

# 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*

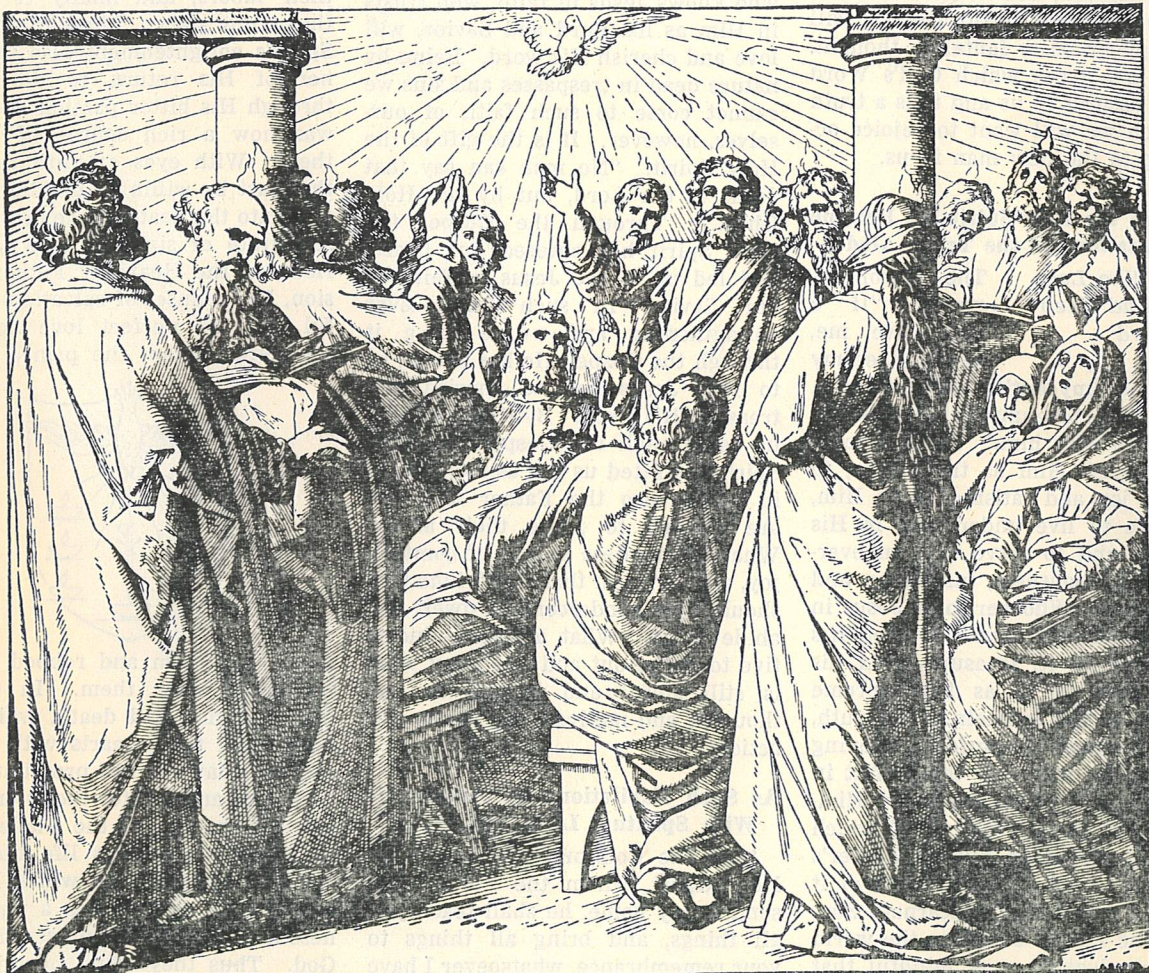
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## PENTECOST

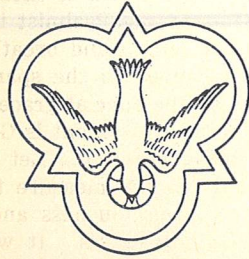




## The Glorious Work Of The Holy Spirit

John 14, 23-31

THE festival Gospel for Whitsunday does not give us a detailed account of the miraculous outpouring of the Holy Spirit on Pentecost. It tells us, however, of the glorious work which the Holy Spirit performs; it tells us how through the Holy Spirit sinful human beings become a blessed habitation of the Triune God. This



is a mystery which transcends our comprehension, and to the world and also to our own sinful flesh it will ever appear as a fantastic thought. Yet it is a truth which God's Word clearly assures to us and thus a truth in which we will want to rejoice according to the new man in us.

### Through the Holy Spirit We Become Habitations of the Triune God

*Those Who Love Jesus And Keep His Word* The Savior declares: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." To love Jesus is to cherish Him as the Savior, to find all joy and satisfaction in Him, to desire to live under Him in His kingdom and to serve Him in everlasting righteousness, innocence, and blessedness. Whoever loves Jesus in this manner will then also keep His word, live in it, treasure it in his heart, cling to it as his supreme treasure, as the fountain of all truth, as the source of all comfort. Keeping His word he will ever think of it in the manner in which the Savior Himself speaks of it: "The word which ye hear is not mine, but the Father's which sent me." He will think of it as the word of God's incarnate Son, whom the Father sent into the world for our salvation, ever mindful that through all that Jesus taught and promised the Heavenly Father is pouring out the gracious, saving thoughts of His own loving heart to

him. To everyone who thus loves Jesus and keeps His word the Savior holds out the blessed assurance: "My Father will love him and we will come unto him, and make our abode with him."

*Through His Gift of Faith* In extending this blessed promise Jesus Himself

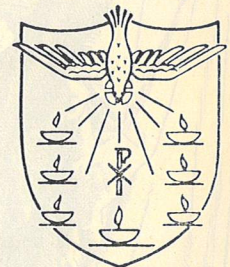
pointed to the Comforter, the Holy Ghost, whom the Father would send in His name. Only through the Holy Spirit can we become such habitations in which the Father and the Son are pleased to take up their abode. For to love Jesus and to keep His word is not something that we can affect and bring about by our own reason and strength. It is the fruit and manifestation of faith. Only he who knows Jesus in faith, who trusts in Him as his Lord and Savior, will love and cherish His word. Being by nature dead in trespasses and sins we cannot come to such faith of ourselves, however. It is the gift of the Holy Spirit. "No man can say that Jesus is the Lord, but by the Holy Ghost." Through the Gospel the Holy Spirit has entered our hearts and led us to see Jesus in faith as our Savior. In such faith, ever strengthening and renewing it through the Gospel, He has moved us to love Jesus and to cherish and treasure His word. By thus dwelling in us through the Gospel the Holy Spirit has fitted us out as habitations in whom also the Father and Son are pleased to make their abode. What a boundless source of comfort, joy, and strength that the Triune God should thus condescend to dwell and abide in us. What a mighty incentive to purge out and put away what is still sinful and impure in our thoughts and motives, our words and actions.

### As Such Habitations He Adorns Us With Spiritual Light and Peace

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." When on Pentecost the Holy Spirit came upon the disciples in full measure a fullness of spiritual light and peace entered

their hearts. He not only brought to their vivid remembrance all that Jesus had said unto them and all that He had done before their eyes but also taught them the saving meaning of all that they had experienced, seen, and heard while they had been with Jesus.

With enlightened hearts they now grasped the Savior's word: "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." For they now understood that while Jesus was visibly at their side, sojourning among them in all lowliness as the substitute of sinners, He had still withheld Himself from the full and constant use of His divine majesty which He possessed also as true man. But they knew that having returned to the Father He was now exercising full dominion over all things to graciously guide their lives, to protect them from all their enemies, to bless their labors, and finally to receive them into glory. Through the Holy Spirit's enlightenment also the manner of His return to the Father through His bitter passion and death was now a rich source of joy for them. With eyes of faith they saw that just by willingly humbling Himself unto the death of the cross as the substitute of sinners Jesus had carried out the Heavenly Father's mission, His counsel of salvation for sinful men, in perfect love and thus conquered Satan, the prince of this



world, for them and robbed him of his power over them. In Christ's bitter passion and death, which had once filled their hearts with dismay they now saw the full propitiation for their sins and not for theirs only, but also for the sins of the whole world. In Christ's blameless life they now saw the righteousness which He had rendered in their stead, a righteousness in which they could stand before God. Thus they could now joyfully embrace the Savior's promise: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I

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# Editorials

**Why?** It is disheartening to say the least to see the festival of Pentecost so sadly neglected in our times. Time when Pentecost was regarded, as it ought to be, as one of the great festivals of the Christian year. No one thought of thinking less of it than they did of Christmas or Easter. It is different today. Even as Ascension Day has lost its appeal so, too, Pentecost has lost its hold on the Christian people. Certainly it is not right. Something has gone wrong with our thinking. Whose fault is it? We are not inclined to lay this condition at the door of the pastors. We believe that they have and still admonish their people enough to observe this festival in the spirit in which Christians should. The fact is that our people seem to have changed. Nor does the complaint of this disregard of Pentecost come from only certain sections of our land or from certain pastors but the complaint is general.

Do our people know and realize what they are doing when they treat Pentecost as a step-child? It were well if our people would read their Scripture and see how much they tell us about the Holy Ghost and His work. Or let them read John 14-18 and notice how much the Lord Jesus speaks of the Holy Ghost in these chapters, and the importance Christ attaches to the work of the Holy Spirit. Without Him and His blessed work in our hearts we are as a ship without a rudder or at sea without a compass. Just read some of the passages that speak of the Holy Ghost and mark some of the names by which He is called. Christ calls Him, John 14, 16, "The Comforter," v. 17 "the Spirit of Truth," and in v. 26 "the Comforter" again. The word "Comforter" means "Advocate" or one who stands beside another to help him. Those are precious names which tell us much about the Holy Ghost and His office. He stands at our side and comforts, strengthens and supports us at all times. He is "the Spirit of Truth" who leads us into all truth through the Word. Yea, it is by Him and His work alone that we know and believe in Jesus Christ as our Savior and call Him "Lord," our Lord, "who has redeemed us lost and condemned creatures, purchased and won us from all sin, from death and from the power of the devil, with His precious blood and His innocent sufferings and death" (1 Cor. 12, 3).

How could anyone knowing this blessed truth in regard to the Holy Ghost and His work fail to appreciate Pentecost and its meaning to the Christian Church and to every individual Christian? It doesn't seem possible that there should be a Christian anywhere who will not seek the House of God on Pentecost Day to sing with fervent heart those matchless Pentecost hymns and hear again the blessed truths concerning the Holy Ghost by whose gracious work we became children of God and who keeps us in the faith through the Word and Sacraments. Let us keep Pentecost!

