

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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**"Mary hath
chosen the
better part"**

"Ye Are The Light Of The World"

Matthew 5, 14-16

JUST try to envision things that are on earth without the sun or light of any kind. A moment's reflection suffices to remind us that light is



most essential for physical life and activity. A similarly high position of importance the Savior is, however, assigning to us Christians when He tells us: "Ye are the light of the world." He wants us to be mindful of the fact that in the spiritual sphere we are that indispensable light.

The World Needs Light When Jesus says: "Ye are the light of the world," He clearly implies that the world is in need of light. And that is what His word, the Holy Scripture, teaches throughout. All men are by nature found in utter darkness; they are without God and without hope in the world, walking in the darkness of sin and guilt, in the gloom of spiritual ignorance, and amidst the foreboding shadows of death and damnation. Natural man has no saving knowledge of God but vainly imagines that he can somehow come to God and eternal life through his own works and merits.

We Have Come To The True Light Through the Gospel of the crucified Savior God has, however, called us out of darkness into His marvellous light. In our God-given faith, wrought through His Gospel, we know that we are at peace with God through Christ's vicarious life and death. In His glorious resurrection we have found the comforting confirmation of our justification. Since all of our sins are forgiven for Christ's sake, in whom we believe, we are rescued from its curses, delivered from the darkness of judgment and perdition. We know that for Christ's sake God will ever remain our loving Father, come what may, and that He will finally take us unto His eternal man-

sions of bliss in heaven. In our God-given faith also the dominion of sin over us has been broken. Grateful love toward our Savior gives us both the desire and strength to wage a battle against sin and to strive ever anew after God's holy will.

Are Now The Light Of The World Through all of this spiritual light of pardon, peace, joy, comfort, strength, and

eternal hope which we have come to know and enjoy through faith in Christ we are now enabled to bring light into a dark world. Jesus the bright sun of righteousness, who has arisen in our hearts with healing in His wings, wishes to shine through us into the dark and dismal hearts of many other sinners. Let us note: the Savior does not say, ye ought to be the light of the world; neither does He say, ye are to become the light of the world. He does say: "Ye are the light of the world. It is as natural for believers to bear witness of the grace and love of their Savior as it is for any burning light to send forth its shining rays. Jesus emphasizes this truth by adding: "A city that is set on a hill cannot be hid." A true Christian will ever seek ways and means to lay bare before others the glorious light which he has found in Christ Jesus, the light of peace, comfort, strength, and eternal hope.

Our Opportunities In the first place we will, of course, ever want to let our light shine before others by confessing Christ and His saving Word richly with our own lips and by leading Christian lives which bear witness of the Gospel's saving, comforting, and sanctifying power. Yet this does not exhaust our opportunity to function as the light of the world. We can also do so by zealously supporting the public preaching of the Gospel in church and school, not only in our own immediate midst but at ever more places far and near. For that very reason we will, however, cherish our membership in our Synod, the Ev. Lutheran Joint Synod of Wisconsin and Other States, which after a century of divine blessing enables us to join hands with almost 300,000 likeminded Christians in fostering

and upholding the public proclamation of the Gospel in a manner in which we could not hope to do it individually. Through participation in the work of our Synod we are enabled to maintain schools for the thorough training of pastors, teachers, and missionaries who can be called and sent out to preach and teach the saving Gospel in our name. Through uniting our efforts as a Synod we are given the opportunity of reaching the unchurched by establishing the public preaching and teaching of the Gospel in ever new localities and in ever new sections of the larger cities in which our congregations are already found, the opportunity of supplying these mission stations with missionaries and teachers and of assisting them until they have grown strong enough to support the Gospel testimony in their midst themselves. At present we are privileged to support 239 such mission congregations and stations, served by 147 missionaries, in our country. Through the agency of our Synod we are also enabled to let the light of Christ's grace shine in our Refugee Mission in Germany, among the Apache Indians in Arizona, and in a joint venture with the sister congregations of the Synodical Conference among the Negro population of our country and on the foreign field in Nigeria.

At our centennial convention beginning during this week the duly-appointed delegates of our Synod will be meeting to counsel and determine all of this work for the next biennium. May God keep us mindful that this is our work, which we will want to cherish, which we will want to help foster and support with our prayers and in an ever-increasing measure with our gifts and talents. Then we will be moved to implore God's blessing upon the forthcoming deliberations, to await the convention reports with interest, and to carry out the new program of synodical work with consecrated zeal.

Our Danger Jesus says: "Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." To light a candle and then to cover it would be highly ridiculous; it would defeat the very purpose of light. Yet we Christians are constantly tempted

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Editorials

The Christian and the Modern World The Scriptures group the enemies of the Christian under the three heads of the devil, the world and our flesh. They repeatedly warn us against the dangers which threaten us from "the world." By "the world" is meant our environment, the pernicious influence of the people and things roundabout us. That influence was never as great as it is today.

Three or four decades ago our people for the most part lived in isolation. They had few outside contacts. They largely lived in communities by themselves. That is no longer the case. We rub elbows with believers and unbelievers alike. We work side by side with them. We go to the same schools and colleges, see the same movies, read the same newspapers and magazines, so that there is an altogether different atmosphere. Under the prevailing circumstances it is difficult to be different, not only in our behavior but also in our thinking and in our sense of values. It is difficult to preserve a different philosophy of life, and yet the Scriptures expect just that of us Christians. We are in the world, but we are not to be of the world. In view of this the warning not to love the world and not to be ruled by the world never was more timely.

When the Bible warns us against the world it does not just warn us against the dives and hell holes of the world. It not only means that we should be on our guard not to be led into sin by drunkards, adulterers and vicious people of that type, whom even the respectable people of the world detest and warn against. There is far more danger to the soul of the Christian in the influences which respectable people praise and promote as making this world a better place to live in and as building character, the idea that man can be his own master and pull himself up by his own boot straps. It seems strange to us to identify these decent citizens who are always striving for community betterment and betterment on a global scale with "the world," against which the Bible is always warning, but that is what they are as long as they do not accept Christ as the way, the truth and the life, without whom no man cometh unto the Father. Jesus says: "Without me ye can do nothing." Everything that is not centered in Christ as the Savior and does not get its philosophy of life from the Bible is world, no matter how pious and elevating it may look.

Even the visible church, yes, the once orthodox church, may move over into the world and become its spokesman. False brethren, tired of being looked upon askance by the general public and as being queer and peculiar, find specious ways of condoning the ways and movements of the world and making them part and parcel of their church program while wearing the livery of God and protesting their loyalty to Scripture.

It requires a clear vision to separate world from church these days. The spiritual sense is becoming dull. Let us get over the idea that we can walk arm in arm with the world and retain our Christian peculiarity. If we are true Christians, we can not escape the cross no matter how hard we try by making, what appear to be, harmless concessions to the world. Jesus settled that for all time to come when in His high priestly prayer the night before His death He said: "If ye were of the world, the world would love his own, but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you."

I. P. F.

* * * *

The Follow-Up It is a common complaint of pastors and home missionaries, especially in the outlying regions, that they are so seldom notified when Lutherans of our Synod move into their territories. The result is that these Lutherans drift away spiritually, do not identify themselves with any church at all or join churches other than our own. When the old bonds have been cut and members settle in new communities where they make new friends and associates, they often become neglectful of the church or it makes little difference to them what kind of church they attend. The responsibility of the home church does not end when the member moves away, and the interest in his continued spiritual welfare should at least be great enough to send his name and address to one of the pastors in the new town or city in which he will henceforth make his home.

There are pastors who feel this responsibility keenly and send the name to the pastor in the new community before he arrives and at the same time furnish the departing member with the name and address of the pastor in the city to which he is moving. But those who do so are at best very much in the minority, and the losses which our Synod has suffered on that account are enormous. Recently a pastor happened to learn from people who stopped in to see him when on vacation that a mutual acquaintance had moved to another city in that state. When that information was passed on quickly to our pastor in that city, it was already too late to gain him. How much better it would have been if the name and address had been sent two years before to our pastor in that city by the pastor under whose spiritual care that member originally was! Aren't we interested in his soul anymore after he has left the home congregation? Shouldn't he be followed up and shouldn't steps be taken that he is directed to a sister congregation?

If all were scrupulous in that, it would not only help many of our mission congregations along but many souls would be kept from straying.

I. P. F.

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The Holy Spirit Creator

IV

The Call

THE Holy Spirit creates the new life of faith in us by *calling* us through the Gospel. Just as Jesus "cried with a loud voice" to dead Lazarus to come forth out of the tomb, and with that call brought him back to life, so the Holy Spirit by means of the Gospel calls sinners and brings them to faith.

Called. — In very many passages the Scriptures proclaim the truth that Christians are what they are because they were *called*. We list a few.

Rom. 1, 6,7: Among whom are ye also *the called* of Jesus Christ. To all that be in Rome, beloved of God, *called* to be saints.

Rom. 8, 28,30: We know that all things work together for good to them that love God, to them who are *the called* according to his purpose. . . . Moreover whom he did predestinate, them he also *called*; and whom he *called*, them he also justified, them he also glorified.

