

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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BY THE EDITOR

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COVER DESIGN

Lutheran Children's Home, Wauwatosa, Wis.
 Photo by Mel Scherbarth

DO YOU KNOW that the budgetary expense of our Synod amounts to about \$92,000 per month?

On top of everything else that is happening in China the report comes through that China is experiencing the worst famine since 1878 — and that is a long time ago. The Yellow river and the Yangtze valleys are hardest hit. It is particularly sad that the United States itself is in such a turmoil that little help will come from this source. Heretofore the American people have always managed to find some way to help such a situation and to send relief. Up to this time no concerted effort has been made to come to China's aid.

* * * *

President Truman, in spite of loud protests and warnings from the Protestant camps, is inclined to send another "personal" representative to conduct matters at the Vatican. Just what these matters are that require mutual understanding between the Vatican and America no one seems to be able to decipher. The president has heard enough voices begging him to desist from such a course that he ought to take heed. Is the Vatican a temporal power or a spiritual power in the world? The president ought to get clear on this. If it is a temporal power, good judgment would dictate that we let hands off if we value our heritage.

* * * *

A Brooklyn court recently upheld the complete autonomy of Congregational congregation. Justice Meier Steinbrink rendering the decision. This decision prohibits the merging of the Congregational Christian Churches and the Evangelical and Reformed Church. A minority in the Congregational Church protested the merger and appealed to the court for a ruling. An interested attorney in Chicago interpreted the court's ruling in this way: "Churches can merge to their heart's content . . . but church properties and moneys given for denominational usage cannot be diverted from the trusts thus established, over the objection of

members and churches who wish the trust to be respected. Our civil courts will not stand by . . . and see property contributed by people who believe in Congregationalism, or Methodism, or Roman Catholicism for that matter, diverted to other uses than that for which it was given, where there are those who believe in the original polity and want to continue it." The above excerpt is quoted from the *Lutheran Standard*.

* * * *

Professor Eisaburo Kioka of Tokyo, Japan, has much confidence in music, especially in church music, or church hymns. He believes that "people of all countries can understand each other through the universal hymns" of the Church. He agrees with another great church teacher who once made the pronouncement that "if all Bibles were taken from the people the Gospel would still live on and be preached and believed through the hymns of the church." Professor Kioka studied in the United States some six years, returning to Japan in 1926. Eager to see church music flourish among his people, he took back with him some church organs, installing many of them himself and teaching men to play them. World War II destroyed all but a few of them. Now he is looking for other organs in America to take back with him.

* * * *

Judge James Gaffney of the 8th judicial district of Iowa before whom the trial of Robert Bednasek, a student of Iowa University, was tried for the death of his sweetheart, supposedly by strangulation, appealed to the reporter and newspaper correspondents in a written order not to give the lurid details of the case to the public. He also forbade them to take pictures in the courtroom or adjacent hall of the defendant or others involved in the trial. He blamed the press and radio for contributing much to the demoralizing of the people, especially the youth.

The Risen Savior In The Midst Of His Disciples

Luke 24, 36-48

SO vital is the truth of Christ's resurrection for our Christian faith and life that the Christian church has set aside a season of several weeks to meditate upon its rich implications. The Lord Himself employed forty days to impress this truth upon the heart of His first disciples and to unfold to them its blessed meaning. This was also the purpose of His very first appearance in their midst on Easter evening.

He Greeted Them With A Message Of Peace

Peace With God "Peace be unto you" were the very first words which fell from the risen Savior's lips as He suddenly stood in the midst of His disciples. Falling from ordinary lips this greeting would have been merely a kindly human wish. Spoken by Him who died and rose again to give men peace, it meant infinitely more. Jesus actually offered and imparted what the greeting expressed, peace with God through the forgiveness of sins. This peace only the living, risen Savior could bestow. He lived and died in our stead to blot out our sin and guilt which had destroyed our peace with God. With His resurrection the Savior showed that His atonement had been sufficient and complete. Thus He could offer and impart peace with God as a free gift to His disciples through His word of greeting. Thus He still offers the same peace to us through His word. This word is full of power to awaken faith in our heart to embrace and enjoy it.

Bringing Contentment and Power Clinging to it in faith we may live our daily life in the blessed conviction that we are beloved children of Him who holds the universe in the palm of His hands, that as His children we are heirs who will finally be called also unto the enjoyment of His heavenly glory. Possessing the risen Savior's gift of peace we have also become a power to promote every other type of cherished peace. It places us among the number of those of whom Jesus speaks in His Sermon on the Mount,

saying: "Blessed are the peacemakers." For our thankfulness for the Savior's gift of peace with God constrains us for our own part to suppress and to fight against selfishness, which is ever at work wherever peace is broken, be it in the home, in the church, in industry, within the nation and among nations. Such thankfulness will also make us zealous and active in bringing the Savior's message of pardon and peace to others that by God's grace the number of the true peacemakers with power to battle against selfishness may ever more abound.

He Led Them Into The Truth Of His Resurrection

As A Certain Fact Ten of the apostles, the two disciples whom the Lord had joined on the way to Emmaus, and a number of other followers of Jesus were assembled behind closed doors in an upper chamber in Jerusalem on Easter evening. What had brought them together was the Easter message. Yet the hearts of many of them were still harrassed by doubts; they were still hesitant in believing in their Master's resurrection. Thus their first reaction at His sudden appearance in their midst was one of fright. The Savior, however, made every effort to bring them to the blessed conviction that He was indeed risen from the grave and alive. He showed them His hands and His feet, calling attention to the significant marks of His crucifixion which identified Him as their Lord beyond any possibility of doubt. He laid bare His side that they might behold where the spear had entered His heart. He invited them to touch and feel His body to be assured that it was not a phantom appearance which they were beholding. Finally He even had them bring forth food, broiled fish and a honeycomb, and ate before their eyes. Not that in His glorified state the Lord had need of anything like earthly food but in order to establish in a most conclusive manner that He was truly risen from the grave. They were to be sure throughout all future days that they had not seen a spirit, that

they had not been deceived by their emotions in an hour of joy and excitement; they were to be sure of His resurrection that no truth could be more certain unto them.

Full Of Saving Truth Having assured the disciples of the blessed fact of His resurrection Jesus then led them unto a spiritual understanding of His life, suffering, death, and resurrection. For though He had previously taught them for three years with much patience and care, much had still remained hidden and unclear to them. "He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be proclaimed in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Thus they came to rejoice in their risen Lord and in the salvation which He had procured for them. Thus they won understanding and zeal also for the great work of being His witnesses which was now committed to them.

The Lord Deals Similarly With Us What Jesus did on this occasion He is still intent upon doing for His disciples of all generations. He wants to bring also us, first of all, to the firm conviction that He truly arose from the grave and lives. To gain such certainty it is not necessary that we, too, behold His hands and feet and side, that we, too, touch and handle His body, and that we see Him eat before our very eyes. This has all taken place in the past through and before trustworthy witnesses, who were chosen before of God also for our benefit. We have their testimony laid down for us in the New Testament Scriptures under the infallible guidance of the Holy Spirit. Just as little is it necessary for the Lord to appear before us in visible person to teach us the saving meaning of His life, death, and resurrection. That He did thus teach His chosen Apostles

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Editorials

Lurid Journalism The trial of Robert Bednasek, a student at Iowa University, who murdered his sweetheart, supposedly by strangulation, aroused great interest among certain classes. He had a host of sympathizers and well-wishers. As a result he seemed to feel very sure of himself and showed no obvious signs that he deeply realized the terribleness of the deed he committed. The courtroom was crowded with morbid curiosity seekers. The case was tried before Judge James Gaffney of the 8th judicial district of Iowa. At the opening of the trial this courageous judge charged that one of the contributing factors to the demoralization of our people, especially to the young people of our nation, are the newspapers and radio that glorify crime and immorality. In a written order to the newspaper correspondents and reporters he charged them not to report or print the lurid details of this case and forbade the photographers to take pictures in the courtroom or in the halls adjacent to the courtroom of any one involved in this case. The judge said: "Most of our daily press and radio are doing much to demoralize the people of our nation, especially the youth. Sensationalism and front page glorification of tragedy and the multiple marriages and divorces of celebrities are depressing and destructive influences upon the welfare of the nation. Society and everyone in it would be much better off were the press and radio not to mention this case."

We take off our hats to Judge Gaffney for his display of courage and good sense. We hope that the idle curious that filled the courtroom and the scandal mongers that were present applied the words to themselves and blushed with shame. In fact, it is because there are people who enjoy such scenes and enjoy listening to such putrid stuff that we have such tragedies. The newspapers and radio, though greatly at fault, are not the only transgressors. It still remains a fact that one *need* not read or listen to these sordid stories. But here is the rub. Instead of skipping the newspaper account or turning off the radio many read it or listen with bated breath and avid attention. They love it. They love the world with all its base and unblushing shame; if not openly at least secretly. Thence comes the demoralization of the nation. When the *Christian* home is broken down, when the *Christian* sense of decency is gone there is little hope for the nation. When the apostle says Ephesians 4:29: "Let no corrupt communication (talk) proceed (come) out of your mouth," he surely also warns against *listening* to corrupt talk. We can do nothing about people (newspapers, radio and television included) indulging in foul, corrupt talk but we can do something about *listening* to it. That is up to the individual. Here the start must be made, right in our own heart, ears and mouth. That is, the Christian sense of decency, modesty and propriety must be restored. When that day comes, if it will ever come again, the newspapers, radio and television will have to clean house. So, let us put the blame where it belongs: with us, us, who call ourselves Christians but give our eyes, mouth and ears — our

heart — to the world and its foul, corrupt, lurid and shameful activities. W. J. S.

* * * *

Utter Confusion We have reason to be deeply gratified, to thank and praise God for the steady, unwavering course which our Church has pursued over a period of many years in fulfilling its divine calling under the Gospel.

