

# 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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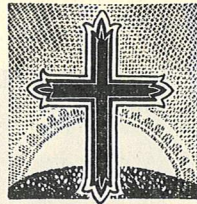
Northwestern College Recitation Building, Watertown, Wisconsin, taken from the North West.

**DO YOU KNOW** that on June 24, 1900, about 3,000 people gathered in the Milwaukee Auditorium to observe the 50th Anniversary of our Synod.

## Without Love Our Best Gift And Deeds Are Worthless

1 Cor. 13, 1-3

CARDBOARD crosses are treated with a phosphorescent solution to make them glow in the dark. Such luminous crosses do not glow at night, however, if they have been lying in a dark drawer all day.



They glow only if during the daytime they have for some time been exposed to bright sunlight.

Our Christian lives are very much like these crosses. They, too, are meant to glow — to glow with the bright light of Christian love. Yet they will do so only if we have been richly exposed to the sunlight of Christ's saving love. By faith through His word we need to absorb the blessed light of His grace with its unmerited gifts of forgiveness, peace, comfort, and eternal life. Then we will be moved to love Him in return and be prompted to express such thankful love toward those whom our Lord and Savior likewise loves, our fellow-redeemed. It is a glorious thing when our Christian lives do glow thus with faith-born love toward our fellowmen. Paul points this out to us in his magnificent song in praise of Christian love, or charity, in the thirteenth chapter of First Corinthians. In the opening verses under our consideration he does so by reminding us that without Christian love our best gifts and deeds are worthless in God's sight.

*The Gift Of Tongues* In setting forth this truth the inspired

apostle mentions some rather remarkable activities, pointing, first of all, to speaking in tongues. It was a miraculous spiritual gift which prevailed in Apostolic times, particularly among the Corinthian Christians. Those who had this gift were able to praise God in new and strange languages. Thereby the Holy Spirit gave testimony of His presence in the early church. The Corinthians prized this gift very highly. St. Paul himself says, 1 Cor. 14, 18: "I thank my God. I speak

with tongues more than ye all." It happened, however, when the congregation at Corinth was assembled, that members continued to speak in tongues though there was no one to interpret for the benefit of all. As a result the congregation as a whole was not edified but wearied. It also happened, as Paul tells us, that two, three, or more spoke in tongues at the same time and thus spread confusion in the gathering of the congregation. This was a speaking in tongues without love. Pride and selfish vanity was behind it, whereby an otherwise inspiring and comforting gift was degraded and made worthless.

The apostle therefore begins his praise of Christian love by saying: "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." He assumes a super-human perfection of the gift of tongues, assumes the ability of speaking in the language of angels. Yet he asserts that such ability, if not exercised in love, would make him no better than a lifeless instrument of brass or a noisy cymbal. Though not the miraculous gift of tongues, you may have the gift of eloquence, the knack of expressing a truth in a striking, telling manner so that the thought goes home, you may have the gift of music and song. Using these gifts in love to serve, benefit, and edify others, you will be a pleasing instrument of the Holy Spirit. If, however, you should use your gift without love simply to make a show of it, to gratify your vanity, or to reap praise with it you will degrade both yourself and your gift in God's sight.

*The Gift Of Prophecy* To show that all gifts are worthless without love St. Paul points likewise to the gift of prophecy. Those who possess this gift were able to unfold to others the mysteries contained in God's plan of grace and of providence. This gift could be possessed in a lesser or greater measure. One might know and understand only a few mysteries

(Continued on page 309)



# Editorials

**The Search For Noah's Ark** The Bible tells us that Noah's Ark came to rest on Mount Ararat when the waters began to recede after the Great Flood which had covered all the earth. Recently five Americans, according to an Associated Press dispatch, formed an expedition in the hope of finding the ark there. Included in the group were a retired missionary, a physicist, an engineer, and a newspaper correspondent. On what grounds they expect to find the ark intact, or sufficient remains of it to identify it, more than four thousand years after it landed on the mountain, is not explained. It is reported that a Russian aviator swore that in 1916 he saw there a ship corresponding to the Biblical ark. Last year some peasants reported to have seen something similar.

Many Christians will undoubtedly wish this expedition Godspeed and hope that the ark may be found so that the Biblical account of the Great Flood, so often derided as a myth, may be vindicated and confirmed on a scientific basis, as archeologists, digging in the Holy Land, have in the past made many discoveries which confirm portions of the Scriptural account. In that way many "proofs" of the Bible have been found.

There is a tendency on the part of church people, especially theologians, to be too deeply interested in archeology and its discoveries in proof of the Bible. Though Christians will welcome such discoveries, it is not for that reason that they believe the Bible. Acceptance of the Bible is not a matter of sight but of faith. If we believe only because of scientific proofs, we are not real Christians. We are not to believe the Bible because its truth can be proved to anyone, which can not be done, but because it is God's infallible Word. Its truth is not to be demonstrated on scientific grounds but is simply to be believed in a child-like manner.

When Noah was told to build an ark because a flood was coming which would cover all the earth, he had no scientific data for it but only God's Word. All the observation and experience of mankind was against it. The sky was clear, the sun was shining, and nothing like that had ever happened. And yet Noah, in spite of all this and in the face of public opinion, proceeded to build the ark without further ado. God had said it, and that was enough for him. As we are told in the eleventh chapter of the Epistle to the Hebrews: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." What he did was entirely an act of *faith* without any scientific evidence.

The attitude of Noah in regard to a future happening ought also to be our attitude with respect to past events reported in the Bible, such as the ark and the Great Flood. If we are always hoping that the Bible account will be bolstered by scientific research and archeological

discoveries, then we have the wrong approach. God wants us to believe Him and His Word without any proof on His mere say-so. We are to walk by faith and not by sight. That is a fundamental Christian principle.

I. P. F.

\* \* \*

**A Priest Marries** The Associated Press on August 15 carried an unusual story from California on its wires. It reported that a former Catholic priest and his bride were honeymooning in that State, after having been married at Buckeye, Arizona, before Superior Judge Charles Bernstein, a member of the Jewish faith.

The report is unusual chiefly on two counts, though the action of the ex-priest is itself not one of them. For while we do not know whether or not he broke the vow of celibacy as a testimony against the Roman Catholic commandment forbidding marriage to the clergy — a commandment which the Apostle in 1 Tim. 4, 3 lists as a "doctrine of devils" — his withdrawal from the priesthood is not as rare an occurrence as it may appear to those for whom the press and radio provide the only source of information on such matters.

The present news item is exceptional chiefly because it has received such unusual publicity. The powers of the Roman Church are notoriously impatient with any members of the public press who venture to disseminate and print an account of any occurrence which tends to indicate disharmony within their ranks or dulls the polish and glitter of Rome's outward glory. More than once, in the past, news services have incurred in painful manner the wrath of the Roman hierarchy because of news releases uncomplimentary to Catholicism. The persuasive powers of censorship which Romanism usually succeeds in wielding over the public press, powers of all proportion to its numerical strength in our country, evidently were not effective in preventing the publication of this bit of news concerning the former priest Emmett McLaughlin and his marriage.

Another unusual feature of the press release is its frank statement that the wedding took place "before 700 guests and a guard of pistol-toting sheriff's deputies." The presence of this latter somewhat startling aggregation of armed wedding attendants can hardly be accounted for as an observance of a good old American custom. The Associated Press blandly quotes Deputy Sheriff Woody Killman's explanation that the guard was present by request of the bridegroom, "to prevent any trouble."

We are left to draw our own conclusions. It may be that charivari parties in Arizona tend to be somewhat deadly, especially when they wish to salute a disaffected priest upon his nuptials.

E. S.



## The Holy Spirit Creator

### VI

#### The Call

(Concluded)

SO far we have briefly discussed the seriousness and the efficaciousness of the call. When God issues a call to repentance and faith He is always serious. He is not like man. People may sometimes invite you to visit them, and then they may be very much surprised if you actually come. Not so with God. When He says, Come, He means come.

God's call is always efficacious. St. James refers to people who with pious mien will invite poor beggars: "Depart in peace: be ye warmed and filled" (chap. 2, 16) without, however, giving them anything to eat or to wear; and then asks pointedly: "What doth it profit?" God's call is not so. It is always filled with the very blessings which it holds out to us, and with the power to create the faith necessary for acceptance.

We have a third question left to consider: To whom does God's call apply?

#### Universality of the Call

*Meaning of the term.* — When the Scriptures tell us that God's call is universal they do not mean to say that every man that ever lived on earth, nor even who is living on earth at the present time, actually heard the call. There always have been, and there are at the present time, many people to whom the Gospel is unknown. The command of Jesus to His Church to go into all the world and preach the Gospel to every creature has not become meaningless and superfluous to this day. When the Scriptures say that the call is universal they mean to tell us that God did not reserve it for a selected group of men; that God did not survey mankind and single out certain individuals to whom He would extend the call, while the others were to be left out. The Scriptures mean to say that God intends His call, His serious and efficacious call, for all people, for each and every one. Thus when we speak of the universality of the call, this is not to describe an actual situation among men, but the sincere intention of God.

*Statement of our Confession.* — The Formula of Concord combines

the seriousness and the universality of the call, for instance, in the following paragraph: "Thus Christ calls to Himself *all* sinners and promises them rest, and He is in earnest that *all* men should come to Him and suffer themselves to be helped, to whom He offers Himself in His Word, and *wishes* them to hear it and not to stop their ears or despise the Word. Moreover, He promises the power and working of the Holy Ghost, and divine assistance for perseverance and eternal salvation."

*As universal as sin.* — Sin is universal. All men are sinners without exception. "There is not a just man upon the earth, that doeth good and sinneth not" says the Preacher tersely (chap. 7, 20). In the Psalms we read: "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one" (14, 3). And: "Everyone of them is gone back, they are altogether become filthy; there is none that doeth good, no, not one" (53, 3). Paul quotes summarily: "As it is written, there is none righteous, no, not one" (Rom. 3, 10).

In v. 22ff. Paul then links both sin and grace together in one statement, making salvation co-extensive with sin: "There is no difference: For all have sinned and come short of the glory of God — being justified freely by his grace through the redemption that is in Christ Jesus."

Jesus says: "I am not come to call the righteous." (There are no righteous people on earth, only many imagine that they are righteous, or, at least, partly righteous. — If Jesus came to call the righteous, He would not be able to find any one to call.) "but sinners to repentance" (Matth. 9, 13). In Luke 19, 10, He makes His statement still stronger: "For the Son of man is come to seek and to save that which was lost." St. Paul says very emphatically: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1, 13). As far as sin extends, so far does God reach out with His grace, and call the sinners to salvation.

*God's earnest will to reach all.* — We have seen from the Scriptures before that when God calls a sinner to repentance, He is serious about

it. He never calls anyone by accident, as it were. He calls deliberately and with the earnest intention that the called sinner be saved. The question which we are now investigating turns about the number of people whom God would call. They are really *all* men. No one need have any doubts that God wants also him included. If the Bible would exclude only a single soul, if it would say that God wants all people to be invited into heaven — except one: then every sinner might constantly tremble that he might be that rejected one. A confident faith would be practically impossible. But God has really arranged it so that His call should reach every sinner.

