

# *The Northwestern Lutheran*

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

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North Tower and Entrance, Northwestern College Gymnasium, Watertown, Wisconsin, taken from the southwest.

**DO YOU KNOW** that the Northwestern Lutheran has been published regularly for the past 35 years. The first issue appeared on January 7, 1914.

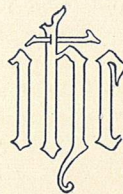
## The Apostle's Song In Praise Of Christian Love

I Cor. 13, 4-13

IN the previous issue we have already pondered the first stanza of this magnificent song. It carried the burden that without Christian love our best gifts and deeds are worthless. The two remaining stanzas shall be the subject of our present consideration.

### Love Enables Us To Do All Things Properly

When a beam of light passes through a prism it is broken up in its component elements and we see all the colors of the rainbow: violet, indigo, blue, green, yellow, orange, red. Even so the Apostle Paul in our text lets the light of Christian love pass through a spiritual prism, so that we may see it broken up in all of its beneficent aspects and realize anew that love enables us to do all things properly.



*The Apostle's Analysis* "Charity suffereth long, and is kind"; it is patient, willing to put up with many slights and injuries without giving thought to revenge; since it is intent upon making others happy it manifests itself in kind thoughts, words, and judgments. "Charity envieth not; charity vaunteth not itself, is not puffed up . . ." Christian love does not begrudge others what they are and have; it can see a friend, a relative, a fellow church member succeed, prosper, and receive honor without giving way to jealousy. Love keeps the Christian from exalting himself through belittling what others are doing, keeps him from thinking more highly of himself than he ought to think; it dislikes all proud boasting. Love "doth not behave itself unseemly" but avoids all vulgar and indecent behavior; it holds us back from making ourselves guilty of tactless behavior by which we would be forgetting our own place and duty and fail to give to others their due in respect and consideration. Love "seeketh not her own," is unselfish; it keeps the Christian from looking for his own advantage on every

occasion and makes him ready to undergo hardships and to deprive himself of his own comfort in order to bring help, comfort, and joy to others, remembering that it is more blessed to give than to receive.

Love "is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." It prevents us from being over sensitive and touchy, from being too easily hurt in our feelings, from losing control of ourselves upon every slight provocation. At the same time it also keeps us from thinking and expecting the worst of everybody, from imagining all kinds of evil motives behind the actions of others. Love finds no delight in sin and evil and thus does not gloat with pleasure over the failings, faults, and mistakes of others. It would much rather draw a veil over them and put the best construction on everything; it likes to hope and pray that God's saving truths will succeed in overcoming wickedness. Even though the victory of the truth is often slow in coming, love is content to find its joy in waiting for it. Love "beareth all things, believeth all things, endureth all things." Without in any way condoning and protecting wrong and evil, love is willing to bear it and endure it in the hope of overcoming it. Though not blind to the faults of others love avoids all unnecessary suspicion and distrust. Though love will earnestly rebuke sin it is ever willing to take a man at his word when he confesses penitence. It is ever ready to extend new confidence and would rather have this confidence abused than to have judged hearts uncharitably.

*Its Message For Us* A few paragraphs cannot possibly point out all the rich implications of this inspired analysis of Christian love, even much less can they clarify every point by examples from life. Yet even from what has been said we cannot help realizing that we are still shamefully remiss in this Christian love and that we could do so many things much better and be of much greater benefit to others if our hearts were filled with

(Continued on page 328)



# Editorials

**Doing Things God's Way** In obeying the Lord's commands we must always observe the order or manner in which God wants His instructions carried out. For instance, God commanded that criminals be punished commensurate with their crimes (Gen. 9, 6). Yet this does not give individuals a right to punish the evil doer. This right to "take the sword" He has restricted to the government (Rom. 13). So also God commanded man to multiply (Gen. 1). Yet this does not permit promiscuity; God instituted marriage for this purpose (Gen. 2, 24). In a similar manner when the Lord gave His Church the command to preach the Gospel into all the world, He established a certain order according to which this is to be done: "No one should teach or preach publicly in the church without a call" (Augsburg Confession XIV; Rom. 10, 15; Jer. 23, 21; James 3, 1, etc.). Likewise in preaching the true Word of God the preacher must also cause his hearers to "beware of false prophets" (Mt. 7, 15); he must "avoid" those who by their man-made teachings have caused divisions in the church (Rom. 16, 17). — Luther used the newly invented printing press to bring the Gospel to the world (Mk. 16, 15; John 20, 31), but in doing so he also exposed all false doctrines and even called false churches and errorists by name (1 John 4, 1f.; 1 Tim. 1, 19f.). We also have a right to use the newly invented radio to preach the Gospel. In doing so, however, we must be careful to be obedient to God's rules pertaining to the preaching of His Word. Not only are we to preach the Gospel in truth and purity, but we must also be careful not to give even the appearance that we are allied or allied with sectarian or heterodox churches, lest people be led to think that omitting from or adding to God's Word is not a serious matter (Jer. 23, 30; Rev. 22, 18, 19; Phil. 1, 27f.; Eph. 4, 14f.). But in these broadcasts we must strictly avoid those who teach and live otherwise than God's Word teaches, because they are not hallowing God's name. They are profaning His name among us (First Petition). God's Word must be preached, but in preaching we must also obey God's instructions as to the way He wants this done. God's instructions must be obeyed fully. Our disobedience to God's Word cannot be justified by our good intentions or noble motives (1 Sam. 15, 32). No permanent good can ever come from such disobedience. We should be aware that there is not the same "full freedom of the air" in religious broadcasts, as there is in our preaching from the pulpits and in our printings. That such radio restrictions may in the long run also prove to have been inducive to unionism can hardly be denied. Here also our Lutheran Confessions are in agreement with God's instructions when they teach us: "Moreover, since for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reprov'd (2 Tim. 3, 16; Titus 1, 9), — for the faithful shepherd, as Luther says, should do both, namely, feed or nourish the lambs and resist the wolves, so that the sheep may flee from strange voices (John 10, 12) and

may separate the precious from the vile, Jer. 15, 19." (Triglotta, page 855.) G. W. FISCHER.

**The Bones of St. Peter** It was, we suppose, bound to happen sooner or later. Since the Roman Papacy demands recognition as the head of the Christian Church, and since this claim rests in large part upon the unproven story that the Apostle Peter was the first bishop of Rome, it must for many years have been a source of vexation to the Papal See that even the very presence of Peter in Rome is an historical assumption unsupported by evidence.

Anyone who does not know by now that this lack is about to be filled has neglected his newspaper and his radio. To be sure, the whole thing is still a big secret, because it won't be made official until Pius XII opens the Holy Year on Christmas Eve next. But secrets have a way of escaping into full pages of Sunday newsprint, complete with pictures and diagrams from Rome. It appears that St. Peter has been there all the time. They found his grave, it is said, less than 20 feet under the pavement of the pope's basilica. At this very moment, in fact, the bones of the great apostle are said to be reposing in a receptacle in the private chapel of the Vatican.

Rome is an ancient city, and its underground vaults, chambers and burial catacombs have long been famous. It is not surprising that human remains have been found under the huge Church of St. Peter. If the body of the apostle was among them and if, as we are told, tradition has always said that he was buried there, it is rather hard to understand why it has taken a thousand years to find them. And why bother now?

Roman Cardinal Perroul said in 1864: "The coming of St. Peter to Rome, and the seat there established by him is connected with an article of our Faith. . . . Hence it follows that he cannot be a Catholic who does not believe in the coming to, and the episcopate and death of St. Peter in Rome."

On the other hand, many prominent Catholics, including Chas. Du Moulin the Attorney (1566), the Jesuit Father Hardouin (1729), De Cormeniu, who wrote a history of the popes, Frances Turretin and others publicly stated what the Catholic Professor Ellendorf of Berlin sums up briefly in a statement in *Bibliotheca Sacra* of January, 1859: "Peter's abode in Rome can never be proved."

So now, we understand, an attempt will be made to prove it. We await developments with serene minds. We doubt that the evidence can or will be conclusive; in any case, it can only suggest that perhaps Peter died in Rome, or was brought there after his death. That he died, we know. And we know also that, wherever Peter may have lived or died, he had nothing whatever to do with the Papacy, which is the Antichrist.

Bones of men may come and go; but the WORD they still shall let remain, the Word of God, of which St. Peter wrote that it liveth and abideth forever.

E. S.



## The Holy Spirit Creator

### VII

#### Repentance

**W**HAT does God aim to achieve through the call? When speaking about the purpose of the call two points must always be considered. In every call, no matter who may be issuing it, we are calling somebody *away from* something and *toward* something else. To illustrate. When Jesus called dead Lazarus He called him *out of* death and the grave *into* life. Also with reference to the call of God, which we have been studying, these two questions must be considered: Out of what? Into what?

Every call aims to bring about a change. The change which God tries to produce in a sinner when He calls him, is described in the Scriptures in various ways and is known by several names. We now list the principal ones, and shall then proceed to study each one a little more in detail. One name is used to describe the change properly: that is repentance. Three describe it figuratively by means of a metaphor: regeneration, conversion, illumination. All four words designate the same process, the same change in a sinner's heart.

#### The Nature of Repentance

*Literal meaning.* — The Greek word for repentance literally means a change of heart and mind. That is, a complete change, a change into the very opposite of what the heart was formerly. It does not mean merely a little modification, a slight shift here or there, but it means a complete, a radical change. It does not mean a little improvement here and the dropping of some fault there. Many people might be willing to admit a little fault here and there, and to make some effort at correcting it. But that would not be repentance. Repentance is no patchwork, like sewing a piece of new cloth on an old garment. Baptism is simply a complete change of heart, from the bottom up.

From what into what?

*From what?* — We look at a few Scripture passages. Heb. 6, 1, speaks about "repentance from dead works." Dead works are sins. When God calls us to repent, He calls us out of sin, out of committing sin,

out of taking pleasure in sin, out of a sinful attitude of the mind. Rev. 2, 20, speaks of a "woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols." The next verse then continues: "And I gave her space to repent of her fornication, and she repented not." 2 Cor. 12, 21, speaks of persons "which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed."

Thus from numerous passages we see that a repenting person looks backward upon his former sinful condition, either in general, or on some specific sin which he practiced. This backward look is accompanied by a feeling of regret. The sharpness and pain of this feeling may not always be the same. In some instances it may be very intense. In the Scriptures we read the phrase "sackcloth and ashes." In Matth. 11, 21, Jesus says that if the works which He did in Chorazin and Bethsaida had been done in Tyre and Sidon, "they would have repented long ago in sackcloth and ashes." See also Luke 10, 13. Repenting Job adds the verb "abhor": "wherefore I abhor myself and repent in dust and ashes" (chap. 42, 6).