W. J. S.

**Just A Reminder** Our Centennial, so near at hand, ought to stir every pastor and every member of our synod to action. To be able to celebrate the 100th anniversary of our synod is indeed special grace from God. Although days and years mean nothing to the Lord, since a thousand years are as one day and one day as a thousand years to Him, yet to us, who are subject to the laws of nature, the laws of space and time, it does mean much and ought to mean much. "My times are in thy hands" says the Psalmist in Psalm 31, 15. He means not only the length and breath of our life but everything that may happen in the span of our life. Our Centennial, too, is by the special grace of God. That we should live to experience this event is God's gift to us in our life-time, to this generation. Let us fully appreciate this fact. For only in the measure that this fact sinks down deep into our consciousness and hearts will we appreciate God's goodness to us. It would be rank ingratitude on our part toward God if we would accept this great favor from the Lord as though it were an every day occurrence, a common thing.

At the meeting of the Joint Synod which will be held in August of this year in Milwaukee this event will be celebrated, God willing. A service has been arranged to be held in the Auditorium. A church, we grant you, would be preferable to the public Auditorium for the celebration, but no church in Milwaukee, however large, would be adequate to accommodate the throng that will gather on that day to return thanks to almighty God for His grace and mercy toward us during the course of 100 years. This service, however, almost a year in advance, is meant only as a precursor to the services that will be held in every congregation of synod in 1950, the actual year of our 100th anniversary.

But how are we going to celebrate in the presence of our merciful God in 1950 if we have not first finished the COLLECTION which we have vowed to God and to each other? We cannot appear before Him nor our own brethren if we have broken faith with Him and with each other.

Surely, it behooves us to lay aside every other plan and consideration and put forth every effort to fulfill our obligation to God and one another. Who would have the face and the heart to celebrate conscious of the fact that something vital to God's kingdom was left undone on our part? Our celebration would not be a blessing to us in that case but palpable hypocrisy if, indeed, we were able to do it. And who is not? None of us would want the stigma resting on us that Christ once pronounced on the Jews: "This people draweth nigh unto me with their mouths and honoreth me with their lips, but their heart is far from me."

Let us with all seriousness in these last fleeting months of the COLLECTION make every effort to be partakers of the grace of God so that when the day comes on which we will gather in our house of God to hear His word of peace, to sing our hymns of praise and thanksgiving we need not hang our heads in shame.

W. J. S.



## The Holy Spirit Creator

**I**N our new Lutheran Hymnal we find two Pentecost hymns in which the Holy Spirit is addressed as Creator. They are No. 233: "Come, Holy Ghost, Creator Blest" and No. 236: "Creator Spirit by whose aid the world's foundations first were laid." Both are based on an old Latin hymn, which is ascribed to Rhabanus Maurus, a pious and very learned German church man who lived some 1100 years ago, about 700 years before Luther.

The Holy Spirit is rightly called Creator. In the First Article we confess our faith in God the Father as the Maker and Creator of heaven and earth. The Holy Spirit has a part in this work. The work of Jesus Christ was to restore us from the destruction of death which the devil had caused through sin. Jesus was led in His work by the Spirit. Particularly does the Holy Spirit create and preserve a new life of faith in hearts that were by nature dead in trespasses and sins. Well may we call the Holy Spirit Creator.

### Creator Of The World

Rhabanus in his hymn simply addresses the Holy Spirit as Creator, without unfolding this truth any further. Only in the last line of the first stanza he mentions "the hearts which Thou hast made." In the second translation listed above the thought is amplified by the remark that by the Spirit's "aid the world's foundations first were laid." Rightly so. The work of creation belongs also to the Spirit, this work in all its phases.

*Creation.* — Although creation is always preeminently ascribed to the Father, yet it is not His work alone, excluding the Son and the Spirit. Creation is ascribed to all three persons of the Godhead, including the Spirit. It thus serves to establish His deity. We look at a few passages.

In the story of creation Moses records the fact that when God in

the beginning made the heavens and the earth, and when the earth was without form and void, and darkness was upon the face of the deep, then "the Spirit of God moved upon the face of the waters" (Gen. 1, 1, 2). The word *moved* means as much as "hovered" or "brooded." The figure is taken from a sitting fowl. The Spirit filled the formless and void earth with all manner of life. When God on the third day said: "Let the earth bring forth grass," etc., it was ready for this, having been filled with vegetable life by the moving Spirit. When God commanded the waters to be filled with fish, and the air with all manner of winged fowl; when He commanded the earth to bring forth cattle, and creeping things, and beasts of the field: everything was ready, prepared by the Spirit.

In Job 33, 4, Elihu says: "The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life." David sings: "By the word of the Lord were the heavens made, and all the host of them by the breath (Spirit) of his mouth" (Ps. 33, 6).

*Preservation.* — The world which God created in the beginning is also preserved by Him. It has been preserved to this day. If God did not do this the world would immediately crumble and fall back into its former nothingness, out of which it was produced. Not a trace of it would be left. Read Luther's description of God's work of preservation in his explanation of the First Article in the Small Catechism.

Also the Spirit shares in this work of preservation, and hence is rightly addressed as Creator, because He not only made the world but also continues to uphold what He made. David sings of this: "O Lord, thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust. Thou sendest forth thy Spirit, they are created, and thou renewest the face

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of the earth" (Ps. 104, 29, 30. — Read the whole Psalm on God's providence).

### The Holy Ghost And Redemption

In the passage from Ps. 104 (see above) the Holy Spirit is pictured to us as one who will restore a lost life. V. 29 spoke of creatures as dying, and according to v. 30 God sends forth His Spirit to create them anew. — When Adam fell into sin then all mankind lost its spiritual life. Since then all men are born into this world spiritually dead in trespasses and sin. God sent forth His Son to redeem us, to win back spiritual life for us. Did the Holy Spirit have anything to do with this work?

*The Spirit and the Person of Our Savior.* — Our Savior, in order to redeem us, must Himself be absolutely free from sin. If He too were contaminated, He would need a Savior for Himself, and He would be in no position to help others. Where could a man be found free from sin? The whole human race is corrupt. Whatever is born of the flesh is flesh. Job asks: "Who can bring a clean thing out of an unclean?" and he himself supplies the obvious answer: "Not one" (chap. 14, 4). To the birth of every human being the confession of David applies: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51, 5).

Our Savior was to be the "Seed of the woman." "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." "As the children are partakers of flesh and blood, he also likewise took part of the same" (Heb. 2, 14, 16). In the fulness of time "God sent forth his Son, made of a woman" (Gal. 4, 4).

In the Second Article we confess: "conceived by the Holy Ghost." When our Savior was to be born of the virgin Mary, the Holy Spirit produced in her a pure conception, preserving the child from all contamination with original sin. When the angel Gabriel announced the birth of Jesus to Mary he added by way of explanation: "The



Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1, 35).

*The Spirit and the Work of Our Savior.* — Our Savior is called the Christ, which means the Anointed One. He received that name because He was anointed with the Holy Ghost. Whenever we, therefore, meet the name Christ in the Scriptures we are reminded of the fact that Jesus was filled with the Holy Ghost to perform His work of redemption. We shall point to a few occasions on which the anointing with the Spirit is mentioned, although space will not permit an exhaustive discussion.

In Matth. 3 we are told of the baptism of Jesus by John in Jordan. Then v. 16 continues: "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him." Peter referred to this in the house of Cornelius: "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him" (Acts 10, 38). The anointing with the Spirit was the sign for John the Baptist by which he was assured that Jesus is the promised Messiah, so that he could point Him out to the people: "Behold the Lamb of God which taketh away the sin of the world" (John 1, 29-34).

When Jesus preached in the synagogue of Nazareth He read from the book of Isaiah: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor." Then He said: "This day is this scripture fulfilled in your ears" (Luke 4, 18, 20).

After Jesus' baptism in Jordan the Holy Ghost at once began His work by leading Jesus into the wilderness to be tempted of the devil (Matth. 4, 1); and He continued to be with Jesus throughout, so that Heb. 9, 14, says that Christ "through the eternal Spirit offered himself without spot to God."

Well may we call the Spirit Creator, seeing how He participated with Christ in the work of redemption, the work of restoring the spiritual life which we had lost in the fall.

### The Spirit And Our New Life Of Faith

Creating and preserving faith within our hearts, this is preeminently the work of the Holy Ghost, and here He appears in His special glory as our Creator. But this is such a wide field and so many specific activities of the Spirit are mentioned in connection with it that we cannot do justice to it in a single article. It is my intention, with the help of God, to devote several articles to the various phases of this work of the Holy Ghost, underscoring that throughout He is acting as Creator.

*Sanctification.* — In our Small Catechism the Third Article has the heading: *Of Sanctification.* This one word sums up the whole work of the Holy Ghost. We hear a few remarks by Luther in his Large Catechism: "This article I cannot relate better than to Sanctification, that through the same the Holy Ghost with His office is declared and depicted, namely, that He makes holy. Therefore we must take our stand upon the word *Holy Ghost*, because it is so precise and comprehensive that we cannot find another. For there are, besides, many kinds of spirits mentioned in Holy Scriptures, as, the spirit of man, heavenly spirits, and evil spirits. But the Spirit of God alone is called Holy Ghost, that is, He who has sanctified and still sanctifies us. For as the Father is called Creator, the Son Redeemer, so the Holy Ghost, from His work must be called Sanctifier, or One that makes holy."

*Our Spiritual Death.* — We quote some more from the Large Catechism: "For neither you nor I could ever know anything of Christ, or believe on Him, and obtain Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Ghost through the preaching of the Gospel. The work is done and accomplished; for Christ has acquired and gained the treasure for us by His suffering, death, resurrection, etc. But if the work remained concealed so that no one knew of it, then it would be in vain and lost. That this treasure, therefore, might not lie buried, but be appropriated and enjoyed, God has caused the Word to go forth and be proclaimed, in which He gives the Holy Ghost to bring this treasure home and appropriate it to us."

*The Work of the Spirit.* — We conclude for this time with another paragraph from the Large Catechism. "Learn, then, to understand this article most clearly. If you are asked: What do you mean by the words: *I believe in the Holy Ghost?* you can answer: I believe that the Holy Ghost makes me holy, as His name implies . . . through the Word of God, which He reveals and preaches, and through which He illumines and enkindles hearts, that they may understand, accept it, cling to it, and persevere in it."

