



*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



# The Northwestern Lutheran

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## "By The Mercies Of God"

"I BESEECH you, therefore, brethren, by the mercies of God," Rom. 12:1. This appeal, to which every Christian heart will respond, applies also to the unfinished task before us.

NORTHWESTERN  
LUTHERAN ACADEMY,  
MOBRIDGE, SOUTH DAKOTA,  
MUST BUILD

Our Synod has acknowledged its need of the proposed building and promised to supply the funds.

Owing to the rising costs of construction, the additional sum of about \$250,000 would be required if all of our churches would succeed in raising their share of the SECOND COLLECTION.

We see ourselves compelled to appeal again to those who with grateful hearts are daily and abundantly enjoying the "mercies of God," asking them for a

SPECIAL OFFERING  
ON

MISERICORDIAS  
SUNDAY  
APRIL 8, 1951

- Your congregation has been asked to send out a letter for every family and collection envelopes for every communicant, and we are sure that not one will fail to do so. We are providing the letters and envelopes.
- Let "the mercies of God" move you to give gladly and liberally. We are confident that you will want to see this matter through.
- Bring in your offering on that day. If the Lord should make it impossible for you to attend the service, send your envelope by a member of your family.
- Churches that have met or exceeded the average in the Second Collection may designate their collection exclusively for Mobridge.
- Remit promptly to your District Cashier.

Looking forward to your ready response, which will make it possible to break ground soon after the Sunday of the Special Collection,

Your Conference of Presidents,

By JOHN BRENNER.

## Siftings

BY THE EDITOR

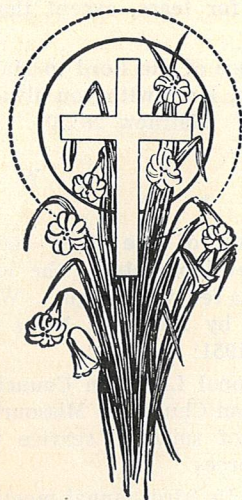
Africa is beginning to feel the pressure of Communism. Fear has been expressed by Dr. Hardly C. Powers, a general superintendent of the Church of the Nazarene, that the "rapidly rising nationalistic spirit fomented largely by atheistic Communism" may force the missionaries out of Africa. He believes this might happen within the next ten years unless the home churches strengthen the present mission fields. Communism "is building up a wave of anti-foreign-missionary, anti-God teachings." It is said that in South Africa in particular 8,000,000 blacks are being influenced "to resent missionaries as forerunners of foreign imperialism."

"Many Eskimos in Canada's arctic regions," reports "Religious News Service" and quoted in "Concordia Theological Monthly," are becoming regular churchgoers." The Rt. Rev. Donald B. Mersh, the Anglican bishop of the arctic, reports that eskimos carry their prayer books with them wherever they go and that churches are filled to overflowing every Sunday. He has held confirmation services out of doors in freezing weather because there was no room in the chapel for friends and families who came to witness the service. According to his report the demand for ministers and missionaries far exceeds the supply in the Canadian northland.



# The Joyful Easter Message

Mark 16, 1-7



*Christ is arisen  
From the grave's dark prison.  
We now rejoice with gladness;  
Christ will end all sadness.  
Lord, have mercy.*

### Note The Women Who Did Not Know Of It

*They Were Sad* Very early on Easter morning Mary Magdalene, Mary the mother of James, Salome, Joanna, and a few other women were on their way to the Savior's tomb with their carefully prepared burial spices. It was still dark, for the sun had not yet risen. Just so there was darkness of sorrow in their hearts. They thought that they had forever lost Jesus whom they had followed and served in love. They were grieved that death had now robbed them of His blessed fellowship. His saving message which had gladdened their hearts had seemingly ended in disappointment. By all appearances the enemies of Jesus had triumphed. Even the last tribute of love which they still wished to accord to His dead body was fraught with difficulty: who would possibly roll the heavy stone from the tomb for them?

*Not Knowing The Easter Truth* When these women finally arrived at the tomb the sun had risen and dispelled the darkness of night. Even so the

great Easter fact had taken place to bring the light of joy to their hearts. There was no dead body in the tomb to anoint in painful sorrow. Gloriously, victoriously Jesus had arisen and passed through burial clothes and rock-hewn tomb. There was no heavy stone that needed to be rolled away. An angelic messenger had already taken care of this to reveal the meaningful emptiness of the grave. There was no reason for spiritual confusion and hopelessness; with His glorious resurrection Christ had put a firm seal upon His saving message. Fellowship with the Savior, far from ended, was held out to His believers in an even richer form. There was no triumph of Christ's enemies to grieve over. Their guards had become as dead men and had then fled in terror. Only because the great Easter fact of Christ's resurrection was still unknown to the women was there gloom and sadness in their hearts.

Must we not say the same thing of the gloom and sadness which crowds itself into our Christian hearts? It is there because the joyful light of the Easter truth has not fully illuminated our hearts. If we are still troubled and uncertain about our salvation we are forgetting that Christ rose for our justification. If we are grieving over the seeming triumph of Christ's enemies we are missing the truth that the risen Lord is reigning in their midst and making them unwittingly serve His purposes. If we are still fretting about tasks which seem insurmountable we are losing sight of the fact that our risen Lord is ever present in His power and grace to help and provide. All gloom and sadness is dispelled by the joyful Easter message.

### Listen To The Angel Who Proclaimed It

*Fear Not* When the women had entered the tomb they saw an angel, clothed in a long white garment, sitting at the place where the body of Jesus had been laid; and they were affrighted. Yet the angel bade them "Be not affrighted." It was the beginning of His joyful re-

urrection message; it pointed to its foremost fruit of peace for sinners. Not even a messenger from God's heavenly throne need bring fear to those who seek the Savior.

*Jesus Is Risen* The angel unfolded his Easter message: "Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him." Jesus of Nazareth — that is what the Savior was called by those who saw Him doing and teaching great things indeed but having the form and likeness of other men. Yet it was the name of Him who had also testified, even under oath before the hostile Sanhedrin, that He was the Son of the living God. The Jewish leaders had called it blasphemy worthy of death. This Jesus of Nazareth was risen from the dead. That confirmed His testimony, that proved that He was neither a deceiver nor Himself deceived, but indeed the very Son of God. Yes, we have a victorious Savior who is true God, blessed forever, who exercises authority over all things in heaven and on earth, who graciously shapes and guides our life in wisdom and power, who rules over all of our enemies. Come what may, we need not give way to gloom and sadness.

*Who Was Crucified* Most wonderful of all, God's angel at the tomb pointed out: "Jesus of Nazareth which was crucified: he is risen." Jesus had suffered death by crucifixion, suffered the cursed death of the transgressor. Yet Jesus, Himself holy and blameless, had testified that He was bearing it willingly for sinners' sake, to fulfill the saving will of His heavenly Father: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He had said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." When He finally bowed His head in death on Calvary He had cried out: "It is finished." This crucified Savior is risen and lives. That is the heart of the joyful Easter message. His resurrection assures us sinners that His vicarious sacrifice sufficed in God's sight, that through Him our sins are now forgiven, that through

(Continued on Page 87)



# Editorials

**"Why Weepst Thou?"** This is one of the most blessed Easter sermons ever to fall upon human ears. Changing the words from a question to direct speech, this is what they say: "Woman, you have no cause for weeping." These words were once spoken by the glorified, risen Savior to Mary Magdalene standing at the open grave in Joseph's garden on that first memorable Easter morning. She had come back to the tomb to find the body (dead body, as she thought) of Christ. She had been there earlier with the two other women and found that the body of the Savior had disappeared from the tomb. Immediately she returned to the other disciples and spread the wild tale that some one had stolen the body of the Lord. Now she was back to search for it, believing that possibly some fiend had made away with it. As she stood at the open grave weeping the Savior appeared to her, however, concealing his real identity so that she did not recognize Him. It was at this occasion that the Lord addressed these words to Mary.

It was a loving rebuke to Mary reminding her that the only cause of her weeping was her own ignorance, doubts and unbelief concerning Christ and His mission on earth. He did not keep it a secret that He would die and arise again on the third day. Had she remembered and believed she would not have been weeping at the grave on this Easter morning. Rather she would have been celebrating Christ's victory and triumph over sin, death and grave. The empty tomb would have caused her to shout for joy. Had the dead body of the Savior been given her, then indeed, all the world would have had deep cause to weep in all eternity.

She had left Christ, whom she called "my Lord" out of her reckoning. Who does that must weep. Those, for example, who are unable to see the divine hand far above all human meddling and strife. To many human history is but a disorderly and haphazard movement without a guiding hand or guiding power. Who does not see God above it all and can not trace His hand in all its oft grotesque and riotous features — must weep with Mary. The idea that the Lord might have taken Himself away never occurred to her. She can only see the hand of others who had done the mischief. Thus she missed the point, — the divine hand was hidden from her eyes. Without the divine hand, of course, human history is a piece of mischief and chaos. We are victimized by our own senses. Our eyes deceive us, and our ears and hearts have lost their trust in God and His Word, which ever reveals the hand and mind of God.

Here Mary was weeping while the open grave and the missing body cried aloud into her heart, — Your Lord has arisen: truly He is the Son of God, He has successfully finished the work of redemption. He has turned death into a sleep for His own; we, too, shall rise again by virtue of His resurrection. This is the whole glorious truth that the empty grave should have impressed upon the mind and heart of Mary. But instead, she wept

when there was no cause for tears, except they were tears of joy.

Let this Easter appearance of the Lord to Mary once again assure our hearts, "Lo, I am with you always, even unto the end of the world." Matthew 28:20. "Because I live ye shall live also."

W. J. S.

\* \* \* \*

**Has It Come To This?** One of the most significant developments in the long history of our church occurred a few weeks ago. We quote from the report published by *Religious News Service* under date of January 31, 1951:

New York: "The National Lutheran Council voted here to join with the Lutheran Church — Missouri Synod in a cooperative program of spiritual service to men and women in the armed forces.

"By unanimous action at its 33rd annual meeting, the Council approved plans by which the major Lutheran church bodies in this country, with a membership of more than 5,500,000, will conduct a joint ministry to Lutherans and others in uniform.

"While the Council was in session here, the Praesidium, highest executive board of the Lutheran Church — Missouri Synod, met in St. Louis, Missouri, and ratified the agreement, including a detailed statement on the administration of Holy Communion to other than members of its own body.

"The agreement stipulated that in 'exceptional situations,' where only a member church of the Council or only the Missouri Synod is represented, membership in any particular branch of the Lutheran Church 'shall not be a required condition for admission to the Lord's Supper'.

"Dr. Rees Edgar Tulloss of Springfield, Ohio, one of the drafters of the agreement, declared that this provision is designed to 'protect Lutherans in the armed forces from being refused administration of the Lord's Supper'.

