going on in the church in our day. Our fathers weren't like that. They took seriously the command of the Scriptures: "Come ye out from

among them and be ye separate." They did not fraternize with those who with their teachings undermined the Truth of Scripture. How can two walk together except they be agreed?

I. P. F.

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**"Where Is Now Thy God?"** Under this heading the *Christian Century* of April 20 takes Secretary Acheson to task for abusing the Scriptures. We shall let our readers have the editorial in its entirety. "When Secretary Acheson spoke for the United States at the signing of the North Atlantic Defense Alliance, he wove his brief speech around two passages of Scripture — Psalm 44:1 and Matthew 18:7. The press dutifully noted this as evidence of the spiritual foundations underlying the pact and of the religious background of the speaker. It might better have asked whether Mr. Acheson's use of Scripture did not show an appalling spiritual insensitivity. 'For those who seek peace,' said the secretary of state, 'it (this military alliance) is a guide to refuge and strength, a very present help in trouble.' When one remembers the original, this comes close to blasphemy. Yet only James Reston, of all the reporters whose dispatches we have read, in his dispatch to the *New York Times* had the biblical knowledge and the courage to point this out, and to call Mr. Acheson's quotation 'a politician's variation of the Psalm.' This military alliance is also, the secretary declared, 'A warning that if it need be that offenses come, then woe to them by whom the offense cometh.' This passage has been quoted before in an immortal American state document. It is nearly the core of Abraham Lincoln's Second Inaugural, that heart-tearing grapple with cosmic issues in which, as Bishop McConnell said in these pages two weeks ago, 'light breaks through a cloud of deep and pathetic questioning.' Lincoln quoted the passage to tell his countrymen that the Civil War was a just punishment from God on 'both north and south . . . as the woe due to those by whom the offense came.' There is no such penitence in Mr. Acheson. The judgments of God are clear to him, and wholly directed against the nation at whom the pact is aimed. This utter lack of humility and heart-searching, combined with this jaunty readiness to make an alliance of armed forces the god to which this country turns for refuge and strength, constitutes a terrifying revelation of the spiritual bankruptcy to be found today in high places." So far the *Christian Century*. What the editorial says is certainly to the point. The word "blasphemy" certainly is correctly used in this connection. Those pious sounding words and phrases often used by our public officials, and which mean nothing to them judged by the way in which they use them, lead many innocent people astray to believe that using godly language means being godly.

W. J. S.



## The Kingdom Of God

JESUS taught His disciples to pray to our Father who is in heaven: "Thy kingdom come." During His public ministry He told the people many parables, in which by some event taken from every day life He illustrated what the kingdom of God is like. Before Pilate He was accused by the Jews that He tried to establish Himself as King. He did not deny the charge. He even asserted that for that very purpose He had come into the world. But He emphatically maintained that His kingdom is "not of this world." During the forty days after His resurrection before His ascension into heaven, He frequently appeared to His apostles, "speaking of the things pertaining to the kingdom of God."

### Meaning of "Kingdom"

When we speak of kingdom we usually have in mind some country, inhabited by a fairly homogeneous people, having a certain form of culture and civilization, ruled by a king. A readily recognized synonym for kingdom is nation. But when Christ spoke of His kingdom, of God's kingdom, or of the kingdom of heaven, He used the word with a slightly different meaning. He was thinking of an activity, showing the authority of a king, ruling as a king. We may illustrate this double use of the word *kingdom* by comparing the word *dominion*. When we speak, for instance, of the Dominion of Canada we have in mind the land with its inhabitants. But when we speak about "having dominion" over some one, we mean having authority and exercising rule.

*Illustrations.* — To illustrate the Bible use of the word kingdom, we cite a few passages and briefly point out the salient facts.

In *1 Cor. 4, 20*, St. Paul writes: "For the kingdom of God is not in word, but in power." — When you say that something is in power and not in mere word, you are thinking

of something that is being done. An action requires power to be carried out, words will not get things done. The Revised Standard Version renders this verse thus: "For the kingdom of God does not consist in talk, but in power." — Note that Paul introduces this verse with an explanatory *for*. The Corinthians were glib talkers, but things in the congregation were not as they should be in a Christian church. There were divisions, cliques, among the members; there was licentious living, there were litigations; there was an abuse of the scriptural gifts. Now Paul admonished them to set things right. He announced that he plans to visit them in the near future, and "will know, not the speech of them which are puffed up, but the power." And then he continues: "For the kingdom of God is not in word, but in power."

In *Rom. 14, 17*, the same Paul says: "For the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." — There were weak Christians in Rome who, horrified by the gluttonous eating and drinking then in vogue, hesitated to eat anything but vegetables. There were others who looked down on their weak brethren, and not only failed to help them, but actually offended them by their careless living. Paul rebukes them for this. God's kingdom is not this that He set us free from burdensome food laws and gave us license to eat what we please; God's kingdom is first of all that He established righteousness for lost sinners, that He gives into their hearts peace and joy in the Holy Ghost. He expects His Christians to serve Him in these things. That is the way God rules, and that is what He demands of us in His rule.

In *Luke 11, 18*, Jesus speaks of Satan's kingdom, showing that He means Satan's rule in the world. "If Satan also be divided against himself, how shall his kingdom stand?" That

is, how can he continue to exert his dominion?, his hold on the affairs of this world would be weakened and would soon fall to pieces altogether.

### Christ's Kingdom Established

Christ's kingdom cannot be established without giving battle to Satan. In the temptation in the wilderness Satan claimed that all the kingdoms of the earth are his, and he can give them to whomever he pleases. Jesus Himself calls him "the prince of this world" (*John 12, 31; 14, 30; 17, 11*), and St. Paul even calls him "the god of this world" (*2 Cor. 4, 4*). He would not relinquish his kingdom willingly. If Jesus would establish His own kingdom He must wrest it from Satan.

Already the first promise of Christ's kingdom speaks of a fierce struggle. God said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (*Gen. 3, 15*).

*Manner of the battle.* — When Jesus was questioned by Pilate about His kingdom He declared: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence" (*John 18, 36*). If anyone aspires to a kingdom of this world that is not his by hereditary succession, the first step that he will take is to surround himself with a group of loyal followers. He will make them great promises and inspire them with enthusiasm for his cause. He will carefully instill into them a fighting spirit, a fanaticism, so that they are ready to die for his cause. He will see to it that his followers are well armed and well equipped generally. He will carry on these preparations secretly ("underground") and then strike at an opportune time.

What did Jesus do? He went about the country healing the sick and preaching the Gospel to the poor. To be sure, He chose twelve men to be with Him; but they were to be His "apostles," continuing His work in



the manner in which He had begun it. What about their armament? There were found among the Twelve a total of two small swords — and Jesus forbade His disciples to use them for defense. And what little damage the over-zealous Peter did with his sword Jesus immediately repaired. Pilate knew what had happened in the Garden Gethsemane. His verdict is the sneer: "Art thou a king then?"

*Victory through the cross.* — Jesus won His victory and His kingdom by apparently going down in defeat. He was nailed to the cross and died on the cross. Already Isaiah had prophesied: "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (chap. 53, 4, 5). But in this very way He won the kingdom, as Isaiah says: "He shall be exalted and extolled, and be very high" (chap. 52, 13).

He was very highly exalted. Just read the words of Paul: "Jesus Christ, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and having been found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross. 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 under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2, 6-11).

#### Nature of Christ's Kingdom

We already heard from St. Paul that God's kingdom does not consist in regulating food and drink, but in providing righteousness for doomed sinners and filling their hearts with peace and joy. We also heard out of the mouth of Jesus the sweeping statement that His kingdom is not of this world. This is basic, not only for the manner in which Jesus won and established His kingdom, it is

basic concerning the very nature of this kingdom that it is diametrically opposed to any form of kingdom that this world may establish. This world with its nature, its forces, its methods, its aims, its means, its goods, with everything that is connected with it and is essential to it, everything without which the kingdoms of this world simply could not exist: all this is outside the kingdom of Christ. To be sure, they are subject to Him, because all power was given to Him in heaven and on earth, but He is given as Head to the Church. As King He feeds and rules His particular flock, the Church.

*Dangers.* — The peace which Christ grants to the Christians in His kingdom is often misunderstood to be a peace of this world. Christ not only in a general way declared: "My kingdom is not of this world," but He also spoke very specifically about the peace which He grants to His believers: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you" (John 14, 27).

Not as the world giveth — why then do people always insist that the Church should remedy the evils of this world? Why do they expect the Church to clean up politics? Why should the Church improve living conditions? Why should the Church clean out vice dens? And the like. That is the duty of government. If the Church meddles in those affairs, far from raising life to a higher level, the Church will be dragged down into the mire. Christ's kingdom is to grant righteousness to sinners, to make new men out of them spiritually. And incidentally, when they practice their sanctification under Christ they will become more faithful in their work, more honest in their business, more loyal citizens. — Yet even church leaders frequently make the mistake to seek Christ's kingdom in raising the standards of living.

*Christ the King of Truth.* — When Pilate sneered at Christ's kingdom because He had no army fighting for Him, Christ insisted that He is a King, that He rules the hearts of men with the Truth. Truth and grace are inseparable. God's grace is His great Truth. Note how grace and truth are coupled in the Psalms: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake" (115, 1). "For his merciful kindness is great over

us, and the truth of the Lord endureth to all generations" (100, 5). — This truth, when unadulterated by any trace of human merit, makes us free (John 8, 32), sanctifies us (John 17, 17), saves and preserves us (Ps. 40, 10, 11).

*Administration of Christ's kingdom.* — Before Pilate Jesus testified that He came into the world to "bear witness unto the truth." To bear witness unto the truth is all that Jesus does, and that He wants us to do. He does not try to get people to acknowledge the truth by bringing pressure to bear on them through government or in some other way; nor does He argue with irrefutable logic, rather, His truth seems foolish to natural man; He does not advertise His truth nor make propaganda for it. "He shall not cry, nor lift up nor cause his voice to be heard in the street" (Is. 42, 2). By simple testimony through word and deed of His Christians He makes His truth known, and His Gospel itself is a power of God unto salvation to everyone that believeth.