1 Cor. 1, 9: God is faithful, by whom ye were *called* unto the fellowship of the Son Jesus Christ, our Lord.

Gal. 1, 6: I marvel that ye are so soon removed from him that *called* you into the grace of Christ unto another gospel.

Gal. 5, 7,8: Who did hinder you that ye should not obey the truth? This persuasion cometh not of him that *called* you.

Eph. 4, 1: I . . . beseech you that ye walk worthy of the *vocation* wherewith ye are *called*.

1 Thess. 2, 12: . . . walk worthy of God who hath *called* you into his kingdom and glory.

1 Pet. 1, 15: As he which hath *called* you is holy, so be ye holy in all manner of conversation.

1 Pet. 2, 9: Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that he should show forth the praises of him who *hath called* you out of darkness into his marvellous light.

We see in all these passages how the new spiritual life of Christians is traced back to their call by the Holy Spirit.

Invitation. — Just as we listed a number of passages which stress the call as God's way of bringing us to faith, we now gather a few passages which contain examples of God's calling, cases in which we see how God extends His call.

We begin with the well-known, most heart-warming call which we hear from the lips of Jesus. Matth. 11, 2-30: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

John 7, 37: In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

Is. 55, 1,3,5: Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye: buy and eat; yea, come, buy wine and milk without money and without price. . . . Incline your ear and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. . . . Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

2 Cor. 5, 20: Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

In Matth. 22, 1-14, Jesus compares God's call by which He invites sinners unto faith, to the invitation which a king extended and repeated to the guests for the marriage feast which he had prepared for his son.

The Gospel God's Means of Calling

God's grace. — If we ask the question what may move God to call sinners, we shall find that there is no merit or worthiness in us to attract Him. All He finds in us is sin and guilt, spiritual filth which nauseates Him and arouses His anger. If He calls us, it is in spite of our filth, purely because He takes pity on our hopeless doom, as Ps. 103, 14, reminds us: "For he knoweth our frame, he remembereth that we are

dust." He is "a God full of compassion and gracious, long suffering, plenteous in mercy and truth" (Ps. 86, 15). His grace and mercy move Him to call us, as Paul gratefully acknowledged concerning himself, Gal. 1, 15, "When it pleased God, who separated us from my mother's womb, and *called me by his grace.*" Paul, who confessed himself to be the chief of sinners, was no exception in receiving a call from God by grace. What was true in his case applies with equal force to all of us. God "hath saved us and called us with an holy calling, *not according to our works, but according to his own purpose and grace*, which was given us in Christ Jesus before the world began" (2 Tim. 1, 9).

God devises the means. — Since we are by nature hopelessly doomed, would it not, to say the least, be unpardonably presumptuous on our part if we tried to prescribe to God in what way He should save us, and what means He should employ in calling us out of our darkness and death? Yet that is precisely what sinners often do. They blame God for their unbelief, because He did not use the means for calling them which they think He should have used.

Think of the rich man in hell. He wanted to see his brothers, who were still living on earth, saved from the torments of hell. When Abraham told him that they had Moses and the prophets, if they would only hear them it would be sufficient, he vehemently protested: "Nay, Father Abraham, but if one went unto them from the dead, they will repent." Will they? Abraham answered him: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16, 27ff.).

God in His boundless grace appointed the means by which He will call us. It is for us to use them gratefully, sure that God chose appropriate and adequate means.

The Gospel. — When Jesus sent His apostles into all the world to call sinners into His kingdom, He told them to preach the Gospel unto every creature, and to seal His message with the sacrament of Baptism (Mark 16, 15; Matth. 28, 19). The Gospel is the power of God unto salvation.

To preach the Gospel, that is precisely what the apostles did. In 2

Cor. 5, 18-21, Paul proclaims the great truth that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; "for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." And on the basis of that fact he pleads with the Corinthians in Christ's stead: "Be ye reconciled to God."

All his success in his mission work Paul attributed to the fact that he preached the Gospel pure and simple, without any additions or subtractions. "Who is sufficient for these things?" he asks; and answers: "For we are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor. 2, 16.17).

Reminders. — Did not Jesus add something to the Gospel when He Himself performed many signs and wonders, and also gave His disciples instructions: "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matth. 10, 8)? And did He not, when after His ascension they went forth preaching, everywhere work with them and confirm their word with signs following? (Mark 16, 20) Does this not show that the Gospel alone is not sufficient, that it must be reenforced by miracles? Are we doing the right thing if we strictly confine ourselves to preaching the Gospel?

The Lord plainly told us to proclaim His Gospel and gave us the assurance that it is the power of God unto salvation, and that it shall never return void. If He wants to add signs and wonders, that is a matter for Him to decide. — The miracles themselves did not produce faith. Many people saw the miracles who, instead of believing, rather began to blaspheme. "This fellow doth not cast out devils but by Beelzebub, the prince of the devils" (Matth. 12, 24). Faith was produced by the Word alone.

God may use His world government in such a way that people's attention is called to the Word. Paul tells us in Rom. 1, 20, that the invisible things of God are seen from His works of creation. And on Areopagus he stated as the purpose "that they should seek the Lord if haply they might feel after him" (Acts 17, 27). — God used the fame of Solomon to bring the queen of Sheba to Jerusalem, so that she heard the

Word of God. — He used the afflictions of the Prodigal Son to remind him of the blessings of his father's house. He used the afflictions of Israel to remind them of the goodness of their God, whom they had offended with their sins.

In a similar way God also today uses numerous incidents to remind us of Him and of His Word. Some people like to class such reminders with the call in the Scriptural sense of the word; but since such incidents merely cause the sinner to stop and think, but do not in themselves invite him to come in faith, it is better not to give them the specific name

of a "call." Reserve that name for the creative work of the Holy Spirit which the holy Scriptures call by that name. Special incidents in our lives are valuable as reminders, and we should thank God whenever He gives us such reminders; but the "call" to faith is issued in the Gospel alone.

There are particularly three characteristics of the call that must be considered in detail: its seriousness, its efficaciousness, its universality. God granting, we shall do that in our next study.

J. P. M.

(To be continued)

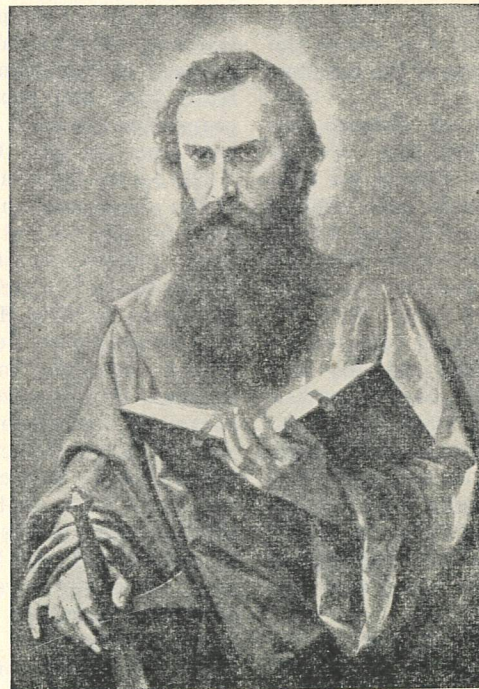
In The Footsteps Of Saint Paul

Salamis On The Isle Of Cyprus

BY DR. HENRY KOCH, MORRISON, WISCONSIN

HE, who has ever approached a harbor returning from a sea voyage, will recall, how the travelers, who are returning to their native shore, will point out to the visitors the various characteristic sites and

inct. Behind the city was a large low plain with fertile fields of grain. The rest of the island is rather rugged and mountainous. Luke, who received his report primarily through Paul only mentions, what was of spe-



points of interest, and perhaps also some of the past history. We can imagine, that Barnabas, who was returning to his native Cyprus, also pointed out to Paul and Mark what would be of special interest. Before them they could see the city looming up in the distance, growing ever larger and dis-

cial interest to Paul, not the past history of the island or city, not the beautiful landscape, but the opportunity to preach the Gospel. Tersely Luke reports: "(From Seleucia) they sailed to Cyprus and when they were at Salamis, they preached the word of God in the synagogues of the Jews;

and they also had John (Mark) as their minister." (Acts 13:5). This was uppermost in the mind and heart of Paul. Everything else was only deemed this worthy of a report. No further embellishment was necessary.

Salamis, into which port the three missionaries were now sailing, was the commercial harbor and center of Cyprus in those days. Paphos on the west coast of the island was the headquarters of the Roman government. Today no ship lies at anchor in the bay and harbor of Salamis. The one-time famous and spacious harbor is no more. The whole city and harbor were destroyed by an earthquake. Nothing but historic ruins mark the ancient site. Some of the huge stones of the ancient pier are still visible beneath the unruffled surface of the water, the only reminders of that once so busy and important harbor in the days of Saint Paul. Sand dunes and brushwood cover many of the fallen pillars and pedestals of former temples such as the one erected to Juppiter. Beneath deep grass and hidden by twining brushes H. V. Morton, the traveler and biographer, discovered the ruins of the ancient forum, over which Paul and his companions must have walked, whilst they sojourned in Salamis and visited the numerous synagogues of the commercial metropolis.