*Into what?* — Such feeling of remorse, however, is not the principal factor of repentance. Judas Iscariot was troubled by so intensive a feeling of remorse that he committed suicide in his despair. Yet he never came to repentance. His regret was not accompanied by faith in his Savior.

When Peter in his Pentecost sermon charged his hearers that they had made themselves guilty of a most heinous sin, that they had crucified the very man whom God had raised up among them to be their "Lord and Christ," their Savior, "they were pricked in their heart," and in their fear they cried out: "Men and brethren, what shall we do?" (Acts 2, 37). Then Peter answered them: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins" (v. 38). He directed their attention away from their sins toward Him who had made atonement. He called them to believe in Jesus

Christ and to be baptized in His name. — When a similar question was addressed to Paul by the jailor of Philippi, he answered "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (Acts 16, 31). — Where such faith is found, there we read that God and the angels rejoice over a sinner who repents. See Luke 15, 7 and 10.

These two feelings run together in the heart of a repenting sinner, regret over his former sins, and confidence in the forgiveness for Christ's sake, the latter being the dominant one.

*A Confessional statement.* — The Augsburg Confession devotes one whole article to the doctrine of repentance, Art. XII. There our fathers formulated the following definition: "Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors."

*Good works.* — The relation of good works to repentance might be taken up here, but we shall postpone a discussion to our next study, when we shall also investigate the Roman Catholic sacrament of repentance, Penance.

#### How Is Repentance Brought About?

Judas Iscariot felt a deep remorse over his betrayal of Jesus. Yet he did not repent. He was driven to despair and committed suicide. Other examples of a similar nature may be mentioned. King Saul fell into his own sword in despair, Cain, who considered his "punishment" (here Luther's translation of the Hebrew word is much better: it connotes guiltiness) as greater than he could bear, turned "fugitive and vagabond," but he did not repent. What was their error? How is repentance produced?

*God's gift.* — Since faith is the most important element of repentance, it is clear that a sinner cannot produce repentance in his heart by his own reason or strength. "No one can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12, 3). For that reason all people who think that they can repent by their own efforts, will frustrate the work



of the Holy Ghost in their hearts. All our own efforts have the effect of dragging us only deeper into sin. Luther, from bitter experience, sang not only: "My own good works availed me naught," he added: "Yea, deep and deeper still I fell" (Lutheran Hymnal, No. 387).

Repentance is a work of God. So it is called directly on several occasions. In addressing the Jewish highest court in Jerusalem Peter declared that God had exalted Jesus to be a Prince and a Savior "for to give repentance to Israel and forgiveness of sins" (Acts 5, 31). When Peter reported his experience in the house of Cornelius to the Christians in Jerusalem, they bowed in reverence before God. At first they had "contended" with him because he had preached the Gospel to uncircumcised Gentiles and had accepted them as brethren; but after they heard the complete story they "glorified God saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11, 1-18). In 2 Tim. 2, 25, Paul reminds Timothy that a servant of God must in meekness instruct those "that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

When a sinner is brought to repentance, this is the work of the grace of God alone.

*God's means.* — Since the Scripture calls repentance a gift of God, that really should be sufficient. Yet it is so deeprooted in our nature to claim credit to ourselves for anything good that takes place in us that it is well to look at the matter of repentance from another angle. In order to bring about repentance, God calls a sinner. We already looked at Luke 5, 32, where Jesus says: "I came not to call the righteous, but sinners to repentance." Add to this such remarks as when Jesus says: "Repentance and remisison of sins shall be preached in his name among all nations" (Luke 24, 47). Or when Paul describes his own activity as "testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ" (Acts 20, 21).

Repentance is also closely linked to Baptism as the fruit of it. John the Baptist said about his work: "I indeed baptize you with water unto repentance" (Mark 1, 4). St. Paul calls Baptism the "washing of regeneration" (Tit. 3, 5).

To these statements we apply all that we learned about the efficacy of the call and the efficacy of the means of grace in general, Baptism in particular; and again it becomes most clear that repentance is not produced by our own efforts, we contribute nothing.

*Daily repentance.* — In the Small Catechism we confess that "the Old Adam in us should, by daily contrition and repentance, be drowned and die." We daily sin much, and daily have need of praying the Fifth Petition: "Forgive us our trespasses." Hence our entire life must be a life of repentance.

There is a difference in us at our first repentance and at our daily repentance. When God called us to repentance for the first time we were dead in trespasses and sins. In our daily repentance we are living Christians, who are struggling to maintain their life against the attacks of all enemies, particularly against their own Old Adam. Viewed in this light, daily repentance becomes a part of our daily sanctification and preservation.

*An objection.* — God alone works

repentance in us. But -- are there not many passages which command us to repent? Did not Peter speak to his hearers on Pentecost in the imperative: "Repent?" And does not Paul say that God "commandeth all men everywhere to repent" (Acts 17, 29)? Does that not show that a man must be able at least to contribute something to his own repentance?

Did not Jesus command dead Lazarus with a loud voice to come forth out of the grave (John 11, 42)? Lazarus was dead, he had been dead for four days. He could not come forth out of the grave by his own strength. Kings and rulers and the mighty men of the world might have shouted to him at the top of their voice: "Come forth," and nothing would have happened. But when Jesus said, Come forth, it was different. His word was filled with creative power, which brought dead Lazarus back to life.

So it is also when God commands: Repent. His word produces the repentance which He calls for.

J. P. M.

(To be continued)

## In The Footsteps Of Saint Paul

Paul Meets Sergius Paulus And Blinds Elymas

BY DR. HENRY KOCH, MORRISON, WISCONSIN

WHEN Barnabas and Paul came to Paphos, they immediately began to preach the Gospel to the Jews in the synagogues. With their unheard of preaching of Christ they attracted the Jews and proselytes. Their preaching also attracted the governor of the island, Sergius Paulus, whom Luke calls a prudent man, a man of intelligence. At first it would seem to be rather doubtful that he was a man of intelligence, for he had a Jewish sorcerer Bar Jesus at his court, who had given himself the revealing name of Elymas. This name is the Hellenic version of an Arabic name signifying "the Wise."

### A Futile Search

It was customary for the members of the aristocracy to surround themselves with sorcerers and magicians from the Orient. They had despaired of any hope and faith in the old Roman and Greek religion and

mythology. Their study of philosophy, which was to replace the old-time religion, had only made them more skeptical, for one philosophical worldview contradicted the other. While the Stoics proclaimed virtue as the art of right living, the Epicureans praised lust and pleasure as the highest achievable goal. Others denied the possibility of ascertaining the truth and skeptically rejected all forms of positive worldviews. Torn asunder by these contradictory claims the more serious-minded and searching Romans turned to the religions of the East, thinking they might find something to satisfy their minds and sooth their consciences. Had not the Orient been the cradle of all religion and culture? Was it not the land of mystery, astonishing and attracting ever anew the minds of Greeks and Romans alike? But the religions of the Orient had deteriorated in like manner as those of the Occident and



given way to sorcery and a display of magic.

#### A State of Bankruptcy

Thus we find the ancient world is a state of bankruptcy in the field of religion. Only a few vestiges of the natural knowledge of God remained, distorted by ancient mythology. As soon as man begins to embellish his natural religion with mythology, he thereby proves that he has discarded it inwardly. The poetic form reminds him of a by-gone worship. Such a religion may linger on among the lower classes,



but it no longer has any spiritual hold on the intelligentsia, the higher and ruling classes. Not only had religion deteriorated in the ancient world, philosophy too had lost its hold. The eminent philosophical systems of Plato and Aristotle, of the Stoics and Epicureans, had given way to a general skepticism voiced by Pilate in his: "What is truth?" Skepticism finally surrendered to the lowest form of superstition, sorcery and magic. Whilst the ancient religions were at their lowest ebb and leading philosophical worldviews had been exploded like so many bubbles and the whole ancient world was in a state of intellectual and moral bankruptcy, Christianity with its preaching of the Cross came to the fore and revealed itself as the sav-

ing Gospel in a sin-ridden and doomed world. At the court of Sergius Paulus the forces of heathendom and Christianity clashed. Again it developed into a signal victory for Christ.

#### A Summons To Court

We need not be surprised at the presence of the Jewish sorcerer Bar Jesus in the company of Sergius Paulus. It was customary for men of high rank to surround themselves with poets, philosophers and magicians either to while away their time or in the search of a new way of life.

his own person and future were in jeopardy. Luke informs us, that he "withstood them seeking to turn away the deputy from the faith."

#### Falsehood Defeated

Truth and falsehood were in the balance. They were engaged in deadly conflict with one another. Which would win out? Paul, a man of courage, did not hesitate to create a scene before the Roman proconsul. He knew that the magic of Elymas was the work of the Devil, here trying to frustrate the creation of faith in the heart of Sergius Paulus. He "set his eyes on him and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the ways of the Lord?" "And now behold, the hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season." "And immediately there fell on him a mist and darkness, and he went about seeking some to lead him by the hand."

#### A Convert

As Peter withstood Simon Magus, as Moses and Aaron withstood the magicians at the court of Pharaoh, so Paul withstood Elymas. Pharaoh hardened his heart against the truth of the Word of God. Sergius Paulus opened his heart and believed, when he beheld his magician groping in his blindness and becoming the object of divine, avenging justice. We hear of the effect on Sergius Paulus through Luke (13:12): "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord!"

We are not told whether Sergius Paulus was baptized. It is to be assumed. Whether the Roman proconsul remained faithful to the new faith is also not known. Eternity will reveal it. We should also like to assume it. Tradition has it, as we have already seen, that Elymas tried to avenge on Barnabas what had happened to him. He could not forget his defeat. When Barnabas returned to his native Cyprus to continue the preaching of the Gospel, Elymas is said to have stirred up a revolt of the Jews against him, so that they stoned him, and that his companion Mark buried him secretly.

The Roman satirist, the poet Juvenal, pictures Emperor Tiberius sitting on a rock on the Isle of Capri surrounded by a flock of Chaldean sorcerers.

Sergius Paulus had evidently heard of the preaching of Barnabas and Saul and was anxious to hear them personally. He therefore summoned them to his court. Although we are not expressly told we can assume that it was in the main the Roman citizen Paul who here was preaching to another Roman citizen, Sergius Paulus. Luke tells us, "He desired to hear the Word of God."

