

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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Siftings

BY THE EDITOR

From letters and church bulletins we extract the following information in regard to the number of subscribers to the *Northwestern Lutheran* in some congregations and the efforts made to circulate it. From Church Tidings, Manitowoc, we cull the following: "A gift subscription to the *Northwestern Lutheran* is made to all confirmants, including adults, except where the *Northwestern Lutheran* is already entering the home. These subscriptions are paid for by a member of the congregation, who knows the value of reading the *Northwestern Lutheran*."

Another pastor writes they have "one hundred odd subscribers to the *Northwestern Lutheran*." Another pastor informs us that without "too much difficulty the subscription list to the *Northwestern Lutheran* has been growing steadily. We have had few cancellations during the years." Letters of the same tenor come to us right along. We are glad to get them; they keep us informed.

"A shipment of 150,000 Korean New Testaments, supplied by the American Bible Society, has arrived in Korea," according to a report of the American Bible Society.

"General Van Fleet has asked for 25,000 additional copies of the Scriptures for the Korean military forces as well as for Testaments for the Greek fighting personnel. The Bible Society is forwarding more than 50,000 Korean books, containing the four Gospels and the Book of Acts. These have been especially prepared for the military in a convenient size and bound in flexible covers." Those who will read, can read.

Martin Luther says: "The life of the Christian is not inaction or a state of rest, but constant walking or moving from faith to faith, from

love to love, from patience to patience, from cross to cross. Hence a Christian is always in the making, never in the having-been-made. His life is not self-righteousness, but justification before God through Christ. We have not yet come to where we should be, but we are on the way."

* * * *

We are not in agreement with the principles of the Woman's Christian Temperance Union, but at a convention of this organization in San Francisco, California, Miss Maude Aldrich of Gresham, Oregon, national motion picture department director for this organization, said, "probably the most powerful medium in putting the cigaret between the lips" of American women is the motion picture and television. She added that films were responsible for "dulling the perception of many as to the un-womanliness and menace in the use of alcohol, in creating standards of dress and conduct which completely ignore the sacredness of person and in spreading the cheap, compromising ideas of love, marriage, and home life so prevalent today."

* * * *

"In Pennsylvania there lived an old farmer who was a puzzle to all the people in the neighborhood. What the neighbors could not understand about this old farmer was that he was always giving away more and more every year and still he always had more and more. When some people told him that they were surprised about this, he said: 'Oh, that's easy to explain. You see, I just shovel into God's bin a part of all I receive, and He keeps shoveling back into mine; and God has a bigger shovel.'

"Seek ye FIRST the kingdom of God, and all these things shall be added unto you." — Children's Hour.

The Death Of Our Living Savior

Luke 23: 46

IT is a death that we commemorate on Good Friday, the death of Jesus Christ on Calvary's cross. Yet we commemorate it in the full light of the Easter message that Jesus is risen from the grave and lives.



Our Good Friday prayers and hymns concerning His death are raised in humble thanksgiving and praise to Him as our Living Savior. Our Good Friday sermons laud the fruits of salvation which our Living Lord has forever procured for us through His death. In our Good Friday celebration of His Holy Supper we show forth His death as that of the Living Lord, who under the bread and wine gives us His very body and blood as a pledge to our faith that they were given and shed for the remission of our sins. Even so it is the death of our Living Savior which we wish to ponder also in this meditation.

A True Death St. Luke writes: "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." It was true death that came to Jesus on Calvary's cross. The inspired Evangelist speaks of it with words with which the dying of mortal men was commonly described: "he gave up the ghost." He lets us hear how Jesus Himself testified that He was committing His spirit into the Heavenly Father's hands. The spirit of Jesus, His human soul, left the tabernacle of His body. That is the essence of physical death; it is the separation of body and soul. Jesus did not die in a quiet, secluded chamber but publicly before the eyes of many. Jews and Gentiles were witnesses that His suffering on the cross had ended in death. Jesus Himself proclaimed His death before them with a loud voice. Mankind was forever to know what had taken place. St. John in his Gospel informs us that one of the soldiers in charge of the crucifixion

confirmed the fact of Christ's death by piercing the Savior's side with a spear and that forthwith there came out blood and water.

A Wonderful Death Though Jesus truly died on Calvary's cross, it was nevertheless a most wonderful death, distinct from the death of all others. No man is Lord over his life. It is appointed for us sinners to die. We must die when our God-appointed hour comes. We must humbly confess before God: "Thou turnest man to destruction, and sayest, Return, ye children of men." "My times are in thy hands." It was different, however, with the death of Jesus, God's incarnate Son. He did not die because He had to die, but because He Himself willed to die. He had clearly testified: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Scripture, of course, also speaks of Jesus "being put to death in the flesh." On Pentecost Peter charged his Jewish hearers with the grievous sin that with wicked hands they had crucified and slain Jesus, the Holy One of God. Yet these statements do not contradict the truth that Jesus died by His own free will. Even as He suffered crucifixion only because He willingly humbled Himself, so He also succumbed to death on the cross only because He did not use His divine power with which He might have annulled all the consequences of His crucifixion. Not until He had said and done all that belonged to His Savior's work, not until with a loud voice He had Himself announced, "It is finished," did Jesus also willingly yield up His spirit in death.

Completing Our Redemption During the hours of darkness on the cross Jesus had cried out in great agony: "My

God, my God, why hast thou forsaken me?" The Heavenly Father had turned His loving countenance from Jesus and given Him to taste the full measure of His righteous wrath upon sin. Yet as Jesus made ready to bow His head in death we hear Him addressing God as His dear Father, confidently committing His spirit into His hands. He expressed the assurance that as He passed through death He would be fully reconciled with the Father. Here lies our source of comfort and hope, our reason for commemorating the death of Jesus in joyful faith. For we sinners are really the ones who were reconciled to God by the death of Jesus. It was for our sake that the Heavenly Father had turned His loving countenance from His Son. As our Substitute, who had willingly taken our sin and guilt upon Himself, He had been forsaken by God. God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. The word which Jesus spoke immediately before His death points to the blessed Gospel truth that we were reconciled to God by the death of His Son. Embracing this truth in faith we have peace with God. This peace makes us calm and contented, whatever our lot in this life may be. This peace gives us strength and readiness to renounce the miserable service of sin, to become willing servants of God, to do what is pleasing in His sight. This peace makes it possible for us to commit our spirit into the Heavenly Father's hands when our appointed hour of death arrives. For we know that even as death could not hold Jesus our Substitute after He had made a perfect atonement for our sins, so death cannot hold us who trust in His redeeming death.

Lord Jesus, we give thanks to Thee That Thou hast died to set us free; Made righteous through Thy precious blood,
We now are reconciled to God.

By virtue of Thy wounds we pray,
True God and Man, be Thou our Stay,
Our Comfort when we yield our breath,
Our rescue from eternal death.

C. J. L.

Editorials

Good Friday "The Son of God loved me and gave Himself for me." These words of the Apostle Paul, Galatians 2:20, may well be the theme of Good Friday.

Where is there a Christian whose heart and eyes are not raised to the cross on Good Friday? The death of Christ on the cross means more to the Christian than the death of a martyr who espoused wisdom and principles which the world was not yet ready to understand and accept. This is the common explanation of Christ's death among those who do not accept Christ as their Savior and still want to honor Him. Little do they realize that they could do Him no greater dishonor. For to say that is denying that "Christ Jesus came into the world to save sinners."

Paul and with him all Christians sum up their faith in two little words: "FOR ME." "He gave Himself for me." That confession and that alone, glorifies Christ. "For me" He died, in my place, in my stead. I should have died, for it is I that sinned and "the wages of sin is death" and "the soul that sinneth, it shall die." Ezekiel 18:4. Christ did not sin, neither was "guile found in His mouth." Christ's death was an *offering* and a *sacrifice*, for us, as a payment for our sins. Paul says Ephesians 5:2: "Christ hath loved us and hath given Himself for us an offering and a sacrifice to God."

Nothing short of this confession will do honor to Christ; nothing short of this confession will save us; nothing short of this confession will make Good Friday or any other Friday, a GOOD FRIDAY. That will be the one theme in all Lutheran churches. Thank God for His grace. W. J. S.

BE LIBERAL BUT NOT A LIBERAL

Being Liberal There is a vast difference between *being liberal* and *being a liberal*. To be liberal is to be generous or openhanded, or bestowing in a large way. On the other hand *a liberal* in religious matters is one who will not permit himself to be "held in" by the Word of God in matters of doctrine and practice.

We Christians are to be liberal with those things which God has given us to give away. The Lord tells us Christians: "Freely ye have received, freely give." Matthew 10, 8. Again: "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But who hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3, 16.

When we were God's enemies, God "commendeth His love toward us, in that Christ died for us." Romans 5, 8. So we, who are children of God through faith in Christ Jesus, are told: "Love your enemies, do good to them that hate you. Bless them which despitefully use you . . . do good, hoping for nothing again and your reward shall be great and ye shall be children of the Highest; for He is kind unto the unthankful and to the evil." Luke 7, 27.

So we should also be liberal with our time, efforts, and earthly means in the service of the Lord. "Let him

that is taught in the Word communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Galatians 6:6-7. The Lord instructs his ministers to exhort their members to realize that when God gives them richly all things to enjoy that in proportion to their blessings they do "good, that they may be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6, 17. Our best investments are our liberal contributions for church, school, and missions, because the Lord pays the dividends for such investments. Luke 6, 38.

Such liberality is a fruit of our faith. It is the work of the Holy Ghost. To be liberal according to God's will we must overcome our sinful flesh which is by nature loveless, unforgiving, revengeful, selfish, greedy, covetous, stingy. Colossians 3.

* * * *

A Liberal To be *a liberal* is, however, something entirely different. The liberal takes liberties with God's Word. The Word of God has been given to the Christian not only as a blessing, but also as a sacred trust. We are to use it only for the purpose for which it has been given to us and are to use it in the manner God instructs us to use it. By His Word the Lord makes us stronger in faith, and by it we are to live as His dear children. With it we are to convert sinners. In the first petition Jesus teaches us to pray that we keep God's Word in truth and purity and as children of God lead a holy life according to it.