The beginnings of Salamis are shrouded in mythical lore. We are told, how Telamon, king of the famous island of Salamis near Athens, banished his own son Teucer, one of the heroes of the Trojan War, because he had not avenged the death of his step-brother Ajax. With his faithful warriors Teucer departed for Cyprus and founded the city and kingdom of Salamis on the eastern shore of the island. Only the imaginative mind of the Greeks could invent such a mythical background. Most likely colonists coming from Salamis in search of a better future in distant lands were the founders, naming the new home after the island they had left behind them.

Pagan rites are reported by the church father Lactantius of the fourth century. He writes, that Teucer introduced human sacrifices. These were continued in secret vales by the pagans, when they no longer were permitted in the cities. As soon as Christianity had taken a firmer hold on the island such hideous practices and rites could only be maintained in hidden communities. Em-

peror Hadrian put an end to them. Here we have another instance of the secondary fruits of the Gospel. Emperor Constantine rebuilt the city of Salamis, naming it Constantia. After the earthquake the city was never rebuilt. Its present ruins are the only witnesses of a glorious past.

When Paul came to Salamis, there were many Jews on the Isle of Cyprus and in Salamis. Luke hints at this fact, when he speaks of several synagogues in Salamis. Wherever the Jews lived, one of their first concerns was to build a synagogue, a place of worship to remind them of the beautiful services in the Temple of Jerusalem. Wherever they were too few in number to erect a synagogue, they would assemble in prayer resorts, perhaps along the banks of a stream or river in order to have water to wash before they prayed. Such a prayer resort we find in Philippi (Acts 16:13). Philippi served as Roman headquarters and trading opportunities were limited, hence there was little attraction for the Jews. Not so in Salamis. Jews were drawn to this commercial center as by a magnet. They are rarely found in poor places. Only an orthodox Jew will cling to a poor place because of tradition. Here in Salamis they were engaged in the export of olive oil, fruit, wine and copper. The word copper and the word cypress are derived from the word Cyprus.

The Jewish historian Josephus tells of the commercial importance of Salamis for the ancient world and the Jews. Caesar Augustus had farmed out or leased the rich copper mines of Cyprus to King Herod the Great. This induced many Jews to swarm to Cyprus. Soon they increased in such numbers that they ventured to gain control of the whole island. In the year 117, they massacred no less than 240,000 natives, thus clearing the field for their own exploitation. When Hadrian heard of this cruel massacre, he answered it with like cruel measures. All of the Jews were banished from the island on pain of death. Every shipwrecked Jew was also killed. In the days of Saint Paul the Jews were still in the ascendancy, not liked, but still tolerated on the island, because of imperial favor.

The many synagogues in Salamis gave the missionaries the wanted opportunity to begin their work among their kinsmen. Through the Jews they could reach the proselytes and through them in turn they could

reach out into the Gentile world. This was the general course of procedure. Availing themselves of the privilege to interpret the Scriptures, when called upon by a rabbi, they would point to the fulfilment of the prophecies of the Old Testament in Christ. As a result some believed, others, in the main of fanatical orthodox Jews rejected the message. Thus the synagogues served as stepping stones into the Gentile world for the spreading of the Gospel truth.

"Ye Are The Light Of The World"

(Continued from page 242)

to do this very thing, to hide our light; we are tempted by our sinful flesh which desires earthly ease and comfort, which is reluctant and unwilling to bear crosses and to bring sacrifices. Our Old Adam has no interest in confessing Christ before others and in fostering the public proclamation of His Gospel.

Our Old Adam also wishes to mislead us to hide our light in our daily lives. Yet many will stumble and fall if our life should appear to be a virtual denial of our public profession. If we profess that the Gospel is the only power of God unto salvation and people at the same time should see us needlessly neglecting to hear this Gospel message ourselves, many will be confused. If we profess that the Gospel is a sustaining comfort in every trouble but let people see us hurled into despondency and steeped in anxious cares over every little adversity, many may be kept from embracing the comfort of the Gospel. If we profess that the Gospel is more precious than all the treasures of this world but let people see that we are still very reluctant to bring joyful sacrifices in its behalf, many will dismiss our profession as a gross exaggeration. With such unfaithful lives we would be casting a dark shadow upon the light of God's saving truth so that others might fail to see it. Through God's word we shall therefore want to crucify our Old Adam and daily renew our faith that we may be moved to heed the Savior's words: "Yet your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

C. J. L.

Siftings

A MASON CONVERTED

The appended letter is authentic. It was written by a Baptist minister to a minister of our own synod. The letter is self-explanatory. After reading it, however, one wonders how a so-called Lutheran minister can still maintain that one can be a member of the Masonic Lodge and still be a Christian. Here is the letter:

Dear Rev. _____:

Some seven or eight months ago, a dear Christian lady placed in my hand a copy of your manuscript "Can A Christian Be A Mason?"

At that time I was a member of the Blue Lodge, the Chapter, and the Council. But after receiving Scriptural light and reading your wonderful work, I applied for resignation from all my Masonic connections. It was a long, hard struggle getting out. I used your writings as a basis for my argument and finally received all my papers. So now I am free again.

The church in which I am pastor is most all Masons (that is, it was, until God began working in my life against this damnable heresy) but now God-loving, salvation-seeking, prayer-loving people are beginning to find their way into our church. I thank God that His Holy Spirit brought conviction to my heart through your writings.

I have been slandered, threatened, and warned but thank God for the victory we have in Jesus Christ.

I thank God, Rev. _____ for men like yourself that have grace and love enough to step forward and present the public such a marvelous, yet daring piece of literature as your work, "Can A Christian Be A Mason" truly is.

Please, send me four or five more copies, if you have them. and tell me

how much they cost and I will remit the same by return mail.

In Jesus

Finally, after an eight-months-wait Judge E. Turner Tenssley gave his verdict in the famous "Dison case" New Mexico. The suit was brought by 27 Protestants more than eight months ago to stop payment of some \$375,000 a year of public funds to the Roman Catholic Church. Says the *Christian Century*. We quote: "The judgment which now defines the law constitutes a victory for the Protestants at every point. The judge ruled unconstitutional the furnishing of free textbooks to private schools, the transportation of private and parochial school children in public buses without charge, the adoption of any sectarian textbook for free distribution and 'The holding of tax-supported school classes in buildings which have religious emblems . . . peculiar to one denomination.' He declared that 'students are subject to the supervision of school authorities and teachers from the time they arrive at the school in the morning until they leave in the afternoon and this entire period . . . is . . . a part of the school day for all such school children.' Judge Hensley forever barred 124 Catholic nuns, 13 brothers and two priests from teaching in New Mexico's tax-supported schools and banned the rental of church-owned buildings for public school uses where the church retains a part of the building for its own purposes. As a consequence, several school districts plan to construct their own school buildings. This sweeping victory for the Sixon plaintiffs ought to put a stop to Catholic raids on the public treasury in New Mexico. We have no confidence that it will permanently do so, however; so we suggest that in the future such suits

BY THE EDITOR

seek to compel the church to repay every cent of the public funds on which it manages to lay its hands."

* * * *

To circumvent the stringent Federal law against lotteries by mail a Roman Catholic church in San Antonio, Texas used this method, and here we reproduce the letter as we found it in the *Lutheran Outlook*.

A BRAND NEW
1949 PONTIAC
(value \$2,300)

will be given free, June 5, 1949 to one of the folks who answer this letter.

This is not a lottery—No Strings—No Money Required.

Uncle Sam is mighty straight-laced about lotteries in his U.S. Mail. And they tell me those cots in the Federal Pen are pretty hard. SO — YOU DO NOT HAVE TO SEND A DONATION. But God help us if you don't!

To be eligible to own this new car you need only to fill in the ticket-stubs and return them in the self-addressed envelope.

Eligibility for the drawing will in no way be conditioned on a money remittance by you. Without exception, all answering correspondents will be given an equal opportunity—even those who do not send us a donation (the chiselers!)

If any voluntary donations should arrive from the charity of our correspondents, every dime of such donations will be used to help replace our dangerously crumbling Mexico Parochial School.

Now at the risk of sounding absurdly naive I urge you with the utmost earnestness: return these stubs, with or without a donation, and only with a prayer for our work. I need prayers more than I need money.

Actually you have about as much chance to winning this car as you have of being President of Lower Slobovia, but it will cost you you only three cents and a prayer to try.

Sincerely yours in Christ

(Our Lady of)

Perpetual Help School

Johannes Muehlhaeuser, Founder Of The Wisconsin Synod As "Pilgermissionar"

JOHANNES Muehlhaeuser, who in 1849 with two other pastors founded the Wisconsin Synod, was born in Notzingen, Wuerttemberg (southern Germany). At the age of 24 years he came to Basel, Switzerland, as a baker's apprentice. In those days it was customary for apprentices to travel from one city to another, in every city working under a master and thus learning their trade.

