

# 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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## Luther Preaching



**"The Just Shall Live By Faith"**

Roman 1:17

## OUR CHRISTIAN COMFORT IN THE FACE OF DEATH

*1 Thess. 4, 13-18*

THE approaching end of the church year, of another year of grace, reminds us of the end of our entire time of grace; it reminds us of death, of our own final hour of departure; it turns our thoughts upon our forgotten loved ones, who have already departed in the Lord. Concerning death and its conquests God's saving Word, however, holds out a blessed comfort. His inspired apostle writes: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Thereupon he points out on what this comfort rests and in what it consists.

### A Resurrection Which Is Certain

As the apostle sets forth our comfort against death he refers three times to those who have died in faith, who are dead in Christ, as being asleep. The death of a Christian can truly be called a sleep, because he is awaiting a glorious awakening. It will take place in the Resurrection which has been made certain for him. Paul writes: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

*"We Believe that Jesus Died and Rose Again"* This faith rests upon the firm foundation of God's Word, which

assures us that Jesus showed Himself alive to His disciples after His passion by many infallible proofs, being seen of them forty days. The risen Savior conversed with them, ate and drank with them, had them feel His flesh and bones, pointed to the marks of His crucifixion. So completely did He remove all doubt of His resurrection from the minds of His chosen witnesses as never to permit it to rise again. The apostle, however, closely binds up our faith in Christ's resurrection with our believing that He died. Yes, Jesus died; His death unlike that of His believers was not a mere falling asleep; it was death in the real sense, death as the merited curse and penalty

of our sins. Jesus bore it for us as our substitute. That He then rose again and lives shows us, however, that His sacrifice in our behalf sufficed, that He wrought an all-sufficient atonement for us, that we have redemption through His blood, namely the forgiveness of sins. He was delivered for our offenses and raised again for our justification.

*Thus We Are Certain of Our Resurrection* Paul says: "... even so them also which sleep in Jesus will God bring with him." All

who through God's word and spirit trust unto the end in the Savior's forgiveness as sealed by His resurrection shall rise with Him. Cleansed of sin, delivered from death they are His very own. Jesus promises "because I live, ye shall live also." We need not sorrow even as others which have no hope concerning those who fall asleep in Jesus. God does not forbid us to mourn over the departure of our loved ones. Our faith does not eradicate all sorrow when the bonds of natural affection are severed for a time. But our sorrow may be tempered with the comfort that our Christian dead though removed from us are really asleep awaiting certain resurrection with us unto eternal life.

### A Resurrection Without Disadvantage to Those Fallen Asleep

*Paul Instructed the Thessalonians* The Christians at Thessalonica, whom

St. Paul is directly addressing, were eagerly awaiting the Lord's return for judgment. Every Christian's life is to be led in the constant and lively expectation of the Savior's return. In the eager expectation of the Lord's advent the Thessalonian Christians had, however, fallen into perplexity concerning the lot of those from their midst who had already departed from this life. Somehow they had come upon the thought that those still living at the Savior's glorious appearance would have a great advantage over the former. These, they thought, would not be able to see and welcome their

glorious Savior when He appeared. These troublesome thoughts the Apostle removed with the assurance: "For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent (*i. e.*, get ahead of) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

*He Deepens Our Comfort* This inspired instruction gives also us a fuller picture of the great resurrection of Judgment Day, on which

rests our comfort and hope against death. It will be a glorious manifestation of our Savior. He will descend from heaven with a shout, with a mighty order and command which will penetrate every grave and re-echo through the entire creation. It will be accompanied by the voice of the archangel; for when the Lord comes in all His glory all His holy angels shall be with Him, and the greatest of them shall sound forth His majesty through the trumpet of God. "And the dead in Christ shall rise first." Christ distinctly tells us that "the hour is coming in which *all* that are in the grave shall hear his voice and shall come forth . . ." Here where Paul is comforting Christians concerning a very specific point he is, however, content to center attention only on the rising of the dead in Christ. What he wants to tell us is this: the very first thing that the Savior will do upon His visible return is to raise the dead in Christ. Then, as they are arising, those Christians which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. There will be no advantage or disadvantage either for the Christian dead or for those still living. Simultaneously both will be caught up to meet and welcome their glorious Lord and Savior descending for judgment and for their complete redemption from all evil. Both will meet Him in a glorified state as Paul also assures us in First Corinthians:

(Continued on page 361)

# Editorials

**The Church and the Social Order** It is surprising how often these days one reads in church papers statements to the effect that the church is responsible for the social order. Seldom is any attempt made to establish on what grounds that can be made the responsibility of the church. It is simply taken for granted. It is simply accepted as a premise about which there can be no argument.

It is, of course, true that Christianity has had its impact on the social order. There are many benevolent institutions in existence today, and living conditions are far more safe and orderly, than would be the case if the Word of God had never exerted an influence upon the hearts and lives of men and if a remnant had never become believers in Christ. But such improved conditions in the social order of the unbelieving community are merely by-products of the Gospel and not the direct aim and goal of the Christian Gospel with which the Lord has equipped the Church as its only tool and weapon.

There is not a single instance in the New Testament where Jesus and the apostles worked for a change in the social order of the unbelieving community. They had a higher goal and that was to kindle in the hearts of individuals faith in the Lord and Savior Jesus Christ and so to make them citizens of heaven. The stress was on the individual and his life in Christ and they did not waste time and effort on reshaping the unbelieving world, which has no other destiny than to be consumed by the flames which await it on Judgment Day. According to the Scriptures "our conversation (citizenship) is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." Those churches which consider it their aim to improve the social order are wasting their time on vanities, on something that bears the marks of doom.

Nor has the Church the tools for it. The Apostle Paul stated that the weapons of our warfare are not carnal. And the weapons and tools with which the church of the social gospel operates are carnal, fleshly, worldly; legislation, political pressure and the like. Those are not legitimate weapons of the Christian Church.

If any man ever did something to carry on the work of the Church, it was the Apostle Paul, and he in his work determined not to know anything save Jesus Christ and Him crucified. He appreciated the utter futility of anything else. To him the kingdom of God was not meat and drink but righteousness and peace and joy in the Holy Ghost.

For the churches of our day that produces too few tangible results. It is too slow and cumbersome. It gives them no opportunity to say: See the great things which the church is accomplishing. They want to establish the kingdom of God on earth, but quickly, and there political legislation and pressure seems to offer the best short-cuts. They feel that if the church does not make this world a better place to live in it has no right to exist.

There is much that is attractive to the flesh about the preoccupation of the modern church with the social order, but let us remember that "after that in the wisdom of God the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe."

I. P. F.

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**Faith and Works** As we read the epistles of St. Paul we can not help but notice that in most of them the last part treats of sanctification, the kind of life the Christian is to live. The first and main part usually treats of justification, how sinners can become acceptable to God, namely, alone by faith in the Lord and Savior Jesus Christ who offered Himself as an all-sufficient sacrifice for sin upon the altar of the cross. But after he has driven home this most vital truth of all, he usually follows with admonitions and exhortations to serve God as an expression of gratitude to God for having wrought such a glorious redemption for us in Christ Jesus.

One of the most common complaints of our day is that there is too much theoretical Christianity and not enough practical Christianity, that the orthodox church puts too much stress on faith and not enough on works, that it places too much emphasis on doctrine and too little on right living. The idea generally prevails that it makes little difference what you believe if you only try to live right. But that is not Scriptural. The Bible says: "Without faith it is impossible to please God." Jesus said: "Without me ye can do nothing." If the fruit is to be good, the tree must be good. You can not draw pure water out of a contaminated well. If our works are to be acceptable to God, they must reach Him through the purifying blood of Christ.

There is some justification for the complaint that there is too much theoretical Christianity and not enough practical Christianity. Many church members seem to labor under the delusion that, if they outwardly subscribe to all the Biblical doctrines, it makes little difference how they live. That is a warped view. True and living faith worketh by love. "As the body without the spirit is dead, so faith if it have not works is dead also." St. Paul wrote to the young preacher Titus: "I will that thou affirm constantly that they which have believed in God might be careful to maintain good works." Let ours also learn to maintain good works for necessary uses, that they be not unfruitful." It is in accord with this that St. Paul in nearly all of his epistles after treating justification goes right on to stress sanctification or the right kind of Christian life.

The same Bible which stresses justification alone by faith in the redeeming blood of Christ also exhorts to sanctification as the natural fruit of a true and living faith. "If any man be in Christ, he is a new creature. Old things are passed away, behold, all things are become new."

I. P. F.

**We Were Wrong** Just when we thought that things were pretty well settled in the state of North Dakota and that the Catholic Church, which had invaded the public school system of that state, was put out in the cold by the voters of that state, we were informed by one of our readers that this is not the case. And he sent us pictures and a news item to prove that we were all wrong when we said that the good citizens of North Dakota had ousted them. From the news item and the pictures it seems that the nuns are still behind the teachers' desks and are instructing the children of North Dakota before as after. The Roman Catholic Church is wily and resourceful; it knows how to accommodate itself to existing conditions. The law passed by the voters in a referendum merely forbids the wearing of a "garb indicating the fact that such teacher is a member of, or adherent of any religious order, sect or denomination." That was simple for the Roman Catholic Church to circumvent. The nuns simply divested themselves of their garb and donned the dress commonly worn by her sisters of the human race. That did it. Now, after as before, they are teaching in the public schools of North Dakota, law or no law, and they are performing for the pope and the Roman Catholic Church as valiantly as they did before. We are sorry to hear this, but perhaps the voters of that state will do something about that too. The politician will do nothing about it, of course, because it may lose him a few votes; so it is up to the people once more. We hope they will do a better job of it next time.

