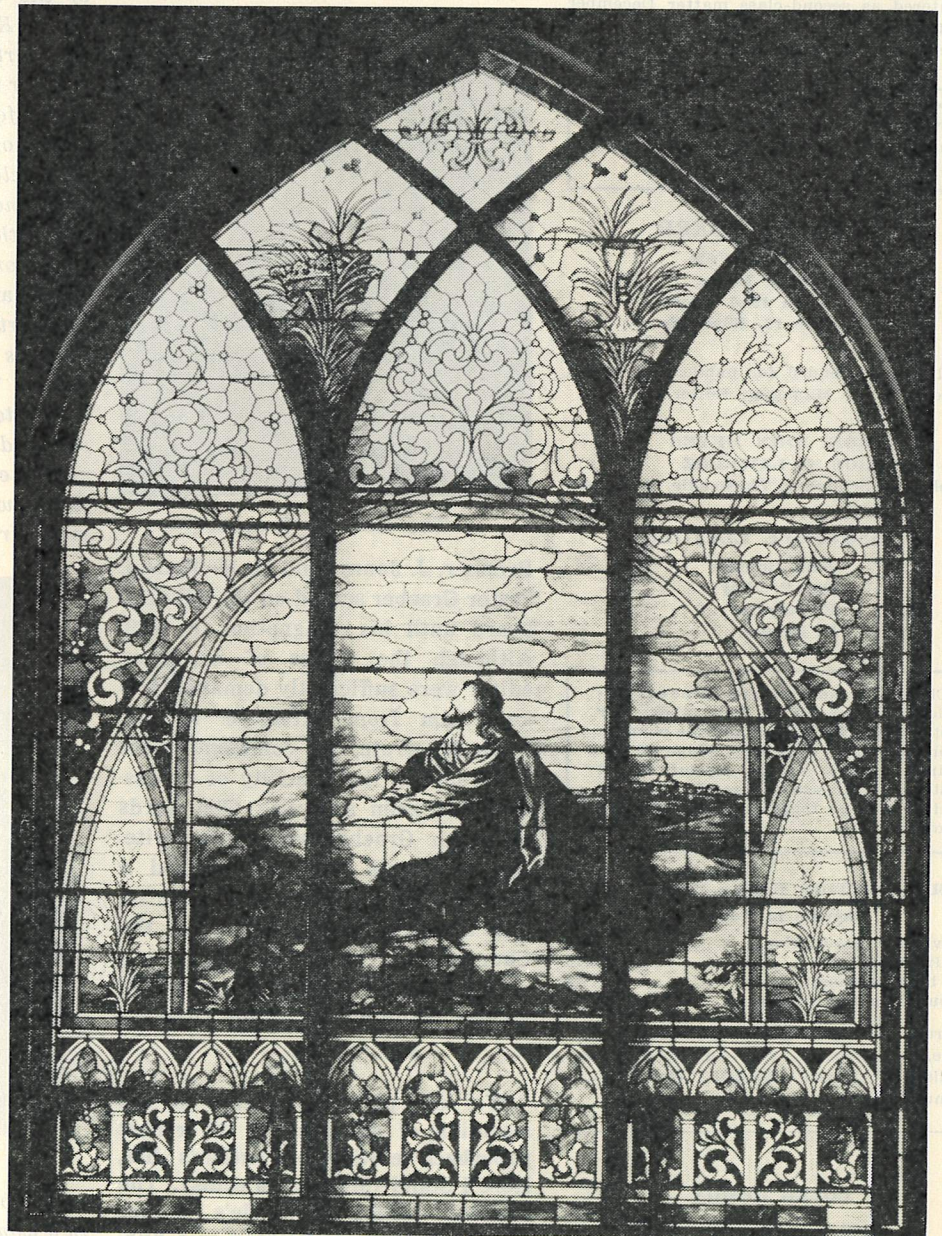


# the Northwestern **UTHERAN**

MARCH 20, 1955 • Volume 42, Number 6



*"The Lord our God be with us, as He was with our fathers,  
let Him not leave us, nor forsake us." 1 KINGS 8-57*



# The Northwestern Lutheran

## The Editor

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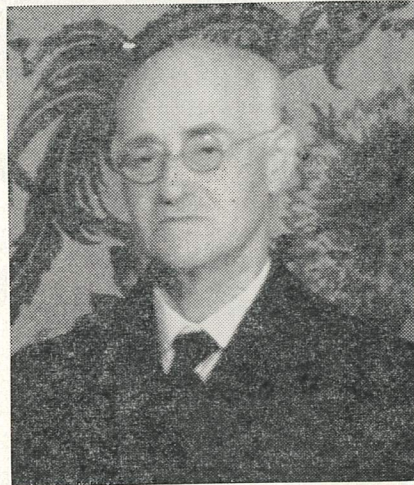
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### COVER DESIGN

ST. PAUL CHURCH  
Tomah, Wisconsin  
J. C. Dahlke, pastor

Elsewhere in this issue will be found the obituary of the Rev. Fred Graeber. For many years, some of our readers will remember, Pastor Graeber was the managing editor of the *Northwestern Lutheran*. He was one of four men who were appointed in 1914 to found an English magazine for our Synod, the *Northwestern Lutheran*. In addition to F. Graeber, the other men were Pastors John



The Rev. F. Graeber

Brenner, J. Jenny, and H. K. Moussa. Pastor Graeber served on the editorial board until his resignation in 1939. Although the duties of managing editor were sufficiently demanding to keep him from extensive writing, when he wrote, his comments were admirable in their facility of expression and keen analysis. The words of Pastor Graeber were never trite. His comments likewise reflected a staunch confessional Lutheranism and a horror of compromising the Church in any way. The Church was enriched by the faithful and unselfish service rendered by Editor Graeber.

\* \* \* \*

We are pleased to call to the attention of our readers the recent paperback edition of Luther's life, *Here I Stand* (Mentor, 50 cents). The original edition by Yale's Luther scholar Roland H. Bainton was published in 1950 at \$4.75. All the illustrations are retained in the 50 cent edition. We hope that this very

readable life of Luther will find its way into many of our Lutheran homes. Although Bainton is not a Lutheran, the biography, for the most part, is as fine a study of Luther as one can lay his hands on. May we add the urgent plea: Get it!

\* \* \* \*

Belatedly we inform our readers of the death last November of Dr. F. E. Kosanke, faithful member of the Northwestern College Board who also for many years served as the physician for Bethesda Lutheran Home, Watertown. In June of last year, we well remember, together with his remaining classmates he enjoyed the 50th anniversary of his graduation from Northwestern College. The Black and Red, student publication of Northwestern College, puts the feelings of those who knew him into words: "He leaves behind him not a spectacular record, but one that stamped him as a man of great character and Christian living who will always be remembered by the many friends and acquaintances who



Dr. F. E. Kosanke

came to know him and esteemed him in a way that few men are respected." Northwestern College indeed lost a friend and supporter in the death of Dr. F. E. Kosanke.