This is impressed upon us when we note the confusion in which the Protestant world flounders to the right and left of the God-given directive. A recent article in a liberal church periodical calls attention to the report that of late the young pastors and students of theology are no longer greatly interested in social issues, but are turning more to theology, doctrinal study and cultivation of a devotional life. The article points out that, a generation ago, churches were sold on the belief that the well-being of the world could be effected through social action in accordance with Christian teachings. That means, in effect: Teach people their social obligations, the observation of the royal law of love, pacifism and cooperation, and the Church has resolved the world's difficulties. We well recall the days when any church whose message was not studded with socialistic phrases and political economics was considered dead and worthless.

But gradually, we are now told, it became clear that socialism was not the cure for the world's ills. Now the emphasis is shifting to the problem of bringing the individual to reform himself from within. Young preachers are speaking more of the evil of sin and seeking the goal of a better world through individual inner improvement, a sort of spiritual redemption.

All of which, of course, is quite a hopeless babble of confusion. So long as men conceive the duty of the Church and the hope of the world as lying in a solution of "the perplexing problems of society — economic justice, racial brotherhood, world peace," it makes little difference whether the professed leaders are advocates of "a change from without" or "a change from within"; there will not be any change except for the worse. A great proportion of the Protestant church is wandering hopelessly in a labyrinth of human philosophies. The Gospel of Jesus Christ remains a great mystery to them. That is the major reason for the increasing darkness upon the land.

It can be stated very simply: Unless we begin with the doctrine of Sin and Grace, sin which damns eternally every soul conceived and born therein, and grace which forgives sin, which persuades men to throw themselves unconditionally upon the mercy of God and accept the sacrifice of His Son who atoned for all sin, being raised again for our justification — and unless we end our program as a church with the proclamation of that gospel and its entire body of doctrine, we contribute nothing to the cause of saving the world. It is to this proposition that our church is dedicated and to which it has hitherto held. E. S.

What Is Christian Love? "Never has there been so much talk about 'love' as in our day. 'Love' has become the slogan and watchword of those who claim to be Christians as well as of those who do not care to be called Christians.

"Now what do such Christians mean when they speak about 'love'? They mean, above all, as they express it, that in matters of faith one must exhibit tolerance, that is, endurance, indulgence, and the spirit of compromise; that one must not be so exact in regard to *purity of doctrine*, nor criticize the departure from the Word of God as strenuously as was done in olden times; and that we ought, therefore, also recognize those as brethren who are not willing to obey the Word of God in some points, as long as they accept a few especially important articles of faith.

"But how? Should that really be a true description of Christian 'love'? Does not the Word of God say the

very opposite: 'Charity (love) rejoiceth not in iniquity, but rejoiceth in the truth?' (1 Cor. 13:6).

"Such Christians (who out of 'love' tolerate false doctrine) are like the man who was very liberal and charitable toward the poor. What he gave them, however, he did not take from his own goods, but what he had secretly stolen from others. That he openly gave to the poor. For what are those Christians doing but robbing God of His Word, His Truth, His Glory, and thereby giving the impression that they have more 'love' than others (who adhere strictly to God's Word).

"Just how little 'love' such people really possess may be seen by their attitude towards those who take them to task for their indifference to the Truth. Against such (true disciples, John 8:13ff.) they are mostly filled with rancor, venom and bitter enmity."

DR. C. F. WALTHER — W. J. S. Tr.

The Risen Savior In The Midst Of His Disciples

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bles on Easter evening, as well as previously and subsequently, was likewise meant not only for their own person but for all future generations. On Pentecost the Apostles whom the Lord had taught received the gift of the Holy Spirit, who guiding them into all truth, moved them to record it for us all in an infallible manner in the New Testament Scriptures. Through the Holy Scriptures the Lord now wishes to lead also us ever deeper into the saving knowledge of His life, death, suffering, and resurrection. In this way we come to comprehend ever more fully God's love in Christ Jesus so that by faith we may live in blessed certainty of our salvation and in thankful devotion to our gracious God and Savior. Such faith and devotion will also include understanding and zeal for the privileged task entrusted and committed to us of now being His witnesses among men in proclaiming repentance and remission of sins in His name. C. J. L.

IMPORTANT NOTICE

During and after the celebration of our synod's 100th anniversary we would like to run a series of pictures on the cover of the *Northwestern Lutheran* of the churches in our synod that are 100 years old or older. Will you please cooperate with us by sending us a gloss picture

of your church. Please do this immediately. Also give us the following information:

When organized?
By whom?

Exact location of church?

Present pastor?

Any outstanding incident in the life of the church?

Ed.

1850 Let Us Give Thanks! 1950

"Since the first constitution of our synod was adopted during a convention at Granville, on May 26, 1850, we recommend that our congregations throughout synod set aside Pentecost Sunday, May 28, 1950, as Centennial Sunday, for special services in commemoration of Synod's establishment one hundred years ago."

We quote this resolution of our synod in order to remind all our congregations of this most fitting opportunity to make our Centennial Jubilee truly synod-wide.

Let us therefore unite our hearts and voices

- to thank our gracious Lord for the unmerited blessings which He has so richly bestowed upon us;
- to strengthen one another in faithfulness to Him who has ever been true to us;
- to pray Him for an increased measure of that gift which He loves to grant: His Holy Spirit to them that ask Him.

And let our hands bring an offering

- that will be worthy of His Great Name;
- that will help to bring our Building Program to speedy conclusion.

THE CENTENNIAL COMMITTEE

M. LEHNINGER, Chairman.

Angels

I.

WHEN Jesus arose from death on Easter morning an angel came from heaven to roll away the stone from the door of the tomb. The angel announced to the women that Jesus had risen. When Jesus ascended into heaven, again two angels were present, who told the disciples: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." — Who are the angels?

ANGELS ARE CREATURES OF GOD

There Are Angels

When we began our study of the Scripture doctrine about devils, we took note of the fact that some people deny the existence of devils, claiming that to speak about a devil is only a cheap way of covering up one's own sinfulness by blaming the devil for the evil thoughts that arise in our own hearts, or maintaining that one man is the other man's devil, always troubling him. Yet, according to the Scriptures, behind all the evil in the world there stands the personal devil as its author.

So also there are people who deny the existence of angels. The Sadducees of old belonged to these doubters. They denied the resurrection. Just so they denied the existence of angels or spirits. And today there are many who say that when Jesus or the apostles spoke about angels, they merely accommodated themselves to a popular superstition. This means that either Jesus Himself did not know any better, or that He was not honest enough to tell the people the truth. If that was the case, how then could He be our Savior!

There certainly are angels according to the Scriptures.

Names

The official name is angels. This is a Greek word which literally means messengers. The Hebrew name for angels has the same meaning. Now it is clear that a person need not be an angel in order to serve as a messenger. There are other messengers.

In some cases Luther, in his German Bible, retained the word "angel," while the English Bible has the word "messenger." Thus the prophet Haggai is called "the Lord's messenger" (chap. 1, 13). Malachi (chap. 2, 7) calls the priest "the messenger of God." In chap. 3, 1, he prophesies about John the baptist, whom he calls the Lord's "messenger" who "shall prepare the way" before the Lord. In the same verse he calls Jesus "the messenger of the covenant." — In the book of Revelation the leaders of Christian congregations are called "the angels of the church" (chap. 2, 1. 8. 12. 18; 3, 1. 7. 14).

The name which is often applied to believers, namely that they are called the sons of God, is sometimes also applied to angels, to indicate the grandeur of their nature. Job 1, 6, tells us that on a certain day "the sons of God came to present themselves before the Lord," and then Satan came also among them. The same statement is repeated in chap. 2, 1. Chap 38, 7, speaks about "all the sons of God" as shouting for joy while "the morning stars sang together." — When Nebuchadnezzar had bound the three faithful servants of God and cast them into the fiery furnace, he saw them walking loose in the fire, and a fourth man with them whose form was "like the son of God" (Dan. 3, 25). — The Psalms call angels "the sons of the mighty." (See Ps. 89, 6. — Ps. 29, 1, has the same expression in the Hebrew, while the English translation dropped the word "sons.")

Because the angels are holy and blessed by God so that they are never more exposed to temptation, they are frequently called "saints." Job 15, 15: "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight." Ps. 89, 5: "The heavens shall praise thy wonders, O Lord, thy faithfulness also in the congregation of the saints." Dan. 4, 13: "I saw in the vision of my head upon my bed, and, behold, a watcher and an holy one came down from heaven."

Creatures

Some people insisted that the creation of angels was necessary.

They say that angels are necessary to keep up the intercourse between God and man. It is true, God uses angels as messengers; but is God dependent on their services? Could He not always deal directly with men if it so pleased Him? — Others say that, since everything in creation is well graded, since there are creatures which are entirely made up of matter, while others (human beings) consist of body and soul: there must also be some beings which are purely spiritual, namely angels. But who are we to tell God how He must grade His creatures? What do the Scriptures say?

God did create angels. Ps. 104 speaks about the way in which God made angels. He "maketh his angels spirits, his ministers a flaming fire" (v. 4). Ps. 148, 2, calls upon the angels to praise the Lord: "Praise ye him, all his angels; praise ye him, all his hosts." Verses 3 and 4 then speak of sun, moon, and stars, the heavens, and the waters above the heavens as joining in the song of praise. Then v. 5 calls all of these beings creatures: "Let them praise the name of the Lord: for he commanded, and they were created." See also Col. 1, 16.

PROPERTIES OF ANGELS

Spirits

We heard above that God makes His angels "spirits." About the nature of spirits we note particularly two things. The first is that they have no bodies. There are beings in the world which consist entirely of matter, as the various minerals and all plants. There are also human beings which consist of body and soul. There is a spiritual element in our being, and there are material elements. Angels are pure spirits, without bodies.