But while on this subject — this church did not have such success in New Mexico. There the judge (and may there be many more like him) summarily dismissed all of them from the teaching staff of the public schools. In the trial it was brought out that these nuns took over the public school and made Catholic parochial schools of them. The pope's picture hung on the walls, the Catholic catechism was used to instruct the children in religion, priests came in regularly to minister to the children and to see that all things were going favorably for the pope. Finally the Protestants protested and appealed for a court ruling. They got it and with a vengeance. Before all the evidence was presented the judge said that he had heard enough and roundly condemned the tactics of the Roman

Catholic Church and ordered them to clear out. More power to the judge.  
W. J. S.

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**Animals in Church** It happened in England at Holy Trinity Church in Hereford, on the feast of St. Francis, the patron saint of the animals. The children of the community were invited to bring their pets to church to attend a special service arranged for the animals. The children brought their dogs large and small, their cats bedecked with ribbons of bright colors, ducks, geese and chickens, and almost every kind of winged fowl under the heavens; they brought guinea pigs, a white mouse and pet fish; twenty horses, prancing nervously outside the church doors, were not admitted. Not because they were out of grace but because the head usher decided that they were a bit too big for the pews. These were made to wait outside. The doors of the church, however, were left open so that the horses would not be entirely cheated out of hearing the very fine sermon preached by the Reverend L. J. B. Snell. For the benefit of all assembled, humans and animals, the Reverend Snell recounted the life of St. Francis, the animals' patron saint, and of the work of the Royal Society for the Prevention of Cruelty to Animals.

According to an account in the daily press, the Reverend Snell is alleged to have said: "Animals and birds are a part of God's creation and there is nothing contrary to our Christian religion in the belief that our pets will live hereafter. There are animals and birds in heaven as well as human beings and angels."

All this the Reverend Snell may believe if he cares to do so but he has no right to drag the dumb animals into the house that is called after His Name and which in the intention of God is to be used to preach forgiveness of sin and salvation through the blood of Christ for all *sinner*s of the world who will accept Him and believe in Him. That Gospel is only for sinful, corrupted *man* who through sin was separated from God but reunited with Him by the precious blood of Christ. To proclaim this glad news to *man* churches are built. The dumb, irrational animal is excluded from this proclamation. To drag them into God's House is a desecration of His house and a mockery of the Gospel message.  
W. J. S.

## OPEN QUESTIONS

### III

**I**F anything is clearly stated in the Scriptures, regardless of whether it pertains to the most important matters, such as the justification of a sinner before God, or to such seemingly trivial

matters as the speaking of Balaam's ass, it dare never be treated as an Open Question. The fact that God has spoken decides the matter. On the other hand, if the Scriptures do not clearly and expressly decide a question, no matter how

much they may refer to it otherwise, such question must forever remain open. To demand acceptance of a certain theory because some devout and learned theologian may have sponsored it, would be presumptuous. It would be adding to the Scriptures, placing the opinion of a mere man on the same level with the word of

the great God. In the last analysis, then, the question simply is this: Has the Scripture spoken on a given point, or has it not spoken? Do we submit to the authority of the Scriptures? or do we add to it or subtract from it?

This is the sum and substance of the matter as presented in the first and seventh of Prof. Walther's theses. In the remaining theses we find various further unfoldings and applications of the central truth. We next take up the study of theses 2, 3, and 4.

### Weak Brethren

The course of procedure which, according to God's instructions given to us in the Scriptures, we follow in the case of weak brethren, who in their weakness err in some point of doctrine, might be construed by some, and might even appear, as if we considered the weak brother's error as an Open Question. This is not the case. Hence tolerance of weak brethren and tolerance of an error must be carefully compared and the difference noted. We reprint the three pertinent theses.

*Th. 2.* The error of an individual member of the Church even against a clear word of God does not involve immediately his actual forfeiture of church fellowship, nor of the association of brethren and colleagues.

*Th. 3.* Even if an open error against the Word of God has affected a whole church body, this does not in itself make the church body a false church, a body with which an orthodox Christian or the orthodox Church would abruptly have to sever relations.

*Th. 4.* A Christian may be so weak in understanding that he cannot grasp, even in case of a fundamental article of the second order, that an error which he holds is contrary to the Scriptures. In his ignorance he may also persist in his error, without thereby making it necessary for the orthodox Church to excommunicate him.

### Growth In Knowledge

When Jesus taught us to pray the Fifth Petition: "Forgive us our trespasses," He reminded us that here on earth we can never reach perfection. We are to struggle against sin; we are to strive onward and onward: but on this side of the

grave we can never reach the goal of perfection. When we review a day's progress in our life, we still have to repeat the Fifth Petition.

The same applies to our Christian knowledge and understanding. We see how weak the apostles themselves were in the beginning, how even after faithful instruction by Jesus they still did not understand when He spoke to them about His near suffering and death. Yes, as late as at His ascension into heaven they asked questions about His kingdom which revealed a shocking ignorance. For that reason Jesus often admonished: "Who hath ears to hear let him hear." Or: "Search the Scriptures." The apostles urged their congregations to grow in knowledge and understanding, and rebuked them if they did not advance properly. Heb. 5, 12: "For when for the time ye ought to be teachers, ye have need that one teach you again." 1 Pet. 2, 2: "As new-born babes desire the sincere milk of the word, that ye may grow thereby."

Thus we always find it in the Church that some are more advanced in knowledge and understanding, while the spiritual knowledge of others may be very limited, so that there are many Scripture truths which they do not know, yes, their understanding may even be tinged with error. They, without reservation, accept Jesus as their Savior and put their trust in His suffering and death for their justification; they, again without reservation, accept the Bible in every word that it contains as the inspired truth of God. But their information about Jesus and His work in detail, their information about the wealth of information contained in the Bible, is still undeveloped. They are learning, but they are far from having mastered everything.

### Weak Church Bodies

Just as individual Christians must constantly strive to grow in spiritual understanding, but are never able to reach perfection here on earth, so also entire church bodies. There may be times in the history of a church body when not only the rank and file of its members are rather ignorant, but when even the leaders are not very educated. We may think of the struggles within our own Synod during its early years. Our

fathers were Lutherans, and wanted to be nothing else, but they were not clear on all points of Lutheran doctrine and practice, till God sent us men like Dr. Hoe-neckke. — Or look at the terrible state of the Missouri Synod in the days of Stephan.

To mention an example from the history of the Lutheran Church at large. Over against the Calvinistic error of a double election of God, the election of some to salvation and the election of others to damnation, some one coined the phrase that God elected to salvation "in view of faith." By adopting this phrase the Lutheran teachers meant to stress the fact that God is not arbitrary, that His election to life eternal is not a blind election. The phrase, however, is subject to severe misunderstanding, as though faith were either a real motivating cause, or at least an explanatory cause of God's action in electing us unto salvation. Faith is the result of God's election, as Acts 13, 48, clearly states. Over against the Jews, who through their own fault rejected the Word of God (v. 46), it is said of the Gentiles: "As many as were ordained to eternal life believed."

The teachers who spoke of election in view of faith did not thereby wish to give any credit to man for his own election and conversion, nor did they want to go beyond what the Scriptures say. Their phrase was an unfortunate weakness. It did much damage to the theology of the Lutheran Church. But in the course of time it was recognized as unscriptural, and dropped.

### How To Deal In Such Cases Of Weakness

Here the three theses of Prof. Walther's, quoted above, give a clear answer: such weakness does not at once deprive a man of his membership in the Church, and if through mental weakness he is unable to shed the error he may be tolerated as a member of an orthodox church body. And an entire church body, in which an error may have arisen and may have infected every individual member for the time being, must not therefore be condemned as heterodox, and the relations of the orthodox churches to it must not be severed abruptly.

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# Siftings

BY THE EDITOR

The unofficial text of the resolutions adopted by the First Assembly of the World Council of Churches has been published by the American Committee of that organization. The carefully worded text reflects the confusion that exists in the Protestant bodies today. There is no need to isolate the confusion, it is general. One point will serve to illustrate. Concerning the ordination of women: "The churches are not agreed on the important question of admission of women to the full ministry. Some churches for theological reasons are not prepared to consider the question of such ordination; some find no objection in principle but see administrative or social difficulties; some permit partial but not full participation in the work of the ministry; in others women are eligible for all offices of the church. . . ." Now were those churches operating with a common basis, Scripture, there would be no clash in judgment, for Scripture has decided that question for them, or is Scripture not the norm for them? We need not seek for the answer.

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Again in the report we look for a CLEAR statement of the Doctrine of Justification. It is referred to incidentally and in the broad framework provided by the various reports practically every shade of heresy within the churches will find no trouble lodging. It is self-evident that on this article, above all, they must be agreed, it is the foundation upon which they must build, else they build in vain. Luther says: "Of this article (justification) nothing can be yielded or surrendered, even though heaven and earth, and whatever will not abide, should sink to ruin. And upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the world. Therefore, we must be sure concerning this doctrine, and not doubt; for otherwise all is lost, and the Pope and devil and all things gain the

victory and suit over us." First things should be first!

