

# 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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*Lutheran Theological Seminary*  
**1948**  
*Thiensville, Wisconsin*  
*John E. Platz, M. Ph.*

## CLOSING ADDRESS

### Lutheran Theological Seminary

Thiensville, Wisconsin, May 27, 1948

**Text: 2 Cor. 2, 14-17:** *Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved and in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life. — And who is sufficient for these things? For we are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.*

*Dear Friends of Our Seminary, Especially,  
Dear Members of the Graduating Class:*

You are ready to enter the ministry of the Church. You hope for success in your work. God promises to give you success.

Paul, in our text, compares his ministry to a triumphal procession, granted to him by God.

Paul wrote these words about twenty years after he had been called to faith. About ten of these years he had spent in very active mission work. He had done pioneer work for the Gospel in Syria and Cilicia, especially in Galatia, in Asia, in Macedonia, in Achaia, and also in Illyricum. He had filled all these provinces with the preaching of the Gospel.

Outwardly considered, his work did not look very much like a triumphal procession. Listen to Paul's own summary description in 2 Cor. 11, 23-27: "Are they ministers of Christ? I speak as a fool, I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Nevertheless it was a triumphal procession. In all cities through which Paul passed the strongholds of Satan had been pulled down, men had been brought to faith in Christ Jesus. They had been rescued out of the kingdom of darkness and transferred into God's marvelous light.

Paul thanks God for this.

You also hope that God will grant you success in your ministry. Do not look for outward success: financial success, great numbers, honor among men, popularity, and the like. The very opposite may be in store for you. The things just mentioned are not marks of success; really they may accompany utter spiritual failure.

Paul tells us in our text what factors, under God, made his ministry so eminently successful.

#### I.

##### The First Is that He Made Manifest the Savor of Christ's Knowledge

In his first letter to the Corinthians he wrote: "I determined not to know anything among you save Jesus Christ, and him crucified." Paul preached Christ crucified, and only Christ.

This did not come natural to Paul. He had been raised and trained as a Pharisee. He believed that every man must work out his own righteousness. So he lived very strictly according to all ordinances of the Law. His life was blameless. And when Christians taught salvation through faith in Christ Jesus he persecuted them for it, and by all means tried to stamp out this, as he considered it, most pernicious heresy.

But when the Lord in His mercy checked him in his mad career, he learned that, what he had considered as gain was loss; the things of which he had been most proud were in reality nothing but shame. The only thing that counts is Christ crucified.

He preached Christ crucified: how God made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him. Follow Paul on his mission journeys, listen to his sermons as they are recorded in the Book of Acts in full or in outline; read his letters, which he wrote to his various congregations: it is always Christ crucified whom he proclaims. No matter what problems puzzled those congregations, no matter what difficulties confronted them, Paul always pointed out the solution in Christ crucified.

Christ crucified was a sweet smelling sacrifice to God, a sacrifice by which the world was reconciled to God. God had laid the sins of us all on Christ, who by His sacrifice made atonement for them. Our entire guilt was wiped out by His death. The sweet odor of His sacrifice fully neutralized the stench of our sins, so that God no longer notices them, but rejoices in the sacrifice of His Son.

By spreading the knowledge of Christ Paul made manifest and spread the sweet savor of His sacrifice among the Gentiles.

Paul did nothing but this. There were the Greeks who boasted of their philosophy. Their Stoics and their Epicureans taught them how to obtain happiness by their own efforts. The two schools disagreed among themselves on what true happiness is, and what steps are necessary to achieve it; but they were agreed that all depends on man himself. Paul would not compromise with them. He would not blend the odor of their efforts with the sweet odor of Christ's sacrifice. He preached Christ in opposition to Greek philosophy. There were the Jews, particularly the Pharisees, who with painstaking care tried to observe the commandments of God in order to merit His favor. Over against them Paul preached nothing but the knowledge of Christ, and vehemently denounced the Judaizers for adulterating the sweet odor of His sacrifice.

Since both Jews and Greeks opposed the sacrifice of Christ — the ones considered it as a stumblingblock to true righteousness, and the others as ruinous folly — it might appear as though the lonely witness of the all-sufficiency of Christ's sacrifice would be utterly routed with his message. He was not. On the contrary, if he had yielded or compromised, that would have spelled defeat; but since he persisted in manifesting the savor of the knowledge of Christ, God thereby granted him one grand triumphal procession.

Let Paul's example be an inspiration to you. The success of your office depends entirely on this factor that you limit your work to one thing: to lead your people to a knowledge of their Savior.

But will it not detract from your success if people reject the Gospel, and withdraw from you because you preach only Christ to them? Paul did not think so. He says in our text: "We are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life."

Look at the all-decisive position which the Gospel of Christ crucified holds. God offers it to all men for their salvation. It is a power of God unto salvation to every one that believes. If any one accepts the promise of life which the Gospel holds out to him, he will not be disappointed. Salvation and life eternal are his. No death, no devil, no hell can take it from him. But if any one rejects the Gospel, then there is no other way open for him to escape his doom. He will perish. Such is God's arrangement.

Paul submitted to that arrangement. He restricted himself to proclaiming Christ, to make manifest the savor of His knowledge in every place, without allowing any admixture of human wisdom or human merit. Therefore his entire career of mission work was one grand triumphal procession, whether men were moved to accept his Gospel, or whether they rejected it to their own damnation. The Gospel was vindicated in every case as the only savor of life.

Learn from Paul to accord this unique position to the knowledge of Christ in your ministry. Then your work will be successful before God and in your own conscience. If you compromise the knowledge of Christ with other elements then you change the Gospel of Christ into another Gospel which is not another; is no Gospel at all. And no matter how successful your work may appear to men's eyes, before God it will be a failure.

#### II.

Paul now asks the very pertinent question: "And who is sufficient for these things?" They are, indeed, great things: to be a savor of death unto death to some, and a savor of life unto life to others: what more stupendous commission can we conceive? Well may one ask: And who is competent to achieve such great things?

In answering this question Paul mentions the second factor which under God made his ministry so eminently successful:

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# Editorials

**Catholic Propaganda** The success of Catholic propaganda is the envy of publicity-seeking Protestants, not excluding some Lutherans. They are chagrined that they have nothing to match the publicity value of the Notre Dame football team or Father Flanigan's Boys' Town. When it comes to such things, they regret that they are nothing but "also-rans." Rome knows how to cash in on such things.

Now Rome seems to be putting on another publicity campaign along more sedate lines. The *Rocky Mountain News* of May 16 published a large display-ad by the Religious Information Bureau of the Knights of Columbus, bearing the caption, "Why Catholics 'Keep Running to Church'." We do not know whether or not that was also done simultaneously in newspapers in other sections of the country.

It proceeds from the premise that Catholics are more frequent churchgoers than others and offers explanation of it. It is pointed out that many Catholics are drawn into the church even during the week "to visit Jesus Christ present on the altar," simply assuming that the Catholic doctrine of Transubstantiation (that when the priest has blessed the bread in the sacrament it becomes and remains the body of Christ) is true, thus proclaiming fable as fact.

It applies to the Catholic Church statements which the Bible applies to the true invisible Church, which consists of the true believers in Christ wherever they may be, apart from any connection with any visible church, such as the statement and promise of Jesus: "Upon this rock I will build my church and the gates of hell shall not prevail against it."

As the most distinguishing mark that the Church of Rome is the true church, mention is made of "its unity of faith, worship and obedience under the lawful and historical successor of Peter, the first Bishop of Rome." It is taken for granted that Peter was the first Pope, without any attempt to offer any historical proof for it. There is no evidence, just a bland assumption. The thing sounds plausible because it is so confidently asserted. Myths are treated as facts and in such a way as to give the impression that they are undisputed facts.

This display-ad just says enough to whet the curiosity of the reader, and it is hoped that some will be filled with the desire to know more about the Catholic Church. The reader is to get the impression that the Catholic Church must have something if Catholics are always running to church. There is the closing appeal: "If you would like to know more about the distinguishing characteristics which Christ declared His Church must have and which the Catholic Church possesses today, we'll be happy to send you without cost or obligation an interesting and enlightening pamphlet."

We have no doubt that many unstable men and women will write in for the pamphlet, for after describing the Antichrist and his deceptions, St. Paul wrote: "For this cause God shall send them strong delusions, that they should believe a lie,

that they might all be damned who believed not the truth but had pleasure in unrighteousness." I. P. F.

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**District Conventions** Shortly busy men in eight different sections of our Synod will spend a whole week or the greater part of the week attending District meetings. Aside from the time involved it will mean considerable travel and expense, especially in the more widely scattered Districts. That fact already tends to indicate that important work is to be done at these conventions.

In effect the various officers, boards and committees will do what Paul and Barnabas did when they returned to the congregation at Antioch, which had sent them out on their first missionary tour: "When they were come and had gathered the church together, they rehearsed all that God had done with them." In our case it is not possible to gather the entire church together which gave them their assignments but only the pastors, teachers and delegates from the individual congregations, who in turn will carry the information back to their home congregations. Our Synod is engaged in many different enterprises devoted to the upbuilding of Christ's Kingdom. There are colleges and seminaries where workers are being trained for the Gospel ministry in church and school, mission boards which are supervising the proclamation of the saving Gospel at home and abroad, etc. At the present time we are also engaged in the special effort to gather a large sum to provide much needed buildings for our institutions and to provide housing for our missions. God in His mercy has permitted us to enjoy a great expansion in recent years, which gladdens our hearts.

Information on our work will be given at our District conventions, so that we may be assured that those charged with the supervision of the work have functioned as good stewards. We can investigate whether we are prosecuting the work to the extent of the gifts and resources which the Lord of the Church has bestowed upon us. We may be able to give some good counsel as to how the work which our Synod is doing can be improved. We help to elect men who are to carry on the work in our name and as our representatives, so that the best gifts and talents may be employed in the great work which the Lord has given us to do. The word "service" is being overworked in our day, but there is no doubt that there are great opportunities for service at these conventions and in carrying information to and arousing new interest in our home churches.