God granting, we shall consider this creative work of the Holy Ghost in future studies.

J. P. M.

## In The Footsteps Of Saint Paul

### The First Mission Festival In Antioch

BY DR. HENRY KOCH, MORRISON, WISCONSIN

WHEN Paul and Barnabas returned to Antioch from Jerusalem after having brought the collection for the poor, they took up their labors with renewed zeal and vigor. Just how long they labored there before being sent out to the Gentiles in other lands on that first mission festival we do not know. During all this time Paul had ample time to observe God's plans for the bringing of the Gospel to the heathen population of Antioch. Antioch was

rapidly taking the place of Jerusalem, the mother church, yes, was eclipsing it. Jewish opposition and prejudices were unusually strong in Jerusalem. In Antioch Jew and Gentile stood on an equal basis before the Roman law. At first the Christians could develop and expand unhindered. Gradually, however, the Christian religion was viewed as a dangerous superstition by the rulers of Rome. For the time being there still was peace.

When the apostle Paul viewed the

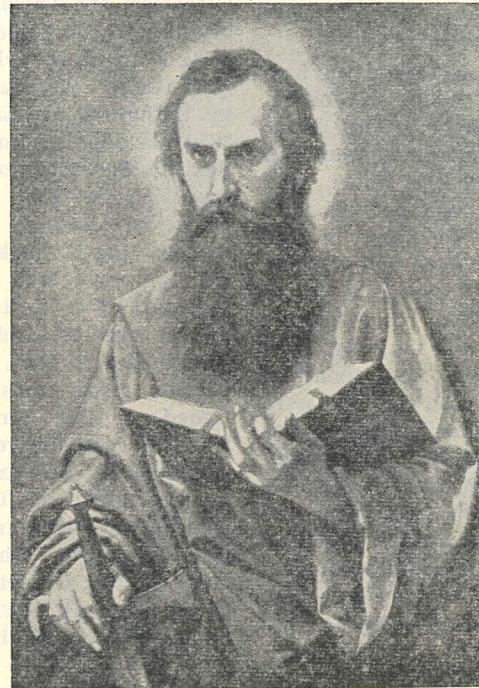


grand mission opportunities among the Gentiles in Antioch, he was reminded of the words, which the Holy Ghost once had spoken in Damascus concerning him (Acts 9, 15): "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." When would that day come, on which he could set out to preach the Gospel to other heathen circles? Sooner than he expected that day was approaching.

#### The Workers at Antioch

Not so long ago Barnabas had set out to seek and to find Saul in Tarsus to be his helper in the ever increasing work in Antioch. Visibly the Lord had blessed their labors. In the thirteenth chapter of Acts we hear of other prophets and teachers working as co-laborers with them in the Syrian stronghold of heathendom. Five men are mentioned including Barnabas and Paul. It is arbitrary to speak of the first ones as being prophets and the last two, Manaen and Saul as teachers, for Paul too had received special revelations from His Lord. Barnabas is mentioned first. He was the pioneer among the preachers in Antioch. Saul is mentioned last. Luke uses his Hebrew name here. Soon Paul was to be the foremost champion of the cause of Christ. It is quite a cosmopolitan array of names recorded by Luke. We hear of a Simeon with the Latin surname of Niger (black). His dark complexion may have brought him this name or it may refer to Africa as his homeland. Another teacher from Africa is mentioned, this time from Cyrene in Northern Africa, Lucius. The name of Simon of Cyrene, the crossbearer for Christ, is known to us. Many Jews were living in Cyrene in those days. Whether Lucius was a Jewish Christian or not we are unable to determine. The Roman name Lucius is no guarantee to the contrary, since he may have acquired Roman citizenship and was using his Roman name just as we use the Roman name of Paul in the place of the Hebrew name of Saul. Our curiosity centers around Manaen, a foster-brother of Herod the Tetrarch. He had the same environment, the same education and yet Herod became the unbridled tyrant and Manaen a convert to Christianity. How strange are not the ways of the

Lord! One is received, the other rejected. In Manaen the Gospel revealed itself as a power of God unto salvation. Herod had no time for the Gospel. Manaen is one of the few nobles who accepted Christ. He is a rare exception, for which we thank the Lord. Oh that more men of high standing might be won for the Gospel! It is a sad fact, however, already mentioned by Jesus (Matt. 11, 25), that the Gospel is hidden from the wise and prudent, but revealed unto babes. Paul puts it thus (1 Cor. 1, 26): "Not many wise men after the flesh, not many mighty, not many noble, are called."



#### The Answer to a Prayer

When the Christians saw the rapid growth of the congregation in Antioch, they surely must have pondered the inescapable question: How about the many other Gentiles, who are still without God and hope in this world? Were not all nations to be taught: Go ye and teach all nations? They too did not have to wait too long anymore for the divine answer to the question, which weighed so heavily on their minds and hearts. While they were assembled in divine worship and after having prepared themselves, as was their custom, by fasting and praying, they suddenly heard a voice telling them: "Separate me Barnabas and Saul for the work whereunto I have called them." It

was a direct call coming from the Holy Ghost Himself. What a wonderful revelation must it not have been, a direct answer to their fervent prayers! Undoubtedly the heart of Paul was thrilled, for now the hour had come, for which he had been yearning so many a long year. He had been privileged to work among the Gentiles in Antioch, but he was a debtor to Jew and Gentile alike. In his heart there was the burning desire to carry the Gospel to the very ends of the then known world. How often may he not have walked down to the banks of the river Orontes just as he formerly went down to the

docks of the river Cydnus in Tarsus to watch the many ships from distant lands unloading their precious cargoes and loading others in exchange for the material wants and desires of man. When would he be able to board such a vessel to bring the bread of life to starving souls, for whom Christ had also died? At last the Lord had answered his most fervent plea.

#### Antioch Commissions Paul and Barnabas

Neither the Christians in Antioch nor Paul could fathom the importance of this divine commission, which ushered in a new area for the preaching of the Gospel. Humble had been the beginning in Judea and



Samaria. Now the last injunction given to the disciples on the day of Ascension was to be added: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

We admire the courageous spirit of the church in Antioch. They were not reluctant to send their best men, Barnabas and Saul. They did not argue as so many like to do, when they are called upon to support foreign mission work: "We have enough pagans right here in Antioch. Why go into distant lands?" They gladly brought their sacrifices. "And when they had fasted and prayed, and laid their hands on them, they sent them away." There was no sentimental taking of leave, at least it is not mentioned. Barnabas and Paul were commissioned in the literal sense of the word: they were sent out on a joint mission in the name of Christ. The Christians in Antioch gladly passed on to others, what they themselves had seen and heard. They wanted the banner of Christ to be unfurled in distant lands. They wanted them too to glory in the Cross of Christ with them.

#### They Went Forth Rejoicing

Barnabas and Paul on the other hand did not accept their commission reluctantly, they did not express a desire to stay in Antioch in the midst of their companions and friends, they conferred not with their own flesh and blood, they uttered no word of regret. No, they went forth rejoicing that they had been counted worthy for such a great commission. Just as a general selects the most competent officers to head his battalions in battle, so the Head of the Church had selected these two companions for the work of missions in foreign lands.

It was a wonderful mission festival, the first one ever to be celebrated in the history of the New Testament Church. Missionaries were actually commissioned to go out into heathen fields. At our mission festivals we do hear of foreign mission fields and bring our mission contributions as our personal sacrifice, but how rarely are missionaries really ordained at such festivals to go out into foreign climes in the name of Christian congregations and churches. If that spirit of first love for Christ and His Church could be revived, there would

be a greater interest in missions in our midst. It is a rarity today to hear of congregations who assume all of the expenses for training of young men for the ministry and the teaching profession. Oh that the spirit of Isaiah were still alive in our midst who answered the call of the Lord with his unforgettable answer: "Here am I. Send me." When William

Burns, the first Protestant and Scottish missionary was commissioned for China, he was asked: "When are you ready to go?" His laconic but significant answer was: "Tomorrow." Let us follow the example of Antioch. Then no sacrifice will seem to be too great for us. Oh that the love of Christ might constrain us to do likewise!

## Sabbath

"YOU Wisconsin Synod Lutherans are not consistent! You make the claim that all your doctrines agree 100% with the Bible! But if some doctrine does not suit you you just eliminate it! You do this e. g. with the Sabbath." "That is quite a charge you raise against our church." "Yes, and I'll prove it to you! Just take down your Bible, open it at Exodus 20 and read what it says there." "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." "That's far enough and it is clear enough. What do you do with this Law of God? You do not rest on the Saturday, as God says, but you do so on the Sunday." "Looks bad for us, doesn't it? But let us take another look at Exodus 20. Here, you take the Bible and read to me verse 2." "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." "Have we been in Egypt? Did the Lord free us from Egyptian slavery? It is clear then that certain matters in Exodus 20 pertained only to the Children of Israel and not to us. And that is exactly the case."

"Look for your Bible again. This time look into the New Testament. Where do you find the Ten Commandments of the Lord repeated?" "The Holy Spirit saw fit to have them incorporated in Jesus' unique Sermon on the Mount, in Paul's thirteenth chapter to the Romans, etc."

"But have you noticed which of the

Commandments is very conspicuous by its absence all through the New Testament?" "That is right, I did not find the Sabbath Law repeated anywhere. It would hardly be that the Holy Spirit forgot this." "Hardly, not only did He not forget it, but He gave us some very definite information in regard to it. Will you turn to Colossians 2, 16f. and read." "This is what it says there, 'Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the *sabbath days*: which are a *shadow* of things to come; but the *body* is of Christ'."

"It seems then that your accusation that we disregard doctrines that do not suit us, is a false accusation; that a little more study of the Bible reveals our claim to be true. But, if you have any other misgivings regarding our teachings: let's have them. It is good for us to check again and again, and it may help you gain the same conviction: only God's Word dare be claimed as basis of a Christian doctrine." T. H.

### The Glorious Work Of The Holy Spirit

(Continued from page 178)

unto you. Let not your heart be troubled, neither let it be afraid." They realized that His gift of peace meant peace with God through the forgiveness of their sins.

Through the inspired word of the apostles, through the revelation of Holy Scriptures completed upon the Pentecost outpouring of the Holy Spirit, and through the Holy Sacraments as established in the word of the apostles the Holy Spirit now wishes to perform also in us the same work of adorning us by faith with all the glorious light of saving truth, with the peace, strength, comfort, and eternal hope which is to be found in our victorious, exalted Lord and Savior Jesus Christ. C. J. L.