Jesus warns us "not to give that which is holy unto the dogs, neither cast your pearls before the swine, lest they trample them under feet, and turn again and rend you." Matthew 7. We can't in any way become partners with those who trample the Bible, or any part of it under foot, twist and turn it to suit their own sinful lust. We can not have fellowship with unrighteousness, with sin and error. 2 Cor. 6. "Love rejoiceth not in iniquity, but rejoiceth in truth." 1 Cor. 13. Love can not in any way encourage the sinner and the errorist. Lev. 19:16, 17.

To the liberals God says: "In vain do they worship me, teaching for doctrines the commandments of men." Matthew 15:9. The liberal is like a trustee who squanders money or property entrusted to him for his own personal purpose. Such liberals feel the sting of being called liberals. But the sting of reproach is in the truth of it. They call the faithful loveless, unkind, narrow-minded. But we are glad to be as narrow as the Bible and as broad as the Bible. There may be a sting in this to our flesh but it is high praise from God. It has brought us on the way that leads to heaven and brings us there. Liberalism is an invention of Satan, to rob sinful man of the saving faith; it is Satan's guile by which he leads people on the broad way which leads to destruction. Jesus says, John 12:48: "The word that I have spoken, the same shall judge him in the last day." Lord, keep us steadfast in Thy Word! Make us truly liberal, but keep us from becoming *a liberal*.

G. W. FISCHER.

Satisfaction Achieved By Christ

WE usually speak of vicarious satisfaction, because we did not provide the satisfaction ourselves, but Jesus performed it for us, in our stead. Although the word satisfaction is not used in the New Testament with reference to the work of Jesus, yet it is quite appropriate.

Satisfaction

We saw in one of our studies that Jesus is called the Lamb of God which taketh away the sin of the world. We saw that God Himself had laid our sins on Him. Then Jesus laid down His life as a sacrifice for our sins. God accepted the sacrifice. He accepted it as fully satisfactory. The sacrifice of Jesus fully satisfied all the demands of the Law. It fully covered our guilt. If complete satisfaction to all demands of the Law had not been achieved by the sacrifice of Jesus, then God, who must vindicate His holiness and righteousness, could not have accepted it.

The complete satisfaction of Jesus' work appears also from the other term that we studied: ransom, redeem, Redeemer. — We children of Adam were held in the bondage of death and of the devil by sin. That was God's judgment on us. Then Jesus laid down His life as a ransom price to buy us out of these bonds, to buy us free. In a real sale both the seller and the buyer must be satisfied. The price that is paid must balance the value of the goods.

Jesus is our Redeemer. The price which He laid down for us was satisfactory. "Ye are bought with a price" St. Paul writes to the Corinthians (1 Cor. 7, 23; 6, 20). And St. Peter calls us a "peculiar people," that is, as the Revised Standard Version translates: "God's own people" (1 Pet. 2, 9).

Propitiation

This is a word which is used in the New Testament in connection with the work of Jesus. We quote two passages from the First Epistle of St. John. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (chap. 2, 2). And again: "God . . . sent his Son to be a propitiation for our sins" (chap. 4, 10).

Our English Bible uses the same word in Rom. 3, 25, as the translation of a Greek word which was used as the same for the lid on the ark in the sanctuary, the "mercy-seat." The Children of Israel in the Old Testament had a name for this lid which was derived from a verb meaning to cover. We spoke about this mercy-seat when we discussed the sacrifices of Jesus. — In another passage our English Bible substitutes the word reconciliation for propitiation. Christ is a "merciful and faithful high priest in things pertaining to God to make reconciliation (propitiation) for the sins of the people" (Heb. 2, 17).

What is the meaning of propitiation? This can best be seen from the prayer of the publican in the temple. He used the Greek verb, and our English Bible has a good translation: "God be merciful to me a sinner" (Luke 18, 13).

Reconciliation

We noted in the paragraph above that our English Bible once substituted this word for propitiation. There is also a special word for reconciliation in the New Testament. St. Paul uses it several times in the short section 2 Cor. 5, 18-21. "God . . . hath reconciled us to himself by Jesus Christ." — "God was in Christ reconciling the world unto himself."

We take notice that God is the one who is doing the reconciling. The case is not as though God were being reconciled by us or by somebody else; rather, He is active in the matter, doing the reconciling. We notice furthermore that Jesus Christ is the agent through whom God performs this work. And we notice lastly that we, the world of sinners, are the beneficiaries, we receive the blessing of reconciliation.

But what is the meaning of reconciliation? St. Paul tells us that God in Christ reconciled the world unto Himself by "not imputing their trespasses unto them." The world was laden with trespasses, but God did not charge them against the world. Up to the time of reconciliation the world stood guilty before God, now it is guilt-free. Its status has been changed. This was achieved through

Jesus Christ. For God "made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." That is reconciliation: changing our status from one of guilt to one of righteousness.

This act of God may also be called forgiveness, or justification. St. Paul uses reconciliation and justification as synonymous in Rom. 5, 8-10: "God commendeth his love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Then in v. 11 St. Paul once more uses the word for reconciliation, but the English Bible here translates with atonement.

Atonement

Atonement means peace. To bring about atonement between God and a sinner is the purpose of Christ's sacrifice. In Lev. 17, 11, God says about sacrifices: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul."

Jesus often spoke about giving peace to His people. "Peace I leave with you, my peace I give unto you" (John 14, 27). After His resurrection He greeted His disciples: "Peace be with you" (John 20, 19, 21). Therefore St. Paul simply calls Jesus our peace. "For he (Christ) is our peace, who hath made of both one, and hath broken down the middle wall of partition between us" (Eph. 2, 14). And: He "came and preached peace to you which were afar off, and to them that were nigh," (v. 17). That is the "peace of God which passeth all understanding" (Phil. 4, 7).

Jesus made atonement. He made peace. In Him was fulfilled the prophecy of Isaiah: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned" (chap. 40, 1, 2).

Complete salvation, that is the blessed fruit of Christ's redemptive work.

J. P. M.

Guidance In Godliness

THE SHEARS OF DELILAH

WHENEVER we hear the name of Delilah, we think of Samson. And when we think of Samson, we think of long hair and great strength. We are all, more or less, familiar with the story of Samson, so it is not necessary to go into detail, because we wish to stress a lesson that comes to us from his life.

"A Woman Of The Philistines"

Instead of the high and noble record we have a right to expect of Samson because he was dedicated to God under the Nazarite vows, we are doomed to a sorry disappointment. For Samson gets to walk in the way of the ungodly, rather than in the way of the righteous. One thing follows another until we find him falling in love with a woman whose name was Delilah, a woman of the Philistines. And the life story of many a man is written in the words of Samson: "I have seen a woman of the Philistines." So, in the lap of Delilah Samson sank slowly but surely into the snare of Satan.

"And His Strength Went From Him"

Delilah, urged by a large bribe from the chiefs of the Philistines, teases and tricks from him the secret of his great strength. Before long, his hair is gone, and his strength is gone, and his sight is gone. And at last we find his mighty but mangled body under the ruins of Dagon's temple.

That is the story. And the reason was that Samson assumed that he could walk the way of the ungodly with impunity. Like Adam and Eve in the Garden: the forbidden fruit looked so fascinating as they listened to the philosophy of the Serpent; why shouldn't they eat it? So reasoned Samson with his head in the lap of Delilah. But the sharp shears were under the silk cushions; and the Philistine foes were behind the silk curtains.

"The Way Of The Ungodly"

The shears of Delilah and the way of the ungodly go together. It is the way of the world — it is the way of the crowd. And the crowd is going the wrong way. The other way is

not crowded. Jesus said: "Strait is the gate, and narrow is the way that leadeth unto life — and every one goes into it." Did He say that? He did not! He said: "Few there be that find it!" Then, looking the other way, He said: "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat!"

"Watch And Pray!"

Palm Sunday, in many places, is the day of Confirmation. Thousands of boys and girls, and adults, kneel at the Lord's altar and solemnly renounce the devil and all his works and all his ways and pledge allegiance to their Maker and Redeemer unto death. And then? Many go the way of Samson. They flirt with Delilah, fall in love with her, succumb to her temptations and teasings, and lose their strength to her.

For Delilah is the world, the handmaiden of the devil. The world displays her wiles and her wares in a thousand fascinating forms and fashions. She has her smiles and seductions, many fetching features. She holds out the promise of position and prominence and prestige, fame and fortune. Many, like Samson, are bewitched and bewildered by Delilah's dazzling display. They falter — they follow — they fall. And the shears do the rest: the shears of selfishness, the shears of unbelief, the shears of wilful wickedness. Stripped of their strength, robbed of their religion, they go down to despair and destruction and doom. What a warning is here! Watch and pray, that ye enter not into temptation!

Two Ways That Never Meet!

Solomon says, Prov. 5, 3-5: "The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down in death; her steps take hold of hell." That is the way of Delilah — the world.

Solomon also says, Prov. 3, 5-6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways ac-

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knowledge Him, and He shall direct thy paths." That is the way of life and salvation.

For all who on Palm Sunday pledge themselves to God we pray:

"Dear Savior, if these lambs should stray

Beyond Thy blest inclosure's bound,
And lured by worldly joys away,
Among the thoughtless crowd be found,

Remember still that they are Thine—
That Thy dear, sacred Name they bear.

Think that the seal of Love divine,
The sign of Cov'nant Grace they wear.

In all their erring, sinful years
O let them ne'er forgotten be!
Remember all the prayers and tears
Which made them consecrate to Thee!
And when these lips no more can pray,

These eyes can weep for them no more,
Turn Thou their feet from folly's way,
The wand'ers to Thy fold restore."

K. F. K.

MAUNDY THURSDAY

We pause this day in solemn meditation

And view our Savior in the upper room

As shortly ere He trod upon His Passion

The load of our transgressions to assume;

The meal with His disciples now is ended,

The Passover, the last before the day
When on the cross His life will be expended

Who is Himself the Life, the Truth,
the Way.