There is another factor. Our conventions are not all business. A great portion of the time is devoted to doctrinal essays. We are brethren. We are in fellowship, and the only fellowship which God wants in the Church is that which is based on unity of faith and common acceptance of the Word. In these last days of sore distress all sorts of cunning and

specious heresies, parading under the banner of God's Word, threaten that unity and are endangering our confession and practice. The doctrinal discussions at our District conventions do much to preserve the unity of faith among us on the basis of God's Word and to keep us in the right paths. Our souls will be enriched and our faith will be strengthened by studying the word of truth together. By God's grace we still have the

Word of God in its truth and purity among us, and, under God, that is largely due to the fact that doctrinal discussions still maintain such a prominent place on the program of our conventions.

May God bestow His rich blessing upon our District conventions and grant that they may serve to preserve and extend His kingdom.  
I. P. F.

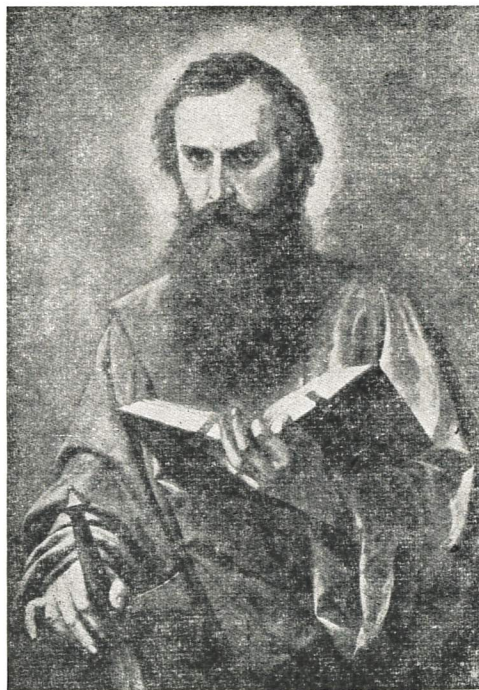
## IN THE FOOTSTEPS OF SAINT PAUL ANTIOCH IN SYRIA

BY DR. HENRY KOCH, MORRISON, WISCONSIN

**I**N the life and work of Saint Paul three cities stand out in bold relief: Jerusalem, Antioch and Rome. Jerusalem had played such an important role in the early days of Saul. It was to become instrumental in sending Paul to Rome for his martyrdom. His former colleagues, now his enemies, saw to that. That Paul himself was to have a hand in his own coming to Antioch was unknown to him at the time. Through his own persecution of the Christians in Jerusalem he forced many of them to seek shelter in other lands. Some of them fled to Antioch. There they preached the Gospel and became the founders of the congregation. When many were "added unto the Lord" in Antioch, the Christians in Jerusalem dispatched Barnabas unto them to preach the Gospel. When the work increased to such an extent that other helpers were needed, Barnabas thought of Paul, set out for Tarsus and brought him back with him to Antioch. Here Paul preached the Gospel also to those, who once had fled before him. The persecutions were a means in the hand of the Lord to spread the Gospel. The blood of the martyrs became a seed of the Church. Thus Paul became an instrument in the hand of God in the bringing of the Gospel to Antioch and in his own coming there. Who does not see the divine hand of Providence in this? Nothing is left to chance.

Before we begin to observe the work of Saint Paul in Antioch, it will be necessary to offer a brief description of the site and history as well as the cultural

status of Antioch. It will be of great value for a better understanding of this new mission center. Antioch became the second center of the infant Church. Jerusalem had been the first.



The city of Antioch in Syria was the third largest city of the Roman Empire. It boasted of a population of over half a million inhabitants in the days of Saint Paul and was surpassed only by Rome and Alexandria in Egypt. It was the metropolis of the Orient and also the most beautiful. It was called the Queen of the East. Where the coast of Syria forms a right angle with the coast of

Asia, about sixteen miles inland, along the banks of the river Orontes, lies the city of Antioch. The waters of the river Orontes were navigable up to Antioch. Thus Antioch by its harbor was in communication with the lands of the Mediterranean. From the East came the great caravans bringing the rich treasures and perfumes of the Orient. What Tarsus was to Asia Minor in the exchange of wares over land and sea, Antioch was to Syria and the near East.

Antioch was famous for its cool, clear waters rivaling those of Damascus. The poet Libanius, a native of Antioch, boasted that every house had its own cool water, which was brought into the city by means of vast aqueducts built by Emperor Caligula who wanted to win the favor of the inhabitants thereby. Emperor Julian likened the city unto Paris. "Just as Paris is divided by two arms of the river Seine, Antioch is divided by two arms of the river Orontes." The comparison with Paris in moral decadence would have been very appropriate. The Frenchman Renan made the latter comparison, calling it a city of jugglers, magicians, races, festival processions and Eastern orgies. It was the Paris of the Orient.

Antioch also boasted of a modern system of illumination. It was Libanius who asserted: "In Antioch at night other lights replace the light of the sun. Day and night are only distinguished by the manner of illumination. If anyone desires, he may go on dancing and singing through the night." The beautiful colonnade and avenue, built of white marble slabs by Herod the Great and extending for almost five miles through the center

of the city along the banks of the Orontes, was illuminated in a most marvelous way. It was the great Broadway of the Orient. Beneath the majestic colonnades the pleasure-seeking Antiochians could walk under shelter from the weather and the sun.

Antioch cannot be called one of the ancient cities like Damascus and Jerusalem. It was founded by Seleucus Nicator in 300 B. C. He named the city after his father Antiochus. The Roman emperors vied with one another to beautify the city. Augustus built a circus seating about 200,000, Tiberius restored the walls of the city, Caligula built the aqueduct and baths.

The population of Antioch was rather mixed and consisted of Syrians, Greeks and Jews. The Jews would not mingle with the other inhabitants in matters of religion. They retained their monotheistic religion. Otherwise every form of religion could be found in Antioch. Antioch became the melting pot of the various Oriental cults with the decadent Greek and Roman religion. Pleasure and adultery assumed the character of religion. A favorite spot of the Antiochians was Daphne, a "paradise" built with inviting groves, shaded by laurel trees. From the deep shadows of the groves came the enchanting music of pleasure seekers. Gibbon in his *Decline and Fall of the Roman Empire* tells us, that prostitutes of Antioch exposed themselves in the crystal waters of the lake of Daphne to the gaze of the lascivious spectators. Moral depravity was so base in Antioch that even the Roman poet Juvenal, who wrote his satires on the low morals of Rome said, that the waters of the Orontes had been poured into the Tiber and deposited their scum near Rome. The Roman Stoic philosopher Seneca called Rome a cesspool of iniquity. What must Antioch then have been, if Juvenal could speak thus of the scum of that city flooding Rome?

That the sports were also cultivated in Antioch is a fact well known to every reader of Ben Hur. The chariot races described in that novel took place in Antioch. Much money was won and lost in the betting on the leading charioteers. Antioch could vie with many a modern city with its decadent culture. The

Frenchman Renan writes that the whole scene of life in Antioch was like the dream of an opium eater, like the drunken revelries of Sardanapalus."

In this international den of vice Christianity was about to make its entrance. If ever a city was in need of the glad tidings of Christ, it was Antioch. The leavening power of the Gospel in this city can best be judged by the fact that the Roman Emperor Julian the Apostate, (about 300 A. D.) wanted to restore the pagan worship of the gods to Antioch. After it had given up its life of vice, he endeavored in vain induce the populace to take part in the heathen sacrifice to the gods of the Greeks and Romans.

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## OPENING ADDRESS

(Continued from page 194)

### He Preached the Word of God in Sincerity.

He says in our text: "We are not as many which corrupt the word of God." Where our English Bible has the word "corrupt" Paul uses a Greek word that is difficult to translate. Some modern translations use the word "adulterate," or "peddle"; also to "haggle over" and to "huck" are suggested. The idea is to try to sell something, but not on its own merits. It may be by offering special inducements, as, prizes, bargain rates, and the like; or by covering up some defect; or in some other shady way.

Paul says that many do similar things to the Word of God. They know that the Word of God is not attractive to natural man, because it claims for itself an absolute authority, to which all must submit unconditionally; because it concludes all men under sin and allows no human merit; because it proclaims Jesus as the Son of God, who alone by His suffering and death atoned for our sin, and offers salvation as a free gift to all alike, to the respectable man as well as to the vilest scoundrel. And knowing that the Word of God is an offense to natural man, they try to make it more attractive by covering up or glossing over the most offensive features, at least for the time being, by offering the Word in an appealing manner, *e. g.*, in a beautiful service with a rich liturgy, with insinuating music, elegant oratory, and the like. These things are thought to attract the people and make them willing to listen to the Word, which in itself they do not like.

Thus compromising the Word of God may, indeed, produce outward results. It may make people willing to come to church: not because the Word of God has taken hold of their hearts, but because they are attracted by the outward inducements. In fact, by trying to win people in such a way to tolerate the preaching of the Word we really close their hearts more tightly. If the Word were presented to them in its purity they would decline; but since the outward manner of presentation and the other

embellishments appeal to them they are willing to listen even to the Word because of them. By your stress on such externals you are teaching the people to regard them as the most important thing, as the chief characteristic of the Word, while the truth of the Word remains hidden to them more deeply than ever just because of the accompanying attractions and your stressing of them.

God gave us His Word as the means for doing our work. His Word not only presents to us His wonderful truth, His grace and mercy, His salvation, His righteousness together with directions for obtaining these blessings; it not only offers and conveys and seals His truth to our heart: it also creates in us the very faith with which we appropriate the forgiveness of our sins and with which a new life is begun, a life of consecration and holiness.

If we, therefore, wish to attain success in our ministry, we must employ this means, the Word. The Gospel of Christ is a power of God unto salvation. If this Gospel, which offers forgiveness and peace to a conscience that is troubled by its sin, does not win the hearts, then nothing that you may add will do it. What greater blessing can you offer to a terror-stricken conscience than a removal of its guilt, a covering of its sin before the eyes of God?