It did not take Elymas very long to notice that Sergius Paulus listened very attentively to Paul and Barnabas, but also was being won for the Gospel. Immediately he sensed that his influence over Sergius Paulus and



# Siftings

BY THE EDITOR

Persecution of the comic books is still going on apace. By almost common agreement among those interested in child-welfare work and educators, the comic books sold at news stands by the bundles to children are harmful. They have tried to stop the sale of them by publicity and other means but have had little success. West Virginia is in the vanguard, more specifically the city of Wheeling, in doing something drastic about it. The city council passed an ordinance creating a censorship on comic books sold to persons under 18 years of age. The council appointed to this board a Presbyterian minister, a newspaperman, a labor leader and a teacher. This board is to censor all comic books displayed for sale in the city with the power to confiscate any book that does not meet with its approval. And so the endless battle goes on against corrupters of the morals of our youth. But never is the punishment commensurate with the crime and for that reason little can be done to stop this nefarious traffic.

\* \* \* \*

In the State of Maine Bible reading in the public schools is backed by the Council of Churches of the State of Maine. The Council has declared itself ready to oppose any real move to stop the reading of the Bible in its public schools. So the president of the Maine Council of Churches declared not so long ago. The announcement came on the heels of an attempt by Frank C. Hughes, formerly a municipal court judge of Montana but who now resides in Maine, to stop the practice. His first step was to get the Attorney General of the State of Maine to declare Bible reading in the public schools unconstitutional. Failing in this he is taking his appeal to the State Supreme Court. He bases his contention on the decision of the U. S. Supreme Court in the *Champaign, Illinois*, case. We do not know what prompted this former judge to take action against Bible reading in the public schools but we

agree that it's unconstitutional and ought to be stopped.

\* \* \* \*

The Roman Catholic Church in New Mexico has retaliated and filed a suit in a New Mexico district court to "restrain four teachers from using the public schools at Lindrith, New Mexico, from spreading Protestant sectarian teachings." This is the result of the victory won by the Protestants in the recent Dixon case, in which 139 members of the Roman Catholic Church were forever barred from teaching in any New Mexico public schools because they used their position to teach Roman Catholic doctrines. If the charge made by the Roman Catholics against the Protestants is true (we hope it is not) then the Protestants are as culpable as the Roman Catholics. The Romans charge that certain text books used in the schools were of Baptist and Presbyterian origin, that prayers were spoken and that Protestant sermons were preached to the pupils. If this is true then it is just another case of the pot calling the kettle black. We hope that the charge is not based on facts.

\* \* \* \*

The world famous Oberammergau (Bavaria, Germany) Passion Play, says *The Lutheran*, will probably be presented in 1950. The American Military Government has approved a Bavarian Government loan of about \$300,000 to finance the play. With few exceptions, the play has been presented every decade for the last 300 years. War prevented it three times. The costumes and scenery escaped damage during World War II. Four hundred thousand saw the tercentenary presentation in 1934.

\* \* \* \*

Much has been said against the producers of movies and the actors that play the parts in them. The Rev. Patrick J. Masterson, executive secretary of the Roman Catholic

Legion of Decency, says that 25% of the modern movies are "morally offensive," and that the "moral qualities of postwar movies have hit an all-time low." Foreign films lead in this direction. "Suggestiveness in dialogue, in scenes, in costuming, dances, atmosphere" is the leading offense of modern pictures, he says. The priest appealed to the producers and the players in films to register their protest to this shameful trend. Now all this is well enough and we might even agree with him. But what about the people that patronize these movies? Are they without blame? It is a well known fact that producers and script-writers always have their finger on the pulse of the people and give them exactly what they want. So, perhaps, it were better if we put the blame, and all the blame, on those who go to see these movies. We have with our own ears heard people (supposedly good people, Christian people) laugh at the rawest of "jokes" at public performances. Perhaps the cure lies with the people?

\* \* \* \*

County Fairs and the churches. What has one to do with the other? According to the *Lutheran*, at Sandy Creek, New York, the fair has been opened with a county-wide church service. Public interest has made it an annual affair.

In St. Paul, Minnesota, the members of the Ministerial Association conducted a "gospel tent" during the Minnesota Centennial State Fair. They wanted to make the "giving out of the good news of the Gospel" a positive influence on the carnival and midway attractions.

In Columbus, Ohio, between 3,000 and 4,000 persons attended an all-Ohio service at the Ohio State Fair. Concessions closed for more than an hour as stand operators, barn workers and exhibitors joined with visitors to attend the church service in the Coliseum.

Baby-sitters were provided by the ladies of Clinton Heights Lutheran Church so that the mothers with small children could enjoy the fair. Included on the staff were registered nurses, teachers, and doctors' assistants. Yes, yes, there is no end to the service that a wide-awake church can render.



## The Apostle's Song In Praise Of Christian Love

(Continued from page 322)

a more perfected measure of this love. Let us therefore draw strength for such love by looking to the perfect love of our Savior and by rejoicing richly in all of its unmerited blessings.

### Love Will Outlast All Other Gifts

*Its Function Will Not Cease* Other spiritual gifts are adapted to the imperfect state of the church of believers here on earth. They will naturally cease when we reach the perfection of heaven. Prophecies will end when they have all gone into fulfillment and we are enjoying all that God's grace in Christ Jesus has put in store for us. Instruction will cease when we no longer know in part but stand in the glorious presence of our God and Savior and know even as also we are known. God's word even now tells us everything that we need to know for our salvation, for our peace, comfort, joy, and eternal hope; and whatever God's word tells us is indeed eternally true and certain. Yet our present understanding of these truths does not measure up to a full comprehension of their greatness and glory. The church here on earth and the church in heaven stands in a similar relation as does a child with its childish understanding to the mature man who puts off all childish thoughts. As Paul points out, we now "see through a glass, darkly," see God through His word as men saw their faces in the ancient mirrors of polished metal used before the art of silvering glass was discovered. In heaven we shall see God face to face. Then all which now does the service of a mirror will have outlived its usefulness. Love, however, will even then retain its purpose and remain. "Charity never faileth."

*Its Nature Will Not Change* "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The fact that love is here spoken of as being greater even than faith does not in any way disagree with the fundamental truth that it is solely through faith in Christ's blood

and righteousness that we enjoy forgiveness of sins, eternal life and salvation. That truth is not touched or disavowed in the least. The apostle calls love greater only inasmuch as it will not undergo the changes which faith and hope will experience in eternity. Also in heaven we will continue to trust in God as our strength and our only Redeemer; but there our faith, which now clings solely to His word, will be founded also on sight and experience. In heaven we will also continue to hope, world without end, but coupled as that hope will then be with perfect enjoyment it will be quite dif-

ferent from our present hope. Our faith-born love toward God and our fellowman will not undergo such a change in its nature, however, though it will be purified of every imperfection.

It would be folly indeed to be striving for pearls and rubies and diamonds, which shall all melt in the fire of Judgment Day, and at the same time neglect to adorn ourselves in living faith with the one gem that will endure throughout all eternity: Christian love or charity. May God through His word help us to a rich measure of such love for Jesus' sake.

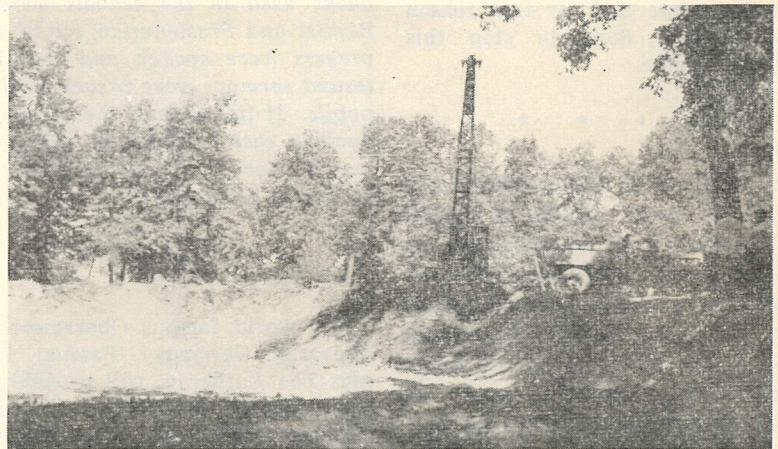
C. J. L.

## Our Colleges

### DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

On September 5 and 6 a continuous stream of cars moved up and down the hill on which our college is located, and on the morning of September 7, when registration took

satisfaction nevertheless; many found quarters in the city with relatives and with others who, when they heard of our problem, offered accommodations; then too we have quite a few students who live right here in town. The number of new students is 134, almost our total enrollment



place, nearly all of the 394 students now enrolled were present to begin another year of schoolwork. At 8:30 we had a well attended opening service, and by 10 o'clock everything was set for the resumption of classroom activities.

We have a large enrollment, larger than we had expected, and in some ways larger than the one we were prepared for. There are several explanations for this: some would not take "no" for an answer. They just came. When told under what crowded conditions especially the girls would have to live, they voiced their

during the worst year of the depression.

We were quite worried about getting this large group settled, but all have shown such a fine spirit of cooperation and consideration that from the very start we have been going along very quietly and smoothly. We wish you could attend a chapel service with us. It is an inspiring experience to walk in there every morning and to find every seat taken with exception of just a few on the stage. We pray that God may watch over us and enable us to carry out the duties He has assigned to us



here and to keep us conscious of the great opportunity and privilege He has given us.

Just a few statistics. Our Ninth Grade numbers 67; the First Normal, 69. In our graduating class we have 29 — 19 men and 10 women. This no doubt means that we shall again have to draw on one of the other Normal classes for more women when we come to the assignment of calls in May. It might be well for our congregations to note that the number of men finishing our course will be quite large, and that for the next school year some of their requirements in this respect can surely be met.

By the time our next school year rolls around, our most serious problem should be solved—a girls' dormitory. By the end of August all contracts were let: general construction to the Heymann Construction Company of New Ulm, the electrical work to the Ulrich Electric Company of New Ulm, and the mechanical and plumbing contract to the Northern Heating and Plumbing Company of Olivia, Minnesota. We also have the assurance that the sum allotted to us by the Synod will be sufficient.

We had a brief ground-breaking ceremony on September 13, and since then the work has gone forward under ideal weather conditions. We are using the ground that is being removed to fill in low places on our campus. Volunteer labor on the part of our boys is speeding up the leveling off. We hope to have the basement completed before cold weather comes.

We are sure that our members would be very much impressed and pleased by the anticipation with which our girls are looking forward to their new quarters. They need them. Perhaps that also accounts in part for their willingness to "rough it" for another year, but even though it does, we admire their spirit, and we thank God for the kind of people He has sent us. S.

#### NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

On Tuesday, September 6, Northwestern Lutheran Academy opened its twenty-second school year with an appropriate service at Zion Lutheran Church. Though continued rains, un-

usual for this season, had discouraged many who had to travel a great distance, the decrease in our attendance was not too noticeable in a church which on previous occasions of our opening exercises was not able to accommodate all who wished to attend. The undersigned based his address on John 8, 32.

