

The Northwestern Lutheran

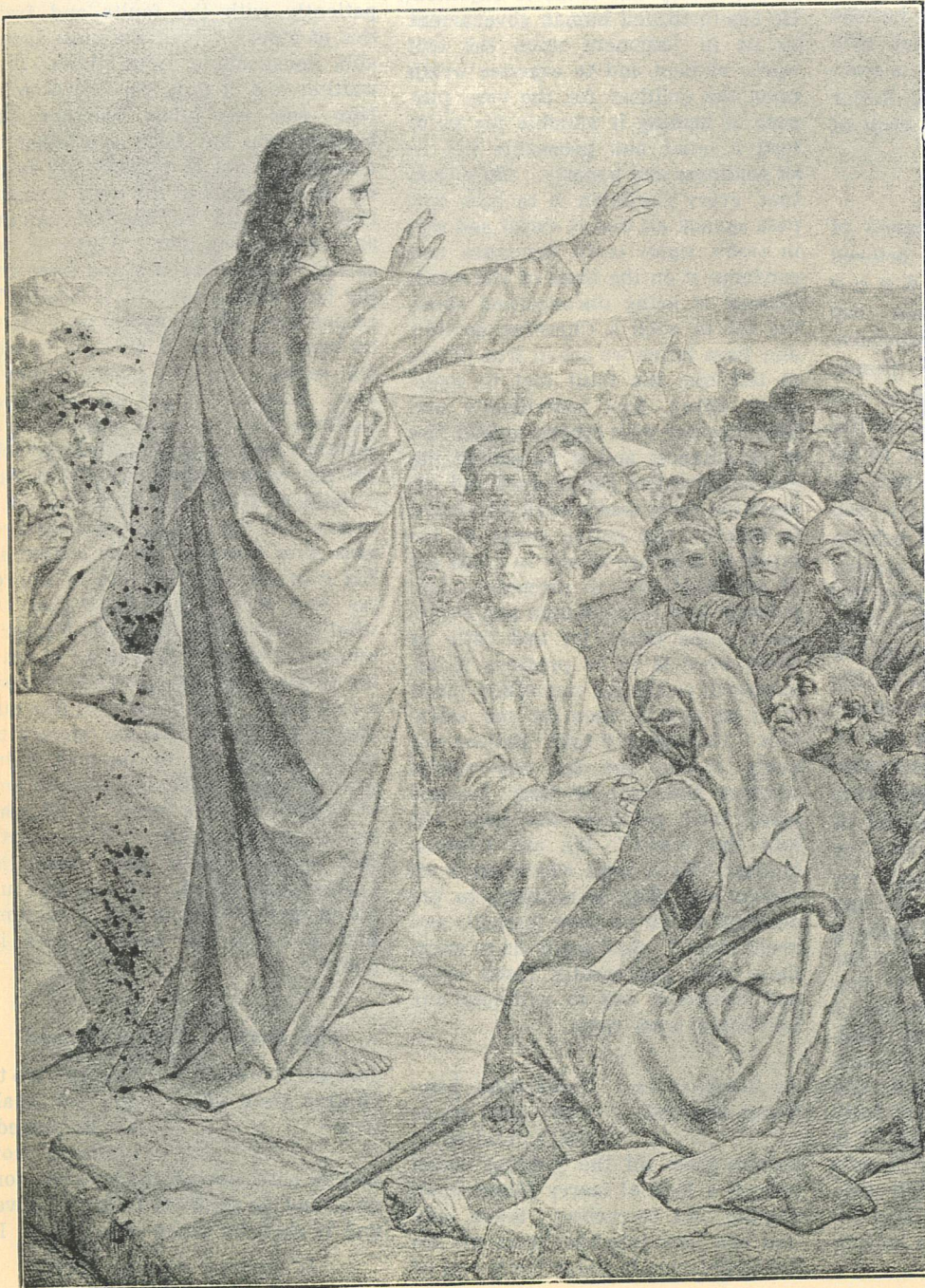
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

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**"Blessed
are the poor
in Spirit"**

Math. 6:3

"Be Ye Therefore Merciful"

Luke 6, 36-38

The Savior's Appeal

He Addresses God's Children "As your Father also is merciful." With this addition the Savior makes it very clear whom He is exhorting to be merciful. He is appealing to those who truly know God as their merciful Father, who through their merciful Father, who through faith in God's great mercy in Christ Jesus have become His dear children. Only such children of God are in a position to exercise the mercy of which the Savior is speaking, for it is truly a fruit of faith.

Who Rejoice In The Father's Mercy In the hearts of God's beloved children the Savior can well expect to strike a responsive chord with His exhortation. Thankfulness will move us to reflect and mirror that mercy in our own life and conduct which we know to be our Heavenly Father's greatest delight and the source of all of His rich blessings. We glory in His infinite mercy toward us wretched sinners which moved Him not to spare His Only-begotten Son but to deliver Him up for us all that through Him we might have redemption through His blood, namely the forgiveness of our sins. We rejoice that being rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, He hath quickened us together with Christ, that "not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." We daily look to Him as the Father whose heart is full of compassion for His children, confident that in His tender mercy which endureth forever He will freely and wisely supply all our needs of body and soul, for time and eternity; it is our great comfort that for Christ's sake He bids us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Savior's Guidance

To Be Rightly Understood "Judge not . . . condemn not . . . forgive . . . give."

We need to keep in mind that the Savior is herewith guiding us in being truly merciful, lest we be tempted by our flesh to misapply particularly the first two admonitions. There is a judging and condemning which God in His mercy has Himself enjoined. He has instituted human government to sit in judgment upon the evil works of men and to exercise wrath upon the evildoer for the very purpose of making it possible for us to lead a quiet and peaceable life in all godliness and honesty. More than that, every Christian is to bear witness against all that is sinful and evil in God's sight, is to denounce and condemn it on the basis of His word. Instead of being unconcerned about the sin in which a Christian brother may have fallen we are in true mercy to tell him his fault and to make every effort, first individually and then together with others, to lead him to repentance; and if he should impenitently reject the reproof and admonition from God's word addressed to him by the entire group of his brethren they are finally in a last act of solicitous love to pronounce him publicly as a heathen man and a publican. Also every jot and tittle of God's word is to be precious to us, inasmuch as He has mercifully given it to us and all men for our salvation. Thus we are told "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." We are likewise bidden: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." God wants us to mark those who persistently teach error and falsehood and to withhold our fellowship from them.

As Guidance In Being Merciful Jesus does, however, urge us as God's children to abstain from all the judging which betrays a lack of mercy intent upon helping and correcting. Since only God can look into the heart we are not to presume to judge the hearts of

men. Since we can know only the motives which men reveal to us we are not of ourselves to impute motives to their deeds and then acquit or condemn accordingly. We are not to delight in enlarging upon people's faults and in revealing them to others. Nor are we to be highly suspicious of others, ever thinking and expressing the very worst concerning them. Such conduct proceeds not from mercy but from self-righteous pride, selfishness, bitterness, and envy.

As grateful children of our heavenly Father it behooves us to bear patiently with the faults and frailties of others, to put the most favorable construction upon them, ever waiting and hoping for betterment. How can we know whether the brother who has been overtaken in a fault may not be exceedingly sorry for his misdeeds in the very moment that we would be harshly judging and condemning him. Whenever we cannot honestly excuse and hope for the best we are to turn to brotherly admonition, which enables us to keep on being merciful as we seek to win and restore him in a spirit of meekness. Likewise ought our heavenly Father's mercy also to move us to a constant readiness to forgive and forget the wrongs of others. How can a child of God, who finds his daily comfort in God's boundless forgiveness, ever think of setting a limit in His own pardoning? Just as improper is it for us, who know that we wholly live by our heavenly Father's unmerited gifts, to ever think of ceasing to give when we are able to meet a real need. Being merciful like our Father means to give not merely to those who seem to deserve help, who are likely to be appreciative and to requite us, but freely to all who are in actual need. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

The Savior's Encouragement

Blessed Reminders Of Our State Of Grace "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you." If

(Continued on page 232)

Editorials

Lutheran Free Conferences — Who Is Inviting Whom?

Much will be heard in the next few months about efforts that are being made to bring Lutherans of America together for the purpose of achieving that greater measure of Lutheran unity of which everyone is speaking these days. Our reason for discussing this question here and now is the fact that on May 6 the College of Presidents of the Missouri Synod adopted and published a set of "Resolutions on Lutheran Unity" which have been transmitted to the presidents of the various Lutheran bodies for their consideration. In this document the Missouri College of Presidents "requests the President of the Missouri Synod, in co-operation with the leaders of all other Lutheran bodies, to form a national inter-Lutheran committee for the purpose of arranging the proposed free conferences of Lutheran pastors and laymen."

On the face of it this is a simple proposition. It becomes complicated, however, when one discovers that similar invitations have been coming from the other groups, — similar, and yet with certain peculiar points of difference. The choice seems to lie between three methods. This first was proposed last fall by the American Lutheran Conference, of which the American Lutheran Church is a member. It called for an all-Lutheran Free Conference, to be held under the auspices of the National Lutheran Council, which is a federation in which the five member synods of the American Lutheran Conference are co-operating with the United Lutheran Church of America and two smaller bodies. No synod of the Synodical Conference belongs to this group. The second plan was formulated by representatives of the National Lutheran Council last January. It provides that the eight bodies of the National Lutheran Council work out a closer organizational affiliation with each other, aiming first at federation, ultimately at organic union. The third plan is Missouri's, announced in May.

Now what is the difference between these plans? The first is addressed to all Lutherans. That includes Missouri. The second is limited to the members of the National Lutheran Council. That excludes Missouri, — unless it be willing first to become a member of the Council. The third plan, Missouri's, is like the first in that it is addressed to all Lutherans, but differs in another respect. Whereas the American Lutheran Conference would place these discussions under the auspices of the National Council, Missouri asks its President, in co-operation with the leaders of all other Lutheran bodies, to form a national inter-Lutheran committee for the purpose of arranging the proposed free conferences. The great questions seem to be: who is in charge? who is to take the lead? — and who is to be invited? The general feeling seems to be that Union is going to come. It has been given such a build-up that in the judgment of many

it is no longer to be deferred. So now there is a maneuvering for position, leadership, control.