When young Muehlhaeuser came to Basel he learned to know Christian Friedrich Spittler, a very devout Christian, whose heart burned with the desire to win souls for the Savior. Spittler had conceived the idea that the apprentices who were Christians might also, while learning their trade, do mission work in the various cities to which they came. Spittler's idea was that these apprentices might speak to people about the Savior and sell them Bibles and other Christian books. And he succeeded in persuading many apprentices to engage in such mission work. Spittler called these apprentices "Pilgermissionare", pilgrim missionaries.

Muehlhaeuser gladly became one of these missionaries. For he too loved the Savior and longed to have all sinners know and believe in Him. Spittler asked him to go to Vienna, the capital of Austria. That was in February 1829.

After a visit with his parents at Notzingen, Muehlhaeuser went to Munich and from there to Passau, a city on the Danube. At Passau he took a boat for Vienna, working on the boat and thus earning his fare.

In Vienna Dr. Roemer received him into his home. Dr. Roemer directed the work of Spittler's pilgrim missionaries in Austria. For six weeks Muehlhaeuser lived with Dr. Roemer. Then at last he found employment. Not, however, with a baker, but with a woman who conducted a fresh vegetable market. From two in the morning until twelve at noon he worked. And all he received for his work was room and board.

When, after three months, it became known that during his free time he went from house to house telling people about Jesus and selling Bibles, prayer books, sermon books, and other Christian books, he was discharged.

For the next few weeks it was difficult for him to keep alive. But then he obtained a job with a baker. Not, however, as a baker's apprentice. His work was like that of the baby sitters of our days. He had to take care of the baker's children, for which he again received nothing but room and board. But he was satisfied if only he could live and bring to sinners the saving Word of God.

In April 1830 Dr. Roemer had him go to Upper Austria, where he met with much success, especially in the region called the Zillertal.



From Austria Muehlhaeuser went to Hungary. Here, in the city of Grosspetersdorf, he succeeded in converting a school teacher who until then had been a scoffer and a worshiper of human reason. The congregation at Grosspetersdorf had no pastor, and so this teacher had to conduct divine services every Sunday. And now, every Sunday, he read to the congregation from a book of Christian sermons furnished him by Muehlhaeuser.

From Hungary our pilgrim missionary returned to Vienna. But already after three days he had to leave the city. For the Roman Catholics had spread the lie that the pilgrim missionaries were the members of a secret society seeking to overthrow the government. This lie led the police to suspect Muehlhaeuser of subversive activities and he had to flee.

Again he went to Upper Austria,

The Northwestern Lutheran

and from there he soon came to the city of Bruenn in Bohemia. Here he obtained work and also found the people willing to hear what he had to tell them about the Savior. The cholera had broken out in Bruenn and brought the inhabitants face to face with death. And so the Lord Himself had made them ready to listen to the Words of Eternal Life.

However, the lie that the pilgrim missionaries were enemies of the government had found its way also to Bohemia. And one day, while Muehlhaeuser was at the home of a friend and there was speaking of Jesus, the police suddenly appeared, arrested him and put him in jail.

That was in March, 1832. He remained in jail until October of the same year. However, also in jail he worked for the Lord. Two Jews were held in the jail. With them he read the Old Testament. One of them and himself baptized. Also to the criminals in the jail Muehlhaeuser brought the glad tidings of salvation.

In October 1832 he was tried and found innocent. But while he now was permitted to leave the jail, he nevertheless was ordered out of the country. Two officers were given the assignment of taking him to the border. It was autumn. The weather was cold. The prisons in which he had to spend the nights were unheated. But his heart's desire to save souls did not cool. One of the officers was touched by Muehlhaeuser's testimony of Jesus. In the city of Znaim the Holy Ghost, through the Gospel proclaimed by Muehlhaeuser, kindled faith in the heart of the city clerk.

Having reached the border, Muehlhaeuser hastened on to Notzingen. After three years and nine months the baker's apprentice and pilgrim missionary had returned to the parental home.

Muehlhaeuser, the founder of our Synod, was not a highly educated man. But he knew Jesus. He did not care for money and earthly riches. He did not seek fame and glamor. He had Jesus. That made him truly happy. And his one ambition was to share his happiness with other sinners, to do all he could that other sinners too might have Jesus. And when still in his twenties, he gladly suffered pain and shame if only he could glorify Jesus.

That we may follow his faith!

Heb. 13,7.

St. Marcus Messenger

Chapel Dedicaton

BETHANY LUTHERAN CHURCH

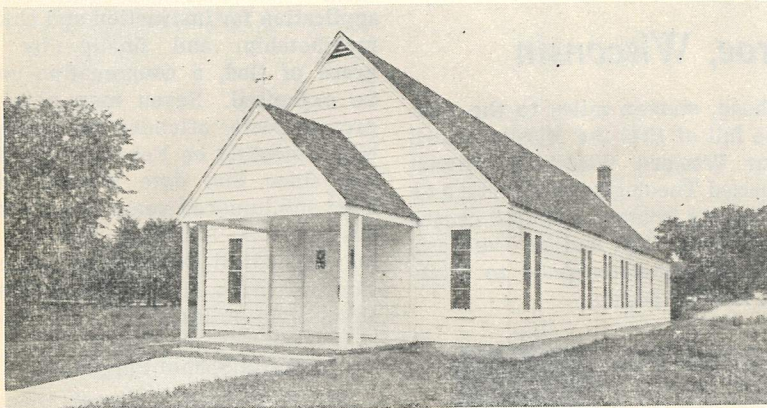
Ft. Atkinson, Wisconsin

The Architectural Committee's pre-fabricated chapel for mission fields, a product of the Page & Hill Co., of Shakopee, Minn., is shown in the exterior and interior view of Bethany Lutheran Church, on this page. E.R.B.

WITH Word and Sacrament the congregation of Bethany Lutheran Church, Ft. Atkinson, Wisconsin, joyfully dedicated their new chapel to the glory of God on Trinity Sunday, June 12, 1949.

Pastor Walter Wegner preached for the celebration of Holy Communion in the morning service. The theme of his sermon, based on Psalm

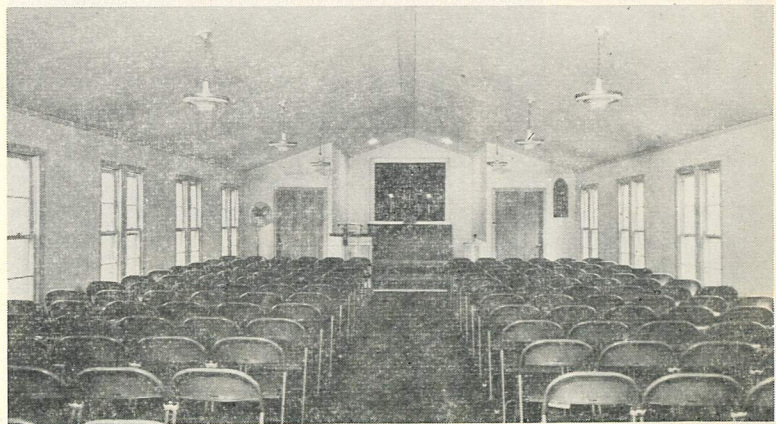
45, 6-8, was "An Ivory Palace For Your King." Pointing out that Christ our Savior graciously deigns to make His royal dwelling wherever His Gospel, in Word and Sacrament, is offered to sinful men, the preacher reminded his hearers that the Church rightly seeks to honor her King with the best and most precious gifts that can be dedicated to Him. Among such gifts are not only the beautiful and liturgically proper appointments of a house of worship, made possible by the painstaking work of loving hands and the generous offerings of grateful hearts, but above all the "living sacrifice" of the believers' own selves, the sanctified surrender of their bodies and souls to Him who with His blood has purchased them to be His own.



The preacher in the evening service was Pastor Richard Mueller, who spoke on the theme, "Abide With Us," based on Luke 24, 29. Asking the question, when would the Lord abide with this celebrating congrega-

tion, the preacher showed from Scripture that He would so abide as long as the members of the congregation remained humble in His Presence; as long as they continued to welcome His Presence in Word and Sacrament; as long as they continued to let His Presence shine forth in their daily lives; and as long as they continued to bring their children and

children's children under the saving influence of His Presence. The chapel was filled to capacity both morning and evening, a total of 420 worshippers attending the two



services. Members of the St. John's Lutheran choir from neighboring Jefferson enhanced the festive spirit of the occasion with appropriate anthems of praise.

Bethany Lutheran Church was founded as a mission preaching station of the Western Wisconsin District on August 16, 1942, when the first service was conducted by Pastor Richard Jungkuntz in a vacated store building. Fifteen months later the congregation was formally organized with 6 charter voting members and a total of 18 communicants. In the years that followed the congregation continued to use the same store building for worship, remodeling the interior in the spring of 1946 in order to accommodate the gradually increasing number of worshippers. Already in 1945, however, the congregation had taken the first step toward acquiring their own church by purchasing two city lots. Subsequently a third and fourth lot were added, the total cost of the property amounting to \$16500.00, all of which was borne by the congregation.