During the final weeks of summer vacation an unexpected number of applications was received — unexpected for the reason that the years of uniformly good crops apparently had come to an end. The growing season was marked by spotty rains, and several weeks of drought in August had completely shriveled the corn, one of the Dakotas' most prominent crops. Such a heavy and sudden reversal could be expected to change the plans of parents in respect to their children's education. Yet our present registration shows an enrollment of 28 new students — 24 freshmen, three sophomores, and one special student. The total enrollment is 63. The gap left by a large graduating class and a few who failed to return has thus been more than filled.

We are extremely happy that we were able to accommodate all our girls and in a manner that is a far cry from the conditions to which we had to subject them during the past decade. If everyone in the Synod could see what a very small offering per communicant has effected in Mobridge in the erecting of a dormitory for girls, he certainly would be inspired to eliminate without delay the primitive conditions with which we must still cope in our classrooms.

This year again students have come to us from communities hitherto not represented on our rolls — an encouraging sign, since it shows that the Academy is becoming more and more widely known. We know from the past that every new community gives promise of more students in the future. In this respect the history of a school can be likened to a grain of mustard seed.

Our teaching staff remains unchanged. In addition, we were fortunate in securing the services of Miss Ethel Giziewski as matron in our dormitory for girls. She comes to us with the highest qualifications. Having also been able to retain our domestic help, we are able to begin

this school year completely staffed and as a result we are looking forward to a good year. May the gracious Lord grant it.

R. A. FENSKE.

#### NORTHWESTERN COLLEGE

Watertown, Wisconsin

The eighty-fifth school year at Northwestern College began on September 12 with opening exercises in the gymnasium and registration on the afternoon of that day. Although it was a rather dreary and rainy day, the exercises were well attended and with few exceptions the students who had been enrolled for the new year were present on the first day.

Two new members of the faculty were installed on the opening day. Professor Ewald Tacke takes the place of Professor Pless in the dormitory, and Professor Richard Jungkuntz takes the place made vacant by the death of Professor Schmeling last spring.

Professor Tacke graduated from Northwestern College in 1919, served as tutor at the college after completing his work at our Seminary, and until called here as professor was pastor first at Tess Corners, Wisconsin, and then at St. Luke's Congregation in Milwaukee. Professor Jungkuntz is likewise an alumnus of Northwestern College, having graduated in 1939. After leaving the Seminary in 1942 he served mission congregations in Janesville and Fort Atkinson.

Our total enrollment is 310. There are 220 boys in the dormitory. That is the maximum capacity both of the dormitory and of the dining hall. There are still three students boarding and rooming in town with private families who have made application for dormitory accommodations. No student who had the definite intention of preparing for the ministry and who was fully prepared to do the work of the class he hoped to enter has been denied admission.

Bids for the construction of the new library-classroom building, for the new heating plant, and for replacement of old heating equipment in the dormitory and present classroom were advertised for September 20, but when several sub-bidders pleaded for more time, an extension was granted to October 4. On that



day all bids must be in the hands of the architects in St. Paul. At the present writing no one can do more than guess at the cost of the work that has been planned. The bidding has, however, been brisk. We can only hope that the figures that will be submitted on the fourth of October will be within reach of our resources.

E. E. KOWALKE.

### MICHIGAN LUTHERAN SEMINARY

Saginaw, Michigan

September the 8th ushered in another school year at Michigan Lutheran Seminary. Students, members of the faculty, and a number of friends of the institution gathered at 9:30 A. M. for the opening exercises in the cramped quarters in the Recitation Hall. A class room in this building must serve as Assembly Hall, which seats hardly more than half of the student body — so every available seat was occupied, also the corridor.

It was a solemn opening! Only a week before Dr. Anderson, dean of the Seminary and professor of music and history, had met a tragic death by accidental drowning. And so, instead of the usual opening, a memorial service was held at which Dir. O. Hoenecke gave the address, basing his words on Rom. 11, 33: "How unsearchable are God's judgments, and his ways past finding out."

The enrollment this year is slightly lower than last year. At present there are 132 students enrolled — 43 of whom are new students. Practically the same number of students occupy the dormitories, however: 65 boys and 14 girls. As dormitory for the latter some rooms on the second floor of the refectory must serve. Their matron this year is Mrs. Bertha Knoll.

By Dr. Anderson's untimely death and Prof. G. Martin's leaving last June to accept a call into the ministry we have lost within a short period of time two capable and beloved professors. A call has been issued for the nomination of candidates for a new dean. Even under favorable conditions it is hardly probable, however, that we shall have one before the end of the year. We are also still without a new director, although the call has been re-

turned a third time. To assist in teaching two tutors have been engaged. They are: Julius Dahms, c. r. m., of Chicago and Milton Spaude, a student of theology at Thiensville who has consented to teach for a year. We hope that with their help the work will not suffer unduly. But it is our prayer that the Lord may soon provide us with a new dean and also with a new director to relieve Dir. O. Hoenecke, who last spring tendered his resignation but is at present not only continuing in the office of director but even assuming a heavier teaching load.

O. FREY.

### WINNEBAGO LUTHERAN ACADEMY

Fond du Lac, Wisconsin

Winnebago Lutheran Academy began its twenty-fifth school year on September 6 with an enrollment of 137 students. The majority of these students are from various parts of our Northern Wisconsin District outside of Fond du Lac.

A census of the student body

W. SCHALLER.

### SCHOOL FOR THE DEAF

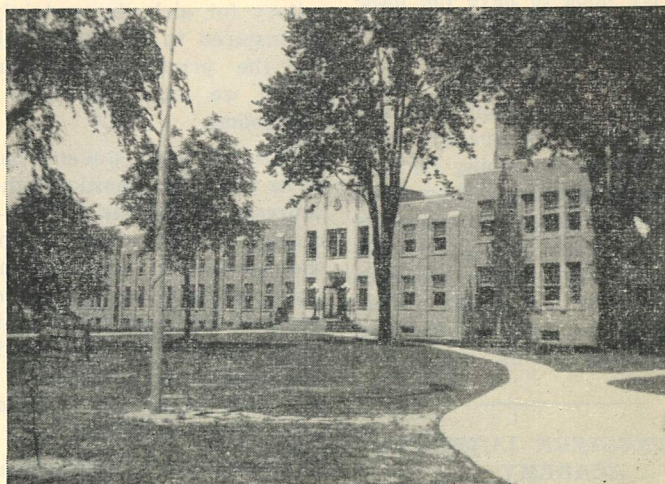
Detroit, Michigan

The Joy of the Harvest

The following letter was received at the Lutheran Institute for the

Dear Mr. Klein:

I am glad to inform you that I have successfully passed the college entrance examinations and am qualified for admission to Gallaudet College in the fall.



Deaf in Detroit during the month of August from a former pupil whose home is in Colorado. Because of the nature of the letter, it was felt that other Lutherans should be made aware of its content.

I want to thank you with all my heart, because you provided me the early training that made it possible for me to pass these exams.

I promise you that I will try to work exceptionally hard in college in



order that the Lutheran school will get credit for anything that is accomplished by me.

I, also, want to thank you for the Christian training received and for showing me the way to salvation by teaching me the Bible truths.

The past two years in high school have shown me how much the Christian training in Detroit, the personal attention from you, and the house-mothers and teachers in a Christian organization really means to a person.

The actions of some of the boys and girls in the school which I attended the past two years was anything but Christian and at times very disgusting.

Almost all of the students in high school were stubborn. For this reason I had a hard time to tell them about Jesus. I hope, however, that the Holy Spirit will enter their hearts so that they will listen to Jesus in the future.

I hope that more students from the Lutheran School for the Deaf will enter Gallaudet College in the future.

Your Friend,

WILLIAM.

What more can one add or say about a letter of this type. Some years ago this totally deaf lad entered our school at an early age, received a Christian and a thorough secular elementary education. Upon graduation and confirmation from the eighth grade he entered a high school and after only two years he successfully passed a college entrance examination. Even for a hearing student this would be a remarkable record, but for a totally deaf person it is truly astounding. In September, this lad plans to enter Gallaudet College in Washington, D. C. He now looks back to thank you, the Christian friends of the Institute, for having shown him at this Christian school for deaf children the way to salvation and at the same time prepare him to become a self-reliant and independent Christian and a true missionary who is intent on bringing other deaf to walk THIS WAY.

J. A. KLEIN, *Director.*

#### SCHOOL DEDICATION

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

By the grace of God the St. John's Ev. Lutheran Church of Sparta, Wisconsin, was privileged to dedicate its

new school to the glory of God on September 4, 1949. A dedicatory sermon was delivered by Pastor A. L. Mennicke of Winona, Minnesota, in the forenoon and another by Pastor Karl Gurgel in the afternoon.

The structure is an all fireproof two-room building with full basement and has a capacity of seventy pupils. The cost is approximately \$37,000. The cornerstone was already laid on April 25, 1948, but because certain building materials did not arrive in time the construction had to be discontinued until the following year. The school opened two days after the dedication with an enrollment of 67 pupils. The present teachers are Robert Moldenhauer and Miss Karleen Brinkmann.

May our gracious Lord bless this school and grant that it will be and remain a nursery for His lambs.

A. BERG.

#### SEVENTY-FIFTH ANNIVERSARY

St. John's Lutheran Church

Tp. Grover, Marinette Co., Wisconsin

On the fourth Sunday after Trinity the Ev. Lutheran Church of St. John, Tp. Grover, Marinette County, Wis., observed the 75th anniversary of its founding with special services of thanks and praise to God for seventy-five years of His Grace.

The Rev. Walter E. Pankow of New London, Wis., spoke in the morning service, basing his remarks on 2 Thess. 2:13: "But we are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Pastor Pankow stressed the fact that the inspired Apostle of Christ gives the Thessalonians several reasons for giving thanks to God, even in a time when they were suffering persecution from the enemies of the Gospel. The same reasons for giving thanks apply to Grover congregation in celebrating its 75th anniversary.

Pastor Paul Gieschen of Maribel preached the Word in the afternoon service, using as his text Psalm 27, 4-6: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." etc. Pastor Gieschen put the question: "How must we regard our house of worship if it is to remain for us a place of fondest joy

and delight? and set forth this three-fold answer: "We must regard it as a place where the great God comes to serve us. We must regard it as a place where a safe refuge is provided for us in all our troubles and needs. We must regard it as a place where opportunity is accorded us to do that to which our heart, overcharged with joy and gratitude, impells us.

The early history of the congregation reaches back to the time before the Peshtigo fire when a missionary, Rev. Carl Huebner, sent out by the Wisconsin Synod, gathered and organized the scattered families of Grover and Peshtigo into a congregation. Services were held in the homes of the members, and the congregation built a parsonage and made plans to have a permanent pastor in their midst. All hopes and plans were temporarily shattered however when the great fire of October 8, 1871, intervened. The parsonage was destroyed and from all information it appears that Pastor Huebner also lost his life on that eventful night. Three years later a new start was made and the present congregation was formally organized on January 1, 1874. During those early years the congregation was served by pastors coming from Oconto, who most of the time walked the long distance.