We recall statements to the effect that God's salvation covers every sinner without exception. Words like "world" and "all" abound. God so loved the *world* (John 3, 16). God will have *all* men to be saved (1 Tim. 2, 4). He is not willing that any should perish, but that *all* should come to repentance (2 Pet. 3, 9). This includes also such as reject God's grace, and actually are lost. Jesus Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world (1 John 2, 2).

When Jesus sent out His apostles to call people into His kingdom, He used similar numerals. He said: "All power is given unto me in heaven and in earth: Go ye therefore and teach *all nations*" (Matth. 28, 18ff.). "Go ye into *all* the world and preach the gospel to *every* creature" (Mark 16, 15). He told His disciples to carry on their work in ever widening circles: "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1, 8).

*The call actually heard.* — In the history of God's redemptive work we can see how on two distinct occasions the call was actually heard by all people then living. The first time was immediately after the fall. Adam and Eve were the only inhabitants of the earth. Both heard the promise of the Seed of the woman who should bruise the head of the serpent. Both accepted the call in faith, Adam expressing his faith in the name which he then gave to his wife: Eve, the mother of the living; and Eve doing the same by calling her first-born Cain, I have gotten a man who is the Lord. —



Again, after the flood, Noah and his family were the sole inhabitants of the earth. They all heard the call of the Lord.

The Bible tells us about a third time when the call was heard throughout the earth, although we are not in a position to trace it. In Rom 10, 18, Paul challenges everyone: "I say, have they not heard?" and continues: "Yes verily, their sound went into all the earth, and their words unto the ends of the world." He tells the Colossians that the Gospel "is come unto you, as it is in all the world" (chap. 1, 6). And in v. 23 he says about the Gospel that it "was proclaimed to every creature which is under heaven." How was this done? We can not trace it. But just look at the territory which Paul alone covered with the Gospel. The New Testament tells us also a little about the labors of Peter and John. We can be sure that the rest of the Twelve were not idle. And often we read how active the lay Christians were in spreading the Gospel.

*A lesson.* — We know that God wants all men to hear the Gospel call. Christ commissioned His Church to carry out His plans. She is His "body, the fulness of him that filleth all in all" (Eph. 1, 23). We saw how faithful the early Christians were in performing this task assigned to them by the Lord. They did it as individuals, every one in his vicinity; merchants on their business trips, soldiers and sailors in the army and in the navy. Each congregation employed men in its own midst, and neighboring congregations jointly engaged the services of talented men. We find, for instance, Timothy, before he became the associate of Paul, doing creditable work for the three churches of Derbe and Lystra and Iconium. The Christians of these three congregations had observed his faithful work and testified about him to Paul (Acts 16, 1, 2). Similarly we read about a man whom all congregations in Macedonia knew well, and whom they jointly elected to accompany Paul to Jerusalem with the large collection for the poor (2 Cor. 8, 18, 19).

Are we doing what the early Christians did? Is each one spreading the call among his friends and neighbors? Are our congregations making use of all available men to do intensive Gospel work in their vicinity?

Congregations have joined hands in our Synod. We are carrying on the work together. Are we doing it according to the best of our ability? Just at present we hear very much about the difficulties of our institutions. We are collecting for a building fund. Was it really impossible to raise the \$2,000,000.00 that are required as a minimum? We hear many complaints about a manpower shortage. Are there really no more capable young men in our midst? Our Church Extension Fund is depleted. Are we really unable to help struggling young missions to get on their feet?

God's call is meant to be universal. We are granted the privilege to contribute towards making it so in reality. Let us learn to appreciate this.

*A warning.* — We could trace how at two distinct times all then living inhabitants of the earth heard the call of God. Why is it that later whole sections of the earth were without the call? Adam and Eve on the one hand, and Noah and his sons likewise did not receive the call for their own persons only, they were to hand it down to their children. But many of their children rejected it. Adam's first son, Cain, became a murderer; then, when he refused to repent, he turned fugitive and vagabond. Noah's son Ham turned away.

We still have the call. As a synod we have even had it now for one hundred years. Let us not be high-minded, but fear. Others have lost the call through their own neglect. Let us take the warning to heart, and diligently and humbly give attention to our call. God is faithful. If we lose the call it will be our own fault.

Paul instructed especially Christian parents to be very careful in the training of their children. Was Cain faithful? Could he be? Was Ham? Could he? These two men not only lost the call for themselves, as far as they were concerned they also robbed their children. Do we wonder why there are whole countries without the call? Do we want to take the blame upon ourselves if only a single person through our neglect is prevented from hearing the call? What will we answer God if we on our part fail to make His call universal as much as lies within us?

Let us then as much as God provides the ability, and as He gives us the directive, spread the call to

our children, to our fellow men, to nations still sitting in darkness.

J. P. M.

(To be continued)

## Without Love Our Best Gift And Deeds Are Worthless

(Continued from page 306)

or one might have insight into a great number of them. Again assuming the highest measure of this prophetic gift, St. Paul says: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge . . . and have not charity, I am nothing."

All who preach and teach and confess the saving truths of God's word are likewise prophets. Yet someone may preach heart-stirring sermons, someone may confess the way of salvation in a most convincing manner, someone may instruct others from a most thorough knowledge of God's truth and thus do much good; still, he may himself be worthless in God's sight if his motive for it all is not Christian love to benefit others but some selfish consideration. That is why Paul, who imparted so much saving knowledge to others, says on another occasion "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

*Heroic Faith* Another remarkable spiritual gift which may be of wonderful service to others and which may seem to indicate special divine favor in the gift of heroic trust, the confidence that works miracles. Such trust to do miraculous deeds must, of course, rest upon a clear command and promise of God. The apostles had such a command of the Lord to perform miracles and also His promise that they would be able to do them in His name. Firmly trusting in this command and promise they healed sickness and cast out devils. Still Paul says also concerning this gift: "And though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

We have not a clear divine command and promise like the apostles had to perform miracles of healing, of casting out devils, of taking up serpents, and of drinking poisonous



cups without harm. Still the Lord has given us other clear commands and promises; and as we firmly build our confidence upon them we perform miracles of another kind. We all have the command, for example, to preach the Gospel and the promise that His word, as we preach it, shall not return unto Him void but shall accomplish that which He pleases and prosper in the thing whereto He sends it. Without heroic confidence in this command and promise Christians have gone out where others despaired and feared to go and with their testimony of the Gospel have founded Christian congregations. Ever and ever again programs of Christian education, institutions of Christian mercy, and other projects for the furtherance of Christ's church have been carried out successfully against great odds, because someone who took the lead had a firm trust and confidence in God's pleasure in the endeavor and in His promised help and blessing. We rightly honor and acknowledge such heroic faith which removes mountains. Even such miraculous feats count for nothing before God, however, if the motive behind them is not love, which wishes to serve others for Christ's sake, but only personal pride and self-glorification, the delight of accomplishment, or mere joy in a venturesome endeavor.

*Acts Of Deeds which have always Charity been highly praised by men are those which ordinarily go under the name of charity, namely help and aid which is extended to the poor, the oppressed, the sick, and the helpless. The world immortalizes its philanthropists and benefactors. It is a common error to simply identify Christianity with such charitable endeavors. Again St. Paul assumes a most intensive measure of such charity work and says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Without the motive of Christian love, as it flows from faith in our Savior, all recognition also of these deeds in God's eyes will be forfeited. Yes, without love our best gifts and deeds are worthless.*

C. J. L.

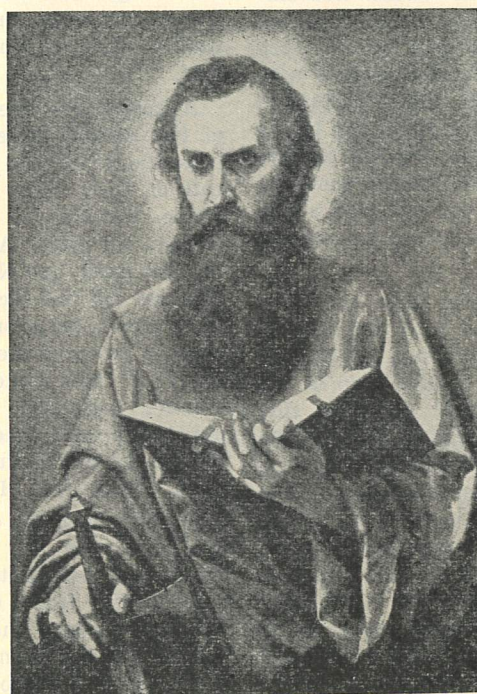
## In The Footsteps Of Saint Paul

### The Cult Of Aphrodite At Paphos

BY DR. HENRY KOCH, MORRISON, WISCONSIN

WE have observed that Paphos was the headquarters of the Roman government. It was also the headquarters of the sensual and voluptuous cult of Aphrodite, the goddess of love, known among the Romans as Venus. The Holy Spirit always led Paul into the strongholds of Satan, the centers of heathen idolatry, on his missionary journeys. In Antioch in Syria he found and encountered the worship of Apollo,

scale. These were some of the strongholds of Satan which Paul attacked so vigorously. In these contacts with the forces of heathendom he recognized that fornication and covetousness were the outstanding sins of heathendom in his day. In his Letter to the Ephesians he emphasizes this (5:3): "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh the saints."



#### Paul Attacks the Stronghold of Godlessness

which had degraded to a cult of the flesh, making the city a cesspool of iniquity. In Ephesus he contended with the worship of Artemis or Diana of the Romans. In Athens he observed the worship of Pallas Athene, identified with the Roman Minerva, besides the many other gods and goddesses. In Rome there was the Pantheon, a temple dedicated to the worship of all the gods including the Caesars, whom the Romans were taught to worship as gods. The Pantheon still stands today, but it has been transformed into a Christian Church, into a shrine for all the saints. On the heights overlooking Corinth we find the same sensual and idolatrous worship of Aphrodite as at Paphos, only on a much larger

Just as a general will make one frontal attack after another on the strongest position of the enemy until resistance is broken down, so Paul too attacked the bulwarks of heathendom in the metropolitan centers. From these the Gospel message, once having taken root, could spread out or radiate into the provinces more easily. Others could continue the work once begun by Paul. It was the prime task and singular method of Paul to pierce the centers of idolatry, where lust and passions were deified. Considering this we can understand more fully the catalogue and the characterization of the sins of heathendom as we find them at



the end of the first chapter to the Romans written from Corinth. Here Paul spent about a year and a half in preaching the Gospel and had ample opportunity to observe the gross sins and the frightful degradation of heathendom. The gratification of the sensual passions and the material greed of man are still the dominant sins of today eating at the core of nations and causing their decline and ultimate downfall, undermining human society, breaking up families, and wasting the health and substance of individuals. Paul, inspired and discerning, gives us a true picture of heathendom, and of natural man in his sinful state.