If you add anything to the Gospel, if you substitute anything for the Gospel, if you cover up any part of the Gospel, you would show thereby that you yourself are not fully convinced of the Gospel power, that you doubt its efficacy — for else, why should you offer other inducements? You would be acting as though you were ashamed of the Gospel, and had more confidence in some human device. For else, why not preach the Word in its purity? Outwardly you may be making strenuous propaganda for the Gospel, while inwardly you would be undermining it by your very efforts. "Hidden things of dishonesty," secret shame, Paul calls such a procedure in another chapter of Second Corinthians.

Many temptations will come to you in your ministry to neglect the Word of God. Let me mention only the enthusiasm of the present time for the so-called Social Gospel, substituting a cure of the evils of the present world for an attack on the root of all evil, our sin and guilt. I mention also a softening of our attitude over against error, especially when found with people who are nominally Lutheran, a denial that Scripture passages which warn us not to fellowship with errorists apply to them; a tendency to co-ordinate our own educational efforts with those of the world and to integrate the two systems. Many more symptoms might be added.

In all trials and temptations remember how Paul answered the question: "And who is sufficient for these things?" *i. e.*, for making a triumphal procession out of his ministry, in these words: "For we are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ."

May God bless you in your work that you make manifest the sweet savor of the knowledge of Christ by preaching the Word of God without adulteration. He has promised to bless both you and them that hear you. Amen.

# Siftings

BY THE EDITOR

Mercer County is called the "Holy Land of Ohio" because a convent in that county possesses an unusually large collection of relics. "Among these is an unusually large portion of the true cross, a small portion of the holy manger, a thorn from the crown of thorns, a piece of the lance and sponge used at the crucifixion, a relic of the holy sepulcher . . . a piece of the veil and cincture of the blessed Virgin Mary, of the tunic of St. Joseph, and the tooth of St. Anne. Also exhibited are the relics of hundreds of saints — small particles of the bone or flesh of some saint who is now living in glory." So reads a newspaper account. Their claims are fantastic — laughable would be a better word if we were not concerned with a serious matter. Even the *Catholic Encyclopedia* must admit that "many of the more ancient relics exhibited for veneration in the great sanctuaries of Christendom or even at Rome itself must now be pronounced to be either certainly spurious or open to grave suspicion." But this is not so astounding when we remember that Paul spoke of this "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." II Thess. 2. Their claims are but Satanic devices to mislead the simple!

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Reviewing recent efforts to curtail the publication and sale of "comic books" the *Lutheran Companion* comments, "It is none too soon that public officials are beginning to put a curb on the sale of such literature among the youth of the nation. Next to the sex and the crime movie and radio broadcasts of the same type, there is probably no more pernicious influence in American life today than the pulp magazines, and the 'comic' book is

the most harmful of all. The weekly circulation of these publications is almost unbelievable, running into tens of millions. The 'teen-aged Lang boy of Chicago, recently tried and convicted of the brutal murder of a little playmate, is one of the fruits of the conscience-less business, and there are thousands of other lads who are being educated daily for a similar life of depravity." And how can this problem be met? What's the answer? The *Companion* offers its approach to the problem: "Official banning of such literature may accomplish some good, but it will probably prove ineffective. Too many public officials are only too willing to wink at the whole matter — for a consideration. What is needed is more careful parental supervision." We are sure that there are no Christian mothers and fathers, whose eyes have been opened to the depraving influence of certain "comic books," who will foster such reading material. May the eyes of our Christian parents quickly be opened.

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*An editorial in the "Christian Century" wishes to salvage released time. It is unique: "The same kind of cooperation manifested in the securing of released time can secure from the public school authorities, not merely an hour or a half-hour, but an entire mid-week afternoon for a genuine school of religious education. The public school would close for that afternoon. The pupils would not be under its jurisdiction, but under the discipline of their parents and the churches. . . . The community can well afford to have its public school surrender this half-day to the churches. . . . Such a plan would be a distinct advance upon released time. No question of its constitutionality could*

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*be raised and, in addition, it would avoid certain bad social effects of released time." Such reasoning is, we fear, based on a misconception of what education, in its fullest meaning, represents. Education, in the broadest term, cannot be effectively entrusted to two mutually incompatible institutions. An education MAY result from these weekly half-day instruction periods, but we have difficulty in conceiving an education apart from a Christ-centered approach to every field of human endeavor. In the parochial school religion is not "just another subject" — if that were true, released time would serve the purpose — but it is the realization that in the fullness of time all things are gathered together in Christ, a realization which compels us to approach the education of a child through Christ. Another approach would be folly.*

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*Unitas*, a Protestant paper in Brazil is currently calling for the reunion of Christians as a necessary condition for world construction. "It is time to abandon differences on secondary issues and unite on those Christian principles which come first. If Christians will not unite, perhaps they will at least abandon those relative and changeable religious formulas which are not relevant to the tremendous necessities of today's world." These words do not represent an isolated revolt against the Word of God — couched naturally in obscure language — but they add themselves to a million voices which are chorusing throughout the world against the Word of the Lord which endureth forever. I Pet. 1, 25. The Word of the Lord is still a lamp unto our feet and a light unto our path, it has lost none of its relevance to the tremendous necessities of today's world. But man has lost his perspective of the tremendous necessities of today's world: As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Rom. 5, 18. If once this perspective is lost, if once the emphasis is shifted, we will build with gold, silver, precious stones, wood, hay, stubble.

## MINNESOTA DISTRICT MISSIONS

**W**E labor with the promise of the Master on our side: "My Word shall not return unto Me void." Without this assurance we might despair in our mission endeavors. Yet, when "angels rejoice over one sinner that repenteth," who are we that we dare hesitate to "Go Forward?"

### Troublesome Thoughts

District Missionary Boards are constantly troubled with these thoughts: "Only a handful of people," "no place for worship," "no home for the missionary, either for purchase or for rent," "a \$10,000 loan from the Church Extension

supply the means to send them forth. It seems that for some time to come we shall labor under difficulties because of those years of lean stewardship.

Our First Million Dollar Collection supplied our Mission Boards with \$200,000. They are now working for Christ in many of our mission fields, where Church Extension Loans made possible essential units for mission work. Some of our missions would not exist today, if it had not been for that offering. Today we are faced with even greater housing, chapel, and school needs. Unless these needs are supplied we must curtail work in our present fields, and suspend further efforts of expansion. Mindful of the Lord's undeserved goodness toward each one of us, ought we not all be moved to "offer unto God thanksgiving, and pay 'our' vows unto the most High?"



First Confirmation Class  
Calvary Ev. Lutheran Church  
Mapleview, Minnesota

mission Fund will hardly erect the first unit of a mission station," "where would we get the worker, even though we had the site, the loan, the building?"

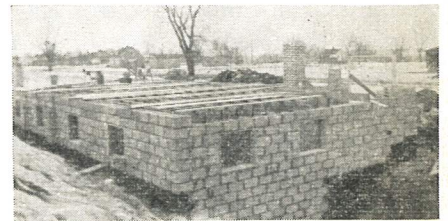
We must constantly marvel at the zeal of the mission members, and at the contentment of our mission workers, in spite of the many disadvantages and difficulties. We must praise the Gospel, the power unto salvation. All true growth in the Church is alone by the grace of God and by His power.

### A Neverending Need

During this month our various districts meet in convention. The work of District and Synod Home Missions will be among the chief topics of discussion. There is much reason for rejoicing, "the Lord hath done great things for us, whereof we are glad." Every District will be confronted with the need of faithful, fearless, consecrated workers. There never has been a time in our Church when we could simply forget the Lord's statement: "The harvest truly is great, but the laborers are few." Once we had laborers, compelled to idleness, but only because we failed to

extension loan. In seven years St. Mark's, West Mankato, has grown to 150 communicants. All services have been held in a rented building. The parsonage and

site were acquired through a loan. An additional loan of \$5,000 is now being requested to reconvert a large storage building on the premise into a chapel to seat 175 worshippers. Our Glenwood Mission may soon observe its fifth anniversary. Unusually favorable conditions, the skill and effort of the missionary, the members and congregations in the vicinity have made possible the erection of a chapel and parsonage for a loan of but \$9,000. Cross Mission, Charles City, Iowa, has been severely tried during its short existence. Located in an industrial center, where nothing is for rent, the congregation has worshiped for two and one



St. Paul Park Basement Chapel

**Scenes of Expansion**  
The Minnesota District dedicated a basement chapel in St. Paul Park on Easter day. The rented lodge hall was inadequate for the needs of this new mission. A church extension loan made possible the chapel, while individual congregations of the St. Croix Conference paid toward the lots. A parsonage is a necessity here. Grace Mission, LeSueur, has set a Sunday in June for the dedication of its basement church. It will be an eventful day for its members who have shown exceptional zeal for the Lord. They own a parsonage, thanks to an

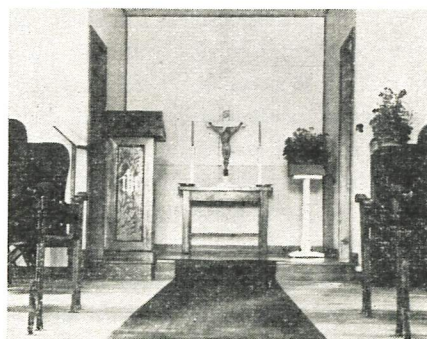
half years in the basement ping-pong room of the Y. M. C. A. The fifty communicants are grateful for the loan on a parsonage, and are now erecting a model chapel, made possible by an additional loan. Highwood, St. Paul, worships in the basement of a private dwelling. This mission, which is only six months old and numbers twenty-five communicants, has thus far requested no church extension loan.

### Difficult and Slow Work

These six missions, with an average of three and one half years, were all established where there was no Synodical Conference congregation. In each case the work has been difficult, the growth slow, but well worth our fullest support.

St. Paul's at Austin is seven years old and still worships in its basement church. Numbering 200 communicants, this mission has established a daughter congregation in nearby Mapleview. An old "landmark" was purchased for a very small loan, and a lot of volunteer labor converted it into a pleasing chapel. Recently a class of eight adults was received into communicant membership.