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*News items from the United Lutheran Church Convention at Philadelphia. By a large vote Dr. Franklin Clark Fry was re-elected as president. "Loud and prolonged applause swelled through the big auditorium when this was reported." . . . "The 'Church Extension Fund' has all been loaned out. A Quarter-million dollars was borrowed by the fund recently to finance church-building programs urgently necessary." . . . A little push came for parochial schools: "Carefully weighed words came to the Philadelphia convention from the U. L. C. Parish and Church School Board. The board wasn't willing to give full endorsement to parochial schools. The church should 'encourage limited experimentation in the field of Christian day schools under congregational sponsorship' . . . Just three of the 4,096 United Lutheran congregations now conduct parochial schools. Two are in the Los Angeles area, one in New York City." . . . Much time was spent considering the new liturgy which was proposed for adoption, especially substitution of a prayer for the well-known words of institution. Dr. T. A. Kantonen of Hamma Divinity School covered the point neatly when he remarked: "The simple majesty and dignity of the Words of Institution carry the Lutheran doctrine with much better, clearer expression than any liturgical accretions." But the wise counsel of Dr. Kantonen did not prevail. . . . A motion to permit use of the Revised Standard Version of the New Testament instead of the Authorized Version was defeated. The moves of the U. L. C. toward union will be included in another column.*

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Roman Catholics say they will not take to a higher court the verdict that their church must cease its efforts to teach its doctrines in public schools of New

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Mexico. Archbishop Byrne of Santa Fe indicated he would be satisfied with the verdict of District Judge Hensley. In the public schools of Dixon, New Mexico, the Roman Catholic catechism was being taught, as was previously reported on this page. Judge Hensley said in his summary of the case: "We have the teaching of prayers peculiar to one sect." Pictures representing "scenes found only in the story or legend" of one sect were on schoolroom walls, including a picture of Pope Pius XII. Roman Catholic priests and nuns were the teachers of public school pupils. At the 1945 graduation ceremonies in Dixon, Archbishop Byrne handed out diplomas to students who "kissed his ring," testified Mrs. Lydia Zellers. A parish priest heard confessions once a month in the school library during school hours. Judge Hensley ruled that "there is no separation of church and state" in some New Mexico public schools. He said that his written verdict, to be released within 30 days, would rule in favor of the Protestant plaintiffs. The issue there at least is settled.

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Another group of uniate (Eastern rite) congregations has seceded from Rome to rejoin one of the branches of Greek Orthodoxy. The patriarch of the Rumanian Orthodox Church announces that a representative meeting of uniate priests at Cluj on October 1 voted unanimously to seek reunion with Orthodoxy. Needless to say, the returning prodigals were not refused the right hand of fellowship when they turned up in Bucharest. How many will leave Rome is not yet known, but "Religious News Service" states that the meeting in which the decision to rejoin Orthodoxy was taken contained representatives of 423 of the 1,700 Roman priests. This should remind us that Rome's resistance to Russian advance has far more behind it than theological distress on account of Communist atheism. In Czechoslovakia, and now in Transylvania, which was part of Hungary, Rome has suffered outright losses of churches, congregations and property. That is no small loss.

November 7, 1948

## IN THE FOOTSTEPS OF SAINT PAUL CAESAREA AND THE ROMAN CENTURION CORNELIUS

BY DR. HENRY KOCH, MORRISON, WISCONSIN

### A Look Backward

WE have seen, how the persecution begun by Saul of Tarsus in Jerusalem gave the start for the spreading of the Gospel in Samaria. Jewish lay Christians were the first heralds of the Gospel. Philip, Peter and John came to strengthen the brethren. The Holy Spirit taught these Jewish Christians as well as the apostles and the evangelist Philip the wonderful lesson, that the one-time despised Samaritans had the same right to the Gospel and to salvation as the Jews. The wall of partition between the Jew and the Samaritan had been broken down. Neither circumcision nor reception as a proselyte were required. In Samaria it was mainly John, who learned the true meaning of the words of His Master: "The Son of man is not come to destroy men's lives, but to save them" (Luke 9, 56).

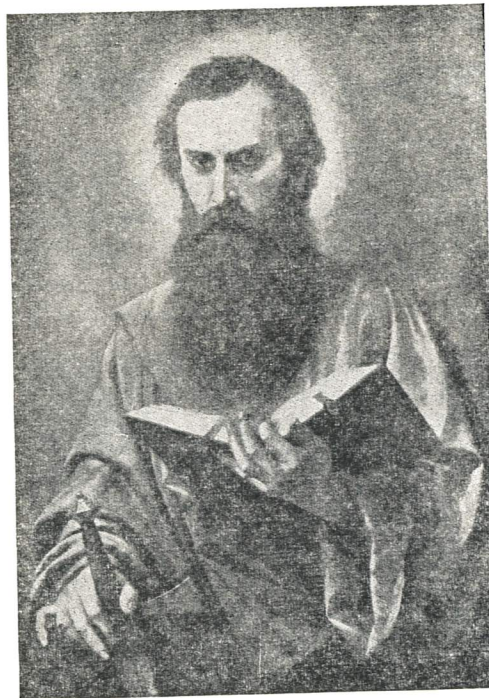
### God Prepares His Vessels

Now we shall see, how Peter too is to learn his lesson, that the Gospel is not only intended for Jews and proselytes, but also for the whole Gentile world. We are to learn the lesson for our own mission work, that when God brings about important changes in the history of the world and the Church as such as the bringing of the Gospel to the Gentile world in a larger measure than before, He at first causes a silent preparation in the hearts of individuals, whom He wishes to use as His instruments. Saul is prepared in the school of the Holy Spirit in the desert wilds of Arabia and in the solitude of Tarsus. Luther is prepared for his great task in the cloister at Erfurt and in the private study and classroom of the university at Wittenberg. Peter receives his divine instruction on the housetop of Simon the tanner in Joppa. Before we can, however, proceed to Joppa, it will be necessary for us to return to Caesarea by the Sea, from where Paul once left for Tarsus. By focusing our attention on these divine preparations we cannot but marvel at the mysterious and wondrous ways of the

Lord of the Church with His saints and His cherished bride, the Church.

### Caesarea

Caesarea, the scene of the first conversion of Gentiles to the Christian faith, was once a humble fishing village, originally known as Strato's Tower. Herod the Great built a magnificent city and harbor on the site of the ancient fishing



village. It took him twelve years, from 25-13 B. C., to complete the enormous task. Among many other palatial buildings he erected a temple in honor of the "divine" Roman emperor Augustus, whose favor he curried. The artificial harbor built far out into the sea, vied in importance with that of Athens at Pireaus. Its ruins can still be seen today as a grim reminder of the pride of man and the overruling power of Almighty God. Pilate, Felix and Festus, the Roman governors of the province of Judaea, made Caesarea his later home (Acts 21, 8). Paul was later on taken as prisoner to Caesarea and kept there for two long years. Shortly after the martyr death of Saint Paul Caesarea became the scene of racial riots because of its mixed population. In this riot the

Syrians made a wholesale massacre of the Jews. The Roman general Titus had to come to squelch the riots. This bloody Roman warfare culminated in the destruction of Jerusalem and the renewed dispersion of the Jews in the year 70 A. D.

### Christian Activity in Caesarea

Later on Caesarea became a live center of Christian activity. A Christian school of theology was established here in the second century and Origen became one of its great teachers. Unfortunately his theology was not scriptural, but a strange mixture of Grecian, especially Platonic philosophy with Christian thought. Through Origen Caesarea became to be the theological center of the East for a time. The Caesarean school of theology produced as one of its influential men the father of Church History, Eusebius. In the days of Emperor Justinian (483-565 A. D.) another great historian came from Caesarea, Procopius, who gives us valuable information on the decline and fall of the Roman Empire in his description of the wars of Justinian against the rebellious Persians and the uncouth Vandals of Goths. When the Pope wished to free Palestine from the yoke and the sword of the Mohammedans, the Crusaders laid siege to the city and captured it. In turn the Mohammedans captured and destroyed it. The magnificent city of Herod the Great named after Caesar Augustus now lies in ruins. It has perished like the Roman Empire, which created it and which it symbolized. The neighboring Joppa, from where Peter came to preach the Gospel to the Roman centurion Cornelius at Caesarea lingers on as the harbor city of Palestine.

### Cornelius

In this splendid city of Caesar Augustus an important event in the history of the Christian Church took place. Here a Roman centurion named Cornelius was the head of an Italian band (Acts 10). He was a Roman citizen, very probably a descendant of the illustrious Gen Corneli, which played such an important role in early Roman history. The Scipios, Sulla and the mother of the Gracchi belonged to this renowned Roman family. Luke gives us a detailed description of

Cornelius, telling us, that he was a devout man and one, who feared God with all his house, giving alms to the poor and praying to God always. From this description we can glean, that he must have been a proselyte of the gate and not a proselyte of righteousness. The latter became completely Jewish and were absorbed into Judaism, thereby losing their character as Gentiles. Not so the proselytes of the gate such as the Eunuch of Ethiopia, who remained Gentiles and only stood at the gate of Jewish commonwealth. They could not pass the court of the Gentiles in the Jewish temple in

Jerusalem. They did not have to submit to circumcision as was the case with the proselytes of righteousness. They merely observed the Noachian commandments (Gen. 9, 4-6) and refrained from idolatry, fornication and of blood.

The great question, that arose for the Jewish Christians and the apostolic leaders was, whether these proselytes could enter the Christian Church directly or had to enter through the gate of Judaism. This question the Lord answered for Peter and the Jewish Christians by the example of Cornelius.

## CHRISTIAN DAY SCHOOLS--FALL OF 1948

**T**WICE each year, in May and October, on Monday of the week in which the Synodical Committee is in session, the Board of Education meets to receive and to study the report of its Executive Secretary on matters pertaining to Christian

Meyer, was not present to submit his report. Our readers may recall that a notice appeared in the *Northwestern Lutheran* not many weeks ago, stating that Mr. Meyer was suffering from severe nervous exhaustion and was under orders



elementary education in our Synod. At the close of the meeting the most important items of interest are incorporated in a report which, later in the week, is submitted to the Synodical Committee.

When our Board met on October 11, our Executive Secretary, Mr. F. W.

from his physician to take a long vacation. Upon hearing of this, the Executive Board urged Mr. Meyer to heed this advice at once and granted him an indefinite leave of absence. May the Lord our God graciously hear our prayers in behalf of our Executive Secretary and

grant him an early return to the labors of his office which are so dear to his heart.

In Mr. Meyer's absence, Mr. Emil Trettin, the secretary of our Executive Committee of the Board of Education, has kindly consented to take over Mr. Meyer's duties to the best of his ability. Upon him also fell the task of presenting the biennial school report to the Board in October. We have been requested to cull the most important items from this report for the *Northwestern Lutheran*.