#### Thy Kingdom Come

"What is the kingdom of God?" Answer: "Nothing else than what we learned in the Creed, that God sent His Son Jesus Christ, our Lord, into the world to redeem and deliver us from the power of the devil, and to bring us to Himself, and to govern us as a King of righteousness, life and salvation, against sin, death, and an evil conscience, for which end He has also bestowed His Holy Ghost, who is to bring these things home to us by His holy Word, and to illumine and strengthen us in the faith by His power.

"Therefore we pray here in the first place that this may become effective with us, and that His name be so praised through the holy Word of God and a Christian life that both we who have accepted it may abide and daily grow therein, and that it may gain approbation and adherence among the other people and proceed with power throughout the world, that many find entrance into the Kingdom of Grace, be made partakers of redemption, being led thereto by the Holy Ghost, in order that thus we may all together remain forever in the one kingdom now begun . . . that we may live forever in perfect righteousness and blessedness" (Luther, Large Catechism). J. P. M.

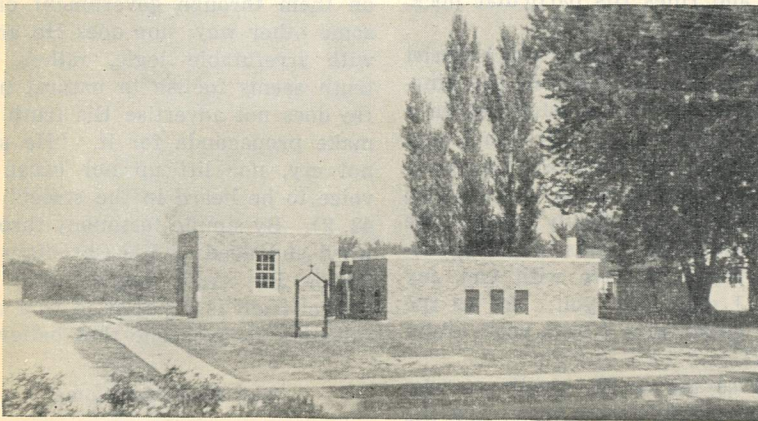


## Five Years Of Mission Work

AT MOLINE, ILLINOIS

**D**URING the entire first century of its existence, the city of Moline, Illinois, was without a Synodical Conference Lutheran church. In autumn of 1943, the Mission Board of the Western Wisconsin District of our Synod chose Moline as the location of a new mission station, after being convinced by a careful survey that it

as any other kind of temporary or prefabricated structure, was therefore out of the question, and the congregation had to solve the problem of satisfying the local Building Code and at the same time keeping building costs within the limits of the Church Extension Fund loans. Two years of disappointments and delays,



offered promising mission opportunities. A Call was extended to the undersigned, and the task of gathering a congregation was begun in December of that same year. A vacant store building served as the first meeting place, and for a long time this building adequately housed the gatherings of fifteen, twenty, and twenty-five people who come to worship their Savior.

### Organization

On May 21, 1944, the congregation was formally organized as St. Paul's Lutheran Church. The seven charter voting members and their families gave generously of their time and labor in enlarging and beautifying the store building chapel, which served the congregation adequately until capacity attendances of sixty and more made it evident that a larger place of worship was a necessity. A Building Committee was appointed in July of 1945 and preliminary building plans were formulated. The Moline Building Code, reputedly one of the strictest in the country, demands that all places of public assembly be of solid masonry construction. A frame chapel, as well

shortages and restrictions followed, with the prospect of a new church growing ever fainter.

### Eviction

Then in July, 1947, the store building in which the congregation worshiped was sold, and the new owner

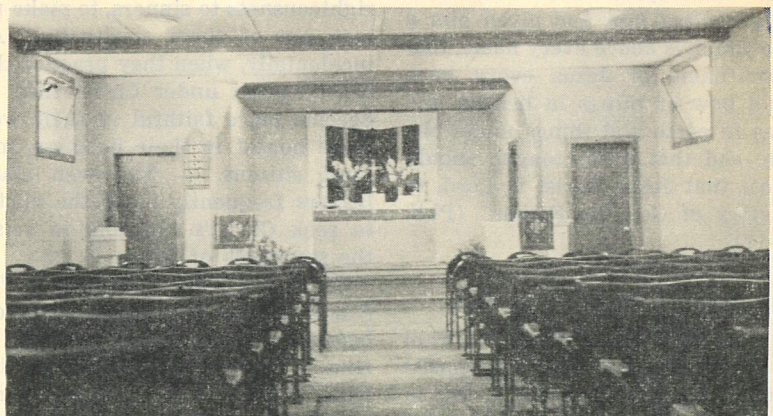
meantime. After the plans were drawn and a Church Extension Fund loan was granted, groundbreaking ceremonies for the brick and concrete structure were held on Thanksgiving Day, 1947, and construction work progressed steadily through the winter months. Some of the exterior work and practically all of the interior work on the new building was done by the members of the congregation. When at the end of April, 1948, the congregation was compelled to vacate the store building, the members faithfully met for worship at a preaching station served by the pastor on Campbell's Island in the Mississippi, some ten miles up the river.

### Dedication

In July the new building was completed and on the 18th day of that month the long-awaited dedication festivities were held. In morning and afternoon services, the Rev. Norbert Paustian of Oconomowoc, Wisconsin, and the Rev. Otto Pagels of Ixonia, Wisconsin, brought messages of joy and encouragement from God's Word to the celebrating congregation. The thoughts of the congregation on that day were those expressed by the Psalmist centuries ago: "This is the Lord's doing; it is marvelous in our eyes!"

### The New Building

The new building measures twenty-six by eighty-two feet, with a projecting side entrance vestibule measuring



requested the congregation to vacate the building. It was thereupon resolved to begin at the earliest opportunity with the construction of a basement church on a two-acre building site which had been purchased in the

thirteen by sixteen feet. The interior length is divided into chancel sixteen feet deep, a nave fifty feet in length, and a meeting room in excess of sixteen feet square. Smaller side rooms serve as sacristy, utility room, and



rest rooms. The fixed seating at present accommodates one hundred worshipers, although the building adequately houses a congregation of more than twice that number. By opening folding doors the nave can be increased in length, and by using folding chairs more than two hundred and forty seating accommodations can be provided — as was done, for example, on the day of dedication. "Oak bark" textured brick in variegated shades of red and related colors gives the church a pleasing exterior appearance.

### Growth

The original group of fifteen communicant members has now grown to seventy-five. We regard this as another certain evidence of God's blessings, especially in view of the fact that there is no "mother church" in Moline from which members might be expected to transfer. The church building is located in the geographical center of the so-called Tri-Cities: Moline, East Moline, and Rock Island, a combined community of more than 100,000 people, directly across the Mississippi River from the Davenport, Iowa, metropolitan area with an equal population. This thriving industrial center constitutes a mission field with challenging prospects. Encouraged by the evidences of God's blessings in the past, the congregation looks forward to a blessed future under God. High on the agenda for the future is the establishment of a Christian Day School, for which a School Planning Committee has already been appointed.

### Anniversary

In May of this year St. Paul's Congregation will celebrate the fifth anniversary of its organization. The congregation looks forward to this day with heartfelt gratitude to the Lord for His abundant blessings, and for the generous assistance given by our Wisconsin Synod through its Church Extension Fund, the General Mission Board, and the Mission Board of the Western Wisconsin District.

"Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you" (II Thessalonians 3, 1).

WALTER WEGNER.

## In The Footsteps Of Saint Paul

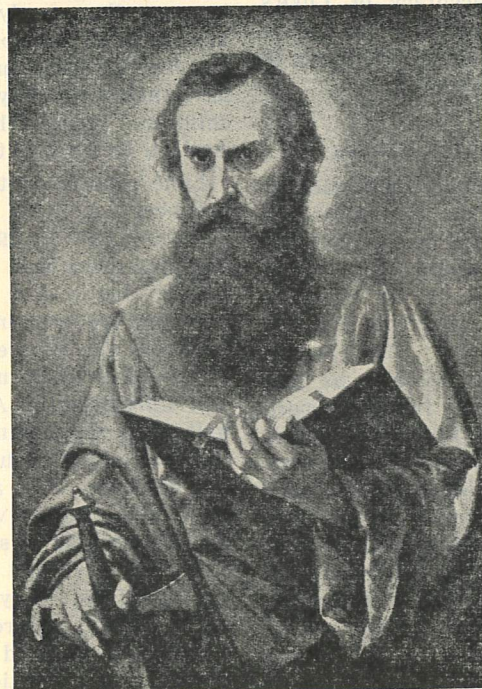
### The Collection For The Poor In Jerusalem

BY DR. HENRY KOCH, MORRISON, WISCONSIN

THE year in Antioch must have been one of the happiest in the life and work of Saint Paul. The English scholar Farrar is of the opinion that Paul had his vision of the third heaven here in Antioch. Of this vision Paul speaks in his Second Epistle to the Corinthians, chapter 12. Here he tells us that he had a vision of Paradise and heard unspeakable words. This vision was to serve a special purpose. It was to strengthen him in his faith and give him courage

forms us that he had this vision more than fourteen years ago.

For Paul the blessed year in Antioch was a reminder of the prophecy once given to Abraham, the father of the faithful (Gen. 22, 18): "In thy seed shall all the nations of the earth be blessed." Jews and Gentiles alike were being won for the Seed of Abraham, Christ, in the Syrian metropolis of the East. God never fails us in His promises. His ways, thoughts, and times are not



to bear up under the heavy strain of his earthly labors, when he was assailed by his enemies, afflicted by many persecutions, and surrounded by perils of body and soul.