Since last October St. John's of New Ulm has worshiped in the school audi-



Interior Mapleview Lutheran Mission  
Dedicated June 15, 1947

torium of the mother church, St. Paul's. A basement chapel with a minimum seating capacity of 350 is needed here, at once. The necessary chapel loan has been approved.

Dear reader, multiply these needs of our District by those of seven other districts and the two mission districts of Arizona and Colorado, and you will see

how urgently the \$400,000 earmarked for the Church Extension Fund in the present Synod Building Fund Collection are needed to bring new hope to many an old and prospective mission congregation.

Let us not delay, but bring a substantial centenary offering. Our love for our Savior will not permit us to do otherwise.

M. J. WEHAUSEN, *Chairman.*

## LUTHERAN MEN IN AMERICA KICK BACK

THE *Milwaukee Journal* (May 6) contained the following item: "Charges that the Lutheran Men in America of Wisconsin organization is 'unscriptural, un-Lutheran and uncharitable' were disclosed Wednesday in the first issue of the *Milwaukee Lutheran*, a monthly magazine published by the organization. The charges had been made by the Rev. Gervasius Fischer, pastor of St. Jacobi Ev. Lutheran Church, in an article reprinted from his church bulletin last fall. The article brought into the open the disapproval of the lay group by the pastors of the Wisconsin Lutheran Synod, the most conservative Lutheran church body in this area!

"The editor of the new magazine, E. A. Beyersdorf, described the article as 'vicious' and stated that Mr. Fischer had 'his pen dipped in bigotry' when he wrote it.

"Mr. Fischer charges that the group is *unscriptural*, because 'it brings into Christian fellowship members of three large Lutheran bodies in America who are not in doctrinal agreement with one another. It seems that some of our laymen have been misled to believe that the differences are merely misunderstandings.' 'These men have become *un-Lutheran* by attempting to bring about a fellowship with false Lutheran synods by glossing over and concealing the errors which separate them from us.' — 'The organization is *uncharitable*. We owe a duty of love to all who are in error by openly confessing the truth and by keeping ourselves apart from any religious fellowship with them as long as they adhere to false doctrines and false churches.'" So far the *Milwaukee Journal*.

Our criticism of the *Lutheran Men in America of Wisconsin*, which appeared

in the *Northwestern Lutheran* some months ago, was unanimously adopted at a special meeting of the church boards of the Milwaukee City Conference of our Synod. It needs no defense. It is indeed as 'vicious' (!) against all forms of unionism as God's Word itself, and is as 'bigotted' (!) in its stand against all false Lutherans as our Lutheran Confessions.

Many of our readers, however, will not have the opportunity to see a copy of the first issue of the *Milwaukee Lutheran* from which they could judge for themselves that our appraisal of the group was entirely correct. They could see for themselves that the new laymen's group is not a sincere attempt of the Lutheran laymen to bring about true unity among all Lutherans on the basis of the Scripture, but rather an insidious attempt on the part of liberals to undermine the strength and work of those true Lutherans who accept the Bible as the unerring Word of God and the sole rule and norm of faith and life.

The editor of the *Milwaukee Lutheran* writes: "The *Milwaukee Lutheran* is to be the mouthpiece of the Lutheran Men in America of Wisconsin. It will not engage in doctrinal controversy. It will scrupulously avoid all issues on which there is a *difference of opinion* between Lutheran bodies. It recognizes the right of *personal opinions and philosophies* of ALL pastors." (Emphasis ours!)

If the fact that the Bible is the unerring Word of God, if the teachings from our Bible that a Christian cannot partake of the Lord's Supper and at the same time have fellowship with the pagan religion of the lodge, if the doctrine of the holy ministry, and other doctrines in which there is no agreement between the Synod-

ical Conference and the other so-called Lutheran church bodies, — if all these differences are merely "differences of opinion" or mere "conscience-dictated teachings and philosophies of pastors," then of course it is a sin that we keep ourselves apart from these other "Lutherans." Yes, it is a sin that Lutherans do not join with all Protestants; and that all the Protestants do not join with the Romanists; and the so-called Christian church on earth does not join hands with the Mohammedans, and these again with all pagan religions of the world. For if the doctrines contained in the Bible and taught in our Lutheran church are mere opinions of men, then all our religion is guess work, yes, the very belief in the existence of God becomes uncertain.

Can't we see where UNIONISM, which is indifference toward the clear doctrines contained in God's Word, leads us? One of the purposes of the *Lutheran Men* is to fight against atheistic Communism. Don't they see that their very organization which places Scriptural doctrines on the plane of human philosophy is really the first step toward atheism?

Since reading the first issue of the *Milwaukee Lutheran* we are more than ever convinced that the organization is unscriptural, un-Lutheran, uncharitable. In our short interview with the editor of the magazine, we could readily see that the poor man, who is a Missouri Synod Lutheran, was really misled in furthering the organization. He knew neither the Lutheran Confessions nor the background of the United Lutheran Church.

The editor prints the following letter from a member of the Synodical Conference: "*Sirs: After seeing the malicious pamphlet which one group within the Synodical Conference is circulating against Lutheran Men in America of Wisconsin, the complete lack of agreement and brotherly fellowship, even within the Synodical Conference circles, is more evident than ever. On the one side we have leaders in the Synodical Conference churches address the Lutheran Men meetings — and deliver inspirational messages to help build the great church here on earth. On the other side we have synodical pastors sniping at the heels — striving for the destruction of a constructive organization.*"



Our Wisconsin Synod Milwaukee Pastoral Conference warned the above mentioned Missouri Synod pastor against his speaking to the group for one of the reasons that his act would be uncharitable to the brethren here who for conscience sake must oppose the organization. His act would only cause confusion among our Synodical Conference churches in Milwaukee and for this reason we asked him not to appear before that group. That it caused confusion we can see from the above letter. That the pastor was blind toward the implications of such acts can be seen from his reply to our Conference: "Rather than let them flounder with speakers who might not sound a strong confessional note, I felt in conscience bound to accept the invitation to address them." It would have sounded a much stronger "confessional note," yes, the only God-pleasing one, if he had refused to speak to a group which glosses over doctrinal differences in order to establish "Christian" fellowship without inner unity of faith and spirit. Let all our Lutherans beware of the evil of unionism by which Satan now is seeking to undermine, disturb and destroy our Lutheran Church. Ours is still a great stronghold on earth from which the Deceiver has not yet succeeded in snatching the pure Gospel of Jesus Christ. Let him that standeth, take heed lest he fall (Cf. Acts 20, 30).

NOTE: Just before taking the above to press, we came across an article written by a modernistic sectarian in the *American Magazine* (June 1948) which will appeal to the unenlightened laymen in the churches, just as unscrupulous politicians have an appeal for ignorant and gullible citizens in their attempt to undermine our government: "*The Christian religion was not spread originally by clergymen, but by a band of laymen — fishermen, farmers, a tax collector — and it is the laity who must rescue it from chaos and revitalize it today.*"

*"How can they do this?"*

*"There are several ways, but one of the simplest is for the layman or laywoman to start with himself. . . . Am I a person of good will? Do I believe all men are brothers? . . . start advocating the idea of religious unity in his own church and do some missionary work among the laymen of other denomina-*

*tions. They will listen to him if for no other reason than that church union means economy. Before he knows it he will have a number of other people enthusiastic about his idea. . . . In New Haven, Connecticut, a Protestant churchwoman recently established a neighborhood council for Protestants, Catholics,*

*and Jews. . . . There is no limit to what ordinary men and women can do . . ." —* But this cannot build the one holy Christian Church, that lives by and stands squarely upon God's holy Word. Unions can be made by men indeed, but the Holy Ghost alone can create true unity, oneness in Christ Jesus our Lord. G. W. F.

## A MISSION CONGREGATION ACQUIRES A NEW CHURCH

**F**IRST Lutheran of Faulkton, South Dakota, is in most respects an average Dakota mission congregation. A picture of its ups and downs, its struggles and growing-pains, presents a composite of nearly any small-town mission.

The past five years have been good to the little congregation. Ideal crop conditions and "good times" have brought Lutheran people to Faulkton and doubled the number of members until it now has 150 souls, 90 communicants, and 22 voters. It was not always so. Once before it had numbered about 125 souls, but along with many other Dakota missions, the thirties, with their drought and depression and attendant "Voelkerwanderung" had decimated the congregation. On their annual mission reports, discouraged pastors would answer the question, "Prospects for growth?" with the cryptic word "poor." Even the present pastor in his first two years in the congregation would have been ready to tell the mission board to close the doors of the church and save the money. Thanks to God, mission board members are often men of vision. Some of these same mission congregations whose prospects seemed so poor are now self-supporting congregations. The question, "Prospects for growth?" has been dropped from the mission reports. Men are poor judges as to the condition of the Kingdom of God. Whether or not First Lutheran will become self-supporting is in the hand of God and remains to be seen.

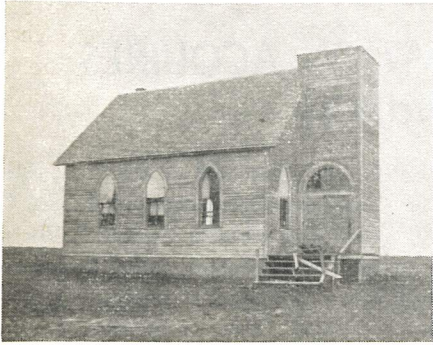
Ever since it was organized twenty-two years ago, it has been the fond hope of First Lutheran that it might have a new church, or at least move the church which stood on the edge of town to a more central location. Its little 24 feet by 30 feet

building had been used in the early 1900's by a congregation incorporated as "The Scandinavian Lutheran Church." For ten or twelve years it had stood empty and windowless, its plaster cracking and its floors warping. One of its original members bought it back on a tax deed and in 1926 presented it to the Wisconsin Synod which had started a mission in Faulkton. Windows and a new floor were installed, but since plans were to eventually move it into town, nothing else was done. Had the depression not come along it undoubtedly would have been moved.