In the summer of 1945 the congregation received permission from the Mission Board to engage an architect to draw plans for a chapel-parsonage combination. But because of a lack of funds in the Synod's Church Extension Department, the congregation's request for a loan of \$20,000 was not granted and the project was abandoned for the time. Two years later, as it became ever more apparent that a new place of worship was necessary, the congregation resolved to build at least the basement portion of the church already designed. But the rising building costs of the intervening years had driven the estimates on only this partial construction above \$15,000, and the re-

quest for a loan in that amount was denied.

The Synod's Board of Trustees recommended, however, that the congregation together with the Archi-

tectural Committee of the Synod investigate the possibilities of a pre-fabricated or pre-engineered type of structure for adaptation to the requirements of a Lutheran chapel. This was done through inquiry and consultation with the Page and Hill Company of Shakopee, Minnesota, and their distributor, the Gamble-Skogmo Company. Upon completion of the plans and their approval by the State Industrial Commission, the congregation was granted a loan of \$13,000.00, and ground was broken on November 26, 1948.

The chapel dimensions are 69 by 24 feet. In addition to the nave, seating 200, and chancel, there are two rooms each 12 by 6, a meeting room

measuring 18 by 10, and two lavatories. There is no basement, but a fire-proof boiler room, semi-sunk, is located outside to the rear. A radiant heat system is installed with wrought iron coils imbedded in the concrete floor slab. The building is fully insulated in walls and ceiling. The windows are of cathedral glass, and equipped with storm windows and screens. The floor is covered with asphalt tile. All woodwork is treated platinum stain and a clear finish.

Total cost of construction was about \$13,500.00, with over 2500 man-hours of labor donated by members of the congregation. The present membership stands at 170 souls, 124 communicants. TO GOD ALONE BE GLORY!
R.P.J.

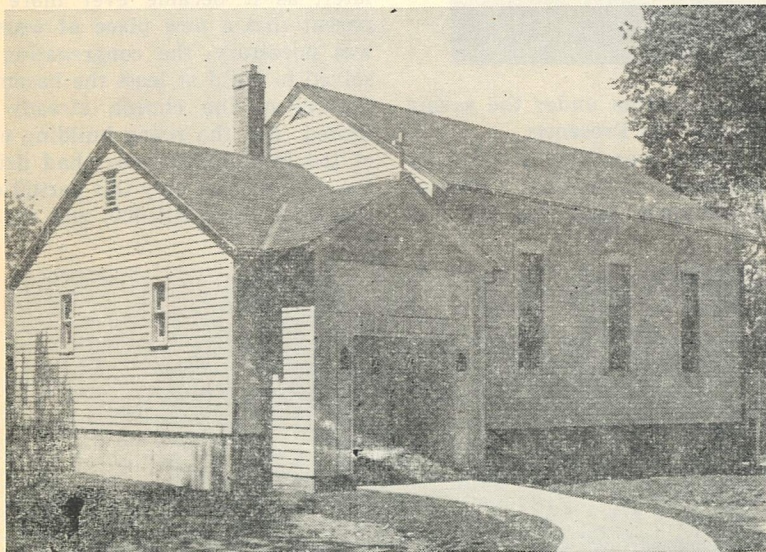
ter, then for three and one-half years in the uninviting surroundings of a rented lodge hall, the number of the faithful never grew large enough to warrant the organization of a congregation. The average attendance over a period of four years never exceeded eight souls, with sometimes only one family present.

But the Lord, who always remembers His own, showed that He was not forgetting His little flock, for in 1943 He made it possible for our mission to hold services regularly in the house-chapel of the local Episcopal Mission. With its churchly atmosphere and its seating capacity of some thirty adults, this chapel was much more conducive to worship, and attendance steadily improved. Several Lutheran families moved here from other localities, others made application for instruction and church membership, and finally, by the grace of God, a congregation could be organized. Seven men plus the present pastor attended the organizational meeting on February 12, 1945, and since that date Monroe, after over one hundred years of existence, has its first Lutheran Church, the only Synodical Conference Lutheran Church within an average radius of thirty-eight miles.

Mission Work In Monroe, Wisconsin

One of the happiest days in the history of any congregation is that day on which it is privileged to dedicate its first church building. Such was the occasion in Monroe on May 22 of this year when Mt. Olive church which this mission congregation can call its own.

Brodhead, sixteen miles to the east. In the fall of 1940 the Mission Board of our Western Wisconsin District authorized Theological Candidate Lyle Koenig to make a church census of the entire city, and on the basis of this survey determined to establish a mission station.



With its population of over six thousand, Monroe is the largest city within a radius of forty miles in the extreme south-central part of Wisconsin. As early as March, 1939, a preaching station was begun here by Pastor Roman Biesmann, who was then the resident pastor of the nearest Synodical Conference Lutheran Church to Monroe: our mission at

The Lord Remembers

Although Pastor Biesmann and his successor, Pastor Erwin Schewe, put forth serious and strenuous efforts to gather a congregation, little visible progress was made, for both labored under decided handicaps, the greatest of which was the fact that no suitable place of worship could be found. Meeting first in a little thea-

Rural School Purchased

The acquisition of its own place of worship was still the number one problems of the young congregation, for the rented house-chapel was becoming too small, and was available for our use only one hour each week. In the summer of 1946 a desirable building site was purchased, and the congregation had joyful hopes of erecting a modest chapel at an early date. But these hopes waned with each passing month during the next two years, as one attempt after another to build or buy a suitable building was thwarted.

Last summer, however, the little flock again took new hope when it was the successful bidder at the public auction of an abandoned rural school building. After another eleven months of sacrifice and hard work, including the dismantling, moving, erecting, and remodeling of the building, the members of the congregation beheld with joy the church which the Lord had given them.

The New Chapel

The new chapel measures twenty-four by forty-eight feet, with a thir-

ty-four foot nave accomodating one hundred worshippers, and a fourteen foot new addition to the building providing space for stairways, rest rooms, a mother's room, a cloak room, and heating plant. A basement with nine-foot poured concrete walls underlies the entire structure. With the exception of the masonry work, and the installation of the plumbing, lighting, and heating systems. all

All interior furnishings, including expensive altar ware, costly carpeting, and many other items, are private gifts from individual members of Mt. Olive. The altar paraments and dossal curtain were furnished by the women of the congregation. Pews were provided by two sister congregations, while altar, pulpit, and lectern were built by two craftsmen within the congregation.

God," as it entered the new chapel for the first time. Both chapel and basement were filled to capacity at the morning and afternoon services. Friends of the congregation, many of whom came from great distances, swelled both the attendance and the offerings, so that this congregation which numbers only fifteen families could count a total dedicatory offering of more than one thousand dollars. Guest speakers for the day were Pastor Norbert Paustian of Oconomowoc, member of the Western Wisconsin District Mission Board, and the District President, Pastor Henry C. Nitz of Waterloo. From God's Word they exhorted the congregation to build with Christ, and to make and keep this new chapel ever the place where God's honor dwelleth, the gate of heaven.

The dedication of a new house of worship by one of our synodical mission congregations is certainly cause for rejoicing by all members of the Synod. That such occasions may be more numerous, and that other struggling mission congregations may be similarly assisted, may the Lord enable us all to express our joyful gratitude to Him by supporting His work with our generous gifts. Your regular support of your Synod and its saving Gospel to other cities and other souls who will perish without it. You have brought the pure Word and Sacraments to Monroe. Let us now go on to pray and work toward the goal which our Savior set for us when He said: "This Gospel of the Kingdom shall be preached in all the world." Eldor Toepel



work on the new building was done by members of the congregation. The entire project was financed by a loan from the Church Extension Fund of our Synod, for which Mt. Olive is deeply grateful.

Dedication Festivities

The dedication of the new building took place on Rogate Sunday, May 22, 1949. With jubilant voices the congregation sang Luther's stirring hymn, "A Mighty Fortress is Our

**Centennial Service
MILWAUKEE AUDITORIUM
Sunday, August 7th**

A service of thanksgiving and praise marking the beginning of the CENTENNIAL YEAR of our Wisconsin Synod will be held, D. v., on Sunday morning, August 7th, at ten o'clock in the main hall of the Milwaukee Auditorium.



Congregations affiliated with the Wisconsin Synod in the Milwaukee area will drop their home services to attend this joint

service. The delegates to the Joint Synod in session in Milwaukee from August 3rd through August 10th will be in attendance.

President John Brenner will preach the Jubilee sermon. Pastor H. J. Diehl of Lake Geneva, Wisconsin is to serve as liturgist. A mass chorus of five hundred mixed voices—choir members of our Milwaukee congregations—under the able direction of Mr. Karl Jungkuntz will sing.

Many grateful members of the Wisconsin Synod living beyond the limits of Milwaukee are expected to attend

the service. They are invited and encouraged to do so.

"The Lord hath done great things for us; whereof we are glad." Psalm 126, 3.



"Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for His name alone is excellent; His glory is above the earth and heaven." Psalm 148, 12, 13. The Committee

Northwestern College

At the present writing the outlook for enrollment at Northwestern College for the coming school year is that the dormitory facilities will be taxed beyond their capacity, but that the total enrollment will be no larger than it was last year.