When Jesus after His resurrection appeared to His disciples and they supposed that they were seeing a spirit, He disabused them by pointing to His body, which was a real body: "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have" (Luke 24, 39).

Angels do not need bodies. They can do their work, they can act on the world, without bodies. The human soul needs a body. Only through the organs of the body (eyes, ears, nose, etc.) it gets impressions

from the world, and only through the organs of the body (hands) can it work on the world.

The angels may assume different forms in carrying out God's commands. To Abraham and Lot they appeared as men (Gen. 18, 2; 19, 1). When Isaiah had his grand vision, the seraphim appeared to him in the form of human beings, however, equipped with three pairs of wings (Is. 6, 2). — The appearance of the angel who rolled back the stone from the empty tomb of Jesus is described by Matthew: "His countenance was like lightning, and his raiment white as snow" (chap. 28, 3). St. Mark describes the angel as a "young man" sitting in the sepulcher on the right side, "clothed in a long white garment" (chap. 16, 5). Similarly St. Luke (chap. 24, 4; Acts 1, 10).

The second point to note is that as spirits angels are personal beings with understanding and will. They are interested in God's plan of salvation: they desire to look into the things which God has prepared for us, as foretold by the prophets and proclaimed in the Gospel (1 Pet. 1, 12). They carefully follow the development of the Church and thus increase their knowledge "of the manifold wisdom of God" (Eph. 3, 10). We note that Gabriel speaks to Zacharias as a person: "I am Gabriel that stand in the presence of God" (Luke 1, 19).

Properties

Space will not permit more than a mere mentioning of some of the characteristics of angels; a fuller discussion must be deferred.

From the Scriptures we know that the angels are holy and cannot fall into sin. They are very powerful and very wise, yet in both respects they are limited, and they are anxious to learn and to increase their knowledge. They are invisible. They are not omnipresent like God, but limited to a certain place; however, they move very fast from place to place. Finally they are immortal, and their large number is not diminished by death; nor, on the other hand, is it increased by births, for they do not marry.

(To be continued)

J. P. M.

As We See It

We Count The Cost

BY E. REIM

Agreement Among Us

There was considerable debate among us when in 1939 our synod took a stand against the St. Louis Agreement of the preceding year. There was much discussion when in 1947 our synod considered and endorsed the stand of its Union Committee on the issue of Scouting. And when in 1949 our synod addressed itself by letter to our sister synod in a series of questions dealing with various phases of the offense of unionism, it was only after much deliberation, particularly in the committee sessions. This reveals a wholesome condition, and is all to the good. For it indicates that our delegates were not being stampeded into anything. The men who were present were conscious of their responsibility and aware of the risk which was involved. And yet each of these successive steps was finally taken with great unanimity. We had counted the cost. We went on with the work.

It is with confidence, therefore, that we draw the attention of our readers to a new item in the prospective cost of our policy, an item of no small proportions, and one that we shall definitely have to take to account in our further calculations.

Dr. Graebner in the "American Lutheran"

The *American Lutheran* (March, 1950) publishes an article by Dr. Theo. Graebner, "the dean of Missouri Synod writers." Anticipating, quite correctly, our unfavorable verdict on the "Common Confession," he calls it "the sharpening of the knives for the cutting of the throat of the Missouri—A. L. C. committee's propositions for church fellowship." He charges particularly this present writer with the use of "innuendo" and "smear" in our preliminary discussions of their new agreement. He speaks of "the wave of abuse and defamation unleashed by the Wisconsin Synod attack on the 1938 union resolutions." He blames the existence of opposition to these resolu-

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Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish.
Luke 14:28-30.

THESE words of our Lord come to mind as we look back over the course which we have traveled in recent years and the policy which we have followed in matters of Lutheran union. Ours has been the thankless role of the critic. Our voice has been heard many times in urgent warning, often insistently repeated. Seldom have we found occasion to speak a word of praise. Some will say that we have never done so, but the record proves them wrong. But the fact remains that usually we of Wisconsin have been found in opposition to the prevailing trends.

The Danger Our Course Involves

It is obvious that such a course is not without its danger. One must reckon with the possibility of alienating friends by seeming to go too far in objecting to things that are bound to come to pass anyway. One must consider the probability of finding oneself in a lonely and isolated position because of the unpopular nature of one's stand. One must take into account the veritable certainty that such criticism and warnings will be met with resentment, antagonism, and perhaps an outright breach of friendship or fellowship. Even among brethren one does not find many who will be big enough to "take" such admonition in the spirit in which Peter accepted the reproof of Paul (Gal. 2:11-14) or David the crushing indictment of Nathan (2 Sam. 12:1-14). That is the cost. Are we counting it?

From A Wider Field

THOUSANDS of Lutheran children are looking forward to their graduation from eighth grade, and their parents are viewing the prospects of enrolling them in available high schools, come autumn. Other thousands of little Lutherans are impatiently awaiting the dawning of their first day in the grades after vacation months are again past.

Our church has often spoken to parents and children of the Christian education obtainable through church-supported parochial schools and high schools.

Mr. Albert Lynd recently made some comments in this connection, and his views are interesting. Mr. Lynd, a former history teacher of Stanford and of Harvard, at present is an advertising executive, and has served on the school board of a small town in Massachusetts.

In an *Atlantic Monthly* article he states that our public schools today are controlled by what he calls academic "quackery." He takes a very dim view of the average quality of public school instructors, but asserts that the fault lies, not with the teachers, parents or school boards, but with "the super-professionals who determine the kind of education to which your child must submit . . . the professors of education in the larger universities and teachers' colleges." The chief failing which Mr. Lynd sees in public education is the lack of "culture," both in the pupils and in the teachers. This is allegedly to be attributed to the professors in the schools which train teachers . . . schools which Mr. Lynd calls "intellectual bargain basements."

Those are harsh words; we do not venture either to refute or to support them. We desired, for reasons quite other than his, to lead our readers up to the suggestion offered by Mr. Lynd to parents desiring an adequate education for their children: "Mortgage your house and put your youngster in one of the good private schools, where the best teaching today is done by high-quality liberal arts graduates . . ."

May we say that it is not necessary to mortgage your home in order to send your children to one of our fine Lutheran schools? Perhaps there is a Lutheran parish school in your

congregation or in your vicinity. And as for high schools, your pastor will direct you to the one nearest your home. Then prepare to enroll your child there. To neglect an opportunity for Christian education is to place a mortgage upon the spiritual future of our youth.

* * * *

There is the story of the man who complained that he just couldn't see the woods from his window because there were so many trees directly in the way. The peculiar blindness from which he suffered is rather common even among intelligent people — so common, in fact, that we speak of it proverbially as "not being able to see the wood for the trees."

This affliction is a notorious defect among many who speak with ponderous authority or with sprightly energy in matters pertaining to the Church, as the following item reveals.

A survey of religious conditions in Great Britain was conducted among Methodist pastors in that country. *Religious News Service* reports the results.

"The pastors agreed that '*much dogmatism*' has disappeared and *church union* . . . is now nearer consummation." (Italics ours.) This is listed as a favorable change since 1914 or thereabouts. We shall come back to this finding in a moment. But the pastors also found adverse effects and changes which are to be deplored. Here they are:

"Congregations are smaller, have a smaller proportion of men and young people, and there has been a decline in the number of lay workers.

"There is much less Bible reading and consequently less Scriptural knowledge.

"There are fewer prayer meetings, and there has been a marked decline in the number of class meetings 'which used to be such an outstanding feature of the life of the Methodist Church.'

"Many parents lack strong ties with the Church and are careless of their children's needs, so that the youngsters do not even possess the background which their elders had."

Now what could be the cause for these adverse changes, this lessening

of spiritual character and activity? The pastors thought hard and then laid the blame at the door of "the growing secularization of life, and the influence exerted by the radio, the cinema, television and the automobile. Also, the 'increasing entertainment at week ends,' which has had the effect in some families of 'lessening powers of personal concentration on spiritual values, causing less churchgoing'."

So we come back to our little story about the woods and the trees. The pastors rejoiced that "much dogmatism" had disappeared. There is a dogmatism of the wrong kind; but we won't go into that, because it evidently is not what these pastors meant. They found, rather, that pastors and congregations are no longer insisting so strictly on certain dogmas, or doctrines, anymore. They do not teach and confess so positively as formerly. They no longer say so definitely: This is divine Truth. Thus saith the Lord — This change in policy will, of course, have brought "church union" much nearer consummation; for when churches no longer teach Biblical doctrine with authority, agreement in doctrine is no longer important.

Nothing will empty churches more effectively, or turn men away from the Gospel more quickly, or destroy the practice of Bible reading more thoroughly, than the apostasy of pastors and congregations from the study requirement which St. Paul laid upon Timothy: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself and them that hear thee."

Why search the sky and the earth, why look into every automobile and week-end party for causes of the sad changes in British Methodism and elsewhere? The answer lies before men's eyes: Less doctrine.

Significantly the report continues: "The pastors noted that the fear of death and hell played a prominent part in religious life earlier in the century. This fear, they said, was the key-note of much preaching and a big influence in the attitude of the average man toward religion."

The jailor at Philippi, who had a real taste of the fear of death and

hell, really enjoyed the blessed preaching of the Apostle Paul. Death and hell, as well as the Cross of Christ, are doctrines. Doctrines are facts, are the ultimate realities in our lives, to be proclaimed, known, understood, dealt with, and believed by the power of the Holy Spirit at work through them.

"To the law and to the testimony! If they speak not according to this word, it is because there is no light in them." Is. 8, 20.

E. S.

As We See It

(Continued from page 135)

tions in his own synod on acceptance of "the Thiensville leadership." All this by way of working up to the climax which comes in his cynical proposal "that the Wisconsin Synod, while its present leadership has the endorsement of synodical elections, resign its membership in the Synodical Conference," in order that it no longer "help frustrate every move for a larger fellowship which we (Dr. Graebner speaking) may institute now or in the future."