### The Temple

When we hear of the worship of Aphrodite, the goddess of love, we are inclined to think of a beautiful Greek temple towering on a lofty hill embellished with artistic Ionic or Corinthian columns and an exquisite statue of the goddess of love in its sanctuary, carved by an eminent artist. Far from it! Ancient records reveal that the temple was patterned after the Egyptian temples. Instead of a charm statue of the Greek goddess as we know it from other Greek statues we find a truncated stone or column of marble rudely hewn to represent a human phallos, the symbol of fruitfulness. How can we explain this?

### Two Idols Fused Into One

The forefathers of the Cyprians were Phoenicians, worshipers of Baal and Ashthoreth or better known as Astarte. We find these deities mentioned in the Bible. King Ahab and Jezebel worshiped Baal and Elijah confounded and ultimately destroyed the priests of Baal at the foot of Mount Carmel. The armor of King Saul was brought into the Philistine temple of Ashthoreth after his suicidal death (1 Sam. 31:10). I Kings 11:10 we read that King Solomon "went after Ashthoreth, the goddess of the Sidonians." The cult of Ashthoreth, the goddess of fruitfulness and love, had been brought to Cyprus by the ancient Phoenicians. When the Greeks became possessors of the Isle of Cyprus and later on the Romans, the Sidonian goddess Ashthoreth and the Greek goddess Aphrodite were fused into one deity. The Greeks retained the name and the Orientals the sensual manner of

worship symbolized in the form of a truncated stone instead of a female statue of a goddess. The effect was the same. It was a mere deification of lust, in which the participants thought they were serving a god whilst they were gratifying their basest passions. Thus far can man sink and depart from the worship of the true God!

### Prostitution Becomes A Religion

Just how base and sensual was this worship of Aphrodite? Mothers brought their daughters into the temple to have them prostitute themselves before the strangers, travelers and mariners from afar. A part of the hire was given to the goddess and priests, a part was given to the girls as their dowry for their later wedding. Rich and poor women alike came to sacrifice their virginity and their virtue in this carnal festival of lust. Thus Aphrodite became the goddess of the prostitutes and was even called "Aphrodite, the whore." Prostitution had become a religion. Three temples were dedicated to this deification of lust on the Isle of Cyprus, at Amathus, at Idalium, and here at Paphos, the last being the

best known and visited by kings and emperors.

We are told, that the Roman general Titus visited the temple at Paphos on his way to Syria and Palestine shortly before he laid siege to Jerusalem and destroyed it in the year 70 A. D. At Paphos Titus wanted to consult the goddess about his future. The Roman historian Tacitus tells us, that the superstitious general received a favorable report. A glorious future was promised to him. To be sure, he endowed the temple with great gifts. In a sarcastic vein Tacitus comments on this visit of the Roman general, who later on became emperor of Rome (79-81 A. D.).

The Jews on the island had no part in this idolatrous worship. Whether Paul had much of an opportunity to denounce this shameful worship we do not know. Luke makes no mention of it. The church fathers denounced it in the strongest terms. Athanasius called it "the deification of lust." With the rise of Christianity on the island the worship of the goddess of sensual love waned and the temples sank into ruin. The Gospel of the love of Christ had gained a signal victory.

## Be Ye Angry And Sin Not

THE opinion that a Christian must always be softspoken is becoming quite prevalent among our Lutheran people. Many hold that every severe word is loveless and un-Christian. Such people have not learned from God's Word how to distinguish between anger or wrath which is sin and wrath which is righteous.

### The Believer Is Kind

God's Word tells Christians to "walk worthy . . . with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4). The Apostle Paul writes to Pastor Timothy: "Follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6). Even then when we believers are despised or hated we are to labor and "suffer reproach, because we trust in the living God, who is the Savior of all men" (1 Tim. 4). We are to heed the ad-

monition of Jesus: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be children of your Father which is in heaven" (Mt. 5).

### Jesus and the Apostle Become Angry

There is however a wrath which is righteous and godly. God's own wrath is "revealed from heaven against all ungodlines and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1). Jesus at times becomes vehement in His utterances and judgments. In reading St. Matthew's account how Jesus condemns the Scribes and Pharisees, the religious leaders and teachers of the people, one can nearly hear Him shout: "Woe unto you, scribes and Pharisees, Hypocrites! for ye are like whited sepulchers, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness" (Mt. 23). St. Paul in his warning to the Galatians who



were being tempted into error was not mildspoken, but said: "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you" (Gal. 3). When Paul encountered preachers who were leading the Corinthians into error and so attempted to discredit his ministry exclaimed: "Who is offended (caused to stumble from the truth) and I *burn* not" (2 Cor. 11, 29). Compare also Mark 3, 5; 1 Tim. 5, 20; Tit. 2, 15; 2 Tim. 4, 2; Jer. 28, 15-17, etc.

The question then arises, when must we be kind and patient, and when does it become our duty to "burn" with anger. Note that when people heaped abuses on Jesus making Him to be most despised and rejected of men (Is. 53), He opened not His mouth, when He was dealing with the weak, the fallen, the spiritual babes, He was most kind and long-suffering. However, when the self-righteous priests, scribes, and Pharisees, who were the teachers and ministers of the people, put forth every effort to discredit Him before the people as the Son of God and the Savior of the world, then Jesus becomes furious in His denunciations and cries out: "Woes" against them.

So also Paul often speaks of the many injustices which were done to him. These he suffered patiently "even unto bonds." He writes: "It is a faithful saying: for if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will deny us" (2 Tim. 2). But when false teachers by sheer oratory or appeal to sentimentality or argumentation tried to dissuade the Christians from believing the true Word of God, then Paul too becomes furious and he does not mince words in showing what fools the people were in letting the wool be pulled over their eyes: "Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, etc." (2 Cor. 11). These are biting words! He writes to Timothy: "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3, 10). ("Disdain to be bothered with such a man" literal translation.) Hard words!

### Here Then Is the Rule

Here then is the rule: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Mt. 5). When, however, people try to lead our children into temptation, or our children are permitted themselves to be misled, we are to be filled with righteous wrath (Prov. 13, 24). Love for our children fills us with such indignation! So also as pastors we should remember that false prophets and erring members may heap abuse upon us for standing squarely upon God's Word, and such abuse we are to carry willingly. But when false teachers or churches are beginning to disturb, scatter, and de-

stroy our flock, we should not flee as a hireling (John 10), but must remain good shepherds and treat wolves as wolves alone can be handled.

So we are admonished: Be ye angry and sin not (Eph. 4, 26). When God, Christ, the Word of God, the holy things of God are being reviled then anger must stir us. That is the nature of holiness. When hypocrites come with their masks of holiness, when injustice parades as right, when lies come as truth, when tyrants trample the weak and helpless, then anger is justified, yes commanded." Ethics which forbids all anger and demands unruffled calmness in every situation is Stoic and not Christian" (Lenski). We must, however, be on guard that our anger be out of love for Jesus and His Word and for His Church.

G. W. FISCHER.

## They Stood Up And Prayed!

BY PASTOR PAUL G. BERGMANN, MENASHA, WISCONSIN

### Our Fathers And Christian Day Schools

NOT only the churches but also the schools were under complete government control in the old country. Fully aware that the Christian Church will not be able to maintain herself very long without Christian teachers who know how to teach from the Bible, the founding fathers of our Wisconsin Synod came to America also to exercise their parental freedom and privilege to teach their children diligently to observe all things commanded them by Christ. The records of our older congregations reveal how conscientiously they followed their wise maxim. "No Church without a School."

### Our Schools Met Strenuous Opposition

Opposition to the Christian Day School has been a favored weapon of the devil. But our Lutheran fathers knew the deep guile and great might of the prince of this world. To keep our schools always meant a battle.

Seventy years ago the finger of scorn pointed at our Lutheran Schools and called them "un-American." This time the opposition originated in the so-called Bos-

ton Committee of One Hundred, a self-appointed body "to protect America." They influenced the whole New England states and reached also the Middle West trying to introduce bills at the different state legislatures forcing parochial schools to close. They functioned in the secret lodge room as a regular bill factory of which in 1889 the Wisconsin Bennett Law and the Illinois Edwards Law, identical in language, were samples.

### Our Church Meets the Enemy

Result: While the Lutherans seemed to be "asleep at the switch" the Bennett Law was rushed through both houses at Madison in 1889 making our Christian Day Schools unlawful. What now?

This must be the time, some thought, when the Lutheran Church should enter the political arena. Mass meetings were called. A central committee drew up a platform and a campaign program. A synodical resolution was passed to appeal to our congregations for contributions to Pastor Dowidat's war chest. Hans Buschbauer made the headlines with his great speech on Tivoli Island. And the good showmanship at such political picnics assured a good time for everybody. For once



the Lutherans seemed to be awake (?) and stirring themselves in the great esteem of their political strength. But hadn't Israel lost her power when she did that?

#### Prayer Did It

There was a better trend also becoming noticeable: so in the Turner Hall at the Watertown meeting. It was well filled with the parading committee men seated on the stage, waiting for the main speaker to arrive. Then it happened! A half dozen strapping young Lutheran farmers filed in, with an older man in the lead. Espying a row of seats in the middle of the auditorium they took possession of them, but not before standing briefly in a squad, with folded hands, hats held before them and heads bowed, as though they had come to church. Probably they had never been in a hall like this before, and the surrounding balcony reminded them of the accustomed church interior — or was it that the pastor had urged the importance of their attendance — at any rate, these simple Pommern and Brandenburg farmers believed that this was an occasion to pray.

*And they stood up and prayed!*

#### The Mayor Is Surprised

Some Yankees snickered, and some Lutherans were embarrassed. But Mayor Krez caught the significance. After being introduced by Professor Ernst, he opened his speech by calling attention to the incident. He stated that never had he seen the heart of this important matter so well revealed as when he saw these men standing up in prayer. "I have not witnessed anything that moved me so deeply. These men had come here," he continued, "to take part in an election contest in a matter for which they pray to God. Say what you want, but that is the most sacred concern of our American freedom that politicians must keep hands off, when these church folk assert their right to raise their children as they see fit in conscience to God. Such solemn seriousness is the best guarantee of the welfare of our land." Well spoken Mr. Mayor. We Lutherans should remember.

#### Our Schools Were Saved

For the first time the Republican party, sponsoring this un-American Bennett Law, was overwhelmingly

defeated right in their own home state. The anti-school law was repealed. Our Christian Day Schools were saved once more. But lest we forget, it was not accomplished by mere political means of men and money, but next to God, by the faith of the Fathers who stood up and prayed for their schools!

Have you the courage and the conviction of the fathers to stand up

and pray and pay for your schools? Can you see the new frontier opening up before us in the wider application of Christian teaching in Lutheran high schools and colleges? This is not a matter of mere opinion or of convenience, but a matter of sincere prayer. "Ye have not because ye ask not." Lord teach us to stand up for our children and pray!

## Alabama Lutheran Conference

### Thirty-first Annual Conference

**W**HEN thirty-six Negro Sunday Schools in the deep South set their annual African Mission goal at \$2,300.00 it is, indeed, a resolution of faith. But when at the end of the Sunday School year this goal is surpassed and a total of \$2,438.00 is remitted, it speaks well of the mission activity of these Negro Lutherans.