# "He Is Guilty of Death"

Matthew 26: 59-68

**T**HIS decision of the Jewish council concerning Jesus is set forth at length by three of the Evangelists. Not only does their account reveal that it was an unjust verdict but it also clearly shows why this verdict was pronounced. Jesus was condemned to die because He claimed to be God's Son and the promised Savior. Because He was God's Son and the promised Savior He was willing to die.



## Condemned to Die Because He Claimed to be the Divine Redeemer

The Sanhedrin, the supreme council of the Jews, consisted of seventy-one of the most eminent men in Israel, priests, scribes, and elders under the leadership of the high priest. They had the authority to make arrests, to hold trials, to pass verdicts, and to administer punishment. They could even pass a death sentence, but in this case it had to be approved by the Roman governor.

*The Real Charge* In the case of Jesus this Jewish council, however, conducted a most unjust trial. They had no warranted charge against Him. Yet before the trial ever began, it was already a settled matter for these judges that Jesus should die. They hated Him because He claimed to be God's Son and the promised Messiah. By word and deed Jesus had, of course, revealed Himself to be all that He said He was. Though they could not deny the evidence of His divine miracles, these Jewish leaders were nevertheless determined to invalidate His testimony by putting Him to death. For if Christ's testimony concerning Himself was permitted to stand, everything that He had testified against them would likewise be true. Many of them were Pharisees, and Jesus had rebuked their self-righteousness and hypocritical piety. Others were Saducees, and Jesus had condemned their fleshly hopes and the manner in which they abused their leadership in the selfish pursuit of earthly

interests. Acknowledging Jesus as the divine Redeemer would mean admitting that they, too, could escape God's wrath only by turning to Jesus and His saving grace in humble, penitent faith. This they were unwilling to do. Therefore Jesus was to die. They vainly hoped that this would disprove what He testified of Himself. In these Jewish leaders we may see what is really behind opposition to Christ and His true Gospel.

*A Mockery of Justice* Yet the people and Pilate, upon whose approval they were dependent, were to gain the impression that Jesus had been properly tried. According to all appearances these leaders therefore prepared to conduct a regular trial beginning with charges and witnesses. Since they had no true charge they brought forth a great number of false witnesses. "Now the chief priests, and elders, and all the council, sought witness against Jesus, to put Him to death; but found none: yea, though many false witnesses came, yet found they none." This maze of lies did not lead them to their goal. To condemn anyone according to God's Law at least two witnesses had to agree in all essential points of a common charge. But this was not even true of the last two witnesses who contended that Jesus had somehow spoken blasphemy against the temple of God.

This situation should have brought the trial to a conclusion. God's Law called for the release of an accused person if the charges against him could not be substantiated by the mouth of two witnesses; it demanded that the lying witnesses be themselves prosecuted. Yet these unjust judges scorned these precepts. The high priest arose and called upon Jesus to justify Himself against these confused and unsubstantiated charges. He apparently hoped that Jesus would say something that might be twisted into a charge against Him. The Savior, however, held His peace, exposing their entire unjust procedure. Thus the spotless innocence of Jesus is revealed for us in a striking manner. Not even with the help

of lies and false witnesses could the semblance of a fault be found in Jesus, whose words and deeds had been an open book.

*The Unjust Verdict* Embarrassed by the Savior's silence the high priest now said to Jesus: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." The difficulties which He had encountered in this dishonest procedure forced Caiaphas to reveal what he and his associates had really intended to keep hidden, namely the real matter that they had against Jesus. Jesus had testified of Himself that He was God's Son and the Christ, the Redeemer promised by God to His people and all mankind. This claim He was now asked to reaffirm under oath. Jesus answered: "Thou hast said." "I am." No longer did He remain silent. This testimony He was eager and ready to give under oath, though He knew that it would lead to His condemnation. For immediately the high priest rent his clothes in a gesture of indignation and said: "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" The entire council answered, "He is guilty of death." Jesus was condemned to death as a blasphemer because He testified under oath that He was the divine Redeemer.

To blaspheme God is to rob Him of the honor and glory which belongs to Him alone. Had Jesus been less than what he claimed of Himself He would indeed have been a gross blasphemer. Let us realize that all who are unwilling to say of Jesus that He is true God and the only Savior of men are actually bound to let the verdict of this council stand. They really have no right to laud and honor Him still as a good and noble man.

*The Shameful Abuse* It was an unjust verdict since Jesus had given ample proof for His high claim. Even now Jesus pointed to future confirmations of His testimony with warning words of

(Continued on page 86)



# Editorials

**New Church Frontiers** In the pioneer days of our Synod its home mission work consisted largely in looking up the Lutherans who settled here from "the old country" and gathering them into congregations. As a result its mission activities were largely confined to the rural areas of the Middle West. Until a dozen or so years ago we had several Synodical Districts which had practically no congregations or missions in the large cities.

The population trends in recent years have been from the country into the cities. After the low birth rate during the depression, around four million babies are being born in our country each year. About all the arable land is gone, so that there has been a great influx into most of the large cities. New housing has been constructed at the rate of a million units per year. Suburbs are springing up which are sizeable cities in themselves. That is where the population growth is and where the greatest mission opportunity of the Church lies today.

Our District Mission Boards and our General Mission Board are well aware of that and are concentrating upon the problem which arises from that. They know that the greatest mission opportunities of our day are to be found there. In coping with that problem they are faced with seemingly insurmountable obstacles. They are chiefly two: lack of funds and shortage of manpower. It takes money to finance the workers in newly opened fields. An even greater obstacle is the inability to provide houses of worship. We have a Church Extension Fund which exists to advance monies for the erection of new chapels, but the needs have far surpassed the monies available from this fund.

The Chairman of the General Mission Board reported in October that the old priority list, which represents only the most urgent needs, amounts to \$243,000. Beyond that there were old requests amounting to \$643,000, and at the October meeting \$123,000 more were asked for in loans. That makes quite a backlog. That is one of the main factors hindering expansion into the new areas.

But that is only one of the problems. Even if that were solved, which it isn't, another obstacle remains. If new fields are opened, more workers are needed. There is a great shortage of pastors already now, and the opening of new fields increases the vacancies. Increasing the Church Extension Fund alone will not solve the problem. Hand in hand with it goes the need of providing more workers.

That means getting more students into our Synodical academies, colleges, and seminaries, and most of them are full up and are turning prospective students away. More room must be provided. The Building Collection, which has been under way for a year now, was intended to alleviate this situation somewhat, and it is imperative to bring it to a successful conclusion soon. Other measures to provide more room will probably have to be taken in the not too distant future.