"'We wanted one idea in there — and it's there,' he said. 'That is that no one seeking to partake of the Lord's Supper shall be denied it because of his synodical connections'."

In the language and in the light of Scriptural understanding by which the Synodical Conference has regulated its practice these many years past, the principle and policy above defined constitutes outright, undisguised unionism.

In recent years, isolated instances of such practices by individual Lutheran chaplains have been reported; but this is the first time in its century-old history that the Missouri Synod has through the voice of its Praesidium publicly espoused and ratified unionism at the Lord's Table. We report it here with great sorrow and are compelled to state that it undoubtedly marks an hour fraught with grave consequences for our fraternal relations with that great and long-cherished Synod.

E. S.



# Scenes At Jesus' Grave

## On Easter Morning

**S**T. MATTHEW begins his account of the Easter story with the remark that Mary Magdalene and Mary the mother of Jesus "came to see the sepulcher." They went to inspect the place where Jesus was buried. With this remark St. Matthew suggests that there are things connected with the grave of Jesus that are worth looking at. Let us then consider some of the scenes at the grave of Jesus as they appeared on Easter morning. Such a study will serve to strengthen our faith.

### THE OPEN SEPULCHER

#### Really Open

When the two women which Matthew mentions by name and others with them were on the way to the grave, the thought troubled them who would roll away the stone from the door of the grave. When they came near enough to see they found that the grave stood wide open; the stone had been rolled away already.

#### The Surprise

This came as a surprise to them. Had not the enemies taken every precaution to keep the tomb closed? Joseph, the friend of Jesus and owner of the grave, had himself rolled the stone in place before the door when he and his friends had placed the body of Jesus there a few moments before sunset on Friday afternoon. But then the Jews got busy. They procured a squad of soldiers from Pontius Pilate to guard the grave till the third day. They also sealed the stone.

They feared, so they said, that some of Jesus' disciples might come and steal His body, and then make the people believe that He had risen. They spoke of a first and last "error" or deception. In this they served God's purpose. They themselves provided the witnesses that no human being had tampered with the grave. And it cost them plenty of bribe money to hush up the unwelcome testimony.

#### The Miracle of the Opening

How had the grave been opened? Who rolled away the stone? As the

women were approaching there suddenly occurred a great earthquake. They must have felt the shock and wondered. At the same time there was a flash of lightning out of the clear sky, brighter than the full moon which was still above the horizon, and brighter than the sun which was just then rising in the east.

An angel had come down from heaven. He rolled away the stone. Then he sat on it; not that he was tired and needed rest, no, but to show that he had taken over. He paid no regard to the seal on the stone, nor to the guard that was watching the grave. There he sat on the stone. Now let any one come near if he dared; let any one try to roll it back in place. The tomb was open to stay open.

### THE TERRIFIED GUARD

#### As Dead Men

When the women came to the grave the angel greeted them with the words: "Fear not ye." He emphasized the *ye*. Others may have cause to fear, but not they. There the soldiers lay prostrate, unable to move, until the angel led the women into the tomb. They were in the service of the defeated enemies of Jesus. They shared in the defeat. Their present condition indicated the completeness of Jesus' victory.

#### The Bribe

As soon as the soldiers recovered a little from their fright they scampered away to safety. Some of them reported to the priests who had engaged their services. The priests were frightened by the report even more than the soldiers had been by the appearance of the angel. What should they do? They offered the soldiers a bribe. The soldiers demanded a big price. "Large money" St. Matthew says (chap. 28, 12). Then the soldiers spread the report that they had slept on duty, but in spite of their sleep they had seen clearly that the disciples stole the body away.

#### Importance

The enemies themselves provided witnesses for the miracle at the

grave, witnesses whose testimony could be hushed only by a bribe.

The soldiers serve another purpose. While they were on guard, no one had tampered with the grave. The body of Jesus lay in its place undisturbed till the time of His resurrection arrived.

### THE PLACE WHERE THE LORD LAY

#### The Women Knew the Place

When Joseph of Aremathea laid the body of Jesus to rest in his own grave on Good Friday, the same women who came to inspect the grave on Easter morning were present and watched closely where and how His body was laid. They had marked the spot well and had impressed deeply on their mind a picture of their dead Savior as He lay there.

When on Easter morning they came to the grave the angel announced to them that Jesus had arisen. To assure their faith, he not only reminded them how Jesus Himself had foretold His resurrection, he invited them to inspect the place for themselves where the body had lain.

#### The Witness of the Place

What did the women see? The spot was not empty. There were the linens in which the body had been wrapped. They still showed the windings around the body, they showed the very shape of the body, even the head wrappings lying in their own separate place. Only there was nothing in them, they were collapsed.

If thieves had stolen the body, they would have taken it, wrappings and all, and the place would have been empty. Or if they had unwound the cloths they would not have gone to the trouble of rewinding them as they had been around the body before. Nor could they have done it.

But here the cloths were, still showing the form of Jesus' body, only empty. Jesus had arisen. He now had a glorified body, a body that could pass through the rock of the sepulcher, through closed doors, and that had passed out of the linen cloths without disturbing their shape.

Jesus lives, our mighty Lord and Savior.

J. P. M.



## From A Wider Field

### Profanity

**I**N the opinion of Roman Catholic Bishop R. H. Dignan of Sault Ste. Marie, the sin of profanity is slowly but surely dying out and there is today a vast improvement compared to a few years ago.

"Even in places where one would expect to hear profanity, he said, there is a noticeable absence of it today. There is, however, still room for improvement and much could be done toward this end in everyday life by members of the laity by word and example."

\* \* \* \*

If the observation of the Bishop is correct, it would be a real cause for rejoicing. Yet what, after all, is profanity? We are reminded of the words of Dr. Peter Eldersveld of Chicago in a recent radio sermon based upon the First Petition of the Lord's Prayer. We quote his fine remarks in part:

"Most people . . . forget that one can be guilty of profaning the name of God without actually using the language that is customarily associated with that sin. It may sound strange when I say it, but many people who never swear, or curse, or use vulgar speech, and condemn those who do, are just as guilty of taking God's holy name in vain, although in a quite different way.

Let me explain what I mean. When Jesus taught His disciples to pray, He said that the very first petition in their prayer should be: 'Hallowed by thy name'. Now that doesn't mean what many people think it means. It isn't just a simple and superficial recognition of the holiness of God. Nor is it merely a condemnation of the sort of profanity we have been talking about. It is that too, but it is much more than that.

. . . God has imparted Himself to man, so that we may know Him well and call Him by name. He has spoken to us by means of His Word, the Holy Bible, and by means of His Son, Jesus Christ. And that's the only way we can learn to know His name, which, therefore, stands for His whole being as He has revealed it to us. . . .

Reverence for God's name is the first lesson in prayer, and that means not only to use it in holy awe, and to avoid profanity in speech, but to listen to the Word of God by which He gives us His name and tells us what it means. The man who will not listen to the voice of God is just as guilty of profanity as the man who roughly and crudely takes God's name in vain. . . .

. . . It goes without saying that people who do not listen to the whole, unadulterated Bible, are not really listening to God, and therefore are not hallowing His name. To reject His revelation or any part of it, is profanity. And we must not hesitate to call it that."

\* \* \* \*

This pastor of the Christian Reformed Church has well spoken. And we must say regretfully to Bishop Dignan that this kind of profanity is not showing signs of decreasing.

\* \* \* \*

### The Sunday School

Is there trouble in Sunday School? According to the findings of a meeting of the Division of Christian Education of the National Council of Churches, this may be because the children have an old-fashioned Sunday school teacher and the color of the Sunday school room walls are all wrong. Mr. Elbert Conover, a New York specialist in church building, had warned the educators attending the meeting that strong reds and yellows have a disquieting effect.

And what is an old-fashioned Sunday school teacher? If your teacher is sober-faced and her chief qualifications are that she is a good woman and knows her Bible, you're not up to date. So says the august Division of Christian Education, National Council of Churches. Oh yes, and the ceiling in the Sunday school room must not be too high; it will give the children an inferiority complex.

Our kind reader is now admonished to stop laughing and, becoming sober-faced, is urged to reflect upon the plight of churches which suffer under such leadership.

### An Atheist Protests

The University of Minnesota is currently involved in an unpleasantness. Mr. Frank C. Hughes, an avowed atheist and a graduate of the university, has filed a written complaint against the school with the United States District Attorney in St. Paul, charging "wholesale violations" of the Constitution by the university. According to Mr. Hughes, it is illegal for the university to permit religious organizations to use university property for their meetings.

Some of the alleged violations cited in the complaint are these:

The Roman Catholic Church holds Masses each Sunday in the chapel of the university's center for continuation study and uses the ballroom in Coffman Memorial Union for worship on special occasions.

The Lutheran Student Association is permitted to hold its meetings in the Union ballroom on the main campus and in another place on the St. Paul campus.

The Congregational-Presbyterian Fellowship on the St. Paul campus and the Minnesota Christian Fellowship (a conservative Protestant student group also known as Inter-Varsity) are provided both with meeting places and telephone service.

The Society of Friends (Quakers) is given a Sunday meeting place.

The Methodist organization on the St. Paul campus is furnished telephone service by the university.

The complaint is now in the hands of the United State Attorney, who must decide whether the university will be prosecuted.

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### A Million Dollar Gift

A fine story comes from Canada. At Ottawa, the Presbyterian Church announces that a certain Presbyterian layman has presented the church with a gift of one million dollars to supplement the low salaries of many of its ministers. The donor is Senator Norman Paterson of Fort William, Ontario.

The gift will be used to help married ministers and widowers in the lower income brackets and their children. Under the terms of the fund,



all married ministers receiving the present minimum salary of \$2,000 will receive a supplement of \$100 a year. A further allowance of \$50 a year will be paid for each dependent child up to the number of three. About 250 of the church's 650 ministers will benefit by this generosity at present. E. S.

### The Joyful Easter Message

(Continued from Page 83)

Him we have access by faith unto the Father, are again God's dear children, "and if children, then heirs, heirs of God, and joint-heirs with Christ." Easter joy is joy over the certainty of our forgiveness. From it flows every other joy, the joy of God's fatherly love, the joy of strength for thankful service, the joy of victory over death, the joy of a glorious resurrection unto eternal life. That is why God would have the message of Christ's resurrection brought to all.