### School Statistics

Perhaps the most amazing news is to be found in the listing of new schools in our Synod which were opened this fall. One new school opened its doors in Ohio, three in Nebraska, three in Arizona, a total of seven new Christian Day Schools. In addition, five other congregations are being credited with a new school. Two of these are sending their children to schools of neighboring congregations where they are supporting an additional teacher, while the remaining three pay tuition for their children in a nearby Christian Day School.

Nor is this the whole story of blessed progress made under God in regard to schools of our Synod. Nineteen congregations have begun a new class in their Christian Day Schools, thus adding nineteen teachers to the roster of teachers in our midst.

And thus we now have 197 schools with 416 classes, taught by 207 male teachers and 211 women teachers. In this total of 418 teachers are included 75 new instructors who entered our schools this fall. While there are still about eight vacancies in our schools at the present time, and many auxiliary teachers are merely helping out for a year in this period of dire need, we nevertheless owe our Savior humble thanks and heartfelt praise for the remarkable measure of interest and enthusiasm for Christian education created in so many of our congregations through the power of the Holy Spirit in the Word. To this expression of thanksgiving we are moved all the more when the report informs us that the Christian Day Schools of our Synod have an estimated enrollment this fall of 14,144 children, an increase of more than 1,100



over the enrollment during the last school year.

At the present time the Board of Education is shouldered with the responsibility of putting out three new publications: Sunday School material for the Kindergarten grade; a revision of the Small Catechism with Explanations published by our Synod and commonly known as the "Gausewitz Catechism," and finally, a Bible History for the first four grades. For each of these projects a special committee has been appointed.

Our Committee on Kindergarten material for Sunday Schools has been making splendid progress, and we have good reason to hope that these leaflets will be on the market in the fall of 1949. In fact, the first cycle is already being tested out in mimeographed form by one Sunday School this fall. A new series of pictures is also being selected for these leaflets.

Dr. H. Koch is the chairman of the committee which has been entrusted with the difficult assignment of revising our Catechism. He appeared before the Board in our October meeting to submit the Introduction in its revised form. The Board could not refrain from expressing its pleasure over the excellent results achieved by the committee in these its preliminary efforts. This revised Introduction will appear in an early number of the *Lutheran School Bulletin*.

The committee entrusted with the task of compiling a Bible History text for the lower grades will also begin its work in the very near future.

Having mentioned in passing our publication known as the *Lutheran School Bulletin*, we should perhaps take this opportunity to state that the printing costs of this periodical have risen to such a degree that the Board found itself compelled to advance the subscription price from 25c to 50c, beginning with the *September, 1949 issue*.

Let us humbly thank our God and Savior for having so richly prospered Christian elementary education in our Synod. May He continue to grant us an ever increasing interest in, and a self-sacrificing devotion to the blessed task of giving our children a thorough education

in the spirit of the Gospel of our Lord Jesus Christ.

ADALBERT SCHALLER, *Chairman,*  
*Board of Education.*

## OUR CHRISTIAN COMFORT IN THE FACE OF DEATH

(Continued from page 354)

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

### A Resurrection Upon Which We Will Ever Be With the Lord

The Apostle concludes his instruction concerning the resurrection with the assurance: "And so shall we ever be with the Lord." The resurrection to which we may hopefully look forward is one which leads to blissful, glorious, eternal communion with the Lord. What a blessed comfort as we ourselves face death! What a glorious comfort also in regard to our loved ones who have been taken from us but who have fallen asleep in Jesus! We will meet them again as together and simultaneously we meet our blessed and glorious Savior. Both we and they, both at the same time, will enter upon the heavenly joy of being ever with the Lord. In that blessed fellowship all tears shall be wiped from our eyes; there will be fullness of joy and pleasures forevermore; "we shall be like him for we shall see him as he is."

"Wherefore comfort one another with these words."

C. J. L.

## OPEN QUESTIONS

(Continued from page 357)

This is in agreement with the doctrine and practice of our Savior and His apostles. About the Savior it was prophesied: "A bruised reed shall he not break, and the smoking flax shall he not quench" (Is. 42, 3). Jesus Himself described His own work: "They that be whole need not a physician, but they that

are sick. . . . I am not come to call the righteous but sinners to repentance" (Matth. 9, 12, 13). He told the parables of the lost sheep, the lost penny, the prodigal son. — St. Paul wrote: "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness" (Gal. 6, 1). And again: "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14, 1). And when the churches in Galatia were infected with a fundamental error he did not sever his relations with them, but tried to help them by means of his epistle. To the Corinthians, under similar circumstances, he wrote a letter "with many tears" (2 Cor. 2, 4).

Prof. Walther adds a thesis, the sixth, in which he applies this principle also to departed teachers, with whom no discussions may any more be carried on.

*Th. 6.* Even errors in the writings of recognized orthodox teachers of the Church, now deceased, concerning non-fundamental doctrines, or also fundamental doctrines of the second order, do not brand them as errorists nor deprive them of the honor of orthodoxy.

### Conclusion

From this presentation in Prof. Walther's theses it is clear that the treatment of weak brethren and the matter of Open Questions are two entirely different things. From the treatment that we are to accord the weak brethren, be they individuals or groups, no conclusion dare be drawn regarding Open Questions. The matter of Open Questions must be approached from an entirely different angle.

J. P. M.

(To be continued)

## REDEDICATION

FIRST EV. LUTHERAN CHURCH  
Gary, South Dakota

On Sunday, September 19, First Ev. Lutheran Church of Gary, South Dakota, rededicated their enlarged church building in the name of and to the honor and glory of the Triune God of our salvation. The Rev. William Lange of La Crosse, Wisconsin, edified the congregation in a morning service with a very fitting and inspiring sermon. In the afternoon service the Rev. W. T. Meier of Watertown, South Dakota, brought the Word of God

to the members and friends of First Lutheran.

This day marked a specially happy day for the congregation, for the entire project was prompted as a thankoffering for their forthcoming 25th anniversary of organization. The new addition includes a sanctuary (15 feet by 16 feet), a sacristy (12 feet by 12 feet), and a choir loft (10 feet by 16 feet). The basement was completely renovated as well, including a complete new propane heating system.

It is with grateful hearts that we express our appreciation to all who so liberally contributed and gave of their time and energy that this place of worship might be so beautifully renovated. Above all, we raise our hearts and voices in thanksgiving to the Lord our God who has given such willing hearts and hands that this thankoffering might be successfully accomplished and completed. May the Lord Jesus Christ, the Head of His Church, continue His bountiful blessings upon First Ev. Lutheran Congregation.

H. A. HEMPEL.

### ORGAN DEDICATION WOODLAWN EV. LUTH. CHURCH

West Allis, Wisconsin

In a special service July 21 Woodlawn Ev. Lutheran Church, West Allis, Wisconsin, was privileged to dedicate to the Lord's service its new Hammond organ. Pastor Eugene Hinderer of Hartland, Wisconsin, preached the dedicatory sermon, pointing out from the Scripture how the organ helps us to worship the Lord by inviting us to pray, to praise Him, and to believe. To the Lord be thanks for this fine instrument. Its cost including tax was \$2,016.00. (Since the time of the purchase the tax on church organs has been removed.)

H. W. SCHWERTFEGER.

### CORNERSTONE LAYING ST. PAUL'S EV. LUTHERAN CHURCH

Norfolk, Nebraska

On the twelfth Sunday after Trinity, August 15, 1948, St. Paul's Ev. Lutheran Church of Norfolk, Nebraska, laid the cornerstone for a new school building and parish hall.

E. J. DREYER.

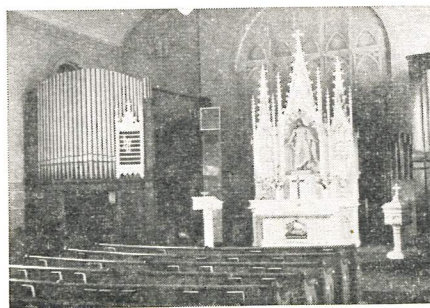
### ORGAN DEDICATIONS SALEM LUTHERAN CHURCH

Town Granville, Milwaukee Co., Wisconsin

Salem Ev. Lutheran Church of West Granville, Milwaukee County, Wisconsin, was privileged to dedicate its newly rebuilt and electrified organ to the service of the Triune God on June 27, 1948.



The dedicatory service was held in the morning, the undersigned basing his sermon on Psalm 92, 1-6. A special service was held in the afternoon at which Miss Ruth Engelhardt, teacher and organist of St. James Congregation, Milwaukee, played a concert of eight numbers. Included in her program were selections by Bach, Franck, Nevin, Beck and Mulet. The different styles of these composers gave evidence of the capabilities of the 13-stop organ. Mrs. E. Wiebrecht, guest solo-



ist, sang the appropriate "How Lovely Are Thy Dwellings," and the choir sang "Praise and Adore Him." Also dedicated in the morning service were a set of Class "K" Deagan Chimes, donated by Mr. and Mrs. Chas. Lutz, Sr., and Mr. and Mrs. Chas. Lutz, Jr., and also a set of Eucharist lights, donated by the Bible Class of 1948.

At the annual meeting of the congregation in January, the voters agreed that the old Pneumatic Action Organ could no longer serve us, and that repairing it

would not prove satisfactory. Within the matter of a few months the congregation had gathered the necessary funds, and on the day of dedication were able to pay the organ builder in full. Because the pipes and chests of the old organ could be utilized, and because of the many hours of labor put into the project by four carpenters from the congregation, the organ and new console cost the congregation the ridiculously low sum of \$3,500.00. The appraised value today is \$8,000.00.

The old organ, with console attached, was merely a boxed-off affair, with only the Swell Organ under expression. The arrangement of the interior was changed and placed into a sound-proof chamber, so that the Great, Swell and Pedal Organs are under full expression. The console has been moved into the balcony.