Yes, as our Lord Jesus said: "The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

I. P. F.

**Comic Books** There is an old saying that children and fools often speak the truth. Of this we were reminded when Peter Oliphant, a 13-year-old, expressed in writing his considered judgment of the manner in which some of the present campaign against comic magazines is being conducted. Master Oliphant may not be entirely justified in everything that he says, but some of his observations have definite merit, and we quote him for a little refreshing literature. If our readers note strange spelling here and there, they will have to take it up with the author whom we are quoting as he wrote to a Washington correspondent:

"Assorted headling hunters have voiced their unfounded opinions in many of America's national magazines and newspapers. In doing so they have founded an opinion among America's parents that all comic magazines lead to juveniles delinquency. This in the majority of ways is not true!

"Among these treading individuals is a psychiatrist who has decided that, a career of attacking comic magazines would be most interesting. He has made many stupid, senile and childish claims hoping to gain in their demise. Those parents who hole no real interest in the publishing interest only use the comic magazine to hide their ability as incompetent parents.

"I myself believe that comic magazines being the cause of criminal tendencies in young minds is utter nonesence. I do not however, stand alone in this belief. Many compatent people also believe as I do but have preferred not to voice their opinions on a large scale. It is obvious that a minute portion of those who have studied comic magazines are against them. The majority of these however are for them. Only the minority has been heard and are causing a wild hysteria.

"Why must all comic magazines be destroyed if some of them truely fight crime? Is it our duty to govern and destroy freedom of the press? The answer is no. We should only clear out the gears of the publishing industry and not be wasteful. We should decide over each individual comic magazine carefully one by one."

We second the last motion, with the amendment that this be done by parents who are responsible to God for what their children read. If parents taught their children to become interested in clean, wholesome reading matter, comics good or bad would soon be regarded by such folks as Master Oliphant to be unworthy of the precious time it takes to read them. Most comics are utter rubbish; the real trouble does not lie with them, but with the low moral and intellectual standards in so many modern homes. Our own Christian parents are often very indifferent to the suggestion that they offer their children such reading as the *Junior Northwestern*, for example, supplies, and indeed leave their children to forage for their own literary food. As a result the children turn to the lurid colors of the comic books and build their standards of life on them. Just bring parents to scrutinize the comics carefully, one by one, and they will be horrified at the shallow trash which is determining and shaping the outlook of the coming generation. Who can blame the Master Oliphants for defending the only nourishment and stimulant which the imaginations of many of them have ever known?

E. S.



# ETERNITY

## Chiliasm

(Fifth continuation)

“AND they lived and reigned with Christ a thousand years.” This is said of them who had been ready to lay down their lives “for the witness of Jesus and for the word of God.” They had held fast to the witness of Jesus and to the Word of God in spite of the bitter hostility of the “beast” and his “image.” They had steadfastly refused to receive “his mark upon their foreheads or in their hands.”

### The Beast and His Image

John wrote about the beast in chap. 13. There John tells us that he saw the dragon standing on the seashore, that is, where land and water meet. This indicates that the dragon claims to own both, he claims to be master of both land and sea. Then the dragon brought up two monsters, one out of the sea, the other out of the land.

The monster out of the sea appeared first. Like the dragon itself it had seven heads and ten horns, that is, as we saw before, it claimed complete divine authority and power. But this was blasphemy. John says that upon its heads were names of blasphemy. This monster combined in itself all the forces of evil and ungodliness. This is symbolized by its weird form. It was shaped like a leopard, had feet like a bear, and the mouth of a lion: all dangerous and destructive animals. It was the dragon who “gave him his power, and his seat, and great authority.” This monster, with death and ruin in its wake, came on earth when Satan tempted Adam and Eve, and they fell into sin.

Then John saw that the beast received a deadly wound in one of its heads. That happened when Jesus as the Seed of the woman bruised the head of the serpent. But John continues: “And his deadly wound was healed.” Sin continued on earth, and gained the admiration of the people, that is, really they “worshipped the dragon which gave power unto the beast.” Everything on earth is contaminated with sin, its riches, its powers, its art, its philosophy; all is used against God in the service of

Satan. — Then, because men would not leave the beast, John says, it was “given” unto him (by God, as a judgment) to do great harm. That was God’s judgment on the ingratitude of men.

John also saw a second beast. It came up out of the earth. In its nature it was exactly like the first beast. “He exerciseth all the power of the first beast before him.” It had an image made of the first beast, erected a monument to it, because it had recovered from its deadly wound. And it gave life to the image of the first beast.

Although in its nature the second beast was like the first, yet in its manner it was different. While the first combined in its activities the method of a leopard, a bear, and a lion, the second “had two horns like a lamb.” It looked quite harmless. But it spoke the language of the dragon.

— Did not Jesus say something to us about false prophets who come to us in sheep’s clothing? It is the dragon who causes the seemingly harmless, even pious looking monster of false doctrine, of a falsified Gospel, to wreak havoc on the earth.

Both beasts, which really represent the same power of darkness with its ungodliness and enmity against God, make war against the saints in order to seduce them and lead them into unbelief. If any one resists them and will “not worship the image of the beast” they will cause them to be killed. Or at least they will endeavor to starve them spiritually. For the second beast “causeth all . . . to receive a mark in their hand, or in their foreheads: and that no man might buy or sell, save he had the mark, or the name of the beast, or the number of his name.” This “buying and selling” naturally does not refer to ordinary business transaction, but symbolically represents an embargo on spiritual nourishment, and indicates an artificially produced spiritual famine. They prevent the preaching of the pure Gospel and eagerly spread their own errors.

Read all of chapter 13 about these horrible monsters. Note particularly that both the beast and Satan, its master, stand condemned of God. The

last verse says that the number of the beast is “six hundred threescore and six” — 666. — Remember that the dragon had *seven* heads, and he gave to the first beast also *seven* heads. Seven is the divine number. (Remember, for instance, that God rested on the seventh day, and other divine uses of the number seven. — Note also that the Hebrew word for taking an oath has the same root as the word for seven.) The dragon aspired to divine power and majesty for himself and for his beast. But no matter how hard he may try, he will always fall short of the mark. His number is six, or, it may be, ten times six, or even one hundred times six; but he never reaches a seven. God has fixed his number, and he cannot change it. He can harm us none. One little word can fell him.

### Reigning With Christ

When we hear the word *reigning*, there usually arise in our minds the thoughts of a great display of pomp and power. We think of a king in his royal garb and crown of gold glittering with diamonds. We think of a magnificent throne erected in a magnificent palace. We think of a large retinue of servants attending on him. We think of victorious armies led by mighty generals, all awaiting the king’s beck and call. And so on. And when we hear about Jesus as reigning, our thoughts fly up to heaven to see Him in His glory. — Yes, the kingdom of glory will come after the Seventh Petition has been completely fulfilled and we have been fully delivered from all evil. That will happen on Judgment Day, after all enemies have been put under Jesus’ feet and even the last enemy has been destroyed (1 Cor. 15: 25-26).