He now takes bread and breaks it
in their presence,

"Take, eat," He says, "This is My
body true."

While earth shall last this wondrous
food ne'er lessens,

Till He return we have His Word,
"This do."

Then, taking wine, He bids them
take and drink it,

"This is My blood of the New Testa-
ment."

Though human reason ne'er can
solve or think it,

These words shall stand, for they are
heaven-sent.

"This do in My remembrance!" O
 how cheering
 This sentence sounds throughout all
 Christendom;
 Now, neither hell nor Satan ever
 fearing
 We celebrate His Supper — till He
 come.

O may we, Lord, come often to
 Thine altar,
 And there receive the strength come
 through Thy love,
 May we from Thy blest precepts
 never falter,
 Until we eat the Passover above.

DELORES SCHUMANN.

In The Footsteps Of Saint Paul

The Churches Are Established In The Faith

DR. HENRY KOCH, MORRISON, WISCONSIN

TRAVELERS who have followed in the footsteps of Saint Paul such as the Englishman William Ramsay and the German Ludwig Schneller tell us of the arduous journey by way of the Cilician Gates and that it must have taken at least four days before they could emerge on the widespreading highland plateau on yonder side of the Taurus Mountain Range. After having crossed the desolate wastes the cities must have appeared as oases to our tired wanderers. Their spirits were soon revived, when they met the first Christians, whom Paul had left behind at the end of his first missionary journey.

Luke mentions Derbe as the first place to which they came. Derbe was a border city in the southern part of the Roman province of Galatia. It had been the last city, which Paul and Barnabas had visited. Here, too, a congregation had been founded. Antioch in Pisidia, Iconium, Lystra, and Derbe had been the main cities, in which Paul and Barnabas had founded congregations on their first missionary journey. Now Paul and Silas visited them in reverse. Antioch in Pisidia is not especially mentioned in this connection, but was surely not overlooked by Paul, when he returned "to confirm the churches" in their faith. Had not Paul approached Barnabas, when he desired to set out on his second journey (Acts 15:36): "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

Where is Barnabas?

Great must have been the surprise and joy of the Christians, when they saw their beloved Paul again after so long an absence. He, who had brought them to a living faith in Christ Jesus, had not forgotten them! No letter had given them advance notice of his coming. He was, so to speak, his own messenger, announcing his arrival by his very presence. Many were the questions, which were asked, to be sure. Among them: "Where is Barnabas? Why did you not bring him along with you?" And then Paul would have to explain his past experience with Barnabas concerning Mark, who had refused to accompany them on their first journey after Perga and whom the Christians in Galatia had not learned to know. Luke offers us no clue either here or before that any fault for the break lay with Paul. The explanation offered by Paul was sufficient to allay any misgivings of the brethren. Then he would also have to introduce his traveling companion and co-laborer Silas. Gladly did they welcome him, who had taken the place of Barnabas. On the other hand it must have saddened the hearts of these anxious Christians to miss the friendly and comforting words of Barnabas. Nevertheless, they soon grew accustomed to the ways and words of Paul's new companion Silas.

A God-pleasing Visitation

Paul had desired to return to the regions of southern Galatia "to confirm the churches." We can imagine

him and Silas preaching daily wherever opportunity was offered them. They inquired, how they fared during their absence, comforted them in their absence, comforted them in their tribulations, and strengthened them in their faith through the message of the Gospel. They rejoiced, when they heard the old truths preached anew by Paul, when he "declared unto them all the counsel of God unto their salvation" (Acts 20:27). In their first love they imbibed every word, which came from the lips of their beloved apostle. They were anxious to hear more of the way of salvation. To the preaching of Paul, in the main, they owed their living faith in Christ, their Redeemer. For this faith they had gladly given up either their former "faith" as proselytes or their Gentile superstition. This was a visitation as it should be and according to which we should pattern our own. Then they would prove to be a great blessing.

Paul's Missionary Method

The fruits of the labors of Paul and Silas were soon forthcoming. Luke tells us (Acts 16:5): "And so were the churches established in the faith, and increased in number daily." Here we obtain a valuable insight into the missionary method of Saint Paul. He gained his numbers or souls by establishing his hearers in the Christian faith, by preaching the true Christian doctrine. This is the only way, where one merely serves as an instrument of the Holy Spirit, preaching the Word and leaving it all to the working of the Spirit. He did not resort to a greatly advertised social activity as so many deem it essential in our day. Paul was not interested in mere names and numbers. His sole aim was to preach the Word and to have the names written in the Book of Life. Luke does not tell us that Paul added numbers of souls daily, but "the churches increased in number daily" through the preaching of the Gospel. It was the work of the Holy Ghost, and Paul and Silas were but instruments. Let us remember that for our own missionary and congregational work. Not high-powered societies and expedient money-making methods do the trick as some think. They rather undermine the true work of the Spirit. Paul was not worried about his suc-

cess and results. He knew that the Word of God is never preached in vain, for it either wins souls for Christ or serves as a savour unto death unto those, who reject the God-given way of salvation through faith in Christ alone. Let us gladly and confidently follow Paul. Then we shall not have labored in vain for our Lord and His kingdom. This admonition is doubly necessary in our age of man-made salesmanship for the spreading of the kingdom. Business may have many ways and methods. The Gospel has but one method: "Preach the Word in season and out of season" (2 Tim. 4:2). This is the admonition of Paul to his beloved Timothy. Let us make it our own and we shall always fare well.

The Word Faith

Pondering the words "and so were the churches established in the faith" we should like to permit ourselves a little digression. What does the word "faith" here signify? Does it merely mean the subjective faith of the individual Christian or does it mean that the individual faith was strengthened or established by the preaching of the Christian faith as taught in the Bible, the so-called objective faith? When Luke writes that Paul confirmed the churches, this clearly refers to the strengthening of their personal faith, but when he writes: "and so were the churches established in the faith," the definite article "the faith" is used. No one will deny that the individual faith was strengthened, but it was done by the preaching of the objective truths concerning our salvation as found in Holy Writ alone. Is it not the application of another word of Paul (Romans 10:17): "Faith cometh by hearing, and hearing by the word of God"? Here it would seem to us that we have a clear case of "objective faith." In our age of subjectivism, where everything is based on individual feeling and experience, and Protestant theology is overwhelmingly dominated by it, let us not brush this strong vantage point aside as irrelevant. Why resort to theological and intellectual acrobatics to prove the subjective nature

of "faith" in all instances, where we should be grateful that the Holy Spirit has given us clear cases of the objective use of the concept "faith" in the New Testament? Closer investigation will reveal that they who reject Romans 16:17 will also attempt to uphold the subjective use of the term "faith" for similar reasons. Then nobody can tackle them, for everything is subjective. May we not be misled by them!

OUR 1951 SCHOOL YEAR

The aim of our school is to instruct and produce God-fearing Christian teachers. The courses offered in our Preliminary Teachers Training Centre are of such a nature that will give the students a basic knowledge of teaching. The students will then have a foundation to which they can add by independent study while they are teaching.

Our Pre-Normal course is a child of two years which has become a valuable asset to the Mission. Its aim is to prepare God-fearing stu-



dents for our Normal school. All of the students in this course have had teaching experience. The entire year is a test for these students. When at the end of the year they successfully prove to be God-fearing and capable of handling Normal School work they automatically pass into the Normal School.

Due to emergency measures our school was placed into a temporary home at Nung Udoo. We began our school year with twenty-five students in our Preliminary Teachers Training Centre and Pre-Normal Course. Twenty-five students upon graduation went into the field to teach, and twenty-one students upon graduation

passed into the Normal School to continue their studies. We are looking forward to the time when we will be in our permanent home at the Normal School compound, Ukpom.

Our faculty in 1951 consisted of Principal E. J. Baer, Lucile Kraus, Mrs. Robert Lail, and two African tutors. This coming year we are welcoming into our midst a new member, Mr. Ted. Kauth. Mr. Kauth will assume the position of Principal when Mr. Baer goes home on furlough.

EDMUND J. BAER.

ANNOUNCEMENT PASTORS' INSTITUTE

In response to many requests the faculty of our Theological Seminary at Thiensville has arranged a Pastors' Institute to be held Monday through Friday, June 9 to 13, 1952, at the Seminary.

The program of lectures to be presented will be:

The Beginnings of American Lutheran History, Prof. M. Lehninger; A Study in Comparative Religion, Prof. E. Reim; Analysis of Some Important Old Testament Terms, Dr. Paul Peters; Dogmatic-Exegetical Study of the Relation of Sanctification and Justification According to Romans, Chapters 5 and 6, Prof. J. P. Meyer.

Two lectures will be presented each morning and two each afternoon. Lectures are to be of 45 minute duration with a 30 minute discussion period following. The first lecture will begin at 9:00 A. M. each day, the last will end at 4:00 P. M.

A registration fee of \$5.00 will be required from every pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five day period will be charged \$12.50 in addition to the registration fee for such service.

Registration is to be made with Prof. E. Reim at the Seminary as soon as possible.

HEINRICH J. VOGEL,
Secretary of the Board



News from our Mission Fields

"Lo, I am with you alway, even unto the end of the world."

MATTHEW 28, 20

Apache Funeral

THE hearse was a pick-up truck. The coffin was made of pine boards and painted black. The flowers were not fresh and flown in, but just a handful that grew wild on the mesa.

Missionary Adalbert Schultz had taken me along to witness the burial and to take the pictures. We stopped first at the cemetery to see whether the grave had been dug. There we saw an Apache Indian at work using flint to inscribe a headstone, with which to mark the grave, the birth and death of Maggie Gay.

The truck was already on hand when we reached the dwelling for the funeral. The entrance of every Apache wickiup faces East. But a dead body is never taken through this entrance. So here, too, an open-

ing was cut through the opposite side of the hut. Through this exit the coffin was carried. Then an axe was used to destroy the cooking utensils of the deceased. All her clothing was rolled up in a blanket and taken along for burial.