1943 was a war year. Tires were rationed, but not gas, at least not until later in the year. After spring planting two members brought in their tractors, and an excavation for a church basement was made on the parsonage grounds. The old church was going to be moved. A chancel was to be built on to make the entire nave available for seating. One mover was engaged after another — none of them ever quite finding the time to do the job. 1943 became history and the church remained on the edge of town. 1944 brought discussion around to the building of a new church, but the material shortage prevented any serious consideration of that plan. In 1945 conditions were worse. The hole on the parsonage grounds was becoming the town joke. It was overgrown with weeds, and provided the small fry with an ideal spot for their continual war games. Members were becoming more and more disheartened. The mission board was wondering whether or not to cancel the loan made to First Lutheran.

In December of 1945 Trinity Lutheran Church southwest of Bowdle, South Dakota, having amalgamated with St. John's of Bowdle, offered their church for sale.

The American Legion wanted it badly and offered them \$2,000 for the building — even sent them a check. Trinity, however, was sentimental about its old church. Even though they would have to sell it for much less, they would rather see one of our mission congregations have it. They knew of the troubles of First Lutheran and offered it to them. Between



Old First Lutheran Church

Christmas and New Year Faulkton's building committee met with the committee from Trinity, and Faulkton acquired its present church for \$1,125.

First Lutheran now had a church — two churches in fact — but that was no problem. Any old building was salable, and one advertisement in the local paper brought three offers. The old church was sold to the highest bidder for \$650. Now there was the problem of moving the new building a distance of sixty-five miles. The movers, one after another, lent a kindly ear. Yes, they would move the church, — they would even give First Lutheran "a break," considering that it was a church. Charity, however, always waits while business is booming, and more lucrative work took precedence over the church job. It was Faulkton's good fortune that they had sold their old church to a kindly member of a neighboring Missouri Synod church. Patiently the man waited (as it turned out, for almost two years) while the congregation dealt first with one mover and then with another.

During this time the members busied themselves with preparing a place for the new church. The basemen plan was dropped because it seemed more advisable to spend the money on the building itself; besides, the congregation did not want to go any further into debt than necessary. The hole was closed and a foundation was

built on a new location on the back of the parsonage lots. The local newspaper carried little stories about First Lutheran's progress. 1946 came and went, and the congregation's embarrassment grew. They had closed the hole; they had built a foundation, but no church had come to rest upon it.

Then in March of last year, a new mover came from the "west river country" to work in and about Faulkton. First Lutheran was beyond looking for "breaks" now. The mover stated his willingness to move their church, and in a voter's meeting a contract was drawn and signed. \$500 was paid down on the contract bid of \$1,050 — almost the price of the building itself. Three weeks later, on March 20, the church was on the parsonage lots. The next day it stood on the foundation which had waited almost ten months.

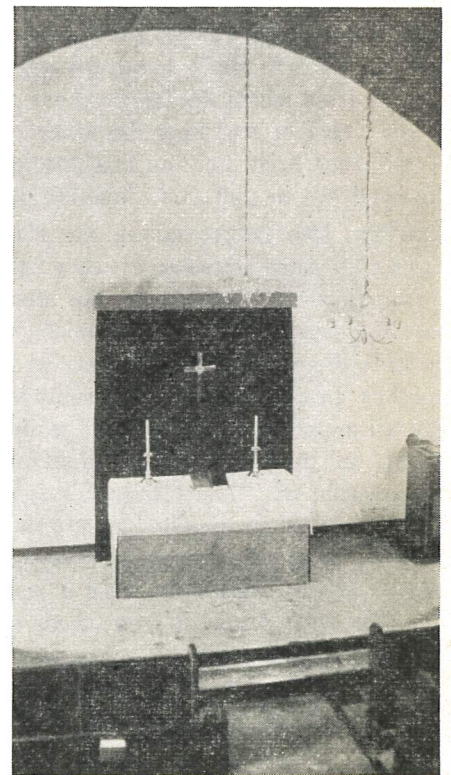
Long before the members had decided to do the work of remodeling themselves, and to call in experienced men if they found something which they could not handle. Since it was time for spring planting, nothing was done immediately. After spring planting new sidewalks were laid on the congregation's property, and interest again lagged. Then followed the harvest. The old church was still being used, but it was becoming growingly apparent that it could not be used another winter. The difficulty of heating the old building and the hardship of walking out to it made action imperative.

Shortly after the building had been moved, partitions in the front forming the chancel and two tiny vestibules had been removed, leaving an unfinished portion. Tin, which had been in vogue when this church was built covered the ceiling and walls of the rest of the church. Some wanted the tin to remain, but it could not be matched. To redecorate the unfinished portion with some other material would appear patched and unsightly. Hence, it was decided to recover the entire interior. What kind of material should be used? Lathing and plastering was impossible since these materials were not available. "Masonite" panels for the ceiling and "Sheet-Rock" for the walls seemed to be the answer. Estimates and prices on materials were presented in a meeting, and it was decided to proceed.

## The Northwestern Lutheran

A group of members came one evening and removed the tin. The "Masonite" was readily obtainable and the paneling of the ceiling was completed. "Sheet-Rock," however, could not be found. The pastor visited nearly every town and hamlet within a seventy-five mile radius of Faulkton in his search. Every member was instructed to be on the alert for new shipments. Half-heartedly, because he had received the same answer too often, one member inquired at a lumber yard in Aberdeen. They had just received a car-load. He telephoned the pastor. Should he pay for it and have it held? By all means. Another member supplied a truck, and the work went ahead again.

The same member who found the sheet-rock located what seemed to be the perfect finishing material for it. It was a paint-plaster combination under the trade name "Plastic Plaster." It was perfect in all but one respect. The directions told of no perfect way of applying it. One wall was entirely experimental. Brush after brush was tried and discarded with



Looking down from Balcony to Chancel

the same results. The work looked nice, but at the rate it could be applied, it would take all winter. Then another member suggested a "floating trowel."

This was the answer, and the "Sheet-Rock" was covered so effectively that even professional plasters inquired as to who had plastered the building.

Another problem now arose. What was to be done with the floor? Sanding seemed advisable, and was begun, only to find that the enamel used on the floor gummed up the paper as fast as it could be applied. Two members went to their telephones. Would the rest of the members contribute towards an asphalt-tile floor? This one and that one pledged five and ten dollars; the Ladies' Aid gave one hundred dollars. Hurry! was the watchword since the congregation had made plans to hold a confirmation service

door. Using Psalm 132 as a text, Pastor Schmidt addressed a capacity crowd in the morning service. The afternoon crowd was almost as large and heard Pastor Albrecht speak on Psalm 84:1-2. At noon, the ladies of the congregation served a delicious ham dinner. The choir which First Lutheran is especially proud of, sang at both services. It is of special interest that First Lutheran dedicated their church on the very day on which their sainted pastor, R. F. Gamm, had passed away fourteen years before. This was indeed a fine memorial to him.

No story about building a church would be complete without a few cost figures. The entire building project cost First Lu-

theran approximately \$4,500. The only debt remaining at the time of the dedication was the \$1,500 borrowed from the Church Extension Fund. Labor costs were practically negligible — not more than \$400 at the most. If all labor had been hired at the current wage, the project would have cost well over \$7,500. The remodeling work is very satisfactory. At any future time when the congregation feels that it needs more room, a chancel and sacristy can be added by simply removing a wall. Nothing else will be disturbed. (If First Lutheran is proud of their remodeled church, they are justifiably so.)

H. A. BIRNER.



First Lutheran Church and Parsonage

in the new church on the coming Sunday. The floor had been solicited on Sunday, December 14; Monday a truck was sent to Aberdeen for the flooring materials. That evening work was begun and by Wednesday night the last blocks were laid. Thursday evening mop-boards and quarter-rounds were laid down in the nave and chancel. Friday evening, the congregation assembled to sit on borrowed chairs and hear the examination of the confirmands. Sunday, the 21st, the first service was held.

Many little things remained to be done, but the work had progressed far enough to permit regular use of the building. In their annual meeting the voters decided to wait until April 11 to dedicate the church. Weather and roads would be uncertain until then, and in that they were correct. Snow-blocked roads and bad weather lasted right through Easter.

A more beautiful day than April 11 could not have been chosen for the dedication. With First Lutheran on that day were its two former living pastors, the Rev. P. G. Albrecht of Bowdle, South Dakota, and the Rev. W. J. Schmidt of New Ulm, Minnesota. The local pastor read the dedication service before the

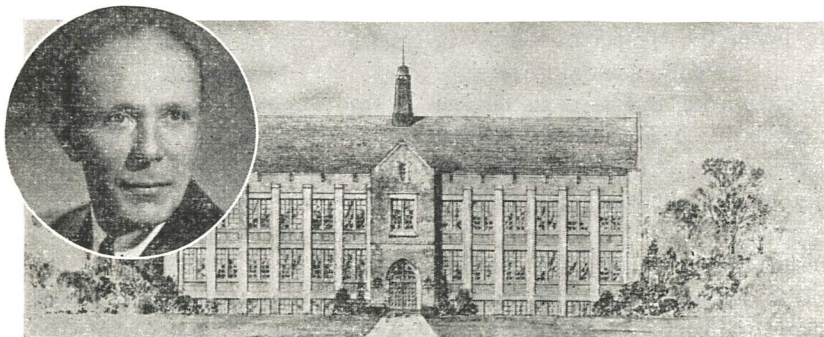
## THE BUILDING PROGRAM AT NORTHWESTERN COLLEGE

THE Wisconsin Synod Building Program includes a building at Northwestern College that will provide under one roof four classrooms, a laboratory, a library, and offices.

The building in which our classrooms, laboratory, library, and office are now located was erected in 1894. In that year the main building was almost completely destroyed by fire. Only the brick walls remained. Those same walls are still a

A new building has been promised, and a considerable sum of money has been collected for it, but the amount on hand is not nearly enough even for the modest building that has been planned.