# Siftings

BY THE EDITOR

*Released-time religious instruction has suffered none of the anticipated setbacks by the Supreme Court ruling in the Champaign case, according to Dr. Erwin L. Shaver, Chicago, director of the weekday religious education for the International Council of Religious Education. Speaking on the "Legal Aspects of Released-Time Classes" before a clergy and laymen's group in New York City, Dr. Shaver said that rulings on the Court decision by the states had offered "encouraging grounds to believe that the principle of released time can never be invalidated." Of the fifteen states acting on released-time, he said, fourteen had pronounced the practice legal within welldefined limits. Kansas was the only state to outlaw released-time, he added, but even there communities continue to hold weekday religious classes.*

\* \* \* \*

A Lutheran church in Portland, Oregon, could find no suitable quarter to worship and hold Sunday school. They helped themselves out by discovering a type of building that could be constructed quickly and inexpensively. It is constructed of aluminum! The cost of construction was \$5,250. This included the plumbing, heating, and electrical contracts. The building is 30 by 80 feet. It is partitioned so as to provide a nave (auditorium), 30 by 56 feet; a room for Sunday school and social purposes, 24 by 21 feet, and a kitchen and rest rooms. A concrete slab serves as floor and foundation. The walls are three tiers of cement blocks, surmounted by a ten foot aluminum wall. The building has a peaked roof which rises almost 20 feet above the floor. The main entrance is through a tower 8 feet square, located at the rear of the nave.

\* \* \* \*

**Roman Catholic Bishop C. E. Byrne** speaking before graduates of a nursing school in Texas said, "It seems that Uncle Sam is trying to make himself the head doctor of the nation. He is also trying to tell us what type of nurses should take care of us. . . . The liberty of your profes-

sion is at stake today." And now comes the question, "Why can't the government stay within its own boundaries and take care of its proper duties? There is plenty of work for the government to do without invading private lives, our homes, schools and hospitals." We are not now concerned with the question whether it is expedient to turn the U. S. into a welfare state, but we should like to turn the Roman Catholic Bishop's question around and address it to the churches (and we believe that the government can fairly do that): "Why can't the CHURCHES stay within their own boundaries and take care of their proper duties?" The command given to the Church is to preach the Gospel, administer the sacraments, in season and out of season. Properly to execute that command will consume all their time and more. The government, harrassed by meddling churches, could well ask that question.

\* \* \* \*

*Another fraud passed on to the public? During Holy week in Syracuse, New York, a Roman Catholic girl, 11 years old, picked up in a driveway the head of a broken and discarded statuette of St. Ann. When she kissed it, a liquid, looking like tears, was said to appear under the statue's eyes. She gave many demonstrations to reporters, priests, and other persons. Visitors came back with conflicting and contradictory reports. Thousands of sick gathered before her doors hoping for a miraculous cure. The chancellor of the Roman Catholic diocese issued a cautious and conservative statement: "Whether this phenomenon is an instance of supernatural power at work has not been established." Toward the end of Holy Week the statuette failed to produce tears as readily as at first. The "Christian Century" reports, "The girl now disclaims any supernatural power and says she hopes some day to be a movie actress. The public is asked not to annoy the family." And that, it seems, is the end of that.*

A recent article in the *Lutheran Outlook*, written by A. V. Neve, pastor of an American Lutheran Conference church, called all those who believe in the inspiration of Scripture, even to the words, "pseudo-Lutherans." If we should use Neve's standard of judgment, then we can consider ourselves blessed to be called "pseudo-Lutherans." In a recent issue of the same monthly one of Neve's brethren in the faith, Pastor Mikkel Lono, takes him to task with sound words, "Take away from us the authoritative Written Word and we have no Word of God. If the Written Word is not inspired and may be in error, then no man on earth can know the Truth. It is when the Written Word is discarded as authority that the sinful and deceitful heart of man perverts the Gospel to please himself. If the words of the Bible, the Written Word, are not inspired then we have no sure Word of God. . . . I have no other Bible than this book made up of words, and if these words are not God's Word, then God has not spoken to me." It is cheering to hear this confession of Pastor Mikkel Lono.

\* \* \* \*

A correspondent in Toronto, Canada, active in refugee work, has informed us that Canada is open for expellees who desire to emigrate there. The *News Bureau* of the N. L. C. gives us additional information: "In 1947 the Canadian government, at the insistence of Lutherans and other religious groups whose members had a largely German racial background, helped set up a voluntary organization specifically to help the 'Volksdeutsche' (expellees) refugees. This organization, known as the Canadian Christian Council for Resettlement of Refugees, opened a processing camp at Muehlenberg, near Hannover, to screen and process persons of German racial origin, who wished to emigrate to Canada. . . . Most of the persons processed at Muehlenberg so far have come to Canada under the Close Relative Scheme. This requires that persons immigrating have close relatives in Canada who will pay for their transportation and be responsible for them after their arrival. . . . This movement is continuing and it is expected that at least another 5,000 immigrants will be brought in under this plan during 1949."



## Why We Dare Not Relax Our Efforts In Behalf Of Our Christian Schools

BY PASTOR GERVASIUS FISCHER

*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Timothy 1, 15.*

**T**HERE are certain factors which now make the work for a Christian Day School teacher difficult. Our postwar inflationary financial conditions are not conducive to careful home training of our children and the restlessness due to the uncertainty of our times is reflected by our pupils in the class room. Teaching is becoming more and more difficult because too much of what our children are taught in school is again being erased after school hours by what the children absorb from thrashy literature, overstimulating radio programs and overemotional movies. Then rise of so many nonessential activities within the congregation rob the teacher of much of the time needed for careful preparation, for special study of the Scripture, and for leisure with which to plan the progress of the school. Discouraging also are the movements which attempt to do the Lord's work only on a large scale and which gauge the success of such work by mere numbers, that sitting in the class room with a few children seems so insignificant and even futile in the event to war against the forces of evil.

One purpose of your annual State Teachers' Convention is to be mutually encouraged in the work in behalf of our Christian schools. Permit me to place this question before you:

### Why Dare We Not Relax Our Efforts in Behalf of Our Christian Schools?

We have not only in mind that we dare not grow weary in working for and in our schools, but especially that we dare not permit the spirit of our day cause us to lose the spirit in which we have been conducting our schools nor permit modern trends to shift our aims of Christian education.

#### I.

*First of all in our schools children are taught God's unchanging Word.*

The Apostle Paul is fortifying Timothy against certain false teachers, whose teachings are agnostic speculation and whose methods and practice legalistic. They were the teachers who "understand neither what they say, nor whereof they affirm," and whose teachings are "vain jangling." They are reaching out with their sin-blinded mind to something which lies beyond human experience; what they claim to know about God is guesswork and what they teach about Him is speculation. "Natural man (simply) receiveth not the things of the Spirit of God: for they are foolishness to him" (1 Cor. 2, 14). Not knowing God these agnostics cannot know the true nature of man. Their whole educational system becomes sheer futile speculation.

Such blind speculation has always been the foe of true Christian education. It usually comes with "enticing words" (Col. 2, 4) and makes the Christian school appear out of date. — A few decades ago our educators treated the child like a highly developed animal, for whose contentment all that was required was a good environment. The folly of such evolutionistic and materialistic philosophy and the futility of such behavioristic psychology has been brought to the surface during World War II and its aftermath of broken homes, shattered nerves, and the lack of moral restraint on the part of our youth.

Now the world seems to have discovered that man is primarily Psychic and the soul of man must have something outside of himself and outside of the material world to cling to. He must have for himself a God; every child to be properly trained needs a religion. What religion? How should the agnostic know? So he must make for himself a path through the mazes of many religions. The philosopher who taught that truth is relative and only that is true which is workable paved the way for the present-day religious agnostic, who takes the idea over into religion and says: *That religion which really is meaningful and helpful for you is for you the Truth.* And so the Rabbi, the Minister, the Priest have a com-

mon ground on which to work together. Such philosophy make all religions god. And such "enticing words of human wisdom" may easily become the pitfall for many a Christian pastor, teacher, layman. It is the wedge by which the public school will be opened for religious training.

Against such agnostic speculation Paul wants to fortify Timothy, — God wants to warn us. Our faith does not rest upon human speculation which changes from time to time, but rests upon the unchanging Word of God. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Here is a message which is reliable, trustworthy, worthy of full approbation. Here is THE Truth, which remains the Truth, regardless of man's opinion concerning it.

Here is Truth because it CAME from heaven. It is a revelation from God, not a thinking up to God. Jesus said: "I have *manifested* Thy name unto men." To the learned Nickodemus He said: "We speak that we know and *testify that we have seen*" (John 3). Here is no guessing, no groping; here is knowing what has been made known from someone who knew, because He Himself was God's eternal Son. Here is God coming to earth in the form of man that man might know Him, the only true God (John 14).

*Jesus came into the world.* He was born of the virgin Mary, He lived among men, suffered and died under Pontius Pilate, was buried, arose victoriously from the grave, ascended triumphantly into heaven. This is not just an idea conceived in the mind of man, but it is a fact brought down from heaven to pass before the very eyes of men.

This Jesus is the *Christ*. Christ means the Anointed One, it means the one whom God did not only appoint to be the Savior, but concerning whom God spoke by the prophets many hundreds of years before His coming.

The name *Christ* identifies Jesus with the Scriptures. Jesus said: The Scriptures testify of me (John 5, 39). The Apostle Paul writes that Jesus died, was buried, and rose again *according to Scriptures* (1 Cor. 15). To Timothy he writes that the Scriptures are able to make man wise unto salvation through faith which is in Christ Jesus.



There is a dangerous tendency today, also in some Lutheran circles, to separate Christ from the Scriptures. We are to believe that to accept Christ is one thing, to accept the Scriptures as God's and Christ's Word is another. We are to believe that the teachings of the Bible are difficult to understand and need human interpretation and so churches must and agree on Christian doctrines, but the differences in teachings are not important nor divisive of church fellowship as long as all accept Christ.

A famous Lutheran radio preacher recently addressed a sectarian group on "Christ against Communism" and spoke of Jesus as of the great champion who alone could defeat Communism. When the speaker touched upon the Scripture fulfilled and interpreted by Christ he said something like this: "There are over 250 denominations in the world; we ought to be able to sit down on the conference table and agree on Christian doctrine." Another speaker told a Lutheran laymen's group: "It is not our interpretation of Scriptures which unites us but Christ."