At the cemetery the coffin lid was nailed down. Then the coffin and the clothing were lowered into the grave. With reverence and attention the Apaches listened to the words of comfort and hope proclaimed by their missionary and yours. Words such as these: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." The native interpreter repeated each sentence of the Scripture and the sermon in the Apache tongue for all to hear.

When the benediction closed the graveside service the Apaches taking turns, with the two available shovels, quickly filled the grave. With this done, each native took a handful of ashes, which had been brought from the fireside of the deceased, then going around the mound of earth they sprinkled them over her grave accompanied by a native chant.

We liked the honesty of that funeral, besides the blessings of mission work revealed in that Christian burial. Death was not disguised here. And certainly this truth was not hidden by the missionary: "The wages of sin is death; but the gift of God is eternal life through our Lord, Jesus Christ."

True, there were evidences of superstitions of the past in that funeral. But what about our modern funerals — the many flowers, the elegant casket, the carefully concealed mounds of earth, and the rose petals that fall at the words: ashes to ashes, dust to dust. Death must be concealed at all cost, it seems.

A Window in Our Tomb

But why? Are they not blessed who die in the Lord. Our death is not the sleep that knows no waking. Our bodies are not lowered into a dungeon of endless death. Rather like the seeds they are planted in God's acres to await the Resurrection. Jesus said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." By His death and resurrection He not only demonstrated this truth, but also became the first fruits of them that slept. Thus He taught us to fear the grave as little as our bed.

The worst thing in the world is not death; it is sin. When Jesus took away the sin of the world in His



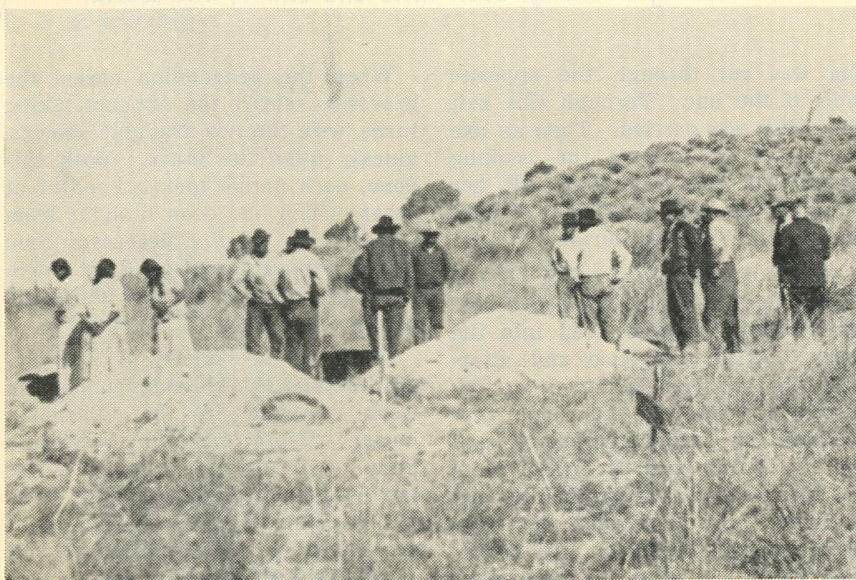
Apache Pallbearers and Hearse

sacrificial death He reached into the jaws of death and removed its sting for us. And when on Easter Day He arose triumphantly from the dead, He placed a window in every Christian's tomb, that through it you and I may look and see the bright shores of eternity beyond.

We may not be able to afford expensive funerals, but we can afford to be honest about death, since we

have found in Christ the Resurrection and the Life. It is this glorious Easter truth that is the wellspring of all mission endeavor, support, and success.

Jesus lives! and now is death
But the gate of life immortal;
This shall calm my trembling breath
When I pass its gloomy portal.
Faith shall cry, as fails each sense,
Jesus is my confidence!



The Word of Life at the Grave

WE REACH OUT TO JAPAN

"We are beholden to no one, except to the Lord of missions, who has smoothed the way for us." Thus wrote Pastor Fred Tiefel upon receiving his passport and military permit



Yokohama, Japan — Port of Entry

to enter Japan in behalf of our Lutheran Spiritual Welfare Commission and Synod's Mission Board.

If the S. S. India Mail was on schedule Pastor Tiefel, sent to serve our servicemen and women in the Japan-Korea Area, reached Yokohama with the prelude of Communistic riots and severe earthquakes — a solemn reminder to the missionary and to all of us, of the urgency with which the Lord's work must be done NOW, before the night cometh when no man can work.

Those of our men who serve their Country in this foreign field will certainly thank God for your mission offerings which enables Synod's L. S. W. C. to send them a pastor. We will not forget our pastor in Japan nor the good soldiers of Jesus Christ we have called him to minister unto.

"Holy Father, in Thy mercy Hear our anxious prayer,
Keep our loved ones who are absent
'Neath Thy care.
Father, Son and Holy Spirit, God the One in Three,
Bless them, guide them, save them,
keep them,
Near to Thee."

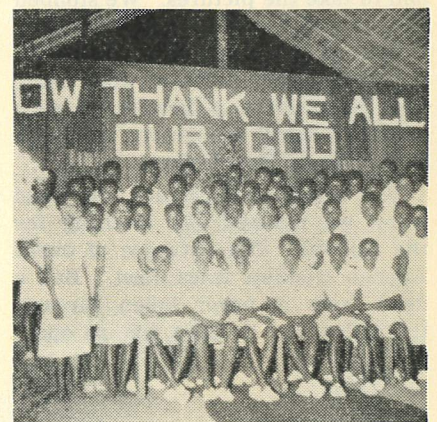
W. R. HOYER.

OUR ANNIVERSARY

"Now Thank we all our God
With heart and hand and voices,"

These words appropriately express the feelings of our Preliminary Teachers Training Centre students and its faculty. After a period of five years it is right for us to stop for a moment to give joyous praise and thanks to Him who has so wondrously blessed our school. Through the portals of this school have streamed five classes of Christian trained teachers, who have gone out into God's vineyard to help reap the plenteous harvest found in Nigeria.

In order to celebrate our school's fifth anniversary the Preliminary Teachers Training Choir and the Principal arranged a song service for this occasion on December 4, 1951. The entire song service was arranged about the theme; "Now thank we all our God." The school room used for



the service was simply but beautifully decorated. A red cloth back-drop set the stage. In the center of this back-drop was placed a four foot cross made of many beautiful flowers. Above the cross we placed our anniversary theme, "Now thank we all our God." Through the center of the stage and choir tiers ran a red carpet. On either side of this carpet the tiers were covered with greens. Candelabra on both sides of the stage gave the final touch to a most beautiful setting.

The forty-five voice choir under the direction of E. J. Baer sang the following numbers: "Come Thou Almighty King," "A Mighty Fortress Is Our God," "Psalm 23," "Now Thank We All Our God." The Choir's Christmas selections were as follows; "O Thou Joyful Day," "From Heaven Above," "Let Us All With Gladsome Voice," "Glory to God,"

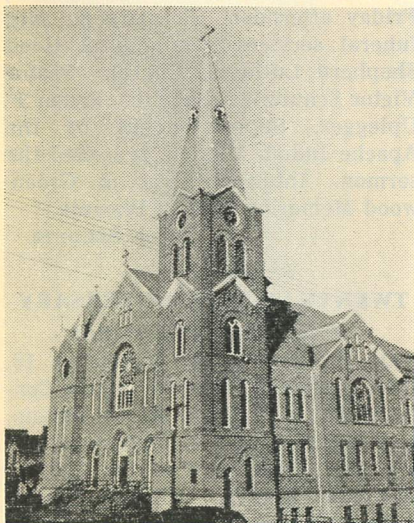
and "O Come All Ye Faithful." The sermon was delivered by Rev. C. W. Baringer. The Lord's Prayer and Benediction, sung by the choir, closed the service of thanksgiving.

Indeed we are thankful. Through this institution our shortage in trained Christian teachers has been brought to a minimum. The result of course is obvious when we look at the large number of children who are being led to Christ by our trained teachers. EDMUND J. BAER.

EIGHTIETH AND SIXTIETH ANNIVERSARIES

**St. John's Ev. Lutheran Church
St. Paul, Minnesota**

Two special anniversaries were the occasions for thanksgiving services at St. John's Ev. Lutheran Church, St. Paul, Minnesota, during past months. On May 27, 1951, the congregation observed the eightieth anniversary of its organization. In 1871 St. John's was founded as a daughter congregation by Trinity Ev. Lutheran Church. Pastor Sieker served the congregation from Trinity the first year. Pastor W. Streissguth was the first pastor called to St. John's. He served from



1872 to 1880. His successor until 1885 was Pastor O. Hoyer, who was later called to be the first president of Dr. Martin Luther College. From 1885 to 1906 St. John's was served by Pastor Carl Gausewitz. During those years the present church edifice was erected, the parsonage was built, and school lots were acquired. From 1906 to 1946 Pastor J. Plocher served St. John's as sole pastor, and continued to serve as associate with Pastor O. Naumann from 1946 to 1950, when Pastor Plocher retired after 57

years in the active ministry.

St. John's has since its founding conducted a Christian Day School. At present 175 children are enrolled. Construction of a new school building is to be carried out during 1952. At the anniversary services nearly \$7,000 was contributed as a thank-offering for the school fund. On the faculty at present are Mr. Lester Raabe, principal, Mr. Walter Bonitz, Miss Charlotte Sauer, and Mrs. John Denninger.

On May 27, 1951, St. John's observed the eightieth anniversary of its founding. Pastor Paul Albrecht, president of the Dakota-Montana District of our Synod, preached in both languages in the morning services. He used as his text Psalm 84: 1-2. Professor E. E. Kowalke, President of Northwestern College, was the guest speaker in the afternoon service. His message was based on 1 Peter 1:23-25. Pastor Naumann served as liturgist at all services.