A Declaration of War

The question of the decency or indecency of our literary efforts we leave to the judgment of our readers — and to the final judgment of God. But the proposal of Dr. Graebner must be discussed here. For it is a further measure of the cost which we must count. In view of the general tenor of the article, this is an outright declaration of war. And let no one underestimate Dr. Graebner's influence and power. This may mean the end of the Synodical Conference.

What will our answer be? Peace can be restored, — purchased at the price of surrender. Our Synod can for instance, disavow the work of this present writer. That is a cost item which he has counted, a risk he has accepted. Our Synod can repudiate other men in official positions. That would satisfy even Dr. Graebner. But what kind of peace would this be? A peace purchased at the price of disobedience to that word of the Lord (Ezekiel 33) which bids the watchmen unto the house of Israel to hear the Word at His mouth and to warn them *from Him*. That is a cost that none of us will want to

assume — not even for the sake of perpetuating the Synodical Conference.

We are confident, therefore, that in the trying times which seem to lie before us we shall stand firmly united, fighting, not to disrupt but to

preserve the Synodical Conference — but to preserve it on the one basis on which it is worth saving, namely continued loyalty to the teachings on which it was founded, and — above all — *unswerving faithfulness to the Word of God.*

In The Footsteps Of Saint Paul

Iconium In Later Times

BY DR. HENRY KOCH, MORRISON, WISCONSIN

THE Apocryphal Acts of Paul and Thecla relating supposed happenings in Iconium belong to the realm of legend. They have no foundation in Scriptures. We should like to add some of the later historical developments pertaining to Iconium. The seed of the Gospel, which Paul had sown while in Iconium began to grow and to spread long after Paul

tion smothered real Christian faith and life and brushed aside the articles of faith that had been accepted in various church councils of Asia Minor. Ingratitude and contempt of the true Gospel were the real cause for the scourge of Mohammedanism sent by God to punish hardened hearts and to cleanse the Church. When the grave of the Redeemer had been captured by fanatical Arabs and the scimitar held faithful pilgrims at bay and even away from Jerusalem, the cry arose within the Occidental Church under the guidance of the popes to free the Holy Land and the sacred sites.



The Crusades

A renowned leader of one of the many crusades, arranged to liberate the Holy Land, was the German Emperor Frederick Barbarossa. With him marched some of the elite of European knighthood. All were in high spirits as long as they were still on European soil, but when they reached the desert highlands of Asia Minor, their spirits began to wane, their resources began to dwindle and the attacks of the Mohammedans began to increase. Intense heat and lack of water also helped to decimate the ranks of the crusaders. Only about 60,000 crusaders were left to combat the approaching 300,000 bloodthirsty Saracens. On the eve before Pentecost of the year 1190 they engaged in an uneven battle on the plains of Iconium. For a time the crusaders fought valiantly. Weakened by famine and thirst, they began to waver and finally resorted to flight. It was at this moment that the aged emperor Barbarossa hurried before his fleeing battalions, halting them with the shout: "Christ is victorious.

had suffered martyrdom in Rome. Iconium became the focal point and a real center for the spreading of Christianity. Sixteen bishoprics are reported for the province of Lycaonia alone. In the year 235 a church council was held in Iconium.

The Decline of Christianity

After a longer period of great Christian activity in Asia Minor visible Christendom began to rest on its laurels, worldliness set in, tradi-

Christ is victorious." These words of their revered and aged leader in battle electrified the fatigued soldiers. They rallied and, taking up the Christian battle cry, they turned and charged the enemy anew. The Saracens were taken by surprise by this sudden turn of battle and imagined that the crusaders had received reinforcements unawares. Soon the tide of battle began to turn against them. They themselves now began to flee and were completely routed by the much smaller forces of the crusaders. When the sun began to set, 10,000 Saracens lay strewn on the bloody battlefield of Iconium. There was great rejoicing and thanksgiving in the camps of the tired, yet victorious crusaders.

A Thanksgiving Service

As victors the crusaders marched into the city of Iconium. For the festival of Pentecost the emperor ordered a service of thanksgiving. He also chose the text for the preacher of that memorable service, the German bishop of Mainz. He was to preach on Acts 13, 51: "They shook off the dust of their feet against them, and came to Iconium." It cannot be denied, that it was a very fitting text for the occasion in many respects. It also gave the preacher of the day an opportunity to stress the cause of missions on the day of Pentecost.

These words might also serve as a fine mission text for many a sermon on missions today, the happenings at Iconium offering the necessary scriptural and historical background. Just as the words of the aged and valiant emperor inspired his men, our message of the Gospel ought to inspire our hearers for the still greater struggle between Christ and Satan for the souls of men. It is highly regrettable that mission festivals are waning in our day, pastors and congregations so often thinking that a regular mission envelope will serve the cause without any personal word of inspiration such as it is given in the special mission sermon. They who think thus are only deceiving themselves. As soon as mission work becomes a matter of routine and not the uppermost concern of the Christian Church and congregation, we are the sad losers. Should we not return to the inspiring festivals of yore with the fire of the Gospel in our sermons burning a

renewed love and a zeal into the hearts of our hearers?

Iconium Regained By Mohammedans

The victory of the crusaders under Barbarossa was only a transient one. Soon after they were to lose their leader, stricken by death while bathing in the cold waters of a mountain stream. The resurgent forces of the Crescent soon regained and maintained control of Iconium and made it the center of activity for the cause of Mohammedanism and also the capital of the Turks. Quickly did they transform the existing churches into mosques and also erected some of the most beautiful mosques within the Mohammedan world next to them. Iconium became the most beautiful capital of their vast and powerful empire. They developed the slogan: "See the world: see Konia." Only the Venetians were able to improve on their slogan by saying: "See Venice and die!"

The Whirling, Howling Dervishes

Hazret Mevelana of Iconium had read of David praying and dancing before the ark. He too began to pray and to dance in his own manner and then founded the Whirling and Howling Dervishes. William Dallmann in his inspiring book on Paul has compared the dervishes with the Holy Jumpers of our day in his own inimitable way. The dervishes exist till this very day reminding one of the rabid fanaticism of the followers of Mohammed. The Mohammedans are live missionaries even though their religion rests purely on tradition. Only a few vestiges of their religion remind one of the fact that they are the virtual descendants of Esau, the unlike brother of Jacob, the father of Israel. Both Jews and Mohammedans are fanatical in their zeal, both seek world domination. Both are opposed to Rome and Rome to them. All three must be watched, if one desires to understand the trends of world conditions in our decadent and highly explosive world.

A Roman Catholic Author's View

We cannot end our story of Iconium without mentioning a statement of Joseph Holzner, a Roman Catholic author of a book on Paul. In his chapter on Iconium he points out the rule of the Mohammedan Crescent over the territory once traversed by Paul with the message

of the Gospel of Christ. He closes this chapter with the significant words: "Thus Paul's inheritance, the fruit of his efforts and sufferings, the beloved Galatian Church, was completely obliterated, but that is all in accord with the great tragedy of Paul's life and his place in history." At first reading this might sound harmless, but only to one who does not know the attitude of the Church of Rome toward Paul and his preaching of justification through faith alone and not by deeds of the law. Paul is not the favorite apostle of the Papal Church, but Peter. The Romans ignore that Peter preached no other Gospel than Paul. They have changed the message of Peter to suit their own fancies and plans. There is the religion of the Judaizers and of a misguided Peter, but not of that Peter, who was the preacher of Pentecost and the writer of the Epistles.

"Now They Have the Pope"

Judging from the whole tenor of the book it must be assumed that Holzner blames Paul and the Eastern Church for the sad loss of Asia Minor to the Crescent. What about Northern Africa and Egypt, where Rome once held sway and where the voices and the pens of Cyprian and Augustine were dominant in their day? Does not the Crescent rule there today in like manner? Will Rome blame Paul for that too? They would like to shift the blame, but it rests squarely on the shoulders of visible Christendom dominated by Rome, which through its own ingratitude and contempt of the true Gospel had to suffer the scourge of Mohammedanism. The real cause for the loss of the Gospel in Asia Minor is not the seemingly inefficient and peculiar message of Paul assigning him his "place in history," but the rejection of the Gospel of Paul, which is the true Gospel of Christ. We are reminded of the prophetic utterance of Luther, who told his own Germans, that Paul had brought the Gospel to the Greeks and now they have the Turk and to the Romans and now they have the pope. They too should be on their guard lest their ingratitude and contempt of the Gospel would take the passing shower of the Gospel with its blessed fruits away from them. In our own country we also are in grave danger of losing it. Let us be on our guard!

Are Your Investments Paying Dividends?

The Church's Business

THE average man is mighty cautious as to where he is investing his money so that he can assure himself of a reasonable return on his investment. As members of the Wisconsin Synod we are, so to speak, in business also. It's a little different from the usual business because we are engaged in our heavenly Father's "business." All of the members of Synod regularly contribute to our Joint Synod treasury with which we carry on our special business of leading souls to Christ. Strictly speaking we could well consider these contributions an investment. Naturally we're going to be interested as to whether our investments are paying dividends.

It often seems as though we are doing nothing but contributing to church either for local purposes, for Synod missions, Centennial Thankoffering and that is the last we see of our contributions. Nor do we ever think in terms of returns on our investments.

Yet we judge a business concern on the basis of its sales and the dividends it pays. Can we expect such a report from our Synod? We certainly can! The report will naturally differ from that of another business concern simply because we are engaged in a different type of business. Properly understood Synod is paying dividends. Your dollars are at work and paying interest.