We know that this cannot be said of all members of these various groups, not even of all who have had a hand in the formulating of these several plans. But it is enlightening to note the speed with which Missouri's invitation was turned down. It took Dr. Bersell, President of the Augustana Lutheran Church and one of the authors of the Council plan, only a few days to inform the Missouri President that he could not agree that the proposed method would provide the best immediate approach to the problem of effecting unity, but would instead delay the consummation. In an official news release Dr. Bersell quotes himself as replying to President Behnken:

"I have long contended . . . that the eight bodies that have for so long a time worked together through the agency of the National Lutheran Council should be given an opportunity to find their common denominator as far as union is concerned without any outside interference. After this has been found, then the approach can justifiably be made to other bodies that up to this time have definitely refused to work with us even through such an agency as the National Lutheran Council."

Frankly, we do not like to see our sister synod involved in these strategic maneuverings. Missouri does not have to court these other groups. It was strongest when in the "isolation" of the Synodical Conference it stood uncompromisingly for the principles of sound, conservative Lutheranism. Its voice was heard then also. And it was respected, in marked contrast to the present attitude of Dr. Bersell. On the other hand we must, in fairness to this latter gentleman, concede that this belated invitation of Missouri invited precisely the treatment which it has now received at his hands.

Our chief concern, however, lies in another direction. All of these various proposals are launched in the name of "truth" and "doctrinal unity." "The Truth of God's Word Must Prevail!" We know of no better principles for union endeavors than these. Those are the principles to which we want to dedicate and rededicate ourselves, and according to which we of Wisconsin should constantly examine our past course and present actions. But those principles will be kept only when Truth is sought for Truth's sake, and for no other reason. But when groups begin to look askance at each other in a growing rivalry, when they seek to outmaneuver each other in their striving for leadership and control, then it becomes impossible to keep the eyes fixed on the avowed objective, and Truth must suffer.

In the interest of Unity and True Union let us pray that we Lutherans of our day may return to that "singleness of heart" which was characteristic of the Church of the First Pentecost, Acts 2:46.

E. REIM.

The Holy Spirit Creator

III

The Life of Faith

THE new spiritual life, of which the Holy Ghost is the Creator, is always described to us in the Scriptures as a life of *faith*. When Paul pointed out the difference between the Old and the New Testament to the Galatians he described the New Testament as the coming of faith: "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ; that we might be justified by faith" (chap. 3, 23, 24). There was faith also in the Old Testament. Abraham "believed in the Lord, and he counted it to him for righteousness" (Gen. 16, 6). Compare also David in Ps. 32 and in Ps. 51. But in the Old Testament the whole life of the children of God was regulated by rules and ordinances, so that faith was somewhat hidden. An heir is lord of the whole estate, but as long as he is a child he is under tutors and governors, so that outwardly no difference is noticeable between him and a servant. Since Christ came we are no longer under the Law. Our life is a life of pure faith; St. Paul even speaks of the "law of faith" (Rom. 3, 27).

Central position of faith. — That the life of a Christian is essentially a life of faith is set forth in the Scriptures in other ways.

The Gospel proclaims and offers to sinners a re-established union between man and God. Through sin a separation had taken place. Adam tried to hide from God, he could not face God, and he really hated God. God, in turn, drove Adam out of the Garden, and placed cherubims before it with a flaming sword to guard the way to the tree of life. — Then Jesus came to bring about a reconciliation. He paid the penalty for our sins, and by His perfect obedience established a righteousness for us which delights God. The Gospel proclaims and offers this righteousness to sinners,

and the reunion with God which it brought about.

On what condition is God willing to receive us back? What terms does the Gospel lay down? None at all. When men make some agreement, this is always a two-sided affair. There is a "party of the first part" and a "party of the second part." Each party, in order to gain some advantages, has to assume some obligation over against the other. When God makes a covenant with us to forgive us our sins, this is a perfectly one-sided matter. God makes the offer, and asks us merely to accept it. He even pleads with us to accept, to believe His promise.

Invitations to believe. — We are all familiar with the story of the jailor of Philippi (Acts 16, 16ff.). He thrust Paul and Silas into the inner prison and made their feet fast in the stocks (v. 24). He evidently took pleasure in degrading and torturing Paul. When after the earthquake of that night (v. 26) he assumed that the prisoners had escaped, he was at the point of committing suicide (v. 27). We see how thoroughly he was steeped in sin. When he came to his senses he cried in despair: "Sirs, what must I do to be saved?" (v. 30). Now certainly we might expect stern conditions would be laid down for him; but what does Paul answer? "Believe on the Lord Jesus Christ" (v. 31). No conditions at all; simply accept the free salvation of Christ.

The same we find in other passages. Think of the well-known John 3, 16: "that whosoever believeth in him should not perish." Or think of Mark 16, 16 "He that believeth and is baptized shall be saved." Compare Eph. 2, 8; 2 Tim. 3, 15.

Believers. — Since faith thus holds the central position in the New Testament Gospel proclamation, and since people who are troubled about their salvation are simply invited to believe, we need not be surprized when Christians are called "believers" and non-Christians are called "unbelievers." Just a few examples.

In Acts 5, 14, we read: "And *believers* were the more added to the Lord, multitudes both of men and women." More was not necessary to identify them; the word *believers* was sufficient. Everybody knew what kind of people were meant. Paul admonishes his assistant Timothy: "Let no man despise thy youth; but be thou an example of the *believers*, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4, 12).

And when people were called unbelievers, again it was clear who was meant. In 1 Cor. 6, 6, Paul rebukes the Corinthian Christians for going to law, brother against brother, "and that before *unbelievers*." The passage 2 Cor. 6, 14, is well-known: "Be ye not unequally yoked together with *unbelievers*."

The Nature of Faith

Faith in trust. — The Epistle to the Hebrews speaks about faith specifically in the eleventh chapter, showing by direct word and by numerous examples what faith is. Verse 1: "Now faith is the substance of things hoped for, the evidence of things not seen." There are two words in this translation which are not very clear to us today: *substance* and *evidence*. The first, *substance*, is used to render a Greek word which literally means a foundation, and then the confidence which rests on a sure foundation. The second word, *evidence*, means according to the Greek a conviction. The new Revised Standard Version has a better translation of this verse: "Now faith is the *assurance* of things hoped for, the *conviction* of things not seen."

Faith has to do with the redemption of Christ, which we cannot see, of which we know only because God proclaims it to us in the Gospel. Yet faith does not hesitate, it accepts the announcements of God as real, and acts as though it could see and touch and feel the things of which God speaks in the Gospel. The Gospel holds out the hope of eternal life. There will be a resurrection from death. In the judgment to follow we shall hear the Judge invite us:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then we shall be with the Lord forever and see Him face to face. Faith accepts this promise, hopes for these promised things with full assurance, and acts as though it already held the blessings in hand which it hopes for.

Note also how St. Paul pictures faith to us in Eph. 3, 12: "In whom (Christ Jesus our Lord) we have *boldness* and access with *confidence* by the faith of him." Listen how he describes the faith of Abraham: "Being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform" (Rom. 4, 19-21).

Weak feath. — Abraham was "strong in faith." His faith was a powerful thing, which strengthened and upheld him in his long wait for an heir. Faith itself is always a strong, unwavering assurance. That is its very nature. Yet we frequently read in the Scriptures about weakness of faith. Jesus quite often rebuked His disciples and called them: "O ye of little faith" (Matth. 6, 30; and others). Paul gives instructions to the Romans about "him that is weak in the faith" (chap. 14, 1).

This weakness is due, not to some defect in faith — faith is always a firm conviction — it is due to the fact that we still have the Old Adam with us who hampers us in our faith. Instead of letting our faith fill us with strength to overcome our Old Adam we often allow doubt to lodge in our heart and to repress our faith. For that reason we are called weak in the faith.

There is, on the other hand, a certain boldness which must not be confused with faith, rather, it is the very opposite of faith. Peter, for instance, felt sure that he would never deny his Lord; he was ready to follow Him into prison and into death. His was a carnal security. He trusted in himself. A believer will always take to heart the warning of Paul: "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10, 12).

Peace through faith. — Restlessness, fear, and despair is the result of sin. Jesus Christ has regained rest for us. Through faith that rest becomes ours. Wherever there is faith in the forgiveness of sins procured for us by Christ, there is also peace and hope and joy in the Lord. Our heart no longer trembles because of our guilt; it trusts that that has been wiped out never to come to light again. Our heart no longer tries to hide before God, calling even upon the hills and mountains to cover it: we rather rejoice to appear before God, praying to Him as dear children ask their dear father. Our heart no longer fears the final judgment, rather, we look up, and lift up our heads, and look forward with happy anticipation as the day draws nigh, knowing that it will bring us complete redemption.

This peace is not disturbed by the cross which we must bear. It is true, we must through much tribulation enter into the kingdom of God. It is also true that tribulation is not a pleasant thing. But our faith, which has appropriated the forgiveness of sins for Christ's sake, knows that the cross is laid on us, not by God as an irate judge, it is laid on us

by God who in Christ is our loving Father. We may not be able to understand our cross, but we rest assured that, coming from our gracious Father, it must work altogether for our good.

Nor will this peace be disturbed when God asks us to work for Him. God wants us to devote our time and our money to the spreading of the Gospel. Our faith knows that these are not works by which we are to pay for the forgiveness of our sins. The forgiveness of our sins stands before and independent of any works that we may do. If by these works we were expected to pay for our salvation, then our peace would indeed suffer and be lost by God's demand that we work for His kingdom, for we realize how insufficient our works are. But since we have forgiveness beforehand, our faith rejoices and impels us to express our gratitude by serving our God.

Much more might be said; but we must break off for this time. More details will come up for discussion as we study the work of the Holy Ghost itself, who creates and preserves the new life of faith in our hearts.