### A Blessed Year

In our opinion Paul was in a very happy mood in Antioch. We should much rather like to imagine such a vision coming to him at a time, when his trials and persecutions were at a peak as for instance during the first missionary journey, when he was stoned before the gates of Lystra and his friends thought he was dead. It must have been at a very early period of his mission work too, for he in-

ours. He may delay, but He unfailingly fulfills whatever He has promised. This is our comfort in every trial of faith. It surely must have comforted and encouraged Barnabas and Saul, when "much people was added unto the Lord."

### The Coming of the Great Drought

In the midst of these successful labors in heathen Antioch "prophets came from Jerusalem to visit the brethren." Luke writes: "And there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Caesar" (Acts 11, 28).



The accuracy of the historical statements of Luke has been doubted by some critics. In his book "St. Paul the Traveler and Roman Citizen" the renowned English scholar Sir William Ramsay comes to the defense of Luke and calls him one of the most accurate, reliable and trustworthy historians, who ever penned the annals of human events. In his notation of the famine under Emperor Claudius Luke proves his historical accuracy. Ramsay does not hold Luke to be an inspired writer. For us also those parts of Holy Writ which deal with historical matters are inspired. It is a fine confirmation of our confessional Lutheran stand, if a scholar of repute like Ramsay also testifies to the accuracy of Luke's historical statements. We have brought it as an added testimony to the truth of Scriptures.

#### The Date of the Famine

Agabus is especially mentioned as one of the prophets foretelling the famine. By the Spirit he signified that a great famine would soon engulf the whole world. It did come to pass during the reign of Claudius Caesar (41-54 A. D.). The Jewish historian Josephus informs us that the famine, which Judaea experienced, lasted for four years, from 44-48 A. D. If this famine was foretold as being imminent, then Agabus and the other prophets must have come to Antioch either in the year 43 or early in 44. This historical date gives us an opportunity to determine to a certain extent some of the chronology pertaining to the life and work of Saint Paul. Thus some of the later events in the life of the apostle can be fixed more easily than events in his earlier life. When questions or chronology arise concerning the life of Saint Paul, we find most of the scholars in disagreement. Here we do, however, have one event, that can be determined with greater accuracy.

The reign of Claudius was beclouded by several famines and serious depressions. One famine, which occurred in Greece, is mentioned by the church historian Eusebius. Another famine occurred in Rome and is mentioned by Dio Cassius, still another by Tacitus. Concerning the famine in Palestine and above all in Judaea Josephus reports that the Temple Treasury was de-

pleted. When Queen Helena of Adiabene (in present Kurdistan), a convert to Judaism, came to Jerusalem to worship, she was moved with pity to help the poor in the city. She purchased grain from Alexandria in Egypt and figs from the Isle of Cyprus. Her son, King Izates, also a Jewish convert or proselyte, sent money to relieve the appalling want.

#### Willing Aid for the Suffering Christians

The help offered to the Jews in general, however, did not aid the Jewish Christians in Jerusalem. If the Jewish priests in Jerusalem already were reluctant to help their own kinsmen out of the Temple treasury, they surely would not have been inclined to help their opponents, the Jewish Christians. But the Lord nevertheless has ways of helping His children. Agabus had to come to Antioch to foretell the famine.

Luke reports on the effect of the prophecy on the Christians in Antioch (Acts 11, 29-30): "Then the disciples, every man according to his ability, determined to send relief unto the brethren in Judaea: which they also did, and sent to the elders by the hand of Barnabas and Saul." The Christians in Antioch did not wait until the famine had occurred and was taking its heavy toll among the brethren. No, as soon as they heard that a famine was approaching, they determined to send aid at once. Every one gave, not only a few willing Christians. They all gave according to ability. There was no assessment as we still find it in so many a Christian congregation, contrary to the clear principles of Scriptures. Every one gave as much as he possibly could. The decision was left to the individual Christian. With their free-will system of Christian giving they have placed before us a noble goal. We can only learn from them and all Scriptures are also given to us for our instruction and admonition.

#### An Example Also for Us

The Jews of all lands have at all times considered it their duty to help their poor kinsmen in Palestine. They so often put us Christians to shame with our own meager contributions to relieve the wants of the brethren and sisters in need. The Christians among the Gentiles in the

days of Paul were guided by the principle mentioned by Paul concerning a later collection, also intended for the poor in Jerusalem (Romans 15, 27): "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." We are debtors in like manner. Whenever and wherever we are called upon to minister to the wants of the needy, we should not be found wanting. Such opportunities are offered us in our day among the Lutheran refugees in Europe and especially in Germany, the Land of the Reformation. May the wonderful example of the Christians in Antioch ever inspire us to brotherly and charitable action.

#### "If A Man Keep My Saying, He Shall Never See Death"

(Continued from page 146)

see death, shall be saved; but he that believeth not shall be damned. Because Jesus is the Lamb of God who Himself saw and tasted death for us He is able to extend the promise that if any man keep His saying he shall never see death. Abraham already partook of this blessing as through God's promises he saw Christ's day in faith and was glad.

#### The Promise of Jesus, God's Son

Because Jesus who sacrificed Himself for us is God's Son, His life and death could substitute for every sinner. The blood of Jesus Christ, God's Son, cleanses us from all sin. As the divine Savior Jesus, however, presented Himself as He voiced the promise that if any man keep His saying he shall never see death. He called God His Father and spoke of Himself as His Son. He clearly pointed out that the Father's honor and His own were really one and the same honor. He called His word God's word and ascribed divine power to it. He finally stated: "Before Abraham was I am." Only He who is true God, without beginning and end, could speak thus of Himself. Then the unbelieving Jews took up "stones to cast at Him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." All that Jesus here testified of His person was fully confirmed by His resurrection which declared Him to be the Son of God with power. C. J. L.



# Siftings

BY THE EDITOR

An outspoken unionist, Dr. Franklin Fry, uttered words last month which were designed to put the brakes on unionism or at least dispel some of the optimism which oozes from current church periodicals. Dr. Fry said that unity may some day be achieved by "painstaking examination of our differences." Such a remark is only realistic. Dr. Fry, if we understand him correctly, is merely recognizing the fact that a union cannot be established without a common purpose, a common objective and without agreeing on a common policy. The chief need of the world is "religion with a spine," said Dr. Fry. "We're so busy telling people to apply religion that we forget to tell people what religion is." Dr. Fry gave good advice. Now there remains its application.

\* \* \* \*

As the Communists continue further to tighten their hold in China, fear is generally expressed concerning the future of the churches in China. The *International Review of Missions* writes: "In the exchange of views one experiences in the Communist-controlled regions, and on the prospects for the maintenance of Christian life and work, three phases are distinguished as an area comes under Communist control. In the first place tolerance and freedom to preach and maintain contact with the Christian community are fairly general, with a notice proclaiming 'freedom of religion' affixed to churches. Hospital activity is encouraged. Then comes a more limited toleration, with restrictions on public worship, and with notices on the church doors reading 'guard against superstition!' With few exceptions, hospitals are taken over by Communist authorities and those left in Christian hands are liable to lose their Christian staff, through forced recruitment to Communist service, and to have their equipment and supplies removed. Finally comes the phase of active opposition, with preaching prohibited, churches closed down, and foreign

missionaries ordered to leave. The notices affixed to the churches at this stage read: 'Down with Christianity!'" This follows the familiar pattern established in all Communist occupied territory. There is always freedom of religion, but laws have made it impossible to practice. Everyone seems agreed that this policy will be followed also in China.

\* \* \* \*

In the present law concerning Displaced Persons article twelve which covers "expellees" of German ethnic origin" has caused considerable debate. The *Northwestern Lutheran* (3/13/49) reports: "To date . . . no visas have been issued to those covered under this section (12) because it is too hazy as to just what persons would qualify. The section will either be changed or repealed altogether. In fact, HR 1344 has already been introduced in Congress which would repeal this section." Now through the cooperation of several church bodies an adequate definition has been published, and State Department machinery is being set up for processing of the necessary applications. The *Lutheran Witness*, the source of our information, adds: "Everyone should understand that the eligible Germans are those who lived *outside* Germany before World War II in Poland, Czechoslovakia, and Hungary, and who were uprooted from their homes for purely racial or religious reasons to be transported to Germany under the Potsdam Agreement after the last war." If this is authoritative, and not subject to last-minute revision by the State Department, it would now seem that our brethren in the former Poland Mission are eligible to migrate to America. Ours prayers are that such is the case.

\* \* \* \*

The second-class mail category was established by act of Congress in 1879. This bill provides lenient postal rates for periodicals issued by reli-

gious and fraternal non-profit organizations — 1½c per pound. There is now under consideration by the House of Representatives a new bill called H. R. 2945. If this bill is adopted as presented, it will mean increases in postage as high as 300 per cent in certain classifications. Many periodicals which operate on an extremely small margin of profit would be hard pressed. One Lutheran periodical estimates that its mailing cost would mount from \$7,000 to \$35,000. Both Protestant and Roman Catholic spokesmen testified before a House committee as to the deadly effect of the bill on religious publications. Action on the proposed bill is not expected until May. Before that time much can happen.

\* \* \* \*

Perhaps a little more information about Displaced Persons may not be out of place. The *American Lutheran* offers this information: "Thousands (of displaced persons) have been driven from the Baltic countries by Russian invasion before 1945. Very many of these Balts, especially the Latvians and Estonians, are Lutheran. Professional men and their families, doctors, dentists, university professors, pastors, fled to Germany, together with their countrymen before the advancing Red horde. Most of these DP's are eligible for aid from the International Refugee Organization (IRO), United Nations affiliate which received large sums from various governments, particularly the United States. IRO furnishes eligible DP'S, for example, with overseas transportation to point of entry into the United States. Less fortunate are those DP's who are specifically excluded by the IRO Constitution from aid of any kind. . . . Lumped together with ordinary criminals, these hapless people (the expellees mentioned above), whose families may have moved from Germany 500 years ago, are subjected to severe discrimination in the form of penal exclusion because of ancestry alone. *No IRO aid can be extended to the unfortunate Russian expellees of German origin. The United States and Canada are their only hope.*" (Italics our own.) That is the sorry picture which we hope has now been remedied.