A Good Return

Such a report reached us the other day when the Mission Board — Michigan District made its annual Mission Report. The report is much too lengthy to reproduce here but a summary follows. During the year 1949 the Mission Board reports a growth of 504 souls. Today the 30 missions have a total membership of 4,141 souls. What is the value of a soul? Christ said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Or what was the cost of the redemption of those souls? Not gold and silver but His holy, precious blood and His innocent suffering and death. Quite a dividend that your

investment is paying, 4,141 souls, a gain of 504 in one district alone!

Another Return

Lest anyone should gain the impression that the souls of our missions are not thankful for the generous assistance given them by their brethren of the Wisconsin Synod, we need only quote some more figures. The missions of this district were subsidized by Synod to a total of \$47,674.45 in 1949. The total contributions for all purposes in our missions in the Michigan District for 1949 were \$103,721.83. This would mean an average contribution per communicant of about \$30.80. Some missions reported average per communicant contributions of \$40.00, \$50.00 and in one case \$80.00.

This is the report of but one district. An over-all picture of all eight districts would certainly hearten all the members of Synod. Synod is declaring dividends, not in dollars and cents, but in souls, in new congregations, in grateful Christians who are not slow in showing their gratitude by their faithfulness to their young congregations.

Of course, this is only part of the picture. We dare not forget our academies, colleges and seminary. Each young man graduated as a candidate for the ministry, each young man and woman graduated as a candidate for teaching in our parochial schools can be rightfully

considered a return on your investment, your contribution.

Are You Satisfied With the Returns?

It might be well to consider these facts when you are approached in your congregation to contribute to Synod and especially now, to help finish your congregation's share of our Wisconsin Synod's Centennial Thankoffering. The members of our self-sustaining congregations, particularly if they are members of a larger congregation, and are not personally acquainted with some small mission or too distant to have a personal knowledge of one or more of our Synodical institutions, may at times feel somewhat discouraged. But if each member of Synod is a faithful reader of the *Northwestern Lutheran* and translates the many reports it contains concerning our missions alone in souls gained for the Savior, he will soon learn that every dollar invested in Synod, in our Father's "business," is well invested and paying dividends far above those invested anywhere else. He will feel well repaid and grateful that his Savior has made him a partner in the "business" of seeking and saving that which was lost.

Our Synod has been in "business" for one century. God has graciously blessed all the time, energy and money that has been expended by us and those many thousands who have gone before us. Surely reason enough for every congregation of Synod to do its utmost to bring in its Centennial Thankoffering soon!

JOHN F. BRENNER.

The Institution for the Deaf

What Can You Do?

"WHAT can you do?" These were the words of a Nebraska pastor as he concluded his urgent long distance telephone call to the Lutheran Institute for the Deaf in Detroit, in which he stated the problem concerning Joyce, a little deaf child. His conversation about Joyce revealed that she is a three-year-old deaf child whose father, a veteran of World War II, is a T. B. patient in a government hospital in Denver, Colorado, and whose mother

is unable to care for her. The grandfather, a Lutheran pastor in Nebraska, and his good spouse had made preparations to adopt their little deaf granddaughter. However, the pastor suffered a fatal heart attack and died at the early age of 45. The widowed grandmother, being physically unable to care for the afflicted grandchild, took her troubles to a Lutheran pastor friend. This pastor, knowing that your Lutheran Institute for the Deaf is being maintained by Chris-

tians to help solve just such problems, assured the grieving relative that the Institute, no doubt, would open its doors also to her little grandchild. And the long distance telephone call was to verify this assumption.

The good pastor's question, "What can you do in this case?" was already answered 76 years ago when the Lutheran Institute for the Deaf was founded. The Lord's admonition, "Bear ye one another's burden," was then and is still the guiding principle of this Institute which offers deaf children a truly Christian education and rearing in a home-like atmosphere.

And so, at this writing, little Joyce is a happy and well-adjusted member

of our large family. Here she is not only receiving loving physical care, but, above all, she will learn to know her Savior.

Joyce's problems are no more unique than are those of many other deaf children attending your Institute from far and near. The gifts of love sent to the Institute by Christian friends make it financially possible to give such less fortunate little ones as Joyce a pleasant home and a Christian education even though but little or no financial support can be expected from parents or relatives. The Lutheran Institute for the Deaf is located at 6861 Nevada Avenue, Detroit 34, Michigan.

J. A. KLEIN.

Lutheran High School Conference

Cleveland Host to Association of Lutheran Secondary Schools

THE seventh annual conference of the Association of Lutheran Secondary Schools was held March 17-18 at Cleveland Lutheran High School, the youngest member of this organization. The following schools were represented by delegates: Lutheran High, Milwaukee, Lutheran High, St. Louis, Lutheran High, Ft. Wayne, Lutheran High, Detroit, Lutheran High, Racine, Lutheran High, Cleveland, Luther Institute, Chicago, Concordia High, River Forest, Concordia High, Seward. Professor M. Neeb represented the Board for Higher Education, and Mr. Arthur Miller spoke for the Board for Parish Education.

Friday morning was set aside for visiting classes conducted by members of the teaching staff of Cleveland Lutheran High. The first formal session was held Friday afternoon. At this time Professor W. F. Wolbrecht of Seward, Nebraska, presented his topic: "Objectives and Organization of the Social Studies Area." Prof. Wolbrecht stressed that no single source of objectives is valid, but that objectives must be formulated on the basis of the educational philosophy of the school, the needs of the adolescent, the contemporary problems of the social world, our cultural heritage, and the findings of subject matter specialists. The Social

Studies objectives must be consistent with the school's objectives and the objectives of the other study areas. They should be stated in pupil outcomes, not in terms of character traits or procedures. What happens to the student is of prime importance. The basic principles for organizing the Social Studies area should be continuity, sequence, and integration.

Professor Neeb stated that the Board for Higher Education will include in its report to the Synodical Convention of the Missouri Synod to be held in Milwaukee, Wisconsin, a recommendation for eliminating high school departments at some of our Synodical schools on an experimental basis. Such an experiment would also include an adjustment in the curriculum of those particular schools.

A major portion of the Friday evening session was devoted to a panel presentation of the topic: "Basic Principles of Guidance for Lutheran Schools." The Reverend C. Thies of Luther Institute presented the first phase of this topic, namely, the foundation for guidance. Mr. G. Kalb of Racine pointed out the need for guidance in our high schools, and Mr. R. Ernst of Milwaukee laid down some fundamental principles for an effective guidance program. It was stressed that guidance is an integral

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part of all teaching, that it must never be divorced from instruction. Since certain phases of guidance require the services of a specialist, the establishment of a special guidance department in a school is in no wise a violation of this basic principle.

In the Saturday morning session Dr. P. W. Lange of St. Louis presented his topic: "Leadership Role of Lutheran High Schools." He laid special stress on the following:

- a. Lutheran high schools have a leadership role to fulfill by the fact that they are at the end of the ladder of formal Christian education.
- b. Leadership implies a wholesome respect for opinions of others, clearly defined goals, selflessness, the ability to inspire others to follow, and the virtues of patience, tolerance, humility, and charity.
- c. Lutheran high schools should assume leadership roles in curriculum building, in developing a high degree of cooperation between elementary and secondary schools, in developing lay leadership, in expanding Lutheran adult education, in establishing methods of educational cost accounting, and in setting up techniques for self-evaluation.

Dr. Lange also presented a skeleton outline of the organization set up to carry out the tremendous task of producing a complete course of study for Lutheran secondary schools. This project was made possible by a generous grant from Synod's Board of Directors. An editorial committee consisting of P. W. Lange, Carl S. Meyer, and Arthur Miller is to be in complete charge of this project.

The 1950 Religion Workshop will be conducted at River Forest, June 19-23. A considerable portion of this year's workshop will have to be devoted to the task of completing the resource units and to the production of devices for evaluating the resource units.

The following officers were chosen to head the organization for the current year: President, E. F. Eggold; Vice-president, H. F. Birkmann; Secretary, B. Pfeiffer; Treasurer, M. Duensing; L. E. A. Representative, C. Thies.

BEN PFEIFFER, *Secretary*.

WISCONSIN SYNOD BUILDING FUND COLLECTION II

January, 1948 to March 15, 1950

	<i>Required Minimum</i>	<i>Raised</i>	
Dakota-Montana	\$ 35,070.00	\$ 34,356.26	98%
Michigan	100,870.00	48,137.00	48%
Minnesota	187,025.00	110,061.55	58%
Nebraska	27,465.00	18,516.82	68%
North Wisconsin	220,610.00	140,854.64	64%
Pacific Northwest	6,055.00	5,111.02	84%
Southeast Wisconsin	239,455.00	154,420.32	64%
West Wisconsin	238,385.00	105,894.84	44%
		<hr/>	
		\$617,252.45	62%

PAUL G. ALBRECHT.

PARSONAGE DEDICATION

St. John's Ev. Lutheran Church
Hancock, Minnesota

On Sunday afternoon, October 23, 1949, St. John's Congregation of Hancock was granted the joy of being able to dedicate its new parsonage to



the glory of God. Pastor Chr. Albrecht of Glenwood, Minnesota, delivered the dedicatory sermon, basing his remarks on the First Petition of the Lord's Prayer: "Hallowed be Thy name," and pointing out that this new dwelling will serve to further the glory of God and the salvation of souls only if it helps to promote the preaching and teaching of God's Word in its truth and purity and if the occupant of this new parsonage makes use of the facilities it offers for diligent study of the Word so that he himself may be thoroughly grounded in its sacred truths and then impart these truths to others by word and example.