The thirty-first annual convention of the Alabama Lutheran Conference, held at Mobile, Alabama, from August 18 to 21, was, truly, a *mission* conference. Not only was a gratifying sum raised for African Missions, but the Field Mission Expansion Committee also announced that almost \$1,200 was on hand for disbursement. \$700.00 of this amount was voted for development of mission opportunities on the field. Delegates were encouraged to work for a large Easter offering in 1950 to help swell this treasury. At the same time, a new Sunday School mission goal of \$2,400.00 was set for 1950. It was voted that the first \$2,100.00 be used for African Missions while any funds above this amount be used in the interest of Mohammedan Missions. Truly, a mission-minded convention!

The Rev. H. B. Roepe of New Orleans inspired the convention with his remarks concerning the work of the Church in reaching the individual.

All present were encouraged to make use of talents in searching for individuals, one by one. The doctrinal essay was presented by the undersigned on "Jesus, Head of the Church." Sessions were packed with profitable discussions dealing with various phases of the Church's work. There were interesting panel discussions on "Christian Stewardship," "Supplying Workers for the Field," and extended discussion on Sunday School problems. Night sessions with the local congregation included the customary sermon and paper.

The convention assumed to have each congregation assume its proportionate share of the \$1,331.00 debt remaining on the Boys' Dormitory of the Alabama Lutheran College and to have this debt paid by the end of the year.

The Alabama field is composed of thirty-six congregations, practically each church having its own Day School. The Rev. P. R. Hunt of Selma, Alabama, was re-elected chairman. Although some fifteen congregations are without a regular pastor, the spirit of optimism to do and to dare for the Savior was manifested throughout the four-day meeting. The invitation of the Birmingham congregation for the 1950 convention was gladly accepted.

WM. G. KENNEL.

## St. Paul's Ev. Lutheran Congregation Of No. Mankato, Minnesota

### Dedicates Basement Church and Parsonage

**O**N Sunday, May 8, 1949, St. Paul's Congregation of North Mankato, Minnesota, was privileged by the grace of God to dedicate its basement church to the service of the

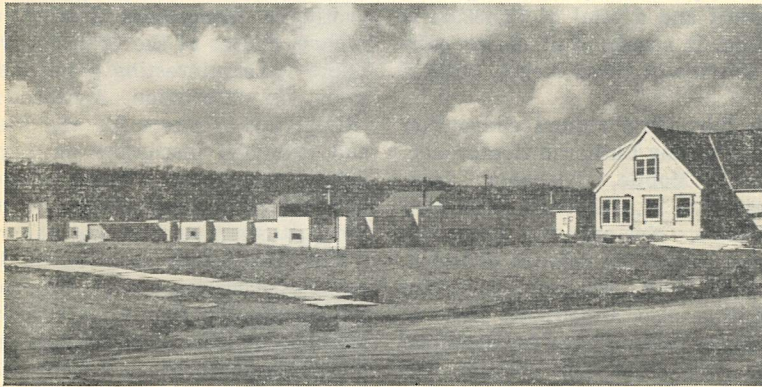
Triune God, Father, Son and Holy Ghost. Services were conducted at 10 A. M. and at 7:45 P. M. The local pastor preached in the morning, basing his sermon on 1 Kings 8, 57, "Our



Dedication Prayer." The Rev. Martin Albrecht of New Ulm, Minnesota, delivered the address in the evening, basing his words on Matth. 7, 24-27.

St. Paul's Congregation was organized on March 3, 1922, at the home of the Rev. Roy B. Gose at 914 Range Street. There were two members present at the time of organization. The first services were held in a plumbing shop. One month later the city council permitted the congregation to use the fire station. Services were conducted in the fire station until the dedication of the church on the corner of Wheeler Avenue and Range Street.

On Sunday, September 24, 1922, the church on Wheeler Avenue and Range Street was dedicated. On August 12, 1923, the parsonage at 244 Wheeler Avenue was dedicated.



The congregation was served by the Rev. Roy B. Gose from March 3, 1922, to June, 1927. The Rev. W. P. Haar served from October 2, 1927, to October 5, 1930. The Rev. O. K. Netzke served as vacancy pastor from October, 1930, to April, 1931. The present pastor, Raymond A. Haase, was installed on April 19, 1931.

The congregation has shown a continual growth since the time of its organization, numbering at present 900 souls, 600 communicants, and 200 voting members. The congregation became self-supporting in 1937.

The church on Wheeler Avenue and Range Street was only 50×30 feet. This building became too small to seat the congregation comfortably even in two services. It was decided to build a larger place of worship.

The plot of ground on the corner of Wheeler Avenue and Range Street was too small, only 131×108 feet, so it was decided to purchase a new building site. In February of 1947 six lots on the corner of Range

Street and Monroe Avenue were acquired. The new site is three blocks north of the old one. The new plot of ground is 168×290 feet. In a meeting held February 19, 1948, it was decided not to build a complete church but to get prices on a basement church. On May 19, 1948, it was decided to go ahead with the building of a basement church at an approximate cost of \$47,000.00.

On Sunday, July 25, 1948, ground was broken on the new site for the erection of the basement church. The work progressed rapidly, and on September 12, 1948, the cornerstone of the new building was laid. Prof. B. W. Teigen of Bethany College, Mankato, Minnesota, spoke on Eph. 2, 20.

The foundation of the new building is laid up of concrete blocks.

The exterior is to be Kasota stone or brick. The size of the new building is 126×38 feet. One wing is 72 feet wide and at the altar end the church is 54 feet wide. The basement has no posts, the upper floor being laid on steel bar joists resting on 27 inch steel beams. This gives a room without any obstructions in it 126×38 feet. This room easily holds 600 folding chairs. The rear 30 feet of this room may be closed off with folding doors.

The furniture and fixtures of the old church were sold and it became necessary to use the new building before it was finished. First services were held in the new building on December 12, 1948. Since that time all services and activities of the congregation have been held there.

All of the old property, the old church and parsonage have been disposed of. The new parsonage was begun in February of 1949. The pastor found it necessary to move into the new parsonage on May 13, even though it was far from com-

## The Northwestern Lutheran

plete. On Sunday, August 21, a special service was held to dedicate the new parsonage at 809 Range Street. Services were held at 7:45 P. M. The Rev. A. C. Haase of St. Paul, Minnesota, delivered the sermon, basing his words on 1 Cor. 9, 14.

The new parsonage is 36×34 feet and is a story and a half high. It has three large bedrooms and a complete bathroom upstairs. The upstairs is finished in fir. The downstairs has a large 14×12 feet study, a large living room, a dining room, a sun room, a kitchen and a wash room. The downstairs is finished in birch with oak floors. The outside of the parsonage is finished with 8-inch cedar siding. Much of the work on the parsonage was donated by members.

St. Paul's is very thankful to the Lord for the many blessings that He has bestowed upon it. St. Paul's is mindful of the fact that the Wisconsin Synod began the work in 1922.

"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.

RAYMOND A. HAASE.

### TWENTY FIFTH ANNIVERSARY Pastor Harold O. Kleinhans Oshkosh, Wisconsin

The twenty-fifth anniversary of Pastor Harold O. Kleinhans's ordination into the ministry was celebrated by Martin Luther Congregation, Oshkosh, Wisconsin, on July 10. It was also the twenty-fifth anniversary of Pastor Kleinhans's installation at Martin Luther Church. At the two special morning services, Pastor A. W. Baxmann of Plymouth, Wisconsin, a former classmate of Pastor Kleinhans, was the guest speaker. Open house was held at the parish hall in the afternoon and evening, attended by neighboring pastors and numerous other friends.

Pastor Kleinhans was born in Milwaukee, November 30, 1901, and he attended elementary schools and Concordia College in that city. He was graduated from our seminary at Wauwatosa in June of 1924, and was ordained and installed as pastor of Martin Luther Church on July 13, 1924, by Pastor E. Benjamin Schlueter. For quite a number of years Pastor Kleinhans also served the Trinity Lutheran Congregation at Mears Corners not far from Oshkosh. May the Lord of the vineyard grant His servant many more fruitful years in His service! OSCAR SIEGLER.



**SEVENTY-FIFTH ANNIVERSARY****St. Paul's Congregation  
Tomah, Wisconsin**

On Sunday, July 24, the Ev. Lutheran St. Paul's Congregation of Tomah, Wisconsin, was privileged to celebrate the seventy-fifth anniversary

of its organization. St. Paul's Congregation was organized with seventeen charter members on July 26, 1874. For a short time the Congregational Church was rented. In 1875 the congregation built a frame church. The Congregation became a member of the Wisconsin Syn-

od in 1882. From 1872 to 1884 St. Paul's was served by Pastors A. Siegler, E. Pankow, and A. Schroedel of the Town of Ridgeville. The following pastors have served St. Paul's Congregation since 1884: J. Jenny, the first resident pastor, 1884-1892; G. E. Bergemann, 1892-1899; J. G. Glaeser, 1900-1933; H. Schaller, the present pastor, since 1933. A brick church was built in 1890, and this building was enlarged and renovated in 1910.

Almost from the very beginning of its existence St. Paul's Congregation realized the need of Christian education for its children, for already in 1878 the congregation established its Christian Day School. The old frame school building was moved to a new site and enlarged in the year 1904. A much larger and modern school building was erected in 1926 at a cost of \$35,000. During the past year the school had 162 pupils. The present teaching staff consists of Miss Marguerite Hamisch, Miss Lora Haehlke, Miss Geraldine Boelter, and Mr. Frank Redeker.

In the course of the past seventy-five years the following ministerial acts were performed: 2,465 baptisms, 1,967 confirmations, 658 marriages, and 857 burials.

The congregation now numbers 463 voting members, 1,380 communicant members, and 1,675 souls.

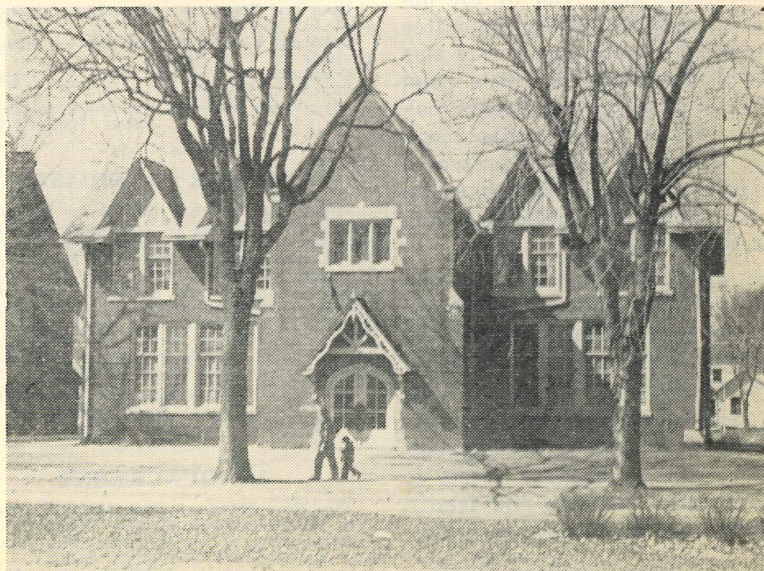
May the Lord of the Church be with St. Paul's Congregation with His richest blessings in the future as He has been with us for the past seventy-five years.