But the thousand years about which John is writing lie on this side of Judgment Day, where the reigning of Christ has not yet reached the stage of glory.

When this number of the *Northwestern Lutheran* reaches our readers we will be in the midst of the Lenten season. Jesus was dragged before Pilate by the Jews, who charged Him with rebellion, because



He said that He is the King of the Jews. Pilate investigated the charge. We read about it in John 18:33-38. Jesus at first reminded Pilate that this question should be a matter of personal concern to him, but Pilate insisted on a strictly official handling of the case. Then Jesus answered: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Jesus stresses that His way of reigning is altogether different from the way the world reigns. Every kingdom of this world is built on power; and from what happened in the Garden Gethsemane on the night before, Pilate knew that Jesus commanded no well disciplined army of enthusiastic, fanatic followers. Filled with contempt Pilate asked, "Art thou a king then?" The idea that Jesus should consider Himself to be a king looked too screwy to Pilate.

Yet Jesus maintains a kingdom more powerful than any of the kingdoms of this world. His is a kingdom of truth. He came into this world to establish that kingdom. It is a kingdom of that "grace and truth" about which St. John says in the first chapter of his Gospel that it "came" by Jesus Christ. To the terror-stricken, trembling consciences He proclaims the grace of God: "Son, be of good cheer, thy sins be forgiven thee." This word sets the sinner free; but at the same time it binds him so firmly to Jesus that he cannot break away from Him. Nor does he want to. "Every one that is of the truth heareth my voice."

That is a kingdom which Jesus carried out with great meekness and in the face of bitter opposition during the days of His flesh. That is the kingdom which He was about to establish by His death as He stood before Pilate. That is the kingdom which Jesus exercised on the cross when he granted to the malefactor on His right the admission into Paradise.

There is no earthly glory connected with it; yet it is a most efficient and beneficial kingdom — in which the martyrs share.

(To be continued)

J. P. M.

## "HE IS GUILTY OF DEATH" Matthew 26:59-68

(Continued from page 83)

prophecy, saying to His judges: "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." This they experienced when Jesus rose from the dead. This they experienced when upon His ascension He poured out the Holy Spirit and His disciples wrought great signs and wonders in His name before their eyes. When the dreadful destruction of Jerusalem took place, they also saw Him coming in the clouds of heaven, i.e., they experienced His coming in judgment upon their unbelief. Because these words of prophecy and the entire conduct of Jesus disturbed them, these dignified leaders now stooped to shameful acts of abuse. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?" They were raging against the testimony of their wounded conscience, seeking to convince themselves that Jesus was helpless and that thus His testimony could not be true.

### Willing to Die Because He Was the Divine Redeemer

We can draw comfort and strength from this account of Christ's unjust trial only if we see it in the light of the Savior's own decision to lay down His life that He might take it again. With a mere word Jesus might have hurled His unjust judges

## The Northwestern Lutheran

and their false witnesses into destruction. Yet He willingly humbled Himself under their unjust verdict. Just because He was God's Son and the promised Redeemer He was willing to die. In loving obedience to the Father's saving will He, the innocent one, wanted to suffer death that we, who had merited eternal death, might enjoy pardon and eternal life. "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned."

The Savior's full pardon gives us comfort and strength also against our sins of blasphemy, of which we may be reminded as we hear how Jesus was innocently condemned as a blasphemer. Or does it seem strange that also Christians should feel a need to plead guilty to sins of blasphemy? Have you never given way to the sullen thought: Every hardship and trouble comes my way; all the good things that others enjoy are withheld from me? This robs God of the glory that He is ever gracious and just in all His ways. Do not also Christians frequently act and speak as though it were not feasible to follow God's Word and His holy will in every detail of their life? That, too, robs God of His true glory. The more we rejoice in the blessed truth that God spared not His own Son but delivered Him up for us all, the greater will be our trust that He is also adding all other things that are really wholesome and beneficial, and that His Word is sufficient for every situation.

C. J. L.

## As We See It ANOTHER REPORT -- CHAPLAINCY

BY E. REIM

(Secretary, Standing Committee on Church Union)

AMONG the issues given special attention at the recent meetings of the Synodical Conference one must list also the problem of Military Chaplaincy. We use the word "problem" advisedly. For it is a problem indeed when in a time that is loaded with emotional factors, when patriotic fervor runs high, when men are sent on distant and dangerous

missions, when the families from which they are parted are deeply concerned over their physical and spiritual welfare — when in such times a church finds it impossible to conform to a widely accepted practice which is quite generally considered to be the answer to these needs. It is even more of a problem when one finds brethren to whom



one could once look for moral support now leading the chorus of disapproval. Then the reasons for such an admittedly unpopular stand (though they be ever so sound and well founded in Scripture) are liable to be misunderstood, misinterpreted, and to receive considerably less consideration than they deserve. Then the emotional factors become quite capable of confusing every one concerned.

This, we believe, is why the discussion of this issue in our Synodical Conference has been so barren of results, in spite of the time and labor that has been devoted to it. Two essays were read on this topic at the Synodical Conference convention, presenting the two conflicting positions. Similar papers, pro and con, had been prepared previously for the Committee of Presidents, but without breaking the deadlock. When the issue was referred to the respective faculties of the various Theological Seminaries, the best efforts of a pair of professors fared no better. Nor has the publication of an excellent booklet in the series entitled "Continuing in His Word" gained us a noticeably greater measure of understanding among those who reject our position.

Is this our fault?

Instead of answering this question at once, we shall try to furnish a few examples.

#### The Responsibilities of the Call

One of the points made by each of our representatives on these various occasions is that, because of certain requirements plainly stated in the Army Regulations and other official manuals, the military chaplaincy as it is constituted today is incompatible with the nature of the divine call under which ministers of the Gospel should do their work. Army regulations make the chaplain responsible for the religious needs of the entire unit to which he is assigned. If he cannot render the required services himself, perhaps because of his personal convictions, it becomes his duty to find someone who can — a Catholic priest, a Jewish rabbi, or whatever the situation may require.

We have been asking how a church which is mindful of its responsibility for the purity of its teaching can, in the face of these known conditions, issue a solemn divine call which will place its pastors under such an obligation. We have been told that this

is nothing more than when one shows a stranger the way to the nearest synagogue, or to the Catholic church for which he may be looking. We have been told that the mere fact that a Lutheran chaplain does not render the requested service himself, but calls in a neighboring priest or rabbi is in itself sufficient evidence of his disapproval of false doctrine, and thus absolves him of further responsibility.