St. John's new parsonage is of frame construction. Its length is 38 feet; its width in part 28 feet and in part 34 feet. The exterior is finished with 10-inch wood siding and composition shingles. On the first floor are found a vestibule with built-in coat and hat rack, a spacious study with built-in bookcase and worktable, a combination dining and living room, a kitchen with built-in cabinets, a nursery, a bedroom, and a bath. The

second floor contains three bedrooms, each having a closet of its own, and a bathroom and built-in linen closet. The floors of all rooms, with the exception of the kitchen and bathrooms which are covered with inlaid linoleum and the study which has asphalt tile, are of oak. All interior woodwork is of the same material and the walls are finished in tinted plaster. The full basement provides ample room for the oil-burning forced circulation hot-air heating system, the laundry, a fruit room, a play room for children as well as a place where any recreational hobby may be pursued.

The total cost of this project, including the attached garage, is about \$14,600, practically all the labor being hired. As we view this undertaking, which with the help of God we have been able to complete, it is with prayer of pastor and people: May this new parsonage for many years to come continue to serve that sacred purpose for which it was erected and dedicated, for the hallowing of God's name in this congregation and community.

H. C. DUEHLMAYER.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Fred J. Schroeder
Eitzen, Minnesota

Mr. and Mrs. Fred J. Schroeder, faithful members of Zion Evangelical Lutheran Church, Eitzen, Minnesota, for over fifty years, were privileged by the grace of God, to celebrate the fiftieth anniversary of their wedding day on February 18, 1950. For the occasion family, relatives and friends gathered at the church parlor. A brief service was conducted by the undersigned at about eight o'clock in

the evening. The text for the address was Psalm 23. May the gracious Lord continue to be with them in the future as He has been with them in the past.

FRANK F. EHLERT.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Gustav Davitz
Oakwood, Wisconsin

Mr. and Mrs. Gustav Davitz of St. John's Ev. Lutheran Congregation, Oakwood, Wisconsin, were permitted by the grace of God to celebrate their golden wedding anniversary on February 25, 1950. Pastor J. B. Bernthal, who officiated at the wedding in 1900, addressed the jubilarians in German, and the undersigned, their pastor, in English. All four of the original attendants were present and a large gathering filled the church. May the Lord be with them in their future life according to His promise.

M. F. PLASS.

ANNOUNCEMENT

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, May 10, 1950, at 9 A. M., in the building of our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

The following group meetings will be held at the Publishing House:

Board of Education, Wisconsin Synod — Monday, 9:00 A. M.

General Mission Board — Monday, 10:00 A. M.

Representatives of our Educational Institutions — Tuesday, 9:00 A. M.

Board of Trustees — Tuesday, 9:30 A. M.

Spiritual Welfare Commission — Tuesday, 7:00 P. M.

* * * *

Committee on Church Union — St. John's School, Monday, 2:00 P. M.

Conference of Presidents — St. John's School, Tuesday, 9:00 A. M.

Committee on the Assignment of Calls — Friday, 9:00 A. M., at our Seminary in Thiensville, Wisconsin.

JOHN BRENNER.

CANDIDATES FOR RESIDENT DIRECTOR OF OUR REFUGEE MISSION

- Dr. H. Koch, Morrison, Wis.
- Pastor A. Maas, Ann Arbor, Mich.
- Prof. A. Schaller, Thiensville, Wis.
- Pastor H. Nitz, Waterloo, Wis.
- Pastor R. Marti, Mayville, Wis.
- Prof. G. Westerhaus, Watertown, Wis.
- Pastor O. Naumann, St. Paul, Minn.
- Pastor P. Albrecht, Bowdle, So. Dak.
- Pastor A. Voss, Milwaukee, Wis.
- Pastor P. Pieper, Milwaukee, Wis.
- Prof. R. Hoenecke, New Ulm, Minn.
- Pastor T. Adascheck, Yakima, Wash.
- Pastor H. Eckert, Milwaukee, Wis.
- Pastor O. J. Eckert, Saginaw, Mich.
- Pastor E. Eckert, Saginaw, Mich.
- Pastor E. Schaller, Nicollet, Minn.
- Pastor G. W. Fischer, Mankato, Minn.
- Pastor S. Westendorf, Monroe, Mich.
- Pastor A. Werner, Cateract, Wis.

Pastor H. Vogel, Cudahy, Wis.
 Pastor I. Habeck, Weyauwega, Wis.
 Pastor E. Hoenecke, Plymouth, Mich.
 Dr. P. Peters, Thiensville, Wis.
 Prof. E. Reim, Thiensville, Wis.
 Prof. C. Schweppe, New Ulm, Minn.
 Any information concerning these candidates should be in the hands of the undersigned before May 1, 1950.

WALTER E. PANKOW,
 Secretary of General Mission Board.

CALENDAR OF CONFERENCES

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

The Evangelical Lutheran Synodical Conference of North America will meet at Fort Wayne, Indiana, for its forty-first convention, beginning with an opening service at 10 A. M. on Tuesday, August 8, 1950. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, not later than June 15 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. All further details in connection with the convention will be announced later.

GEORGE V. SCHICK, Secretary.

NEBRASKA PASTORAL CONFERENCE

The Pastoral Conference of the Nebraska District will convene on April 25-27, 1950, at Grace Lutheran Church, Geneva, Nebraska. First session will start at 9:30 A. M. Program: Winning and Instructing the Unchurched, L. A. Tessmer; Romans 9, 6-13, L. Groth; Hebrews 11, H. E. Lietzau; Infiltration of Idol Worship in Israel with Modern Applications, W. Schaller, Jr.; Isaiah 65, 17-25, W. F. Sprengeler.

Speaker: V. Tiefel (H. Schultz).
 Announcement to host pastor, Donald Grumert, 415 G Street, Geneva, Nebraska.

MILTON F. WEISHAN, Secretary.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet on April 24-25 at Hurley, Wisconsin, R. Biesmann, pastor.

Papers: Hosea, F. Raetz; Doctrine of the Canon, E. Scharf; Augsburg Confession, Article I, F. Bergfeld; Review of Doctrine of the Antichrist, R. Biesmann; Exegesis of I Timothy 4, W. Schumann, Jr.; Communion Announcement: Origin and Application, R. Waldschmidt.

Please notify host pastor if unable to attend.

R. WALDSCHMIDT, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the Northern Wisconsin District, Wisconsin Synod, will meet at Gladstone, Michigan, on April 25-26, beginning at 9:30 A. M. (Please note Gladstone is on Eastern Standard Time.) Announcement to the host pastor, Rev. Theo. Hoffmann.

Papers: Exegesis on II Corinthians 1, G. Schaller; Genesis 13, A. Schabow; Paper on Adiphora, W. Lutz; Catechesis on "I believe that I cannot . . . or come to Him," R. Pope; Strikes in the Light of Scripture, Th. Thurow; Sermon Study on Synod's Centennial, W. Roepke; Book Report on "The Shepherdess", Th. Hoffmann; Different Uses of the Word Translated "Love" in the New Testament, H. Walther. Professor M. Lehninger has been invited to present a paper on "The History of Pietism and Its Present-day Effects."

Preacher: R. Pope (W. Lutz).

HERBERT G. WALTHER, Secretary.

NORTHERN PASTORS' AND TEACHERS' CONFERENCE OF THE MICHIGAN DISTRICT

The Northern Pastors' and Teachers' Conference of the Michigan District will meet at Hale, Michigan, Gustav Schmelzer, pastor, the 28th day of April, 1950. The conference will open with a communion service at 9 A. M. Pastor Ralph Schaller is the preacher for this service. Alternate speaker: Pastor Fred Schroeder.

Kindly announce to the host pastor.

NORMAN A. MAAS, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District will meet on Tuesday and Wednesday, April 25 and 26, at Allegan, Michigan.

Conference Papers: Exegetical, Revelation 1, A. J. Fischer; Ephesians 2, R. A. Gensmer; Ephesians 3, Wm. Krueger; Isagogical, Hosea, L. G. Meyer; Historical, Confirmation, W. W. Westendorf; Doctrinal, Should Dinners, Ice Cream Socials, Theatrical Performances and Similar Activities Be Permitted in our Congregations, Particularly if they are to be used to raise money for Synodical or Congregational Purposes (concluded), H. H. Hoenecke.

Preacher: E. H. Wendland, W. W. Westendorf, substitute.

Kindly announce your request for quarters no later than Tuesday, April 18 to Pastor Louis G. Meyer, 214 Western Avenue, Allegan, Michigan.

JOHN F. BRENNER, Secretary.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Southern Pastoral Conference of the Southeast Wisconsin District will meet, D. v., on May 16 and 17 at Epiphany, Racine, Wisconsin, the Rev. E. Jaster, pastor. The conference will open at 9 A. M. on Tuesday, May 16. Kindly announce to the host pastor so that lodging can be provided.

Preacher: George Barthels, 1 Col. 2:16-23; A. C. Bartz, substitute, 2 Pet. 3:14-18.

Essays: Exegesis of Hebrews 12, A. Nicolaus; Isagogical Treatment of the Book of Job, Th. Volkert; Biographical Sketch of the Church Father Jerome, C. Foud; Book Review, I. Weiss.

A. LORENZ, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE WEST WISCONSIN DISTRICT

The Central Pastoral Conference of the West Wisconsin District meets on Tuesday and Wednesday, May 3 and 4, 1950, at Moline, Illinois. The first session is scheduled to begin at 10:00 A. M.

The agenda includes: Tuesday: Exegetical Study of the Various Passages Pertaining to the Doctrine of the Church; "Minority Report" (continued); Pastoral Counseling. Wednesday: Sermon Criticism; Stewardship; The Pastor and His Conference; Reports.

Communion service on Tuesday evening with Prof. E. Schroeder preaching the sermon.

Kindly announce early to the host pastor, W. Wegner.

O. PAGELS, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Place: Mauston, Wisconsin, A. Winters, host pastor.

Time: May 9, 1950, at 9:30, with Communion Service.

Speaker: C. E. Berg; Alternate, A. Dobberstein.