## Where Do We Stand?

### VIII. A Strong Position

BY PROFESSOR E. REIM

IN seven preceding articles we have discussed the question of where we stand in the complex and ever changing picture of our times. We have tried to show where our church, specifically our Wisconsin Synod, stands on some of the issues of the day. The things that we have seen have been neither pleasing to the eye nor reassuring to the mind. For we find ourselves in a decidedly exposed position. The stand that we have taken is definitely not a popular one. In the face of an almost universal trend toward unification we have dared to speak of *avoiding* those who propose these unions. We have seen how broad and sweeping this trend is. We have analyzed a number of special problems and found that this movement is coming too close for comfort. Yet we have found nothing that could justify a change in our stand.

Now, as we bring this series of articles to a close, it is in order that we take stock of ourselves and our situation. Is our position a weak and vulnerable one, or are there factors that justify a cheerful confidence on our part? We are certain that the latter is the case. We have *a strong position*.

#### We Rest on the Word of God

If we dare to say this, it is not because we are sure that we have built up our case with such skill and buttressed it with such strong reasons of our own that it could not be overthrown. Men in general, and those of our age in particular, seem to be more successful in tearing down than in building up. Our confidence in the strength of our position is justified by one fact alone, namely that we have rested our case on the Word of God. We have described a number of situations in some detail, situations which constitute the problems of which we spoke. We have tried to assemble the facts of the specific case. But as soon as the picture was complete we have looked to Scripture to pronounce the verdict.

The advantages of such a procedure are obvious. It is the one way by

which we can arrive at that certainty which we must have when we are dealing with matters that pertain to the welfare of our Church. For here we are not merely disposing of our own affairs. Here we are faced with a sacred trust. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28). What we say and do will affect "the Church of God which He hath purchased with His own blood." Such a responsibility is certainly not to be taken lightly. But when we have the assurance of God's Word for the stand we are taking, then our position is strong indeed.

#### Tested and Secure

We will be told, of course, that while Scripture certainly does not err, we may err in quoting Scripture against a set of conditions to which the words do not apply. But even here our position is strong if we rest our case on the Word of God. For this implies a willingness on our part to bow to the Word, as well as a constant readiness to check and re-check our position by the one unchanging standard of the Word. It is a standing offer to any one to show us from the Word where we are wrong. It supplies the one trustworthy corrective against the ever-present possibility of human error on our part. And that is a valuable factor. — But when after intensive checking and re-checking it begins to appear that our appeal to Scripture has stood the test of controversy and criticism, then our position is a strong one indeed.

#### The Only Way to Win Others

A further element of strength lies in the fact that here we have the one means for winning those who do not agree with us. If we should have nothing to offer but what our own reason supplies, we would be operating with pitifully feeble arguments. But when we come with God's own Word we are operating with something that is a living power. Do we seek something to convince the

doubters in our own midst? The one thing which can convince them is the Word to which we have appealed. Let us study our problems in earnestness and sincerity, looking constantly to the Word, and we shall find there a powerful means for building that internal unity and firmness of which we stand so sorely in need. Do we look for a line of thought that will hold forth hope of persuading those beyond our immediate circle who at present cannot "see" our stand? We can follow no better procedure, nor can we find a more effective way, than to continue to rest our case on that same Word of God. There lies our strength.

#### But If We Fail to Win Others?

But if in spite of all this we should, as may well happen, still find the tide running against us, if the prevailing trend toward union should prove so strong that it will carry away many from whom we should look for better things, — would that mean that the strength of our position has been broken, that we have been mistaken in our reliance upon the Word? We have just celebrated the festival of the Resurrection of our Lord. We know Him as the One who has overcome every foe. We know Him as the One to whom is given all power in heaven and on earth. We know Him as the One who giveth us the victory. We know Him as the One who is with us always, even unto the end of the world. And we know that we have Him in His Word, only in His Word. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

#### Who Builds on the Word Builds Wisely

We have no reason to question the strength of our position, not even under the most extreme conditions. For before us stands our Blessed Lord with His wise and faithful counsel:

*"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:*

*And the rain descended, and the floods came, and the winds blew, and beat upon that house;*



*and it fell not: for it was founded upon a rock.*

*And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

*And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. Matthew 7:24-27.*

**CHURCH DEDICATION**

**St. John's Ev. Lutheran Church  
Caledonia, Minnesota**

On Sunday, March 6, 1949, the Lord of the Church granted the St. John's Lutheran Congregation of Caledonia, Minnesota, the gracious privilege of dedicating its new house of worship. Prof. Walter A. Schumann of Watertown, Wisconsin, delivered the first

Can there be any question as to where we want to take our stand?

Can there be any doubt about the strength of our position?

**ORGAN DEDICATION**

**Trinity Lutheran Church  
T. Berlin, Merrill, Wisconsin**

Trinity Ev. Lutheran Church, Town Berlin, Merrill, Wisconsin, dedicated its new Wangerin two-manual pipe organ to the worship of the Triune God on March 6, 1949. The under-

our Minnesota District, preached the evening sermon.

The 43-voice mixed choir of the congregation sang the first chorus and the finale of J. S. Bach's cantata, "Sleepers, Wake," in the morning service. The mixed choir and the children's choir also sang other sacred anthems and chorals in the afternoon and evening service. The

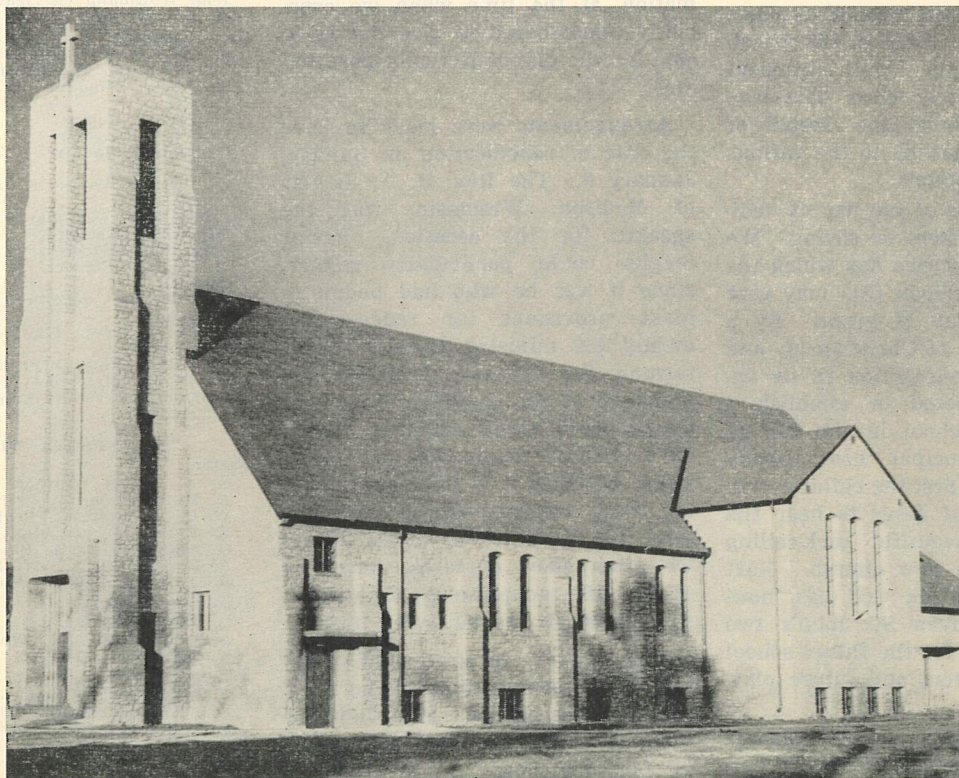
signed preached the dedication sermons, based upon Psalm 98, 1-6, in the English and German services. Mr. W. J. Brockman of the Wangerin Organ Co. of Milwaukee, Wisconsin, served as organist in the services. Mr. Edward Meissner of Wausau, Wisconsin, gave a sacred organ recital in the evening.

May the organ serve to lead the congregation in praising God for His grace and mercy in Christ Jesus.

LOUIS A. WINTER.

lery, the narthex, and part of the basement.

The new church of solid rock, designed by Mr. Thorwald Thorson of Forest City, Iowa, is a modern Gothic cruciform church. The building is 125 feet long, 72 feet wide at the transept and 48 feet at the nave. The members quarried about 175 cords of beautiful Caledonia limestone. Many



sermon in the new church. In the afternoon confirmation-reunion service Pastor Herbert Muenkel spoke to former St. John's confirmands from five different states and of five different decades (St. John's was organized in 1895). Pastor Muenkel of Austin, Minnesota, was a member of the class of 1928. Pastor O. J. Naumann of St. Paul, the president of

new Wicks organ, especially designed for the Caledonia church by the music faculty of Dr. Martin Luther College of New Ulm, was played by three young girls of the congregation. Three different choral preludes on "A Mighty Fortress Is Our God" were played and replayed while more than a thousand guests and members filled the nave, the transepts, the gal-

years back this same stone gave Caledonia two impressive Catholic churches and a courthouse of distinction. In order to obtain the best kind of building rock, the work was slowly done with crow bars and wedges. All the labor in the quarry, all the hauling of the stone and thousands of hours of labor at the building site were donated by the mem-



bers. Just before they began to work and while they were working on the building, the members also donated about \$10,000. If the Lord, who has already richly blessed St. John's, should give them a pretty good price for their old, solid-brick church, the congregation may have less than \$10,000 to pay at the end of this year.

Eventually the windows in the main part of the church will all be stained glass. Mr. Erhard Stoettner of Milwaukee, who received his master craftsman degree in Cologne, Germany, had five windows ready for the dedication services. The stained glass windows are protected by plate glass storm windows. The rose window above the altar was donated by Mrs. Amanda Jeske in memory of her husband, Pastor R. Jeske. Pastor Jeske faithfully took care of the spiritual needs of the Caledonia congregation for 33 years. The three large windows in the north transept will depict Christ in His prophetic office, the rose window Christ in His priestly office, and the south transept Christ in His kingly office. The nave windows will depict the Gospel of Christ Jesus according to the various holidays and festivals.