Through graduation and withdrawals there were 55 vacant places left in the dormitory, for which we already have 64 applications. We have accepted the applications of all who definitely intend to prepare for the ministry and also of those whose minds are not yet certainly made up but who want to take the regular course and reserve their decision until later. We have not been accepting applicants who are not fully prepared to enter the class for which they applied and who would have required private tutoring in order to make up deficiencies in languages, nor have we given dormitory privileges to applicants whose interest was in a special or business course. These students will have to find private living quarters and will be admitted to the dormitory if in the course of the year vacancies occur through withdrawals.

The question is frequently asked if the building program will not permit a larger enrollment. The building program does not provide for more space in the dormitory or in the dining hall. It provides primarily for classrooms and library and laboratory. Space in the dormitory will be gained only in so far as the new building will make it possible to relocate the piano rooms, the rehearsal room, and possibly the recreation room. The new building program provides a heating plant and much-needed classrooms. It does not provide dormitory space, more room in the dining hall, nor a chapel large enough for the whole student body.

The class that was graduated on the ninth of June this year numbered 25. Twenty-two of these men will continue their studies for the ministry at our seminary in Thiensville, the remaining three are members of the Norwegian Synod and will complete their studies at the Bethany Seminary in Mankato. Next year's class will be somewhat smaller, the following one will again be considerably larger, so that at the end of three years our seminary should be filled to capacity.

At the end of this school year two vacancies occurred in the faculty. One came through the death of Professor H. Schmeling who, after an illness of nearly a year during which time he continued to teach part-time, was called to his final rest on Pentecost Sunday. The other vacancy was caused by the resignation of Professor W. Pless, who accepted a call from one of the new mission congregations in Fond du Lac.

Both of these vacancies have been filled. The Reverend Ewald Tacke, associate pastor at St. Luke's congregation in Milwaukee, will take Professor Pless' place and will have charge of the dormitory. The Reverend Richard Jungkuntz, pastor of a mission congregation in Fort Atkinson, has also accepted the call extended to him and will take Professor Schmeling's place. His work will be in the field of Latin and English. Both will be ready to begin their work at the opening of the new school year. We are indeed fortunate in having these two important places filled so acceptably and so promptly.

The new school year will begin with opening exercises in the afternoon of the first Monday after Labor Day, September 12.

E. Kowalke

ORGAN DEDICATION

St. John's Ev. Lutheran Church
Juneau, Wisconsin

On Pentecost Sunday, June 5, St. John's Ev. Lutheran Church of Juneau, Wisconsin, dedicated its new Hammond Organ, together with a Memorial Tower Sound System and Chimes to the service of the Triune God. Pastor E. Breiling of Randolph, Wisconsin, delivered the dedicatory address. The tower sound system, which broadcasts the organ music, chimes, and choir selections from the belfry, is used 10 minutes before each service and $\frac{1}{2}$ hour on Wednesday evenings.

M. J. Nommensen

ORGAN DEDICATION

Zion Ev. Lutheran Church
Morgan, Minnesota

In the forenoon service of March 13, Zion Lutheran Congregation of Morgan, Minnesota, dedicated its new

The Northwestern Lutheran

Baldwin Electronic Organ to the service of the Lord. In the evening of the same day another service was conducted in which Pastor G. Hoencke of Sleepy Eye, Minnesota, preached the sermon and Prof. M. Albrecht of Dr. Martin Luther College, New Ulm, Minnesota, served as organist.
W. Frank

FIFTIETH ANNIVERSARY

Brighton Township, Minnesota

On the fourth Sunday after Trinity Zion Ev. Lutheran, Congregation Brighton Tp., Nicollet County, Minnesota, celebrated the fiftieth anniversary of its founding. Pastor A. Ackerman of Mankato, Minnesota, delivered the sermons at the morning services; Prof. Victor Voecks of Dr. Martin Luther College, New Ulm, Minnesota, addressed the jubilee congregation during another service in the afternoon. May God's richest blessings rest upon Zion also in the future, so that many souls may be won for Christ.

M. C. Kunde

SIXTIETH ANNIVERSARY

Zion Ev. Lutheran Church
Egg Harbor, Wisconsin

On Trinity Sunday Zion Ev. Lutheran Church of West Jacksonport, Wis. (Door County), was privileged by the grace of God to celebrate its 60th anniversary, having been organized in 1889. A former pastor, the Pastor Roy B. Gose, our institutional missionary for the southern Fox River Valley, was the guest speaker at the jubilee service. He exhorted the congregation to gratitude and faithfulness to Christ, the heavenly Bridegroom of the Church, on the basis of Ps.45, 10-13. May our gracious Lord continue to bless this congregation with His pure Gospel and Sacraments in the future as in the past, to the salvation of souls and the glory of His holy name.

F. W. Senger

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. 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. 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. Koll-
man).
Zion, Ipswich: R. Meyer.

MICHIGAN DISTRICT**Pastors:**

L. Meyer (W. Westendorf).
A. Flischer (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. Bau-
meister (G. Reimann).
St. Paul's, Hopkins: L. Buck (L. Bren-
ner) Alternate.
Emanuel, Lansing: K. F. Maier.
Zion, Telodo: C. Pollex (C. Bade).
St. John's, Wayne: C. Stiem (E. Boett-
ger).
Salem, Scio: O. Schable (A. Eschelbach).
Alternate.
Ascension, Detroit: R. Lehmann.
St. John's, Pigeon: O. Rathje (L. Cla-
buesch).
New Salem, Sebawaing: A. Baur (M.
Baur) Alternate.
St. Bartholomew, Kawkawlin: L. Ott (W.
Luehring).
St. John, Bay City: E. Koeplin, Alter-
nate.
St. Paul's, Manistee: E. Peterson.
Emanuel, Sheridan: A. Wagner (W. Som-
merfeldt) 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. Pelzi).
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. Ketten-
acker).
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. Sifring).
E. Ploetz (L. Wenzel).
L. Gruendemann (N. Mielke).
O. P. Kuehl (W. Sifring).

Teacher:

Theo. F. H. Schmidt (K. Petermann).

Lay Delegates:

Christ Lutheran, Grand Island: W. Dan-
kert (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: Alter-
nate.
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. Kaniess).

Teachers:

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

Lay Delegates:

St. Bartholomew, Kasson: E. Winkler (R.
Greve, C. Krahn).
Emanuel, New London: E. Dobberstein
(F. Kusserow).
Trinity, Ellington: P. Klitzke.
Our Savior, Lena: L. Kaminski (A. True-
benbach).
Grace, Powers: A. J. Plepkorn.
Zion, Morrison: John Zich.
Reedsville: W. J. Bubholz. Alternate.
Immanuel, Shirley: H. Dobberpohl.
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. Volkmann (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. 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. Prahl (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 Heiderich.
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 (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. Calary, La Crosse: D. Schoenfeld.
Grace, La Crosse: Alternate.
First Lutheran, Minnesota City, Minn.:
G. Schneider.
St. Matthews, Winona, Minn.: J. Lester.
St. John, Barre Mills: R. Meyer.
St. Paul, Cataract: Wm. Follendorf.
Our Savior, Wausau: E. Lehmann.
St. Paul, Wisconsin Rapids: Alternate.
Christ, Marshfield: A. Pankow.
St. Peter, McMillan: Alternate.

WINFRED SCHALLER, 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, 2514 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.

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.

PASTORS ACCEPT CALL

Pastors Ewald Tacke and Richard Jungkuntz have been called as professors at Northwestern College and have accepted. They will begin their work at school-opening in fall.

PASTOR K. A. TIMMEL, Secretary Northwestern College Board.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

Fischer, Gervasius W., as pastor of Immanuel Ev. Lutheran Church, Mankato, Minn., on Sunday June 28, 1949, 2nd Sun. after Trin., by A. Ackermann; assisted by Arthur P. C. Kell, R. A. Haase, Walter A. Zemke, C. M. Gullerud, M. T. Eibs, Walter A. Peterson, Dr. H. J. Bouman.

Martin, Phillip, in Good Hope Mission, Omaha, Nebraska, by Ardin D. Laper; First Sunday after Trinity, June 19, 1949.

Ordained and Installed

Reim, Rollin A., in Calvary Church, Mapleview, Minnesota, by L. W. Schierenbeck; assisted by E. Reim, Egbert Schaller, and Arthur Schultz, Third Sunday after Trinity, July 3, 1949.

Wurster, Leland, in Trinity Church, Terry, Montana, by Harry Wiedmann; Third Sunday after Trinity, July 3, 1949.

CHANGE OF ADDRESS

Pastors

Fischer, Gervasius W., 407 North 2nd Street, Mankato, Minn.

Martin, Phillip, 2145 So. 34th Street, Omaha 5, Nebraska.

Reim, Rollin A., Elmhurst Addition, Route 4, Austin, Minnesota.

MISSION FESTIVALS

Trinity Sunday

Immanuel Church, Tp. Eden, Brown, Co., Minnesota.

Offering: \$282.08. W. Frank, vacancy pastor.

St. Peter's Church, Elmwood, Wisconsin. Offering: \$240.62. John Schaadt, pastor.

First Sunday after Trinity

Immanuel Church, Buffalo, Minnesota. Offering: \$421.91. P. F. Noiting, pastor.