F. REDEKER.



sary of its organization. The Rev. Arnold Schultz of Milwaukee, Wisconsin, a son of the congregation, was the guest speaker in the morning German and English services. In the afternoon service the Rev. Herbert Hackbarth of Dexter, Michigan, another son of the congregation, delivered the sermon. The Rev. G. E. Bergemann of Fond du Lac, Wisconsin, a former pastor of St. Paul's Congregation, preached the sermon in the evening service. Another jubilee service was held on Tuesday, July 26. The Rev. L. Kirst of Beaver Dam, Wisconsin, was the guest speaker for this service.

The first service for Lutherans in Tomah was held on Easter Monday, in the year 1872. For a period of two years services were held regularly every four weeks in the homes of Lutheran families. The Ev. Lutheran





**FIFTIETH ANNIVERSARY**

Zion Ev. Lutheran Church

Hidewood Township, South Dakota

On the fourth Sunday after Trinity Zion Ev. Lutheran Congregation of Hidewood Township, Deuel County, South Dakota, was privileged by the grace of God to celebrate the fiftieth anniversary of organization. Former pastors were invited to speak. Pastor F. Ehlert delivered the sermon at the morning service; Pastor L. Lehmann addressed the jubilee congregation in the afternoon service. May the Lord God of all grace continue to bestow upon this congregation the fulness of His blessing.

R. REEDE.

**SILVER ANNIVERSARY**

Pastor William Schink

Woodland, Wisconsin

"Great is the Lord, and greatly to be praised" (Ps. 48, 1). That was the spirit that pervaded the occasion when on June 24, at 8 P. M. Pastor William Schink of Woodland, Wisconsin, was honored by his congregation and by the brethren of the Dodge-Washington Counties Conference in commemoration of his twenty-fifth anniversary in the Gospel ministry.

The festival speaker, Pastor H. Cares, based his inspiring words on 1 Thess. 2, 4. Pastor Schink's own choir, directed on this occasion by Mr. H. Fromholz, also rendered praises to God for His goodness and mercy. Visiting Elder Ad. von Rohr served as liturgist. The congratulatory messages were read by the undersigned chairman of the committee in charge of arrangements, who also presented the jubilarian with a token of esteem from the conference colleagues. Mr. A. Pieper, senior member of the Church Council, presented the sizable purse from the congregation and addressed some touching words to his pastor.

The gratitude to almighty God found its climax and culmination in the truly humble gratitude of the jubilarian expressed in words of praise and thanksgiving.

A social hour was spent in the basement room, where a luncheon, coupled with appropriate toasts to Pastor Schink, his wife and family, concluded the memorable evening.

R. O. MARTI.

**THE CENTENNIAL JUBILEE OF WISCONSIN SYNOD****MELODY**

Lord Jesus Christ, To Us Attend!

We mortals are but humble dust,  
Not unto us, Lord, not to us,  
But we give glory to Thy name,  
Thy truth and mercy we proclaim!

Therefore we are assembled here,  
In our churches to us so dear;  
We love to tell what Thou hast done,  
Thou, Father, Spirit, and Thou Son: —

In eighteen hundred and fifty,  
We all joined hands and vowed to Thee  
That we would learn and teach Thy Word,  
In trials we were not perturbed!

Wisconsin Synod thus was born,  
Thy goodness was with us each morn,  
Thus, this centennial jubilee  
Is not for us, Lord, but for Thee!

Father, Thou art our honored Guest,  
Thou art our Comfort and our Rest!  
Thy presence at our festal board,  
Is our desire, dearest Lord!

Lord Jesus Christ, Thou art our Head,  
One Hundred Years Thy sheep hast fed!  
Thou layest us down in pastures green,  
Our tables deck with festive sheen!

O Holy Spirit, light our torch  
Of faith, that we in glory march,  
Strike up our Psalms and cymbals clear,  
That all may hear them far and near!

O Holy, Blessed Trinity,  
Praise, glory, thanks be unto Thee!  
When on this earth our life is done,  
Take us from hence unto 'Thine own'

There shall our cymbals ever ring,  
With all the angels praises sing!  
There shall our feasting never cease  
Our Psalms to Thee shall there increase!

GEORGE EDWIN WRIGHT.

**GENERAL SYNODICAL COMMITTEE**

The General Synodical Committee will meet October 19, 1949, at 9:00 A. M., in the Synod's assembly room, Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

**Group Meetings**

Board of Education, Wisconsin Synod — Monday, October 17, 9:00 A. M.  
Joint Mission Board — Monday, October 17, 10:00 A. M.

Conference of Presidents — Monday, October 17, 2:00 P. M.  
Representatives of Institutions — Tuesday, October 18, 9:00 A. M.

Board of Trustees — Tuesday, October 18, 10:00 A. M.

Spiritual Welfare Commission — Tuesday, October 18, 7:00 P. M.

Committee on Church Union — Tuesday, October 18, 7:00 P. M.

All groups meet at the above address.  
JOHN BRENNER.

**CALL FOR CANDIDATES**

To fill the vacancy caused by the tragic death by drowning of Dr. Einar Anderson, who was Dean of Michigan Lutheran Seminary and Professor of Music, the Board of Regents of this institution is herewith issuing a call for the nomination of candidates. The called candidate is to serve as Dean and be qualified to teach music and other high school branches. Nominations are to be in the hands of the undersigned secretary no later than October 10, 1949.

OSCAR FREY, Secretary,  
1441 Bliss Street,  
Saginaw, Michigan.

**ANNOUNCEMENT**

The Rev. Edwin Jaster, Racine, Wisconsin, has been duly elected Visitor by the congregations of the Southern Conference of the Southeastern Wisconsin District.

A. LORENZ, Secretary.

**CALENDAR OF CONFERENCES****SOUTHERN CONFERENCE OF THE NEBRASKA DISTRICT**

The Southern Conference of the Nebraska District will meet in delegate session at Aurora, Nebraska, Pastor M. Weishan, on September 26 and 27, 1949. Opening session at 10:00 A. M.

Papers: Conclusion of 10 Commandments, A. Degner; Jonah, Its Message and Application, L. Grummert; Scriptural Position with Reference to Church and Welfare Work, N. Mielke; Augsburg Confession, Article VI, M. Koepsell; Christian Questions, 13-20, J. Ruege; Dangers Threatening the Christian Child in the Public School, A. Habben.

Speaker: M. Koepsell (N. Mielke)  
Kindly Announce to the Host Pastor.  
W. Schaller, Jr., Secretary.

**MISSISSIPPI VALLEY PASTORAL CONFERENCE**

Place: Wilson, Minnesota. Gerh. H. Geiger, host pastor.

Time: September 27 to 28; opening session at 9:30 A. M.

**Program:**

9:30—9:45 A. M.—Opening devotion.  
9:45—10:00 A. M.—Organization of Conference.  
10:00—11:00 A. M.—Exegesis, Phil. 1, 12-21, H. Backer.  
11:00—11:45 A. M.—Engagement, G. Klönka.  
1:30—3:30 P. M.—Review of Prof. Rehwinkel's Book on Communion, by Prof. E. C. Klessling.  
3:30—5:00 P. M.—What is Casuistry and When Applicable to Pastoral Practice, R. Korn.  
8:00 P. M.—Communion Service.

**September 28:**

9:30—9:45 A. M.—Opening devotion.  
9:45—10:45 A. M.—Centennial Sermon and Texts, G. Horn.  
10:45—11:45 A. M.—A Serious Devitalizing Fallacy, F. Ehlert.  
1:30—2:30 P. M.—Ways and Means of Fostering Unity of Doctrine and Practice in our Midst, H. Nommensen.  
2:30—3:30 P. M.—Valid Excommunication, H. Muehl.  
3:30—4:30 P. M.—Discussion on the A. A. L.  
4:30—5:00 P. M.—Casual Questions, Reports, Business, Adjournment.

Speaker: E. Schoenicke. Alternate: J. C. Bast.

Please announce your intended presence or absence to host pastor not later than September 24. Also indicate whether night lodging is desired.

GERH. H. GEIGER, Secretary.

**RHINELANDER DELEGATE CONFERENCE**

The Rhineland Delegate Conference will meet, God willing, on Sunday, September 25, at 2:30 P. M., at the Trinity Ev. Lutheran Church, Wabeno, Wisconsin, F. W. Raetz, pastor.

LOUIS O. KEUP, Secretary.

**CHIPPEWA VALLEY DELEGATE CONFERENCE**

The Chippewa Valley Delegate Conference will meet Sunday afternoon, September 25, 2 to 5 P. M., at Elmwood, Wisconsin, the Rev. J. Schaadt, pastor.

Essays: Report on Proceedings of Joint Synod, W. J. Roerig; Church Etiquette, H. Neubauer.

Please announce to Pastor Schaadt.  
E. E. PRENZLOW, Secretary.

**NORTHERN WISCONSIN DISTRICT PASTORAL CONFERENCE**

A conference of the pastors of the Northern Wisconsin District will be held October 31 and November 1. Details will be published later.

IRWIN J. HABECK, President.



**ROSEBUD DELEGATE CONFERENCE**

The Rosebud Delegate Conference will meet on October 11 and 12 at the Trinity Lutheran Church, Winner, South Dakota. Pastor L. Wenzel being the host pastor. Sessions begin at 10 A. M., C. S. T.

Papers: 2 Timothy 2, A. K. Hertler; An Outline for the paper "How we should properly make pastoral calls" and be prepared to lead a round-table discussion on this topic, E. Ploetz; Book Review on "Reh-winkel's Communism in the Church," H. Lietzau; "The Ninth and Tenth Commandments and their Application," E. F. Hy. Lehmann; "The Use and Abuse of the Radio in Religious Preaching," K. Molkentin.

Essayists should remember that they are to furnish outlines of their papers to be incorporated into the minutes.

Speaker: Pastor O. Kuehl. Alternate: Pastor E. Ploetz.

Bring delegates, and announce to the host pastor in sufficient time.

A. K. HERTLER, Secretary.

**DODGE-WASHINGTON COUNTY PASTORAL CONFERENCE**

Date: October 4 and 5, 9 A. M.  
Place: St. Peter's Church, Kekoskee, Wisconsin, R. O. Marti, pastor.

Sermon: G. Boldt (F. Gilbert).

Papers: H. Heckendorf, Lc. 9:62: Does Christ here refer to our calling as pastors and teachers?; G. Boldt: Communism and the Church; W. Schink: Exegesis, Gen. 2:3ff.; E. Weiss: Exegesis, 1 Cor. 1; H. Schaar: Phil. 4, 12 in comparison with Lc. 22, 35 (continued); Discussion of President Dahlke's essay on Koinonia by a leader selected by the Essay Committee.