All during this time there had been a steady growth in membership and the congregation felt that it should have a pastor of its own. A parsonage was built and the congregation called, as its first resident pastor the Rev. Anton Pieper.

To accommodate the ever increasing membership the congregation built a large modern church of brick and stone in the year 1892 under the leadership of Pastor Christian Gevers. This is the church which still stands to serve the children and children's children of its builder.

In 1935 the congregation built a new parsonage. Two years later it had the sad experience of seeing its beautiful new parsonage burn to the ground. However, a duplicate parsonage was erected within a few months.

In 1947 the present church was enlarged and many improvements were added. A front addition was built which included an inclosed stairway, a vestibule, mother's room, men's room, and front entrance into the basement. Other improvements made previously were the addition of new chancel furniture, art glass windows, and a modern heating plant.

The congregation to-day numbers 720 baptized members, 142 voting and 465 communicant members. There



are 105 children in Sunday School and Bible Class.

The pastors who served the congregation in the past are the following:

Rev. Anton Pieper, 1881-1888  
 Rev. Christian Gevers, 1889-1898  
 Rev. Martin Kionka, 1898-1907  
 Rev. C. G. Kleinlein, 1907-1918.  
 Rev. Carl C. Henning, 1918-1934  
 Rev. G. W. Fischer, 1934-1941  
 Rev. Norman Schlavensky, since Nov. 23, 1941

N. Schlavensky

## TWENTY-FIFTH ANNIVERSARY

Pastor H. Cares

Milwaukee, Wisconsin

Rev. H. Cares, pastor of Christ Church, 23rd and Greenfield, celebrated his twenty-fifth anniversary in the ministry on Sunday, September 25, at 7 P. M.

PAUL PIEPER.

## † DR. EINAR ANDERSON †

"Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." These words of the Psalmist Moses in his Psalm of Life, Psalm 90, 3-5, were forcibly brought home to many of us when we first heard the shocking news that Dr. Einar Anderson, dean of boys at the Michigan Lutheran Seminary in Saginaw, met a swift and unexpected death. At 1:30, August 31, the undersigned had spoken with him. He was in the best of spirits and full of life. At 3:30, fifty-five miles away, he was dead. He, Mrs. Anderson, and two friends, had gone on a little fishing expedition to Fourth Lake near Edmore toward Central Michigan. The boat capsized and threw them all into the water. Dr. Anderson, being a good swimmer, at once set out for the shore to get a boat to rescue the others who clung to the upturned craft. But only 150 feet from success he sank and drowned.

Dr. Einar Anderson was born July 18, 1905, in Minneapolis, Minnesota, and experienced the rebirth through holy baptism soon thereafter. He was confirmed by his father, the Rev.

Christian Anderson, and enjoyed a Christian training at home. He graduated from Concordia College in St. Paul and in 1926 from Concordia Theological Seminary in St. Louis, Missouri. His first charge until 1932 was at Eau Claire, Wisconsin. Thereupon he undertook post-graduate work at several universities. He studied at the Institute of Music in St. Louis and, after several years of teaching in public high schools, received his Doctor of Philosophy de-



gree in 1942 from the University of Illinois. He became the founder and first superintendent of the Detroit Lutheran High School, where he served until 1947 when he accepted the call as dean at our Michigan Lutheran Seminary. He was professor of music and history.

On May 16, 1931, he married Miss Lillian Brandt of Granite City, Illinois, who together with a daughter, Karen, a son, Einar, Jr., his father, two sisters, and a brother survive him.

Funeral services were held September 3 at St. Paul's Church in Saginaw. Pastor O. J. Eckert chose as text the favorite Psalm of the deceased, Psalm 100. It is a Psalm of praise. Yes, the Christian can praise the Lord in the midst of sorrow, even in the face of a tragedy like this. He can come before the Lord with thanksgiving, especially in a time like this, rejoice and thank Him for His redeeming love which He manifested toward him by sending His Son into the world as a sacrifice for his sins. He has the assurance that all his sins are forgiven.

He will humbly bow under the severest trials and chastisements, for he knows that the Lord, He is God. He is the good Shepherd and we are the sheep of His pasture. Hence also this sudden removal of a husband, father, teacher, and friend from the midst of life, though incomprehensible to us for the time being, "must work together for good to them that love God, to them that are the called according to His purpose."

The large congregation of friends and practically the entire student-body, which came from far and near to accord their teacher and music-director the last honor, listened attentively to that comforting and strengthening Word of God. The mixed chorus of the student body under the direction of the tutor, Mr. Herbert Kuske, sang the hymn: Draw Us To Thee.

Funeral services were conducted by the Rev. H. Theiste, pastor of Fair View Church, Minneapolis, Minnesota.

Dr. Anderson's body was laid to rest in Crystal Cemetery, Minneapolis, Minnesota, to await the call to come forth out of the grave and enter with joy into the eternal rest, together with all who loved the Lord, there to hear the angel's choir round about the throne of the Lamb singing everlasting praises to Him who has redeemed us.

R. G. KOCH.

## LOST — SAVED

A sinner, I, whose faults are legion —  
 A sinner, with a heart impure.  
 Unworthy — but my Lord and Savior  
 Hath made my soul's redemption sure.

A sinner, who walked in gross darkness —  
 Outcast, I sought to flee the light,  
 Until Thy love and mercy found me —  
 Made me acceptable in Thy sight.

A sinner, by Thy blood made perfect,  
 Rejoicing in Thy love and grace;  
 Oh teach me daily how to serve Thee.  
 With faith's clear eyes upon Thy face.

MARIA K. BAUMANN.

## GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet October 19, 1949, at 9:00 A. M., in the Synod's assembly room, Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

### Group Meetings

Board of Education, Wisconsin Synod — Monday, October 17, 9:00 A. M.  
 Joint Mission Board — Monday, October 17, 10:00 A. M.  
 Conference of Presidents — Monday, October 17, 2:00 P. M.  
 Representatives of Institutions — Tuesday, October 18, 9:00 A. M.  
 Board of Trustees — Tuesday, October 18, 10:00 A. M.



Spiritual Welfare Commission — Tuesday, October 18, 7:00 P. M.  
 Committee on Church Union — Tuesday, October 18, 7:00 P. M.  
 All groups meet at the above address.  
 JOHN BRENNER.

**CALL FOR CANDIDATES**

To fill the vacancy caused by the tragic death by drowning of Dr. Einar Anderson, who was Dean of Michigan Lutheran Seminary and Professor of Music, the Board of Regents of this institution is herewith issuing a call for the nomination of candidates. The called candidate is to serve as Dean and be qualified to teach music and other high school branches. Nominations are to be in the hands of the undersigned secretary no later than October 10, 1949.

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

**APPOINTMENT**

Pastor Herold Schulz has been appointed Secretary of the Nebraska District to succeed Pastor A. T. Degner, who has accepted a call into another District.  
 IM. P. FREY,  
 President of Nebraska District.

**CALENDAR OF CONFERENCES  
 ROSEBUD DELEGATE CONFERENCE**

The Rosebud Delegate Conference will meet on October 11 and 12 at the Trinity Lutheran Church, Winner, South Dakota, Pastor L. Wenzel being the host pastor. Sessions begin at 10 A. M., C. S. T.

Papers: 2 Timothy 2, A. K. Hertler; An Outline for the paper "How we should properly make pastoral calls" and be prepared to lead a round-table discussion on this topic, E. Ploetz; Book Review on "Rehwinkel's Communism in the Church," H. Lietzau; "The Ninth and Tenth Commandments and their Application," E. F. Hy. Lehmann; "The Use and Abuse of the Radio in Religious Preaching," K. Molkentin.

Essayists should remember that they are to furnish outlines of their papers to be incorporated into the minutes.

Speaker: Pastor O. Kuehl. Alternate: Pastor E. Ploetz.  
 Bring delegates, and announce to the host pastor in sufficient time.  
 A. K. HERTLER, Secretary.

**MINNESOTA DISTRICT  
 SPECIAL CONVENTION**

Pursuant to the approved recommendation of Joint Synod's committee in re "The Mehlberg Case" (quote): "The committee recommends the return of this appeal to the Minnesota District, which promises immediate action on the same," a special convention of the entire Minnesota District is hereby called for Tuesday and Wednesday, October 25 and 26, 1949, at St. John's Ev. Lutheran Church, Margaret and Hope Streets, St. Paul 6, Minnesota, O. Naumann and J. Plocher, pastors. The first session is to begin at 10 A. M.

It is urgently requested that every pastor, teacher, and lay-delegate make an effort to attend, and be prepared to remain at least two days.

Those unable to provide for their own lodging in the cities are asked to notify the host pastor, Oscar J. Naumann, 727 Margaret Street, St. Paul 6, Minnesota, no later than October 1.

M. J. LENZ, Secretary.

**NORTHERN WISCONSIN  
 DISTRICT PASTORAL CONFERENCE**

The Northern Wisconsin District of the Joint Synod of Wisconsin and Other States will convene, God willing, October 31 and November 1, 1949, in St. Paul's Ev. Lutheran Church, Appleton, Wisconsin, Rev. F. M. Brandt. The sessions will begin with a divine service at 10 A. M., October 31. Rev. Wm. Hartwig will preach the sermon. The following essays will be delivered: Prayer Fellowship, by Professor J. Meyer; What to Consider When Receiving A Call, by Wichmann; Review of An Essay by Prof. Wm. Henkel Concerning Evangelical Preaching and Practice, E. Behm; What are Valid Reasons for Instituting Disciplinary Action?, P. Oehlert; The Problems Posed By Suicides, S. Johnson.

The host congregation will provide meals at a nominal cost. The pastors are requested to arrange for their own lodgings, if possible.  
 F. A. REIER, Secretary.

**SOUTHERN PASTORAL CONFERENCE  
 OF THE SOUTHEASTERN  
 WISCONSIN DISTRICT**

God willing, the Southern Pastoral Conference of the Southeastern Wisconsin District will meet on October 18 and 19 at Elkhorn, Wisconsin. The Rev. Walter Diehl, pastor. The sessions will begin at 9 A. M. Please notify pastor loci whether night's lodging is desired.

Old Essays: Hebrews 11, Pastor H. Rusow; Manifestations of God in the Old and New Testament, Pastor E. Jaster; The Bible Class, Pastor A. Koelpin; The Scriptural Meaning of "Koinonia" Fellowship; its Manifestations and Restrictions, discussion led by Pastor I. Weiss.

New Essays: Book Review on "This Is Luther" (Prof. Plass), by Pastor W. Diehl.  
 A. LORENZ, Secretary.