After the chamber to the left of the chancel had been completed, it became evident that it would be impossible to match it with the room on the right which contained sacristy and pulpit stairs. Therefore that, too, was taken out, and the entire front remodeled and refinished with oak paneling, set off with Gothic arches also of oak. The pulpit was lowered and relocated. Again it was the four men mentioned who spent hours upon hours of evening work on this project, thus saving the congregation hundreds of dollars. The congregation is proud of their fine workmanship and showed its appreciation by presenting these men with a watch at a Fellowship gathering held September 26.

The entire project is Salem Congregation's evidence of thanksgiving to the Lord most High for one hundred years of grace. May He grant us His continued grace, and may He be pleased with our hymns of praise, sung to the accompaniment of the new instrument.

R. L. WIECHMANN.

\* \* \* \*

### ST. JOHN'S LUTHERAN CHURCH Omro Twp., Yellow Medicine Co., Minn.

On the 18th Sunday after Trinity St. John's Lutheran Church, Omro Twpt., Yellow Medicine County, Minnesota, dedicated its new Wurlitzer Organ to the service of the Lord. The local pastor, assisted by Pastor Wm. Lindloff, Elkton, South Dakota, and Vicar G. H. Becker,

teacher of St. John's Day School, performed the dedicatory act. Pastor Lindloff preached the sermon on the basis of Psalm 87. Professor Wayne Schmidt of our Dr. Martin Luther College played the organ. The Marlut Singers of the above college rendered a vocal selection.

In the afternoon a sacred concert was given with Professor Schmidt at the console of the organ playing sixteen selections and the Marlut Singers singing seven numbers. The offering of \$82.50 was given for the benefit of the music fund of our normal school.

A. W. FUERSTENAU.

### DEDICATION

#### ST. JOHN'S LUTHERAN SCHOOL

Wrightstown, Wisconsin

On August 29, 1948, St. John's Congregation at Wrightstown was privileged to dedicate a new school building to the glory of God and the cause of sound Christian education. Three services were

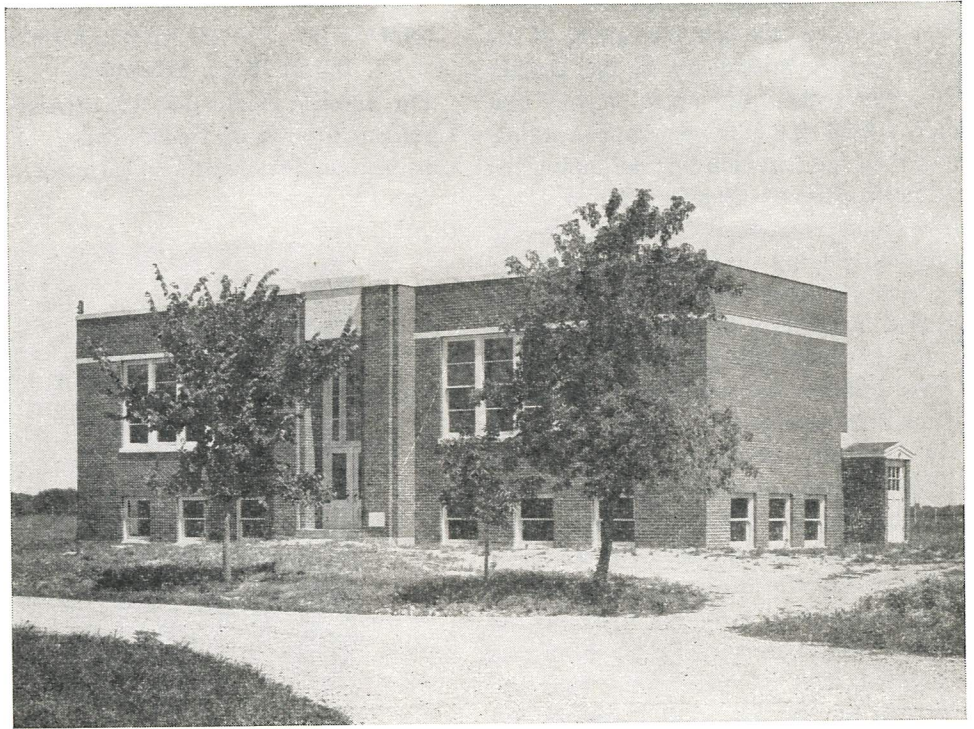
congregation face to face with the necessity of providing an adequate and proper building for the Christian training of its youth. And so, inspite of nationwide building and "reconversion" problems, the Spirit of God moved the hearts of the Lutherans of Wrightstown to undertake this not inconsiderable project.

After more than a year spent in building a fine structure adorns the two acre

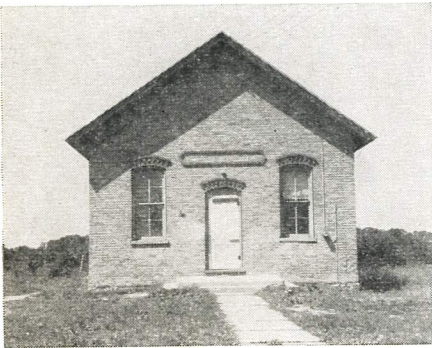
material. Lighting is of the direct type. The cost of the project is about \$40,000.

Mr. Gerhard A. Koepsell is teacher of the 25 children in the four upper grades, while Miss Elaine Rademann is in charge of the 25 pupils in the lower grades.

May the Head of the Church, our dear Lord Jesus Christ, bless our school and all Christian schools everywhere at all times. May the cause of Christian educa-



St. John's Ev. Lutheran School at Wrightstown, Wisconsin — Completed in 1948



The Old School House of St. John's Ev. Lutheran Congregation at Wrightstown, Wisconsin — Built in 1877

held to observe this event in a fitting manner. Pastors A. Koelpin, I. Habeck, and A. Roeckle served with the Word. Splendid weather helped to make the gathering of members and visitors a large one.

Not since 1877 has this congregation had the joy of dedicating a new school building. Christian education had, in fact, not received its full due for many years. In 1945 the congregation was, however, moved to establish a full-fledged Christian Day School. Use was made at the time of the almost 70-year-old building having one room which measured 36x24 feet. A large enrollment and the thus plainly apparent need of having two teachers almost from the beginning brought the

side about 1½ blocks north of the church purchased by the congregation to provide ample space for the building as well as for playground facilities. As is entirely fitting and proper, considering the exalted purpose which it is to serve, this structure is beautiful, adequate, and efficient. The construction is of the frame type with brick veneer of Red Range color. Its dimensions are 72x40 feet. Provisions have been made for two full-size classrooms and one small room which is to serve for instruction purposes and meetings of the congregation's various organizations. The facilities on the main floor include an office and a library. Basement facilities include two play rooms and a kitchen. The building is heated by a hot-air oil furnace of the most modern kind. The classrooms, as well as the library, office, and the basement play rooms have ceilings treated with sound-absorbent

tion, as the day school can provide it, continue to be recognized and fostered, so that Christian boys and girls, abundantly and richly fed in the green pastures of the blessed Gospel, may grow up into sound, mature Christian men and women, being a rich source of blessing to the Church and to their own country . . . and, having finished their course, receive at last the crown of righteousness.

GERHARD STRUCK.

### ANNIVERSARIES

#### THIRTY-FIFTH ANNIVERSARY PASTOR I. P. FREY

Denver, Colorado

After their regular mission festival service on October 17, Mt. Olive Congregation of Denver, Colorado, together with the pastors of the Colorado Conference celebrated the thirty-fifth anniversary of

Pastor I. P. Frey's service in the ministry. In view of the fact that Pastor Frey has served the Lord as home missionary for almost the entire tenure of his pastorate, the day chosen was most fitting.

Pastor Frey entered the ministry in August, 1913, as missionary in Arizona. After serving this field for eleven years he moved to Graceville, Minnesota, where another new mission field was beckoning. Six years of work here were followed by a call to Hoskins, Nebraska. Pastor Frey has spent the last nine years of his ministry as a missionary in the Denver area, where the Lord again showed him many a field ripe unto harvest. For a time he served the Littleton field adjoining the southern part of Denver. He did the initial mission work at Golden, a thriving community lying in the foot-hills of the Rockies 10 miles west of Denver. As general missionary he began the mission in the northern part of Denver and Mt. Olive Mission in southern Denver, of which he is now pastor. Pastor Frey has also faithfully served the District on its mission board and for the past five years held the office of district president. For sixteen years he has been an associate editor of the *Northwestern Lutheran*.

At the informal gathering following the mission festival service Pastor Frey was presented with a purse from both the brethren of Nebraska and Colorado and his own congregation. Pastor O. Kreie, the Conference Visitor and speaker at the occasion, pointed out God's grace in bestowing upon Pastor Frey the glorious privilege of preaching among the Gentiles the unsearchable riches of Christ.

"Jesus, priceless Treasure,  
Fount of purest pleasure,  
Truest Friend to me.  
Ah, how long in anguish  
Shall my spirit languish,  
Yearning, Lord, for Thee?  
Thou art mine, O Lamb divine!  
I will suffer naught to hide Thee,  
Naught I ask beside Thee."

N. LUETKE.

### SILVER WEDDING ANNIVERSARY

MR. AND MRS. FRED KRUEGER  
Danube, Minnesota

Mr. and Mrs. Fred Krueger, members of St. Matthew's Church of Danube,

Minnesota, were privileged to celebrate their silver wedding anniversary September 28. The undersigned conducted a brief service at which many relatives and friends were present. To express their thanks to God for His past mercies the jubilarians gave \$10.00 to the Bethesda Lutheran Home.

H. S. SCHNITKER.

### TWOFOLD ANNIVERSARY IMMANUEL LUTHERAN CHURCH Dorset Ridge, Wisconsin

On Sunday, September 19, Immanuel Lutheran Church of Dorset Ridge, Wisconsin, was privileged to celebrate the

Rev. A. F. Siegler, was the guest speaker. In the afternoon the anniversary sermon was delivered by the Rev. Geo. Kobs of Markesan, Wisconsin, the only living former pastor.