Kindly announce!

W. F. SCHINK, Secretary.

**MINNESOTA DISTRICT SPECIAL CONVENTION**

Pursuant to the approved recommendation of Joint Synod's committee in re "The Mehlberg Case" (quote): "The committee recommends the return of this appeal to the Minnesota District, which promises immediate action on the same," a special convention of the entire Minnesota District is hereby called for Tuesday and Wednesday, October 25 and 26, 1949, at St. John's Ev. Lutheran Church, Margaret and Hope Streets, St. Paul 6, Minnesota, O. Naumann and J. Plocher, pastors. The first session is to begin at 10 A. M.

It is urgently requested that every pastor, teacher, and lay-delegate make an effort to attend, and be prepared to remain at least two days.

Those unable to provide for their own lodging in the cities are asked to notify the host pastor, Oscar J. Naumann, 727 Margaret Street, St. Paul 6, Minnesota, no later than October 1.

M. J. LENZ, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet September 26 and 27 at St. Luke's Church, Kewaskum, Wisconsin. First session will start at 9 A. M.

Topics: Is gambling a sin?; G. Schaefer; Matthew 13, 24ff., R. Reim; Sermon Study—P. Bergmann; Micah, W. Gawrisch; Hebrews 7, E. Albrecht; Holy Communion—Should Holy Communion be celebrated every Sunday? When are the Boy and Blood actually present? Is Self-Communing objectionable?; W. Schaller.

Preacher: G. Maas.

Pastors wishing to stay overnight are asked to announce with the host pastor, Gerhard Kanies, Kewaskum, Wisconsin.

OSCAR SIEGLER, Secretary.

**LAKE SUPERIOR PASTORAL CONFERENCE**

Place: Dagget, Michigan (Pastor G. Schaller).

Date: September 27 and 28.  
Opening sessions begins at 9:30 A. M. (C. S. T.). Please announce to the host pastor.

Papers Due: Genesis 12, Th. Zaremba; 1 Corinthians 16, A. Schabow; Isagogics of Nehemiah, K. Geyer; History of Homiletics, C. Krug; Strikes in the Light of Scripture, Th. Thurov; Continued Essay on Communism, G. Tiefel, leader.

Assigned Papers: Paper on Adiphora, Wm. Lutz; Catechesis on "I believe that I

cannot by my own reason or strength, etc.," R. Pope; Genesis 13, A. Schabow; Corinthians 1, C. Krug.

Conference preacher, Th. Hoffmann; alternate, C. Krug.

HERBERT G. WALTHER, Secretary.

**CROW RIVER PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT**

Place: Buffalo, Minnesota, Pastor E. R. Berwald.

Date: September 27 to 28. Opening session at 10 A. M.

Essays: Exegetical Paper on Acts 20, 28-35, with particular application to the pastor's call, H. C. Duehlmeier; The technique of pastoral counseling, A. Frey; Paper on Prayer Fellowship, M. J. Lenz.

Speaker: P. Hanke (H. Gieschen).

Kindly announce to host pastor.

P. R. HANKE, Secretary.

**NORTHERN WISCONSIN DISTRICT PASTORAL CONFERENCE**

The Northern Wisconsin District of the Joint Synod of Wisconsin and Other States will convene, God willing, October 31 and November 1, 1949, in St. Paul's Ev. Lutheran Church, Appleton, Wisconsin, Rev. F. M. Brandt. The sessions will begin with a divine service at 10 A. M., October 31. Rev. Wm. Hartwig will preach the sermon.

The following essays will be delivered: Prayer Fellowship, by Professor J. Meyer; What to Consider When Receiving a Call, W. Wichmann; Review of An Essay by Prof. Wm. Henkel Concerning Evangelical Preaching and Practice, E. Behm; What are Valid Reasons for Instituting Disciplinary Action?; P. Oehlert; The Problems Posed by Suicides, S. Johnson.

The host congregation will provide meals at a nominal cost. The pastors are requested to arrange for their own lodgings, if possible.

F. A. REIER, Secretary.

**PASTORAL-DELEGATE CONFERENCE OF THE EASTERN CONFERENCE OF THE DAKOTA-MONTANA DISTRICT**

The Pastoral-Delegate Conference of the Eastern Conference of the Dakota-Montana District will assemble at St. John's Ev. Lutheran Church, Rauville Township, South Dakota, on September 27, 1949, 9 A. M.

H. A. HEMPEL, Secretary.

**SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT**

God willing, the Southern Pastoral Conference of the Southeastern Wisconsin District will meet on October 18 and 19 at Elkhorn, Wisconsin. The Rev. Walter Diehl, pastor. The sessions will begin at 9 A. M. Please notify pastor loci whether night's lodging is desired.

Old Essays: Hebrews 11, Pastor H. Rusow; Manifestations of God in the Old and New Testament, Pastor E. Jaster; The Bible Class, Pastor A. Koelpin; The Scriptural Meaning of "Koinonia" Fellowship; its Manifestations and Restrictions, discussion led by Pastor I. Weiss.

New Essays: Book Review on "This Is Luther" (Prof. Plass), by Pastor W. Diehl.

A. LORENZ, Secretary.

**NEW ULM DELEGATE CONFERENCE**

Place: Zion Lutheran Church, Sanborn, Minnesota, W. P. Scheitel, pastor.

Time: September 28, 9:00 A. M.

Program: A Study of New Developments of the Veterans' Organizations, Pastor C. H. Lueker. Reports of the Delegates to the convention of the Joint Synod.

Kindly announce to the host pastor before September 25.

W. FRANK, Secretary.

**MANKATO DELEGATE CONFERENCE**

Place: Friedens Ev. Lutheran Church, New Prague, Minnesota, A. Martens, pastor.

Date: September 25, 1949.

Time: 2:30 P. M., afternoon and evening sessions.

There will be a Holy Communion service for the pastors, M. J. Wehausen, speaker; A. Ackermann, alternate.

The conference will hear the report of the delegates to the Joint Synod of Wisconsin convention in Milwaukee.

M. H. EIBS, Secretary.

**SOUTHEAST MINNESOTA MIXED CONFERENCE**

Pastors and professors of the Synodical Conference in the Southeast Minnesota area are invited to attend a Mixed Pastoral Conference at Trinity Lutheran Church, Center Street and Third Avenue, S. W., Rochester, Minnesota, September 27 and 28. The conference will open with a Communion Service at 10 A. M., on September 27.

Members are to provide for their own board and lodging.

H. F. MUENKEL, Secretary.

**WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT**

The Western Pastoral Conference of the Dakota-Montana District will meet October 25 and 26 at First Lutheran Church, Faulkton, South Dakota, Pastor H. A. Birner. Sessions begin at 10 A. M.

Essays: Divorce, G. Ehler; How to Cultivate the Use of Good Lutheran Church Music in Our Churches, H. Meyer; An Exegetical-Isagogical Treatment of Malachi, M. Herrmann; A Hermeneutical Study of the Sermon on the Mount in the Light of Present-day Social Gospel, L. Schaller.

Sermon: T. Hartwig (O. W. Heier).

Essay Committee: A. Schuetz, M. Albrecht, and P. Bauer.

O. W. HEIER, Visitor.

**NEBRASKA DISTRICT LUTHERAN TEACHERS' CONFERENCE**

The Nebraska District Lutheran Teachers' Conference, Wisconsin Synod, will convene at St. Paul's School, Norfolk, Nebraska, on Monday and Tuesday, October 24 and 25.

HENRY F. KRENZ, Secretary.

**WINNEBAGO LUTHERAN TEACHERS' CONFERENCE**

God willing, the Winnebago Lutheran Teachers' Conference will meet at St. John's Lutheran School, Montello, Wisconsin, on Thursday and Friday, September 29 and 30. Please send your announcement cards to Mr. Floyd Mattek no later than September 15. Supper and entertainment for all who can be there by Wednesday evening at 7:30.

There are no bus or train connections with Montello, so make arrangements for your transportation accordingly.

**Thursday A. M.**

9:00—9:45—Devotion and Inspirational Address, Pastor W. Oehlhafen.

Sub.—Pastor H. Pussehl.

9:40—9:45—Announcements.

9:45—10:00—Recess and Assemble for Divided Sessions.

10:00—11:00—Upper Grades.

Practical Lessons and Discussion.

Topic—Third Commandment (Gausewitz—Questions 51 to 55 incl.), F. Hagedorn.

Sub.—Hymn Study, W. Kuehter.

10:00—10:40—Lower Grade

Practical Lesson and Discussion.

Topic—Fourth Commandment Gausewitz — Questions 67 and 68), R. Smith.

Sub.—Hymn Study, B. Leinwander.

10:40—11:00—Your Problems and Mine as a Primary Teacher, L. Krenz.

11:00—11:45—Choir Rehearsal, E. Rohloff.

**Thursday P. M.**

1:15—1:30—Devotion.

1:30—2:30—The Procedure to Follow upon Receipt of a Call, Pastor F. Heidemann.

Sub.—How Our Children May See the Evil of the Boy Scout Movement Through Catechism Truths, Pastor W. Wichmann.

2:50—2:40—Recess.

2:40—3:30—Report of Delegates to Synod, Chairman of Delegates.

Sub.—Current Synodical Developments, Pastor O. Siegler.

3:30—4:15—Busines Meeting.

4:15—Choir Rehearsal.



**Friday A. M.**

- 9:00—9:15—Devotion.  
 9:15—10:15—**Upper Grades:** Practical Lesson and Discussion.  
 A Current Event Lesson (Gr. 7-8), H. Schnitker.  
 Sub.—Using the Map as a Major Tool in the Geography Lesson, G. Kieker.  
**Lower Grades:** Practical Lesson and Discussion.  
 Using the Weekly Reader Grade 3), L. Quandt.  
 Sub.—Introducing Map Study in the Lower Grades, V. Engel.  
 10:15—10:25—Recess.  
 10:25—11:05—Your Problems and Mine, R. Bode.  
 11:05—11:45—The Value of Home Contacts in the Primary Teacher's Work, A. Ihlenfeldt.  
 Sub.—Recreational Guidance, J. Breitenfeldt.

**Friday, P. M.**

- 1:15—1:25—Devotion.  
 1:25—2:25—Practical Steps toward Solving the Junior High School Problems, Pastor E. Lehninger.  
 Sub.—Evangelical Training, Pastor D. Brick.  
 2:25—2:35—Recess.  
 2:35—Unfinished Business.

Note: All persons to whom substitute lessons or papers have been assigned should be prepared to deliver the same for this conference, just in case the regular assignee cannot be present for some unforeseen reason.

G. A. KOEPSSELL, Secretary.

**CENTENNIAL SERVICE**

The congregations of the Central Conference of the Western District of our Synod will celebrate the centennial of our Wisconsin Synod in a service to be held on the campus of Northwestern College at Watertown, Wisconsin, on October 9, 1949. The service will begin at 3 P. M. Pastor Walter E. Pankow of New London has accepted the invitation to deliver the sermon. All choirs of the Central Conference congregations, adult and children, should plan to participate. Arrangements for the singing are being made by Prof. H. Oswald and Mr. O. W. Jungkuntz.