**WESTERN PASTORAL CONFERENCE OF  
 THE DAKOTA-MONTANA DISTRICT**

The Western Pastoral Conference of the Dakota-Montana District will meet October 25 and 26 at First Lutheran Church, Faulkton, South Dakota, Pastor H. A. Birner. Sessions begin at 10 A. M.

Essays: Divorce, G. Ehler; How to Cultivate the Use of Good Lutheran Church Music in Our Churches, H. Meyer; An Exegetical-Isagogical Treatment of Malachi, M. Herrmann; A Hermeneutical Study of the Sermon on the Mount in the Light of Present-day Social Gospel, L. Schaller.  
 Sermon: T. Hartwig (O. W. Heier).  
 Essay Committee: A. Schuetze, M. Albrecht, and P. Bauer.

O. W. HEIER, Visitor.

**NEBRASKA DISTRICT LUTHERAN  
 TEACHERS' CONFERENCE**

The Nebraska District Lutheran Teachers' Conference, Wisconsin Synod, will convene at St. Paul's School, Norfolk, Nebraska, on Monday and Tuesday, October 24 and 25.  
 HENRY F. KRENZ, Secretary.

**CENTRAL CONFERENCE OF THE  
 NEBRASKA DISTRICT**

Place: Gethsemane, Omaha, Nebraska, Pastor Herold Schulz.

Time: November 8 and 9, at 9:30 A. M.  
 Speaker: W. F. Sprengeler (Gordon Fuerstenau).

Papers: Exegesis: Romans 14, 1-9, A. Laper; Methods of Raising Money for the Church with Special Reference to the Abuses, E. J. Dreyer; Exegesis: John 17, Leonard Schmidt; Common Faults in Preaching, L. Sabrowsky.  
 W. F. SPRENGELER, Secretary.

**CENTRAL PASTORAL CONFERENCE  
 OF THE WESTERN WISCONSIN DISTRICT**

Place: Platteville, Wisconsin, F. Naumann, pastor.

Date: October 25 to 26, 1949.  
 Program: Tuesday, 10 A. M., Opening; 10:15, Exegesis of Col. 1, 24, by Prof. R. Gehrke; 1:30 P. M., Opening; 1:45, V. F. W., by A. Berg; and Report of the Delegates to the Synod Convention. Wednesday, 9 A. M., Opening; 9:15, Sermon read for Criticism, by M. Kujath; Order of Baptisms with Sponsors, by L. Bleichwehl; 1:30 P. M., Opening; 1:45, Pastoral Counseling, by M. Nommensen; "Personal Evangelism" as outlined by A. L. Mennicke, presented by N. Paustian.  
 Sermon: A. Berg; Prof. E. Schroeder.

Every one who desires meals and lodging is kindly requested to announce to the host pastor a week before the Conference meets.  
 H. GEIGER, Secretary.

**EASTERN CONFERENCE —  
 DAKOTA-MONTANA DISTRICT —  
 PASTORAL CONFERENCE**

Date: October 25 and 26, 9:30 A. M.  
 Place: St. John's Ev. Lutheran Church, Dempster, South Dakota, Rev. E. Bode, pastor.

Sermon: Rev. F. Schulz (Rev. H. Rutz).  
 Essays: E. Bode, What is the Relation of the Father and the Son in the Light of 1 Cor. 15, 22-28; W. T. Meier, A Paper of his ownhis own choice on Unionism; R.

Beckmann, Exegesis of 11 Tim. 1; H. A. Hempel, "The Use of Visual Aids in the Work of the Gospel."  
 H. A. HSMPEL, Secretary.

**RED WING DELEGATE CONFERENCE**

The Red Wing Pastoral Conference will convene October 11, 1949, at St. John's Lutheran Church, Bear Valley, Minnesota, Rev. Theophil Haar, pastor.

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar, Confessional speaker: Theophil Haar (alternate: Carl A. Hinz).

Please announce your intended presence or absence to the host pastor.  
 N. A. REINKE, Secretary.

**REDWOOD FALLS PASTORAL  
 CONFERENCE**

The Redwood Falls Pastoral Conference meets at Christ Lutheran Church, Marshall, Minnesota, October 18, 1949, 9 A. M., E. Gamm, host pastor.

The morning sessions will be preceded by a Communion Service. The speaker will be H. Kesting (N. Sauer, alternate).

The time of sessions will be taken up with the reading of various papers and reports.

All pastors are asked to attend this conference.  
 N. E. SAUER, Secretary.

**MICHIGAN STATE TEACHERS'  
 CONFERENCE**

The conference will meet at Trinity Lutheran School, Bay City, on October 26, 27, and 28. If you desire meals and quarters, please notify Wm. Woltmann, 1121 Marsac Street, at an early date.

**PROGRAM**

**Wednesday Morning**

- 9:00—9:50—The Samaritan Woman..... E. Backer  
 Sub.—Ascension of Christ..... G. Cudworth
- 9:50—10:30—Practical Demonstration in Reading Comprehension ..... M. Roehler  
 Sub.—Poem Study (Gr. 6-8) ..... D. Zimmerman  
 Sub.—Science Lesson (Gr. 6-8) ..... G. Felch
- 10:45—11:05—Preparation for a Reading Lesson (Gr. 3-5)..... Delores Becker
- 11:05—11:25—Picture Study (Gr. 3-5)..... H. Wollenweber  
 Sub.—Home Geography (Gr. 3-5)..... Betty Bowden  
 Sub.—Practical Demonstration in Art (Gr. 3-5)..... Ivan Raddatz

**Wednesday Afternoon**

Chirman's Address and Report.  
 Election of Conference Officers.  
 Discussion of the Morning's Lessons.  
 "The Teacher's Preparation for the School Year"..... Robert Meyer

**Wednesday Evening — 7:30**

Divine Service.  
 Speaker..... J. Vogt  
 Choir Director..... Robert Meyer (A. Jantz)

**Thursday Morning**

"Physical Education in the Elementary School"..... Prof. Oldfield, Dr. M. L. College

**Thursday Afternoon**

Evaluation of Test Results..... Committee  
 "Modern Trends in School Music"..... G. Mueller  
 Sub.—Handicraft..... A. W. Schleeft

**Friday**

Unfinished work and business matters.  
 W. MUELLER, Secretary.

**WISCONSIN STATE TEACHERS'  
 CONFERENCE**

God willing, the Wisconsin State Teachers' Conference, Wisconsin Synod, will meet at Bethesda Ev. Lutheran Church, corner of North Eleventh and West Chambers Street, Milwaukee, Wisconsin, on Thursday and Friday, November 3 and 4.

Please send your announcement cards to Mr. C. Pape, 3224 North Teutonia Avenue, Milwaukee 6, Wisconsin, no later than October 21. The opening session is at 9 A. M.



PROGRAM

**Thursday Morning**  
 9:00—9:45—Opening Service.....  
 .....Rev. Geo. Barthels  
 9:45—10:45—The Historical Background of  
 the Ecumenical Creeds.....  
 .....Prof. E. Reim  
 10:45—10:55—Organ Solo. Mr. Otis Stelljes  
 10:55—11:05—Intermission.  
 11:05—11:55—The Effects of Socialism on  
 the Church..Prof. E. Kiesling

**Thursday Afternoon**  
 1:20—1:30—Devotion.  
 1:30—2:10—How I Did It.....  
 .....Miss Viola Schlueter  
 2:10—2:50—Book Review.....  
 .....Mr. Ralph Swantz  
 2:50—3:00—Children's Chorus of Bethesda  
 Ev. Lutheran School.  
 3:00—3:10—Intermission.  
 3:10—4:00—Business meeting.  
 4:00—5:00—Choir Rehearsal.....  
 .....Mr. Kurt Oswald

**Thursday Evening**  
 7:30—Conference Service, Rev. V.  
 Brohm of Bethesda Ev. Luth.  
 Church, Milwaukee, Wiscon-  
 sin. will preach the sermon.  
 The Conference Choir will  
 sing at this service under the  
 direction of Mr. Kurt Oswald.

**Friday Morning Session at  
 Northwestern Publishing House**  
 9:00—9:10—Devotion.  
 9:10—10:30—School Music.....  
 .....Prof. Martin Albrecht  
 10:50—11:00—Comments on Matters of In-  
 terest .....  
 Mr. E. Trettin, Sup. of Schools  
 11:00—12:00—Tour through the Publishing  
 House.

**Friday Afternoon Session at  
 Bethesda Church**  
 1:20—1:30—Devotion.  
 1:30—3:00—Sectional Meetings.  
 The following are the leaders  
 of the groups:  
 Mr. A. Fehlauer.....  
 .....Upper Grades  
 Mr. E. Trettin.....  
 .....Intermediate Group  
 Miss Ada Sievert.....  
 .....Primary Group  
 Mr. Emanuel Arndt.....  
 .....Kinderergarten  
 3:00—3:15—Business meeting.  
 3:15—3:35—Closing Address .....  
 .....Rev. A. Buenger  
 W. NOLTE, Secretary.

**ORDINATIONS AND  
 INSTALLATIONS**

(Authorized by the Proper Officials)  
 Installed

**Pastors**

**Frey, Theodore**, in St. John's Church,  
 Sterling, Michigan, by Oscar Frey; as-  
 sisted by G. Schmelzer and E.  
 Kasischke; Thirteenth Sunday after  
 Trinity, September 11, 1949.  
**Fenske, Siegfried H.**, as professor in the  
 Lutheran High School, Milwaukee, Wis-  
 consin, by Walter C. Meyer; assisted by  
 V. Brohm, H. J. Eggold, Sr., Prof. O. C.  
 Rupprecht, O. W. Schaefer, R. C.  
 Stiemke; Thirteenth Sunday after  
 Trinity, September 11, 1949.  
**Kelling, Roland**, as professor in the  
 Lutheran High School, Milwaukee, Wis-  
 consin, by Walter C. Meyer; assisted by  
 V. Brohm, H. J. Eggold, Sr., Prof. O. C.  
 Rupprecht, O. W. Schaefer, R. C.  
 Stiemke; Thirteenth Sunday after  
 Trinity, September 11, 1949.  
**Franzmann, Gerhard**, in Bethany Luth-  
 eran Church, Fort Atkinson, Wisconsin,  
 By Dudley H. Rohda; assisted by Em.  
 William Franzmann; Fourteenth Sunday  
 after Trinity, September 18, 1949.

**Teachers**

**Lillegard, George O.**, in Calvary Lutheran  
 Church, Thiensville, Wisconsin, by  
 Ralph A. Goede; Eleventh Sunday after  
 Trinity, August 23, 1949.  
**Kirschke, Erich**, as teacher in Christ  
 Lutheran School, Milwaukee, Wisconsin,  
 by Herman Cares; Thirteenth Sunday  
 after Trinity, September 11, 1949.