Immanuel Congregation was organized with eight charter members in 1868. It was first served by Rev. Phillip Wetzel who was not ordained, and soon after that by Rev. A. F. Siegler from Ridgeville until Rev. W. Bergholz was called as the first resident pastor, serving at the same time St. Peter's at Clifton and St. Matthew's at South Ridge until 1877. From then on the following pastors served Immanuel Congregation: C. Zlom-



eightieth anniversary of its organization, and the fiftieth anniversary of the dedication of its present church.

In the morning service the Rev. Reginald Siegler of Madison, Wisconsin, a grandson of one of the first pastors the

ke, 1880; J. Badtke, 1883; J. Wirtz, 1886; F. Steyer, 1889; J. Himmler, 1895; H. Viestenz, 1902. Since then by Im. Brakebusch from Clifton, 1915; C. F. Voges, 1918; by Geo. Kobs from Kendall until the end of 1929 and since then

by L. A. Witte, the present pastor, also from Kendall.

The parsonage and the first church were built of hewn logs in 1870. During the pastorate of Rev. H. Viestenz it became evident that a larger edifice was essential, and it was decided to erect a new church in the fall of 1898, the dedication taking place October 23 of the same year.

May the Lord our God be with us with His richest blessing in the future as He has been in the past.

L. A. WITTE.

### 105TH ANNIVERSARY ST. JOHN'S CONGREGATION

Oakwood, Wisconsin

By the grace of God St. John's Ev. Lutheran Congregation at Oakwood, Milwaukee County, Wisconsin, was privileged to celebrate the 105th anniversary of its organization on October 3, 1948. Pastor Paul Pieper of St. Peter's Congregation at Milwaukee preached appropriate sermons in the morning German and English services. In an English afternoon service Pastor A. Halboth of St. Matthew's Congregation at Milwaukee exhorted the listeners to abide by the true Gospel in the days that are yet to come. Hymns of praise and adoration were sung in the morning services by the choir of the local congregation; in the afternoon service by the Male Choir of Grace Congregation at Milwaukee.

May our dear Lord abide with St. John's Congregation, and may its members, young and old, also in the future remain steadfast in the Gospel of Christ Crucified according to Romans 1, 16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

God of peace and love and blessing,  
Thine alone shall be the praise.  
Give us hearts to trust Thee truly,  
Hands to serve Thee all our days.  
Lord, bestow Thy future blessing  
Till we join the Heavenly Host  
There to praise and serve Thee ever,  
Father, Son, and Holy Ghost.

M. F. PLASS.

### ANNIVERSARIES

#### CHRIST EV. LUTHERAN CHURCH Marshall, Minnesota

In two services on September 12, 1948, Christ Lutheran Church of Marshall, Minnesota, celebrated a number of anniversaries, with the Rev. H. Sprenger of Balaton preaching in the forenoon and the Rev. W. Dorn of Renville in the afternoon.

Seventy years ago, December 20, 1878, the Rev. Ch. Boettcher arrived in Marshall to serve 26 preaching places in seven Minnesota and eight South Dakota counties. In his first report to Synod in 1879 he suggested a change in residence to an eighty acre homestead about twenty-two miles west of Marshall because of the high cost of living, and the request was granted. Soon Pastor J. Reinhaut and, upon the latter's retirement, Pastor W. Scheitel of Posen assisted him in his vast field.

Sixty years ago, 1888, the Rev. R. Poethke was called to serve Marshall from Balaton, and he organized the congregation during November of that year under the name of St. John's Lutheran Church. Eight years later a doctrinal controversy disturbed the peace of the congregation, and for twelve years there were two congregations, one group being served by Ohio Synod pastors and the other by Pastor R. Poethke.

Forty years ago, July 6, 1908, the congregations were re-united under the name of Christ Lutheran Church. The re-united congregation was then served by Pastor Poethke in the frame church which had been erected in 1896 by the members served by Ohio Synod pastors.

Thirty years later or ten years ago the congregation resolved to erect a brick building on the corner of Third and Marshall Streets and dedicated it to the service of the Lord on December 11, 1938.

The congregation now numbers 147 families and 291 communicants. During the past 60 years it has been served by the following pastors: R. Poethke, 1888-1915; Edward Birkholz, 1915-1932; H.

Sprenger, 1932-1938; E. Gamm, 1938 to the present time, with W. Geiger serving one year during a leave of absence from July 1946 to 1947.

To commemorate this unusual occasion of a number of anniversaries an electronic bell system was installed, a rug was laid in the chancel and aisle, and the parsonage and the church were painted. The Lord has been good to us; we pray that He keep us steadfast in the faith.

E. R. GAMM.

### NOTICE OF APPOINTMENT

Since Pastor S. Baer, Visitor of the Crow River Valley Conference, has accepted a call into another circuit, I do hereby in accordance with the wishes of the Crow River Valley Pastor Conference appoint Pastor Paul Kuske of Johnson, Minnesota, as visitor of his circuit.

OSCAR J. NAUMANN, President,  
Minnesota District, Wisconsin Synod.

### CALENDAR OF CONFERENCES

#### MANITOWOC PASTORAL CONFERENCE

Place: St. Peter's Lutheran Church, Haven, Wisconsin (Pastor E. Habermann).

Time: Tuesday, November 16, 1948, beginning at 9 A. M.

Preacher: Pastor V. Weyland (Pastor L. Koening).

ROLAND EHLKE, Secretary.

### ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

#### Pastors

**Lehmann, E. F. Hy.**, in Calvary Church, Valentine, Nebraska, by E. H. Ploetz; assisted by L. Groth and K. Molkentin; Twentieth Sunday after Trinity, October 10, 1948.

**Mueller, R. W.**, in St. John's Church, Jefferson, Wisconsin, by H. C. Nitz; Twentieth Sunday after Trinity, October 10, 1948.

**Scheitel, George W.**, in St. John's Church, Hammond, Minnesota, by H. F. Muenkel; Twenty-first Sunday after Trinity, October 17, 1948.

#### Teachers

**Lehmann, Victor**, in St. John's Lutheran School, by William A. Baumann; Tenth Sunday after Trinity, August 1, 1948.

**Wehausen, Arnold**, in our East Fork Mission, Whiteriver, Arizona, by E. H. Sprengeler; Sixteenth Sunday after Trinity, September 12, 1948.

**Wolf, Robert**, in our East Fork Mission, Whiteriver, Arizona, by E. H. Sprengeler; Sixteenth Sunday after Trinity, September 12, 1948.

### CHANGE OF ADDRESS

#### Pastor

**Kuhlow, O.**, Past. em., 614 4th St., Jefferson, Wisconsin.

#### Teacher

**Denninger, George**, 3766 E. Plankinton Avenue, Cudahy, Wisconsin.

### ACKNOWLEDGMENT AND THANKS

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, gratefully acknowledges the following memorial wreaths and gifts: in memory of the late Mr. Arnold Stoekli, Wonevoc, Wisconsin, \$42.00, Mr. August Pralle, Onalaska, Wisconsin, \$3.00, Miss Hildegard Fiene, Echo, Minnesota, \$4.00, Mr. Gustav Schmidt, Hoskins, Nebraska, \$1.00; donations from Mr. Geo. Meyer, Medford, Wisconsin, \$200.00, from the pupils of the Christian Day School at Oshkosh, Wisconsin, \$11.50, from the Marlut Singers of Dr. Martin

Luther College, New Ulm, Minnesota, \$27.00.  
Total: \$288.50.

We herewith express our heartiest thanks to the kind donors.

EMIL D. BACKER,  
Music Department.

\* \* \* \*

Dr. Martin Luther College Library has received the following gifts during the summer and early fall:

Milwaukee Teachers' Conference, in memory of Prof. E. Sauer, through E. P. H. Kirschke, \$25.00; Children of Mr. and Mrs. Charles Tomshin, in memory of their parents, through the Rev. G. Hinnehal, New Ulm, Minnesota, \$20.00; From friends, in memory of Mr. Aug. Epke, New Ulm, through the Rev. G. Hinnehal, \$15.00; Mr. Sylvester Quam, in memory of Mrs. Emma Hoepner, R. 5, Appleton, Wisconsin, through Pastor W. Hoepner, \$5.00; Mr. Harvey Ruehling, Belle Plaine, Minnesota, a donation through the Rev. W. Schuetze, \$10.00; The Rev. Theophil Haar, Bear Valley, Minnesota, \$8.00; Mr. and Mrs. Henry Helms, Appleton, Wisconsin, in memory of Mr. Henry Sager, Appleton, through the Rev. F. M. Brandt, \$5.00; From relatives and friends, in memory of Mr. Fred Rauschke, New Ulm, through Pastor G. Hinnehal, \$25.00; From friends, in memory of Mrs. Aug. Plautz, Kewaunee, Wisconsin, through Pastor Waldemar F. Zink, \$5.00; From Immanuel Lutheran Choir, Mankato, Minnesota, in memory of Prof. E. Sauer, through Miss Eunice Sauer, \$5.00; From Mr. and Mrs. Leo. Zanto, Markesan, Wisconsin, in memory of Mr. Fred Hilger, Markesan, through the Rev. G. Kobs, \$5.00.

We are most grateful for these gifts. May God bless the kind donors.

RICHARD J. JANKE.