The Committee,

R. A. SIEGLER,  
 2314 E. Mirflin Street,  
 Madison, Wisconsin.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
 Installed

**Pastors**

**Schaller, Winfred, Jr.**, in Redeemer Church, Cheyenne, Wyoming, by L. Hahnke, assisted by O. Kreie; Ninth Sunday after Trinity, August 14, 1949.

**Habermann, Elwood**, in SS. John-James Church, Reedsville, Wisconsin, by L. H. Koeninger, assisted by Victor Weyland; Tenth Sunday after Trinity, August 21, 1949.

**Rosenow, C. R.**, in Immanuel's Church, Hubbleton, Wisconsin, and in St. Mark's Church, Richwood, Wisconsin, by A. W. Fuerstenau; Eleventh Sunday after Trinity, August 28, 1949.

**Walther, Herbert G.**, in our Savior's Church, Lena, Wisconsin, by E. H. Walther; Twelfth Sunday after Trinity, September 4, 1949.

**Teachers**

**Pydynkowski, Marvin**, as teacher and principal in Emmanuel's Lutheran Church, Flint, Michigan, by W. Westendorf; Eighth Sunday after Trinity, August 7, 1949.

**Voigt, Adelbert**, as teacher in St. Stephen's Church, Beaver Dam, Wisconsin, by L. C. Kirst; Eleventh Sunday after Trinity, August 28, 1949.

**Zimmermann, Donald**, as teacher of St. Stephen's Lutheran School, Adrian, Michigan, by A. H. Baer; Twelfth Sunday after Trinity, September 4, 1949.

**Dommer, Martin L.**, as teacher at Jerusalem School, Milwaukee, Wisconsin, by J. C. Dahlke; Thirteenth Sunday after Trinity, September 11, 1949.

**CHANGE OF ADDRESS****Pastors**

**Rosenow, C. R.**, Watertown, R. 7, Wis.  
**Walther, Herbert G.**, Lena, Wisconsin.

**Teachers**

**Dommer, Martin L.**, 2918B North Palmer Street, Milwaukee 12, Wisconsin.  
**Voigt, Adelbert**, 200 West Street, Beaver Dam, Wisconsin.

**Zimmermann, Donald**, 612 East Front Street, Addian, Michigan.

**ACKNOWLEDGMENT AND THANKS**

M. W., in memory of Mr. Swerine Tydale, McIntosh, South Dakota, from Mr. and Mrs. Bernie Ten Broeck, McIntosh, South Dakota, for Education Fund, \$5.00.

M. W., in memory of Mrs. Chas. Horman, Hendricks, Minnesota, from the Clarence and Ernest Ovserson family, for Education Fund, \$2.00.

From Ladies' Aid, Theresa, Wisconsin, for Boys' Dormitory, \$10.00.

Heartiest thanks to the donors!

R. A. FENSKE.

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Memorial Wreath in memory of Edward Otterstatter, Flasher, North Dakota, were given to Northwestern Lutheran Academy to be added to its Tuition Fund. We herewith express our heartiest thanks to the donors. They are as follows:

St. Paul's Lutheran Men's Club, Tomahawk, Wisconsin, \$10.00; Mrs. Elroy Stroming, Mr. and Mrs. Robert Raddant, Richard Jahn, Mrs. Louis Martell, Laura Montabon, Austin Perkins, Emil Steinbach, Edmund Wadell, Jr., Mrs. Anslam Buschor, Mrs. Fred Coey, Mrs. Emil Kramer, Mrs. Charles O'Rourke, Raymond Stroming, Theodor Massa, Sr., Mrs. Arthur Jesse, Martin Christianson, Mrs. Bert Nyberg, Adolf Kraft, Mrs. Minnie Lee, Albin Olson, Homer Sessler, Mrs. Frank Sutherland, Marie Jyrkovski, Russwell Nelson, Erwin Kleinschmidt, Louis Von Gnechtin, Mrs. John Reuss, Bertha Van Cleve, Mr. and Mrs. Fred Haack and Fred Junior, Mrs. Pauline Steinhofel, all from Tomahawk, Wisconsin, \$28.60; Oray Zastrow, \$1.00; Mr. and Mrs. Paul Kahlitz, \$1.00; Mrs. George Luther, \$1.00, Mrs. Richard Manthey, \$1.00; Mr. and Mrs. Erwin Schult, \$1.00; Mr. and Mrs. Wm. Heschke, \$1.00; Mr. and Mrs. Wm. Krueger, \$1.00; Mr. and Mrs. Len Otto, \$1.00; Zona Dattel, \$1.00; Rev. and Mrs. O. E. Hoffman, \$1.00; Mr. and Mrs. George Leverage, \$2.00; Eudora, Loretta, and Luella Jane Leverage, \$3.00; Margaret Klade and Mother, \$1.00; Mr. and Mrs. Fred Krueger, \$2.00; Mr. and Mrs. R. G. Gutsche, \$2.00; Mrs. Pat Ducette, \$1.00; Mrs. Chas. Cummings, \$1.00; Mr. and Mrs. Law. Schufletowske, \$1.00; Mr. and Mrs. Gustave Heller, \$1.00, all from Tomahawk, Wisconsin.

From Tripoli, Wisconsin, the following: Holy Trinity Lutheran Aid, \$5.00; Mr. and Mrs. Robert Wanie, \$1.00; Sophie Groth, \$1.00; Mr. and Mrs. Erwin Groth, \$1.00.

From Flasher, North Dakota, Theodor Bronhoeft and Family, \$5.00; Fred Wenger and Family, \$5.00.

Annie Eggers, Carson, North Dakota, \$5.00.

From Dr. Martin Luther College: Leonard Engel, Louis Meyer, and Darwin Raddatz, \$3.00.

Cal and Merilee Freistedt, Madison, Wisconsin, \$1.00.

A Memorial Wreath in memory of Mrs. Adam Fritz, Mound City, South Dakota, by Miss Katherine Kuehl, Mound City, for furniture in the Boys' Dormitory, \$5.00.

To Northwestern Lutheran Academy Scholarship Fund, in memory of Charles Mehler, Raymond, South Dakota, by his nephews and nieces: \$21.00.

To the Academy Music Department, in memory of Henry W. Mehler, Raymond, South Dakota, by Mr. and Mrs. W. F. Mehler: \$5.00.

To the Academy Education and Recreation Fund, in memory of August Hinz, Goodhue, Minnesota, by relatives and friends: \$10.00.

Our heartiest thanks to the donors.

R. A. FENSKE.

The Northwestern College Library, Watertown, Wisconsin, gratefully acknowledges the following Memorial Wreaths and gifts: In memory of Rev. C. Binhammer by the Samuel Mast Family ..... \$ 25.00  
 In memory of Rev. C. Binhammer by Rev. and Mrs. K. Timmel, Waldemar Pless, and E. M. Schroeder In memory of Mrs. Ida Wendorf by the Kitchen Personnel of Northwestern College ..... 5.00  
 In memory of Mrs. Ida Wendorf by Olgo Kuester, Robert Kurth, and Frederick Kieselhorst ..... 2.00  
 In memory of Mrs. John Markert by Mr. and Mrs. Alouis Cartwright .. 2.00  
 In memory of Clarence Hecht by the Michigan District, Missouri Synod In memory of Mrs. Mathilda Abbetmeyer by relatives ..... 10.00  
 In memory of Prof. H. Schmeling by the Northwestern College Faculty and Student Body ..... 65.00  
 In memory of Rev. A. Krueger by Mr. and Mrs. Yerges, Mr. and Mrs. Strobel, and N. N. .... 9.00  
 A gift from the Central Conference.. 20.00

Total .....\$148.00

E. M. SCHROEDER, Librarian.

**MISSION FESTIVALS****Second Sunday after Trinity**

St. John's Church, Arcadia, Wisconsin. Offering: \$100.76. H. Henke, pastor.

**Fourth Sunday after Trinity**

St. John's Church, Rauville Township, Watertown, Wisconsin. Offering: \$398.00 B. A. Borgschatz, pastor.

Trinity Church, Tp. Liberty, Manitowoc Co., Wisconsin.

Offering: \$393.71. Adalbert F. W. Geiger, pastor.

**Fifth Sunday after Trinity**

Emmanuel Church, Grover, South Dakota. Offering: \$1,010.17. H. E. Rutz, pastor.

**Seventh Sunday after Trinity**

St. John's Church, Redwood Falls, Minn. Offering: \$671.01. Edw. A. Birkholz, pastor.

St. Paul's Church, Zachow, Wisconsin. Offering: \$466.73. J. J. Wendland, pastor.

**Eighth Sunday after Trinity**

Friedens Church, Bonduel, Wisconsin. Offering: \$537.69. J. J. Wendland, pastor.

**Ninth Sunday after Trinity**

Friedens Church, New Prague, Minnesota. Offering: \$470.00. Alfred Martens, pastor. Grace Church, Pueblo, Colorado. Offering: \$139.70. Ernst Kuehl, pastor.

St. Paul's Church, Tp. Herman, Sheboygan Co., Wis.

Offering: \$339.98. H. A. Kuether, pastor. St. Peter's Church, McMillan, Wisconsin. Offering: \$250.00. D. H. Kuehl, pastor.

**Tenth Sunday after Trinity**

Grace Lutheran Church, Oskaloosa, Iowa. Offering: \$99.00. J. B. Erhart.

St. Paul's Church, Prescott, Wisconsin. Offering: \$87.01. E. J. Zehms, pastor.

Immanuel Church, Washington, Iowa. Offering: \$100.00. H. J. Anger, pastor.

St. Paul's Church, Hillsboro, Wisconsin. Offering: \$343.50. Elmer A. Mahnke, pastor.

Viroqua English Church, Viroqua, Wis. Offering: \$47.00. Elmer Mahnke, pastor.

**Twelfth Sunday after Trinity**

St. John's Church, Platteville, Colorado. Offering: \$154.35. L. Hahnke, pastor.

Zion Church, Tp. Lynn, Minnesota. Offering: \$652.15. Martin Lemke, pastor.

**CAN YOU HELP US?**

Northwestern Lutheran Academy needs an extra piano or two for its music department. Probably you have one in your home that is permanently out of use, but because it is still in good condition — though probably out of tune — you have hesitated to discard it. Yet it is an old-tyle upright that is difficult to sell. However, such pianos may still give a number of years of service for student practice. Why not communicate with us?

R. A. FENSKE.

Northwestern Lutheran Academy, Moberge, South Dakota.