**CHANGE OF ADDRESS**

**Office of Synod Secretary**  
**Schaller, Winfred, Sr.**, 84 North Park  
 Avenue, Fond du Lac, Wisconsin.  
**Pastors**  
**Schaller, Winfred, Jr.**, 2511 Nillon Avenue,  
 Cheyenne, Wyoming.  
**Frey, Theodore**, Sterling, Michigan.  
**Teacher**  
**Rosin, Rupert**, Cibecue, Arizona.

**REQUEST**

Anyone knowing of Lutherans or un-  
 church-ed persons moving into, or living in,  
 Cheyenne, Wyoming, please send names  
 and information regarding them to:  
**PASTOR W. SCHALLER, JR.**,  
 2511 Dillon Avenue,  
 Cheyenne, Wyoming.

**AN APPEAL**

If you know of Lutherans living in or  
 near Morenci, Canandaigua, Seneca, Weston,  
 Sand Creek, Hudson, and Clayton, Michigan;  
 or in or near Fayette, Lyons, and Seward,  
 Ohio, please send their names and ad-  
 dresses to the undersigned.  
**REV. A. WALTER HUESCHEN**,  
 115 Oak Street,  
 Morenci, Michigan.

**ALTAR WARE WANTED**

This new mission, the Morenci-Hudson  
 Parish, is also in need of a Communion Set,  
 an Altar Cross or Crucifix, and Candlesticks.  
 If you can help the new mission in regard  
 to any of these items please write to the  
 undersigned.  
**REV. A. WALTER HUESCHEN**,  
 115 Oak Street,  
 Morenci, Michigan.

**MISSION FESTIVALS**

**Trinity Sunday**  
 Grace Church, Goodhue, Minnesota.  
 Offering: \$159.19. F. W. Weindorf, pastor.  
**Seventh Sunday after Trinity**  
 St. John's Church, Goodhue, Minnesota.  
 Offering: \$333.55. F. W. Weindorf, pastor.  
 Trinity Church, Hoskins, Nebraska.  
 Offering: \$412.70. W. Sprengeler, pastor.  
 Trinity Church, Winner, South Dakota.  
 Offering: \$511.81. L. Wenzel, pastor.  
 Trinity Church, Wilson, Minnesota.  
 Offering: \$313.96. G. H. Geiger, pastor.  
**Ninth Sunday after Trinity**  
 Zion Church, Eitzen, Minnesota.  
 Offering: \$510.00. Frank Ehler, pastor.  
 St. John's Church, Rib Lake, Wisconsin.  
 Offering: \$269.00. R. A. Gurgel, pastor.  
**Tenth Sunday after Trinity**  
 David Star Church, Rockfield, Wisconsin.  
 Offering: \$1,404.12. M. Rische, pastor.  
 St. John's Church, Nodine, Minnesota.  
 Offering: \$750.00. Otto Klett, pastor.  
 Salem Church, Nasewaupee, Wisconsin.  
 Offering: \$512.32. P. Knickelbein, pastor.  
**Eleventh Sunday after Trinity**  
 Bethany Church, Manitowoc, Wisconsin.  
 Offering: \$397.75. Armin Roedke, pastor.  
 St. Peter's Church, Tp. Greenwood, Wis.  
 Offering: \$145.00. R. A. Gurgel, pastor.

Immanuel Church, Medford, Wisconsin.  
 Offering: \$614.17; Ladies' Aid, \$150.00;  
 School Children, \$178.43; Sunday School,  
 \$25.00; Men's Club, \$16.25; Total, \$98.85.  
 A. J. Engel, pastor.

**Twelfth Sunday after Trinity**

St. John's Church, Town Bridge Creek,  
 Wisconsin.  
 Offering: \$225.85. Alfred Schewe, pastor.  
 Immanuel Church, Twp. of Mecan, Mar-  
 quette Co., Wisconsin.  
 Offering: \$518.44. W. Oehlhafen, pastor.

**Thirteenth Sunday after Trinity**

St. John's Church, Witten, South Dakota.  
 Offering: \$136.66. L. Wenzel, pastor.  
 Goodview Trinity Church, Winona, Minn.  
 Offering: \$129.55. A. L. Mennicke, pastor.  
 Good Shepherd Church, Presserville, Mont.  
 Offering: \$97.16. H. Wiedmann, pastor.  
 Grace Church, Newton, Iowa.  
 Offering: \$48.74. Leon Schmidt, pastor.  
 St. Paul's Church, Mound City, So. Dak.  
 Offering: \$426.65. Theo. Hartwig, pastor.  
 Peace Church, Gale Tp., South Dakota.  
 Offering: \$100.00. Theo. Hartwig, pastor.  
 Courtland Lutheran Church, Courtland,  
 Minnesota.  
 Offering: \$105.74. M. C. Kunde, pastor.  
 Zion Church, Clatonia, Nebraska.  
 Offering: \$832.71. S. Kugler, pastor.  
 St. Paul's Church, Whitehall, Wisconsin.  
 Offering: \$219.26. H. Henke, pastor.  
 St. John's Church, Pardeeville, Wisconsin.  
 Offering: \$448.50. A. Mackdanz, pastor.  
 St. Paul's Church, Naper, Nebraska.  
 Offering: \$472.00. A. K. Hertler, pastor.

**Fourteenth Sunday after Trinity**

St. Peter's Church, Balaton, Minnesota.  
 Offering: \$802.00. H. C. Sprenger, pastor.  
 Zum Kripplein Christi Church, Tp. Herman,  
 Dodge Co., Wisconsin.  
 Offering: \$367.00. G. Bradtke, pastor.  
 St. Peter's Church, Tp. Freedom, Wis.  
 Offering: \$435.05. W. Hoepner, pastor.  
 St. John's Church, Salemville, Wisconsin.  
 Offering: \$151.25. O. A. Sommer, pastor.

**Fifteenth Sunday after Trinity**

St. John's Church, Maribel, Wisconsin.  
 Offering: \$644.31. P. J. Geschen, pastor.

**A CARD OF THANKS**

We wish to express our sincere apprecia-  
 tion for all tokens of sympathy and  
 Memorial Wreaths extended to our family  
 by our many friends and acquaintances in  
 honoring our beloved husband, father, son  
 and brother, the late Reverend Dr. Einar  
 Wulfsberg Anderson. May God bless you  
 all for your gift of love.  
 THE ANDERSON FAMILY.

Mrs. Lillian B. Anderson, Karen Inger  
 Anderson, Saginaw, Michigan.  
 Einar Wulfsberg Anderson, son; the Rev.  
 Christian Anderson, father, Mankato, Min-  
 nesota.  
 Hartwig A. Anderson, Minneapolis, Min-  
 nesota.  
 Didrikka A. Conn, sister, St. Louis, Mis-  
 souri.  
 Hilda A. Ganschow, sister, Dundee, Illi-  
 nois.

**ACKNOWLEDGMENT  
 AND THANKS**

Dr. Martin Luther College acknowledges  
 receipt of \$100.00 from Mr. John Geisler,  
 Murdo, South Dakota. We thank the donor.  
 CARL L. SCHWEPPE.

A gift of \$5,000 has been presented to  
 Northwestern Lutheran Academy by an  
 anonymous donor for a pipe organ in our  
 new administration gymnasium unit about  
 to be erected. We thank our kind donor  
 most heartily for his generous gift.  
 R. A. FENSKE.

**WESTERN WISCONSIN DISTRICT**

April, May, June, 1949

Reverend	Amount
A. J. Anger, Washington, Iowa.....	\$ 8.40
H. F. Backer, La Crosse.....	997.46

J. C. Bast, St. Charles.....	690.
Wm. A. Baumann, Marshall.....	453.20
E. R. Becker, Beyer Settlement.....	32.55
E. R. Becker, Poplar Creek.....	74.83
E. R. Becker, Iron Creek.....	142.64
Arthur Berg, Sparta.....	505.82



Alvin Berg, Madison	88.64
C. E. Berg, Ridgeville	180.00
J. B. Beruthal, South Milwaukee	5.00
J. B. Bernthal, South Milwaukee	5.00
F. E. Blume, Columbus	4,406.00
T. P. Bradtke, Marshfield	8.00
E. A. Breiling, Randolph	691.66
A. H. Dobberstein, Elroy	119.48
W. A. Eggert and Redlin, Watertown	5,922.93
F. F. Ehlert, Eitzen	110.05
A. J. Engel, Medford	376.60
Otto Engel, Stoddard	729.99
Otto Engel, T. Genoa	261.65
J. B. Erhardt, Oskaloosa	34.00
Gerhard Fischer, Mosquito Hill	14.12
Theodore Frey, T. Trenton	265.00
G. H. Geiger, Wilson	375.74
Henry Geiger, Leeds	944.06
Henry Gieschen, Fort Atkinson	475.45
R. A. Gurgel, Rib Lake	225.36
R. A. Gurgel, T. Greenwood	120.58
W. E. Gutzke, La Crosse	210.00
B. R. Hahn, Plum City	211.71
B. R. Hahn, Eau Galle	349.95
A. Hanke, T. Morton	692.25
A. Hanke, Minnesota City	160.50
John Henning, Wausau	207.25
R. C. Hillemann, Norwalk	347.55
R. C. Hillemann, Wilton	23.00
O. E. Hoffmann, Tomahawk	396.97
W. P. Holzhausen, Stetsonville	499.33
Gerhard Horn, Chaseburg	796.00
Gerhard Horn, T. Hamburg	290.00
R. Jungkuntz, Fort Atkinson	109.38
E. H. Kionka, T. Maine	1,017.79
J. P. Kionka, Nelson	409.00
H. C. Kirchner, Baraboo	2,674.71
L. C. Kirst, Beaver Dam	1,756.68
O. W. Koch, Central Conference	20.00
L. J. Koenig, Wausau	882.61
L. J. Koenig, Mosinee	235.73
W. J. Koepsell, Pickwick	27.07
W. J. Koepsell, Ridgeway	274.01
John Kohl, Doylestown	224.00
John Kohl, Fountain Prairie	247.23
John Kohl, Fall River	141.65
G. O. Krause, Marathon	325.55
R. P. Korn, Lewiston	2,732.15
J. D. Krubsack, Goodrich	487.05
W. R. Krueger, Friesland	185.50
W. R. Krueger, Dalton	122.58
H. Kuckhahn, T. Washington	59.19
D. H. Kuehl, McMillan	200.00
D. H. Kuehl, T. Eau Plaine	150.00
M. Kujath, Brodhead	94.85
M. Kujath, Janesville	95.88
C. F. Kurzweg, Cream	147.31
C. F. Kurzweg, Cochrane	190.32
C. C. Kuske, Green Valley	157.60
C. C. Kuske, Rozellville	499.25
L. Lambert, Barron	153.59
L. Lambert, Rice Lake	67.34
Wm. Lange, La Crosse	125.45
P. Lehmann, Rock Springs	223.12
Oscar Lemke, T. Rib Falls	584.75
Oscar Lemke, Rib Falls	876.12
M. F. Liesener, Oak Grove	356.17
A. H. Mackdanz, Pardeeville	1,036.99
E. A. Mahnke, Hillsboro	198.25
E. A. Mahnke, Viroqua	97.76
T. H. Mahnke, Bloomer	117.80
G. C. Marquardt, Ringle	483.25
G. C. Marquardt, Schofield	2,066.52
A. L. Mennicke, Winona	880.44
A. L. Mennicke, Camp Whitewater	39.19
F. H. Miller and Carl Mischke, La Crosse	3,110.64
J. Mittelstaedt, Bruce	51.00
H. A. Muehl, Altura	242.23
R. W. Mueller, Jefferson	3,276.13
F. A. Naumann, Platteville	310.35
H. W. Neubauer, T. Dallas	144.58
H. W. Neubauer, Prairie Farm	671.66
H. W. Neubauer, Whitehall	29.75
H. W. Neubauer, Arcadia	53.85
G. E. Neumann, T. Merrimac	26.75
G. E. Neumann, T. Caledonia	50.25
G. E. Neumann, T. Greenfield	57.00
H. C. Nitz, Waterloo	3,002.60
H. Nommensen, Fountain City	620.88
M. J. Nommensen, Juneau	741.30
A. W. Paap, Farmington	218.00
O. A. Pagels, Ixonia	608.18
H. E. Paustian, Barre Mills	350.00
N. E. Paustian, Oconomowoc	1,527.07
W. A. Paustian, West Salem	641.56
J. Petrie, Richwood	334.16
J. Petrie, Hubbleton	225.35
E. E. Prenzlou, Cornell, Keystone and Birch Creek	506.65
J. M. Raasch, Lake Mills	197.00
J. M. Raasch, Northwestern College	36.18
A. Saremha, T. Knapp	46.83
A. Saremha, Shennington	155.50
W. Sauer, Winona	1,825.38
John Schaudt, Elmwood	366.31
H. Schaller, Tomah	2,444.27
Alfred Schewe, Neillsville	450.07
Alfred Schewe, Hay Creek	195.36
E. C. Schewe, Cambria	933.12