J. P. M.

(To be continued)

In The Footsteps Of Saint Paul

Across The Mediterranean To Cyprus

BY DR. HENRY KOCH, MORRISON, WISCONSIN

FROM Seleucia Paul and his companions, Barnabas and Mark, sailed across the storied and historic Mediterranean Sea. We can imagine them sitting under the widespread sails, driven on by a favorable wind to the Isle of Cyprus. When they looked back over the stern of the ship, they could observe the stern and forbidding forms of lofty Mount Casius, which grew hazier and hazier as the ship sped on. The land they left behind reminded them of the faithful friends and members they had also left behind. Before them, looking over the prow, there stretched out the deep blue sea. Wistfully they gazed forward, anxious to obtain the first sight of land. Little did Paul and his companions know what was in store for them. It is good for us not to know the future, to be able to push aside the veil of the future. Especially Paul would

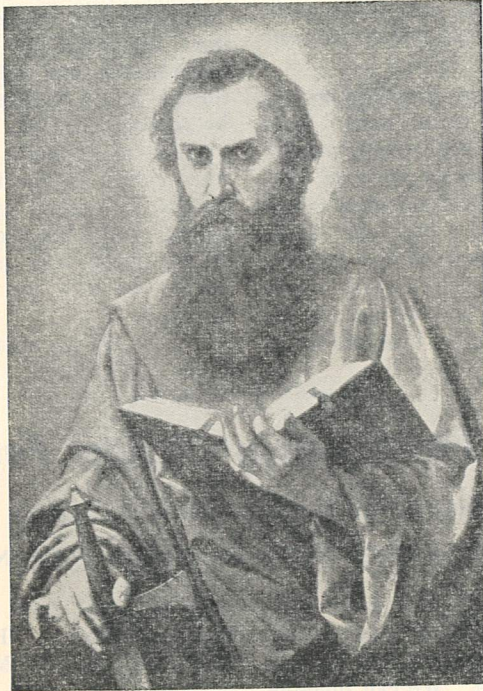
have to learn, how much he would have to suffer for His Lord's sake. Only too soon did Mark give up in despair as we shall soon see. Had Paul known all of his future sufferings beforehand, he might have shrank from the dangers awaiting him. Others surely would have chosen a more comfortable life and left the toil and perils to more courageous souls. Only too many so-called servants of the Lord do not pass the test of faithfulness to the Lord in all trials and adversities.

Paul surely did not hold life dear to himself. His valiant spirit is revealed in the words once written to the Philippians: "I can do all things through Christ, who strengtheneth me." In these words we have the key to the understanding of the unswerving zeal and desire of Paul to serve His heavenly Lord and Master. His was a feeble body, but it was

dominated by a resolute spirit. Trials and dangers could not hold him back.

Why to Cyprus?

But why should Paul and his companions sailed toward Cyprus? There were still many Jews and Gentiles to be converted in Antioch. Was it merely the desire of Paul to labor in fields, where others had not labored before? We can but answer, that it was the Holy Spirit, who had summoned them to this new task. We can imagine that Paul had preached the Gospel to his kinsmen throughout Cilicia and the coastal regions wherever and whenever he could during the period of his seclusion. Thus



a return to Cilicia would seem improbable for the first. We can also surmise, that the fact that Barnabas was a native of Cyprus may have played a role in making Cyprus the starting point of their first missionary journey. Besides that, we know that some of the men who had started the preaching of the Gospel in Antioch had been from Cyprus. Originally they had fled from Jerusalem in the days of the first persecution. Acts 11:20 we read: "And some of them were men of Cyprus and Cyrene, which when they came to Antioch, spake unto the Grecians, preaching the Lord Jesus." Is it not only too natural, that these same men, who commissioned Paul and his

companions, would desire to have the Jews and Gentiles on Cyprus hear the Gospel too and be saved thereby. It was an act of gratitude on their part and a still greater blessing for the inhabitants of Cyprus. Is not the work of our church in the Land of the Reformation, especially among the Lutheran Refugees, inspired by a similar motive of gratitude for the greater blessings that have become ours through the Land of the Reformation and Luther?

A Mighty Sea

Sailing on the great Mediterranean Sea must have aroused many a thought in the minds and hearts of the three ardent missionaries. They

could recall the role which this Sea had played in the life of their own nation and in that of the great nations of the past and present. To the Jew the Mediterranean was the Great or the Western Sea, the western boundary of the promised land. This sea separated them on the west from all the other neighboring races, let them remain a separate race, a peculiar people. For the western nations it was the great highway of trade and commerce linking the merchants of the East with those of the West. Its waves laved the shores of the mighty countries of Europe and Africa as well as those of the Near East.

The Mediterranean was a mighty sea and judging from its size we can well understand, why the Israelites called it the Great Sea. The distance from the Pillars of Hercules in the west to the shores of Palestine and Syria in the east was about 2,300 miles, a little farther than from Chicago to San Francisco. Its greatest width was about 1,080 miles, a little farther than from Chicago to New York. The total area covered by the Mediterranean is about one-third of our United States.

"Our Sea"

To the western nations the Great Sea was known as the Mediterranean Sea, because it lay in the middle between Europe and Africa (medius meaning middle and terra meaning land.) Proudly the Roman called it Mare Nostrum, meaning "Our Sea." Mussolini revived this name in the last world war. Before the Romans the Greeks had called it their sea, wanting to bring their culture and civilization to all the lands bordering this sea. It need not surprise us that Aristotle called it "Our Sea," who only classed all people either as Greeks or barbarians.

Paul and his companions knew the proud name given to this Great Sea by the Phoenicians, the Greeks and the Romans, but for them it was God's Sea, which enabled them to visit the Isles of the West, of which the great prophet Isaiah had already spoken (60:9): "Surely the isles shall wait for me, and the ships of Tarshish (Spain) first, to bring thy sons from afar, their silver and gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Now the time for the fulfilment of this prophesy has come. Now the Gentiles were coming to the light of the Gospel.

The Role of the Mediterranean

Prominent historians are wont to speak of the great importance of the Mediterranean Sea in the early history of the world, because it harbored the mighty cultures of the nations of old. They pointed out, that the great Atlantic Ocean later on took over the role, once played by the Mediterranean, in the days of the great navigators and explorers, who spread the name and fame of their imperialistic nations. Today, they say, the vast Pacific focuses the

attention of all the nations of the world on its shores. When Paul set sail on the great Mediterranean, he could not foresee the great development in the history of the world and the church. For him the Mediterranean was only a channel for the ships carrying the Gospel of Christ to distant shores and lands. What else would interest him? To him everything else was dross.

Bearer of the Banner of Christ

We are in a more fortunate position. We can see the development of the world as well as the church during the past nineteen centuries. We should like to add one observation: Once it was the little Lake of Galilee, along whose shores Jesus wandered and preached that the kingdom of God was at hand. Then we see the Church spreading out along the shores of the Mediterranean. In

later centuries the missionaries followed the trail of the great navigators and explorers, bringing the Gospel to the shores of the North and South Atlantic. Now they have launched forth to the many isles and countries bordering the vast Pacific, everywhere raising the banner of the Cross of Christ. All this was initiated by that one great man who was inspired by the Holy Ghost, Paul, when he set sail from Seleucia to Salamis on the Isle of Cyprus. When we behold and review this wonderful development of the work begun by Paul we can but marvel with him in his own words (Romans 11:22, 36): "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out. For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

The Result Of The "Ten Favorite Hymn Poll"

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

II

COMPARING the ten favorite hymns chosen by our people with the ten top hymns in the *Lutheran Standard* poll, which was also conducted last summer, we have the following:

Lutheran Witness

Beautiful Savior
What a Friend We Have in Jesus
Abide with Me
A Mighty Fortress
Rock of Ages
Just As I Am
Be Still, My Soul
Jesus, Savior, Pilot Me
The Lord's My Shepherd
My Faith Looks Up to Thee

Lutheran Standard

Beautiful Savior
What a Friend We Have in Jesus
A Mighty Fortress
The Old Rugged Cross
Rock of Ages
Just As I Am
Holy, Holy, Holy
Sweet Hour of Prayer
Abide with Me
O Master, Let Me Walk with Thee

If we look at the first 100 hymns in our hymn poll, we have the following, beginning with No. 11:

Jesus, Lover of My Soul
I'm But a Stranger Here
Onward, Christian Soldiers
Holy, Holy, Holy
Nearer, My God to Thee
Silent Night, Holy Night
I Know That My Redeemer Lives
In the Hour of Trial
Abide, O Dearest Jesus
From Greenland's Icy Mountains
Jesus, Lead Thou On
Let Me Be Thine Forever
Savior, I Follow On
The Church's One Foundation
Praise to the Lord, the Almighty
Take My Life and Let It Be
Stand Up, Stand Up for Jesus
The Old Rugged Cross
Go to Dark Gethsemane
O Sacred Head, Now Wounded
Now Thank We All Our God
Asleep in Jesus
Jerusalem, Thou City Fair and High
Let Us Ever Walk with Jesus
Awake My Heart with Gladness
Hark the Voice of Jesus Saying
Blest Be the Tie That Binds

Christ the Life of All the Living
Jesus! and Shall It Ever Be
From Heaven Above to Earth
I Come
In the Cross of Christ I Glory
I Am Trusting Thee, Lord Jesus
Come, Ye Disconsolate
My Hope Is Built on Nothing Less
Open Now Thy Gates of Beauty
Hark, the Herald Angels Sing
Oh, That the Lord Would Guide
My Ways
Come, Thou Almighty King
Holy Ghost, with Light Divine
There Is a Fountain Filled with
Blood
Jesus Christ Is Risen Today
God Bless Our Native Land
What God Ordains Is Always Good
Lift Up Your Heads, Ye Mighty
Gates
In the Garden
Now Rest Beneath Night's Shadows
Now the Day Is Over
Joy to the World
All Hail the Power of Jesus' Name
Holy God, We Praise Thy Name
Thine Forever, God of Love
Jesus, Thy Blood and Righteousness
Christ the Lord Is Risen Today
Holy Father in Thy Mercy
Wake, Awake, for Night Is Flying
Oh, That I Had a Thousand Voices
Commit Whatever Grieves Thee
Chief of Sinners Though I Be
Oh, Come, All Ye Faithful
Crown Him with Many Crowns
How Sweet the Name of Jesus
Sounds
Savior, Thy Dying Love
Savior, Again to Thy Dear Name
Guide Me, O Thou Great Jehovah
I Lay My Sins on Jesus
If Thou But suffer God to Guide
Thee
We All Believe in One True God,
Father
Sun of My Soul, Thou Savior Dear
Sweet Hour of Prayer
Jehovah, Let Me Now Adore Thee
Draw Us to Thee
My Jesus As Thou Wilt
O God, Forsake Me Not
O Little Town of Bethlehem
Alas, and Did My Savior Bleed
Glory Be to Jesus
With the Lord Begin Thy Task
Jesus Christ, My Sure Defense
God Be with You Till We Meet
Again
Thee Will I Love, My Strength, My
Tower
I Need Thee Every Hour
Savior, When in Dust to Thee
Now the Light Has Gone Away

Oh, Blest the House, Whate'er
 Befall
 Our God, Our Help in Ages Past
 I Am Jesus' Little Lamb
 I Am Content
 Take Thou My Hands and Lead Me
 Lamb of God, Pure and Holy
 Jerusalem the Golden

The favorite Christmas hymns, according to this list, are:

Silent Night; From Heaven Above; Hark, the Herald Angels Sing; Joy to the World; Oh, Come, All Ye Faithful; O Little Town of Bethlehem.