Let the reader decide for himself whether such answers are worthy of the serious nature of the issue, or whether they even face the question of the responsibility that falls upon the church which issues such a call.

#### Unionism

Another point of discussion involved the question of unionism, specifically whether current military regulations still require some things that may involve a Lutheran chaplain in joint worship with men of another faith. We have granted that the authorities have made sincere efforts to eliminate such situations. We have recognized the progress that has been made in this respect. But we have also pointed out specific situations where, in spite of all these efforts and sincere intentions, the element of unionism has not yet been removed. It can be recognized in the situation described in the foregoing paragraphs, where we spoke of the procedure of calling in the clergy of other religions for their help. It is present in the requirement that Lutheran chaplains conduct a general "Protestant" service before providing a confessionally Lutheran service for their own people, if they so desire. It is to be seen in the provisions for the joint ministrations of chaplains of different faiths in so-called patriotic ceremonies, which are to be graced with invocations and benediction. We believe that only a frank facing of these facts is the way of getting to the bottom of this particular problem.

In answer to these specific points we have been supplied with copious quotations from official letters setting forth the desire of the military authorities to respect the conscience of every chaplain and the regulations of every religious body. Since we have not questioned these intentions, but have confined ourselves to pointing to specific conditions which still remain in spite of these sincere efforts, we hold that this is quite

beside the point. And when the general "Protestant" service is defended on the ground that the chaplain may make it as "Lutheran" as he likes, the fact still remains that he is nevertheless, by official request, presenting it as a non-Lutheran service. And this is simply unionism in principle and practice, call it what one may.

#### The Argument of Numbers

One of the most popular arguments offered by the advocates of the chaplaincy is its outward success. There seems to be little left to say in defense of our Wisconsin position when it is stated that each year more than 2,500 men are brought into the Missouri Synod by its chaplains, and when this is treated as incontrovertible proof that the blessing of God's Spirit rests upon this work.

We do not question the figures. But we hold that the argument proves too much. If such things are to be decided by numerical statistics, then the United Lutheran Church, just as an example, has the right to claim that its policy of tolerance of lodge membership has the blessing of God, since thereby many people are brought into the ULC who would otherwise go elsewhere. If numbers constitute a proof of God's blessing, then Rome's claim to being the true Church would be automatically proved correct. And its Jesuitical principle that the end justifies the means would be vindicated. Are our critics ready to go so far?

In spite of the superficial appeal of the argument of numbers, we venture to say that there is still only one standard by which the Church may judge the right or wrong of a specific question. That standard is the Word of God.

And that standard, we maintain, has not been properly applied.

#### ORGAN DEDICATION

On Sunday evening, February 6, Christ Ev. Lutheran Church of Morrystown, South Dakota, was privileged to dedicate a new two-manual, full pedal Baldwin Electronic Organ to the service of the Triune God. Professor Waldemar Nolte, of our Northwestern Lutheran Academy at Mobridge, was the guest organist at this service in which the choir of the congregation and the children of our Christian Day School also took part.

G. BIRKHOLOZ.



# NOT AT THE TOP

J. C.  
Chairman Special

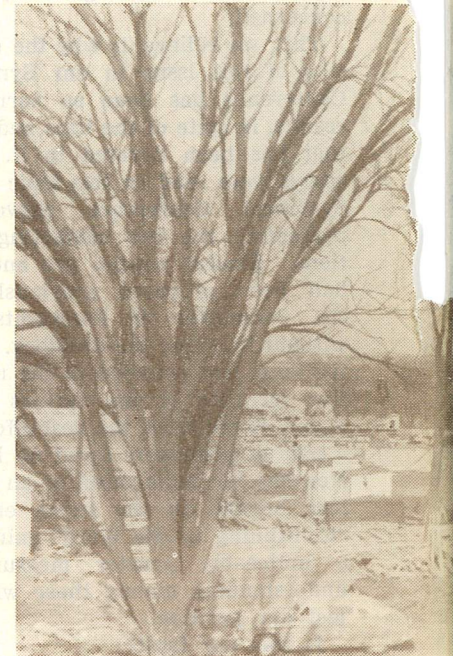
We are gradually getting there. The latest figure, as of February 28, is \$945,326.00. It is very encouraging to all members of the Synod, especially to your Special Building Fund Committee, to see the figure climb toward the goal month after month. We thank God that most congregations are working, and we pray that ALL those who have as yet not taken part in this special collection will make the "Gift For Jesus" their *first* order of business at their next meeting.

Perhaps, we of the Wisconsin Synod are destined to move slowly. Yet, compared with previous collections, we believe that we have gained some speed in collecting money for the work of providing the necessary facilities to train pastors, teachers, missionaries. If our pastors will set the pace in taking the lead, our people will follow.

May we suggest that EVERY congregation and, in every congregation, EVERY MEMBER be given another opportunity to BRING a special "Gift For Jesus," as God has prospered them, according to 1 Corinthians 16:2. There is the secret!



The foundation is laid for the new dormitory at Northwestern College. In the background is a view of one of the new professorages.



General view of the building project at Northwestern College.

## GOD'S PLAN OF CONTRIBUTION

"Upon the first day of the week lay aside the firstfruits of your increase unto the Lord, as God hath prospered you, when I come." Here God suggests proportionate, prepared giving.

**REGULAR GIVING:** "Upon the first day of the week lay aside regularly upon the first day of your increase unto the Lord, just as you do rent, taxes, and social security.

**ALL-INCLUSIVE GIVING:** "Every man as he is able, let him give as he hath determined in his heart, not grudgingly or of necessity; for God loveth a cheerful giver. And as every one of you is a steward of God's mercies, which are plain enough. A Christian, whether rich or poor, but that he has been bought with a price, is to be a steward of all that he is and has, and to stand by them. Every communicant is to be a Christian steward — not just the pastor, or the lady member, or the one who has the most money; one of you means EVERY ONE OF YOU.

**SYSTEMATIC GIVING:** "Lay aside the firstfruits of your increase unto the Lord, as God hath prospered you, when I come." This procedure is proposed by our Lord.



# P — BUT CLIMBING

J. C. LIKE  
Special Action Committee



project at Northwestern College, Watertown, Wis.

## PLAN OF CHURCH FINANCE

of the week let every one of you lay by  
a prospered him, that there be no gathering  
and suggests regular, all-inclusive, systematic,  
giving.

: "Upon the first day of the week" — Lay  
first day of the week the portion dedicated  
do rent, light, fuel, groceries, insurance,

GIVING: "Every one of you" — The words  
Christian, who knows that he is not his own,  
ought with a price and is the Lord's, merely  
is and has, will have no difficulty in under-  
communicant member holds the position of  
not just the voting member, head of family,  
e who has signed the constitution. Every  
Y ONE OF YOU.