Let us not be deceived by such false doctrines which cause people to believe that to accept Christ is one thing, but to accept Christian doctrine is another. The Lutheran church has always taught the perspicuity of the Scriptures, that the Bible and its teachings are clear, that all those who are ready to accept the clear Word of God will also be ready to accept all the doctrines which are given in our Catechism and the Confessions of the Lutheran Church. To accept Christ means to accept the Scriptures, to accept the Scriptures means to accept its teachings, all the teachings which are clearly stated. To be a true disciple of Jesus and a true believer of Christ is to believe in the Christ of the Scriptures. Jesus said to those that believe on Him: "If ye continue in my Word, then are ye my disciples indeed" (John 8).

This "faithful saying which is worthy of all acceptance, namely that Christ Jesus came into the world," we are privileged to teach to our children in our schools day after day. We know that this Word never changes with the times, because it is not human speculation, but it is God's revealed Word. Heaven and earth

shall pass away, but this Word shall not pass away. If it is considered important to impart worldly knowledge and human wisdom to children, how much more important is it to bring to man the unchanging wisdom of man's Creator. It is only necessary that we realize such important things live in the Scriptures, and let them live in us so that our teaching will be in the Spirit of the

apostle's declaration in our text. This Word which we teach will never be taught in vain because it is God's Word, and many more children than we realize will experience what the disciples of Emmaus expressed on Easter evening when the Lord had appeared to them: "Did not our heart burn within us, while he talked with us by the way, and while He opened to us the Scriptures? (Luke 24).

### "Loan Approved"

ON May 28 of last year great joy was felt by the members of the mission congregation at Globe, Arizona. A telegram was received stating, "Loan Approved." This was the signal for the congregation to proceed with the building plans for its new chapel. Its plans and request for a loan from the Church Extension Fund had been approved. Once again a mission congregation was enabled to begin construction of its own house of worship due to the help extended by our Wisconsin Synod. How else could a group of twenty-four communicant members and six voting members hope to construct an adequate and appropriate chapel?

The Globe congregation as all other mission congregations looked to the future in the building of its chapel. It did not dare encumber itself with a debt so huge that the Church Extension Fund would have to wait indefinitely for the return of its loan. Nor did it want the Synod to do everything for it. Therefore it was decided that the members of the congregation would construct the chapel themselves. As a result a loan of only \$4,500.00 was asked to construct a "churchly" chapel with a seating capacity of one hundred and with a relatively large chancel.

From the time the plans were drawn until the present, when the foundation has been completed, the story of the building of this chapel has been one of help from God through man. The task has loomed large in the eyes of the members and especially of the pastor, inexperienced in construction work. Quite naturally the progress of the building is slow and full of "tribulation." And yet

the members have every reason to be grateful. A lot, altarware, and some church furniture have already been donated to the mission. It is hoped that a small bell may be acquired. Many of the members have been generous with their time and labor in digging and building the foundation and also in making the cement blocks of which the chapel will be constructed. The slow progress, difficulties in obtaining good but not too costly materials, waiting for the final \$1,500.00 from the depleted Church Extension Fund, and other such "tribulations" appear very small compared with the blessings we have enjoyed. All of the blessings God has bestowed on the mission and all of the willing help extended not only by the members but also by the Synod make us confident that we will soon have an adequate and truly Lutheran house of worship.

The gratefulness of the congregation for the help extended by the Synod through its Church Extension Fund can to a degree be measured by its active interest in mission work and also by the rapid completion of its share of the Synod's Building Fund Collection. The personal knowledge of what the mission work of our Synod and the Church Extension Fund mean is responsible to a large degree for this interest. The anticipation of having their own house of worship brings a feeling of deep gratitude to the members of St. Peter's Ev. Lutheran Church of Globe, Arizona, toward all who have helped either directly or indirectly through their Synod contributions.

N. BERG.



## News Article For The Northwestern Lutheran

THE newest colored mission of the Synodical Conference, St. Philip's Lutheran Church, 3915 Fourth Avenue, So., Minneapolis, Minnesota, was dedicated at a special dedication service held on Reformation Day, Sunday, October 31, at 3:00 P. M.

The new St. Philip's church is of interest in many ways. It is the first colored mission in the State of Minnesota. Located in Minneapolis, which is a predominantly Lutheran city, it marks the first time a Lutheran church has been built to serve the negro population of that city. Mr. Cecil Newman, editor of *The Spokesman*, the negro newspaper of Minneapolis, remarked that this was "an historic event" for the 6,700 negroes of Minneapolis and gave the dedication service of St. Philip's a large write-up on the front page of his paper.

Work at the newest colored mission began some two years ago when eighteen returned service men from Pilgrim Lutheran Church (Wis.) of Minneapolis, R. J. Palmer, pastor, made a survey of the negro district in south Minneapolis and found a field for Lutheran work. The only churches in this negro community of perhaps 2,500 persons were a Catholic church and a small Pentecostal group worshipping in a store building. Since the first survey, however, another Pentecostal group has erected a new building at a cost of \$30,000, but there are as yet no major protestant churches.

In 1947 two tax-delinquent lots were purchased by an interested group at Pilgrim Church under the leadership of Pastor Palmer. A good deal of interest was stirred up in his own congregation and elsewhere by Pastor Palmer, and in the spring of this year plans for a small chapel were drawn up by Hill, Gilbertson and Hayes. Although the first bids were out of the question, a bid was recured from H. Bergman to erect the building at a cost of \$10,000, and the necessary funds were allocated at the Convention of 1948. Excavation was begun on September 2, and by October 30 the building was substantially completed and ready for use. The chapel will seat about 80 persons. Due to the current cement shortage the basement is still unfinished, but will be completed as soon

as possible. However, to complete the structure at a cost of \$10,000 toilet facilities, kitchen facilities, running water and all church furniture had to be omitted. Since there is as yet no organized congregation contributions to complete and furnish this new buildings will be especially welcome and helpful. Any contributions may be mailed to St. Philip's Lutheran Church, 3915 Fourth Avenue, So., Minneapolis 7, Minnesota.

The Rev. Julian G. Anderson (N. S.), who serves a neighboring congregation in that area, was called to serve as pastor and has began work in the new field. Pastor Anderson preached at the dedication service October 31 on the theme "This Is the House of God." About 150 persons attended, completely filling the small chapel to overflowing, of which many were pastors of the Twin Cities area, and about 12 were negroes from the neighborhood. This marked the first time many of these negroes had attended a Lutheran service of any kind.

The following Sunday, November 7, the first regular services were held at the new chapel. The Sunday School opened at 9:00 A. M. with three children in attendance. At the first morning service there were present fifteen persons. Although these figures seem small, it must be remembered that there is not one single Lutheran colored family in the neighborhood, and that none of these negroes are in the least bit familiar with the Lutheran church. Those who were present were favorably impressed and enthusiastic and anxious to help; and we must remember that our assurance for success is not based on strength of numbers, but on the Word we preach. Remember this newest colored mission in your prayers.

J. G. A.

### † EDWARD J. OTTERSTATTER †

On Friday afternoon, April 29, the Lord called unto Himself Edward J. Otterstatter, a student in the Freshman Class, Northwestern Lutheran Academy, Mobridge, South Dakota. Edward and three other students were on their way to their home at Flasher, North Dakota, where Edward's father, Rev. E. J. Otterstatter, is pastor, when their car, apparently

forced into loose gravel by a high wind, overturned, fatally injuring Edward but leaving the other three occupants of the car almost unhurt.

Funeral services were conducted on Monday, May 2, at Flasher, North Dakota, by the undersigned, who preached his sermon on Luke 7, 12-15, leading the thoughts of the bereaved to the comfort and the promise held in Jesus' word, "Weep not." A student chorus, selected chiefly from the classmates of the deceased and directed by Professor H. G. Meyer, took part in the service by singing an appropriate hymn. It so happened that the burial service took place in the very day on which the deceased would have reached his fifteenth birthday.

Edward had only recently come to the conviction that he ought to prepare himself for teaching in a Christian day school, but der Lord of the Church had decreed otherwise.

The deceased leaves to mourn his departure — both his parents, a brother, Marvin, attending Northwestern College, Watertown, Wisconsin, two brothers, Walter and David, attending Dr. Martin Luther College, New Ulm, Minnesota, a younger brother, David, who is still at home, a sister, Ruth, who is teacher in a Christian day school, Oconomowoc, Wisconsin, both grandparents on the mother's side, three aunts, three uncles, his teachers and his schoolmates, and a host of friends.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." R. A. FENSKE.

### 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. Reede, White, South Dakota.  
A. Walther, Livingston, Montana.  
K. Slevert, Mobridge, South Dakota.  
O. Heier, Jamestown, North Dakota.

##### Lay Delegates:

Trinity, Hendricks: H. Hempel (H. Dorn, P. Trulock).  
Immanuel, South Shore: R. Macy (H. Scriber).  
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. Warken-  
thien (P. Waldow).



St. Paul's, Henry: Alternate.  
 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 (F. Kehrberg).  
 G. Cares (R. Frey).

**Teachers:**

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

**Lay Delegates:**

St. Matthew's, Benton Harbor: O. Baummeister (G. Reimann).  
 St. Paul's, Hopkins: L. Buck (L. Brenner) Alternate.  
 Emanuel, Lansing: K. F. Maier.  
 Zion, Telodo: C. Pollex (C. Bade).  
 St. John's, Wayne: C. Stiem (E. Boettger).  
 Salem, Scio: O. Schaible (A. Eschelbach).  
 Alternate.  
 Ascension, Detroit: R. Lehmann.  
 St. John's, Pigeon: O. Rathje (L. Claubusch).  
 New Salem, Sebawaing: A. Baur (M. Baur) Alternate.  
 St. Bartholomew, Kawkawlin: L. Ott (W. Luehring).  
 St. John, Bay City: E. Koeplin, Alternate.  
 St. Paul's, Manistee: E. Peterson.  
 Emanuel, Sheridan: A. Wagner (W. Sommerfeldt) Alternate.

**MINNESOTA DISTRICT****Pastors:**

N. A. Reinke (Gordon Radtke).  
 E. F. Peterson (W. Schuetze).  
 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).  
 A. H. Leersen (E. W. Penk).

**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, Minneapolis: Alaternate.  
 Trinity, St. Paul: Wm. Dye (R. Nitz).  
 Emanuel, St. Paul.