If the college were just asking for a better and more modern building to take the place of the old one, it would seem reasonable in these times of high costs to ask us to make the old one do. But we are not just asking for a better build-



part of the building that was hurriedly erected at the time, and since then no addition of any kind has been made to provide for the instruction of a greatly increased number of students or for improvement of facilities for teaching.

What was considered adequate in 1894 for an average enrollment of 150 has had to serve for fifty-four years, although the enrollment has in the meantime increased to near 300.

ing. Even when the new building is completed, the old one will continue in full use. There are times when as many as twelve classes are in session at the same time, and the present recitation building has only eight regular classrooms. Makeshift arrangements take care of the difference.

The laboratory has room for 18 students at one time, and the classes that

should use it number all the way from 30 to 50.

It is not just a new building that is wanted; it is room that we need, room to take care of the classes that we now have, room in which to do the work that is required of us. What was big enough for 150 students 54 years ago can hardly be considered right for 300 students now. Our recitation building was never intended for more than about 200 students.

Besides a recitation building the building program provides for a new heating plant, because the present boilers in the basement of the dormitory are just barely sufficient to heat the buildings they now serve.

The plea that is going out to the congregations for contributions to the Building Program is not a plea for luxuries or even for modern equipment. It is a plea to provide their college with the bare necessities. E. E. KOWALKE.

### SUNDAY SCHOOL CONFERENCE

Benton Harbor, Michigan

On Sunday afternoon of May 2, some fifty Sunday School teachers, pastors, and friends met at Grace Lutheran Church in Benton Harbor. It was the first Sunday School teachers' conference held in southwestern Michigan. The purpose of the convention was to suggest ways and means whereby the Sunday School might accomplish its aims and purpose more satisfactorily. The church puts forth its efforts to bring the Gospel of Christ to its people. It uses the Sunday School as one medium to bring this precious Gospel to the children. The Sunday School which ever keeps Christ's command: "Feed my lambs," in mind will render helpful service.

To present this point Mr. V. J. Schultz was asked to deliver a paper. Mr. Schultz is in charge of instructing the thirty-five Sunday School teachers at Emanuel Lutheran Church, Lansing, where the Rev. K. Kraus, president of the Michigan District, is the pastor. Mr. Schultz entitled his paper: Basic Fundamentals of a Successful Sunday School Teacher. The following were some of the main headings: Primary requisites of a Sunday School teacher — there must be love for Christ. Faith and love make for willing teachers. Faithful teachers are conscious

of and devoted to the purpose and aim of the Sunday School — to teach only the Word of God. Sunday School teachers must grow in knowledge. Teachers must be imbued with the spirit of sacrifice — look up mission material, etc. Many phases and problems of the Sunday School were discussed in connection with

this paper. It was also pointed out that the Sunday School can be used as a feeder for our Christian Day Schools.

It was agreed that this organization should meet once a year, preferably during the latter part of October. May we all continue to heed Christ's command: "Feed my lambs." A. JANTZ.

## SEMINARY NOTES

AS was announced in this paper, the closing service for the school year that had just come to an end in the Seminary was held in the evening of Thursday, May 27. Many friends of the Seminary and particularly relatives of this year's graduates attended in great numbers, so that our chapel could not accommodate them all and the gathering overflowed into the hallways and adjacent classrooms. A loudspeaker system had been rented for the occasion, which functioned very effectively, giving those outside the auditorium a chance to hear, though they could not see what was going on.

The assembly took an active part in the service by joining wholeheartedly in the singing of the hymns, to the accompaniment on the piano by our music director, Prof. H. Oswald. We hope that before our next closing service our new organ will have been installed and will be ready for service. Since circumstances this year did not permit the customary closing concert by the Seminary Chorus, several choral numbers were embodied in the order of service itself. The undersigned gave the address.

After the service, a light luncheon was enjoyed by the guests in the Seminary dining hall.

On the next day the Committee on the Assignment of Calls met to place the candidates. Since one member of the graduating class decided not to enter the ministry there were fifteen candidates left. The various District Presidents reported that they had fifteen calls on hand to fill. We here append a list of the graduates, their respective home towns, and the places to which they were assigned.

Marcus Albrecht, Bowdle, South Dakota, assigned to Akaska, South Dakota.

Hildebert Bauer, Echo, Minnesota, assigned to Faith, South Dakota.

Milton Burk, Milwaukee, Wisconsin, assigned as Tutor, Mobridge.

Robert Hochmuth, West Allis, Wisconsin, assigned to Tucson, Arizona.

John Jeske, Milwaukee, Wisconsin, assigned as Tutor, New Ulm.

Herbert Kuske, Stratford, Wisconsin, assigned as Tutor, Saginaw.

Henry Lange, Milwaukee, Wisconsin, assigned to Carrington, North Dakota.

Frederic Nitz, Waterloo, Wisconsin, assigned to Whiteriver, Arizona.

Winfred Nommensen, Juneau, Wisconsin, assigned as Tutor, Watertown.

Rollin Reim, Thiensville, Wisconsin, assigned as Tutor, New Ulm.

John Schaadt, Flint, Michigan, assigned to Elmwood, Wisconsin.

Loren Schaller, Tomah, Wisconsin, assigned to Tappen, North Dakota.

Leonard Schmidt, Watertown, Wisconsin, assigned to Newton, Iowa.

Loyal Schroeder, Whitehall, Wisconsin, assigned as Tutor, Mobridge.

Herman Winkel, Milwaukee, Wisconsin, assigned to South Shore, South Dakota.

You will notice that six of our candidates will serve as tutors in our institutions. This will release six men who served during the past year. Two of these were enrolled as students in our Seminary. They will return to their respective classes. The remaining four were assigned calls as follows:

Kurt Eggert, Tutor in Saginaw, to Valley City, North Dakota.

Edwin Schmelzer, Tutor in New Ulm, to Darfur, Minnesota.

Harry Wiedmann, Tutor in Mobridge, to Circle, Montana.

William Zell, Tutor in Watertown, to Tacoma, Washington.

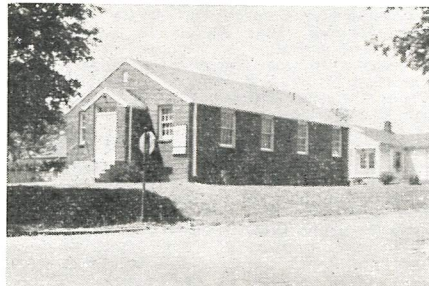
May the Lord of the Church strengthen and preserve these young workers, to bring much blessed fruit in the fields to which He assigned them.

JOHN P. MEYER.

**CHURCH DEDICATION  
LINCOLN HEIGHTS LUTH. CHURCH  
Des Moines, Iowa**

Lincoln Heights Lutheran Church in Des Moines, Iowa, was privileged to dedicate its house of worship to the service of the Triune God on May 9, 1948. Although the church building itself had been completed almost two years ago, the congregation decided to dedicate the building after the necessary furniture and furnishings could be obtained.

The speaker at 11 A. M. was the Rev. E. A. Knief of Milwaukee, Wisconsin, who had served this mission from its beginning in September, 1943, until February, 1947. Pastor L. Sabrowsky of Sioux City, Iowa, spoke at 3 P. M. He had canvassed the field in July of 1943 before the first service was held.



Lincoln Heights Lutheran Church

In July, 1943, the Mission Board of the Nebraska District decided on the basis of the canvass made by Pastor Sabrowsky to conduct services on the south side of Des Moines because this populous and growing section of the city was without any Lutheran church. For three full years services were conducted in a large theater. Despite this handicap the mission grew. In 1946 the congregation with its pastor finally succeeded in building a brick-veneer chapel, 24x48 feet, with the help of a loan of \$11,000 from the Church Extension Fund. For this loan the congregation is sincerely grateful. The congregation is repaying this loan at the rate of \$55.00 per month.

The congregation was organized on May 28, 1946, and became a member of Synod in August of the same year. At present the congregation numbers 77 souls and 38 communicants. The average attendance is over 50 persons per service.

Since February 1, 1947, Pastor Hugo Fritze is in charge of this flourishing mission. May the gracious blessings of God continue to rest on this mission.

H. FRITZE.

**PARSONAGE DEDICATION  
GRACE EV. LUTHERAN CHURCH**

La Crosse, Wisconsin

Grace Ev. Lutheran Church of La Crosse, Wisconsin, dedicated its new parsonage in a special service on April 4. Prof. W. Schumann of Northwestern College delivered the sermon. The parsonage was completed in the interior at the time of the dedication. Some work on the exterior remains. The parsonage is of Colonial style, full basement, eight rooms, lavatory and bath. A one-car garage is attached to the house. Much donated labor on the part of the congregation members went into the erection of the parsonage.

This mission on the southern outskirts of La Crosse has been organized two and one-half years, and since its beginning four years ago has had to contend with the problem that vexes our Mission Boards and many mission fields in our day, namely, the housing problem. After worshiping in a root beer stand, store building, and the emergency dwelling project, the congregation with a loan from the Church Extension Fund now has its own modest chapel. Renting a dwelling for a pastor posed even greater difficulties. There just simply wasn't a place of any kind to be rented to house a pastor and his family. In desperation the congregation and the Mission Board of the Western Wisconsin District turned to the General Mission Board and Synod's Board of Trustees. A loan from the Church Extension Fund was granted. The parsonage located next to the chapel stands as a result of this loan. Grace Lutheran Congregation is deeply grateful to the Synod for its assistance, and very cognizant of the wisdom of the Synod's maintenance of a Church Extension Fund to which struggling mission fields can turn for a loan to see them through a crisis.

WM. LANGE.

**WHAT ARE YOUR TEN  
FAVORITE HYMNS?**

In an attempt to ascertain which of the many hymns in our *Lutheran Hymnal* appeal most to the heart of our Christians the attached questionnaire has been prepared. We ask every one interested to use the form appended below and send your answers as soon as possible to the address given.