#### Mark God's Zeal For Having It Told

Having proclaimed the Savior's resurrection to the women God's angel then told them: "Go your way,

tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." God wanted also the other disciples to hear the Easter message that their gloom and sadness might be dispelled. Through the comfort of the Easter message He wanted to make them ready for their great commissioning to a world-wide Gospel proclamation. He still looks to those who have heard the Easter message and who have been deeply comforted by it to be His ready messengers. This entrusted mission is also a part of our Easter joy. For to have a noble purpose in life, a great task to perform is a source of much joy and gladness. The Christian may meet with disappointment in life, he may be deprived of cherished fields of earthly endeavor, he may lack eminent gifts and hold a humble station in life, he may be advanced in age or broken in health — even so he need not look upon his life as futile and useless, for this one great mission ever remains entrusted to him. In one way or another there will always be an opportunity for him to testify of the risen Savior, by word or by deed, in private or in public, through his talents or his means, by self-sacrificing activity or by patient cross-bearing.

C. J. L.

his servant. He mentions him by his Hebrew name Simeon. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." There is no thought of James viewing all of the Jews or all of the Gentiles as being God's own chosen people. God chose His own people from among the Jews and Gentiles. The eternal decree of election is carried out in time.

#### The Prophecy of Amos

Why should the Jewish Christians be so amazed at the coming in of the Gentiles into the fold of Christ and the Judaizers so disturbed? Had not the Prophet Amos already in by-gone days foretold this great event? Other prophets like Isaiah had also foretold it, but James limits his scriptural proof to the prophecy of Amos because of its special reference to the restoration of the tabernacle of David. Peter had related his personal experiences. James underscores, what he had done in fulfillment of the prophecy of Amos. He wants to open the eyes of his fellow-Christians as to what the Lord Himself was doing in their day by fulfilling what He had promised many centuries ago. They were privileged to witness the carrying out of the gracious will of God for the salvation of man.

#### The Prophecy Applied

It is of great import that James speaks of the rebuilding of the tabernacle of David, and not of his house. He does not share the chauvinistic hopes of his countrymen in a restoration of the kingdom of David for the benefit of Israel after the flesh, and its rule over the entire Gentile world. The prophecy of Amos permits no such wistful interpretation. "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom the name of the Lord is called, saith the Lord, who doeth all things." How had not the tabernacle of David fallen down during the reign of the kings of Israel and Judah and especially after the exile? How few faithful souls were there to be found at the time of the birth of the Savior and even in the days of

## In The Footsteps Of Saint Paul

### James Speaks The Deciding Word

DR. HENRY KOCH, MORRISON, WISCONSIN

#### Men and Brethren

WITH abated breath the multitude awaited the speech of James, the elder, of the church at Jerusalem. "Men and brethren, hearken unto me," with these words James breaks the silence, addressing the Hebrew Christians as his brethren. Not the sons of Abraham according to the flesh are his real brethren, but those, who have accepted Jesus of Nazareth as their Messiah. The speech of James is significant for two reasons. It brings the scriptural foundation for the coming in of the other sheep,

the Gentiles, into the fold of Christ and offers an evangelical counsel for the solution of the issue, dictated solely by brotherly love. At first we should like to study the basic scriptural foundation, which turned the tide and decided the principal issue.

#### James Begins His Speech

James begins his speech by referring to the experiences of Peter at Joppa and Caesarea. He does not speak of him as Peter. He does not emphasize his rank as leading apostle. He merely wants to corroborate, what God had done through



His flesh? On the day of Pentecost we witness a rebirth of the tabernacle of David, of the church of Christ. This day of Pentecost has rightly been called the birthday of the Christian Church. Rapid is the expansion of the church from that day on. The Jewish Christians had practically forgotten the promises

of the tabernacle of David, the building of the Church of Christ, by the gathering in of the elect from the Jewish and Gentile world, was known from the very beginning. Now it was also to become known to the Jewish Christians and they were to be reminded of the fulfilment of God's promises and prophecies in their own day.



and prophecies of old as to the coming in of the Gentiles. It would have to be James, the zealous observer of the Law of Moses, who would have to call their attention to this as well as to the role they were to play in the fulfilment of the prophecy. They were not only to be witnesses of it, but would also be asked to approve of it by resolution and action.

#### The Residue

James speaks of a residue of men from the Jews, the chosen of God, not of the whole nation. In like manner not all of the Gentile world are to be included in this restored tabernacle of David, the Church of Christ, but only such as God would Himself call out of their midst. The residue of Jews and the called among the Gentiles are to constitute the restored tabernacle of David. Let those, who believe in and teach a general conversion of the Jews and a well-nigh universal conversion of the Gentile world take these words of James to heart. There is wishful thinking.

#### The Tabernacle of David

"Known of God are all his works from the beginning of the world." To God this rebuilding of the taber-

nae of David, the building of the Church of Christ, by the gathering in of the elect from the Jewish and Gentile world, was known from the very beginning. Now it was also to become known to the Jewish Christians and they were to be reminded of the fulfilment of God's promises and prophecies in their own day.

fore the Sanhedrin, were being fulfilled: "The most High dwelleth not in temples made with hands." The time for the expansion of the invisible Church and the drawing in of the elect of all races, climes and times had arrived.

#### The Interpretation

It must have stunned the multitude to hear James speak thus and thereby approve of the work done by Peter, Paul and Barnabas and see in it nothing but the work of God Himself. Instead of murmuring they should have rejoiced and thanked the Lord for this miraculous increase of the Church of Christ. It was still so new to them and so difficult for them to grasp. James, inspired by the Holy Spirit, became the interpreter of the prophecy of Amos. To them he opened their eyes, and being a man, who believed in authority, he himself yielded to the authority of the Word of God. Only in time would he and his fellow-Christians in Jerusalem fully understand the real meaning and import of the great event, which they were witnessing. What would the reaction of the church at Jerusalem be, when they heard the suggestions of James as to the solution of that great question and principle of Christian liberty? We shall see.

## Guidance In Godliness

### OUR LORD RISEN — EXALTED

THE cross was expressive of our Savior's deepest humiliation, His resurrection was His highest exaltation; the cross was the official seal of Christ's death, His resurrection is the absolute proof of His life. The cross was indicative of the judgment which God had passed upon the world of sin in the death of His Son, the ascent of its Representative from the grave is the absolution or justification of the entire world from sin and condemnation.

Oh the magnificence of Christ's resurrection! The all-sufficient and overpowering excellency it involves! To know the power of the resurrection of the crucified Savior is the highest ambition of the Christian be-

liever to attain; for which he sacrifices all things and counts them but loss, even as Paul says, Phil. 3, 10 and 8 "That I may know Him, and the power of His resurrection — I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." What is all the knowledge of science and the acquisition of worldly wisdom compared to the knowledge of the risen Lord, which is all-sufficiently suited to the case of fallen man and furnishes him with all he needs, with all saving wisdom and saving grace?

The resurrection of Jesus Christ — and by this we mean His literal bodily resurrection — is the cornerstone of Christian doctrine, the impregnable foundation all the claims and doctrines of Christianity rest upon. Take away this doctrine and



the entire structure of Christianity crumbles. Disprove the resurrection of Jesus Christ and Christian faith is vain. "If Christ be not risen," cries Paul, "then is our preaching vain and your faith is also vain" (1 Cor. 15, 14). And later he adds: "If Christ be not risen, your faith is vain. Ye are yet in your sins."

The crucifixion on Good Friday loses its meaning without the resurrection on Easter Day. Without the resurrection, the death of Christ was only the heroic death of a noble martyr. With the resurrection it is the atoning death of the Son of God. It shows that death to be of sufficient value to pay all our debts, to atone for all our sins, for it was the sacrifice of the Son of God. Hence the doctrine of the resurrection of Jesus Christ is the one doctrine that has power to save any one who believes it with the heart, as we read: "If thou shalt confess with thine mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10, 9). Faith in the resurrection of Christ not only is all-dependent for our salvation, but it is the living power of such salvation.

Now we can unite with Paul in the triumphant confession "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again" (Rom. 8, 33-34).

\* \* \* \*

#### THE TRUE LIGHT OF MEN

"Thy Word is a lamp unto my feet, and a light unto my path," declares the Psalmist (Ps. 119, 105). This is one of the most familiar and best-loved passages in the Bible. Whether or not it formed the basis for Solomons' words in the Book of Proverbs, it at least reminds us of them: "When thou goest, it shall lead thee; when thou awakest, it shall talk with thee. For the commandment is a lamp; and the Law is light, and reproofs of instruction are the way of life" (Prov. 6, 22-23). And certain it is, that Peter, in the New Testament, not only alludes to the words of the Psalmist, but has their very aim and purpose, their contents and truth in mind, saying: "We have also a more sure word of prophecy; whereunto ye do well that ye take

heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Peter 1, 19).

These holy men of God — David, Solomon, Peter — liken His Word unto a light. As a light, a lamp, a torch, shines on the road that a man treads, it illuminates his path, so that he may clearly see it, and that he may see any danger which may be in his path. By such light he will be able to mark the road in which he ought to go, and to avoid all those by-paths which would lead him astray. Often those by-roads turn off at a very small angle, so that there seems to be no divergence. But following the light shining on his way, a man will soon see where they turn off from the main highway. Moreover, if there be any declivity or precipice near the way, down which, on a dark night, one might fall, he will be guarded against such danger by the light on the path.

Is there a light in the world which shows man the way through the darkness of this life, a light which dispels the darkness of sin and death, and makes us see the true light in all its glory and splendor — the countenance of the loving and redeeming God? Is there a light which is infallible in discovering and dis-

closing the dangers and errors lying in wait on life's journey to mislead souls into perdition, infallible in guiding us on the path of righteousness to eternal happiness?

Human reason is not that light. Excellent as it is in its place, and admirable as are its achievements in matters physical and human, it cannot shed any light upon the path that leads man from sin and death to righteousness and life, nor upon anything spiritual and divine; for in spiritual things man's understanding is shrouded in deepest darkness. Despite man's contentions to the contrary, the declaration of Paul remains irrefutable: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2, 14).

There is but one light which meets the questions raised before, one light which solves all problems under heaven. It is the light of which the Psalmist says: "Thy Word is a lamp unto my feet, and a light unto my path." The Word of God is the all-illuminating light, the one and only guide of man through life's dark and mysterious way and through the gloomy valley of death — to soul-happiness and to God.

K. F. K.

## Northwestern Lutheran Academy

### A Plea From A Layman

SHORTLY before going to press a letter reached us from Mr. E. F. Mueller, President of the English Lutheran Church, St. Croix Falls, Wisconsin, in which he pleads with the members of our Synod to make possible with their gifts the erection of the sorely needed building in Moberidge. Mr. Mueller visited Moberidge personally a few years ago. Because of the conditions of our academy, which he saw with his own eyes, he now pleads that the special collection set for the second Sunday in April be made by every one a "very special collection" indeed.

We are glad to transmit this plea

of a layman through the columns of the *Northwestern Lutheran*.

"As a layman who has seen the conditions in Moberidge I plead with my fellow-Christians, let us do our share, and more, for this worthy cause. May the love of our Savior move us to answer with a willing heart.