The favorite Lenten hymns are:

Go to Dark Gethsemane; O Sacred Head, Now Wounded; There Is a Fountain Filled with Blood; Alas, and Did My Savior Bleed; Glory Be to Jesus; Savior, When in Dust to Thee; Lamb of God, Pure and Holy.

The favorite Easter hymns are:

I Know That My Redeemer Lives; Awake, My Heart, with Gladness; Christ, the Life of All the Living; Jesus Christ Is Risen Today; Christ the Lord Is Risen Today; Jesus Christ, My Sure Defense; I Am Content.

There are 34 chorales among these. The *Lutheran Standard* has only five chorales among its first 100. Why this difference?

The answer to that question is not easy to give. For one thing, the *Lutheran Standard* represents people who are for the most part farther along in the process of Americanization than our group. The old Ohio Synod was organized about 30 years before our Synod. Both these hymn polls show how strongly the American environment has affected both groups. The larger number of chorales in our top hundred hymns undoubtedly also shows the influence of the parochial school, in which there is opportunity to train the children in the singing of the chorales. The average Sunday school simply does not have sufficient time to devote to this.

If we look at the second hundred hymns selected, the number of chorales is even larger. There are 53 chorales in this group; in other words, a total of 87 chorales in the first two hundred hymns selected. Among them are the very best of our Lutheran hymnodical heritage.

It would seem to us that these figures warrant several optimistic conclusions. The fact that 520 hymns were selected from the 660 in the *Lutheran Hymnal* shows that in the eight years since the publication of the *Hymnal* our people have become well acquainted with it. It also seems to indicate that in choosing hymns for the services, our pastors cover a wider range than ever before. Perhaps this is due to the fact that every hymn has its musical setting, which facilitates the learning of new and unfamiliar tunes. If we look at the 140 hymns of the *Hymnal* which were not chosen by any one as a favorite, we find that these, for the most part, are hymns which are for occasions that occur only once a year in the calendar of the Church and therefore are rarely sung. Many of them are for occasions that occur very seldom in the life of the average congregations, such as Cornerstone Laying and Anniversaries.

That 87 chorales are among the 200 top hymns as favorites would also seem to indicate that the translations we now have are satisfactory and that many of our people value the intrinsic worth of these classics in spite of the fact that they are translations.

We believe, furthermore, that we as a Church can retain an appreciation of our great chorales if we cultivate them as we should. Without intending to disparage in any way the great English and American hymns which we have all learned to love and which none of us would care to lose from our *Hymnal*, it would be an irreparable loss if, in the course of our Church's further development in our country, we would gradually lose our great Lutheran hymnodical heritage.

(To be continued)

"Be Ye Therefore Merciful"

(Continued from page 226)

we remember that Jesus is speaking to God's children who in pure grace are enjoying His pardon and have passed from death unto life, the thought of meriting forgiveness and escaping damnation through our acts of mercy can not come to us. Yet every act of mercy that we do in remembrance and in appreciation of the divine mercy by which we live

before God will keep God's grace in Christ Jesus vividly before our souls to strengthen us in our faith through which we enjoy all of His blessings. Thus we shall finally enjoy also the end of our faith, namely eternal life in God's glorious presence. As through the power of God's grace we strive against heartless judging and condemning, heartily forgive and cheerfully give to the needy we will be blessedly reminded that we are indeed God's dear children who have been brought to trust in the Savior and thus to the enjoyment of full salvation and every true blessing in Him. St. John writes "We know that we have passed from death unto life, because we love the brethren."

Rich Rewards Of Grace So concerned is the Savior about inciting us to acts of Christian mercy that he holds out the richest promises of reward. Speaking to God's children who have learned to despair in their own merits and to look to God's grace for every blessing He is confident that we will understand these promises in no other way than as rewards of pure grace. Yet these rich promises of gracious reward are meant to magnify God's grace before our eyes and thus to help us overcome the weakness of our flesh as we strive to reflect the mercy of our Father in our lives. Jesus has made this promise of gracious reward particularly vivid in connection with our merciful giving. "Good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." There is nothing niggard about God's promises of gracious reward. We are bidden to think of a measure of grant that is full, that has been pressed down with the hands, that has been thoroughly shaken to cause every kernel to lie close to the next so as to allow no hollow pockets to be left anywhere. Yet it is a measure that is not merely full to a level but heaped up in the center and running over the brim. Truly a measure as one would fill it in trying to make it hold the very utmost. With such a measure of blessing in time and eternity God in His pure grace promises to reward the faith-born mercy of His children in Christ Jesus.

C. J. L.

Siftings

BY THE EDITOR

So far, we believe, the courts have more or less consistently upheld the right of religious freedom. A ruling was recently given on an extreme case which occurred last fall. At that time four Amish farmers, a religious sect living in Pennsylvania, were jailed for refusing to send their children over 15 to school. These Amish farmers objected to coeducation after 15, said that high school was a waste of time, and that the children were needed at home to work on the farms. The court ruled that the School District cannot force the parents to send their children to school against their religious beliefs. "The members of this religious sect," the court said, "are citizens of the United States and are under the protection of the 14th amendment. Enforcement of such a law is an abridgement and infringement of their constitutional rights of liberty and conscience." May those words continue to ring in our courts throughout the land!

* * * *

The reader can supply his own comment for this morbid news: A dead right arm was flown across the United States on the way from Rome to Tokyo. It was the arm of St. Francis Xavier, Roman Catholic missionary, and was taken to Japan to help to celebrate the 400th anniversary of Xavier's arrival in that country. For 335 years the relic, "heavily encrusted with jewels," has been kept in the Gesu Church in Rome. In Spain the arm was "greeted by thousands of Roman Catholics, including high-ranking church and state dignitaries, who joined in public veneration at an improvised altar in the Portela airport." In New York the relic "was placed in the Church of St. Francis Xavier for public veneration."

* * * *

What happened to the churches in the Baltic countries after the Russian communist invasion? From reports to date, the churches were brutally crushed. But a correspondent in the *Christian Century* writing from Helsinki, Finland, reports the following: "After a long period of uncertainty as to how far Estonian churches

would be able to continue their work under Soviet authorities, word has reached here that both the Lutheran and Eastern Orthodox Churches . . . are at work. They have been able to keep at least part of their properties. . . . Their salaries are partly paid by the state, as was the case before the war."

* * * *

An attack on the "degeneration" of the pulpit and on the "ignorance of church members in matters of faith" was made at Grand Rapids, Michigan, by the Rev. Henry Baker, president of the Synod of the Christian Reformed Church. Mr. Baker said that the pulpit, instead of being the "prophetic mouthpiece of the Lord has degenerated in to a platform for pep talks, book reviews, moralizations and the like — which never will meet the needs of man's soul." He described the ignorance of church-goers in matters of faith as "appalling, amazing, startling, and discouraging enough to make one weep." Of the Sunday School he said that it "is often the only educational institution left" and is "often a makeshift to set at ease disturbed members who sense the direction the Church is leading." He said attendance had dropped off "by the millions in the last five years." Such a denunciation should remind us of God's grace to us for one hundred years in which moralizations and pep talks have not taken the place of the Gospel in our pulpits!

* * * *

When Roman Catholics are attacked because in some Roman Catholic countries the Protestants have little or no rights, they would answer: What about Sweden? Only Lutherans can hold government offices there. But next year the Swedish Parliament will be asked to remove practically all restrictions on the citizenship rights of persons who are not members of the state church. The proposed law will open to any citizen all cabinet positions except those directly dealing with church affairs. Non-Lutheran pastors will be given the right to officiate at

weddings. Roman Catholic convents and monasteries, banned in Sweden since the Reformation, may again be established if the proposed law is adopted.

* * * *

Either people don't want to be helped — or reformed, or they think a pastor should stick to his calling. John Simmons, a trusty aid of ex-Mayor Humphrey, wanted to help people "in the wider arena of life where they really live." To do this he decided to run for mayor of Minneapolis. He resigned as pastor of St. Mark's Lutheran Church and returned his ordination certificate to the Northwest Synod. The election was June 14. John Simmons lost by almost 15,000 votes — 68,174 to 82,947.

* * * *

Dr. N. Madson, Dean of the Bethany Lutheran Theological Seminary, asks a very pertinent question when he writes in the *Lutheran Sentinel*: "If it were true, as some friends of the Boy Scout Movement would have us believe, that Scouting has no religious features, then why should there be separate 'Catholic' and 'Protestant' services conducted in their 'camporees'? As we write, there lies before us a copy of the Mankato Free Press of June 9, 1949, informing us that '1,000 Scouts to Attend Camporee at Norseland, June 10-12. will on Sunday morning have a Catholic mass and a Protestant service.' While the Roman Catholics are to be by themselves for their worship, all the Protestant boys are to be lumped together in one communion. As usual, a thoroughly unionistic affair . . ." Dr. Madson closes his article with the forthright words: "No, let us not deceive ourselves into believing that Scouting has no religion on its program, or that the religion which it professes is that which will save poor sinners. It is the natural man's religion, from which may God in mercy preserve our Lutheran youth in these last evil days, when the vast majority of men are giving heed to seducing spirits, speaking lies in hypocrisy. May we, who have enjoyed the blessing of being instructed in the truths unto salvation as taught us in Luther's Small Catechism, cling in child-like faith to those eternal verities and make them our children's most treasured possession."