Second Sunday after Trinity

Zion Church, Morgan, Minnesota. Offering: \$316.71. W. Frank, pastor.

Zion Church, Tp. Eau Galle, Wisconsin. Offering: \$200.00. John Schaadt, pastor.

Immanuel Church, Hadar, Nebraska. Offering: \$771.80. H. H. Spaude, pastor.

Second Sunday after Trinity

St. John's Ev. Lutheran Church, Newtonburg, Wis. Offering: \$531.00. F. C. Kneuppel, pastor.

Third Sunday after Trinity

St. John's Church, Altamont, S. Dak. Offering: \$116.05. Friedel C. Schultz, pastor.

Fifth Sunday after Trinity

St. Paul's Church, Algoma, Wisconsin. Offering: \$712.00. K. F. Toepel.

BOOK REVIEW

Catechism of Differences by Pastor Harold E. C. Wicke, Print: Northwestern Publishing House. Price 35c. Pages 65.

With the air surcharged with unionism and unionistic propaganda it is of importance that every Lutheran, especially the members of our own Synod, understand the point at issue.

The layman ought to know and be fully informed why Unionism is sinful and not God-pleasing. This modest little book 4x6 inches contains all the material any Christian need to have at his fingertips to understand and testify against this unholy movement of Lutheran Unity. Who reads this book will be convinced that Lutherans are far apart on many cardinal doctrines of the Scriptures and therefore can not practice fellowship.

The pamphlet is well constructed in the form of questions and answers. Both are clear and easy to understand. The Scripture proofs are sufficient to convince any one who is seeking light on the subject.

We heartily recommend this book. We hope that it will find a place in every home, that parents will take time to study and encourage the younger members of the family to read it.

W.J.S.

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 your "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

SOUTHEASTERN WISCONSIN DISTRICT

January, February, March, 1949

Arizona Conference

Reverend	SYNOD		OTHER CHARITIES
	Budgetary	Special	
F. G. Knoll, Redeemer, Tucson..	\$ 87.88	\$	
Henry E. Rosin, Peridot.....		15.00	
R. W. Schaller, Zion, Phoenix...	375.00	53.25	
V. Schultz, Good Sheph., Phoenix	175.04		
E. Arnold Sitz, Grace, Tucson...	530.00		
V. Winter, Mex. Mission, Phoenix	5.10		
V. Winter, Mex. Mission, Tucson	4.65	30.00	
R. H. Zimmermann, Glendale..	140.01	79.52	

Dodge-Washington Conference

Geo. W. Boldt, St. Peter, Theresa	164.50	41.50	8.00
G. Bradtke, K. Chr, T. Hermann	206.00		55.00
Frederic Gilbert, Cedar Lake....	22.54	47.85	
Frederic Gilbert, Slinger.....	145.85	320.75	
H. Heckendorf, St. P., T. Lomira	159.00	25.50	7.00
H. Heckendorf, St. P., T. Theresa	64.50		
H. J. Lemke, St. John, Lomira..	218.82	64.50	26.00
W. O. Nommensen, Town Wayne	157.50		28.00
E. P. Pankow, Hustisford.....	503.05		
W. Reinemann, Huilsburg.....	245.98	439.00	31.00
Ad. von Rohr, Hartford.....	491.06	201.75	74.00
W. P. Sauer, West Bend.....	1,480.31	1,694.85	
H. J. Schaar, Brownsville.....	260.80	388.00	

H. J. Schaar, Knowles.....	78.65		
A. Schewe, Emm., T. Herman..	175.79	24.00	55.25
A. Schewe, Zion, Town Theresa.	123.15	23.00	16.00
W. F. Schink, Woodland.....	219.02		
Edward Weiss, Neosho.....	273.85	328.00	
F. Zarling, St. Matth., Iron Ridge	48.50		

Eastern Conference

P. A. Behn, Fairview, Milwaukee	759.92	539.74	
John F. Brenner, Pewaukee....	254.05	323.50	
E. Ph. Ebert, East Troy.....	375.15	500.00	
Ralph Goede, Thiensville.....	211.17	736.35	116.70
L. Hallauer, Lannon.....	276.62	43.71	
G. R. Hillmer, Bluemound, Wau.	50.06	64.00	
G. R. Hillmer, Ham. Hts., Wau.	42.09		
Eugene Hinderer, Hartland....	375.00	82.00	
W. P. Holzhausen, West Mequon	154.15	195.00	
A. C. Keibel, St. John, T. Granv.	305.57		72.40
Walter Keibel, Nain, West Allis.	554.40	367.50	217.48
E. A. Knief, Jordan, West Allis.	1,211.82	101.35	
A. F. Krueger, Resurrection, Mil.	283.07	1,382.25	65.35
H. Lange, Nathanael, Milwaukee	101.40	99.00	
L. G. Lehmann, Mukwonago....	113.77	476.65	
Kurt A. Lescow, East Mequon...	220.45		
Carl S. Leyrer, Big Bend.....	194.12	400.00	
A. H. Maaske, Newburg.....	1,304.35	5.00	
J. Mahnke, Mt. Lebanon, Mil....	469.99		152.60
W. C. Mahnke, Root Creek.....	408.34	170.00	112.08
A. J. Mittelstaedt, South Mequon	275.00		
T. Monhardt, Town Lake.....			51.00

C. and Karl Otto, St. John, Wau.	583.23	258.05	5.00
M. F. Rische, Kirchhayn.....	145.35	20.00	31.35
G. Schaller, Town Franklin.....	408.42	27.00	32.50
V. Schoeneck, Wdl., West Allis	136.65	138.00	6.50
A. Schultz, North Trinity, Mil.	886.15	706.35	172.50
M. C. Schwenzen, Gd. Shep, W.A.	259.17		
H. Shiley, Trinity, Waukesha....	1,610.78	1,969.72	62.00
Delton J. Tills, Tess Corners....	879.14	2,385.25	
Heinrich J. Vogel, Cudahy.....	463.85	237.50	40.90
R. Werner, Homehurst, W. Allis		9.00	
R. Werner, St. Peter, West Allis..	58.99	18.00	
R. Wiechmann, West Granville...	55.60	127.55	
H. Woyahn, Grace, Waukesha...	600.40		65.12
W. Zarling, Westowne, Waukesha	120.74		

Edward Krueger—H. P. Koehler			5.00
and E. W. Tacke.....			3.00
Mr. Wiechmann—H. P. Koehler			
and E. W. Tacke.....	5.00		
Rev. C. Buenger—H. P. Koehler			
and E. W. Tacke.....	3.00		
Mrs. M. Sauer—H. P. Koehler			
and E. W. Tacke.....	3.00		
Mrs. Krimmer—A. C. Lengling.			2.00
Mrs. Waedekin—E. C. Pankow..			2.50
Mrs. A. Goessner—E. C. Pankow	5.00		
Mrs. A. Nyland—Paul Pieper...			2.00
Elver Leistikow—Paul Pieper...			2.00
August Daehn—Paul Pieper.....			15.00
William Unke—Paul Pieper.....	15.00		15.00
Herman Ludwig—Wm. F. Sauer			13.00
Mrs. Edward Soday—W. J. and			
and J. P. Schaefer.....	1.00		
Allan Geiger—W. J. and J. P.			
Schaefer.....	3.00		
F. W. Meyer—Arthur P. Voss...			3.00
Wm. Wolf—Charles E. Found...	2.00		
Mrs. J. Kanis—R. P. Otto.....		10.00	
Miss Louise Sieker—R. P. Otto.		7.00	

Milwaukee Conference

E. R. Blakewell, Divinity.....	289.75		22.00
E. Blumenthal, Salem.....	563.30	468.00	
John Brenner, St. John.....	1,185.40	744.25	663.00
Victor Brohm, Bethesda.....	489.79	740.20	300.54
R. O. Burger, Gethsemane.....	1,138.09	25.50	
P. J. Burkholz, Siloah.....	2,416.50	11.00	645.07
Herman Cares, Christ.....	754.42	925.50	195.60
J. C. Dahlke, Jerusalem.....	1,135.99	3,075.85	308.99
James A. de Galley, St. Paul....	112.16		5.00
E. Ph. Dornfeld, St. Marcus....	1,073.78	68.00	292.54
G. W. Fischer, St. Jacobi.....	1,805.59	2,207.50	504.90
Arthur F. Halboth, St. Matthew	1,288.66		223.00
Raymond Huth, Messiah.....	296.67		20.00
John G. Jeske, Divine Charity..	245.46		77.00
L. F. Karrer, St. Andrew.....	134.79		40.94
H. Koehler - E. Tacke, St. Lucas	2,654.73	76.50	639.60
A. C. Lengling, Saron.....			2.00
E. C. Pankow, Garden Homes...	781.26	5.00	2.50
Paul Pieper, St. Peter.....	1,548.99	15.00	702.45
Wm. F. Sauer, Grace.....	1,052.02		111.60
W. and J. Schaefer, Atonement..	914.05	1,904.00	251.07
G. E. Schmeling, Bethel.....	586.90	100.61	187.23
E. C. Schroeder, Apostles.....	112.04	25.50	15.81
R. C. Stiemke, Parkside.....	45.00		
Arthur Tacke, Zebaoth.....	963.07		
Arthur P. Voss, St. James.....	1,310.00	400.00	359.00
Luther Voss, Ephrata.....	609.12		1.25