On the evening of the day of dedication members kept on saying, "We shall never forget this day which the Lord gave us." Soon God may give them another day of grace. By a tremendous vote of Christian joy and courage, the congregation in its annual meeting voted to establish a Christian day school in the fall of 1949. The principal has already been called. At first the children will sit at the feet of Jesus to hear His Word in the beautiful cork-ceiling basement of the new church. Next to the church block God has, however, already given St. John's two more city blocks for the future school and for the present and future playground.

God in His grace and wisdom has taken all the former Caledonia pastors to Himself in heaven, but the solid, quiet work which the Holy Spirit did through Pastor R. Heidmann, Pastor John Siegler, Pastor E. A. Pankow, and Pastor R. Jeske is living on. These men and their entrusted sheep humbly believed the promise of God: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth

and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. 55, 10, 11).

KARL A. GURGEL.

### REDEDICATION SERVICE St. Paul's Lutheran Church Whitehall, Wisconsin

It was a happy day for the congregation of St. Paul's at Whitehall, Wisconsin, when they finally could arrange a service of rededication in their newly redecoreated church. After patiently waiting for almost a year, the church was finally completed two days before Christmas. Surely everyone was grateful to be able to worship in this church, which had undergone a beautiful transformation, at the time when we especially remembered to give thanks to God for the gift of His only begotten Son.

Arrangements were made to have the date of rededication on Sunday, January 9. The Rev. R. A. Siegler of Madison, Wisconsin, was the speaker for the occasion. Pastor Siegler could particularly rejoice, since it was he who had begun to make provisions for redecoreating during his ministry there. In his sermon the speaker reminded the members of the congregation of the abundance of God's blessings, that it isn't what we do by our own provisions, but that it is God who makes all these things possible with the gifts that He bestows. Even though we often show ourselves unworthy of His gifts, nevertheless He will bestow them on the believing heart.

May God in His grace and mercy remind the congregation of the blessings He does bestow. May they continue to adhere to Him from whom all blessings flow.

H. NEUBAUER.

### OFFICIAL LIST OF DELEGATES JOINT SYNOD CONVENTION OF 1949

#### DAKOTA-MONTANA DISTRICT

##### Pastors:

B. Borgschatz, Watertown, South Dakota.  
R. Bretzmann, Hendricks, Minnesota.  
H. Birner, Faulkton, South Dakota.  
H. Sauer, Rapid City, South Dakota.  
P. Kuehl, Mandan, North Dakota.

##### Alternates-at-large:

W. Zickuhr, Willow Lake, South Dakota.  
R. Reece, White, South Dakota.  
A. Walther, Livingston, Montana.  
K. Sievert, Mobridge, South Dakota.  
O. Heier, Jamestown, North Dakota.

##### Lay Delegates:

Trinity, Hendricks: H. Hempel (H. Dorn, P. Trulock).  
Immanuel, South Shore: R. Macy (H. Scriver).  
Zion, Akaska: R. C. Heier (G. Sulzle).  
Christ, Bison: R. Kolb (Lee Kolb).  
First English, Dupree: O. Nygaard.  
Our Saviors, Jamestown: C. Koppelman (H. Fennern, E. Lange).

##### Alternates-at-large:

First Lutheran, Gary: G. Hovel (Otto Baer).  
Ev. Lutheran, Willow Lake: E. Warkenthien (P. Waldow).  
St. Paul's, Henry:  
St. Paul's, McIntosh: Elwyn Katus.  
Trinity, Terry: E. Gaub (R. Stepper).  
Trinity, Flasher: F. Wenger (M. Kollman).  
Zion, Ipswich: R. Meyer.

#### MICHIGAN DISTRICT

##### Pastors:

L. Meyer (W. Westendorf).  
A. Fischer (A. Kell).  
J. Martin (F. Schroeder).  
A. Baer (H. Buch).  
W. Valleskey (E. Frey, A. Tiefel).  
R. Scheele (P. Heyn).  
W. Steih (J. Roekle).  
O. J. Eckert (W. Franzmann).  
A. W. Hueschen (W. Kehrberg).  
G. Cares (R. Frey).

##### Teachers:

Wm. Woltmann (E. Walz).  
M. Roehler (W. Arras).

##### Lay Delegates:

St. Matthew's, Benton Harbor: O. Baumeister (G. Reimann).  
St. Paul's, Hopkins: L. Buck (L. Brenner).  
St. Paul's, Remus:  
Emanuel, Lansing:  
Immanuel, Findlay:  
Zion, Toledo:  
St. John's, Wayne: C. Stiem (E. Boettger).  
Salem, Scio: O. Schaible (A. Eschelbach).  
Mt. Olive, Detroit:  
Ascension, Detroit:  
St. John's, Pigeon: O. Rathje (L. Clauesch).  
New Salem, Sebawaing: A. Baur (M. Baur).  
St. Bartholomew, Kawkawlin: L. Ott (W. Luehring).  
St. John's, Bay City: E. Koeplin.  
St. Paul's, Manistee: E. Peterson.  
Emanuel, Sheridan: A. Wagner (W. Sommerfeldt).

#### MINNESOTA DISTRICT

##### Pastors:

N. A. Reinke (Gordon Radtke).  
E. F. Peterson (W. Schuetz).  
W. J. Schmidt (R. Schroeder).  
E. R. Gamm (J. Bradtke).  
C. Albrecht (E. R. Baerwald).  
A. E. Frey (R. C. Ave-Lallemant).  
R. J. Palmer (F. Tabbert).

##### Pastors-at-large:

O. Klett (T. Haar).  
I. F. Lenz (W. F. Dorn).  
M. Kunde (M. Lemke).

##### Teachers:

V. Gerlach (G. Bauer).  
Henry Luehring (T. Pelzl).  
J. W. Wirth (W. Bonitz).

##### Professor: V. Voecks.

##### Lay Delegates:

St. John's, Goodhue: Victor Schultz (A. Kunde).  
Zion, Hokah: A. Stellick (W. Warnke).  
Trinity, Belle Plaine: W. C. Reinke (A. Ruehling).  
St. John's, Sleepy Eye: Wm. Harmening (J. Harmening).  
Christ, Marshall: E. Seifert (H. Schultz).  
St. John's, Winfield Twp.: H. Schroer (H. Grabow).  
Cross, Rockford: H. Mutterer (J. Kettenacker).  
St. John's, Minneapolis:  
Trinity, St. Paul: Wm. Dye (R. Nitz).

##### Congregations-at-large:

Salem, Greenwood Twp.: A. C. Staats.  
St. John's, Baytown Twp.: A. Schaefer (A. Appmann).



**NEBRASKA DISTRICT**

**Pastors:**  
 E. J. Dreyer (A. Laper).  
 R. Vollmers (W. Siffring).  
 E. Pluetz (L. Wenzel).  
 L. Gruendemann (N. Mielke).  
 O. P. Kuehl (W. Siffring).

**Teacher:**  
 Theo. F. H. Schmidt (K. Petermann).

**Lay Delegates:**  
 Christ Lutheran, Grand Island: W. Dankert (N. A. Arnold).  
 Lincoln Heights, Des Moines, Iowa: W. Harter (J. Pritchard).  
 Mt. Olive, Lamar, Colo.: W. Kern.  
 Mt. Olive, Denver, Colo.: P. Luethy.  
 St. Paul's, Naper, Nebr.: J. Nicolaus.  
 Zion, Bonsteel, South Dakota.  
 St. Paul's, Plymouth: H. Freese (H. Koenig).  
 Mt. Olive, Lincoln: B. McVey (D. Ubben).

**NORTH WISCONSIN DISTRICT**

**Pastors:**  
 K. Toepel (M. Croll).  
 E. C. Hinnenthal (W. Kuether).  
 I. P. Boettcher (C. J. Henning).  
 K. Geyer (W. Lutz).  
 T. Hoffmann (T. Thurow).  
 A. Roekle (C. Thurow).  
 R. Ehlke (V. Siegler).  
 E. Scharf (W. Weissgerber).  
 T. Mittelstaedt (Hugo Warnke).  
 E. B. Schlueter (W. Wojahn).  
 O. Siegler (H. Kleinhans).  
 W. Wadzinski (G. Kaniess).

**Teachers:**  
 Arthur Koester (F. W. Hagedorn).  
 Earl Rohloff (H. Schnitker).  
 Myron Hilger (T. Lau).  
 Gilbert Fischer (R. Bode).

**Lay Delegates:**  
 St. Bartholomew, Kasson: E. Winkler (R. Greve, C. Krahn).  
 Emanuel, New London:  
 Trinity, Ellington: H. Schroeder.  
 Our Savior, Lena: L. Kaminski (A. Truebenbach).  
 Grace, Powers: A. J. Piepkorn.  
 Zion, Morrison: John Zich.  
 Reedsville: W. J. Bubholz.  
 Immanuel, Shirley: H. Dobberphuhl.  
 Emanuel, Denmark:  
 St. John's, Enterprise: E. D. Zander.  
 Grace, Monico: E. Baade.  
 Grace, Oshkosh: H. Gomoll.  
 St. John's, E. Bloomfield: A. Henschel (A. Koepf).  
 Peace, Wautoma: Fred Priebe.  
 Redeemer, Fond du Lac: M. Winter (F. Jahr).

**PACIFIC NORTHWEST**

**Pastors:**  
 V. Greve (E. Schulz).  
 Theo. Stern (E. Zimmermann).

**Lay Delegates:**  
 Grace, Seattle: C. Browning.  
 St. John's, Clarkston:  
 Trinity, Spokane: C. J. Dhondt.  
 Zion, Rainier: B. Lowry.