On November 11, 1951, St. John's Congregation observed the sixtieth anniversary of the dedication of its present house of worship. Professor John Meyer, President of our Theological Seminary at Thiensville, Wisconsin, proclaimed the Word of God to the congregation in the morning services. He based his message on Matthew 9, 27-34. In the evening services Pastor G. A. Thiele of Emanuel Ev. Lutheran Church, St. Paul, served as guest speaker. His message was taken from 1 Corinthians 3:9. On this day Pastor Naumann served as liturgist in the morning, and Pastor Jerome Albrecht, assistant pastor at St. John's since July, conducted the service in the evening.

At both anniversaries the school children and choirs of the congregation, under the direction of Mr. Raabe and Miss Sauer, added their songs of praise and thanksgiving.

The earnest prayer of all members of St. John's Congregation is that the Lord would continue His grace and mercy to them as He has so wonderfully done in the past. To Him alone be praise.

OSCAR J. NAUMANN.

† PASTOR E. BENJAMIN SCHLUETER †

Pastor E. Benjamin Schlueter was born at Watertown, Wisconsin, on August 28, 1880, the son of John Henry Schlueter and his wife Emilie,

nee Kresensky. He was baptized, instructed, and confirmed in the midst of St. Mark's congregation. In 1900 he graduated from Northwestern College and three years later from our synod's theological seminary, then located at Watertown, Wisconsin. In 1903 he was ordained and installed as pastor of Zion Evangelical Lutheran Church, Kingston, Wisconsin, and for six years this church together with two further congregations at Marquette and German Settlement. In 1909 he accepted a call to the pastorate of St. John's Congregation, Markesan, Wisconsin. On October 6, 1921, he was installed as pastor of Grace Congregation, Oshkosh, and



continued to hold this office until the time of his death. During the last two years ill health, however, made it necessary for Pastor Schlueter to lay aside some of his duties and to take a much-needed and deserved rest.

The deceased also served the Church at large with his gifts in various capacities. He was a member of the Northern Wisconsin District Mission Board for four years; President of the Northern Wisconsin District for ten years; First Vice President of the Joint Synod of Wisconsin and Other States for fourteen years; chairman of our Spiritual Welfare Commission for nine years; President of the Evangelical Lutheran Synodical Conference for six years; for many years a board member of the Bethesda Lutheran Home and of the Synodical Conference Lutheran Charities.

On July 28, 1916, he entered holy wedlock with Helene, nee Boerner. This marriage was blessed with one son and two daughters.

Pastor Schlueter was in failing health for the past month, and on Sunday afternoon, March 9, 1952, the Lord of life and death summoned His servant from his earthly labors to receive the crown of life through

the mercies of his Savior Jesus Christ.

He leaves to mourn his death, at the age of 71 years, 6 months, and 11 days, his wife, his son Edward, of the Rapid City Air Force, Weaver, South Dakota; his two daughters, Mrs. William Karr, and Helene of Oshkosh; one granddaughter, Catherine Karr; four brothers, Walter, Harry, Percy, and Mark Schlueter, all of Watertown.

The funeral services were held on March 12. Pastor Gerhard Pieper of Fond du Lac preached the sermon on the basis of Acts 20, verse 32. Professor M. Lehninger, Thiensville, spoke in behalf of the Wisconsin Synod. Letters and expressions of condolence were also received from the President of the Northern Wisconsin District; from the President of the Missouri Synod; from the President of Bethany Lutheran College, Mankato, Minnesota; from the Dean of the Theological Seminary of the Norwegian Lutheran Church; and from the President of the Synodical Conference and of Concordia Seminary at Springfield, Illinois.

May all pray with Christian confidence: "Lord, Thy will be done."

ERNEST LEHNINGER.

† ARMIN F. RAUSCHKE †

Mr. Armin Rauschke, principal of Immanuel Ev. Lutheran School at Mankato, Minnesota, departed this life on January 19, 1952, at the age of 46 years, one month, and 8 days. Funeral services were conducted at Immanuel Church, Mankato, on January 23. Pastor G. W. Fischer preached the funeral sermon, based upon Mark 10, 13-16. Pastor E. Schaller, as chairman of the Board of Control of Dr. Martin Luther College, of which the deceased was a member, officiated at the altar. Interment was made at New Ulm.

Armin Fred Rauschke, a son of Mr. Fred Rauschke and his spouse Bertha, nee Kuester, was born at New Ulm, Minnesota, on December 11, 1905.

After his confirmation he was enrolled at Dr. Martin Luther College and there in 1926 completed his training for the teaching ministry. He served in the Christian day schools at Stanton, Nebraska, from 1926 to 1937, and at Lake City, Minnesota, from 1937 to 1946. In the latter year he was called as principal of Immanuel's School at

Mankato and was active in this position at the onset of his final illness. On August 5, 1951, his congregation fittingly observed his silver anniversary as a teacher in our schools.

Mr. Rauschke was permitted to serve his church with his considerable gifts in various capacities. In his passing, the Board of Control of Dr. Martin Luther College and the Board of Education of the Minnesota District, Wisconsin Synod, lost an able and beloved member. He had also been serving as a member of the Educational Department of the Bethany College Faculty. In his hands lay a recent assignment of the Board of Education, Wisconsin Synod, the preparation of a monograph on psychology.

The Lord of the Church in His mysterious but loving wisdom saw fit to afflict our brother with the burden of an illness which in the latter years was to him as a thorn in the flesh, and from which human skill could not deliver him. But he humbly committed himself into the keeping of his Savior, whose grace was sufficient unto him and who called him from the Church Militant as he lay in the hospital at Rochester, Minnesota.

The deceased is survived by his widow, Mrs. Irene Rauschke, nee Kohler, with whom he had been united in wedlock at Stanton, Nebraska, on August 1, 1933; three daughters: Gwendolyn, Charlotte, Cordelia; his mother, Mrs. Bertha Rauschke of New Ulm; a brother, Teacher Martin Rauschke of Waukesha, Wisconsin; two sisters: Mrs. Gertrude Willhite of New Ulm and Mrs. Edna Krause of Watertown, Wisconsin. "Precious in the sight of the Lord is the death of his saints." Ps. 116, 15. E. S.

† MRS. ELVA SCHLIESSER †

Elva M. Schliesser (nee Harder) was born June 12, 1906, at Reedsburg, Wisconsin, of God-fearing parents. She had a pleasant childhood and early in life dedicated her life to the service of the Lord. After completion of her schooling at the parochial school, high school, and Milwaukee State Teachers' College, she was asked to teach a Christian day school at Campbellsport, Wisconsin. Later she taught at the Horicon, Wisconsin, Lutheran school, and then at St. John's in Watertown, Wisconsin.

In the meanwhile she tried to perfect herself in the Lord's work by attending summer school and night classes. At all places she was well-liked for her Christian character.

She was married to Paul Schliesser June 19, 1940. From this union were born three daughters, Phyllis, age 10, Phoebe, 7, and Sharon, 5. Besides her husband and daughters she leaves to mourn her departure two brothers in Michigan, three brothers and two sisters in Wisconsin. In her last months she looked forward to being with her sainted sister and especially her parents.

At the beginning of her long illness she had a premonition that she would never return to the Fort Apache Reservation. Yet she at all times diligently obeyed the doctors' orders and really wanted to return to her family. She was making such good progress this winter that it was thought her tuberculosis would soon be cured. About four weeks ago the Lord of Life and Death, her Savior Christ Jesus, whom she loved above all else, willed otherwise and returned her to her bed.

She died in a firm and unshakeable faith in Christ at Phoenix, Arizona, Friday afternoon, February 8. Her funeral services were held at Good Shepherd Lutheran Church (Pastor Victor Schultz) in Phoenix. Pastor F. Uplegger, Superintendent of the Apache Indian Mission, preached the sermon. Interment was at Greenwood Memorial Park in Phoenix.

VICTOR SCHULTZ.

TWENTY-FIFTH ANNIVERSARY

Pastor E. J. Otterstatter

On the evening of November 18, 1951, the members of St. John's Congregation of Tappen, North Dakota, and brethren in the ministry of the Western Conference of the Dakota-Montana District gathered for a divine service to observe the fact that Pastor E. J. Otterstatter had been permitted to serve the Lord in His vineyard for 25 years. The service was in charge of Pastor Paul Kuehl of Mandan, North Dakota, and the anniversary sermon, based on Isaiah 52:7, was delivered by President Paul Albrecht of Bowdle, South Dakota.

During a social hour held in the basement of the church after the service Pastor Philip Janke served as toastmaster. While a lunch was served by the women of the congregation several short addresses were

given, a number of congratulatory letters were read, and gifts of esteem were extended to the jubilarian.

On November 7, 1926, upon graduation from the theological seminary at Springfield, Illinois, E. J. Otterstatter was ordained and installed as the pastor of two congregations near Merrill, Wisconsin, St. Paul's and Immanuel.

H. G. MEYER.

Announcement

COMMITTEE ON RELIEF

1.

The Committee on Relief for War-Sufferers has resolved to discontinue recommending members of our Mission in Germany to sponsors in our Synod. It becomes apparent that the small list from Germany is wholly inadequate to meet the requests.

The committee advises you to address your requests for orphans and expellees to your state agency for Displaced Persons; addresses are on "The Expellee Program" sent to all pastors in December.

Our information is that steps are being taken to assure an extension of the Expellee Program beyond June 30.

2.

The committee also requests that all contributions for relief purposes henceforth be sent to the District Cashiers and earmarked: For Relief. We repeat our suggestion that door collections at the church services be employed to raise monies for this purpose.

The committee herewith extends its hearty thanks to Mr. Gilbert H. Klug, who has served as his treasurer since 1946.

3.

There is a great need for clothing among our Refugee brethren. Congregations and individuals are advised to send clothing shipments via parcel post; the committee has discontinued bulk clothing shipments due to the prohibitive cost. Parcel post may be addressed to:

Otto Schlender
(16) Limburg/Lahn
Wiesenstrasse 1
Grosshessen, Germany
American Zone

4.

Further information on any phase of the Relief Program may be requested from the undersigned.

REV. KARL F. KRAUSS, Chairman.