Essays: Exegesis on Col. 2, E. Mahnke; alternate, 2 Tim. 4, E. Toepel; To Whom Did Christ Give the Office of the Keys?, A. Dobberstein; What Should be the Congregation's Attitude Toward a Member who Embraces Communism?, Jackson Petrie; The Fourth Letter in Revelation, L. Witte.

A. W. LOOCK, Secretary.

WESTERN WISCONSIN TEACHERS' CONFERENCE

The Western Wisconsin Teachers' Conference will convene at St. Paul's Ev. Lutheran School, Bangor, Wisconsin, April 27-28, 1950.

Thursday's Schedule

9:00-10:30 Practical Lessons, Faculty of Bangor.
 10:30-10:45 Recess.
 10:45-11:45 Discussion of Practical Lessons.
 12:00 Dinner.
 1:15-1:25 Devotion.

1:25-2:25 Music Appreciation, G. Follendorf.
 2:25-2:40 Recess.
 2:40-3:40 Correlating Ancient History with Bible Facts, R. Muenkel.
 3:40-4:00 Business Meeting.

Friday's Schedule

9:00-10:30 Devotion.
 9:15-10:15 Offense and Christian Liberty, Rev. G. Geiger.
 10:15-10:30 Recess.
 10:30-11:30 Science in the Lower Grades, Miss Arlene Knoke.
 11:30-11:45 Business.
 12:00 Dinner.
 1:15-1:25 Devotion.
 1:25-2:25 How to Meet the Scout Issue, Lester Raabe.
 2:25-2:40 Recess.
 2:40-3:00 Business Meeting.
 3:00 Tour.

GORDON FOLLENDORF, Secretary.

TEACHERS' CONFERENCE OF CENTRAL WISCONSIN

The meeting of the newly organized Wisconsin Synod Teachers' Conference of Central Wisconsin will be held at St. John's Congregation, Waterloo, Wisconsin, on April 28. A dinner will be served at noon by the women of the local congregation. Kindly notify Mr. P. G. Kolander of your coming at an early date.

Morning Session

9:00-9:15 Devotion.
 9:15-10:00 Organization.
 10:00-11:00 Optional Elements in Our Church Life, Mr. Kurt Oswald.
 11:00-11:50 Use of Practical Helps in the Teaching of Bible History and Catechism, Pastor G. Redlin.

Afternoon Session

1:30-3:30 The Revised Gausewitz Catechism, Dr. H. Koch.

ADA SIEVERT, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastor

Kunde, Max, in St. Peter's Church, Ellsworth Tp., Darwin, Minnesota, by Karl J. Plocher; assisted by Theo. Kock, Martin Lemke, A. W. Koehler, A. C. Krueger; Judica Sunday, March 26, 1950.

Zickuhr, Walter, in St. John's Church, Omro Tp., Boyd, Minnesota, by H. A. Hempel; assisted by W. F. Dorn; Fifth Sunday in Lent, March 26, 1950.

CHANGE OF ADDRESS

Pastor

Berg, N., 1157 No. 7th Avenue, Tucson, Arizona.

Gieschen, Henry C., Gresham, Nebraska.
 Kunde, Max, Darwin, Minnesota, R. 1.

ACKNOWLEDGMENT AND THANKS

Within recent weeks Dr. Martin Luther College has received the following sums: Mr. and Mrs. E. J. Radtke, Milwaukee, \$200 for furnishings for girls' dormitory; Pastor E. H. Krueger, Green Bay, \$32.00 in memory of Wm. DeLeers; Mr. Henry Matter, Jackson, Wisconsin, \$1.00 in memory of Mrs. Henry Groth; Mr. and Mrs. Orin Sather, Spring Valley, Wisconsin, \$2.00 in memory of Pastor E. G. Fritz. Thank you.

CARL L. SCHWEPPE.

WANTED — A REED ORGAN!

St. Paul's Lutheran Church of McNeely, South Dakota, is in need of a footpedal, Reed organ, in good condition. Any congregation or individual member of Synod having such an instrument, and willing to sell or donate the same, is kindly asked to communicate with:

REV. MARVIN VOLKMANN,
 Colome, South Dakota.

WESTERN WISCONSIN DISTRICT

October, November, December, 1949

Reverend	Amount
G. F. Albrecht, Town Clifton.....	\$ 70.05
H. J. Anger, Washington, Iowa.....	7.67
H. F. Backer, La Crosse.....	852.79
J. C. Bast, St. Charles.....	620.00
Wm. A. Baumann, Marshall.....	1,225.09
E. R. Becker, Beyer Settlement.....	6.00
E. R. Becker, Iron Creek.....	150.00
Arthur Berg, Sparta.....	813.37
Alvin Berg, Madison.....	70.72
R. F. Bittorf, Monroe.....	93.51
R. F. Bittorf, McConnell.....	10.00
L. M. Bleichwehl, Fort Madison.....	37.85
F. E. Blume, Columbus.....	393.00
E. A. Breiling, Randolph.....	958.24
A. T. Degner, Town Trenton.....	200.52
W. A. Eggert and G. Redlin, Watertown.....	4,289.12
F. F. Ehlert, Eitzen.....	200.70
A. J. Engel, Medford.....	2,436.75
Otto Engel, Stoddard.....	503.48
Otto Engel, Town Genoa.....	308.48
J. B. Erhart, Buffalo City.....	47.44
J. B. Erhart, Cream.....	392.11
J. B. Erhart, Cochrane.....	149.76
J. B. Erhart, Oskaloosa.....	5.00
G. Fischer, Helenville.....	1,500.00
G. H. Geiger, Wilson.....	514.09
Henry Geiger, Leeds.....	242.08
Henry Gieschen, Fort Atkinson.....	2,948.27
R. A. Gurgel, Rib Lake.....	111.90
W. E. Gutzke, La Crosse.....	200.00
B. R. Hahn, Plum City.....	425.66
B. R. Hahn, Bay City.....	4.00
A. Hanke, Town Norton.....	322.50
A. Hanke, Minnesota City.....	228.90
H. Henke, Whitehall.....	263.60
John Henning, Wausau.....	729.61
R. C. Hillemann, Mosquito Hill.....	145.29
R. C. Hillemann, Savanna.....	480.00
O. E. Hoffmann, Tomahawk.....	1,022.81
Wm. P. Holzhausen, Stetsonville.....	846.25
G. Horn, Chaseburg.....	1,200.00
G. Horn, Town Hamburg.....	276.74
R. Jungkuntz, Fort Atkinson.....	180.02
E. H. Kionka, Town Maine.....	408.16
H. C. Kirchner, Baraboo.....	499.83
L. C. Kirst, Beaver Dam.....	3,645.10
O. W. Koch, Central Conference.....	20.00
R. J. Koch, Eagleton.....	281.25
L. J. Koenig, Wausau.....	934.72
L. J. Koenig, Mosinee.....	64.45
W. J. Koepsell, Pickwich.....	249.36
W. J. Koepsell, Ridgeway.....	36.00
John Kohl, Doylestown.....	97.50
John Kohl, Fountain Prairie.....	48.84
John Kohl, Fall River.....	224.06
G. O. Krause, Marathon.....	364.20
R. P. Korn, Lewiston.....	805.37
J. D. Krubsack, Goodrich.....	194.11
W. R. Krueger, Friesland.....	405.44
W. R. Krueger, Dalton.....	539.55
H. Kuckhahn, Town Washington.....	27.07
H. Kuckhahn, Lime Ridge.....	227.56
D. H. Kuehl, McMillan.....	62.50
M. Kujath, Brodhead.....	230.65
M. Kujath, Janesville.....	72.92
C. C. Kuske, Green Valley.....	101.66
C. C. Kuske, Rozellville.....	189.61
Wm. Lange, La Crosse.....	168.79
Phil. Lehmann, Rock Springs.....	616.02
O. Lemke, Town Rib Falls.....	289.60
O. Lemke, Rib Falls.....	245.50
M. F. Liesener, Oak Grove.....	793.00
F. W. Loeper, Whitewater.....	18.00
A. W. Looch, North Freedom.....	517.96
A. H. Mackdanz, Pardeeville.....	836.86
E. A. Mahnke, Hillsboro.....	76.53
E. A. Mahnke, Viroqua.....	70.40
T. H. Mahnke, Bloomer.....	345.16
G. C. Marquardt, Ringle.....	167.36
G. C. Marquardt, Schofield.....	549.22
A. L. Mennicke, Goodview.....	2,144.79
A. L. Mennicke.....	42.50
F. H. Miller and C. Mischke, La Crosse.....	3,374.43
J. Mittelstaedt, Bruce.....	70.00
R. W. Mohrhardt, Prairie Farm.....	402.86
R. W. Mohrhardt, Town Dallas.....	103.25
P. Monhardt, South Ridge.....	1,101.00
H. A. Muehl, Altura.....	21.88
R. W. Mueller, Jefferson.....	2,917.58
G. E. Neumann, Town Merrimac.....	134.00
G. E. Neumann, Caledonia.....	238.00
G. E. Neumann, Greenfield.....	482.50
H. C. Nitz, Waterloo.....	2,665.03
H. Nommensen, Fountain City.....	629.80
M. J. Nommensen, Juneau.....	881.31
A. W. Paap, Farmington.....	1,933.71
O. A. Pagels, Ixonia.....	904.51
H. E. Paustian, Barre Mills.....	841.50
N. E. Paustian, Oconomowoc.....	1,350.21
W. A. Paustian, West Salem.....	2,494.64
J. R. Petri, Wilton.....	54.08
J. R. Petri, Norwalk.....	77.76
E. E. Prenzlow, Cornell, Keystone and Birch Creek.....	636.55
J. M. Raasch, Lake Mills.....	1,874.65
C. R. Rosenow, Richwood.....	184.53