**SOUTHEAST WISCONSIN DISTRICT**

**Pastors:**  
 P. Schliesser (E. Guenther).  
 M. Volkmann (J. Schaefer).  
 H. Heckendorf (W. P. Sauer).  
 E. Pankow (F. Gilbert).  
 C. S. Leyrer (W. Mahnke).  
 A. Maaske (A. Mittelstaedt).  
 P. Burkholz (R. Buerger).  
 L. Voss (W. Schaefer).  
 H. Cares (H. Koehler).  
 E. W. Hillmer (H. J. Wackerfuss).  
 E. Jaster (A. Lorenz).

**Teachers:**  
 W. Huber (O. W. Kempfert).  
 A. Huhn (L. Stellwagen).  
 E. Kirschke (E. Hellmann).  
 H. Fehlauer (E. Arndt).

**Lay Delegates:**  
 (Arizona Conference)  
 St. John's, West Bend: F. Bammel.  
 St. John's, Woodland:  
 St. Matthew's, Iron Ridge: G. Budahn (H. Moldenhauer).  
 St. Paul's, Brownsville:  
 St. John's, Town Lake:  
 St. John's, Newburg:  
 St. John's, Lannon: F. Rossmann (E. Mathiak).  
 St. John's, Root Creek:

St. John's, Mukwonago: F. Karsten (M. Nitschke).  
 St. John's, Wauwatosa:  
 St. Peter's, Milwaukee: A. Haack (S. Hinz).  
 Messiah, Milwaukee:  
 St. Paul's, Milwaukee: A. Knuettel (E. Zimmermann).  
 Grace, Milwaukee:  
 Saron, Milwaukee: J. Lusk.  
 Gethsemane, Milwaukee:  
 Trinity, Twn, Raymond: H. C. Pederson (L. Behling, W. Gonsky, P. Green).  
 Epiphany, Racine:  
 Zion, South Milwaukee: M. Knoll (C. Schwab).  
 St. John's, Slades Corners:

**WESTERN WISCONSIN DISTRICT**

**Pastors:**  
 H. Gieschen (A. Nicolaus).  
 O. Pagels (L. M. Bleichwehl).  
 M. Kujath (T. Frey).  
 G. Fischer (J. B. Ehrhardt).  
 E. Schewe (M. Wahl).  
 E. Kiessling (H. Oswald).  
 H. A. Pankow (E. H. Becker).  
 G. H. Geiger (G. P. Kionka).  
 R. P. Korn (J. C. Bast).  
 (P. Lehmann).  
 E. Toepel (H. Paustian).  
 R. W. Mueller (K. Kuske).  
 E. E. Kolander (E. Kionka).

**Teachers:**  
 G. E. Heckmann (L. Kehl).  
 W. A. Pape (A. Gresene).  
 G. A. Pape (M. Schroeder).  
 E. Wehausen (R. E. Schulz).  
 F. Broker (L. Raabe).

**Lay Delegates:**  
 Immanuel, Farmington: B. Banek (H. Raabe).  
 Friedens, Randolph: F. Luck.  
 St. Peter, Savannah, Ill.: P. Streicher.  
 Zion, Leeds: O. Bussian (W. Thiele).  
 Salem, Barron:  
 St. John, Rice Lake:  
 Mt. Calary, La Crosse: D. Schoenfeld.  
 Grace, La Crosse:  
 First Lutheran, Minnesota City, Minn.: G. Schneider.  
 St. Matthew's, Winona, Minn.:  
 St. John, Barre Mills: R. Meyer.  
 St. Paul, Cataract: Wm. Follendorf.  
 Our Savior, Wausau: E. Lehmann.  
 St. Paul, Wisconsin Rapids:  
 Christ, Marshfield:  
 St. Peter, McMillan:

WINFRED SCHALLER, Secretary.

**ANNOUNCEMENT**

**THE GENERAL SYNODICAL COMMITTEE**

The General Synodical Committee will meet May 18, 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.

Board of Education, Wisconsin Synod, will meet at Jerusalem School on May 16 at 9 A. M.

JOHN BRENNER.

**NOTICE OF APPOINTMENT**

Since Mr. Walter Abendroth has resigned from membership in the Northern Wisconsin District Mission Board because of his having moved out of the territory served by the District, I have appointed to fill the unexpired portion of his term Mr. William H. Wilde, Route 4, Springhill Drive, Manitowoc, Wisconsin.

IRWIN J. HABECK, President,  
 Northern Wisconsin District.

**CALL FOR CANDIDATES  
 NORTHWESTERN COLLEGE  
 Watertown, Wisconsin**

Professor H. W. Schmeling has resigned his professorship at Northwestern College because of failing health. The Board herewith requests the members of the Synod to nominate candidates for this vacancy. The man called is to teach Latin. Nominations must reach the secretary not later than May 23, 1949.

KURT A. TIMMEL, Secretary,  
 612 Fifth Street,  
 Watertown, Wisconsin.

The following have been nominated for the vacant inspectorship at Northwestern College:

- Pastor George Barthels, Burlington, Wis.
- Professor Erich Falk, Milwaukee, Wis.
- Pastor Conrad Frey, Detroit, Mich.
- Pastor Richard A. Gensmer, Coloma, Mich.
- Pastor Hugo Fritze, Des Moines, Iowa.
- Pastor Reuben Kettenacker, Charles City, Iowa.
- Pastor Leonard Koeninger, Jr., Ann Arbor, Mich.
- Pastor Richard Mueller, Jefferson, Wis.
- Pastor Oscar Naumann, St. Paul, Minn.
- Pastor H. C. Nitz, Waterloo, Wis.
- Pastor Otto Pagels, Ixonia, Wis.
- Pastor Norbert Paustian, Oconomowoc, Wis.
- Pastor John Raabe, Fond du Lac, Wis.
- Pastor Erwin Scharf, Rhinelander, Wis.
- Professor Armin Schuetze, Moberge, So. Dak.
- Pastor Marcus Schwartz, Fremont, Wis.
- Pastor Melvin Schwenzen, West Allis, Wis.
- Pastor William Schweppe, Nigeria, West Africa.
- Pastor Oscar Siegler, Calvary, Wis.
- Pastor Walter Strohschein, Campbellsport, Wis.
- Pastor Gilbert Sydow, Ellensburg, Wash.
- Pastor Ewald Tacke, Milwaukee, Wis.
- Pastor Emil Toepel, Onalaska, Wis.
- Pastor Arthur Wadzinski, Denmark, Wis.
- Pastor Waldemar Weissgerber, Minocqua, Wis.

The Board of Control will meet on Tuesday, May 31, 1949, at Northwestern College at 2 P. M. to elect an inspector from this list of candidates. Any correspondence concerning these nominations must reach the secretary before that time.

KURT A. TIMMEL, Secretary,  
 612 Fifth Street,  
 Watertown, Wisconsin.

**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.

**CALL FOR CANDIDATES FOR  
 DIRECTORSHIP AT MICHIGAN  
 LUTHERAN SEMINARY**

As Dir. O. Hoenecke at his request has been relieved of the directorship at Michigan Lutheran Seminary, the Board of Regents of said school herewith requests nominations of candidates to fill the vacancy. The man nominated is to possess the following qualifications: a thorough theological training, practical experience in office, able to teach Latin and English, and, of course, executive ability and experience.

All nominations should be in the hands of the undersigned by June 23, 1949.

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



**ANNOUNCEMENT ON  
A COLLOQUY**

W. Mohrhardt of Dawson, Minnesota, pastor of the Augustana Church, during an interview with a duly appointed committee of the Minnesota District has been found to be in complete agreement both in doctrine and practice with our Wisconsin Synod and is eligible for a call in our midst. The committee consisted of Pastors Egbert Schaller, W. J. Schmidt, Paul E. Horn, O. J. Naumann, and Professor C. L. Schweppe. O. J. NAUMANN, President of the Minnesota District.

**CLOSING SERVICE —  
ORGAN DEDICATION**

in the Seminary at Thiensville

God willing, our present school year will be closed with a special service in the Seminary Chapel on June 2, beginning at 9:30 A. M. — A class of ten will be graduated as Candidates for the Holy Ministry. On the evening before, on June 1, beginning at 8 o'clock, our new organ will be dedicated in a special service. The annual closing concert of the Seminary Chorus will be combined with this service. All friends and patrons of our institution are herewith cordially invited to attend. JOH. P. MEYER, President.

**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 local. R. WALDSCHMIDT, 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 5. 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.

**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.

**REDWOOD FALLS  
DELEGATE CONFERENCE**

The Redwood Falls Delegate Conference will meet at St. John's Congregation, Redwood Falls, Minnesota, E. Birkholz, pastor, on May 31, 1949. Opening session at 9 A. M.

Two papers will be delivered: How Does the New State of Israel Harmonize with Scriptural Prophecy?, G. Zimmermann; Christian Stewardship, Im. Lenz.

Please announce to Pastor Birkholz, stating also the number of delegates coming from your parish. N. E. SAUER, Secretary.

**RED WING DELEGATE CONFERENCE**

The Red Wing Delegate Conference will convene, D. v., on June 7, 1949, at St. John's Lutheran Church, Frontenac, Minnesota.

Sessions will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Theodore H. Albrecht (Karl Gurgel). N. A. REINKE, Secretary.

**MANKATO PASTORAL CONFERENCE**

Date and time: May 23, 9 A. M. Place: Grace Lutheran Church, Le Sueur, Minnesota, M. J. Wehausen, pastor. Preacher: W. Schuetze; M. J. Wehausen, alternate.

Program: 1. Discussion of Boy Scout issue led by W. Schuetze; 2. Continued exegesis on 1 Tim. 3ff., A. Ackermann; 3. Paper on Dr. Schwan's work on Evangelical Practice and Legalism, A. Martens. M. H. EIBS, Secretary.

**PASTORAL CONFERENCE OF THE  
SOUTHWESTERN CONFERENCE OF THE  
WISCONSIN DISTRICT**

The Southwestern Conference of the Western Wisconsin District will meet on May 17, 1949, at Onalaska, Wisconsin, Pastor E. Toepel.

9 A. M. — Communion Service. Speaker: Pastor A. Winter; alternate, Pastor L. Witte.

10:15 — Opening.