CANDIDATES FOR THE PROFESSORSHIP

AT THE LUTHERAN THEOLOGICAL SEMINARY THIENSVILLE, WISCONSIN

The following men have been nominated as candidates for filling the vacancy caused on the faculty of our Theological Seminary at Thiensville by the death of Prof. Adalbert Schaller:

Prof. Siegbert Becker, Concordia Teachers College, River Forest, Illinois
Rev. O. J. Eckert, Saginaw, Michigan
Rev. Gervasius Fischer, Mankato, Minnesota
Rev. Im. P. Frey, Denver, Colorado
Rev. Waldemar W. Gieschen, Manitowoc, Wisconsin

Rev. Karl Gurgel, Caledonia, Minnesota
Rev. Roland Gurgel, New Ulm, Minnesota
Prof. August Hardt, Concordia College, Milwaukee, Wisconsin

Rev. Gerald Hoenecke, Sleepy Eye, Minnesota
Rev. William G. Kennell, Pensacola, Florida

Dr. Henry Koch, Morrison, Wisconsin
Prof. E. E. Kowalke, Watertown, Wisconsin

Prof. P. E. Kretzmann, Cuba, Missouri
Rev. Oscar Naumann, St. Paul, Minnesota
Rev. H. C. Nitz, Waterloo, Wisconsin

Rev. H. W. Romoser, Oak Park, Illinois
Dr. Alfred von Rohr Sauer, St. Louis, Missouri

Rev. Theo. Sauer, Plymouth, Michigan
Rev. Egbert Schaller, Nicollet, Minnesota
Prof. Winfred Schaller, Fond du Lac, Wisconsin

Rev. William Schink, Woodland, Wisconsin
Prof. E. M. Schroeder, Watertown, Wisconsin

Prof. Armin Schuetze, Moberge, South Dakota

Prof. Walter Schumann, Watertown, Wisconsin
Prof. Carleton Toppe, Watertown, Wisconsin

Rev. Heinrich J. Vogel, Cudahy, Wisconsin
Rev. Arthur Voss, Milwaukee, Wisconsin
Rev. Ernst Wendland, Benton Harbor, Michigan

Rev. S. E. Westendorf, Monroe, Michigan
Rev. Venus Winter, Tucson, Arizona

The Board of Control of the Seminary will meet Tuesday, April 15, at 10:00 a. m. in the tower room of the Seminary to call one of these men. Any correspondence relative to any of these candidates must be in the hands of the secretary of the Board by that date.

Heinrich J. Vogel, Secretary
3767 E. Cudahy Avenue
Cudahy, Wisconsin

CALENDAR OF CONFERENCES

SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT

Date: April 22-23.
Time: 9:30 A. M.
Place: Salem, Coloma. R. A. Gensmer, pastor.
Preacher: C. Kipfmiller (Biesmann).
R. C. BIESMANN, Secretary.

PACIFIC NORTHWEST PASTORAL CONFERENCE

Date: April 22-24, noon to noon.
Place: Zion Lutheran Church, Rainer, Washington. E. F. Kirst, pastor.
Sermon: R. Dommer; E. Schulz, alternate.
Program: G. Frey, Exegetical Study of the Proof Passage on Divorce and Separation; E. F. Kirst, Exegesis on Amos 7:10ff; W. Luckel, Exegesis on 1 John 3:3ff, Teacher R. Scherzer, Discussion on the New Catechism; G. Sydow, Divinity of the Call; W. Zell, Homiletical Study on Matt. 10:16-20.
O. W. ECKERT, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet April 21, 1952 at Martin Luther Church, Oshkosh, starting with Holy Communion service at 9:00 o'clock.
Topics: The Book of Nahum, P. Eggert; Some Phase of Church Music, T. Zuberbier; The Book of Habakuk, E. Lehniger; Hebrews 10, E. Lochner; Catechism Revision, A. Laper; Christian Day Schools for Groups of Smaller Congregations, W. Hoepner; The Need of a Lutheran English

Bible Translation with Suggestions for its Production, W. Schaller; History of Preaching, C. Krug.

Preacher: H. Kahrs; alternate, W. Pless. OSCAR SIEGLER, Secretary.

DODGE-WASHINGTON COS. PASTORAL CONFERENCE

Date: April 22 and 23, 1952.
Time and Place: Conference begins at 9:30 A. M. with a Communion Service at Trinity Lutheran Church, Huilsberg (W. Reinemann, pastor). Preacher: W. Gawrisch; alternate: P. Press.

Papers: Genesis (continuation), Schink; First Corinthians (continuation), Weiss; Is a Restudy of our Confessional Writings Necessary for this Generation? Schink; The Import of the New State of Israel in the Light of Deut. 28-30 and Romans 11, Senger; Does the Church have a Responsibility Toward its Membership to Provide Social Activities? Press; What Shall a Christian Pastor do to Protect his Flock from Pernicious Articles Which Appear in Widely read Secular Publications? Henning.

W. F. SCHINK, Secretary.

JANESVILLE-BELOIT PASTORAL CONFERENCE

The Janesville-Beloit area Conference of Pastors of the Synodical Conference will meet D. v. on Monday, April 14, at 10:00 A. M. in Mt. Calvary Lutheran Church, Janesville, Wisconsin. The Rev. J. F. Stephan, vacancy pastor.

10:00-10:45 Communion Service Speaker: R. Mueller; alternate: A. Paap

10:45-11:45 Sermon Study for the 2nd Sunday after Easter, R. Jaeger

11:45-12:00 Business
12:00-1:00 Noon Recess
1:00-1:45 The Comfort Which the Lord Jesus Gives to Faithful Pastors in John 15-17 (conclusion), J. F. Stephan

1:45-2:30 Exegesis of John 2:1-11, R. F. Bittorf

2:30-3:00 Dr. Herman Sasse's "Letters to Lutheran Pastors," G. Franzmann

MENTOR KUJATH, Secretary

SYNOCDICAL CONFERENCE EVANGELICAL LUTHERAN

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, for its 42nd convention August 12-15, 1952. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. G. Chr. Barth, D. D., 1301 Concordia Court, Springfield, Illinois, not later than June 20 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. Further details will be announced later.

GEORGE V. SCHICK, Secretary.

JOINT MISSISSIPPI VALLEY SOUTHWESTERN CONFERENCE

Date—April 23, 1952
Time and Place—Conference begins at 9:30 A. M. with a Communion Service at First Lutheran Church in La Crosse, Wisconsin. Preacher: F. Ehlert; alternate: J. Dahlke.
Morning Session—Exegesis on Hebrews 12: 25-29, Loyl Schroeder; alternate Paper, Exegesis on 1 Tim. 2:9-15, J. Dahlke.
Afternoon Session—Pastor and Young People, J. Petrie; Wine or Grape Juice, W. Hoffmann; alternate Paper, Hell, G. Horn.
H. HENKE, Secretary.

MANITOWOC PASTORAL CONFERENCE

Date and Time: Tuesday, April 22, 1952 at 9 A. M.
Place: St. John's Ev. Lutheran Church, Tp. Gibson, Mishicot, Wisconsin, R. 1, John W. Mattek, pastor.
Preacher: S. Kugler; E. Zell, alternate.
V. J. WEYLAND, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

This conference will meet from April 15 (9:00 A. M.) to April 17 (12 M). The sessions will be held at Northwestern Lutheran Academy, Moberge, South Dakota. You are asked to supply your own bedding and meals.

The following papers have been assigned: Isagogical Study of the Book of Joel, Wurster; Standard Epistle Text for Quasi-modogeniti, A. Schuetz; Is communion in a Heterodox Church which still uses the Words of Institution True Communion? Ten Broek; Suggestions for More Effective Ministry among Our Youth, Hempel. Pastor Winter (Wood) will preach in the services on Tuesday evening.

K. G. SIEVERT, Secretary.

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: St. Paul, Trinity Lutheran Church, at Rice and Aurora Streets, A. C. Haase, pastor.

Time: April 22-24, Tuesday to Thursday, 1952. Opening session at 10:00 A. M., Tuesday. Service with Holy Communion on opening day at 8:00 P. M.

Essayists: These will be announced later. Dinner and supper will be served in the Trinity dining hall. Requests for meals or excuses for absence should be addressed to the host pastor, Rev. A. C. Haase, 1330 Blair Ave., St. Paul 4, Minnesota.

If unable to find lodging in the Twin Cities, arrangements can be made through President O. J. Naumann, 727 Margaret Street, St. Paul 6, Minnesota. State your needs to him in due time.

M. J. LENZ, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

Place: Trinity Ev. Luth. Church, Winner, South Dakota.

Time: April 29-May 1, 9:30 A. M. C. S. T. Speaker: Pastor V. Tiefel; alternate, Pastor M. Volkman.

Assignments: Winning and Instructing the Unchurched, A. Habben; Hebrews 11:17ff, H. Lietzau; Planned Families Examined in the Light of Scripture, L. Hahnke; Matthew 19:9, E. C. Birkholz; Psalm 24, M. Burk.

Please announce early to the host pastor, L. Wenzel.

MILTON F. WEISHAN, Secretary.

CHIPEWA VALLEY-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

Time: April 22-23, 1952 (10:00 A. M.).

Place: Trinity Lutheran Church, Town Berlin, R. 1, Merrill, Wisconsin. (South Hwy. 107 and Co. Tr. FF.) L. A. Winter pastor.

Sermon: J. Henning; C. Kionka, alternate. Program:

- T. Bradtke, Revelation.
- J. Schaad, Hosea.
- E. Prenzlow, Amos.
- E. Schewe, 2 Tim. 3:1-17.
- O. Lemke, Rom. 9:6-13.
- J. Krubsack, State Aid to Churches.
- W. Holzhausen, Releases and Transfers.
- G. Krause, Christian Burial.
- G. Marquardt, Church and Social Work.
- A. Schumann, Fruits of Faith.

Conference brethren should announce themselves to the host pastor and place requests for lodging as soon possible.

D. H. KUEHL, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet for its Spring convention at Rapid River, Michigan, on April 29-30, 1952. Pastor Th. Hoffmann is host pastor. Opening devotions are scheduled for 9:30 A. M. E. S. T.