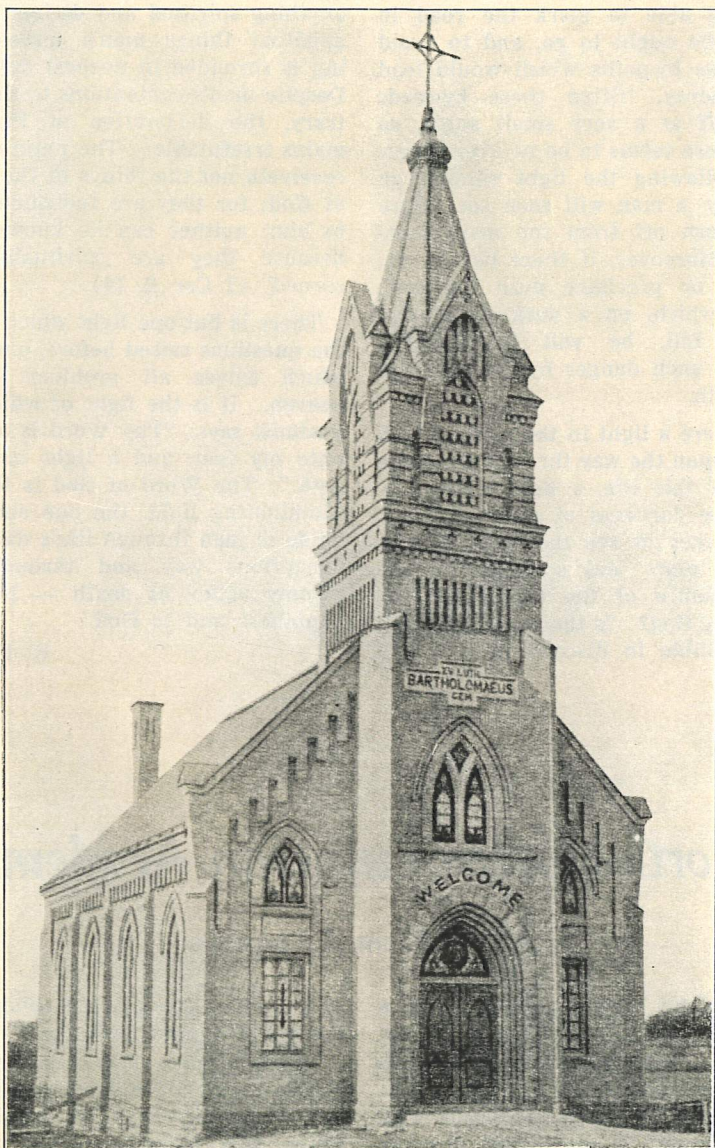
"Let us give unto the Lord according to the blessings which we have received. He can give us His blessings, and He can also remove His blessings from us. Out of rich blessings which the Lord has bestowed on us let us do something for His Kingdom, and do it without delay."



## Greenleaf -- Kasson Parish

THE year 1950 was of outstanding importance to both congregations of this parish. St. Bartholomew's of Kasson is a rural congregation with its church four miles north of Brillion, Wisconsin. This congre-

The building was completed under the pastorate of the late Pastor Martin Sauer. Prof. Winfred Schaller, Sr., of Fond du Lac, and Pastor Waldemar Sauer, of West Bend, son of Pastor Martin Sauer, were the fes-



gation is comparatively old, having been founded in 1858. In 1900 the congregation erected a brick church, which is still imposing and attractive, and it was with understandable joy that the congregation celebrated the fiftieth anniversary of the dedication of the building on September 24, 1950.

tival preachers. Both preachers reminded the members and the many guests attending the services of the continuing grace of the Lord.

St. Paul's of Greenleaf is a much younger congregation, having been organized in 1909. For 41 years this congregation worshipped in a frame structure which had been erected as

## The Northwestern Lutheran

a hall and was bought and converted into a church by St. Paul's when it organized.

After several years of discussion concerning the feasibility of erecting a more adequate place of worship, the congregation determined to build, with God's help, a new church in 1950. Ground was broken after Easter, and the cornerstone placed on the foundation May 21, with Pastor Walter Pankow of New London preaching the sermon.

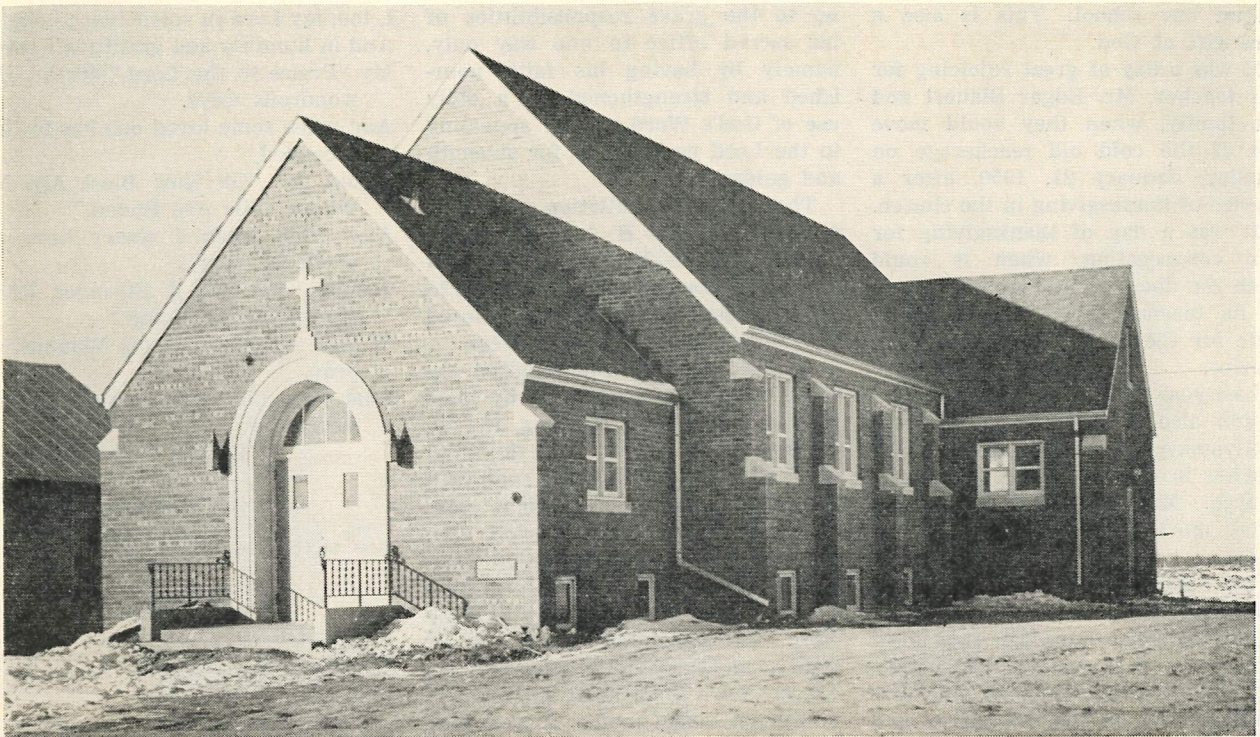
The new church was erected on the site of the old one, which had been sold and removed. The congregation was fortunate in being able to conduct its services in the neighboring town hall during the intervening months.

By the first part of December the church was completed, and it was the joyous experience of the congregation to enter and dedicate it December 10 to the service of the Triune God. Dedicatory services were conducted by President Strohschein of Princeton in the forenoon, Pastor A. Voigt of Green Bay in the afternoon, and Pastor F. M. Brandt of Appleton in the evening. The choirs of Greenleaf, Kasson, and Wrightstown enriched the services with their songs of praise. For all three services the church was crowded, and for two of them an overflow had to be accommodated in the town hall by means of loudspeakers.

The building, 75 feet long, and 29 feet wide, with a wing, is made of cinder blocks backing with brick facing. The interior walls throughout are of ivory plaster; likewise the ceilings, with the exception of the nave and chancel, which are of fir planking finished in natural color, matched by the purlins and trusses that support them.

The doors, trim, flooring, organ, pews, pulpit, and chancel furniture are also in natural color. The pews were not on hand for dedication day, but arrived and were installed just in time for Christmas. The building is complete upstairs and down, with the exception of kitchen cupboards. Everything is new except the baptismal font, and the bell which is placed behind louvres in the wing toward the east. Brass altar ware and





sterling communion ware are set off by a deep red velvet dossal.

Fully aware that the new structure was erected to the glory of God with His help, we pray that He will con-

tinue in an increasing measure to reveal Himself to His flock in Word and Sacrament, and that the flock, old and young, will faithfully abide with Him.

Thus the year 1950 was a gracious year to the Greenleaf-Kasson parish. May we prove abidingly grateful to the Lord and Savior.

MELVIN W. CROLL.

**"I Will Remember Their Sin No More."**

Jeremiah 31, 34

It is so good to know when God forgives

The many sins and failing we regret, He does not do it as so many folks Who will forgive you, but they won't forget.

Then read these promises from God's great store:

"I have forgiven all thy sins, and I" —

Oh precious words — "remember them no more."

It's such a comfort too, that though our words

Are often misconstrued; man cannot see

The heart, or know the thoughts we think.

But, precious Lord, it is not thus with Thee.

For unto all who to Thy throne draw near,

Thy promise stands: "Before they speak, I'll hear."

So if at times we are misunderstood We dare not be distressed, our Father knows.

Draw close to Him and let Him heal the hurt,

Far more than we, He felt man's cruel blows.

His dearest friends no vigil with Him kept,

For while He prayed, the three disciples slept.

"Tempted like we" the Scripture says of Him,

Ah then He knows how hard the battle is.

But He will arm us 'gainst the evil foes

For He has promised and the fight is His.

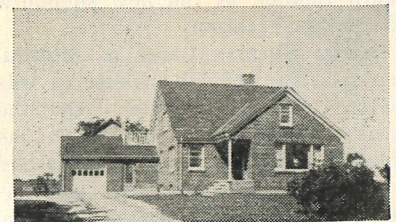
Take then the Shield of Faith, the Spirit's Sword,

Fight as a humble servant of your Lord. ESTHER A. SCHUMANN.

**DEDICATION OF TEACHERAGE AND JUBILEE AT MORRISON, WISCONSIN**

A little more than a year ago our Zion Ev. Lutheran Congregation at

Morrison, Wisconsin, dedicated its new teacherage to the service of the Lord. The former teacherage was very old in the literal sense of the word. Its main section consisted of the old log structure, which had served as the first church of our congregation almost 90 years ago. Long had the need of a new teacherage been felt. Through the grace of God the hearts of all were moved



to erect a beautiful teacherage with all the conveniences found in modern homes for the sum of \$25,500.