FIFTIETH WEDDING ANNIVERSARY

Pastor and Mrs. O. Eckert
Saginaw, Michigan

June 14 marked the fiftieth wedding anniversary of Pastor and Mrs. O. Eckert of Saginaw, Michigan. To celebrate this event two private services were held in St. Paul's Church, of which Pastor Eckert is pastor. At the first service, held Sunday, June 12, Pastor Emil Wenk, who performed the marriage at LaSalle, Monroe Co., Michigan, on June 14, 1899, spoke briefly. In the afternoon from two to three o'clock the couple received the congratulations of members of the church and other friends. The second service for the family was held June 14. This service was conducted by their three sons: Pastors Otto J., and Hilmar Eckert of Saginaw, Pastor Harold Eckert of Reedsville, Wisconsin, and by Pastor Herman Zehnder of Bay City, Michigan. The address, based on Ps. 71, 7-9, was given by Pastor Otto J. Eckert. As Mrs. Eckert has been in ill health and could not be present in the church, the services were relayed to the house over a public address system.

May the Lord continue to abide with Pastor and Mrs. Eckert with His love, protection and richest blessings during the eventide of their earthly life!

O. FREY.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Albert Schulz
Stevensville, Michigan

Mr. and Mrs. Albert Schulz, members of St. Paul's Ev. Lutheran Church in Stevensville, Michigan, were privileged by the grace of God to observe the fiftieth anniversary of their marriage on May 7. The members of their family gathered in their home for this occasion and the undersigned delivered a brief address, based on Psalm 103, 1. 2. May the Lord bless them with His grace and peace the remaining years of their life.

H. J. ZINK.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Herman Kremin
Milroy, Minnesota

Mr. and Mrs. Herman Kremin, faithful members of St. John's Congregation at Milroy, Minnesota, were privileged on May 8, 1949, to celebrate

their fiftieth wedding anniversary. The occasion was observed by a special service in St. John's Church in the presence of their children, relatives and friends. The undersigned based a brief address on Psalm 71, 17. 18.

May God grant to them the continuance of His blessing in the evening time of their life.

W. A. GEIGER.

ORGAN DEDICATION

Immanuel Congregation
March Rapids, Wisconsin

On May 29, 1949, Immanuel's Congregation of March Rapids, Wisconsin, was privileged to dedicate its newly purchased Estey Reed Organ to the service of the Triune God. Pastor C. C. Kuske of Stratford was the guest speaker, basing his message on Psalm 150. The organist for the occasion was Teacher A. Wilbrecht of Wausau.

Immanuel's Congregation at present has also undertaken some extensive remodeling of its house of worship in preparation for its fiftieth anniversary.

D. H. KUEHL.

ORGAN DEDICATION

St. Matthew's Lutheran Church
Town Lincoln, near Warrens, Wis.

St. Matthew's Church, Town Lincoln, near Warrens, Wisconsin, dedicated its Lindermann electric two-manual organ to the worship of the Triune God on May 8, 1949. The undersigned preached the dedication sermon, based upon Psalm 126, verse 3. His sermon theme was: "The Lord hath done great things unto us."

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

AUGUST SAREMBA.

ORGAN DEDICATION

Grace Ev. Lutheran Church
La Crosse, Wisconsin

On Sunday, May 1, Grace Ev. Lutheran Church dedicated a new Wurlitzer electric organ, series 6, to the service of the Triune God. The organ was a gift to the congregation by a family of Grace Congregation, Mr. and Mrs. William Trapp and daughter. A new set of communion ware was also dedicated to the service of the Triune God on this occasion as a memorial to Master Dale Stegen by his parents, Mr. and Mrs. Arnold

The Northwestern Lutheran

Stegen and family, members of Grace Congregation.

In the dedication service in the afternoon the Rev. Emil Toepel of Onalaska, Wisconsin, preached the sermon, and the congregation's organist, Mr. Eugene Haefner, presided at the organ. A concert was given in the evening by Mrs. Elizabeth Mittelstaedt, who was our guest organist. The Senior Choir of St. John's Ev. Lutheran Church of Caledonia, Minnesota, also sang four numbers during the concert.

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love and to good works!" Hebrews 10, 23. 24.

W. L.

ORGAN DEDICATION

Immanuel Ev. Lutheran Church
Merna, Nebraska

On Easter Sunday, April 17, 1949, Immanuel Lutheran Church of Merna, Nebraska, was privileged to dedicate to the service of God a new electric Hammond organ presented to it by the family of one of its members. Prof. R. Janke of our Dr. Martin Luther College at New Ulm, Minnesota, preached the dedicatory sermon, based on Psalm 150.

Immediately after the dedicatory service, an appropriate organ recital was given by Mr. Bruce Backer, student at our Dr. Martin Luther College. During the intermissions Prof. Janke gave brief sketches of the various educational institutions of our synod.

It was a beautiful day. Many guests came to worship and to rejoice with us.

May the Lord grant Immanuel Lutheran of Merna grace to use the new organ to the worship of His most holy name, may He bless this congregation in the future as He has in the past.

R. N. BAUR.

† PROF. GOTTFRIED BURK †

Prof. Gottfried Burk was born at Germanville, Iowa, January 8, 1862, the son of Pastor and Mrs. Martin Burk. Soon after his birth he was received into the Holy Christian Church by the Sacrament of Holy Baptism.

He received his preparatory college training at Dr. Martin Luther College in Buffalo, New York. Later he attended Northwestern College at

Watertown, Wisconsin, and after that, our Theological Seminary at Wauwatosa. Before completing his studies at the latter institution, he accepted a call to Dr. Martin Luther College at New Ulm, Minnesota, to teach English and Music. Thus he became Dr. Martin Luther College's first in-



structor at its opening in 1884.

On August 20, 1885, Prof. Burk entered the state of holy matrimony with Martha Ritter of Buffalo, New York. Her father, the Rev. Felix Ritter, performed the ceremony.

Prof. Burk was well known for his outstanding work in the music department of Dr. Martin Luther College and for his ability as an organist. For many years he served as organist at St. Paul's Church in New Ulm. In 1943, after serving 59 years as professor at Dr. Martin Luther College, he retired from active service. The college honored him with a farewell celebration. His humility and kind disposition will long be remembered among those who associated with him.

In 1945 Prof. and Mrs. Burk were privileged by the grace of God to celebrate their sixtieth wedding anniversary.

Prof. Burk's health began to fail during the past year, and on March 8 of this year he was hospitalized. Two weeks later, on March 22, the Lord called his faithful servant to his eternal rest. Funeral services were conducted at St. Paul's Church at New Ulm on Friday, March 25, the Rev. W. J. Schmidt officiating. Brief messages were also delivered by Prof. C. Schwappe, President of Dr. Martin Luther College, Prof. J. Meyer of the Seminary at Thiensville, and the Rev.

O. Naumann, President of the Minnesota District of our Synod.

Prof. Burk attained the age of 87 years. He is survived by his widow, five sons, eight grandchildren, and three great-grandchildren. One son, Otto, preceded his father in death.

May the Lord grant unto all of us a blessed end for Jesus' sake and on the last day a joyful resurrection to life eternal.

G. HINNENTHAL.

† MRS. DOROTHEA BRAUN †

During her married life Mrs. Dorothea Braun, née Kirchner, was permitted to contribute more than usual to Christian training of children by providing the home that could strengthen her husband, the late Hy. A. Braun, as he taught in the schools of Neenah, Milwaukee, and Reedsville, Wisconsin, and at all times setting an example of true Christian humility, devotion, and joy in the congregations where her husband served as teacher.

It seems especially fitting therefore, that Mrs. Braun should also at the end of her life be a witness of the value of Christian training of children, for during the last year of her life Mrs. Braun gradually lost almost all powers of her mind, remembering only the Bible passages, hymns, and prayers which she had learned in early youth. These remained to comfort her and us is the knowledge that she was by faith in Christ a true child of God.

Mrs. Braun was called in death on May 2, 1949, at the age of 75 years and 6 months, lacking three days. Survivors are her daughter, Mrs. R. C. Horlamus of Madison, Wisconsin; two sons, the Rev. Martin Braun of Cleveland, Wisconsin, and St/Sgt. Loren Braun of Denver, Colorado; a sister, Mrs. Charles Schlei of Manitowoc, Wisconsin, and three grandchildren. R. A. S.

† MARIE LANDSKRON STERN †

Mrs. Marie Stern, née Landskron, was born in Stuttgart, Germany, September 1, 1858, to Lutheran parents who were members of the parish of Karl Gerock. She was baptized and confirmed there. She came to this country as a betrothed maiden and was married to Pastor Gottlob Stern in St. Louis, Missouri, by Pastor Adolph Hanser, September 22, 1883.

Four sons and four daughters were born in their wedlock. Pastor Stern and his wife pioneered in New York and Pennsylvania in mission work, then located in Sebewaing, Michigan. In 1897 they came to Wisconsin and were at parishes of Iron Ridge, Beaver Dam, and Leeds. In 1918 they moved to Columbus, Wisconsin, where Pastor Stern occasionally supplied Zion's Church and neighboring churches. On August 23, 1931, Pastor Stern died. Then Mrs. Stern lived on in Columbus for some time, later moved to Milwaukee. Last fall she made her home with her son, Pastor Max Stern, and family at Ixonia. Age was showing. On May 8 she had a light stroke, and on May 14, 1949, she was called to her eternal home in heaven, having reached the age of 90 years, 8 months and 13 days. Burial services were held in Columbus, where she was buried on Tuesday, May 17. The undersigned officiated, preaching on Ps. 119, 105; a Seminary octette sang.