NG: "Lay by him in store" — In an orderly  
aside the Lord's portion. Not a haphazard,  
ing, but an orderly, systematic, methodical  
our Lord.

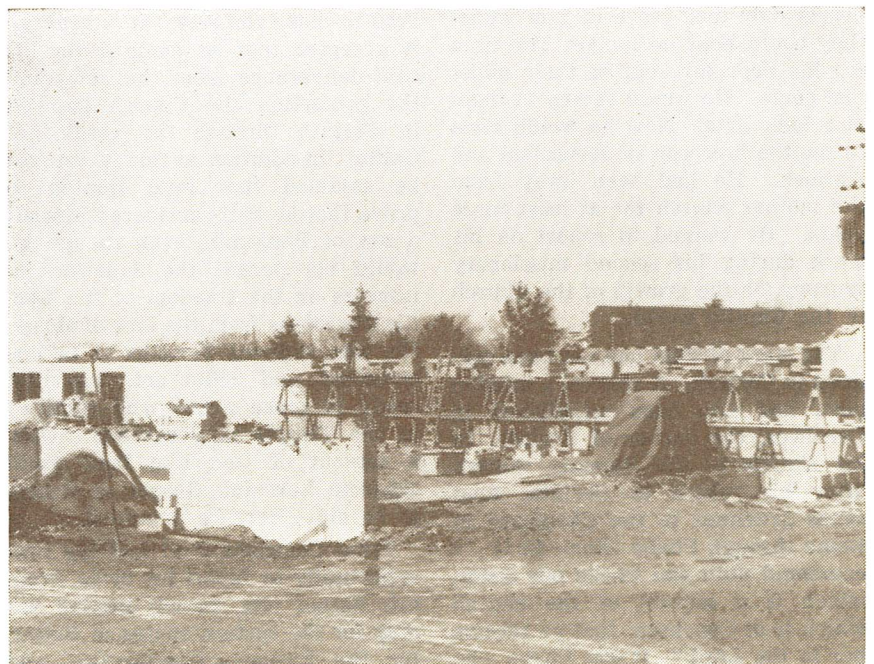
PROPORTIONATE GIVING: "As God hath prospered him" —  
expects a definite, proportionate share, as He blesses us, according  
to our income, for the work in His kingdom. As His stewards, we  
owe Him this proportionate share.

PREPARED GIVING: "That there be no gathering when I come"  
— No special drives, no fund raising campaigns, no appealing, plead-  
ing, begging will be necessary. The Christian steward will BRING  
his proportionate share, as God has prospered him, to the Lord,  
need or no need!

God's plan of church finance may not make sense to our keen  
business sense; but it will make cents, yea, even dollars, for our  
empty church treasuries!

We are confident that in this manner not only the amount  
needed for Watertown and New Ulm, but all the monies we need  
for the building of His kingdom will be available. The money is  
there. All we have to do is BRING it to the Lord.

Let's go over the \$1,150,000.00 next month!



The walls of the new dining hall at Northwestern College are going up rapidly.



# In The Footsteps Of Saint Paul

## Paul Departs From Corinth For Ephesus

FOR a year and a half Paul had labored in Corinth. Nowhere had he tarried longer than in this city. It had been at the Lord's bidding. In a vision he had been told: "I have much people in this city." Ordinarily it was his custom to sow the seed and to leave the harvesting to others. The Lord had blessed the work of His servant in spite of the opposition of the Jews. Delivered from their vengeance through the intervention of Gallio, Paul tarried there yet a good while and then took his leave of the brethren.

During his long stay in Corinth the brethren had become greatly attached to the Apostle. Later on he wrote to them (2 Cor. 3:2): "Ye are our epistle, written in our hearts, known and read of all men." To this he added the further praise: "Ye are manifestly declared to be the epistle of Christ ministered by us, not written with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." This love of the Corinthians surely induced them to accompany Paul on his way to Cenchrea, the port of Corinth, located about eight miles from the city. With sad hearts they took leave of him whom they could hold no longer. The time for his departure out of their midst had come. He would return to them at a later date. Now he would have to see the brethren in Jerusalem and Antioch. He had been away from the mother church for at least three years. He wanted to report on his work during his second missionary journey, on the growth of the Church in the Gentile world.

The work of Paul had not been confined to Corinth. A church, a mission post, had also been established in Cenchrea, the harbor of Corinth. In his Epistle to the Romans, written after his return to Corinth, Paul sends greetings to the Christians in Rome through Phebe (Rom. 16:1): "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord." It was Phebe who later on brought Paul's Epistle to the Romans. The Lord had let the

Church in Corinth grow and expand beyond the confines of the heathen metropolis. All the more did Paul feel that he had performed his task in Corinth by sowing the Seed. Now he eagerly desired to revisit Jerusalem and salute the brethren there and also in the mother church at Antioch.

Luke informs us of a vow that Paul made in Cenchrea (Acts 18:18): "Paul . . . sailed thence into Syria . . . having shorn his head in Cenchrea: for he had a vow." It must have been a Nazarite vow, described in Numbers, chapter 6. They who made this vow abstained from wine for thirty days, cut the locks of their hair, kept and took them to the Temple in Jerusalem to be offered as a burnt offering. For the Jews living in the Dispersion it was not always possible to arrive in Jerusalem within thirty days. The restriction of time was lifted for them, but they did have to keep their hair and offer it in Jerusalem as soon as they were able to. Paul must have done the same. He, too, could not reach the Holy City within the limited time.

We do not know what induced Paul to make the vow. It is generally accepted that he made it for his safe deliverance from the Jews and the protection the Church enjoyed in Corinth through the verdict of Gallio. In addition to this it can also be assumed that Paul wanted to prove that he still considered himself a son of Benjamin, even though he would not permit the Judaizers to infringe on the freedom of the Gentile Christians from the Law of Moses. He, who suffered Timothy to be circumcised and Titus not, was now ready to make a vow and fulfill it in the Temple of Jerusalem. Only a servant of God like Paul could separate Law and Gospel as clearly as he did. Here he proved it.