Thus a debt of gratitude was paid by the congregation to the Lord of the Church for the many years, during which it has enjoyed the blessed fruits of Christian education. Today all the children of school age



attend our school. This is also a rare gift of God.

It was a day of great rejoicing for our teacher, Mr. Edgar Blauert and his family, when they could move out of the cold old teacherage on Sunday, January 21, 1950, after a service of thanksgiving in the church.

It was a day of thanksgiving for our congregation, when it could open the doors of its new teacherage to its teacher as a token of gratitude for the many years of faithful service.

Last year in November our congregation also celebrated the thirtieth anniversary of the service of our teacher in our midst. It is his first charge. May the Lord grant him many more years of service in our midst.

We hope that the cut will convey a fair picture of the new teacherage. In our opinion — and this said in all modesty — it is a model teacherage. May the blessings from on high continue to rest on the teacherage and its inmates as well as on the congregation!

H. A. KOCH.

### TRIPLE CELEBRATION

First Evangelical Lutheran Church  
Elkhorn, Wisconsin

Sunday, February 18, will remain an unforgettable day for the members of the First Evangelical Lutheran Congregation at Elkhorn, Wisconsin. Not only was it able to look back upon a blessed existence of four score years, but it had the privilege also to rededicate its remodeled and enlarged church to the service of the Lord. To climax the congregations' joy, the evening service could be set aside for the installation of Pastor Herbert Lau of South Dakota, as the new shepherd of the congregation.

Pastor Herman Cares of Milwaukee was the festival speaker in this double morning service. On the basis of Ephesians 2, 19-22, he showed that both the Ephesians and we are no longer strangers and foreigners, but fellow-citizens with the saints and of the household of God, living stones in the temple of God, built upon the foundation of the apostles and prophets, Christ Jesus being the corner-stone.

Pastor Albert Lorenz of Slades Corners served as preacher in the evening service. Using Hebrews 11, 24-27, as his text, he stressed the fact that a pastor can and will measure

up to the grave responsibilities of his sacred office in one way only, namely by having his faith nourished and strengthened by a daily use of God's Word and by appealing to the Lord persistently for strength and guidance.

The act of installation was performed by Pastor H. J. Diehl, father of the Rev. Walter A. Diehl, who served the congregation from 1934 to 1950. Pastor Arthur Halboth closed the service with a short address.

A year ago the congregation decided to enlarge its church by moving the old church building and attaching it to the church in the form of an ell. The old building contained two large rooms. A basement room of equal size was built to serve as a class-room for the confirmation class, the Sunday School, the daily vacation Bible school, and for society meetings. The first floor room will be used as an annex to the church. The second floor room shall serve as an additional school room. A new heating plant was installed. The cost of the entire project amounted to \$32,000.00.

May God grant that this church with its enlarged facilities continue to be a haven of rest for sin-troubled souls, an oasis for weary travelers in the desert of the world, and as a house of God and a gate to heaven for many blood-bought, immortal souls.

H. J. DIEHL, *vacancy pastor.*

### My Favorite Hymns

My favorite hymns? That's quite some test,

To tell you which I like the best. When faith is high and courage strong,

"A Mighty Fortress" is my song. And while still on that mountain peak,

Within God's house, His grace I seek, I "God Himself is Present" voice, That hymn would be my second choice.

"I Leave All Things to God's Direction,"

In every trial is my selection. And should the heart rebel, I pray: "Have Thine Own Way, Lord, Have Thine Own Way."

When o'er my sins I often grieve, Then: "Jesus Sinners Doth Receive." And when His pard'ning grace I feel, As I before His altar kneel, And sing, "Isaiah, Mighty Seer In Days of Old."

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I, too, my Lord in spirit there behold,  
And in humility and gratitude I raise,  
My "Praise to the Lord," for all His wondrous ways.

And when some loved one has to God ascended,

I join the "Oh How Blest Are Ye Whose Toils Are Ended."

And often when I weary here on earth to roam,

I sing, "I'm But A Stranger Here, Heav'n Is My Home."

"I Fall Asleep In Jesus Wounds," I pray,

That dear old hymn may bless my dying day.

ESTHER A. SCHUMANN.

### ANNOUNCEMENT

The General Synodical Committee will meet in the week of May 20.

JOHN BRENNER.

### APPOINTMENTS

Pastor Carl A. Mischke has been appointed as Essay Recorder for the Minnesota District. He succeeds Pastor Rollin Reim, who accepted a call into another District.

Pastor Martin Birkholz has been appointed to the Auditing Committee for the Minnesota District, to succeed Pastor Marvin Elbs, who accepted a call into another District.

Pastor Edward Birkholz has been appointed to the Standing Committee on Constitutions for the Minnesota District to succeed the Rev. Dr. Paul W. Spaude, who has been called into another District.

OSCAR J. NAUMANN, President.

### CALENDAR OF CONFERENCES

#### DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at Northwestern Lutheran Academy, Moberge, South Dakota, from March 27 (10 A. M.) to March 29 (noon). Please bring your own bedding.

The following essays have been assigned: The Anointed, a study of the term, W. Lindloff; Habakkuk, an Isagogical Study, Bretzmann; A Homiletical Study of the Old Testament text for Trinity Sunday, Rutz.

The communion services will be held on the evening of March 27. Preacher: Wiedmann, Wurster.

K. G. SIEVERT, Secretary.

#### NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will convene in St. John's Lutheran Church, Stanton, Nebraska, L. Groth, pastor, on April 10-12, with sessions beginning at 9:30 A. M.

Assignments: Hebrews 11, H. Lietzau; Winning and Instructing the Unchurched, A. Habben; Isaiah 66:1-24, H. Schulz; Romans 9:14-35, S. Kugler.

Speaker: S. Kugler (alternate, F. Weindorf).

Please announce to host pastor.

MILTON F. WEISHAN, Secretary.

#### WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet April 2 at St. Paul's Church, Town of Forest, starting at 9 o'clock. The Communion Service will be held in the morning, 9 o'clock.

Topics: Releases and Transfers to and from Sister Congregations, C. Koepsell; Whom may I call a Brother in Faith and a Christian according to the Scripture?, T. Mittelstaedt; The Book of Nahum, P. Egger; The History of Preaching, C. Krug; Some Phase of Church Music, T. Zuberbier; Hebrews 9, H. Kleinhans; Does Rom. 10, 4 refer to the Moral Law?, H. Kahrs; What Shall Be Our Attitude Toward Congrega-



tions Willfully Organized in Repudiation of Our Fellowship in the Synodical Conference? to be assigned; Boys' Brigade, W. Wichmann.

Preacher: H. M. Schwartz; alternate — to be assigned.

OSCAR SIEGLER, Secretary.

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Time: April 3 and 4, 1951, at 9:30 A. M. Place: St. John, West Bend, W. P. Sauer, pastor.

The conference begins with a Communion Service at 9:30 A. M., W. Nommensen, preacher; N. Mielke, alternate.

Papers: Weiss, Exegesis of 1 Cor. 1:9ff.; Schink, Gen. 2:10ff.; von Rohr, Our Present Day Position with Respect to the Doctrine of the Call; Schink, Eschatology of the Epistles to the Thessalonians; Senger, The Study of the Apocrypha by the Preacher; Sauer, Youth Guidance in Marriage Problems.

W. F. SCHINK, Secretary.

**MINNESOTA DISTRICT PASTORAL CONFERENCE**

Place: Delano, Mt. Olive Lutheran Church, Bridge and Fourth Streets, M. J. Lenz, pastor.

Time: April 3-5, Tuesday to Thursday, 1951. Opening session at 10 A. M., Tuesday.

Service with Holy Communion on opening day at 8 P. M. Sermon by L. F. Brandes or Herbert Muenkel.

Essayists: Pastors C. P. Kock, R. Ave-Lallemant, and LeRoy Ristow.

Papers: The Proper Procedure When A Call has been Received; Review of the "Common Confession"; A Study of Colossians 3, selected verses.

Lodging and breakfast will be furnished free of charge by the host congregation to those who request it. All other meals will be served in the church parlors at a nominal charge.

Requests for lodging or excuses of absence should be addressed to the undersigned at an early date.

M. J. LENZ, Secretary.

**JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCE**

Date: April 4, 1951. Place: First Lutheran Church, La Crosse, Wisconsin.

Conference Calendar:

9:30 A. M.—Communion Service (Preacher, C. E. Berg; F. Ehlert, alternate).

10:45 A. M.—Organization.

11:00 A. M.—The Doctrine of Objective Justification (Eldor Toepel).

Noon: Pot-Luck Dinner.

1:30 P. M.—Report on Missions of the Western Wisconsin District (A. L. Mennicke).

2:30 P. M.—Recess.

2:45 P. M.—The Pastor and his young people (J. Petrie).

3:45 P. M.—Wine or Grape Juice? (Hoffman).

4:30 P. M.—Conference Business.

HOWARD HENKE, Secretary.

**MANITOWOC PASTORAL CONFERENCE**

The Manitowoc Pastor Conference will meet on Tuesday, April 17, 1951, 9 A. M., at St. John's Ev. Lutheran Church, Mariabel, Wisconsin, R. G. Koch, pastor.

Preacher: E. Bode (E. Zell, alternate). Remarks: Kindly inform the host pastor if unable to attend.

VICTOR J. WEYLAND, Secretary.

**RHINELANDER PASTORAL CONFERENCE**

The Rhinelander Pastoral Conference will meet on April 9 and 10, 1951, at Woodruff, Wisconsin, W. Weissgerber, pastor.

Agenda: F. Raetz, Hosea; F. Bergfeld, Exegesis of 1 Timothy 5; F. Weyland, The Doctrine of the Church on the Basis of the Minority and Majority Reports; W. Schumann, The Augsburg Confession, Article I; R. Waldschmidt, An Hermeneutical Study of the word Everlasting.

Preacher: F. Weyland; alternate, F. Bergfeld.

R. WALDSCHMIDT, Secretary.

**SOUTHEASTERN PASTORAL CONFERENCE**

The Southeastern Pastoral Conference of the Michigan District will convene April 2 and 3 in the St. Paul's Lutheran Church, Bellville, Michigan, Rev. O. Krele, pastor. Conference begins at 10 A. M. on Monday, April 2. Please send your announcements to the host pastor in advance.

Conference schedule is as follows:

**Monday, April 2**

- 10:00 A. M. Devotions, Roll Call, and Minutes.
- 10:30 Preparing Sunday School Teachers for their Classes — R. Scheele.
- 12:00 Dinner.
- 1:30 Devotions and Minutes.
- 1:45 Mission Reports — A. Waccker.
- 3:00 Adult Confirmands — A. Baer.
- 4:30 Adjournment.