MICHIGAN DISTRICT

July 1, 1948 to June 30, 1949

Southwestern Conference

Reverend	Budgetary 1948-1949	Bldg. Fund Second Phase	Non-Budgetary Apr. to June 1949
L. Meyer, Allegan.....	\$ 611.13	\$ 522.06	
A. Kell, Battle Creek.....	85.91	80.00	
E. Berg, Benton Harbor.....	1,175.00		
E. Wendland, Benton Harbor...	4,967.96	1,000.00	
R. Gensmer, Coloma.....	1,373.68	531.75	
E. Lochner, Dorr.....	283.86		
C. Kionka, Dowagiac.....	1,018.92	312.10	
W. Krueger, Eau Claire.....	610.51	179.53	
E. Lochner, Hopkins.....	1,490.76		
A. Hoenecke, Muskegon Heights.	850.00		
A. Fischer, Sodus.....	1,190.92	950.00	
W. Westendorf, South Haven...	1,933.24	1,288.00	
H. Zink, Stevensville.....	2,706.22	658.00	
H. Hoenecke, Sturgis.....	1,094.02	641.69	
Southwestern Pastoral Conference		5.00	

Southeastern Conference

A. Baer, Adrian.....	2,213.20	5.00	
L. Koeninger, Ann Arbor.....	200.00		
H. Buch, East Ann Arbor.....	172.58	145.00	
C. Kipfmiller, Belleville.....	393.34		
E. Frey, Detroit.....	800.29	512.37	
W. Valleskey, Detroit.....	1,241.35	491.07	
E. Zell, Detroit.....	121.60		
N. Engel, Detroit.....	860.00	164.98	
E. Fredrich, Detroit.....	248.45	491.00	
C. Frey, Detroit, including 68.71 from Sunday School.....	1,032.51	494.52	
H. Hackbarth, Dexter.....	250.00		
F. Schroeder, Findlay.....	520.17	128.00	
A. Tiefel, Greenwood.....	615.00	236.00	
J. Gauss and W. Voss, Jenera, including 60.00 from Lutheran Society and 50.00 from Sun-School.....	2,500.00	40.00	
K. Krauss, Lansing.....	6,741.13	1,893.04	
F. Zimmerman, Lansing.....	533.31		
T. Sauer, Livonia.....	1,002.40	698.06	
S. Westendorf, Monroe, including 50.00 from School Children.....	4,043.15	572.04	
A. Schultz, Monroetown, including 10.00 from Men's Club...	493.41	41.50	
A. Maas, Northfield.....	1,175.46	240.50	
E. Hoenecke, Plymouth.....	2,162.92		
C. Schmelzer, Riga.....	1,636.67	425.60	
H. Engel, Saline.....	3,377.88	722.50	
A. Wacker, Scio.....	1,360.22	1,125.00	
A. Maas, South Lyons.....	143.94	114.76	
J. de Rulter, Tecumseh.....	632.24		
R. Timmel, Toledo.....	1,100.00		
W. Koelplin, Toledo.....	597.00		
J. Martin, Toledo.....	2,800.00		
P. Heyn, Van Dyke.....	476.18	40.00	
P. Heyn, Warren.....		10.00	
A. Bloom, Waterloo.....	545.77	330.50	
G. Press, Wayne.....	2,569.49	246.34	
A. Tiefel, Yale.....	360.00		

Northern Conference

M. Schroeder, Bay City.....	\$ 1,926.59	\$ 240.00	\$ 8.00
J. Vogt, Bay City, including 50.58 from School Children.....	501.95		
A. Westendorf, Bay City.....	3,600.00		
E. Kasischke, Bay City.....	1,986.36		
H. Schultz, Brady.....	1,108.25	154.60	
D. Metzger, Broomfield.....	322.56	196.00	
H. Schultz, Chesaning.....	829.06	30.95	
E. Leyrer, Clare.....	471.99		
N. Maas, Durand.....	151.45	20.95	
E. Rupp, Elkton.....	736.24		
R. Holtz, Flint, including 16.61 from Sunday School.....	1,048.67	830.32	
B. Westendorf, Flint.....	2,052.38		
Flushing.....	30.00		
A. Kehrberg, Frankenmuth.....	1,281.48	92.00	166.50 Direct 5.00
A. Schwerin, Freeland.....	837.94		
R. Frey, Hemlock.....	1,289.72		
G. Schmelzer, Hale.....	287.17		
W. Steih, Kawkawlin.....	1,152.69		
G. Schmelzer, Lincoln.....	43.01		
R. Scheele, Manistee.....	767.10	497.79	
Marion Springs.....	100.00		
R. Schaller, Mayville.....	376.63	111.50	
R. Schaller, North Branch.....	131.34		
K. Vertz, Owosso.....	2,965.00		
A. Hueschen, Pigeon.....	1,583.73	309.83	
D. Metzger, Remus.....	492.57	201.00	
O. Frey, Saginaw.....	1,583.94	381.70	
H. Eckert, Saginaw.....	846.55	84.50	
O. and O. J. Eckert, Saginaw.....	5,753.89	1,969.33	2.00
E. Renz, Scottville.....	154.60	26.25	
C. Miller, Sebewaing.....	1,140.00		
E. Renz, Sheridan.....	302.19	99.20	
J. Zink, Sterling.....	422.59	326.00	
C. Leyrer, St. Louis.....	689.47	376.20	84.60
G. Cares, Swan Creek.....	633.37		
J. Roekle, Tawas.....	1,402.25	238.85	3.00

W. Kehrberg, Vassar, including 12.13 from Sunday School....	776.78	115.10
R. Koch, Zilwaukee.....	1,144.42	500.50

Totals .....\$103,035.72 \$ 22,098.48 \$ 142.60

Note: Of the non-budgetary money there was \$140.60 for Church Extension Fund and balance for non-synodical activities. Special donations included above are for last quarter only, others given during the year have been reported in previous reports.

Memorial Wreaths

(Included in above monies)

In Memory of — Sent in by	Amount
George Meier, Bay City, Bethel.....	5.00
Oscar Ranke, Frankenmuth.....	10.00
William Krueger, Frankenmuth.....	2.00
Ernest Geyer, Frankenmuth.....	2.00
George Riess, Frankenmuth (Direct).....	4.00
George Shellhas, Frankenmuth (Direct).....	8.00
John Kaul, Frankenmuth (Direct).....	2.00
John Bierlein, Frankenmuth (Direct).....	11.00
Mrs. Emma Gugel, Frankenmuth (Direct).....	2.00
Ernest Geyer, Frankenmuth (Direct).....	19.00
Bernhard Rupprecht, Frankenmuth (Direct).....	65.00
Ernest Geyer, Frankenmuth (Direct).....	1.00
Bernard Rupprecht, Frankenmuth (Direct).....	13.00
Rose Kuehn, Frankenmuth (Direct).....	5.00
Gust Zacharias, Frankenmuth (Direct).....	2.00
John Veitengruber, Frankenmuth (Direct).....	22.50
Carl Patzer, Freeland.....	5.00
George Nessler, Jenera.....	40.00
Ralph Delkar, Monroetown.....	10.00
Hugo Reese, Saginaw, St. Paul.....	2.00
Paul Diable, Scio.....	5.00
Mrs. August Dehn, Tawas.....	3.00

ALWIN R. BURKHARDT, Treasurer.

PACIFIC NORTHWEST DISTRICT

July 1, 1948 to June 30, 1949

	Third Quarter Budgetary	Non-Budgetary	Nine Months
Brewster, Brewster Mission, T. F. Stern.....			8.77
Clarkston, St. John's, Vacant....	161.95		541.15
Ellensburg, Good Hope, G. Sydow	78.90		287.80
Omak, Trinity, T. F. Stern.....			719.50
Orofino, Orofino Mission, Vacant.			330.00
Portland, Grace, Wm. Lueckel...			243.96
Rainier, Zion, E. O. Schulz.....			457.15
Seattle, Grace, F. Stern.....	59.70		301.54
Snoqualmie, Snoqualmie Valley, E. Zimmermann.....	168.00		313.00
South Cle Elum, Good Faith, G. Sydow.....	46.70		106.70
Spokane, Lincoln Park, L. Grams	7.00		7.00
Spokane, Shadle Park, F. Tiefel	53.20		53.20
Spokane, Trinity, M. J. Witt.....	378.67		604.11
Tacoma, Faith, Wm. Zell.....	133.56		247.01
Tacoma, St. Paul's, W. Amacher	345.66		897.12
Withrow, Withrow Lu, V. Greve	32.68		211.25
Yakima, Grace, T. Adascheck...	154.67	88.30	2,303.22
Yakima, Redeemer, G. Frey....	75.11		103.44
Zillah, Grace, A. Sydow.....	23.00		93.00
District Total	\$ 1,718.80	\$ 88.30*	\$ 7,531.92*

\*Including Wisconsin Synod Building Fund.

F. E. PETERSON, District Treasurer.

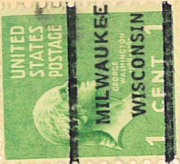
Memorial Wreaths

July 1, 1948 to March 31, 1949

In Memory of	Amount
Rev. Geo. Adascheck (Rev. A. Sydow, Zillah).....	5.00
Rev. Geo. Adascheck (Rev. G. Frey, Yakima).....	5.00
Rev. Geo. Adascheck (Rev. T. R. Adascheck, Yakima)...	162.00
Rev. Geo. Adascheck (Rev. F. E. Stern, Seattle).....	1.00
Mrs. Eunice Bjork (Rev. L. Grams, Tacoma).....	5.00
Frank Borth (Rev. L. Grams, Spokane).....	5.00
Edwin Dobratz (Rev. T. Adascheck, Yakima).....	5.00
Mrs. Anna Freeman (Rev. F. E. Stern, Seattle).....	10.00
Louis Gieseke (Rev. T. Adascheck, Yakima).....	5.00
Henry Groth (Rev. T. Adascheck, Yakima).....	5.00
Mrs. A. Guenther (Rev. Geo. Frey, Yakima).....	2.00
Mrs. A. Guenther (Rev. T. Adascheck, Yakima).....	2.00
Herman Heiden, Sr. (Rev. F. E. Stern, Seattle).....	5.00
Cpl. Martin W. Heitman (Vacancy Pastor, Clarkston)....	20.00
Mrs. Anna Karrenstein (Rev. W. Amacher, Tacoma)....	10.00
Frank Kringel (Rev. A. Sydow, Zillah).....	3.00
Mrs. A. Mathiesen (Rev. Wm. Zell, Tacoma).....	5.52
F. W. Meyer (Rev. T. Adascheck, Yakima).....	6.00
F. W. Meyer (Rev. L. Grams, Spokane).....	2.00
Mrs. Lydia Meyer (Rev. T. Adascheck, Yakima).....	6.00
Frank Rosenow (Rev. E. Zimmermann, Snoqualmie)....	5.00
Candace Vegelon (Rev. A. Sydow, Zillah).....	3.00
Rev. John Witt (Rev. T. Adascheck, Yakima).....	14.00
Rev. John Witt (Rev. Geo. Frey, Yakima).....	2.00

F. E. PETERSON, District Treasurer.





X  
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Synd  
C. J. Niedfeldt

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This card sold last year at 30 cents per package. We are now offering this same card at the special price of 25 cents. The quantity price to you is 15 cents per package.

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Congr. Acct.

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Date.....

Name .....

Street (Route) .....

City..... State.....

Congregation .....