Surviving are: three sons, Pastor F. E. Stern, Seattle, Washington, O. C. Stern, Milwaukee, Pastor Max Stern, Ixonia, and three daughters, Mrs. Wm. Wallschlaeger, Milwaukee, Mrs. Julia Schoen, Rockford, Illinois, Mrs. Ernst Gruhn, Milwaukee; twenty-one grandchildren and twenty great-grandchildren, and relatives in Germany.

Helmuth Stern, a son, and Mrs. Henry Gerth, a daughter, preceded her in death.

God blessed her with a long life and endowed her with many Christian qualities, such as kindness and hospitality, wisdom and understanding, and above all faith and trust in her Savior Jesus Christ. She has her reward. E. A. WENDLAND.

† MRS. MAGDALENA AUERSWALD †

Mrs. Magdalena Auerswald, widow of the late Pastor Charles Auerswald, died in Appleton, Wisconsin, April 4, 1949, five days short of her 73rd birthday.

Mrs. Auerswald was born April 9, 1876, at Durand, Wisconsin, a daughter of Henry Bruenn and his wife Friederike. There she was baptized and confirmed. She was married to Pastor Charles Auerswald June 6, 1893, and with him divided the joys and sorrows of the parsonage. Since 1931, when Pastor Auerswald retired

from the active ministry, they lived in Appleton, Wisconsin, where they were faithful members of St. Paul's Congregation. Since her husband died in 1937 she lived alone, yet conscious of the ever abiding Christ, her Savior. She was laid to rest in Riverside Cemetery of Appleton, Wisconsin, on April 6, the undersigned officiating.

Mrs. Auerswald is survived by four daughters: Mrs. Louis DeDecker, Mrs. Clarence Seyfert, Mrs. Harry Schachtneider, and Miss Flora; one son, Arthur; four sisters: Mrs. Etta Willamann, Mrs. Amelia Schuette, Mrs. Marie Gilman, and Miss Emma Bruenn; and five grandchildren.

F. M. BRANDT.

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. Sievert, Mobridge, South Dakota.
O. Heier, Jamestown, North Dakota.

Lay Delegates:

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

Alternates-at-large:

First Lutheran, Gary: G. Hovel (Otto Baer).
Ev. Lutheran, Willow Lake: E. Warkenthien (P. Waldow).
St. Paul's, Henry: 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 (W. 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, Sebewawa: 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).
R. J. Palmer (F. Tabbert).
A. H. Leersen (E. W. Penk).

Pastors-at-large:

L. Schierenbeck.
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. Kettacker).
St. John, Minneapolis: Alaternate.
Trinity, St. Paul: Wm. Dye (R. Nitz).
Emmanuel, St. Paul: C. Hildebrandt.

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. Wajahn).
O. Siegler (H. Kleinhaus).
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: E. Dobberstein (F. Kusserow).
Trinity, Ellington: P. Klitzke.
Our Savior, Lena: L. Kaminski (A. Truebenbach).
Grace, Powers: A. J. Piepkorn.
Zion, Morrison: John Zich.
Reedsville: W. J. Bubholz. Alternate.
Immanuel, Shirley: H. Dobberphuhl.
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. Koepp).
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. Schliesser (E. Guenther).
M. Volkman (J. Schaefer).
H. Heckendorf (W. P. Sauer).
E. Pankow (F. Gilbert).
C. S. Leyrer (W. Mahnke).
A. Maaske (A. Mittelstaedt).
J. Mahnke (T. Monhardt).
P. Burkholz (R. Burger).
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:

St. John's, West Bend: F. Bammel (R. C. Landeck).
St. John, Woodland: Alternate.
St. Matthew's, Iron Ridge: G. Budahn (H. Moldenhauer).
St. Paul, Brownsville: Alternate.
St. John's, Town Lake: Gilbert Helderich.
St. John, Newburg: Alternate.
St. John's, Lannon: F. Rossmann (E. Mathiak).
St. John, Root Creek: Alternate.
St. John's, Mukwonago: F. Kaersten (M. Nitschke).
St. John, Wauwatosa: Alternate.
St. Peter's, Milwaukee: A. Haack (S. Hinz).
Messiah, Milwaukee: Alternate.
St. Paul's, Milwaukee: A. Knueppel (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 (George Kalb).
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).
H. Oswald (D. Rohda).
H. A. Pankow (E. H. Becker).
G. H. Geiger (G. P. Kionka).
R. P. Korn (J. C. Bast).
(P. Lehmann).
E. G. Toepel (H. Paustian).
R. W. Mueller (K. Kuske).
E. E. Kolander (E. Kionka).

Teachers:

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

Lay Delegates:

Immanuel, Farmington: B. Baneck (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. Calvary, 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: A. Pankow.
 St. Peter, McMillan: Alternate.
 WINFRED SCHALLER, Secretary.

LIST OF CANDIDATES FOR MICHIGAN LUTH. SEMINARY

The following are the nominees for director of Michigan Lutheran Seminary:
 Dr. E. W. Anderson, Saginaw, Mich.
 Pastor E. Berg, Benton Harbor, Mich.
 Prof. W. Franzmann, Saginaw, Mich.
 Pastor Conrad Frey, Detroit, Mich.
 Pastor Irwin Habeck, Wexauwega, Wis.
 Dr. H. Koch, Greenleaf, Wis.
 Prof. Henry Meyer, Moberg, So. Dak.
 Rev. W. Pless, Fond du Lac, Wis.
 Prof. D. Rhoda, Watertown, Wis.
 Pastor T. Sauer, Plymouth, Mich.
 Pastor E. Schaller, Nicollet, Minn.
 Pastor Irwin Scharf, Rhinelander, Wis.
 Prof. A. Schultz, Saginaw, Mich.
 Prof. W. Schumann, Watertown, Wis.
 Pastor M. Schwenzen, West Allis, Wis.
 Pastor E. Tacke, Watertown, Wis.
 Prof. M. Toepel, Saginaw, Mich.
 Pastor S. Westendorf, Monroe, Mich.

The Board of Regents of the school will meet Tuesday, July 26, at 7:30 P. M. to call a director from this list. All correspondence concerning any of these candidates must be in the hands of the secretary by that date.

OSCAR FREY, Secretary.

CALENDAR OF CONFERENCES BIENNIAL CONVENTION OF THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

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

Special Notice

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

Instructions to Delegates

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

All delegates, both Voting and Advisory, who require lodging during the Convention, must notify Pastor Herbert Koehler, 2544 South Lenox Street, Milwaukee 7, Wisconsin, not later than July 15.

Pastors of the Milwaukee area are to report their available lodging places to Pastor Koehler at once.
 PROF. WINFRED SCHALLER, Secretary,
 511 Gillett Street,
 Fond du Lac, Wisconsin.

CONFERENCE OF FACULTIES

The Conference of Faculties will meet at the Theological Seminary at Thiensville, Wisconsin, at 1:30 P. M., Monday, August 1. Sessions will be held on Monday and Tuesday.
 C. J. TRAPP, Secretary.

MISSISSIPPI VALLEY DELEGATE CONFERENCE

The Mississippi Valley Delegate Conference will meet July 17, 1949, at 2:30 P. M., at Mt. Calvary Church, La Crosse, Wisconsin, H. Backer, pastor.
 R. GRUNZE, Secretary.

CENTRAL DELEGATE CONFERENCE OF WESTERN WISCONSIN DISTRICT

The Central Delegate Conference will meet on Tuesday, July 19, 1949, at 9 A. M., at Town of Leeds, Wisconsin (one mile west of Leeds on Co. K). Host pastor, Rev. H. Geiger. Dinner will be served at the church. Kindly announce a week before the date.
 H. GEIGER, Secretary.

CONCERNING THE CONFERENCE OF THE FACULTIES

The Seminary Dormitory is ready with bedsteads and mattresses. The guests must provide their own bedding, towels, etc. Meals will be served in the Dining Hall. Parking space for cars will be provided. If any of the professors wish to attend the Anniversary Synod they may retain their lodging in the Seminary during the week of the meeting. Any further information will be gladly given, upon request, by
 Joh. P. Meyer,
 P. O. Box 954,
 Thiensville, Wisconsin.

ANNOUNCEMENT

In connection with the Professors' Conference, set for August 1 and 2 at our Seminary, Thiensville, Wisconsin, arrangement has been made for an open discussion on Tuesday, August 2, on the question: Should We Accredite Our Synodical Institutions? All interested wishing to speak on this question will have the opportunity to do so at this open meeting.
 R. A. FENSKE, Int. Sec.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

Hillemann, Roland C., in St. Peter's Church, Savanna, Illinois, by C. A. Noffke, assisted by Henry Gieschen, Sr., Pentecost, June 5, 1949; in St. Matthew's Church, Mosquito Hill, Illinois, by C. A. Noffke, Trinity Sunday, June 12, 1949.
 Henke, Howard, in St. John's Church, Arcadia, Wisconsin, by Herbert Nommensen; Pentecost, June 5, 1949.
 Pless, W. O., in Good Shepherd Church, Fond du Lac, Wisconsin, by John Raabe, assisted by G. E. Bergemann, G. Pieper, R. Reim, W. Pankow; Second Sunday after Trinity, June 26, 1949.

Teacher

Walz, Erwin, in Zion Ev. Lutheran School, Sanborn, Minnesota, by Walter P. Scheite; Third Sunday after Trinity, July 3, 1949.

CHANGE OF ADDRESS

Pastor

Pless, W. O., 146 15th Street, Fond du Lac, Wisconsin.
 V. J. Siegler, 239 West Water Street, Brillon, Wisconsin.