**Tuesday, April 3**

- 10:00 Doctrine of the Ministry — E. Hoe-neckke.
- 11:00 Isagogical Paper on Micah — L. Koeninger.
- 12:00 Dinner.
- 1:30 Devotions and Minutes.
- 1:45 Does the Church Have Any Right to Try to Influence Public Life and Morals — A. R. Gallert.
- 3:00 Finances, Synod Building Fund, etc.
- 4:30 Adjournment.

A. R. GALLERT, Secretary.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

The Fox River Valley Pastoral Conference will meet at Immanuel Lutheran Church, Black Creek, Wisconsin, on April 10 to 11, 1950.

**CONFERENCE PROGRAM**

**Tuesday**

- 10:00 A. M. Opening Devotions, Roll Call, Minutes.
- 10:15 Exegetical-Homiletical Treatise on Psalm 100, Bergholz.
- 11:15 Visitor's Report.
- 11:50 Noon Intermission.
- 1:30 P. M. Devotions and Minutes.
- 1:40 Condition of the Seven Churches of Asia Minor Applied to the Churches of Today: Pergamos, Rev. 2, 12-17, Heide-mann; alt. Thyatira, Rev. 2, 18-29, O. Henning.
- 2:30 Is the Pastor a Member of the Congregation?, K. Toepel.
- 3:15 Recess.
- 3:30 Divorce According to Matthew with Reference to Lenski, Thierfelder.
- 4:15 Mormonism, M. Croll.
- 4:55 Announcements.
- 5:00 Adjournment.

**Wednesday**

- 9:00 A. M. Devotions and Minutes.
- 9:15 Discussion of Sermon and Liturgy.
- 9:30 An Exegesis of Galatians, chapter 2, Th. Baganz.
- 10:30 Recess.
- 10:45 A Study of the Lutheran Confessions in the Matter of Justification, Fullbrigg.
- 11:50 Noon Intermission.
- 1:30 Devotions and Minutes.
- 1:40 Isagogical Treatise on Micah, Hinenthal; alt. Zephaniah, Johnson.
- 2:15 An Appraisal of the Article on Election in the Common Confession, Zink.
- 3:00 Recess.
- 3:15 Study of John 2, 15, 16. May These Words be Applied to Merchandising in the Church such as Bazaars, etc., Wendland.
- 4:00 Baccalaureate Services, Sippert.
- 4:30 Pastoral Problems and Conference Business.
- 5:00 Adjournment.

Alternate papers to be ready: The Liturgy, Reier; What Fraternal Organizations Do Not Bear the Onus of Religious Lodges? Voigt; A Short History of the Canon, Warnke; In the Doctrine of the Ministry the Terms: Episcopos, Diaconos, and Presbyteros, Defined, Distinguished, and Applied. The Terms to be Clarified According to Their Derivations, Ziesemer.

Communion service on Tuesday night: W. Pankow, preacher; alt. F. Reier.

DELMAR C. BRICK, Secretary.

**LAKE SUPERIOR CONFERENCE**

The pastors of the Lake Superior Conference will hold their Spring Conference on April 10 to 11, 1951, at Coleman, Wisconsin, with Pastor L. Pingle as host pastor. Notification of presence or absence should be sent to him promptly — also whether overnight sleeping quarters are desired.

**AGENDA**

Genesis 14, E. Albrecht; II Corinthians 2, F. Dobratz; Alcoholics Anonymous: Can our Lutheran Church use it Without Conflicting with Scriptural Principles?, A. A. Gentz; Church Architecture Since the Middle Ages, K. Geyer; Genesis 16, T. Thurov; II Corinthians 3, R. Pope; Isagogical Survey of Isaiah, A. Schabow; What Part, if any, Should Dinners, Bazaars, and Sales for Profit Have in the Life of a Congregation?, P. Knickelbein; Exegetical Study on II Timothy 3, 1-7; Sermon Study on the Ascension Day Epistle, T. Zaremka; Round Table Discussion on the "Common Confession," G. Tiefel, leader.

Preacher: Roepke; alternate: Schabow. Note: Item 30 of the official conference minutes reads: "Motion carried that ALL papers are due in six months time."

Please remember also the book auction. Bring along the books you no longer need.

HERBERT G. WALTHER, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Pastors

**Installed**

Hartwig, Theo., in Riverview Lutheran Church, Appleton, Wisconsin, by D. E. Hallemeier; assisted by Paul Hartwig; Invocavit, February 11, 1951.

Wirsing, F. J., c. r. m., in Grace Church, Fort Madison, Iowa, by H. C. Nitz; assisted by Lester Peter; Oculi, February 25, 1951.

Biesmann, Roman, in Grace Church, Muskegon Heights, Michigan, by W. W. Westendorf; assisted by R. Gensmer, L. Meyer, G. Struck; Laetare, March 4, 1951.

Leerssen, A., in Gethsemane Lutheran Church, Milwaukee, Wisconsin, by Arnold H. Schroeder; assisted by H. Cares, M. Fenner, A. Halboth, L. Tessmer; Oculi, February 25, 1951.

**CHANGE OF ADDRESS**

**Pastor**

Wirsing, F. J., Fort Madison, Iowa, Box 120.

**ACKNOWLEDGMENT AND THANKS**

Michigan Lutheran Seminary gratefully acknowledges the following gifts to its Organ Fund: In memory of Mrs. Mary Seitz, Peotane, Illinois, by Pastor and Mrs. K. Kraus, \$3.00; in memory of Mrs. August Hoyer, paternal grandmother of C. Aldred and Arnold Hoyer, by Carl and Florence Hoyer, \$100.00; in memory of Emanuel Kapp, maternal grandfather of C. Aldred and Arnold Hoyer, by Carl and Florence Hoyer, \$100.00; in memory of Mrs. Augusta Greskowitz, by Mr. and Mrs. R. Seyfried, \$5.00; from Mrs. G. A. Camp, Lansing, \$10.00; from Trinity Lutheran Church, Jenera, Ohio, \$200.00; from Ladies' Aid Society of First Ev. Lutheran Church, La Crosse, Wisconsin, \$47.00; from Mrs. Walter Miller, Benton Harbor, \$10.00; from Ladies' Aid, Salem Lutheran Church, Owosso, \$100.00. A thank you to the kind donors.

MEILAHN ZAHN, Music Department.

**BOOK REVIEW**

Ryle's Expository Thoughts on the Gospels. Print: Zondervan, Grand Rapids, Michigan. Price per volume: \$4.95. Complete in four volumes.

Another Zondervan reprint of well known classic. We doubt whether there is any thing better on the Gospels than Ryle's Expository Thoughts. We recommend this work highly for study. While the author is very orthodox in regard to plenary inspiration of the Bible, yet he is a Millennialist and espouses the Reformed view on



Baptism and Lord's Supper. Whoever purchases the four volumes will cherish them and read them. The price is very reasonable. W. J. S.

**St. Paul Shows Us How.** By O. H. Schmidt, D. D. Print: Concordia Publishing House, St. Louis, Missouri. Pages, 118.

"The author's chief aim is to give to both laymen and ministers a practical presentation of procedure for doing God-pleasing personal mission work," so says the jacket. The book is actually a very good exposition of Paul's letter to the Colossians applied to mission work. The author is con-

servative to a fault. He is willing to let the Bible, Paul tell us how to do mission work and where to do mission work. The book is well written. The author has an interesting style. We highly recommend this volume to pastors and laymen alike. W. J. S.

Consideration will also be given to buying certain instruments.

MEILAHN ZAHN,  
Music Department.

**REQUEST**

The Good Shepherd Mission Congregation, Presserville, Montana, is in need of Communion ware and church pews. Inform the undersigned, please, if any congregation has either of these to offer. Carrying charges will be paid.

HARRY WIEDMANN,  
P. O. Box 198,  
Circle, Montana.

**WANTED**

Michigan Lutheran Seminary is in need of band instruments of almost every kind. Should anyone have an instrument that he would like to donate to the Seminary please let us know the kind and if it can be used we shall gladly arrange for transportation.

**MICHIGAN DISTRICT**  
October 1, 1950 to December 31, 1950  
Southwestern Conference

Reverend	Budgetary	Building Fund	Non-Budgetary
L. Meyer, Allegan.....	\$ 157.01	\$	\$ 50.00
J. Brenner, Battle Creek.....	80.25		
E. Berg, Grace, Benton Harbor	500.00		
E. Wendland, St. Matthew, Benton Harbor	2,172.19	647.07	
R. Gensmer, Coloma.....	217.55		
E. Lochner, Dorr.....	168.00		
C. Klonka, Dowagiac.....	331.74		
W. Krueger, Eau Claire.....	312.26		
C. Kipfmiller, Hopkins.....	728.00		
A. Hoenecke, Muskegon.....	95.34		
A. Fischer, Sodus.....	1,200.00		
W. Westendorf, South Haven...	1,183.44		
H. Zink, Stevensville.....	1,138.84	189.81	
H. Hoenecke, Sturgis.....	294.50		

**Southeastern Conference**

A. Baer, Adrian.....	993.95		
L. Koeninger, Ann Arbor.....	215.00		
H. Buch, East Ann Arbor.....	133.25		2.00
O. Kreie, Belleville.....	147.98		
Detroit, Ascension.....	371.01		
W. Valleskey, Detroit.....	330.35		
E. Zell, Detroit.....	184.92		
E. Frey, Mt. Olive, Detroit...	417.02	203.90	
E. Fredrich, Detroit.....	641.10	44.00	
J. De Ruiter, Detroit.....	519.75		
H. Hackbarth, Dexter.....	75.00		25.10
A. Gallert, Findlay.....	375.59	112.00	* 2.00
A. Tiefel, Greenwood.....	165.00		
W. Voss, Jenera.....	275.00		
K. Krause, Lansing.....	2,374.57	1,235.00	
F. Zimmermann, Lansing.....	151.70	66.25	
T. Sauer, Livonia.....	155.89		
S. Westendorf, Monroe.....	1,551.39	175.00	60.00
A. Schultz, Monroetown.....	89.90		
A. Hueschen, Morenci.....	18.65		
A. Maas, Northfield.....	660.99	21.00	
E. Hoenecke, Plymouth.....	922.95		
H. Engel, Saline.....	49.68		
A. Wacker, Scio, including \$40.00 from Mr. and Mrs. Albert Schaible's 40th wedding anniversary	534.13	40.00	
A. Maas, South Lyons.....	150.00	21.81	
A. Jeschke, Tecumseh.....	138.10	10.00	
R. Timmel, Toledo.....	1,000.00		
W. Koelpin, Toledo.....	433.00		
R. Scheele, Toledo.....	738.50	1,253.85	
P. Heyn, Van Dyke.....	144.07	22.90	
A. Bloom, including \$10.00 from Ladies' Aid	165.45	4.00	
G. Press, Wayne.....	1,104.39		
A. Tiefel, Yale.....	129.17		