W. E. Schulz, Wonewoc	606.25
H. C. Schumacher, Milton	326.13
A. Schumann, Globe	109.06
H. W. Schwertfeger, Spirit	176.55
H. W. Schwertfeger, Prentice	34.15
A. Stuebs, Portland	27.15
A. Stuebs, Bangor	680.00
R. A. Siegler, Madison	1,024.24
M. F. Stern, Ixonia	368.27
K. A. Timmel, Watertown	1,361.01
Eldor Toepel, McConnell	42.35
Eldor Toepel, Monroe	89.05
Emil G. Toepel, Onalaska	1,589.50
F. C. Uetzmann, Lebanon	68.20
E. Walther, Wis. Rapids	279.89
W. Wiedenmeyer, Sun Prairie	471.82
W. E. Wegner, Moline	175.00
A. J. Werner, Little Falls	157.48
A. J. Werner, Cataract	277.74
A. A. Winter, Mauston	1,567.00
A. A. Winter, New Lisbon	544.44
L. A. Winter, T. Berlin	464.47
L. A. Witte, Kendall	519.81
L. A. Witte, Dorset Ridge	34.92
W. E. Zank, Newville	785.05
W. E. Zank, T. Deerfield	463.58
G. W. Zunker, Fox Lake	1,063.00
Budgetary	\$ 79,382.82
Non-Budgetary	527.65
Total	\$ 79,910.47

Memorial Wreaths	
	Amount
In Memory of	
Andrew Leitzke (Rev. F. E. Blume, Columbus)	\$ 14.00
Mrs. Robert Weber (Rev. T. P. Bradtke, Marshfield)	8.00
Mrs. Mary Bass (Rev. H. Gieschen, Fort Atkinson)	10.00
M. Thurov (Rev. H. Gieschen, Fort Atkinson)	2.50
Mrs. John Zastrow (Rev. C. F. Luedke, Stetsonville)	46.00
Mrs. Wm. Luick (Rev. C. F. Luedke, Stetsonville)	2.00
Albert Glester and John Lucas (Rev. H. W. Neubauer, Prairie Farm)	6.00
Paul Heidemann (Rev. H. C. Nitz, Waterloo)	2.00
Mrs. Edw. Beyer (Rev. H. C. Nitz, Waterloo)	5.00
Prof. G. Burk (Rev. H. C. Nitz, Waterloo)	1.00
Henry Degner (Rev. O. A. Pagels, Ixonia)	10.00
Mrs. F. Laatsch (Rev. J. M. Raasch, Lake Mills)	11.00
Mrs. Wm. Schmidt (Rev. J. M. Raasch, Lake Mills)	11.00
Vina Erdman (Rev. A. Saremha, T. Knapp)	1.00
Charles Fischer (Rev. A. W. Sauer, Winona)	4.00
Mrs. Edward Stief (Rev. A. W. Sauer, Winona)	10.00
Fred Breuer (Rev. A. W. Sauer, Winona)	5.00
Frank Peterman (Rev. W. E. Schulz, Wonewoc)	1.00
August Storm (Rev. W. E. Schulz, Wonewoc)	1.00
John Schmidt (Rev. W. E. Schulz, Wonewoc)	1.00
Sgt. Burl Ratzberg (Rev. W. E. Schulz, Wonewoc)	1.00
Mrs. August Misch (Rev. H. Schaller, Tomah)	7.15
Frank Albrecht (Rev. H. C. Schumacher, Milton)	5.00
August Paskey (Rev. Henry Geiger, Leeds)	21.00
H. Kirschner (Rev. C. C. Kuske, Green Valley)	3.00
Stanley Smith (Rev. A. Mackdanz, Pardeeville)	4.00
Lucy Volck (Rev. E. E. Prenzlou, Cornell)	5.00
Mrs. Fred Bunning (Rev. E. E. Prenzlou, Cornell)	2.00
August Heunckens, Sr. (Rev. E. E. Prenzlou, Cornell)	28.60
Mrs. Roland Klevene (Rev. E. Walther, Wis. Rapids)	1.00
Mrs. Edward Guttrip (Rev. H. C. Kirchner, Baraboo)	8.00
Mrs. Augusta Ronterwald (Rev. H. C. Kirchner, Baraboo)	3.00
Mrs. Fred Hilmer (Rev. H. C. Kirchner, Baraboo)	10.00
Mrs. Raymond Haberman (Rev. H. C. Kirchner, Baraboo)	2.00
Mrs. Marie Yaumann (Rev. L. C. Kirst, Beaver Dam)	9.00
Mrs. Ida Bohl (Rev. L. C. Kirst, Beaver Dam)	2.00
Mrs. Helen Christian (Rev. L. C. Kirst, Beaver Dam)	2.00
John Lauth (Rev. L. C. Kirst, Beaver Dam)	6.00
Eugene Bagnesky (Rev. L. C. Kirst, Beaver Dam)	10.50
Mrs. Pauline Schreiber (Rev. L. C. Kirst, Beaver Dam)	10.00
Mrs. Marie Stern (Rev. L. C. Kirst, Beaver Dam)	1.00
Prof. H. W. Schmeling (Rev. O. W. Koch, Central Confer.)	20.00
W. J. Fischer (Rev. R. P. Korn, Lewiston)	1.00
R. M. Janke (Rev. R. P. Korn, Lewiston)	54.00
Mrs. Ludwig Steidinger (Rev. O. Lemke, Rib Falls)	47.00
A. Kreuzer (Rev. G. E. Marquardt, Schofield)	2.00
Mrs. Christ Sorensen (Rev. J. Mittelstaedt, Bruce)	21.00
George Kohl (Rev. H. W. Neubauer, T. Prairie Farm)	18.50
Aug. Dall (Rev. H. C. Nitz, Waterloo)	1.00
Mrs. John Bozdech (Rev. H. C. Nitz, Waterloo)	3.00
Mrs. Dorothea Braun (Rev. H. C. Nitz, Waterloo)	2.00
Mrs. Carl Kowski (Rev. H. C. Nitz, Waterloo)	12.50
Frank Stark (Rev. H. C. Nitz, Waterloo)	23.75
Emil Febock (Rev. H. C. Nitz, Waterloo)	11.00
Rudolf Happ (Rev. M. J. Nommensen, Juneau)	3.00
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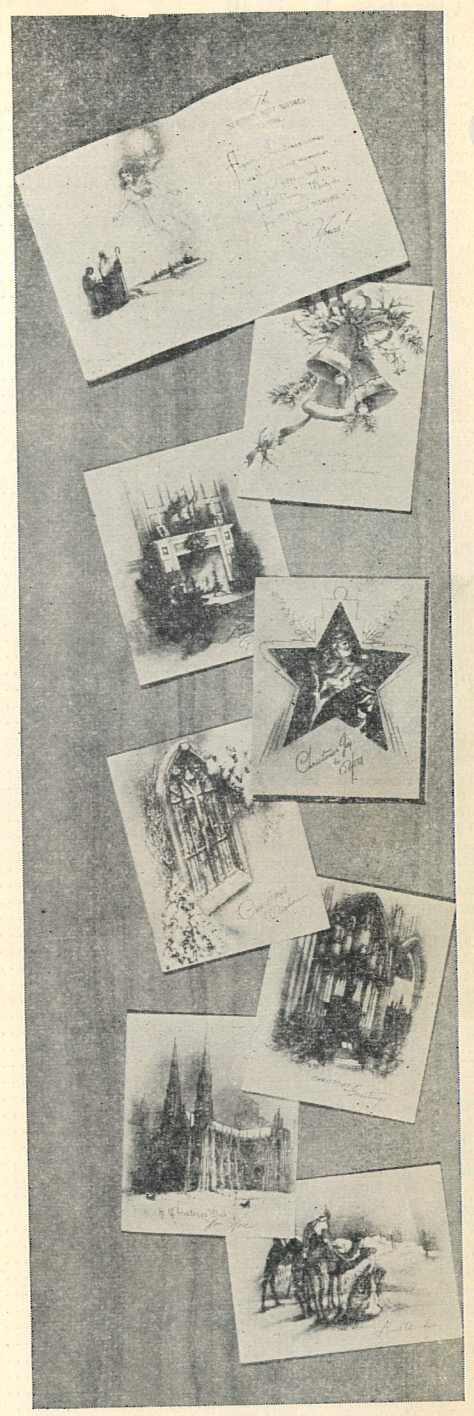
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