The *Lutheran Hymnal* has been widely distributed within the churches of the Synodical Conference and has been in use now for more than six years. This ought to have given our people time enough to get acquainted with the hymns and to make their choice possible.

If the response to this questionnaire merits it the results will be published at a later date.

**What Are Your Ten  
Favorite Hymns?**

(Please give hymn according to first line. No name need be signed. Check appropriate box and state age. Cut out and mail to Dr. W. G. Polack, Route 1, Clear Lake, Indiana.)

Man....	Woman....	Child....	Age....
1. ....	.....	.....	.....
2. ....	.....	.....	.....
3. ....	.....	.....	.....
4. ....	.....	.....	.....
5. ....	.....	.....	.....
6. ....	.....	.....	.....
7. ....	.....	.....	.....
8. ....	.....	.....	.....
9. ....	.....	.....	.....
10. ....	.....	.....	.....

(If more than one member of a family wishes to send in a list, just use your own stationery.)

## GOLDEN WEDDING ANNIVERSARY

MR. AND MRS. HERMAN PULS

Hoskins, Nebraska

Mr. and Mrs. Herman Puls, members of Trinity Lutheran Church of Hoskins, Nebraska, were privileged to observe their golden wedding anniversary May 4. The undersigned conducted a brief service in their home, basing his remarks on John 21, 15a. Their children, many relatives, and friends were present to join them in their praise to God for His past mercies. We commend their future days to the Lord's care.

W. F. SPRENGELER.

## ANNOUNCEMENTS

During the Easter week we sent out folders announcing Summer School at Dr. Martin Luther College, New Ulm, Minnesota. These sessions last six weeks, Monday, June 28, 8:00 A. M. to Friday, August 6, 10:00 A. M.

Courses are offered for graduates, undergraduates, and "specials."

If you have not received our folder, write for one. Announce yourself betimes, please. Come and spend a profitable six weeks with us.

RICHARD J. JANKE,  
Dean of Summer Session.

\* \* \* \*

Delegates to the Synodical Conference Convention — August 2-6 at Milwaukee, Wisconsin — desiring accommodations, will please send their request for such reservations to the undersigned by June 15, stating time of arrival.

REV. ARTHUR H. OSWALD,  
1512 S. 16th Street,  
Milwaukee 4, Wisconsin.

## NOTICE

### INELIGIBLE FOR A CALL

Whereas Pastor E. L. Mehlberg has declared that he is not in fellowship with the majority of his former congregations, the Immanuel Evangelical Lutheran Church of Pelican Lake, Minnesota, nor with the officials of the Minnesota District of the Evangelical Lutheran Joint Synod of Wisconsin and other States, and

Whereas the Congregation recognized him as one whose pastorate thereby had been terminated in its midst,

Be It Resolved that the action of the congregation is herewith acknowledged as valid and Pastor E. L. Mehlberg is, therefore, ineligible for a call at the present time.

A. ACKERMANN,  
President, Minnesota District.

PAUL E. HORN,  
First Vice-President.

ARTHUR W. KOEHLER,  
Second Vice-President.

KARL J. PLOCHER,  
Visiting Elder,  
Crow River Valley Conference.

## APPOINTMENT

To fill a vacancy created by the death of Mr. H. Albrecht, I have appointed Mr. P. W. Wolfgang, Thiensville, Wisconsin, a member of the Board of Directors of our Theological Seminary.  
JOHN BRENNER.

## MINNESOTA DISTRICT

The sixteenth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at the Dr. Martin Luther College, New Ulm, Minnesota, June 21 to 25.

The convention will open on Monday, June 21, at 2:00 P. M. A communion service will be held Monday evening in St. Paul's Ev. Lutheran Church of New Ulm.

Services will be held in the college auditorium on Thursday evening, June 24.

Preachers for the convention services will be: Confessional Address, W. P. Scheitel (H. Schaller); Sermon on Missions, Carl Bolle (L. F. Brandes); Sermon on Christian Education, R. Palmer (L. Schierenbeck).

Dr. H. J. Bouman will present the convention doctrinal essay: "The Blessed Results of Justification," according to Romans 5:1-5.

All lay-delegates are reminded to have their credentials properly signed by their respective church officers. These credentials must be presented to the Committee on Credentials at the convention.

The Housing Committee will send detailed information about meals and quarters. Please fill out the reply postcard and return it to the Housing Committee by June 1.

R. A. HAASE, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates

\* \* \* \*

## NEBRASKA DISTRICT

The sixteenth biennial Convention of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held in Zion Lutheran Church, Clatonia, Nebraska, from June 16 to June 21, 1948, S. Kugler, pastor.

The sessions of the convention will be opened with a divine service at 10:30 A. M. on June 16, in which Pres. Im. P. Frey will deliver the sermon. (Alternate: First Vice-President L. A. Tessmer.)

The Convention Communion service will be held Sunday morning, June 20, at 10 o'clock. Prof. E. Reim will preach.

An essay: "Ancient Heresies in Modern Garb," will be read by Prof. E. Reim. A substitute essay on "the Christian Home" has been assigned to Pastor W. Sprengeler.

All memorials and applications for membership should be in the hands of the District President at least one week before the opening day of the convention.

Member-congregations of the District are urged to elect and send lay delegates. Such delegates will kindly bring their credentials, signed by the president and secretary of their respective congregations, and hand them to the Secretary of the District either before or immediately after the opening service.

Please register for the convention with the local pastor, stating when you expect to arrive and whether you will be driving a car.

A. T. DEGNER, Secretary.

\* \* \* \*

## MICHIGAN DISTRICT

The seventy-fourth convention of the Michigan District will be held from June 21-25, 1948, in Salem Church, Owosso, Michigan, K. W. Vertz, pastor.

The opening session will be held Monday afternoon, at 2:00 P. M.

The opening service will be held Monday evening at 7:30. Pastor A. H. Baer will deliver the sermon. Holy Communion will be celebrated in this service.

Professor E. E. Kowalke will read an essay on the subject: "The Use of the Term 'Ecclesia' in the New Testament."

The closing service will be held Thursday evening at 7:30. Pastor R. W. Scheele will preach the sermon.

All communications and memorials which are to come before the convention must be in the hands of the District President by June 5.

Lay Delegates must present certification signed by the president and secretary of the respective congregation.

Requests for quarters must be in the hands of the host-pastor, Rev. K. W. Vertz, 616 N. Park, Owosso, Michigan, not later than June 5.

A. J. FISCHER, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates

\* \* \* \*

## SOUTHEASTERN WISCONSIN DISTRICT

The Sixteenth Biennial Convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary in Thiensville, Wisconsin, June 21 through June 24, 1948. The opening service will begin at 10 A. M., Monday, June 21. A service with the celebration of the Lord's Supper will be held in Calvary Ev.

Lutheran Church, Thiensville, Wednesday evening, June 23, preacher: Pastor M. Schwenzen. The Essay: "The Scriptural Meaning of 'Koinonia' (fellowship), Its Manifestations and Restrictions," essayist: Pastor J. C. Dahlke.

Credentials of all lay delegates and alternates should be sent to the undersigned District secretary, on the mimeographed form provided by the District not later than June 10, 1948. Memorials should be in the hands of the District president by June 7, 1948.

ADOLPH C. BUENGER, Secretary.

## EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

will meet for its fortieth convention August 3-6, 1948, at Concordia College, Milwaukee, Wisconsin. Lodging and meals will be provided by the school at a charge of \$3.00 per day plus a room service charge of \$2.00, a total of \$14.00 per person for the four days of the convention. Applications for rooms and meals should be in the hands of President Leroy Rincker, Concordia College, Milwaukee 8, Wisconsin, by July 1, 1948. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, not later than June 15 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Further details in regard to the convention will be published later.

GEORGE V. SCHICK, Secretary.

## PASTORAL INSTITUTE AT THE LUTHERAN RETREAT AT MOUNT MORRIS, AUGUST 23-27

Lecturers will be Prof. Ad. Haentzschel, Ph. D., Valparaiso, Indiana, on "Pastoral Psychology," and the Rev. H. C. Duwe, Evanston, Illinois, on "Theology of Emil Brunner."

Additional information will be given by the Camp Manager, the Rev. Geo. Pape, Wautoma, Wisconsin.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

### Pastor

Anger, Henry J., in Immanuel Lutheran Church, Washington, Iowa, by L. M. Bleichwehl; May 30, 1948.

### Pastors

Anger, Rev. Henry J., 320 S. Iowa Avenue, Washington, Iowa.

Bleichwehl, Rev. L. M., 1117 Avenue H, Fort Madison, Iowa.

Nommensen, Rev. Wm., Fountain City, Wisconsin.

## CHANGES OF ADDRESS

### Pastors

Anger, Rev. Henry J., 320 S. Iowa Avenue, Washington, Iowa.

Bleichwehl, Rev. L. M., 1117 Avenue H, Fort Madison, Iowa.

Nommensen, Rev. Wm., Fountain City, Wisconsin.

## ACKNOWLEDGMENT AND THANKS

A Memorial Wreath in the amount of \$10.00 has been received from Pastor O. W. Heier, Jamestown, North Dakota, for the Church Extension Fund. This is in memory of Mr. R. J. Montgomery and was given by Mr. and Mrs. S. A. Kleven.

The sum of \$45.00 has been received from Pastor P. G. Albrecht, Bowdle, South Dakota, for the Nigerian Mission. This is a Memorial Wreath given by the faculty and student body of Dr. Martin Luther College, New Ulm, Minnesota, in memory of H. Roman Walz.

EDGAR VANDREY, District Treasurer.

\* \* \* \*

The following have given donations to the choir gown fund of Michigan Lutheran Seminary:

St. Matthew's Lutheran Girls' Choir, Benton Harbor, Michigan, \$12.00; St. Matthew's Lutheran Ladies' Aid, Benton Harbor, Michigan, \$10.00; St. John's Ladies' Aid, Zilwaukee, Michigan, \$5.00; Salem Lutheran Ladies' Aid, Owosso, Michigan, \$12.00; Emanuel Lutheran Ladies' Aid, Tawas City, Michigan, \$15.00; Mr. W. Heyer, Wayne, Michigan, \$10.00. Our sincere thanks.