**Northern Conference**

M. Schroeder, Bay City.....	584.90		
J. Vogt, Bay City.....	141.55	33.00	
E. Kasischke, Bay City.....	1,131.76	29.50	
H. Schultz, Brady.....	790.79		
D. Metzger, Broomfield.....	204.22		
H. Schultz, Chesaning.....	38.98	38.82	
N. Maas, Durand.....	32.10	20.00	
E. Rupp, Elkton.....	80.90		
B. Westendorf, Flint.....	304.57		
R. Holtz, Flint.....	474.39		
A. Kehrberg, Frankenmuth...	237.80		* 31.00
A. Schwerin, Freeland.....	371.17		
E. Leyrer, Clare.....	145.00		
G. Schmelzer, Hale.....	28.13	36.00	
R. Frey, Hemlock.....	567.49		
W. Steih, Kawawlin.....	341.18	65.35	
G. Schmelzer, Lincoln.....	10.00		
A. Maaske, Manistee.....	295.97		
R. Schaller, Mayville.....	235.91	24.25	
K. Vertz, Owosso.....	1,000.00		
F. Schroeder, Pigeon.....	1,276.90		
D. Metzger, Remus.....	84.44	184.66	10.00
O. Frey, Saginaw.....	876.33	153.00	
H. Eckert, Saginaw.....	616.21		
O. and O. J. Eckert, Saginaw...	2,679.19		
E. Renz, Scottville.....	100.00	20.50	
C. Miller, Sebawaing.....	450.00	5.00	
E. Renz, Sheridan.....	34.47	13.90	

C. Leyrer, St. Louis.....	343.32		
T. Frey, Sterling, including \$100 from John Sinn and \$200 from Wm. Sinn.....	479.00	100.00	
N. Maas, Swartz Creek.....	31.30	25.00	
J. Roekle, Tawas.....	709.01	260.75	31.00
W. Kehrberg, Vassar.....	470.94		* 55.82
R. Kock Zilwaukee, including \$12.66 from Sunday School..	201.86	45.00	
Totals .....	\$ 58,906.35	\$ 5,086.42	†\$ 281.82

† Of the Non-Budgetary money there was \$193.00 for Church Extension and \$88.82 for Non-Synodical activities which was sent directly to the institutions.

**Memorial Wreaths**

(Included in above monies)

In Memory of — Sent In By	Amount
Lloyd Van Horn, East Ann Arbor.....	\$ 2.00
Mrs. Johanna Arras, Findlay.....	* 2.00
Mrs. Johanna Arras, Findlay.....	5.00
Mrs. Margaret Link, Frankenmuth.....	* 10.50
Herbert Rummel, Frankenmuth.....	* 9.50
Daniel Wall, Frankenmuth.....	* 3.00
Lorenz Kern, Frankenmuth.....	* 8.00
Henry Gallart, Findlay.....	30.00
Jacob Von Stein, Jenera.....	34.00
Herman Staebler, Northfield.....	21.00
Wm. Rathje, Sr., Pigeon.....	100.00
Louis Diehne, Remus.....	10.00
August Krumon, Tawas.....	17.00
Minnie Dilworth, Tawas.....	2.00
Walter Rempert, Tawas.....	2.00
Floyd Van Horn, Tawas.....	2.00
Mrs. F. Neumann, Tawas.....	8.00
John Stefen, Zilwaukee.....	5.00

\* Directly.

ALWIN R. BURKHARDT, Treasurer.

**PACIFIC NORTHWEST DISTRICT**

**Quarterly Report**

October, November, December, 1950

	Budgetary	Special
St. John, Clarkston, L. G. Bernthal.....	\$ 239.20	\$
Good Hope, Ellensburg, G. Sydow.....	203.77	
Trinity, Omak, E. Zimmermann.....	250.00	
Peace, Orofino, L. G. Bernthal.....		44.00
Grace, Portland, L. Sabrowsky.....	299.94	5.00
Zion, Rainier, E. Kirst.....	42.50	90.50
Grace, Seattle, F. E. Stern.....	78.71	16.00
Snoq, Valley, Snoqualmie, Wm. Lueckel....	79.88	
Good Faith, So. Cle Elum, G. Sydow.....	48.50	
St. James, Spokane, L. Grams.....	21.57	
Shadle Park, Spokane, F. Tiefel.....	52.25	
Faith, Tacoma, Wm. Zell.....	158.40	
St. Paul, Tacoma, W. Amacher.....	290.90	
Withrow Lutheran, V. Greve.....	115.85	
Grace, Yakima, T. R. Adascheck.....	220.65	29.50
Redeemer, Yakima, Geo. Frey.....	129.96	
Grace, Zillah, A. Sydow.....	57.50	
Totals .....	\$ 2,289.58	\$ 185.00

**Memorial Wreaths**

In Memory of — Sent In By	Amount
Baby Albrecht, Wm. Lueckel, Snoqualmie.....	\$ 8.00
Harry Anderson, E. Kirst, Rainier.....	5.00
Geo. Dilling, T. R. Adascheck, Grace, Yakima.....	1.00
Fred Ewald, T. R. Adascheck, Grace, Yakima.....	9.50
Mrs. L. C. Krug, F. E. Stern, Grace, Seattle.....	1.00
Oscar Rosenau, T. R. Adascheck, Grace, Yakima.....	4.00
Mrs. Clara Schumann, L. Sabrowsky, Portland.....	5.00
Total .....	\$ 33.50

F. E. PETERSEN, Treasurer.

**NORTH WISCONSIN DISTRICT**

October, November, December

**Fox River Valley Conference**

Pastor — Congregation	Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 410.00
Hallemeier, D. E., Bethany, Appleton.....	441.91



Ziesemer, R. E., Mt. Olive, Appleton.....	673.34
Lehninger, Ernst, Riverview, Appleton.....	681.41
Johnson, S., St. Matthew, Appleton.....	912.47
Brandt, F. M., St. Paul, Appleton.....	1,865.00
Thierfelder, F. E., Immanuel, Black Creek.....	500.00
Wendland, John J., Friedens, Bonduel.....	256.10
Kuether, W. A., St. Peter, Carlton.....	
Bergholz, H., St. John, Center.....	500.00
Gieschen, W. A., Immanuel, Clayton.....	214.00
Warnke, Harold, St. Paul, Dale.....	810.30
Henning, Carl, Trinity, Ellington.....	653.69
Hinnenthal, E. C., Emanuel, Forestville.....	735.70
Hoepner, Walter, St. Peter, Freedom.....	645.16
Krueger, E. H., First, Green Bay.....	870.42
Voigt, A. W., St. Paul, Green Bay.....	834.42
Croll, Melvin W., St. Paul, Greenleaf.....	196.06
Gieschen, W. A., Immanuel, Greenville.....	852.67
Froehlich, E., Bethlehem, Hortonville.....	1,647.81
Croll, Melvin W., Bartholomew, Kasson.....	250.00
Oehlert, Paul Th., Trinity, Kaukauna.....	934.68
Zink, Waldemar P., Immanuel, Kewaunee.....	
Brick, Delmar C., Mt. Calvary, Kimberly.....	457.16
Nommensen, W. B., Immanuel, Maple Creek.....	
Stern, Theo., Salem, Nasewaunee.....	87.45
Pankow, W. E., Emanuel, New London.....	2,216.00
Henning, Carl, St. Paul, Stephenville.....	242.20
Baganz, Theo., St. Peter, Sturgeon Bay.....	
Nommensen, W. B., Grace, Sugar Bush.....	500.00
Henning, Otto C., St. John, Valmy.....	361.35
Reier, F. A., Immanuel, Waupaca.....	274.04
Fuhlbrigge, W. A., Zion, West Jacksonport.....	686.16
Sippert, A., St. John, Woodville.....	253.15
Struck, Gerhard, St. John, Wrightstown.....	236.86
Wendland, John J., St. Paul, Zachow.....	184.85
Fuhlbrigge, W. A., Christ, Liberty Grove.....	165.96
Conference Total .....	\$ 20,546.32

**Lake Superior Conference**

Albrecht, E., Peace, Abrams.....	\$ 142.36
Pingel, Louis, St. Matthew, Beaver.....	74.25
Albrecht, E., St. Paul, Brookside.....	18.00
Schaller, Gilbert, St. Mark, Carbondale, Michigan.....	100.00
Pingel, Louis, Trinity, Coleman.....	571.38
Pope, Reinhart J., Grace, Crivitz.....	
Schaller, Gilbert, Holy Cross, Daggett, Michigan.....	190.00
Lutz, Wm. F., Salem, Escanaba, Michigan.....	350.01
Zaremba, Theo., St. John, Florence.....	
Hoffmann, Theo., St. Paul, Gladstone, Michigan.....	93.55
Roepke, W., St. Paul, Green Garden, Michigan.....	
Schlavensky, Norman, St. John, Grover.....	332.74
Schabow, Alvin, St. Paul, Hyde, Michigan.....	202.51
Walther, H., Our Savior, Lena.....	91.43
Albrecht, B., St. John, Little Suamico.....	95.96
Fuerstenau, A., St. Peter, Marquette, Michigan.....	27.25
Gents, A. A., Trinity, Marinette.....	1,454.00
Roepke, W., Trinity, Marquette, Michigan.....	202.35
Thurow, Theo., Christ, Menominee, Michigan.....	384.76
Geyer, Kurt, Zion, Peshtigo.....	641.29
Dobratz, Franklin C., Grace, Powers, Michigan.....	188.48
Hoffmann, Theo., St. Martin, Rapid River, Michigan.....	99.60
Knickelbein, P. W., Emanuel, Sault Ste. Marie, Michigan.....	147.88
Tiefel, George, St. Peter, Stambaugh, Michigan.....	205.95
Zaremba, Theo., St. Paul, Tipler.....	
Conference Total .....	\$ 5,615.74

**Manitowoc Conference**

Siegler, V. J., Trinity, Brillion.....	\$ 3,296.81
Bode, Elden M., St. John-St. Peter, Cleveland.....	677.61
Weyland, V. J., St. Peter, Collins.....	580.00
Wadzinski, A., Christ, Denmark.....	366.45
Wadzinski, A., Immanuel, Eaton.....	201.01
Pussehl, Henry A., St. John, Gibson.....	404.28
Pankow, Wm. F., St. Peter, Haven.....	161.15
Behm, E. G., Trinity, Kiel.....	380.14
Geiger, A. F. W., Trinity, Liberty.....	210.52
Roelke, Armin, Bethany, Manitowoc.....	
Koeninger, L. H., First German, Manitowoc.....	2,857.00
Gieschen, Waldemar, Grace, Manitowoc.....	100.00
Koch, R. G., St. John, Maribel.....	644.85
Heier, Otto, St. Paul, Millersville.....	581.15
Zell, Ed., St. Peter, Mishicot.....	333.75
Koch, Henry A., Zion, Morrison.....	
Knuettel, F. C., St. John, Newtonburg.....	569.95
Thurow, Carl M., St. Paul, Pine Grove.....	155.00
Habermann, Elwood, St. John, Reedsville.....	960.37
Zell, Ed., Rockwood Lutheran, Rockwood.....	81.05
Zarling, F. H., St. John, Sandy Bay.....	
Hartwig, Wm. J., Zion, Town Schleswig.....	636.75
Thurow, Carl M., Immanuel, Shirley.....	431.91
Pussehl, Henry E., St. John, Two Creeks.....	125.83
Haase, W. G., St. John, Two Rivers.....	2,126.72
Conference Total .....	\$ 15,682.30

**Rhineland Conference**

Waldschmidt, R., Peace, Argonne.....	\$ 31.08
Bergfeld, Fred, Bethany, Bruce Crossing, Michigan.....	198.70
Waldschmidt, R., St. Paul, Crandon.....	65.60
Schumann, W., Christ, Eagle River.....	472.64
Weyland, F. C., St. John, Enterprise.....	129.35
Waldschmidt, R., Christ, Hiles.....	12.00
Biesmann, R., St. Paul, Hurley.....	216.12
Raetz, F. W., St. John, Laona.....	64.76
Biesmann, R., Zion, Mercer.....	55.79
Weissgerber, W., Trinity, Minocqua.....	