\* \* \* \*

Since February 17, 1948, our Home for the Aged at Belle Plaine, Minnesota, received gifts from the following:

MINNESOTA — St. John's L. L. L., Darfur; Mrs. Wm. Haack, Winona; Janzen Brothers, Darfur; Mrs. Elmer Peterson, Minneapolis; Lutheran Ladies' Aid, Morton; Mrs. G. Fuhrman, Mrs. H. F. Liefer, Mrs. Wm. Liefer, Jordan; Mrs. Chas. Ernst, Belle Plaine; St. Peter's Ladies' Guild, Minneapolis; Mrs. M. Bessmer, St. Peter; Mrs. Harold Wolpern, Mrs. H. M. Juergens, Belle Plaine; Mrs. Aug. Thiede, New Ulm; Mrs. Betsy Snyder, Home for the Aged; Mrs. Julius Kerkow, Jordan; Mrs. Frank Bakeberg, Waverly; Mrs. J. P. Miller, Minneapolis; Mrs. Marie Gessmer, St. Peter; Mrs. Frieda Schneider, Albert Lea; St. Peter's Lutheran Church, Minneapolis; Mrs. George Jaeger, Jordan; Minnesota Valley Zone of the Walther League; P. C. Albrecht, Treasurer Minnesota District of the Missouri Synod. Memorial Wreath from Mrs. Herman Cordes and Mrs. Louis Beseler, Winona; Memorial Wreath for Tillman Hoerneman by Mrs. Catherine and Ann Templin; Memorial Wreath for Mrs. Emma Miller, St. Peter, by Willie Ley; Memorial Wreath for Mrs. Emma Mueller; Ormsby; Memorial Wreath for Mrs. Hy. Dreveskracht by Mrs. Helen Miller, Henderson; Memorial Wreath for Mrs. Ferd. Henze by St. John's Lutheran Ladies' League, Darfur; Memorial Wreath for Rev. R. Jeske and Mrs. Henry Klage by Mrs. Amanda Jeske, Caledonia; Memorial Wreath for Mrs. Henry Hesperheide by friends and relatives, Belle Plaine; Memorial Wreath for Mrs. H. Meneka by Mrs. Norman Walz, Winona; Memorial Wreath for Wm. Meyer, Sr., by Paul Sprengeler, Gaylord; Memorial Wreath for William C. Mueller by Mrs. Wm. C. Mueller, Winona; Memorial Wreath for Louise Fiene, Echo.

WISCONSIN — St. Peter's Church, Haven: Our Savior's Ladies' Aid, Wausau; Miss Elna Wellnitz, La Crosse; Ruth Mission Club, Siloah, Milwaukee; Martha Herzberg, Fountain City; A. G. Nienart, Tomah; St. John's Lutheran School, Manitowoc; Mrs. Viola Dahlke, Neenah; Memorial Wreath for Mrs. Henry Rindfleisch by St. Paul's Ladies' Aid and the Frank Muck family, Bonduel; Memorial Wreath for Mrs. Catherine Herrmann by relatives and friends, Green Bay; Memorial Wreath for Mrs. Pauline Holtz by her children, Medford; Memorial Wreath for Mrs. Peter Linder by relatives and friends, Plum City; Memorial Wreath for Adolph Wehausen by relatives, Arlington; Memorial Wreath for William Lippold, Hortonville.

SOUTH DAKOTA — Mrs. Charlotte K. Sperling, Watertown; Mrs. Herbert Kuhlman, Grover; Emmanuel Ladies' Aid, Hazel; N. N., Watertown; Memorial Wreath for August Borgwardt, Elkton; Memorial Wreath for Mr. and Mrs. Louis Hallauer by their children, Hazel.

NEBRASKA — Mr. and Mrs. Herman Buss, 50th wedding anniversary, Hoskins; Memorial Wreath for Sgt. Roy Hintz, Hoskins; Memorial Wreath for Mrs. John Renner by LaVerne Stigge family, Saunton; Memorial Wreath for Gustav Schmidt, Hoskins.

MICHIGAN — Mr. and Mrs. Gustav Froehlich, thank offering, 50th wedding anniversary, Sodus; Memorial Wreath for John Weiss by Mr. and Mrs. Delmar Hinton, Pigeon.

WASHINGTON — L. Grams, Tacoma; Fred Groth, Yakima.

NORTH DAKOTA — Lutheran Missionary Society, Leith.

We wish to express our sincere thanks to all who have remembered our Home with gifts.

L. F. BRANDES, Superintendent.

## MISSION FESTIVALS

St. Matthew's Church, Marathon, Wisconsin.  
Offering: \$14.00. E. E. Kolander, pastor.

### Fourth Sunday after Trinity

Zion Church, Tp. Spirit, Price Co., Wisconsin.  
Offering: \$79.00. Markus Koepsell, pastor.

### Seventh Sunday after Trinity

Christ Church, Morrilstown, South Dakota.  
Offering: \$305.90. Clarence Koepsell, pastor.  
St. Paul's Church, McIntosh, S uth Dakota.  
Offering: \$81.78. Clarence Koepsell, pastor.

### Eleventh Sunday after Trinity

Bethel Church, Prentice, Wisconsin.  
Offering: \$105.50. Markus Koepsell, pastor.

### Twelfth Sunday after Trinity

Zion Church, Tp. Leads, Col. Co., Wisconsin.  
Offering: \$577.83. H. Geiger, pastor.

### Thirteenth Sunday after Trinity

Holy Trinity Church, Tripoli, Wisconsin.  
Offering: \$106.85. Markus Koepsell, pastor.  
St. Matthew's Church, Oconomowoc, Wisconsin.  
Offering: \$705.00. N. Paustian, pastor.

### Fourteenth Sunday after Trinity

St. Paul's Church, Neosha, Wisconsin.  
Offering: \$394.07. Edward Weiss, pastor.  
St. Paul's Church, Manchester, Wisconsin.  
Offering: \$538.11. Wm. Wadzinski, pastor.

### Fifteenth Sunday after Trinity

St. John's Church, Barre Mills, Wisconsin.  
Offering: \$830.42. H. E. Paustian, pastor.

### Sixteenth Sunday after Trinity

Faith Church, Dexter, Michigan.  
Offering: \$79.19. H. C. Buch, vacancy pastor.  
Redeemer Church, White Butte, South Dakota.  
Offering: \$160.14. W. Schumann, pastor.  
First Ev. Luth. Church, Aurora, Nebraska.  
Offering: \$160.65. M. F. Weishan, pastor.  
Trinity Church, Caledonia, Wisconsin.  
Offering: \$285.00. A. Koelplin, pastor.  
St. Paul's Church, Mound City, South Dakota.  
Offering: \$320.00. Theo. Hartwig, pastor.

### Seventeenth Sunday after Trinity

Peace Church, Tp. Gale, South Dakota.  
Offering: \$155.00. Theo. Hartwig, pastor.  
St. Matthew's Church, Winona, Minnesota.  
Offering: \$955.67. A. L. Mennicke, pastor.  
St. Paul's Church, Broken Bow, Nebraska.  
Offering: \$62.19. R. N. Baur, pastor.  
Immanuel Church, Merna, Nebraska.  
Offering: \$240.15. R. N. Baur, pastor.  
Trinity Church, Belle Plaine, Minnesota.  
Offering: \$920.27. W. Schuetze, pastor.  
Our Savior Church, Wausau, Wisconsin.  
Offering: \$369.26. Lyle Koenig, pastor.

### Eighteenth Sunday after Trinity

Bethlehem Church, Watauga, South Dakota.  
Offering: \$126.62. Clarence Koepsell, pastor.  
Bethesda Church, Miner, North Dakota.  
Offering: \$26.98. Clarence Koepsell, pastor.  
Trinity Church, Grafton, Nebraska.  
Offering: \$556.54. Markus Koepsell, pastor.  
St. Luke's Church, Lemmon, South Dakota.  
Offering: \$922.85. W. Schumann, pastor.  
St. Paul's Church, Lakemills, Wisconsin.  
Offering: \$855.80. J. Martin Raasch, pastor.  
St. Peter's Church, Oak Grove, Wisconsin.  
Offering: \$420.90. M. F. Liesener, pastor.  
St. John's Church, Waterloo, Wisconsin.  
Offering: \$1,475.53. H. C. Nitz, pastor.  
Grace Church, Nelson, Wisconsin.  
Offering: \$263.76. G. P. Kionka, pastor.  
Lincoln Heights Lutheran, Des Moines, Iowa.  
Offering: \$90.54. Hugo Fritze, pastor.

### Nineteenth Sunday after Trinity

St. John's Church, Town Trenton, Wisconsin.  
Offering: \$202.67. Theodore Frey, pastor.  
Mount Olive Church, Colorado Springs, Colorado.  
Offering: \$102.61. W. A. Krenke, pastor.  
St. John's Church, Eagleton, Wisconsin.  
Offering: \$542.44. Robert J. Koch, pastor.  
St. Paul's Church, Arlington, Minnesota.  
Offering: \$1,132.22. J. G. Bradtke, pastor.  
St. Peter's Church, Tp. McMillan, Marathon Co., Wisconsin.  
Offering: \$260.00. D. H. Kuehl, pastor.

### Twentieth Sunday after Trinity

Darlington Lutheran, East Ann Arbor, Michigan.  
Offering: \$72.42. H. C. Buch, pastor.  
Zion Church, Tp. Omro, Winnebago Co., Wis.  
Offering: \$100.00. O. Hoyer, pastor.

Our Redeemer Church, Wabasha, Minnesota.  
Offering: \$117.73. H. A. Scherf, pastor.  
Redeemer Church, Fond du Lac, Wisconsin.  
Offering: \$240.00. Robert Reim, pastor.  
Grace Church, Le Sueur, Minnesota.  
Offering: \$120.00. M. J. Wehausen, pastor.

### Twenty-first Sunday after Trinity

Our Redeemer Church, Martin, South Dakota.  
Offering: \$14.00. K. Neumann, pastor.  
Mount Olive Church, Denver, Colorado.  
Offering: \$187.66. Im. P. Frey, pastor.  
St. John's Church, Clarkston, Washington  
Offering: \$227.00. George Frey, pastor.  
Trinity Church, Crawford Lake, Minnesota.  
Offering: \$129.15. P. F. Nolting, vacancy pastor.