Assigned Papers

- II Corinthians 3.....H. Walther
- Genesis 15, cont'd.....E. Albrecht
- Genesis 17.....W. Wagner
- A Review of the Biblical Teachings on the Reasons for Divorce.....Th. Hoffmann
- Church Architecture Since the Middle Ages.....K. Geyer
- Strikes in the Light of Scripture, cont'd.....Th. Thurow
- Alcoholics Anonymous, cont'd. A. A. Gentz
- What is Gambling?.....Zarenba
- What is the basis for OUR DEFINITION OF A SACRAMENT?.....L. Pingle
- Sermon Study on John 1:43-51.....Fr. Dobratz
- Sermon Study on Ephesians 1:4-6 G. Schaller
- Preacher.....G. Schaller
- Alternate.....Th. Thurow

Please announce to the host pastor.

HERBERT G. WALTHER, Secretary.

SPRING MEETING OF THE SOUTHERN CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

The meeting of this conference will be held on April 15-16 at St. John's Church, Oakwood, Wisconsin, M. F. Plass, pastor. The first session will begin on Tuesday at 10:00 A. M.

Essays: Hebrews 13, H. Diehl; Cross, Affliction, Trial in the Scriptures, A. Lorenz; Bible Class, A. Koelpin; A. Biographical Sketch of Augustine, H. Wackerfuss; The Negro in the White Community, A. Lorenz; Book review, A. Lehmann; The Meaning of Covetousness and Scriptural Examples of It, H. Kuske.

The speaker at the evening Communion Service will be C. Found, Heb. 13:12-21; (Sub. O. Heidtke, Rom. 3:27-31).

Members are reminded to have their church council vote for a visitor from this slate: A. Buenger, A. Lorenz, R. Otto. Send your vote to the secretary or bring it along to the meeting.

Requests for lodging should be sent to the host pastor.

IRVIN W. WEISS, Secretary.

WESTERN WISCONSIN TEACHERS' CONFERENCE

Time: Thursday and Friday, April 24 and 25, 9 A. M.

Place: First Lutheran Church, La Crosse, Wisconsin.

L. KEHL, Secretary.

WISCONSIN SYNOD TEACHERS' CONFERENCE OF WATERTOWN AND VICINITY

This local conference will meet at St. Paul's Lutheran Church, South High and 3rd Streets, Fort Atkinson, Wisconsin, on Friday, May 2, at 9:00 A. M.

- Program
- 9:15-10:15 My Kingdom is not of this World Prof. D. Rhoda
 - 10:15-11:15 How can we retain enthusiasm and proper perspective for our work? O. W. Junkuntz
 - 11:15-11:45 Business
 - 1:30-2:30 The Christian Teacher's Aim: Training the Whole Child Prof. E. Kowalke
 - 2:30-3:30 Question Box (Special questions for discussion to be placed in writing on chairman's desk by any member of conference before noon.)
- KURT F. OSWALD, Chairman.
Program Committee

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials Installed)

Pastors

Riess, Walter, in the Darlington Lutheran Church, East Ann Arbor, Michigan, by W. Vallesky; assisted by O. Riess and K. Lindsay; Reminiscere, March 9, 1952.

Schaller, Herbert, in St. John's Church, Eagleton, Wisconsin, by Theo. H. Mahnke; assisted by Elmer Prenzlow and Gustave Gerth; Reminiscere, March 9, 1952.

CHANGE OF ADDRESS

Pastors

Schaller, Herbert, Bloomer, Wisconsin, R. R. 2.

Lehmann, Philip, 5336 North Second Street Loves Park, Illinois.

NOTICE

Anyone knowing Wisconsin Lutherans moving to or recently having moved to Loves Park (Rockford), Illinois, kindly notify Rev. Philip Lehmann, 5336 North Second Street, Loves Park, Illinois.

Hymnboard will be given to any Mission Congregation, who will pay transportation charge. Write to Rev. Paul Knickelbein, 345 Nolto Street, Sault Ste Marie, Michigan.

The General Synodical Committee will meet in the week of May 11, 1952.

JOHN BRENNER.

REPORT OF DISTRICT CASHIER SOUTHEASTERN WISCONSIN DISTRICT

July 5, 1951-January 3, 1951

Arizona Conference

Congregation — Pastor	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Bylas, Our Savior, Vacant.....\$		\$	
Casa Grande, Grace G. P. Eckert	147.41		
Cibecue, Lower, Apache, F. H. Nitz	50.00	50.00	
Cibecue, Upper, Apache, F. H. Nitz	50.00		
Coolidge, Emmanuel, G. P. Eckert	40.00		
Douglas, St. Paul, I. G. Frey....	156.61	5.00	
Flagstaff, Mt. Calvary, E. Walter Hillmer	74.99		
Glendale, Grace, R. H. Zimmermann	397.21		
Globe, St. Peter, M. Baumann	127.30		
Morenci, Apache, A. A. Guenther			
Morenci, Trinity, F. Machina....	16.00		
Peridot, Apache, H. E. Rosin....			
Phoenix, Good Shepherd, V. Schultz	150.35	152.95	
Phoenix, Redeemer, W. A. Diehl	381.87		
Phoenix, Resurrection, W. H. Wiedenmeyer	134.70		

Phoenix, Southside, W. A. Diehl	600.00		
Phoenix, Zion, R. W. Schaller	86.18		
Prescott, Arizona, K. Neumann			
Safford, Grace, F. Machina....			
San Carlos, Grace, A. M. Uplegger	90.98		
Tucson, Good Shepherd, R. Hochmuth	279.11		
Tucson, Grace, E. A. Sitz.....	514.00	115.00	180.46
Tucson, Mexican, V. H. Winter	16.20		
Tucson, Redeemer, N. Berg.....	624.31		
Warren, Grace, I. G. Frey.....	111.50	32.21	
Whiteriver, Canyon Day, P. Schliesser	10.54		
Whiteriver, Cedar Creek, P. Schliesser	2.68		
Whiteriver, Open Bible, E. E. and A. A. Guenther.....	20.00		55.00
Mar Vista, Calif., Gethsemane,			
A. C. Keibel.....	20.00		
Tarzana, Calif., St. John, F. G. Knoll.....	50.00		
	\$ 4,151.94	\$ 355.16	\$ 235.46

Dodge-Washington Conference

Brownville, St. Paul, H. J. Schaar	578.32		158.00
Cedar Lake, St. Paul, F. Gilbert	149.32		7.00
Hartford, Peace, Ad. von Rohr	1,529.58	9.00	84.00
Hullsburg, Trinity, W. Reineman	555.88		

Hustisford, Bethany, E. P.			
Pankow	1,770.96	250.00	
Iron Ridge, St. Matthew, F. Zarling	686.72	16.00	27.50
Kekoskee, St. Peter, N. M. Mielke	348.00	5.00	
Knowles, St. Luke, H. J. Schaar	183.26		50.00
Lomira, St. John, C. J. Henning	649.19		9.00
Neosho, St. Paul, E. Weiss			
Slinger, St. Paul, F. Gilbert	559.90		4.00
Theresa, St. Peter, P. Press	763.63		7.00
T. Addison, St. Peter, W. O. Nommensen	223.38		
T. Herman, Emmanuel, F. H. Senger	334.29	124.28	
T. Herman, Kripplein Christi, G. Bradtke	811.00		888.70
T. Lomira, St. Paul, H. Heckendorf	579.97	6.00	272.25
T. Lomira, St. Paul, H.			
T. Theresa, Zion, F. H. Senger	400.00		7.00
T. Wayne, Zion, W. O. Nommensen			
West Bend, Good Shepherd, W. Gawrjisch	188.16		
West Bend, St. John, W. P. Sauer	2,988.81	2.00	
Woodland, St. John, W. F. Schink	686.68		5.00
\$ 13,987.05	\$ 419.28	\$ 1,512.25	

Eastern Conference

Big Bend, Christ, C. S. Leyrer	566.66		
Cudahy, St. Paul, H. J. Vogel	1,573.07	11.00	204.62
East Troy, St. Paul, E. Ph. Ebert	790.90	188.00	31.00
Hartland, Zion, E. Hinderer	1,200.00	25.00	
Kirchhayn, David Star, P. J. Gieschen	2,533.25	27.00	89.80
Lannon, St. John, L. Hallauer	971.41		
Mequon East, St. John, K. Lescow	793.10	265.00	
Mequon South, Trinity, A. J. Mittelstaedt			
Mequon West, Trinity, S. Hillmer	653.36	10.00	10.00
Milwaukee, Fairview, P. A. Behn	1,340.81		5.00
Milwaukee, Hampton Heights, N. Engel	164.39		19.00
Milwaukee, Mt. Lebanon, Jon. Mahnke	1,514.77	98.96	396.21
Milwaukee, Nathanael, C. Schlei	226.08	2.00	
Milwaukee, North Trinity, M. F. Liesener	1,544.64	154.00	684.24
Milwaukee, Resurrection, R. Ehlke	985.36		152.86
Mukwonago, St. John, L. G. Lehmann	269.00		
Newburg, St. John, W. J. Zarling	792.39		
Pewaukee, Christ, T. R. Thurrow			
Root Creek, St. John, Wm. C. Mahnke	1,295.47		211.68
Tess Corners, St. Paul, D. J. Tills	1,641.81		12.00
Thiensville, Calvary, Vacant	790.63		40.85
T. Franklin, St. Paul, G. Hillmer	782.50	59.25	
T. Granville, St. John, M. A. Braun	982.83		
West Granville, Salem, R. L. Wiechmann	1,159.20	28.00	
T. Lake, St. John, T. Monhardt			
Waukesha, Grace, H. Woyahn	832.50	34.50	75.00
Waukesha, Mt. Calvary, C. S. Leyrer	167.03	21.00	
Waukesha, Trinity, H. Shiley	2,532.39		89.00
Wauwatosa, Bluemund, R. R. Werner	70.56		
Wauwatosa, St. John, C. A. and K. J. Otto	1,799.41	35.00	791.20
West Allis, Good Shepherd, M. Schwenzen	948.73		
West Allis, Jordan, E. A. Knief	2,880.43	10.50	76.00
West Allis, Nain, W. Keibel	1,142.01	5.00	293.87
West Allis, Woodlawn, R. Schoeneck	589.21	52.95	81.50
\$ 33,533.90	\$ 1,027.16	\$ 3,263.83	