Memorial Wreaths (February)

George Enderle—H. Heckendorf		\$ 6.00	\$ 2.00
F. W. Meyer—R. Goede.....		59.50	
Mrs. Fred Draeger—A. Schultz..			2.00
Mrs. Anna Schroeder—A. Schultz			8.00
Susan M. Nagler—A. Schultz....			16.00
Chas. H. Krohn—A. Schultz....		4.00	13.00
Mrs. M. Kraase—A. Schultz....			62.50
Herbert Maas—P. Burkholz....	10.00	1.00	31.00
Walter Erdman—P. Burkholz....		10.00	5.00
Mrs. H. Rettmann—P. Burkholz		13.00	6.00
Wm. Jurkschat—P. Burkholz....		15.00	
Rebecca Lorraine Kolosoresky—			
P. Burkholz.....			2.00
F. W. Meyer—J. C. Dahlke.....		25.00	
Mrs. Emma Waedekin—A. F.			
Halboth.....			77.00
Frederick Vahl—H. P. Koehler			
and E. W. Tacke.....			2.00
Mrs. Hulda Kansier—H. P.			
Koehler and E. W. Tacke...			7.00
Harvey Bentz—H. P. Koehler			
and E. W. Tacke.....			4.00
Karl Krause—H. P. Koehler and			
E. W. Tacke.....			8.00
Paul Paulsen—H. P. Koehler and			
E. W. Tacke.....			5.00
Otto W. Meyer—W. F. Sauer...			35.00
Mrs. E. Grossmann—W. F. Sauer			63.60
Mrs. Bertha Krause—A. Voss...			6.00
Edward Block—Adolph Buenger		10.00	
Carl Kresal—Adolph Buenger...		10.00	
—O. B. Nommensen		4.00	

Southern Conference

Geo. A. Barthels, Burlington....	336.52	609.14	
A. C. Bartz, Waukegan.....	197.87	200.00	
A. Buenger, Friedens, Kenosha.		20.00	
Walter A. Diehl, Elkhorn.....	209.46	30.00	
Charles E. Found, Bristol.....	502.00	27.25	25.00
E. Hillmer, St. Luke, Kenosha..	215.50	1,318.83	
E. Huebner, Mt. Zion, Kenosha.	40.10	26.85	
E. Jaster, Epiphany, Racine....	149.08	2,700.00	
Arnold Koelpin, Caledonia.....	339.50		29.75
W. Lehmann, Libertyville, Ill..	466.17		
A. Nicolaus, Crete, Ill.....	457.56		
O. Nommensen, South Milwaukee	762.83	4.00	150.00
R. P. Otto, Wilmot.....	800.00	485.75	
W. K. Pifer, Bethany, Kenosha..	250.95		
M. F. Plass, Oakwood.....	310.41		60.00
H. E. Russow, Town Paris.....	26.50	160.25	
H. E. Russow, Town Raymond..		281.00	
J. Toepel, Town Maine, Cook Co.	82.47		
T. Volkert, 1st Luth., Racine...	367.26		
H. J. Wackerfuss, Evanston, Ill.	80.40	20.55	
Irvin W. Weiss, Palos Hts., Ill..	54.12		

Miscellaneous

M.S.E.		10.00	
	\$ 49,467.55	\$ 31,824.97	\$ 7,317.57

(All following items are included in above totals)

Memorial Wreaths (January)

In Memory of — Sent in by			
Darrel Zittlow—H. Lemke.....\$		\$	2.00
Mrs. Ed. Troeller—Ad. von Rohr		3.00	7.00
Oscar Redlin—Ad. von Rohr....			15.00
Martin Lisko—Ad. von Rohr....			8.00
Capt. E. Neitzel—Walther Keibel			3.00
Fred. Probst—Walther Keibel..			8.00
Mrs. Elsie Buege—J. Mahnke...			3.00
Mrs. Cath. Greve—J. Mahnke...			2.00
Mrs. A. Seiser—W. C. Mahnke...			4.00
Mrs. M. Brueshaber—W. Mahnke			4.00
—G. Schaller.....			10.00
Mrs. Wohleben—Harry Shiley...			7.00
F. Brehmer—R. L. Wiechmann..		6.00	
Mrs. Ida Milbrath—P. Burkholz	19.00		18.00
Mrs. Emma Groth—P. Burkholz			5.00
Mrs. Lillie Hanke—P. Burkholz..			6.00
Wm. Lindeman—Herman Cares..			7.00
Mrs. Elsie Zarling—H. Cares...			3.00
Theodore Hoffman—H. Cares...			12.00
Fl/c R. Leinberger—H. Cares...		19.00	5.00
Mrs. Ida Prachel—H. Cares.....			5.00
Rev. C. Buenger—H. Cares.....		2.00	
F. W. Meyer—J. C. Dahlke.....		21.00	
Gustave Beeschke—E. Ph. Dorn-			
feld.....			8.50
Capt. E. Neitzel—H. P. Koehler			24.50
and E. W. Tacke.....			
Edward Siemast—H. P. Koehler			7.00
and E. W. Tacke.....			
Mrs. Louise Hotz—H. P. Koehler			5.00
and E. W. Tacke.....			
Frederick Vahl—H. P. Koehler			5.00
and E. W. Tacke.....			

Memorial Wreaths (March)

Mrs. Gus. Friedrich—G. W. Boldt		2.00	6.00
Mrs. H. Zimdahl—G. W. Boldt..		34.00	2.00
Adolph Zuehlke—H. Heckendorf		7.00	
Marie Schmidt—H. Heckendorf..		2.50	
Wm. F. Hahn—W. Reinemann...		19.00	19.00
Mrs. A. Derge—W. Reinemann..			8.00
Mrs. Pauline Boelke—A. Keibel.			2.00
Magdalene Thurow—W. Mahnke			2.00
Mrs. Lena Henke—C. A. Otto and			
K. J. Otto.....			5.00
Frank Ahlmann—Arnold Schultz			10.00
Chas. Krohn—Arnold Schultz...		2.00	15.00
Wm. Jurkschat—P. Burkholz...	12.50		
Mrs. Adell Frister—P. Burkholz		2.00	
Arthur Wachs, Jr.—P. Burkholz	10.00		
Mrs. Ida Bergmann—P. Burkholz			6.00
Mrs. E. Gutknecht—J. de Galley			5.00
Ernst Voight—E. Dornfeld....		3.00	
Mrs. A. Schroeder—E. Dornfeld.			22.00
Wm. Liebau—E. Dornfeld.....			5.00
Gustave Jaeger—E. Dornfeld....			1.00
Hulda Kansier—E. Dornfeld....			8.00
Mrs. Gustava Hintz—R. Huth....			5.00
Mrs. Emma Thomsen J. G. Jeske			5.00
Mrs. Mary Tacke—H. P. Koehler			
and E. W. Tacke.....		38.50	3.00
Mrs. Hulda Kansier—H. P. Koeh-			
ler and E. W. Tacke.....		2.00	
Alfred Moeller—H. P. Koehler			
and E. W. Tacke.....			2.00
Mrs. Helen Plough—H. P. Koeh-			
ler and E. W. Tacke.....			53.50
Karl Krause—H. P. Koehler and			
E. W. Tacke.....			5.00
Wm. Liebau—H. P. Koehler and			
E. W. Tacke.....			5.00
Katherine Dambuch P. Pieper..			2.00
Mrs. Ida Bergmann—P. Pieper..			20.00
Herman Rahn—E. C. Schroeder..			5.00
Henrietta Rettman—A. P. Voss..			3.00
Harvey Funk—Arnold Koelpin...			3.00

\$ 24.50 \$ 110.00 \$ 225.50
G. W. SAMPE, District Cashier.



3624 W. North Ave.
Milwaukee 4, Wis.

Synod
C. I. Medfeldt

A CATECHISM of DIFFERENCES

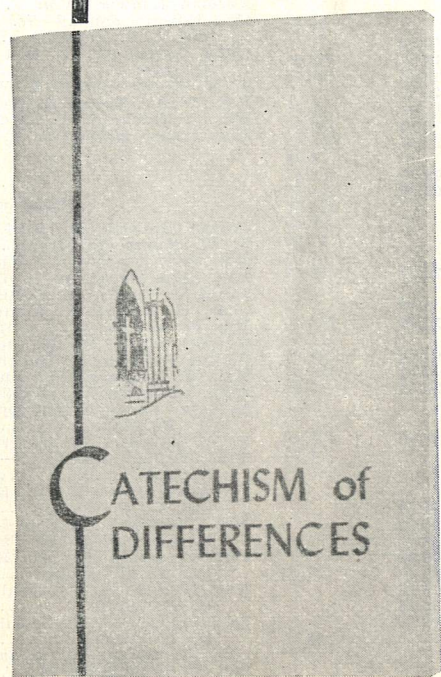
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