**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. Ploetz (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) Alternate.  
 Mt. Olive, Lamar, Colo.: W. Kern.  
 Mt. Olive, Denver, Colo.: P. Luethy. Alternate.

St. Paul's, Naper, Nebr.: J. Nicolaus.  
 Zion, Bonesteel, South Dakota: Alternate.

St. Paul's, Plymouth: H. Freese (H. Koenig).  
 Mt. Olive, Lincoln: B. McVey (D. Ubben). Alternate.

**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. Kanless).

**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: Alternate.  
 Trinity, Ellington: H. Schroeder.  
 Our Savior, Lena: L. Kaminski (A. Truebenbach).  
 Grace, Powers: A. J. Piepkorn.  
 Zion, Morrison: John Zich.  
 Reedsville: W. J. Bubholz. Alternate.  
 Immanuel, Shirley: H. Dobberpuhl.  
 Emanuel, Denmark: Alternate.  
 St. John's, Enterprise: E. D. Zander.  
 Grace, Monico: E. Baade. Alternate.  
 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, Clarkston: Alternate.  
 Trinity, Spokane: C. J. Dhondt.  
 Zion, Rainier: B. Lowry. Alternate.

**SOUTHEAST WISCONSIN DISTRICT****Pastors:**

P. Schlessler (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).  
 Wm. Prah (W. Vater).  
 E. Kirschke (W. Denninger).

**Lay Delegates:**

(Arizona Conference)  
 St. John's, West Bend: F. Bammel.  
 St. John, Woodland: Alternate.  
 St. Matthew's, Iron Ridge: G. Budahn (H. Moldenhauer).  
 St. Paul, Brownsville: Alternate.  
 St. John's, Town Lake:  
 St. John, Newburg: Alternate.  
 St. John's, Lannon: F. Rossmann (E. Mathiak).  
 St. John, Root Creek: Alternate.  
 St. John's, Mukwonago: F. Karsten (M. Nitschke).  
 St. John, Wauwatosa: Alternate.  
 St. Peter's, Milwaukee: A. Haack (S. Hinz).  
 Messiah, Milwaukee: Alternate.  
 St. Paul's, Milwaukee: A. Kneuppel (E. Zimmermann).  
 Grace, Milwaukee: Alternate.  
 Saron, Milwaukee: J. Lusk.  
 Gethsemane, Milwaukee: Alternate.  
 Trinity, Twn. Raymond: H. C. Pederson (L. Behling, W. Gonsky, P. Green).  
 Epiphany, Racine: Alternate.  
 Zion, South Milwaukee: M. Knoll (C. Schwab).  
 St. John's, Slades Corners: Alternate.

**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. Gelger (G. P. Kionka).  
 R. P. Korn (J. C. Bast).  
 (P. Lehmann)  
 E. Toepel (H. Paustian).  
 R. W. Mueller (K. Kuske).  
 E. E. Kolander (E. Klonka).

**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: G. Schmidt.  
 St. John, Rice Lake: Alternate.  
 Mt. Calary, La Crosse: D. Schoenfeld.  
 Grace, La Crosse: Alternate.  
 First Lutheran, Minnesota City, Minn.: G. Schneider.  
 St. Matthews, Winona, Minn.: Alternate.  
 St. John, Barre Mills: R. Meyer.  
 St. Paul, Cataract: Wm. Follendorf.  
 Our Savior, Wausau: E. Lehrmann.  
 St. Paul, Wisconsin Rapids: Alternate.  
 Christ, Marshfield: Alternate.  
 St. Peter, McMillan: Alternate.  
 WINFRED SCHALLER, Secretary.

**ANNOUNCEMENTS****LIST OF CANDIDATES**

The following have been nominated for the position of professor of Latin now vacant at Northwestern College:

Dr. E. W. Anderson, Saginaw, Mich.  
 Pastor George Barthels, Burlington, Wis.  
 Professor Wilbert Gawrisc, Fond du Lac, Wis.

Pastor Waldemar Gieschen, Manitowoc, Wis.

Pastor Walter Hoepner, Appleton, Wis.  
 Pastor Richard Jungkuntz, Fort Atkinson, Wis.  
 Pastor Willard Kehrberg, Vassar, Mich.  
 Professor Robert Krause, Milwaukee, Wis.  
 Pastor Reinhard Pope, Crivitz, Wis.  
 Pastor Erwin Scharf, Rhineland, Wis.  
 Pastor Oscar Siegler, Calvary, Wis.  
 Pastor Reginald Siegler, Madison, Wis.  
 Pastor Melvin Schwenzen, West Allis, Wis.

Pastor Ewald Tacke, Milwaukee, Wis.  
 Pastor Walter Wegner, Moline, Ill.  
 Pastor Harold Wicke, Hortonville, Wis.  
 The Board of Control will meet on Wednesday, June 22, 1949, at the college at 2:00 P. M. to select a professor from this list. Any correspondence concerning these candidates must reach the secretary before that date.

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

A call was issued by the Board of Michigan Lutheran Seminary for the nomination of candidates for a professor to fill the vacancy made by Prof. G. Martin's leaving. The names of a number of men have been placed in nomination. The list will have to be cancelled, however, for by Dir. O. Hoenecke resigning as director but still remaining on the faculty only a new director can be called. Otherwise a new professor would be created without authorization of the Synod.

Nominations for the new director are to be sent in not later than June 23.

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

Since I have been recently commissioned as hospital chaplain to the Rochester, Minnesota, hospitals, I shall be happy to serve all Synodical Conference Lutherans, who are seeking relief in these institutions. To enable me to locate them in the various institutions, I would urge all to notify me of their presence and to declare their synodical affiliation at the time of their registration. When they register as Mis-



souri or Wisconsin Synod Lutherans, their registration cards are turned over to me and I am able to serve them promptly.

REV. WM. PETZKE, Chaplain,  
1217 7th Avenue N. W.,  
Rochester, Minnesota.

#### ANNOUNCEMENT ON A COLLOQUY

Robert 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, YW. J. Schmidt, Paul E. Horn, O. J. Naumann, and Professor C. L. Schweppe.

O. J. NAUMANN, President  
of the Minnesota District.

#### CLOSING EXERCISES

##### NORTHWESTERN LUTHERAN ACADEMY

Closing exercises at Northwestern Lutheran Academy, Moberg, South Dakota, will take place at Zion Church, 10:30 A. M., Friday, June 10. Rev. R. Bretzmann, Hendricks, Minnesota, will be the guest speaker. The usual commencement concert, under the direction of Professor H. G. Meyer, will be given on the evening before. A hearty invitation is extended to all.

R. A. FENSKE.

##### MICHIGAN LUTHERAN SEMINARY

June 9 has been designated as commencement day at Michigan Lutheran Seminary, Saginaw, Michigan. The graduation exercises are to take place in the evening of the day at our St. Paul's Church. The graduating class numbers 50. The Rev. S. E. Westendorf of Monroe, Michigan, will be the main speaker.

Field events and a baseball game have been arranged for the forenoon and afternoon of commencement day.

A cordial invitation is hereby extended to all to spend the day and evening with us.

OTTO J. R. HOENECKE, Director.

##### DR. MARTIN LUTHER COLLEGE

Commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, will be held on Friday morning, June 10, at ten o'clock. Professor John Meyer of our seminary at Thiensville will deliver the address. The commencement concert is set for Thursday evening, June 9, at 8:15.

This announcement is also an invitation.

CARL L. SCHWEPPE.

##### NORTHWESTERN COLLEGE

On Thursday, June 9, the Senior Class numbering twenty-five students will be graduated from Northwestern College. The graduation exercises will be held in the gymnasium and will begin at ten o'clock. At the same time a high school class of forty-four will receive their diplomas. A cordial invitation is extended to friends of the college to attend these closing exercises.

E. E. KOWALKE.

It is already apparent that the dormitory at Northwestern College will be crowded when school is reopened in fall. For that reason applicants for admission who wish to live in the dormitory should send in their application without further delay. Every effort will be made to admit every applicant who intends to prepare for the ministry and who is fully prepared to enter a regular class, but applications should be in the hands of the undersigned, if at all possible, by the tenth of June.

E. E. KOWALKE,  
617 Twelfth Street,  
Watertown, Wisconsin.

#### CALENDAR OF CONFERENCES

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

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

#### Special Notice

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

#### Instructions to Delegates

Pastor and teacher delegates are certified to the convention by their respective District Presidents and District Secretaries. Lay-delegates must send their credentials, signed by the President and Secretary of their congregations, to the undersigned or present them on the first day of the convention one hour before the first session, which begins at 2 P. M., August 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.

#### EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference will meet at Big Bend, Wisconsin, on June 5, 1949, at 2 P. M.

L. HALLAUER, Secretary.

#### WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Grace Church, Oshkosh, June 13, starting at 7 o'clock P. M.

OSCAR SIEGLER, Secretary.

#### EASTERN PASTORAL CONFERENCE

Place: Salem Congregation, Town Granville, Milwaukee County, Wisconsin (R. L. Wiechmann, pastor).

Time: June 7 and 8, 9:30 A. M.

Preachers for Communion Service (8 P. M.) K. Otto (C. Otto).

R. L. WIECHMANN, Secretary.

#### PASTORAL CONFERENCE AND PASTORS' INSTITUTE OF THE NEBRASKA DISTRICT

The Pastoral Conference and Pastors' Institute of the Nebraska District will meet at Valentine, Nebraska, Pastor K. Molkenin, on June 28-30, 1949. Opening session at 9:30 A. M.

Papers: Prof. J. P. Meyer will deliver papers on Prayer Fellowship and 2 Cor. 1-7; 8-13. Additional assignments include, Winning and Instructing the Unchurched, L. A. Tesser; Romans 9, 6-13, L. Groth; Hebrews 11, H. E. Lietzau; Infiltration of Idol Worship in Israel with Modern Applications, W. Schaller, Jr.; Isaiah 65, 17-25, W. F. Sprengeler.

Speaker: R. Roth (L. Sabrowsky).

Kindly announce to the host pastor.

M. WEISHAN, Secretary.

#### SOUTHEAST WISCONSIN DISTRICT PASTORAL CONFERENCE

The pastors and male teachers of the Southeast Wisconsin District of the Wisconsin Synod will meet for a two-day conference, Tuesday and Wednesday, June 21 and 22, 1949, in the auditorium of Northwestern Publishing House, corner North Avenue and Sherman Boulevard, Milwaukee, Wisconsin.