DR. E. W. ANDERSON.

## MISSION FESTIVAL

First Sunday after Trinity

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

Offering: \$242.31. H. A. Scherf, pastor.

**TREASURER'S STATEMENT**  
July 1, 1947 to April 30, 1948

**Receipts**

Cash Balance July 1, 1947..... \$ 76,518.66

**Budgetary Collections:**

General Administration .....	\$284,787.12
Educational Institutions .....	69,505.15
Home for the Aged .....	4,205.14
Spiritual Welfare Commission .....	2,741.06
For Other Missions .....	591,458.83
Indigent Students .....	3,333.13
General Support .....	15,455.19
School Supervision .....	559.47
Revenues .....	114,099.70

Total Budgetary Collections and Revenues.....\$886,142.79

**Non-Budgetary Receipts:**

From Trust Funds for Seminary Residence.....	12,000.00
Payments on Mortgage Receivable .....	2,500.00

Total Receipts .....

**Disbursements**

**Budgetary Disbursements:**

General Administration .....	\$ 52,388.59
Theological Seminary .....	40,995.12
Northwestern College .....	98,792.78
Dr. Martin Luther College.....	122,099.91
Michigan Lutheran Seminary .....	57,904.91
Northwestern Lutheran Academy .....	33,887.06
Home for the Aged .....	13,440.19
Missions — General Administration .....	372.64
Indian Mission .....	56,909.86
Negro Mission .....	26,631.25
Home Missions .....	243,290.15
Poland Mission .....	8,404.13
Madison Student Mission .....	1,797.12
Spiritual Welfare Commission .....	4,009.33
Winnebago Lutheran Academy .....	2,250.00
General Support .....	43,118.23
Indigent Students Support .....	825.00
School Supervision .....	4,955.29

Total Budgetary Disbursements .....

**Non-Budgetary Disbursements:**

Capital Advance to Northwestern Publishing House .....	35,000.00
U. S. Government Bonds Purchased.....	50,000.00
On W. North Avenue Property .....	10,040.00

Total Disbursements .....

Cash Balance April 30, 1948 .....

P. S. The report of collections for April from the Minnesota District and the requisition from the Northwestern Lutheran Academy, were not received in time for this report.

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**  
April 30, 1948

**For Spiritual Welfare Commission**

Rev. and Mrs. E. Sprengeler and Rev. and Mrs. Schuppenhauer, in memory of Mrs. Clara Dettman .....	\$ 5.00
Mr. Carl Greif .....	1.00

**For Missions**

Memorial wreaths in memory of Mrs. Ernst Jeschke and for Julius Jeschke from Rev. E. L. Mehlberg's congregation .....	\$ 10.00
Memorial wreath in memory of George Jendra, Sr., given by Rev. W. Haase and Rev. R. Ehlke .....	3.00

**For Church Extension Fund**

Memorial wreath in memory of Mrs. Martha Ohlmann given by: Mrs. Wm. Kaufmann, \$5.00; Mrs. Willard Ellingson, \$5.00; Mr. and Mrs. Melvin Warneke, \$2.00; George Ohlmann, \$3.00; Mr. and Mrs. Heidemann, \$1.00; Mr. and Mrs. Kellner, \$1.00; Mr. and Mrs. F. Kellner, \$1.00; Mrs. E. J. Hahn and family, \$1.00; Mr. and Mrs. H. Heidemann, \$2.00; Mrs. F. Porath, \$1.00. Total.....	\$ 22.00
Memorial wreath in memory of Mr. August Borgwardt given by: Mr. and Mrs. Fred Bruening and Harold, \$5.00; Mr. Gustav Wogahn, \$3.00; Mr. and Mrs. Art Wogahn, \$2.00; Mr. Fred Wogahn, \$3.00, and from the grandchildren, \$5.00. Total .....	\$ 18.00

C. J. NIEDFELDT, Treasurer.

**MICHIGAN DISTRICT**  
January 1, 1948 to March 31, 1948  
**Southwestern Conference**

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan .....	\$ 151.26	
E. J. Berg, Benton Harbor .....	373.00	
R. A. Gensmer, Coloma .....	342.65	
C. J. Kionka, Dowagiac .....	360.19	\$ 10.00

W. Krueger, Eau Claire .....	149.80	
A. Hoenecke, Muskegon .....	96.00	
W. Westendorf, South Haven .....	410.41	25.00
H. Zink, Stevensville .....	339.19	
H. Hoenecke, Sturgis .....	295.76	
A. Fischer, Sodus .....		500.00

**Southeastern Conference**

A. Baer, Adrian. Including \$60.00 from Ladies' Aid..	356.85	30.00
L. Koeninger, Ann Arbor .....	124.75	
E. Frey, Detroit .....	196.95	
W. Valleskey, Detroit. Including \$45.75 from Sunday School .....	148.17	
N. Engel, Detroit .....	164.41	
F. Schroeder, Findlay .....	61.98	
A. Tiefel, Greenwood .....	130.00	
K. Krause, Lansing .....	2,699.20	
F. Zimmerman, Lansing .....	80.01	
T. Sauer, Livonia .....	219.78	
S. Westendorf, Monroe .....	805.25	
H. Muehl, Monroe Twp. .....	124.10	41.50
E. Hoenecke, Plymouth .....	279.56	
C. Schmelzer, Riga. Including \$27.93 from Sunday School .....	522.08	38.93
H. Engel, Saline .....	33.11	24.00
J. de Ruitter, Tecumseh .....	89.83	
R. Timmel, Toledo .....	300.00	
W. Koelplin, Toledo .....	103.00	
J. Martin, Toledo .....	1,000.00	
P. Heyn, Van Dyke .....	117.86	
A. Bloom, Waterloo .....	106.35	
G. Press, Wayne .....	513.44	
A. Tiefel, Yale .....	75.00	
C. Frey, Detroit .....		1.00
E. Zell, Lola Park .....		2.00
A. Maas, South Lyons .....		37.76

**Northern Conference**

M. Schroeder, Bay City .....	573.88	16.00
A. Westendorf, Bay City .....	3.00	
J. Vogt, Bay City. Includ. \$21.62 from school children .....	52.62	
E. Kasischke, Bay City .....	193.25	
H. Schultz, Brady .....	176.89	
D. Metzger, Broomfield .....	59.30	6.10
H. Schultz, Chesaning .....	181.24	5.00
E. Leyrer, Clare .....	137.95	
N. Maas, Durand .....	8.55	
E. Rupp, Elkton .....	213.89	
B. Westendorf, Flint .....	400.00	
Grace, Flint .....	24.30	
A. Kehrbeg, Frankenmuth .....	518.12	85.00
A. Schwerin, Freeland .....	202.75	
G. Schmelzer, Hale .....	70.65	
E. Leyrer, Hamilton .....	18.91	
R. Frey, Hemlock .....	242.00	
W. Steih, Kawkawlin .....	297.40	
R. Scheele, Manistee .....	170.06	
R. Schaller, Mayville .....	104.70	
R. Schaller, North Branch .....	6.91	
K. Vertz, Owosso .....	500.00	10.00
A. Hueschen, Pigeon .....	76.00	
D. Metzger, Remus .....	76.17	6.10
O. Frey, Saginaw .....	194.10	
H. Eckert, Saginaw .....	461.14	
O. and O. J. Eckert, Saginaw .....	1,358.75	90.50
Sebewaing .....	350.00	
E. Renz, Sheridan .....	41.53	
C. Leyrer, St. Louis .....	69.25	56.45
G. Cares, Swan Creek .....	89.50	
J. Roekle, Tawas .....	198.75	
W. Kehrbeg, Vassar .....	238.00	
R. Kock, Zilwaukee .....	243.97	

Total .....

NOTE: Of the non-budgetary money there was \$119.45 for Church Extension Fund, \$726.76 for Synod Building Fund and \$135.13 for non-synodical activities.

**Memorial Wreaths**  
(Included in Above Monies)

In Memory of	Sent in by	Amount
Mrs. Etta Rutzen .....	Bay City, St. John's .....	\$ 3.00
Mrs. Barbara Mammel .....	Bay City, Bethel .....	1.00
George C. Laetz .....	Bay City, Bethel .....	6.00
Mrs. R. Schemm .....	Bay City, Bethel .....	1.00
Wm. Sasse .....	Bay City, Bethel .....	8.00
Mrs. Charles Grothe .....	Chesaning .....	3.00
Mrs. Percy Glaesser .....	Detroit, Our Savior .....	1.00
Adolph Rothe .....	Elkton .....	3.00
Mrs. Mamie List .....	Frankenmuth .....	16.00
Mrs. R. Schemm .....	Frankenmuth .....	9.00
Mrs. Lorenz Kern .....	Frankenmuth .....	7.00
Charles Hill .....	Frankenmuth .....	2.00
Mrs. Rosina Roth .....	Frankenmuth .....	3.00
Arthur Hubinger .....	Frankenmuth .....	11.00
Edward Loesel .....	Frankenmuth .....	4.00
Mrs. Ludwig Reif .....	Frankenmuth .....	19.00
George Jindra, Jr. .....	Lola Park .....	2.00
J. Breitner .....	Riga .....	1.00
Mrs. Augusta Kodelman .....	Riga .....	22.00
Mrs. Weyland .....	Saginaw, St. Paul .....	2.00
Mrs. Carrie Heck .....	Saginaw, St. Paul .....	2.00
Mrs. Elizabeth Ronan .....	Saginaw, St. Paul .....	2.00
Mrs. F. Weyland .....	Saline .....	10.00
Mrs. Carl Miller .....	Saline .....	5.00
Mrs. Lydia Guenther .....	Saline .....	4.00
Alfried Reuschel .....	South Haven .....	25.00
Mrs. Gerhard Baur .....	St. Louis .....	2.00
Gustav Krumm .....	Tawas .....	12.00

ALWIN R. BURKHARDT, Treasurer.



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