Milwaukee Conference

Apostles, E. C. Schroeder	1,034.56		125.50
Atonement, W. J. and J. P. Schaefer	2,788.60	440.35	1,413.85
Bethel, G. E. Schmeling	2,210.02	65.00	760.14
Bethesda, I. Habeck	1,666.66	42.00	1,106.64
Centennial, L. A. Tessmer	212.88		
Christ, H. Cares	2,834.45		311.00
Divine Charity, J. G. Jeske	594.45	5.00	8.00
Ephrata, N. Schlavensky	463.27		54.25
Garden Homes, E. C. Pankow	2,760.00		1,417.48
Divinity, E. R. Blakewell	849.50		45.85
Gethsemane, A. H. Leerssen	1,612.34		276.00
Grcae, E. Huebner	1,999.59		1,488.00
Jerusalem, L. M. Bleichwehl	1,967.03		855.41
Messiah, R. W. Huth	679.68		35.50
Parkside, R. Stiemke	1,124.40	100.00	21.25
St. Andrew, L. F. Karrer	460.45		
St. Jacobi, H. H. Eckert	3,267.22	32.00	1,314.99
St. James, A. P. Voss	2,915.00	184.75	989.50
St. John, J. Brenner	3,628.13	22.00	423.50
St. Lucas, H. P. Koehler	4,407.53	4.00	1,921.75
St. Marcus, E. Ph. Dornfeld and J. C. Jeske	2,570.50	129.56	693.82
St. Matthew, A. F. Hallboth	1,941.90	34.00	753.85
St. Paul, J. A. deGalley	413.09		5.00

St. Peter, P. Pieper	2,521.82	48.75	579.00
Salem, E. Blumenthal	978.54	212.35	
Saron, A. C. Lengling	2,29.50	101.85	1,133.20
Siloah, P. J. Burkholz	5,852.00	5.00	1,318.00
Zebaoth, A. Tacke	2,250.00	505.00	
\$ 56,035.01	\$ 1,936.61	\$ 17,046.48	

Southern Conference

Bristol, Zion, C. E. Found	827.00	4.00	22.00
Burlington, St. John, R. O. Marti	846.54	88.00	
Caledonia, Trinity, A. Koelpin	491.47		
Crete, Zion, A. Nicolaus	1,437.41		8.00
Elkhorn, First Lutheran H. Lau	824.15	316.00	
Evanston, St. James, H. J. Wackerfuss	126.95		
Kenosha, Bethany, W. K. Pifer	2,698.11	50.00	19.00
Kenosha, Friedens, A. C. Buenger	7,693.41		
Kenosha, Mt. Zion, F. Schulz	535.03	125.00	
Kenosha, St. Luke, T. W. Redlin	263.75		
Lake Geneva, First Lutheran H. J. Diehl	743.95		
Libertyville, St. John, W. H. Lehmann	532.25	200.17	
Morton Grove, Jerusalem, O. Heidtke	205.00		
Oakwood, St. John, M. F. Plass	558.10	200.00	
Palos Heights, Palos, I. W. Weiss	242.76		
Racine, Epiphany, E. Jaster	593.22		3.00
Racine, First Lutheran, R. Pope	1,740.88		
Slades Corners, St. John, A. Lorenz			
South Milwaukee, Zion, O. B. Nommensen	2,266.85		17.04
T. Maine, St. Matthew, J. Toepel	401.09		
T. Paris, Immanuel, H. E. Russow			
T. Raymond, Trinity, H. E. Russow			
Waukegan, Immanuel, A. C. Bartz	202.51		25.00
Wilmot, Peace, R. P. Otto	850.00		
Antioch, Faith, R. P. Otto	50.22		
\$ 17,157.97	\$ 983.17	\$ 94.00	

Miscellaneous

M. S. B.		5.00	
Southern Pastoral Conference, I. W. Weiss, Secretary		10.00	
		\$ 15.00	
Grand Totals	\$124,863.87	\$ 4,736.33	\$ 22,152.02

G. W. SAMPE, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

January 1952

In Memory of—Sent In By	Budgetary SYNOD	Special CHARITIES OTHER	
Prof. A. Schaller—Milwaukee City Pastoral Conference, Rev. E. Schroeder, Secretary	\$	\$	5.00
Prof. A. Schaller—Ad. von Rohr	40.00		5.00
Rev. R. Schrodt—W. Reinemann		2.00	112.50
Otto Calles—W. Reinemann		5.00	54.00
Frank Sell—W. Reinemann	5.00		5.00
Albert Radloff—Edward Weiss			5.00
J. Wm. Robisch—H. J. Vogel		5.00	
Mrs. Henry Schober—S. Miller			3.00
Mrs. Tina Klatt—Norman Engel			10.00
Memorial Wreath—W. C. Mahnke		6.00	
Rudolf Kohls—E. C. Schroeder			10.00
Gernardt Affeldt—W. J. and J. P. Schaefer		45.00	
Lillian Rohleder—Herman Cares			5.00
Pvt. Robert Garlach—H. Cares			5.00
Mrs. Bertha Neitzel—R. W. Huth	5.00		
Prof. A. Schaller—J. Brenner		5.00	
Mrs. Marie Winter—J. Brenner		3.00	
Mrs. Herbert Pipkorn—H. P. Koehler			5.00
Mrs. Augusta Dallmann—H. P. Koehler			5.00
Ralph Kaiser—H. P. Koehler			10.00
Mrs. Elsie Wollert—H. P. Koehler			10.00
Mrs. Ida Waldt—E. Ph. Dornfeld and J. C. Jeske		8.00	
Rev. R. Schrodt—Paul Pieper		3.00	3.00
Delia Marquardt—Paul Pieper		7.00	
Walter Bergmann—Paul Pieper		5.00	18.00
John Schroeder—Paul Pieper			15.00
Louise Ferndt—A. C. Lengling			10.00
Walter M. Zastrow—P. J. Burkholz			65.00
Mrs. Adeline Setzer—P. J. Burkholz			65.10
Reuben Roscovious—C. E. Found			7.00
Herman Mueller—Edwin Jaster			5.00
Total	\$ 50.00	\$ 94.00	\$ 369.60

Correction — Memorial Wreaths — October 1951

Mrs. Lydia Hoehne—J. Brenner	5.00
Mrs. Edward Pfeifer—J. Brenner	5.00

G. W. SAMPE, District Cashier.

Oct 52

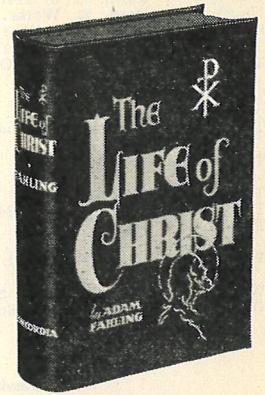
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Route 2 Box 329 A
33 Burlington Wisconsin

Helpful Books

THE LIFE OF CHRIST. By ADAM FAHLING. 771 pages. Red Buckram\$6.75

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A one-volume library of the world's best art and literature relating to Christ. It makes available for the first time the life and work of Christ from the four-fold viewpoint of great pictures, great poetry, great stories and great hymns.

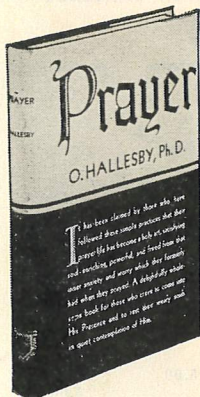
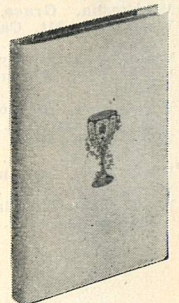
IN OUR IMAGE. By HOUSTON HARTE and GUY ROWE. 197 pages. Buckram.Net, \$10.00

Here, in deluxe format, are 26 intensely moving Old Testament narratives and 32 four-color portraits picturing more than 75 of the great Old Testament personalities. The compelling portraits and the wise selection of narratives make together the ideal volume for the home of friends. A treasury of art and religious literature, the very best gift, it will be valued as much by children as by adults.



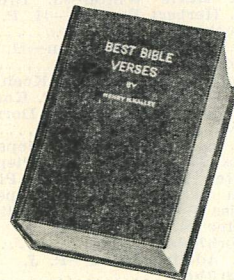
HOLY COMMUNION. By JOHANNES BECKER. Revised by JOHN H. BECKER. Cloth. 111 pages. Size, 4 1/4 x 6 3/4\$1.50

This pocket-size booklet contains a wealth of devotional and instructive material on the subject of Holy Communion. Part One contains a series of brief explanations of the Sacrament according to Luther's Small Catechism. Part Two deals with God's invitation and the proper preparation for Holy Communion. Part Three contains the Prayers, Order of Confession and Communion Service. Part Four is an exhortation to frequent and faithful use of this blessed Sacrament.



PRAYER. By O. HALLESBEY, Ph. D. Translated by CLARENCE J. CARLSEN. 176 pages.....\$1.50

The author writes to reach the average Christian, to encourage him to pray, showing him the difficulties in prayer, the work he can do by praying, the misuse of prayer, wrestling in prayer, and the spirit of prayer.



BEST BIBLE VERSES. Compiled by HENRY H. HALLEY. 495 pages. 3 1/2 x 5 1/2 inches. Cloth binding.\$2.00

It contains: Part I: Verses from each Book of the Bible. Part II: Verses grouped under various topics. The collection is one which every Christian would do well to carry in his coat pocket for reading when he has a few spare moments and which every church leader will find invaluable for devotion and instructional purposes.

EASTER BELLS. By WM. DALLMANN, D. D. 282 pages, 4 1/4 x 7. Paper covers \$1.00
Twenty-nine meditations on "The Resurrection of Jesus Christ." Good reading for the post-Easter season.

NORTHWESTERN PUBLISHING HOUSE
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