The opening communion service will be held on Tuesday morning, June 21, 1949, at 9 A. M., at Parkside Evangelical Lutheran Church, Richard Stiemke, pastor, six blocks west of the Publishing House, corner North Avenue and Sherman Boulevard, Milwaukee, Wisconsin. Sessions will begin immediately after the church service at the Publishing House.

Essay: "Prayer Fellowship and Its Practical Application," by Professor John P. Meyer. Other matters to be discussed: Interim Committee Report on "Ordination," (cf. Proceedings, Sixteenth Biennial Convention, Southeast Wisconsin District, page 92). The Syllabus for the Joint Synod Convention, in August, 1949.

The members of the conference will provide for their own meals and lodging.

ADOLPH C. BUENGER, Secretary.

#### EASTERN DAKOTA-MONTANA DELEGATE CONFERENCE

The Eastern Delegate Conference of the Dakota-Montana District will meet on June 15, 1949, at Zion Ev. Lutheran Church, Hidewood Twp., South Dakota, Rev. Roy Reede, pastor. The conference will open with a communion service at 9:30 A. M.

H. A. HEMPEL, Secretary.

#### MICHIGAN DISTRICT PASTOR AND TEACHER CONFERENCE

Time: June 20, 12:00 M. to June 24, 12:00 M.

Place: Manistee, Michigan, R. Scheele, pastor.

Works: "The Alleged Conversion of the Jews," G. Press; "What is Valid Excommunication?" A. H. Baer. Substitute: "A Restudy of Ordination and Installation," E. J. Berg.

Sermon: H. Buch.

Kindly have requests for quarters in the hands of the host pastor not later than June 12.

R. O. FREY, Secretary.

#### NEW ULM DELEGATE CONFERENCE

Place: Immanuel's Church, Town Eden, Brown Co., Minnesota (W. Frank, vacancy pastor).

Date: June 21, 9:00 A. M.

Essay: A Study of New Developments of the Veterans Organization, Pastor C. H. Lueker.

Confessional Address: Pastor W. Schmidt (Pastor E. Schmelzer).

Remarks: Kindly announce to the undersigned before June 19.

W. FRANK, Secretary.

#### FOX RIVER VALLEY PASTORAL-DELEGATE CONFERENCE

The Fox River Valley Pastoral-Delegate Conference will meet on Tuesday, June 28, 1949, at Riverview Ev. Lutheran Church, Appleton, Wisconsin. Host pastor, Rev. E. Lehninger. The conference will begin with a Holy Communion Service at 9 A. M.

Essay: The Family Altar, Pastor D. Halle-meyer.

Conferees will furnish their own meals. The Visitor, M. Croll, will also discuss the Syllabus for the Synodical Convention in August.

DELMAR C. BRICK, Secretary.

#### PACIFIC NORTHWEST DELEGATE CONFERENCE

The Delegate Conference of the Pacific Northwest District will meet at Trinity Ev. Lutheran Church, Spokane, Washington, June 7 to 9. A fee of \$1.50 will be asked of all attending to help defray the cost of the meals.

Business: Consideration of the Prospectus for the Convention of the Joint Synod in August.

Essay: "The Pastor in the Community," Rev. M. J. Witt.

Announcement of both pastors and delegates should be made by June 2 to the host pastor, Rev. M. J. Witt, 4602 Calispel, Spokane 12, Washington.

G. SYDOW, Secretary.

#### ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet at Salem Ev. Lutheran Church, Stillwater, Minnesota, on Tuesday, June 21, 1949, beginning at 9:30 A. M., F. A. Werner (G. A. Thiele) preaching.

F. H. TABBERT, Secretary.

#### WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

Sessions at Our Savior's Lutheran Church of Jamestown, North Dakota, O. W. Heier, pastor, on June 21 to 22, beginning on Tuesday morning, June 21, at 10:00 with communion services.

Please announce to the host pastor. Sermon by Paul Kuehl (Harold Sauer). Synod's program is to be discussed and an essay is to be delivered on Wednesday morning.

Each congregation in the conference is expected to be represented by a delegate.



Lodging will be furnished. Pastors and delegates will provide their own board.  
O. W. HEIER, Secretary.

**CORRECTION**

**RED WING DELEGATE CONFERENCE**  
The Red Wing Delegate Conference will convene June 7, 1949, at Christ Lutheran Church, Zumbrota, Minnesota, Paul E. Horn, pastor.

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Theodore H. Albrecht (alternate: Karl Gurgel).

Essay: The Evangelical Practice of Christian Giving, by Pastor Herbert Muenkel. Please announce your intended presence or absence to the host pastor.

N. A. REINKE, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

Pastor

Hueschen, A. W., in the Morenci-Hudson field, by C. H. Schmelzer, assisted by A. Baer and J. De Ruitter; Cantate, May 15, 1949.

**CHANGE OF ADDRESS**

Pastor

Hueschen, A. W., 115 Oak Street Morenci, Michigan.

**MEMORIAL WREATHS**

A gift of five dollars was given to the East Fork Apache Orphanage in memory of Mrs. Louise Schultz, Ellsworth, Kansas, by Mrs. Elvina Rottmiller through Rev. Victor Schultz, Phoenix, Arizona.

E. H. SPRENGELER.

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In memory of Edward J. Otterstatter, Flasher, North Dakota, the following memorial wreaths were received:

For Northwestern Lutheran Academy gymnasium fund: Ruth, Marvin, Walter, Robert, and David Otterstatter, \$50.00.

Designated for the gymnasium fund: Mr. and Mrs. Carl Meyer and family, Flasher, North Dakota, \$10.00; August Kollmann and son Anton, Flasher, \$2.00; Mr. and Mrs. Carlyle Albrecht, Flasher, \$5.00; former students of Flasher public school, \$11.15; St. John's Congregation, Paradise, North Dakota, \$23.00; St. Paul's Ladies' Aid and Dorcas Society, Tomahawk, Wisconsin, \$20.00; Mr. and Mrs. Christ Heier

and Mr. and Mrs. Rudolph Heier, Akaska, South Dakota, \$10.00; Robert Hoffmann and family, Flasher, North Dakota, \$1.00; John Heimer and family, Flasher, \$5.00; Revs P. Kuehl, Mandan, North Dakota, and G. Ehlert, Hazelton, North Dakota, \$5.00.

For the boys' dormitory, N. W. L. Academy, student body, N. W. L. Academy, \$60.07.

For N. W. L. Academy library: Freshman Class, N. W. L. Academy, \$8.50.

For Church Extension Fund: the Faculty, N. W. L. Academy, \$12.00; Mr. and Mrs. Carl Burge, Flasher, North Dakota, \$5.00.

For all these gifts we express our deepest appreciation and thanks.

R. A. FENSKE.

**NOTICE**

St. Peter's Congregation of Manistique was fortunate to receive a new set of altar and pulpit hangings to replace its undersized ones. It is therefore offering its old ones, in perfect condition, to any needy mission congregation. These can be cut down to fit. Present size: 9 feet by three feet. Color: Purple.

REV. HERBERT WALTHER,  
437 Walnut,  
Manistique, Michigan.

**TREASURER'S STATEMENT**

July 1, 1948 to April 30, 1949

Receipts

Cash Balance July 1, 1948.....	\$ 53,441.20
<b>Budgetary Collections:</b>	
General Administration .....	\$256,960.48
Educational Institutions .....	59,113.02
Home for the Aged.....	3,367.35
Spiritual Welfare Commission .....	2,622.32
For other Missions.....	432,171.26
Indigent Students .....	2,720.99
General Support .....	15,887.27
School Supervision .....	1,100.41
Revenues .....	119,330.93

Total Budgetary Collections and Revenues .....\$893,274.03

Non-Budgetary Receipts:

Proceeds from Bonds Reserved for Northwestern Luth. Academy Dormitory .....	65,000.00
U. S. Government Bonds Sold .....	250,000.00
Payments on Mortgage Receivable .....	4,300.00
Miscellaneous .....	760.00

Total Receipts ..... \$1,213,334.03  
\$1,266,775.23

Disbursements

Budgetary Disbursements:

General Administration .....	\$ 35,853.13
Theological Seminary .....	44,624.73
Northwestern College .....	125,142.16
Dr. Martin Luther College.....	114,481.28
Michigan Lutheran Seminary .....	51,870.41
Northwestern Luth. Academy .....	27,930.25
Home for the Aged.....	15,501.02
Missions — General Administration .....	295.59
Indian Mission .....	77,564.30
Negro Mission .....	29,289.15

Home Missions .....	309,559.50
Poland Mission .....	12,606.64
Madison Student Mission.....	2,054.14
Spiritual Welfare Commission .....	3,532.65
Winnebago Luth. Academy....	250.00
General Support .....	49,584.24
Indigent Student Support.....	593.50
School Supervision .....	5,974.82

Total Budgetary Disbursements \$906,707.51

Non-Budgetary Disbursements:

Payments on Northwestern Luth. Academy Dormitory .....	110,396.82
On W. North Ave. Property .....	247,391.84

Total Disbursements ..... \$1,264,496.17

Cash Balance April 30, 1949..... \$ 2,279.06

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

For April, 1949

For Spiritual Welfare Commission

Mrs. H. A. Hopp, Manitowoc, Wisconsin .....	\$ 1.00
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For Missions

Memorial Wreath in memory of Elsie Ahrens from Mrs. Art Ahlquist .....	\$ 10.00
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For Church Extension

Memorial Wreath in memory of Mrs. Augusta Ruehmer from Rev. and Mrs. Wm. H. Wiedemeyer .....	\$ 2.00
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Memorial Wreath in memory of Mr. August Gruel, given by employees of the Northwestern Publishing House.....	\$ 19.00
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C. J. NIEDFELDT, Treasurer.