ACKNOWLEDGMENT AND THANKS

During the school year 1948-1949, Northwestern Lutheran Academy received generous contributions from the congregations of the Dakota-Montana District for the various departments, but especially for the kitchen in dish towels and sundries and in a great variety of foodstuffs — potatoes

and other vegetables, canned goods of all kinds, meats, poultry, eggs, cream, lard, butter, etc. In addition, moneys were received that have not as yet been published; they are as follows:

Toward the girls' dormitory: Ladies' Aid, Hendricks, Minnesota, \$25.00; Congregation of Grover, South Dakota, \$15.00; Rev. B. Hahm, Aurora, \$1.00; Peace Congregation, Isabel, \$15.00; Ladies' Aid of Arco, Minnesota, \$10.00; Rev. W. Sprengeler, Hoskins, Nebraska, \$5.00; Ladies' Aid, Timber Lake, South Dakota, \$10.00; Ladies' Aid, Akaska, \$40.00; Y. P. S., Hoskins, Nebraska, \$11.00. For the purchase of vegetables: Congregation at Grover, South Dakota, \$10.00; Dempster, \$19.00; Esteline, \$16.00; Clark, \$65.00; Aurora, \$10.00; Willow Lake, \$4.00; Reeder, North Dakota, \$10.00; Windsor, \$5.00; Jamestown, \$5.00; Mandan, \$1.00; Clear Lake, South Dakota, \$1.00; Goodwin, \$6.00; White, \$50.00; Ward, \$30.25; Elkton, \$2.00; Wm. C. Beyer, \$20.00. For the Tuition Fund: Esteline, \$3.00; Rev. W. Ten Broeck, Henry, South Dakota, \$15.00; Rev. H. Rutz, Hazel, South Dakota, \$10.00; Easter Conference Collection, \$39.63. For the Educational Fund: Ladies' Aid, Hazelton, North Dakota, \$25.00; Mrs. Paul Katus, Morristown, South Dakota, \$10.00; Rev. H. Wicke, Hortonville, Wisconsin, \$20.00; R. Heier, Akaska, South Dakota, \$3.60; Rev. E. Ploetz, Mission, South Dakota, \$10.00; Lutheran Aid, La Crosse, Wisconsin, \$10.00; Mr. and Mrs. Barrie, by Rev. Ten Broeck, Henry, South Dakota, \$5.00. For the Building Fund: Mr. and Mrs. H. Schmidt, Bruce, South Dakota, \$2.00. From N. N., by Prof. K. Sievert, \$500.00. For the kitchen: Solomon Haar, Roscoe, South Dakota, \$10.00. Not designated: From Immanuel Eltneier, Akaska, South Dakota, \$5.00.
 For all these gifts in goods and moneys we heartily thank the congregation and their pastors and the individual donors.
 R. A. FENSKE.

MISSION FESTIVALS

Pentecost

St. Matthew's Church, Cady, St. Croix Co., Wisconsin.
 Offering: \$192.12. Karl A. Nolting, pastor.

Trinity Sunday

St. Paul's Church, Tp. Eldorado, Wis.
 Offering: \$142.40. W. A. Wojahn, pastor.
 Zion Church, Morton, Minnesota.
 Offering: \$629.45. S. Baer, pastor.

First Sunday after Trinity

St. John's Church, Hatchville, Tp. Weston, Dunn Co., Wisconsin.
 Offering: \$365.24. Karl A. Nolting, pastor.
 Trinity Church, Clear Lake, So. Dak.
 Offering: \$154.83. F. C. Schulz, pastor.
 St. John's Church, Rib Falls, Wis.
 Offering: \$282.75. O. A. Lemke, pastor.

Second Sunday after Trinity

Zion Church, Rib Falls Tp., Wis.
 Offering: \$140.00. O. A. Lemke, pastor.

ANNOUNCEMENT

Zion Ev. Lutheran Church of Sanborn, Minnesota, has a white altar cloth, 30 inches by 80 inches, with white hand work embroidery on ends and front edge, which any of our mission stations or congregations can have by paying postage on the same.

WALTER P. SCHEITEL,
 Box 354,
 Sanborn, Minnesota.

NOTIFY THE

"NORTHWESTERN LUTHERAN" OF ANY CHANGE OF ADDRESS

The Post Office Department has revised its method of handling changes of addresses for periodicals. Therefore we must ask our subscribers for their cooperation so there will be no interruption in delivery of the "Northwestern Lutheran."

If you have changed your address and have notified the local post office, they will send you "Northwestern Lutheran" to the new address. Attached to the first copy, however, will be a card which you are to fill out and mail to the publisher. If your address has changed and you receive one of these cards, will you please see to it that it is filled out and mailed to us immediately.

NORTHWESTERN PUBLISHING HOUSE
 Periodical Department
 3616-32 West North Avenue
 Milwaukee 8, Wisconsin

TREASURER'S STATEMENT

July 1, 1948 to May 31, 1949

Receipts

Cash Balance July 1, 1948.....	\$	53,441.20
Budgetary Collections:		
General Administration	\$284,775.64	
Educational Institutions	66,677.89	
Home for the Aged.....	3,771.32	
Spiritual Welfare Commission	3,886.76	
For other Missions.....	461,476.28	
Indigent Students	3,056.99	
General Support	16,981.76	
School Supervision	1,110.41	
Revenues	129,388.88	
Total Budgetary Collections and Revenues		
	\$971,125.93	
Non-Budgetary Receipts:		
Proceeds from Bonds Reserved for Northwestern Luth. Academy Dormitory	65,000.00	
U. S. Government Bonds Sold	300,000.00	
Payments on Mortgage Receivable	4,400.00	
Miscellaneous	760.00	
Total Receipts		
	\$ 1,341,285.93	

Disbursements

Budgetary Disbursements:		
General Administration	\$ 44,687.93	
Theological Seminary	50,199.42	
Northwestern College	136,069.49	
Dr. Martin Luther College.....	125,462.34	
Michigan Lutheran Seminary	71,112.04	
Northwestern Luth. Academy	27,930.25	
Home for the Aged	17,050.40	
Missions — General Administration	322.52	
Indian Mission	84,171.49	
Negro Mission	33,140.01	
Home Missions	336,961.61	
Poland Mission	16,323.14	
Madison Student Mission	2,196.37	
Spiritual Welfare Commission	3,916.90	
Winnebago Luth. Academy.....	250.00	
General Support	55,069.74	
Indigent Student Support.....	743.50	
School Supervision	6,560.42	
Total Budg. Disbursements.....		
	\$1,012,167.57	
Non-Budgetary Disbursements:		
Payments on Northwestern Luth. Academy Dormitory	110,396.82	
On W. North Ave. Property.....	249,819.54	
Total Disbursements		
	\$ 1,372,383.93	

Cash Balance May 31, 1949..... \$ 22,343.20

C. J. NIEDFELDT, Treasurer.

P. S. The requisition from the Northwestern Lutheran Academy for May was not received in time for this report. **C. J. N.**

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For May, 1949

For Spiritual Welfare

Carl J. Grief, Mesa, Arizona..... \$ 2.00

For Missions

Memorial Wreath in memory of Edward Otterstatter given by students of Dr. Martin Luther College	\$	15.56
Memorial Wreath in memory of Mrs. Ida Nienow given by friends		3.00
	\$	18.56

For Church Extension

Memorial Wreath in memory of Mrs. Mary Giese given by Arthur Giese, Fredrick Giese, Margaret Giese and Bertha Giese	\$	15.00
Memorial Wreath in memory of Edward J. Otterstatter given by Northwestern Lutheran Academy faculty and Mr. and Mrs. Carl Borge		17.00
	\$	32.00

For Building Fund

Memorial Wreath in memory of Edward Otterstatter by Rev. and Mrs. A. W. Fuerstenau.....	\$	5.00
Memorial Wreath in memory of Henry C. Ordorff given by friends		40.00
Memorial Wreath in memory of Rev. M. J. Bieher given by Mr. and Mrs. Chas. Bogk.....		5.00
Memorial Wreath in memory of Mrs. Dorothy Braun given by Miss Louise Fenske		2.00
Mr. George Schibye, Winona, Minnesota		5.00
Memorial Wreath in memory of Mrs. Hedwig B. Manthey from friends at Rhineland, Wis.		27.00
	\$	84.00

C. J. NIEDFELDT, Treasurer.

NORTHERN WISCONSIN DISTRICT

January, February, March, 1949

Fox River Valley Conference

Reverend	Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 282.00
Hallemeier, D. E., Bethany, Appleton.....	199.10
Ziesemer, R. E., Mt. Olive, Appleton.....	527.29
Lehninger, Ernst, Riverview, Appleton.....	368.88
Johnson, S., St. Matthew, Appleton.....	591.94
Brandt, F. M., St. Paul, Appleton.....	2,131.26
Thierfelder, F. E., Immanuel, Black Creek.....	250.00
Wendland, John, Friedens, Bonduel.....	288.75
Kuether, W. A., St. Peter, Carlton.....
Bergholz, H., St. John, Center.....	350.00
Gieschen, W. A., Immanuel, Clayton.....	143.90
Franzmann, Gerhard, St. Paul, Dale.....	473.54
Henning, Carl, Trinity, Ellington.....	497.89
Hinnenthal, E. C., Emanuel, Forestville.....	144.24
Hoepner, Walter, St. Peter, Freedom.....	450.72
Krueger, E. H., First, Green Bay.....	457.12
Voigt, A. W., St. Paul, Green Bay.....	617.65
Croll, Melvin W., St. Paul, Greenleaf.....	50.00
Gieschen, W. A., Immanuel, Greenville.....	510.55
Wicke, Harold, Bethlehem, Hortonville.....	714.50
Croll, Melvin W., Bartholomew, Kasson.....	48.16
Oehlert, Paul Th., Trinity, Kaukauna.....	1,072.89
Zink, Waldemar P., Immanuel, Kewaunee.....
Brick, Delmar C., Mt. Calvary, Kimberly.....	110.00
Kahrs, H. A., Immanuel, Maple Creek.....
Knickebein, P. W., Salem, Nasewaupsee.....	105.65
Pankow, W. E., Emanuel, New London.....	565.11
Henning, Carl, St. Paul, Stephenville.....	120.26
Baganz, Theo., St. Peter, Sturgeon Bay.....	649.60
Kahrs, H. A., Grace, Sugar Bush.....
Henning, Otto C., St. John, Valmy.....	476.8
Reier, F. A., Immanuel, Waupaca.....	165.0
Senger, F. H., Zion, West Jacksonport.....	222.10
Sippert, A., St. John, Woodville.....	170.55
Struck, Gerhard, St. John, Wrightstown.....	555.20
Wendland, John, St. Paul, Zachow.....	346.54
Conference Total	\$ 13,616.64