10:30 — Exegesis, Col. 1, Pastor A. Stuebs.

11:15 — "The Church," Doctrinal Differences, Pastor H. Kirchner.

12 Noon — Devotion.

1:15 P. M. — Reception and Minutes.

1:30 — "Can a Person Be an Eagle and a Christian?" Pastor H. Kuckahn.

2:15 — Third Letter in Revelation, Pastor W. Schulz.

3:00 — Reports and Casuals.

4:00 — Close. E. A. MAHNKE, Secretary.

**INSTALLATION**

(Authorized by the Proper Officials)

Pastor Kell, Arthur P. C., in St. John's Ev. Lutheran Church, St. Clair, Minnesota, by M. H. Eibs; assisted by O. J. Naumann, M. Schuetze, W. Schuetze, and R. Haase; Quasimodogeniti, April 24, 1949.

**CHANGE OF ADDRESS**

Rev. Karl A. Nolting, R. R. 2, Spring Valley, Wisconsin.

**NOTICES**

A 25 inch silver crucifix and two 18 inch silver candlesticks, all in perfect condition, may be had from Zion Ev. Lutheran Church, Hutchinson, Minnesota, Martin Lemke, pastor. Any needy mission may have these articles as a donation. MARTIN LEMKE.

Pastors of our Synodical Conference churches are asked to please notify Pastor August Sarembe whenever one of their members enters the Veteran Hospital near Tomah.

REV. A. SAREMBA, R. 1, Warren, Wisconsin.

**WANTED**

A matron, single or a widow, to supervise the Girls' Dormitory at Michigan Lutheran Seminary; work to begin next Fall. She is also to take charge of preparing supper in the Refectory. There will be about 10 or 12 girls in the dormitory. Any one interested in the position, please contact Rev. R. Koch, R. 43, Saginaw, Michigan, for particulars.

**NORTHERN WISCONSIN DISTRICT**

October, November, December, 1948

Fox River Valley Conference

Reverend	Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 1,496.72
Hallemeier, D. E., Bethany, Appleton.....	333.51
Ziesemer, R. E., Mt. Olive, Appleton.....	1,440.71
Lehninger, Ernst, Riverview, Appleton.....	385.24
Johnson, S., St. Matthew, Appleton.....	724.68
Brandt, F. M., St. Paul, Appleton.....	2,131.26
Thierfelder, F. E., Immanuel, Black Creek.....	500.00
Wendland, John, Friedens, Bonduel.....	258.70
Kuether, W. A., St. Peter, Carlton.....	
Bergholz, H., St. John, Center.....	400.00
Gieschen, W. A., Immanuel, Clayton.....	160.20
Franzmann, Gerhard, St. Paul, Dale.....	983.00
Henning, Carl, Trinity, Ellington.....	622.64
Hinnenhal, E. C., Immanuel, Forestville.....	702.89

Hoepner, Walter, St. Peter, Freedom.....	484.40
Krueger, E. H., First Ev. Luth., Green Bay.....	537.07
Voigt, A. W., St. Paul, Green Bay.....	893.04
Croll, Melvin W., St. Paul, Greenleaf.....	359.93
Gieschen, W. A., Immanuel, Hortonville.....	660.03
Wicke, Harold, Bethlehem, Hortonville.....	1,124.87
Croll, Melvin W., Bartholomew, Kasson.....	386.84
Oehlert, Paul Th., Trinity, Kaukauna.....	677.62
Zink, Waldemar P., Immanuel, Kewaunee.....	500.00
Brick, Delmar C., Mt. Calvary, Kimberly.....	205.16
Kahrs, H. A., Immanuel, Maple Creek.....	477.00
Knickelbein, P. W., Salem, Nasewaupae.....	
Pankow, W. E., Emanuel, New London.....	3,251.67
Henning, Carl, St. Paul, Stephenville.....	182.16
Baganz, Theo., St. Peter, Sturgeon Bay.....	
Kahrs, H. A., Grace, Sugar Bush.....	1,250.00
Henning, Otto C., St. John, Valmy.....	341.25
Reier, F. A., Immanuel, Waupaca.....	352.02
Senger, F. H., Zion, West Jacksonport.....	211.50



Sippert, A., St. John, Woodville.....	186.00
Struck, Gerhardt, St. John, Wrightstown.....	525.79
Wendland, John, St. Paul, Zachow.....	192.59
Conference Total .....	\$ 22,938.29

**Lake Superior Conference**

Krug, Clayton L., Peace, Abrams.....	\$ 124.24
Fuhlbrigge, W. G., St. Matthew, Beaver.....	149.45
Krug, Clayton L., St. Paul, Brookside.....	81.23
Vacancy, St. Mark, Carbondale, Michigan.....	50.05
Fuhlbrigge, W. G., Trinity, Coleman.....	390.69
Pope, Reinhart J., Grace, Orivitz.....	
Vacancy, Holy Cross, Daggett, Michigan.....	
Lutz, W. F., Salem, Escanaba, Michigan.....	470.00
Zaremba, Theo., St. John, Florence.....	250.00
Hoffmann, Theo., St. Paul, Gladstone, Michigan.....	43.53
Roepke, W., St. Paul, Green Garden, Michigan.....	79.00
Schlavensky, Norman, St. John, Grover.....	172.05
Dobratz, Franklin C., Trinity, Hermansville, Michigan.....	56.15
Schabow, Alvin, St. Paul, Hyde, Michigan.....	156.04
Krug, Clayton L., Our Savior, Lena.....	179.15
Krug, Clayton L., St. John, Little Suamico.....	109.40
Walther, H., St. Peter, Manistique, Michigan.....	27.20
Gentz, A. A., Trinity, Marinette.....	759.66
Roepke, W., Trinity, Marquette, Michigan.....	281.00
Thurow, Theodore, Christ, Menominee, Michigan.....	644.12
Geyer, K., Zion, Peshtigo.....	876.70
Dobratz, Franklin C., Grace, Powers, Michigan.....	57.65
Hoffmann, Theo., St. Martin, Rapid River, Michigan.....	20.45
Zarling, Frederic H., Emanuel, Sault Ste. Marie, Michigan.....	65.05
Tiefel, George, St. Peter, Stambaugh, Michigan.....	135.32
Zaremba, Theo., St. Paul, Tipler.....	20.00
Conference Total .....	\$ 5,196.13

**Manitowoc Conference**

Siegler, V. J., Trinity, Brillion.....	\$ 602.26
Braun, M. A., St. John-St. Peter, Cleveland.....	825.15
Weyland, V. J., St. Peter, Collins.....	602.00
Wadzinski, A., Christ, Denmark.....	341.70
Wadzinski, A., Immanuel, Eaton.....	153.72
Pussehl, Henry E., St. John, Gibson.....	405.80
Habermann, Elwood, St. Peter, Haven.....	293.91
Kuether, H. A., St. Paul, Town Herman.....	436.09
Zell, Ed., Jambo Creek Lutheran, Jambo Creek.....	33.50
Behm, E. G., Trinity, Kiel.....	425.67
Geiger, Adalbert F. W., Trinity, Liberty.....	356.56
Roekle, Armin, Bethany, Manitowoc.....	234.25
Koeninger, L. H., First German, Manitowoc.....	3,107.50
Gieschen, Waldemar, Grace, Manitowoc.....	
Gieschen, Paul J., St. John, Maribel.....	328.17
Zell, Ed., St. Peter, Mishicot.....	364.15
Koch, Henry A., Zion, Morrison.....	1,595.65
Knueppel, F. C., St. John, Newtonburg.....	373.50
Thurow, Carl M., St. Paul, Pine Grove.....	152.50
Eckert, Harold H., St. John, Reedsville.....	992.96
Zell, Ed., Rockwood Lutheran, Rockwood.....	163.45
Ehlike, Roland, St. John, Sandy Bay.....	68.21
Hartwig, Wm. J., Zion, Town Schleswig.....	
Thurow, Carl M., Immanuel, Shirley.....	643.67
Pussehl, Henry S., St. John, Two Creeks.....	94.69
Haase, W. G., St. John, Two Rivers.....	2,060.76
Conference Total .....	\$ 14,655.42

**Rhineland Conference**

Ristow, LeRoy, Peace, Argonne.....	\$ 23.69
Bergfeld, Fred, Bethany, Bruce Crossing, Michigan.....	130.29
Ristow, LeRoy, St. Paul, Crandon.....	76.01
Krubsack, J., Christ, Eagle River.....	805.00
Weyland, F. C., St. John, Enterprise.....	109.90
Ristow, LeRoy, Christ, Hiles.....	8.55
Biesmann, R., St. Paul, Hurley.....	177.46
Raetz, F. W., St. John, Laona.....	
Biesmann, R., Zion, Mercer.....	77.13
Weissgerber, W., Trinity, Minocqua.....	118.70
Weyland, F. C., Grace, Monico.....	30.25
Scharf, Erwin, Zion, Rhineland.....	6,178.40
Krubsack, J., Grace, Three Lakes.....	
Raetz, F. W., Trinity, Wabeno.....	90.00
Weissgerber, W., First, Woodruff.....	66.50
Conference Total .....	\$ 7,891.88

**Winnebago Conference**

Engel, Armin L., St. John, Caledonia.....	\$ 325.86
Strohschein, Walter, Immanuel, Campbellsport.....	
Strohschein, Walter, Trinity, Dundee.....	323.78
Schwartz, H. Marcus, St. John, E. Bloomfield.....	437.00
Wojahn, W. A., St. Paul, Eldorado.....	
Wojahn, W. A., St. Peter, Eldorado.....	101.33
Raabe, John, Faith, Fond du Lac.....	195.87
Raabe, John, Good Shepherd, Fond du Lac.....	97.05
Reim, R., Redeemer, Fond du Lac.....	470.01
Pieper, Gerhard, St. Peter, Fond du Lac.....	2,841.46
Siegler, O., St. John, Forest.....	104.04
Siegler, O., St. Paul, Forest.....	819.64
Warnke, Hugo, Peace, Green Lake.....	18.00
Kanies, G., St. Lucas, Kewaskum.....	556.56
Sommer, Orvin A., Zion, Kingston.....	383.57
Wadzinski, Wm., St. Paul, Manchester.....	333.60
Kobs, Geo., St. John, Markesan.....	910.00
Wadzinski, Wm., St. Paul, Marquette.....	55.95
Hartwig, Paul L., Trinity, Mears Corners.....	60.18
Oelhafen, W. J., Emmanuel, Mecan.....	325.86