DAKOTA-MONTANA DISTRICT

July 1, 1948 to December 31, 1948

Reverend	Budgetary	Non-Budgetary
M. Albrecht, Akaska.....	\$ 599.76	
F. Schulz, Altamont.....	248.27	
R. Bretzmann, Arco.....	36.15	
R. Reede, Argo.....	212.53	
B. Hahm, Aurora.....	280.23	5.00
M. Herrmann, Athboy.....	80.75	
M. Herrmann, Bison.....	122.98	
P. Albrecht, Bowdle.....	825.67	
B. Hahm, Bruce.....	75.50	
W. Zickuhr, Bryant.....	64.00	
H. Ellwein, Burt.....		
H. Lange, Carrington.....	53.27	
E. Otterstatter, Carson.....	111.10	
H. Wiedmann, Circle.....	399.89	
R. Beckmann, Clark.....	415.50	
F. Schulz, Clear Lake.....	350.09	
M. Herrmann, Date.....	63.51	
E. Bode, Dempster.....	285.16	
H. Bauer, Dupree.....	52.37	
E. Bode, Estelline.....	291.91	58.00
W. Lindloff, Elkton.....	455.55	100.00
H. Ellwein, Elgin.....	469.39	20.00
H. Bauer, Faith.....	158.13	
H. Birner, Faulkton.....	145.86	
E. Otterstatter, Flasher.....	150.34	
W. TenBroek, Florence.....	198.66	
T. Hartwig, Gale.....	146.55	
H. Hempel, Gary.....	509.61	
H. Winkel, Germantown.....	501.36	
K. Bast, Glenham.....	1,250.00	
A. Hellmann, Goodwin.....	267.39	
H. Rutz, Grover.....	1,601.84	
R. Bretzmann, Hendricks.....	252.47	
W. TenBroek, Henry.....	496.24	
R. Reede, Hidewood.....	301.90	
W. Herrmann, Hague.....	181.68	
W. Zickuhr, Hague.....	302.25	
A. Hellmann, Havana.....	252.73	
G. Ehlert, Hazelton.....	482.74	
G. Ehlert, Isabel.....	361.77	
H. Birner, Ipswich.....	124.48	
O. Heier, Jamestown.....	720.96	
H. Ellwein, Leith.....		
W. Schumann, Lemmon.....	840.36	
P. Kuehl, Mandan.....	615.90	25.00
R. Steffenhagen, Mazeppa.....	575.49	23.00
R. Steffenhagen, McIntosh.....	125.16	
R. Steffenhagen, Miner.....	26.98	
K. Bast, Mobridge.....	1,151.79	5.00
K. Bast, Morrystown.....	274.90	
T. Hartwig, Mound City.....	499.85	
E. Otterstatter, Paradise.....	176.45	
H. Sauer, Piedmont.....	14.98	
H. Wiedmann, Presserville.....	147.44	
H. Sauer, Rapid City.....	120.44	
B. Borgschatz, Rauville.....	776.48	
R. Beckmann, Raymond.....	517.90	4.00
E. Semenske, Reeder.....	238.41	
H. Bauer, Ridgeview.....	11.19	
H. Lau, Roscoe.....	1,506.95	
H. Winkel, South Shore.....	169.55	
H. Sauer, Sturgis.....	26.82	
L. Schaller, Tappen.....		5.00
L. Schaller, Timber Lake.....	43.55	
L. Schaller Terry.....	344.35	
M. Albrecht, Tolstoy.....	290.00	
K. Stevert, Trail City.....	166.15	
K. Eggert, Valley City.....	242.19	
W. Lindloff, Ward.....	348.72	64.50
W. Lindloff, Watauga.....	138.76	
W. Meier, Watertown.....	2,238.92	60.00
W. Schumann, White Butte.....	155.14	
W. Zickuhr, Willow Lake.....	350.00	
H. Lange, Windsor.....	84.55	
W. Herrmann, Zealand.....	432.90	

\$ 25,950.19 \$ 365.50

ELMER BARTLING, District Cashier.

A. Fischer, Sodus.....	1,002.12	
W. Westendorf, South Haven...	827.94	15.00
H. Zink, Stevensville.....	1,430.60	38.00
H. Hoenecke, Sturgis.....	567.75	

Southeastern Conference

A. Baer, Adrian.....	1,059.80		50.00
L. Koeninger, Ann Arbor.....	200.00		
H. Buch, East Ann Arbor.....	111.62	145.00	
C. Kipfmiller, Belleville.....	141.38		
E. Frey, Detroit.....	327.23		
W. Valleskey, Detroit.....	200.00		
N. Engel, Detroit.....	275.98		
H. Hackbarth, Dexter.....	50.00		
F. Schroeder, Findlay.....	202.53		
A. Tiefel, Greenwood.....	170.00		
J. Gauss and W. Voss, Jenera..	1,491.10		
K. Krauss, Lansing.....	3,377.00		
F. Zimmerman, Lansing.....	160.81		
T. Sauer, Livonia.....	586.00		
S. Westendorf, Monroe.....	1,581.44		
H. Muehl, Monroeton.....	192.56		
A. Maas, Northfield.....	821.97	23.00	
E. Hoenecke, Plymouth.....	210.04		
C. Schmelzer, Riga.....	660.61		71.60 Direct
H. Engel, Saline.....			145.70 Direct
A. Wacker, Scio.....		761.24	
A. Maas, South Lyons.....	100.00		
W. Koelplin, Toledo.....	171.00		
R. Timmel, Toledo.....	850.00		
J. Martin, Toledo.....	1,000.00		
P. Heyn, Van Dyke.....	150.01	11.00	
A. Bloom, Waterloo.....	201.40		
G. Press, Wayne.....	1,068.86		
A. Tiefel, Yale.....	119.75		

Northern Conference

M. Schroeder, Bay City.....	617.44		26.00
J. Vogt, Bay City.....	164.98		
E. Kasischke, Bay City.....	1,015.36		
H. Schultz, Brady.....	823.00	114.10	
D. Metzger, Broomfield.....	31.98		
H. Schuitz, Chesaning, including \$5 from Ladies' Aid Society	63.86	30.95	3.00
E. Leyrer, Clare.....	130.59		
N. Maas, Durand.....	86.25		
E. Rupp, Elkton.....	69.75		
B. Westendorf, Flint.....	1,280.08		
R. Holtz, Flint.....	488.08		
A. Kehrberg, Frankenmuth.....	121.00	12.00	
A. Schwerin, Freeland.....	353.10		
G. Schmelzer, Hale.....	86.00		
R. Frey, Hemlock.....	394.76		
W. Steih, Kawkawlin.....	421.39		
R. Scheele, Manistee.....	334.24	56.10	
Marion Springs.....	100.00		
R. Schaller, Mayville.....	62.69		
K. Vertz, Owosso.....	1,300.00		
A. Hueschen, Pigeon.....	1,100.00		
D. Metzger, Remus.....	76.26		
O. Frey, Saginaw.....	848.84	182.00	
H. Eckert, Saginaw.....	266.59		
O. and O. J. Eckert, Saginaw...	1,957.68	18.50	
E. Renz, Scottville.....	39.85		
C. Miller, Sebewaing.....	200.00		
E. Renz, Sheridan.....	8.00		
J. Zink, Sterling.....	66.55	126.00	
C. Leyrer, St. Louis.....	355.90		
G. Cares, Swan Creek.....	248.37		
J. Roekle, Tawas City, including \$2 from Ladies' Aid Society	714.61		23.50
W. Kehrberg, Vassar.....	230.67		
R. Koch, Zilwaukee, including \$35 from Sunday School.....	459.16	20.00	15.00
Southwestern Pastoral Conference		5.00	
Total .....	\$ 39,709.12	\$ 2,262.92	\$ 285.50

NOTE: Of the non-budgetary there was \$235.50 for Church Extension Fund and \$50.00 for non-synodical activities.

Memorial Wreaths

(Included in above monies)

In memory of — Sent in by	Amount
George W. Hyde, Bay City, Bethel.....	\$ 3.00
Mrs. Therese Uiherr, Bay City, Bethel.....	15.00
Emanuel Brunner, Bay City, Bethel.....	8.00
Herman Korf, Sr., Chesaning.....	3.00
Rev. C. Binhammer, Coloma.....	98.00
Rev. C. Binhammer, Eau Claire.....	15.00
George Ruff, Frankenmuth.....	4.00
Mrs. Arthur Rupp, Frankenmuth.....	3.00
William Rauh, Frankenmuth.....	10.00
Ann Siering, Riga.....	61.60
Mrs. Albertina Drefke, Riga.....	15.50
Otto Kobs, Sr., Tawas City.....	4.00
Ed. Hosbach, Tawas City.....	1.00
Otto Kobs, Sr., Tawas City.....	3.00
Mrs. K. Dehnke, Tawas City.....	5.00
Rev. Carl Binhammer, Southwestern Pastoral Conference	5.00

ALWIN R. BURKHARDT, Treasurer.

MICHIGAN DISTRICT

October 1, 1948 to December 31, 1948

Southwestern Conference

Reverend	Budgetary	Bldg. Fund	Non-Budgetary
L. Meyer, Allegan.....	\$ 489.19	\$ 390.50	
A. Kell, Battle Creek.....	46.76	80.00	
E. Berg, Benton Harbor.....	400.00		118.00
E. Wendland, Benton Harbor.....	3,000.00		118.00
R. Gensmer, Coloma, including \$6.20 from Sunday School....	531.23	55.00	40.00
E. Lochner, Dorr.....	153.61		
C. Kionka, Dowagiac.....	316.73		
W. Krueger, Eau Claire, including \$10 from Church Council	370.26	179.53	10.00
E. Lochner, Hopkins.....	490.76		
A. Hoenecke, Muskegon Heights	84.05		





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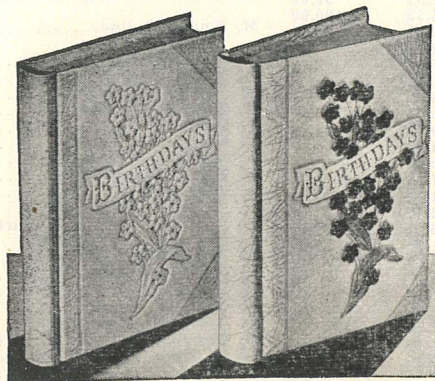
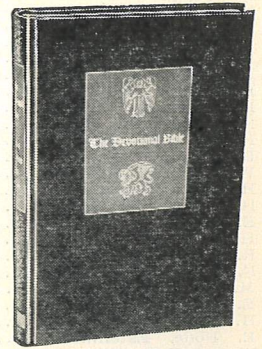
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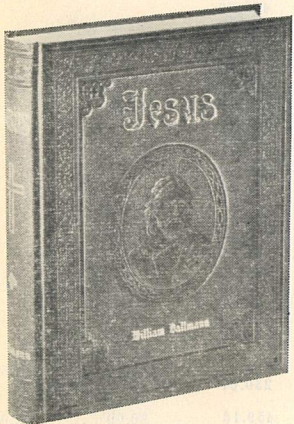


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