From Cenchrea Paul had the best opportunity to depart for Syria. From this harbor city, vessels headed not only for the eastern shores of Hellas, for the Piraeus, Thessalonica, and Nicopolis, but also for the Ionian harbors of Ephesus and Smyrna as well

as for the distant harbors of Syria, Palestine, and Alexandria in Egypt. The harbor of Cenchrea, above all, connected the capital of the Roman province of Achaia, Corinth, with the capital of the Roman province of Asia, Ephesus. In all likelihood it was in the spring of the year 53 when Paul left Cenchrea in order to be in Jerusalem at the time of the Jewish festival, most likely Pentecost. With him sailed Aquila and Priscilla, his faithful co-workers and hosts in Corinth. Ordinarily about ten days were required for such a voyage in fair weather. Travelers tell us that it is one of the most enjoyable voyages in between the storied isles of Greece and under the clear blue skies across the Aegean Sea. Surely those days must have been wonderful days of recreation for the wearied Apostle, who had spent almost three years in missionary toil and had suffered much tribulation after his departure from Antioch in Syria on his second missionary journey through Asia Minor, Macedonia, and Greece. For Aquila and Priscilla these days of joy must have been mingled with sadness at the thought that they soon would have to take leave of their beloved Apostle and friend. Would they see him again who had been their spiritual mainstay in Corinth, to whom they owed their wonderful indoctrination in the truth of the Gospel? Aquila and Priscilla had a better way to earn their livelihood in Ephesus, the central market for tents for the Roman soldiers made from the hairs of Angora goats. It was providential for them to be at Ephesus for the further indoctrination of Apollos, an Alexandrian Jew and later preacher of the Gospel in Corinth. It was not mere mercenary gain that led this faithful couple to Ephesus, but rather the hand of the Lord.

Whether Paul's ship dropped anchor at Panormus, the outer harbor of Ephesus, or whether it sailed up the Cayster River to the quay of Ephesus we do not know, but Luke does inform us that Paul did go to the synagogue on the Sabbath day. We read: "He came to Ephesus, and left them (Aquila and Priscilla) there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this



feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus."

Paul would let no opportunity pass by to preach Christ to his kinsmen. In Corinth the doors of the synagogue had been closed to him. A favorable impression must have been made on the Jews assembled in the synagogue in Ephesus. They would hear more of him, but his mind and heart were now set on going up to Jerusalem and Antioch. He must by all means keep his vow and see the brethren. "If it be God's will," was no empty phrase on the part of Paul. It was God's will that he bring the Gospel also to Ephesus. He did this on his third missionary journey. He then abode there for three years, his longest stay in any place.

H. A. KOCH.

† REV. FRED GRAEBER †

Fred J. Graeber was born June 23, 1870, at Meriden, Conn., a son of C. A. Graeber, and Elisabeth, nee Stoeppler. At the age of twelve years he was confirmed by his father, pastor of St. John Church, thus early as he was soon to enter on a course of classical training, looking to his future entry into the ministry of the Church.

This training was to begin at a preparatory school in New York City, where he entered the same year. The school offered but a three year course, so he must finish training elsewhere. He transferred to Northwestern College at Watertown, Wisconsin, for another four years to complete the course. He finished here as a member of the Jubilee Class of 1890 and entered theological schooling at the Seminary of the Wisconsin Synod, then located on 13th Street, Milwaukee. The course was to close at the end of three years, but was closed in May, 1893, as the property was sold and the Seminary to be moved to its new location in Wauwatosa. The graduates entered on their fields to which they had been variously called.

Fred Graeber had been called to the pastorate of the branch school and church of Apostles' at 29th St. and St. Paul Ave., a daughter of St. John Church, Praeses Bading, founded by Prof. Eugene Notz, the Bading son-in-law. He was installed on Pentecost Day, in 1893. It soon became evident here that the church would

have better prospects of growth if located farther west; so the property was traded for a larger location near 38th St. on Sycamore, later Michigan St. The school and church were moved thence and a parsonage built, the first building in the new neighborhood.

In 1897, Fred Graeber entered matrimony with Frederika Lau of Cedar Lake, Wisconsin. Four children were born to them, two sons and two daughters. Meanwhile, the congregation prospered in spite of difficulties, and in 1900 a new church was built. In 1915, under stress of financial obstacles, the school was closed. Here Pastor Graeber labored under the grace of God and divine guidance for 52 years. For 25 years he served the Synod as a member of the editorial committee of the *Northwestern Lutheran*. In 1945, failing hearing and eyesight and an invalid wife counselled that he resign from the ministry.

He retired to spend the rest of his days in the home of his daughter, Mrs. Dorothy Mitchell. In 1946, his wife died after a protracted illness, followed in death in Feb. 1954, by his oldest son, Paul. God in his wisdom did not grant unbroken health to His servant in his declining years. An attack of pneumonia and later bronchitis depleted his strength, and a pronounced heart ailment made him an invalid. His children, with continued care and devoted solicitude, did what lay in their power to help him carry his burden. His next of kin to survive his final departure are his son, Carl L. Graeber, of Thiensville; two daughters: Ruth Rehorst and Dorothy Mitchell of Milwaukee; five grandchildren; two daughters-in-law: Mrs. Carl Graeber and Mrs. Martha Graeber; two brothers; three sisters; and other relatives.

He died Feb. 14, 1955, at the age of 84 years, 7 months and 21 days. Place of burial is the family plat on Wanderer's Rest Cemetery at Milwaukee.

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Ps. 4:8.

ERICH C. SCHROEDER.

† PASTOR FREDERICK M. KRAUSS †

Pastor Frederick M. Krauss was called to eternal rest on January 20, 1955, after a brief illness. He reached

an age of 83 years, 3 months, and 14 days.

Born in Amelith Twp., Michigan, October 6, 1871, he was instructed and confirmed in St. Matthew Church of Freeland, Michigan. His preparation for the ministry included two years in the first Seminary of the Michigan Synod at Manchester, Michigan, and then at Saginaw, Michigan, when the Seminary was relocated in that city.

From the time of his ordination in the spring of 1891 he served successively in the following charges: the Chesaning-Brady, Michigan, parish, St. John Church, Sturgis, Michigan, and St. John Church, Riga, Michigan. In 1909 he was called to Emanuel Church, Lansing, Michigan, where he served for 32 years until his retirement in 1941.

In addition to his pastoral activity, Pastor Krauss held various District and Synodical offices. He served as president of the Michigan Synod and the Michigan District for 21 years, and was also vice-president of the Joint Synod at the time of its amalgamation. He also served on the Mission Board of the Michigan District. He is remembered as a leader in bringing the Michigan Synod into the Wisconsin Synod and the Synodical Conference.

On April 29, 1896, Pastor Krauss was united in marriage with Emma Boehner. The Lord blessed this union with six sons and two daughters. Two of the sons preceded the father into eternity in the year 1916.

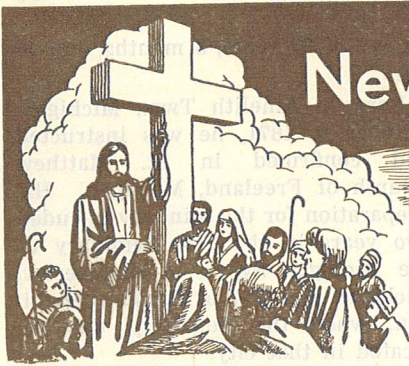
Surviving are his widow, Emma; four sons: Pastor Karl F., Harold, Paul, and Martin Krauss; two daughters: Margaret and Hildegard Krauss.