C. R. Rosenow, Hubbleton.....	259.48
A. Sarembo, Town Lincoln.....	409.82
A. W. Sauer, Winona.....	2,739.14
John Schaadt, Eau Galle.....	112.21
John Schaadt, Elmwood.....	101.59
H. Schaller, Tomah.....	1,570.86
A. C. Schewe, Town Bridge Creek.....	126.30
Alfred Schewe, Neillsville.....	1,359.07
E. C. Schewe, Cambria.....	597.77
W. E. Schulz, Wonewoc.....	1,305.00
H. C. Schumacher, Milton.....	404.86
A. Schumann, Veeckind.....	66.00
A. Schumann, Globe.....	99.76
H. W. Schwertfeger, Spirit.....	59.55
H. W. Schwertfeger, Prentice.....	71.62
A. Stuebs, Portland.....	84.09
A. Stuebs, Bangor.....	600.00
R. A. Siegler, Madison.....	173.75
K. A. Timmel, Watertown.....	873.10
E. A. Toepel, Ridgeville.....	45.45
E. G. Toepel, Onalaska.....	659.45
J. G. Uetzmann, Watertown.....	600.00
F. C. Uetzmann, Lebanon.....	216.65
E. Walther, Wisconsin Rapids.....	848.08
W. Wiedenmeyer, Sun Prairie.....	213.95
W. E. Wegner, Moline.....	202.50
A. J. Werner, Little Falls.....	82.08
A. J. Werner, Cataract.....	121.59
A. J. Werner, Millston.....	16.05
A. A. Winter, Mauston.....	497.00
A. A. Winter, New Lisbon.....	5.00
L. A. Winter, Town Berlin.....	706.70
L. A. Witte, Kendall.....	4.00
W. E. Zank, Newville.....	429.19
W. E. Zank, Town Deerfield.....	687.77
Budgetary.....	\$ 65,215.30
Synod Building Fund.....	15,751.18
Non-Budgetary.....	653.28

Total for October, November, December, 1949..... \$ 81,619.76

Memorial Wreaths

In memory of —	Amount
Rev. J. J. Meyer — J. Henning, Wausau.....	\$ 100.00
F. Wussow — J. Henning, Wausau.....	2.00
Fred Clappier — R. P. Korn, Lewiston.....	8.50
Herman Tews — A. W. Sauer, Winona.....	10.00
Bernita Rogge — H. Schaller, Tomah.....	25.00
Oscar Lange — W. E. Schulz, Wonewoc.....	8.00
Max Wittrock, E. H. Walther, Wisconsin Rapids.....	16.00
P. F. C. Norman A. Rowe — W. E. Zank, T. Deerfield.....	47.00
Paul Rieve — W. G. Baumann, Marshall.....	13.50
Rev. O. Kuhlow — F. E. Blume, Columbus.....	6.00
Mr. Bergemann — W. A. Eggert, Watertown.....	3.00
Mrs. Leonard Zwieg — W. A. Eggert, Watertown.....	5.00
Nancy Carol Diavon — F. F. Ehlert, Eitzen.....	6.00
Mrs. Milda Klavitter, G. H. Geiger, Wilson.....	40.00
Mrs. Albertina Grueneberg — L. C. Kirst, Beaver Dam.....	8.00
Wm. Hartman Krueger — L. C. Kirst, Beaver Dam.....	5.00
Max Reiber — L. C. Kirst, Beaver Dam.....	1.00
John Schmidt — L. C. Kirst, Beaver Dam.....	1.00
Eugene Schied — H. C. Kirchner, Baraboo.....	5.00
Rev. O. Kuhlow — O. Koch, Central Conference.....	20.00
Mrs. Augusta Zander — R. P. Korn, Lewiston.....	8.00
Mrs. Augusta Boettcher — R. P. Korn, Lewiston.....	22.00
Mrs. Emma Behnke — G. O. Krause, Marathon.....	11.00
Mrs. Johanna Rodant — O. Lemke, Rib Falls.....	8.00
Mrs. Ottilie Enslin — R. W. Mueller, Jefferson.....	1.00
Mrs. Louis Sprain, Sr. — H. E. Paustian, Barre Mills.....	8.50
Mrs. Wm. Manthey — A. W. Sauer, Winona.....	5.00
Leo Gerke — H. Schaller, Tomah.....	5.00
Mrs. O. Eirschele — H. Schaller, Tomah.....	2.00
August Worchel — A. Schumann, Globe.....	23.50
Mrs. Bertha Dollase — A. Schumann, Globe.....	9.00
Fred Litsea — A. A. Winter, New Lisbon.....	5.00
Mrs. Frank Bruss — A. A. Winter, Mauston.....	10.00
Archie Niles — A. A. Winter, Mauston.....	12.00
Louis Haseley — F. E. Blume, Columbus.....	5.00
Mrs. Wm. Johnson — B. R. Hahn, Plum City.....	7.00
Mrs. Augusta Saeger — E. H. Kionka, T. Maine.....	5.50
Mrs. Wilhelmine Prechel — E. H. Kionka, T. Maine.....	18.00
Huldah Christian — L. C. Kirst, Beaver Dam.....	4.00
Albertine Grueneberg — L. C. Kirst, Beaver Dam.....	5.00
Wm. Schoknecht — G. O. Krause, Marathon.....	2.00
Mrs. Herbert Hoppe — G. O. Krause, Marathon.....	8.00
John F. Dahlke — G. O. Krause, Marathon.....	13.00
Miss Ida Paul — O. Lemke, Rib Falls.....	2.00
H. Kropf — F. W. Loeper, Whitewater.....	2.00
Wm. Schultz — F. W. Loeper, Whitewater.....	3.50
Rev. O. Kuhlow — F. W. Loeper, Whitewater.....	8.00
Mrs. Marvin Wittlief — F. W. Loeper, Whitewater.....	4.50
Mrs. W. E. Schultz — R. W. Mueller, Jefferson.....	1.00
Rev. Martin Sauer — R. W. Mueller, Jefferson.....	3.00
Rev. O. Kuhlow — H. C. Nitz, Waterloo.....	53.30
Mrs. Harold Weber — H. C. Nitz, Waterloo.....	15.00
Louis Liesener — M. J. Nommensen, Juneau.....	2.00
Bernhard Hilgendorf — M. J. Nommensen, Juneau.....	3.00
Mrs. Bertha Jaeger — O. A. Pagels, Ixonia.....	1.00
Milton B. Ewings, Sr. — E. E. Prenzlow, Cornell.....	60.00
Mrs. Andrew Fleischmann — H. Schaller, Tomah.....	20.00
Arnold Schueler — H. Schaller, Tomah.....	25.00
Wm. Schroeder — H. Schaller, Tomah.....	2.00
Rev. O. Kuhlow — W. E. Schulz, Wonewoc.....	25.00
Mrs. Augusta Leyden — A. Schumann, Globe.....	1.00
Rev. P. Schadler, Sr. — L. A. Winter, T. Berlin.....	4.00
L. A. Haseley — L. A. Witte, Kendall.....	4.00
N. N. — L. Schmidt, Oskaloosa.....	5.00

H. J. KOCH, Treasurer.

51 Jan

Rev. Armin Engel,
Box 44
26 Larsen Rte. 1, Wis.



BOOKS for the CHRISTIAN HOME

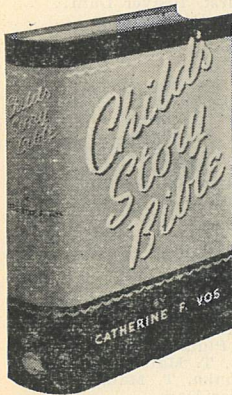
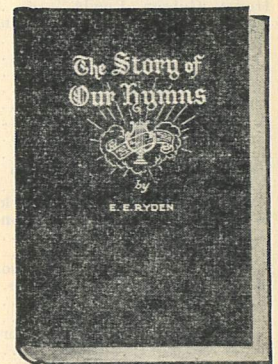


STORIES OF FAVORITE HYMNS. By KATHLEEN BLANCHARD. 118 pages. 5 1/4 x 7 1/4. Cloth.....\$1.50

Back of many a well-known hymn lies the story of a devoted life, or a time of special spiritual refreshment or crisis. To know something of these lives and these circumstances is a help to one who is worshipping in song. In this the author has gathered stories of seventy-one Church hymns and Gospel songs, many of which are found in our hymnal, helpful both to the individual Christian and to the pastor and teacher.

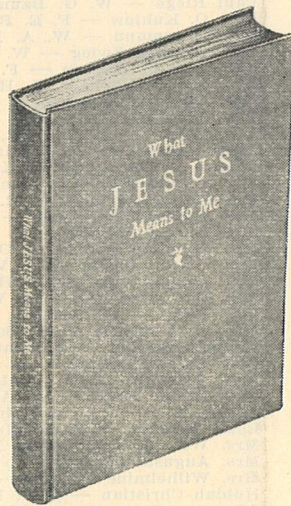
STORY OF OUR HYMNS, THE. By REV. E. E. RYDEN. 504 pages. 5 3/8 x 8. Cloth gilt stamping, at.....\$2.50

A storehouse of valuable and interesting information on the history and development of Christian hymnody from Apostolic times to the present. The five sections of the book present: Early Christian Hymnody, German, Scandinavian, English, and American Hymnody, referring to more than 600 hymns. An Alphabetical index of hymns, and an author's index complete the volume.



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WHAT JESUS MEANS TO ME
By H. W. Gockel

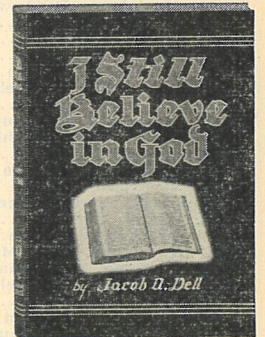
A manual for the mission-minded church worker designed to facilitate that initial approach to the unchurched which frequently seems so difficult. Excellent for a personal review of what Jesus means to you, and as a gift to an unchurched friend.

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