Lake Superior Conference

Krug, Clayton L., Peace, Abrams.....	\$ 99.95
Fuhlbrigg, W. G., St. Matthew, Beaver.....	99.95
Krug, Clayton L., St. Paul, Brookside.....	261.52
Schaller, Gilbert, St. Mark, Carbondale, Michigan.....	182.90
Fuhlbrigg, W. G., Trinity, Coleman.....	158.53
Pope, Reinhart J., Grace, Crivitz.....	190.00
Schaller, Gilbert, Holy Cross, Daggett, Michigan.....	53.55
Lutz, W. F., Salem, Escanaba, Michigan.....	109.85
Zaremba, Theo., St. John, Florence.....	753.08
Hoffmann, Theo., St. Paul, Gladstone, Michigan.....	109.27
Roepke, W., St. Paul, Green Garden, Michigan.....	121.57
Schlavensky, Norman, St. John, Grover.....	6.00
Schabow, Alvin, St. Paul, Hyde, Michigan.....	374.56
Krug, Clayton L., Our Savior, Lena.....	220.54
Krug, Clayton L., St. John, Little Saamico.....	521.63
Walther, H., St. Peter, Manistique, Michigan.....	208.55
Gentz, A. A., Trinity, Marinette.....	63.00
Roepke, W., Trinity, Marquette, Michigan.....	194.50
Thurow, Theodore, Christ, Menominee, Michigan.....	10.50
Geyer, K., Zion, Peshtigo.....	15.00
Dobratz, Franklin C., Grace, Powers, Michigan.....	
Hoffmann, Theo., St. Martin, Rapid River, Michigan.....	
Zarling, Fredric H., Emanuel, Sault Ste. Marie, Michigan.....	
Tiefel, George, St. Peter, Stambaugh, Michigan.....	
Zaremba, Theo., St. Paul, Tippler.....	
Zarling, Fredric H., Drummond Island Preaching Station.....	
Conference Total	\$ 5,418.50

Manitowoc Conference

Siegler, V. J., Trinity, Brillion.....	\$ 352.12
Braun, M. A., St. John-St. Peter, Cleveland.....	400.00
Weyland, V. J., St. Peter, Collins.....	178.75
Wadzinski, A., Christ, Denmark.....	79.40
Wadzinski, A., Immanuel, Eaton.....	153.76
Pussehl, Henry E., St. John, Gibson.....	227.22
Habermann, Elwood, St. Peter, Haven.....	15.72
Kuether, H. A., St. Paul, Town Herman.....	28.95
Zell, Ed., Jambo Creek Lutheran, Jambo Creek.....	218.55
Behm, E. G., Trinity, Kiel.....	
Geiger, Adalbert F. W., Trinity, Liberty.....	
Roekler, Armin, Bethany, Manitowoc.....	1,982.50
Koeninger, L. H., First German, Manitowoc.....	189.94
Gieschen, Waldemar, Grace, Manitowoc.....	151.66
Gieschen, Paul J., St. John, Maribel.....	182.00
Zell, Ed., St. Peter, Mishicot.....	
Koch, Henry A., Zion, Morrison.....	120.25
Knueppel, F. C., St. John, Newtonburg.....	52.85
Thurow, Carl M., St. Paul, Pine Grove.....	271.07
Eckert, Harold H., St. John, Reedsville.....	35.40
Zell, Ed., Rockwood Lutheran, Rockwood.....	
Ehlke, Roland, St. John, Sandy Bay.....	899.84
Hartwig, Wm. J., Zion, Town Schleswig.....	174.40
Thurow, Carl M., Immanuel, Shirley.....	184.64
Pussehl, Henry E., St. John, Two Creeks.....	451.65
Haase, W. G., St. John, Two Rivers.....	
Conference Total	\$ 6,350.65

Rhineland Conference

Waldschmidt, R., Peace, Argonne.....	\$ 26.75
Bergfeld, Fred, Bethany, Bruce Crossing, Michigan.....	189.75
Waldschmidt, R., St. Paul, Crandon.....	79.95
Vacancy, Christ, Eagle River.....	246.79
Weyland, F. C., St. John, Enterprise.....	255.75
Waldschmidt, R., Christ, Hiles.....	3.95
Piesmann, R., St. Paul, Hurley.....	125.95
Raetz, F. W., St. John, Laona.....	85.65
Biesmann, R., Zion, Mercer.....	83.32
Weissgerber, W., Trinity, Minocqua.....	99.75
Weyland, F. C., Grace, Monico.....	6.50
Scharf, Erwin, Zion, Rhineland.....	1,128.50
Vacancy, Grace, Three Lakes.....	
Raetz, F. W., Trinity, Wabeno.....	
Weissgerber, W., First, Woodruff.....	81.66
Conference Total	\$ 2,414.25

Winnebago Conference

Engel, Armin L., St. John, Caledonia.....	\$ 101.75
Strohschein, Walter, Immanuel, Campbellsport.....	513.97
Strohschein, Walter, Trinity, Dundee.....	407.79
Schwartz, H. Marcus, St. John, E. Bloomfield.....	400.00
Wojahn, W. A., St. Paul, Eldorado.....	125.15
Wojahn, W. A., St. Peter, Eldorado.....	
Raabe, John, Faith, Fond du Lac.....	51.70
Raabe, John, Good Shepherd, Fond du Lac.....	66.50
Reim, R., Redeemer, Fond du Lac.....	159.64
Pfener, Gerhard, St. Peter, Fond du Lac.....	1,304.57
Siegler, O., St. John, Forest.....	45.25
Siegler, O., St. Paul, Forest.....	48.67
Warnke, Hugo, Peace, Green Lake.....	48.25
Kanies, G., St. Lucas, Kewaskum.....	795.75
Sommer, Orvin A., Zion, Kingston.....	196.10
Wadzinski, Wm., St. Paul, Manchester.....	351.11
Kobs, Geo., St. John, Markesan.....	1,000.65
Wadzinski, Wm., St. Paul, Marquette.....	25.50
Hartwig, Paul L., Trinity, Mears Corners.....	50.15
Oelhafen, W. J., Emmanuel, Mecan.....	73.05
Bergmann, P. G., Trinity, Menasha.....	514.83
Oelhafen, W. J., St. John, Montello.....	263.74
Wichmann, W. F., Grace, Neenah.....	126.00
Hartwig, Paul L., Martin Luther, Neenah.....	223.96
Schaefer, Gerhard A., Trinity, Neenah.....	1,583.26
Kuschel, Bernhard G., St. Paul, N. Fond du Lac.....	239.70
Koepsell, Clarence, St. Luke, Oakfield.....	149.55

Hoyer, O., Zion, Town Omro.....	11.10
Schlueter, E. Benj., Grace, Oshkosh.....	898.00
Mittelstaedt, T. J., Immanuel, Oshkosh.....	695.45
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	223.16
Froehlich, Erwin, Grace, Pickett.....	94.05
Warnke, Harold, St. John, Princeton.....	8.54
Engel, Armin L., Zion, Readfield.....	185.26
Eggert, Paul C., Trinity, Red Granite.....	67.55
Ziesemer, Richard, Zion, Ripon.....	76.70
Sommer, Orvin A., St. John, Salemville.....	65.91
Eggert, Paul C., St. Paul, Seneca.....	85.85
Maas, Gale A., Zion, Van Dyne.....	259.60
Redlin, T. W., Peace, Wautoma.....	
Habeck, Irwin J., St. Peter, Weyauwega.....	863.98
Engel, Armin L., St. Peter, Winchester.....	153.00
Grunwaldt, Harold, St. Paul, Winneconne.....	281.05

Conference Total \$ 12,969.40

District Total \$ 58,764.42

Memorial Wreaths

In Memory of — Pastor	Amount
Mrs. E. Altmann — Paul Th. Oehlert, Kaukauna.....	\$ 4.00
Robert Bartz — W. G. Haase, Two Rivers.....	10.00
Mrs. Emma Beek — L. H. Koeninger, Manitowoc.....	20.50
Fred Behnke, Sr. — V. J. Siegler, Brillion.....	4.00
Otto Behnke — N. Slavensky, Grover.....	5.00
Mrs. Ida Beyer — Theo. Thurow, Menominee, Michigan.....	15.00
Wm. Boening — L. H. Koeninger, Manitowoc.....	20.00
Mrs. John Boldt — Melvin W. Croll, Kasson.....	6.00
Louis Borree — Paul Th. Oehlert, Kaukauna.....	2.00
Fred Brandenburg — W. G. Haase, Two Rivers.....	5.00
Fred Brandenburg — Henry Pussehl, Gibson.....	2.00
Mrs. Elsie Brocke — E. Benj. Schlueter, Oshkosh.....	25.00
Frank Dahms — Herbert G. Walther, Manistique, Mich.....	6.00
Mrs. Christina Demsen — W. G. Haase, Two Rivers.....	2.00
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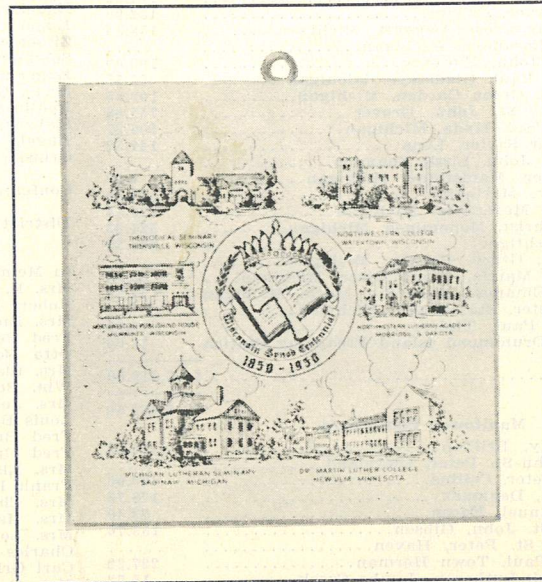
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