Weyland, F. C., Grace, Monico.....	9.12
Scharf, Erwin, Zion, Rhineland.....	5,454.35
Raetz, F. W., Trinity, Wabeno.....	178.29
Weissgerber, W., First, Woodruff.....	7.50
Bergfeld, Fred, St. John, Phelps.....	
Conference Total .....	\$ 6,895.30

**Winnabago Conference**

Engel, Armin L., St. John, Caledonia.....	\$
Kahrs, H. A., Immanuel, Campbellsport.....	184.05
Kahrs, H. A., Trinity, Dundee.....	400.00
Schwartz, H. Marcus, St. John, E. Bloomfield.....	491.00
Wojahn, W. A., St. Paul, Eldorado.....	7.00
Wojahn, W. A., St. Peter, Eldorado.....	132.46
Raabe, John, Faith, Fond du Lac.....	
Pless, W. O., Good Shepherd, Fond du Lac.....	319.99
Reim, R., Redeemer, Fond du Lac.....	498.42
Pieper, Gerhard, St. Peter, Fond du Lac.....	1,009.91
Siegler, O., St. John, Forest.....	85.88
Siegler, O., St. Paul, Forest.....	405.88
Krug, Clayton L., Peace, Green Lake.....	
Kaniess, G., St. Lucas, Kewaskum.....	756.16
Sommer, O. A., Zion, Kingston.....	369.80
Wadzinski, Wm., St. Paul, Manchester.....	330.77
Kobs, Geo., St. John, Markesan.....	
Wadzinski, Wm., St. Paul, Marquette.....	42.16
Hartwig, Paul L., Trinity, Mears Corners.....	35.10
Oelhafen, W. J., Emanuel, Mecan.....	367.18
Bergmann, Paul G., Trinity, Menasha.....	868.03
Oelhafen, W. J., St. John, Montello.....	1,789.02
Wichmann, W. F., Grace, Neenah.....	245.70
Hartwig, Paul G., Martin Luther Neenah.....	407.92
Schaefer, G. A., Trinity, Neenah.....	2,014.80
Kuschel, B. G., St. Paul, North Fond du Lac.....	673.83
Koepsell, Clarence, St. Luke, Oakfield.....	1,045.47
Ziesemer, R. D., Zion, Omro.....	161.27
Schlueter, E. Benj., Grace, Oshkosh.....	1,637.90
Mittelstaedt, T. J., Immanuel, Oshkosh.....	62.00
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	873.28
Vacancy, Grace, Pickett.....	614.19
Strohschein, Walter, St. John, Princeton.....	
Engel, Armin L., Zion, Readfield.....	
Eggert, Paul C., Trinity, Red Granite.....	
Ziesemer, R. D., Mt. Zion, Ripon.....	91.00
Sommer, O. A., St. John, Salemville.....	
Eggert, Paul C., St. Paul, Seneca.....	103.40
Maas, Gale A., Zion, Van Dyne.....	198.29
Redlin, T. W., Peace, Wautoma.....	563.25
Wicke, Harold, St. Peter, Weyauwega.....	269.30
Engel, Armin L., St. Peter, Winchester.....	118.25
Grunwald, Harold, St. Paul, Winneconne.....	951.83
Conference Total .....	\$ 18,164.49
District Total .....	\$ 66,902.15

**Memorial Wreaths**

In Memory of — Pastor	Amount
Mrs. Carl Albert — P. Th. Oehlert, Kaukauna.....	\$ 16.00
J. Arndt — F. M. Brandt, Appleton.....	4.00
Margaret Bartel — H. Marcus Schwartz, E. Bloomfield.....	4.00
Mrs. Emma Bartz — W. G. Haase, Two Rivers.....	2.00
Hans Beyer — A. F. W. Geiger, Liberty.....	4.00
Mrs. Hans Beyer — L. H. Koeninger, Manitowoc.....	4.00
Paul Bloedorn — W. G. Haase, Two Rivers.....	2.00
Gary Christensen — W. G. Haase, Two Rivers.....	2.00
Mrs. Gottlieb Dahms — L. H. Koeninger, Manitowoc.....	3.00
Henry J. Eichhorst — V. J. Siegler, Brillion.....	2.00
Francis Eichmann — V. J. Siegler, Brillion.....	2.00
Ernst Goldschmidt — V. J. Siegler, Brillion.....	10.00
Mrs. Ida Grohskreuz — E. B. Schlueter, Oshkosh.....	18.00
Mrs. Henry Hanke — W. E. Pankow, New London.....	14.50
Fred Hoepner — Walter Hoepner, Freedom.....	7.00
Rev. O. Hoyer — P. Th. Oehlert, Kaukauna.....	3.00
Rev. Otto Hoyer — W. F. Wichmann, Neenah.....	3.00
Rev. O. T. Hoyer — E. B. Schlueter, Oshkosh.....	13.00
Fred Kaphingst — W. A. Gieschen, Greenville.....	5.00
Frieda Kluge — V. J. Siegler, Brillion.....	4.00
Peter Koch — W. G. Haase, Two Rivers.....	5.00
August Koepf — H. Marcus Schwartz, E. Bloomfield.....	12.00
Albert Liermann — L. H. Koeninger, Manitowoc.....	2.00
Mrs. Albert Liermann — L. H. Koeninger, Manitowoc.....	18.00
Rev. L. B. Mielke — O. W. Heier, Millersville.....	6.00
Chas. Nass — V. J. Siegler, Brillion.....	17.00
Norman Otto — H. Marcus Schwartz, E. Bloomfield.....	12.00
Fred Peter — V. J. Siegler, Brillion.....	1.00
Martin Pfaff — I. J. Habeck, Weyauwega.....	5.00
Mrs. J. Platten — H. E. C. Wicke, Hortonville.....	1.00
Mrs. Edward Prange — O. W. Heier, Millersville.....	6.00
Mrs. Edward Redeker — W. G. Haase, Two Rivers.....	11.00
Mrs. Ella Roloff — W. E. Pankow, New London.....	1.50
Arthur Rossberg — W. A. Gieschen, Greenville.....	10.00
Mrs. Carl Sibenhorn — W. G. Haase, Two Rivers.....	10.00
Otto Strege — W. G. Fuhlbrigge, Liberty Grove.....	6.00
Carl Stueck — W. G. Haase, Two Rivers.....	2.00
Emil Thurow — V. J. Siegler, Brillion.....	12.05
Rev. Rud. Tornow — P. Th. Oehlert, Kaukauna.....	6.50
Adolph Uhlig — R. Reim, Fond du Lac.....	15.00
Theo. Wachter — O. W. Heier, Millersville.....	6.00
Mrs. Paul Warning — P. Th. Oehlert, Kaukauna.....	5.00
Fred Wegner — W. A. Woyahn, Eldorado.....	12.00
Gift from Mr. and Mrs. J. Bergeson — T. Thurow, Menominee, Michigan.....	10.00
Total .....	\$ 314.55

GERALD C. HERZFELDT, District Treasurer.



Jan. 52

292-W  
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40 Hartford, Wisconsin

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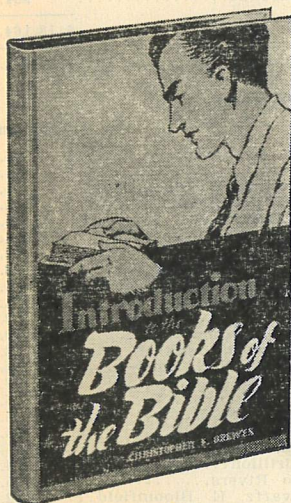
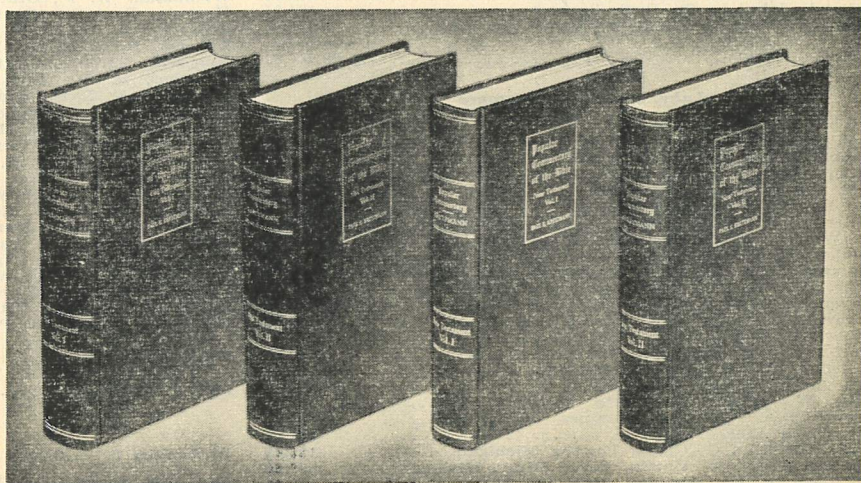
### THE 1951 NORTHWESTERN LUTHERAN ANNUAL

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THE 1951  
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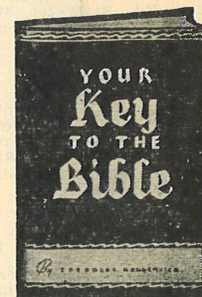
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