### Twenty-second Sunday after Trinity

Zion Church, Lynn Tp., Minnesota.  
Offering: \$588.75. Martin Lemke, pastor.

## BOOK REVIEW

**The Re-Interpretation of Luther.** Edgar Carlson. Muhlenberg Press, Philadelphia, Pennsylvania. Price: \$3.50.

Luther once wrote: "Ich selbst bin . . . meinen Buechern feind, und wuensche oft, dass sie moechten untergehen, darum dass ich mich berge, sie moechten den Leser hindern und abhalten, dass er die Schrift selbst nicht lese, die allein der Brunn und Ursprung ist aller Weisheit." St. L. I, 1289. Dr. Carlson's Swedish theological primer would have lent action to Luther's words. In Dr. Carlson's evaluation of the Swedish interpreters of Luther (Aulen, Soederblom, Nygren among the best known) it is evident that the question asked by the Swedish theologians was: What does Luther say? and rarely: What does Scripture say? The Swedish interpreters have gone far in proving that it is impossible to study much less understand Luther apart from complete submission to and immersion in the Word of God. So much for the *spirit* of the book. To that may be added frequent examples of inadequate scholarship (or wishful thinking), e. g., Aulen claims that "the Scriptural principle of the Reformation is linked with the 'verbal-inspiration theory' of the later so-called age of Orthodoxy, that is, linked with it but not to be identified with it. Aulen thereby implies that Luther did not confess VERBAL inspiration. Need we quote for Dr. Aulen such words of Luther as: "Ganz und alles geglaubt oder nicht geglaubt. Der Heilige Geist laesst sich nicht trennen, noch teilen, dass as ein Stueck sollte wahrhaftig, und das andere falsch lehren oder glauben lassen." St. L. XX, 1781. Again the statement: "Swedish students find the roots of much of Luther's thought in medieval mysticism," p. 155. Has not Heinrich Boehmer (and others) shown conclusively that Luther's acquaintance with mysticism is either to be dated after his maturity (Theologia Deutscha) or an acquaintance of words but not of substance? Careful scholarship would have avoided these and similar errors. But because the Swedish theologians are furnishing the arsenal of the ecumenical movement we would commend this book to your careful study. The publication of this book is a trumpet blast for unionism.

W. J. S.

**Singe We Noel.** By A. H. Stellhorn. Concordia Publishing House.

**Christmas Joy.** By William A. Kramer. Concordia Publishing House.

Two very usable and well arranged Christmas Children's services. The songs used are the old favorites and the recitations are well chosen.

W. J. S.

## A REQUEST

Anyone knowing of Wisconsin Synod members moving to North Platte, Nebraska, please notify Pastor G. A. Fuerstenau, 402 W. 11th Street, North Platte, Nebraska.

## ORGAN FOR SALE

Estey Reed Organ: two manuals, pedal clavier, motor driven blower, by Zion Lutheran. If interested, contact Pastor H. A. Schultz, 231 Commercial Street, Chesaning, Michigan.

## WANTED

A bell for our Lutheran Church at Bison, South Dakota, about 12 to 18 inches in diameter. It ought to be fairly complete. If one of the brethren has one, (or knows of one) lying unused in a church attic, or basement, or even in an old school house, please drop a card to the undersigned, stating price and condition, and we will make further arrangements.

Pastor Max N. Hermann,  
Box 402,  
Bison, South Dakota.

November 7, 1948

**MICHIGAN DISTRICT**

July 1, 1948 to September 30, 1948

**Southwestern Conference**

Reverend	Budgetary	Non-Budgetary	Building Fund
C. Kionka, Dowagiac	\$ 70.25	\$	\$ 11.00
E. Lochner, Hopkins	550.00		
A. Hoenecke, Muskegon	329.90		
A. Fischer, Sodus (Given by Ladies' Aid Society \$10.00)		45.00	
H. Hoenecke, Sturgis	140.06		

**Southeastern Conference**

H. Buch, East Ann Arbor	60.96		
C. Kipfmiller, Belleville	107.40		
E. Frey, Detroit	71.65		
N. Engel, Detroit	82.94		
F. Schroeder, Findlay	65.25		
W. Voss and J. Gauss, Jenera (Including \$60.00 from the Lutheran Society)	502.00		
K. Krauss, Lansing	1,019.33		
F. Zimmermann, Lansing	145.69		
T. Sauer, Livonia	201.04		
E. Zell, Lola Park	6.00		176.40
S. Westendorf, Monroe	607.74		
H. Muehl, Monroe Twp.	92.80		217.50
A. Maas, Northfield	56.74		
E. Hoenecke, Plymouth	1,008.29		
H. Engel, Saline	2,403.93	5.00	157.50
A. Wacker, Scio	1,165.47		
J. de Ruitter, Tecumseh	244.12		
R. Timmel, Toledo	150.00		
W. Koelpin, Toledo	154.00		
P. Heyn, Van Dyke	85.34		
A. Bloom, Waterloo (Including \$10.00 from Ladies' Aid Society)	244.37		
G. Press, Wayne	487.79		226.34

**Northern Conference**

M. Schroeder, Bay City	441.80	5.00	
J. Vogt, Bay City	34.77		
H. Schultz, Brady	52.85		
D. Metzger, Broomfield	196.93		
H. Schultz, Chesaning (Including \$3.00 from Ladies' Aid Society)	495.79	3.00	
N. Maas, Durand	34.10		
E. Rupp, Elkton	396.15		
R. Holtz, Flint	158.09		107.32
A. Kehrberg, Frankenmuth	341.73		2.00
B. Westendorf, Flushing	30.00		
G. Schmelzer, Hale	16.20		
R. Frey, Hemlock	123.80		
G. Schmelzer, Lincoln	29.56		
W. Steih, Kawkawlin	208.10		
R. Scheele, Manistee (Including \$5.00 from Ladies' Aid Society)	67.05	5.00	281.10
R. Schaller, Mayville			55.05
A. Hueschen, Pigeon			309.83
D. Metzger, Remus	315.00		
O. Frey, Saginaw	152.30		
H. Eckert, Saginaw	155.18		84.50
O. and O. J. Eckert, Saginaw	734.17		160.50
E. Renz, Scottville	10.75		26.25
E. Renz, Sheridan	178.32		49.20
J. Zink, Sterling	134.84		
C. Leyrer, St. Louis	36.10		
J. Rorkle, Tawas City	165.49		
W. Kehrberg, Vassar	68.84		
R. Kock, Zilwaukee	71.40		

Total .....\$ 14,702.37 \$ 63.00 \$ 1,864.47

NOTE: The non-budgetary money was all for Church Extension Fund.

**Memorial Wreaths**

(Included In Above Monies)

In Memory of	Sent in by	Amount
Mrs. Ida Domke	Bay City, Bethel	\$ 5.00
Pvt. Fred Kore	Chesaning	3.00
Miss Eva Lotter	Frankenmuth	2.00
Mrs. Elizabeth Wilch	Jenera	20.00
Louise Potter	Lola Park	6.00
John Eckoff, Sr.	Manistee	5.00
Mrs. Mary A. Schaible	Saline	5.00
Mrs. Bertha Kent	Sodus	45.00

ALWIN R. BURKHARDT, Treasurer.

**TREASURER'S STATEMENT**

July 1, 1948 to September 30, 1948

**Receipts**

Cash Balance July 1, 1948	\$ 53,441.20
Budgetary Collections:	
General Administration	\$ 52,399.65
Educational Institutions	6,963.51

Home for the Aged	677.31
Spiritual Welfare Commission	733.29
For Other Missions	79,702.44
Indigent Students	336.18
General Support	807.53
School Supervision	201.19
Revenues	55,976.16

Total Budgetary Collections and Revenues...\$197,797.26

**Non-Budgetary Receipts:**

Proceeds from Bonds reserved for Northwestern Lutheran Academy Dormitory	65,000.00
U. S. Government Bonds Sold	100,000.00
Payments on Mortgage Receivable	800.00

Total Receipts .....\$363,597.26

\$417,038.46

**Disbursements**

**Budgetary Disbursements:**

General Administration	\$ 9,063.74
Theological Seminary	12,645.47
Northwestern College	36,038.59
Dr. Martin Luther College	34,522.38
Michigan Lutheran Seminary	19,657.14
Northwestern Lutheran Academy	8,702.54
Home for the Aged	4,885.71
Missions — General Administration	139.80
Indian Mission	25,821.17
Negro Missions	5,419.45
Home Missions	107,580.17
Poland Mission	2,862.10
Madison Student Mission	596.74
Spiritual Welfare Commission	1,076.49
Winnebago Lutheran Academy	250.00
General Support	14,220.00
School Supervision	1,092.09

Total Budgetary Disbursement .....\$284,573.58

**Non-Budgetary Disbursements:**

Payments on Northwestern Lutheran Academy Dormitory	23,438.10
On West North Avenue Property	62,205.61

Total Disbursements .....\$370,217.29

Cash Balance September 30, 1948.....\$ 46,821.17  
 P. S. The report of collections for September from the Minnesota and Dakota-Montana Districts were not received in time for this report.

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

For September, 1948

For Spiritual Welfare Commission

Mr. Carl Grief	\$ 1.00
Memorial Wreath in memory of Herman Zimmermann from Rev. Th. Baganz, \$2.00; Mr. Carl Baganz, \$2.00; Mr. Paul Baganz, \$2.00	6.00
Mr. and Mrs. John Dreier, Green Bay, Wisconsin	40.00
Mrs. H. Hopp, Manitowoc, Wisconsin	1.00
	\$ 48.00

For Church Extension Fund

Memorial Wreath in memory of Carl Mathiak given by Rev. L. Hallauer and family	\$ 1.00
	\$ 1.00

C. J. NIEDFELDT, Treasurer.



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