Bergmann, P. G., Trinity, Menasha.....	872.53
Oelhafen, W. J., St. John, Montello.....	1,487.17
Wichmann, W. F., Grace, Neenah.....	110.48
Hartwig, Paul L., Martin Luther, Neenah.....	367.93
Schaefer, Gerhard A., Trinity, Neenah.....	1,674.27
Kuschel, Bernard G., St. Paul, N. Fond du Lac.....	822.02
Dowidat, John, St. Luke, Oakfield.....	188.11
Hoyer, O., Zion, Town Omro.....	228.05
Schlueter, E. Benj., Grace, Oshkosh.....	1,500.27
Mittelstaedt, T. J., Immanuel, Oshkosh.....	
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	700.66
Froehlich, Erwin, Grace, Pickett.....	464.95
Warnke, Harold, St. John, Princeton.....	2,000.36
Engel, Armin L., Zion, Readfield.....	40.55
Eggert, Paul C., Trinity, Red Granite.....	94.90
Ziesemer, Richard, Zion, Ripon.....	257.14
Sommer, Orvin A., St. John, Salemville.....	89.80
Eggert, Paul C., St. Paul, Seneca.....	152.76
Maas, Gale A., Zion, Van Dyne.....	259.82
Redlin, T. W., Peace, Wautoma.....	737.00
Habeck, Irwin J., St. Peter, Weyauwega.....	984.67
Engel, Armin, St. Peter, Winchester.....	85.05
Grunwaldt, Harold, St. Paul, Winneconne.....	1,147.59
Conference Total .....	\$ 22,299.78

District Total .....	\$ 72,981.50
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**Memorial Wreaths**

In Memory of — Pastor	Amount
Miss Martha Altmann — P. Th. Oehlert, Kaukauna.....	\$ 3.00
Hulda Bauer — I. J. Habeck, Weyauwega.....	8.00
Richard Becker — P. Th. Oehlert, Kaukauna.....	1.00
Charlene Boelter — E. Benj. Schlueter, Oshkosh.....	1.00
Salome Burger — Theo. Thurow, Menominee.....	5.00
Mrs. Geo. Busse — Hugo Warnke, Green Lake.....	18.00
Mrs. Ed. Butzlaff — E. Benj. Schlueter, Oshkosh.....	8.00
Pfc. Norman Butzlaff — E. Benj. Schlueter, Oshkosh.....	2.50
Edward Carstens — W. G. Haase, Two Rivers.....	10.00
Mr. Ed. Carstens — F. C. Knueppel, Newtonburg.....	12.00
Mrs. Edwin Carstens — F. C. Knueppel, Newtonburg.....	3.00
Mrs. Louis Conrad — H. A. Koch, Morrison.....	10.00
Herman Diestler — Harold Wicke, Hortonville.....	2.00
Emil Dornstreich — Dr. H. A. Koch, Morrison.....	21.00
Mrs. Gust. Ehrlich — P. Th. Oehlert, Kaukauna.....	2.00
Wm. Fuhrmann — V. J. Siegler, Brillion.....	1.00
Mr. Wm. Gady — F. H. Zarling, Sault Ste. Marie, Mich.....	3.00
Mrs. Wm. Gaedtkke — E. H. Krueger, Green Bay.....	58.00
Henry Ganschow — J. J. Wendland, Bonduel.....	22.00
Mr. Arthur Genske — F. E. Thierfelder, Black Creek.....	5.00
Henry T. Hagene — E. Benj. Schlueter, Oshkosh.....	9.00
Gordon Hammel — A. F. W. Geiger, Town Liberty.....	40.00
Alma Hanschke — W. E. Pankow, New London.....	5.00
Mrs. Henke, Sr. — F. M. Brandt, Appleton.....	7.00
Carl Ihlenfeldt — W. G. Haase, Two Rivers.....	6.00
Gustav Jahnke — F. M. Brandt, Appleton.....	5.00
Mrs. F. Jentz — F. M. Brandt, Appleton.....	10.00
Edwin Karstens — Ed. Zell, Mishicot.....	2.00
Robert Kiesow, Sr. — Armin Engel, Readfield.....	10.00
Mrs. M. Klein — F. H. Zarling, Sault Ste. Marie, Mich.....	12.00
John Kluess, Sr. — Walter A. Gieschen, Greenville.....	24.00
Miss Louise Koerper — L. H. Koeninger, Manitowoc.....	6.00
John Krause — E. H. Krueger, Green Bay.....	42.00
Mrs. Albertina Kriehn — Dr. H. A. Koch, Morrison.....	11.00
Geo. Leinwander — F. M. Brandt, Appleton.....	1.50
Frank Lemke — Dr. H. A. Koch, Morrison.....	20.00
Wm. Lippold — Harold Wicke, Hortonville.....	3.00
William Lippold — W. E. Pankow, New London.....	5.00
Mrs. L. Lorenzen — P. Th. Oehlert, Kaukauna.....	14.00
Harold Meman — W. A. Gieschen, Greenville.....	5.00
F. W. Meyer — I. J. Habeck, Weyauwega.....	2.00
Mrs. John Miller — Theo. Thurow, Menominee.....	5.00
Charles Moeller — K. F. Toepel, Algoma.....	8.00
H. A. Olm — V. J. Weyland, Collins.....	2.00
Miss Edith Olp — L. H. Koeninger, Manitowoc.....	10.00
Donald St. Onge — W. Roepke, Green Garden, Mich.....	24.00
Orin Orvis — R. Reim, Fond du Lac.....	5.00
Mrs. Emma Ott — P. Th. Oehlert, Kaukauna.....	15.00
Mrs. John Pleuss — L. H. Koeninger, Manitowoc.....	45.00
Eduard Prah — Dr. H. A. Koch, Morrison.....	13.50
Marilyn Reek — I. J. Habeck, Weyauwega.....	37.00
Mrs. Lena Regan — W. G. Haase, Two Rivers.....	3.00
Mr. Emil Reinhardt — V. J. Siegler, Brillion.....	3.00
Emil Reinhardt — L. H. Koeninger, Manitowoc.....	4.50
Mrs. Mina Rohrke — V. J. Siegler, Brillion.....	2.00
Mrs. Martin Sauer — V. J. Siegler, Brillion.....	6.00
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Pvt. Eugene Schram — L. H. Koeninger, Manitowoc.....	26.00
Martin Schulz — E. Benj. Schlueter, Oshkosh.....	6.00
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"A Beloved Father and Mother" — W. G. Haase, Two Rivers.....	250.00

GERALD C. HERZFELDT, District Treasurer.



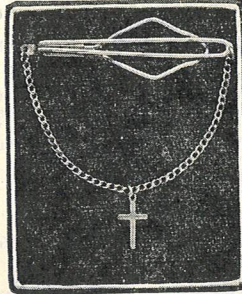
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# Gift Suggestions for Graduation



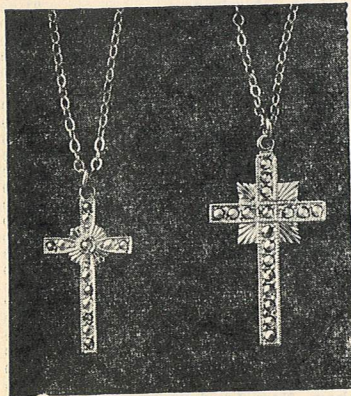
## CROSS TIE CLASP

NO. 8518

The practical usefulness and handsome appearance of this Tie Clasp will appeal to men and boys alike. The tie is draped through the chain, thus permitting freedom of movement of the tie. The cross is attached to the chain by a sliding ring, thus permitting self-adjustment. Gold-plated for long wear. Beautifully mounted in gift box.

No. 8518—Cross Tie Clasp.....\$1.20\* each

\* Price Includes the 20% Jewelry Tax



## STERLING SILVER MARCASITE CROSS

Marcasites are sharp-cut steel, highly polished, and are imported from Europe. Mounted on beautiful sterling silver crosses, rhodium plated to prevent discoloring, they reflect the glow of diamonds. Complete with an 18-inch chain to match, and mounted in a gift box.

NO. 611

<sup>3</sup>/<sub>4</sub> inch cross with 18-inch chain .....\$2.70\*

NO. 556

1 inch cross with 18-inch chain .....\$3.60\*

\* Price Includes the 20% Jewelry Tax

## BIBLE-TEXT GREETING CARDS FOR GRADUATION

GIFT AND THANK YOU CARDS (Without Bible-Text)

Featuring new artistic floral designs in pleasing colors on a fine grade of paper, with appropriate sentiments and Bible verses.

### GRADUATION GREETING CARDS

(With Scripture Texts)

- 5 GR 4041 Text: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Psalm 37:5.....Price 5c
- 5 GR 4001 Text: "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6.....Price 5c
- 10 GR 4381 Text: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Prov. 3:5.....Price 10c
- 10 GR 62073 Text: "With Him is wisdom and strength, He hath counsel and understanding.".....Price 10c
- 15 GR 62263 Text: "I have taught thee in the way of wisdom; I have led thee in the right paths.".....Price 10c
- 15 GR 62274 Text: "Get wisdom, get understanding; forget it not, neither decline from the words of my mouth.".....Price 10c

### "GIFT FOR YOUR GRADUATION" CARDS

(Without Scripture Text)

- 5 GR 62015 A Graduation Gift.....Price 5c
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### "THANK YOU FOR THE GRADUATION GIFT" CARDS

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- 5 GR 62045 Thank You for the Graduation Greetings.....Price 5c
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