Funeral services were held in Emanuel First Ev. Lutheran Church of Lansing on Monday, January 24. Prof. Conrad Frey conducted the service, Pastor Leonard J. Koeninger preached the sermon on 1 Peter 1:3-9, Pastor Frederick Zimmermann officiated at the grave, and President Gerhard Press spoke in behalf of the Michigan District. Interment was made in Mt. Hope cemetery, Lansing.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matthew 25: 21.

LEONARD J. KOENINGER.





# News from our Mission Fields

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

MATTHEW 28. 20

## THE STORY OF A MOTHER AND A DAUGHTER MANITOWOC, WISCONSIN

### Into All the World

**J**ESUS said: "Go ye into all the world, and preach the gospel." Our Wisconsin Synod, in obedience to this Word of God, is preaching the Gospel in foreign mission fields, in distant and far away places, and in other states.

### In Our Little Worlds

We have sent missionaries to these places in our stead, but we must never forget that the Lord has sent us to our place — to bear witness in our little worlds. If we lift up our eyes and look on THESE fields, we, too, shall find them white already to harvest. There are ever and always mission opportunities close at hand — our family circle — our unchurched neighbor and his child attending no Sunday School. The downtown congregation, that has long been a *field* for evangelism, can reach out into the suburbs and be a *force* for evangelism. And the suburban churches can reach out into the country — into the highways and hedges and compel them to come in, that God's House may be filled.

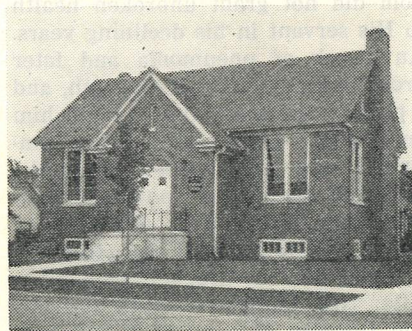
### Our Largest Mission Field

NEWS FROM OUR MISSION FIELDS has told many stories of our Synod supported missions at home and abroad. But what is perhaps our largest mission field and most fruitful and is heard of the least in our Synodical reports, is the field of missionary endeavor covered by some 600 self-supporting congregations of our Synod. Many a mother congregation can show a lovely daughter in the suburbs, which was established and supported alone by the mother church. Our annual reports show that our pastors baptize and confirm hundreds of children and adults. This

is indeed a vast mission endeavor carried on year after year by the local congregations.

### The Devout Mother

For an example of this quiet growth of the kingdom through the local congregation and its mission work, we take you to Manitowoc, Wisconsin, beautifully located on the shores of Lake Michigan, midway upstate. We find here one of our largest and oldest congregations. The First German Lutheran Church will



BETHANY EV. LUTHERAN  
CHURCH

Present Chapel Erected 1941

this year celebrate its 100th anniversary. Today it numbers 2,000 souls and nearly 1,500 communicants. A faculty of five teachers instruct 165 pupils in their flourishing Christian Day School.

Many sons and daughters have gone forth from this congregation to serve their Lord and Church as pastors and teachers. The wholehearted support of this large congregation down through the years has not only encouraged but helped the Synod to establish its many mission fields. Under the leadership of

Pastor L. H. Koeninger, this church did not forget its mission opportunities under the very shadow of its tall church spires.

### A Lovely Daughter

For example, in October, 1940, this congregation opened a Sunday School on the West Side of Manitowoc, at the Carl Huebner residence. About 30 children attended. Most of these children had been enrolled in the mother church. In November of this same year the mother congregation built a chapel in this area on a three-lot location. A house on the location served as a parsonage.

This West Side Mission was part and parcel of the First German Lutheran Church until January, 1944. At this time the mission, with its newly called minister, the Rev. Armin Roekle, was officially organized as Bethany Ev. Lutheran Church, with a membership of 46 voting members, 140 communicants, and a total of 185 souls.

### Growth by God's Grace

Within three years the congregation had paid in full the \$11,000 debt on the property, parsonage and chapel. In the meanwhile, the daughter congregation grew, by 1948 it had doubled its size to 280 communicants. Bethany now purchased 20 lots measuring 230 ft. by 590 ft. on which was an old home. In 1950 the old home was remodeled into a beautiful parsonage. Today with a membership of 131 voting members, 390 communicants and 625 souls the congregation, debt free and with over \$35,000 in its building fund, looks forward next year to the building of its new church on its choice new location on Meadow Lane.



**Mother and Daughter Rejoice  
In the Lord**

On its tenth anniversary a grateful daughter congregation and its first



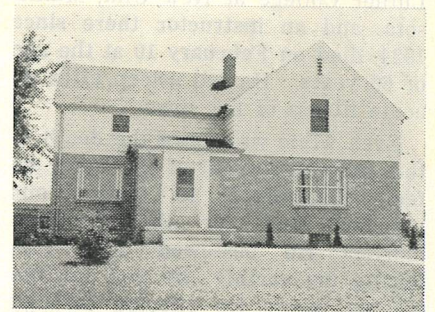
**ARMIN ROEKLE — FIRST AND  
PRESENT PASTOR OF BETHANY**

pastor and missionary count their blessings. Ninety children are now

enrolled in their Sunday School and 34 children attend the parochial school at the mother congregation. During these years 186 were baptized, 87 children and 55 adults were confirmed. As to the future, Pastor Roekle says: "The days and years ahead of us are hidden from our view. But the future holds no misgivings for us. The Lord our God will be with us, as He was with our fathers; He will never leave us nor forsake us. As we abide in Him and in His Word, so He will abide with us, and bless our efforts to maintain and extend His kingdom. Let us beseech the Father to send His Spirit that we may accept the merits of Jesus as our only hope of salvation and with an earnest heart to spread the Good News."

In the meanwhile, the mother congregation has continued to grow and to prosper in the work whereunto God has sent it — to preach the

Gospel in all the world, through Synod's facilities and manpower, by wholeheartedly supporting this blessed work; and in its own little world



**BETHANY'S NEW PARSONAGE AT  
3115 Meadow Lane  
Dedicated November, 1951**

of Manitowoc, also through its daughter congregation.

W. R. H.

**GOLDEN ANNIVERSARY**

Mr. and Mrs. John Afrank, members of Bethlehem Ev. Lutheran Church of Watauga, South Dakota, were privileged by our Lord's grace to commemorate their fiftieth wedding anniversary on Sunday, February 20. Open-house for friends and relatives was held in the church parlors, followed by a service of thanksgiving at which their pastor based his words on the couple's wedding text, Genesis 24:67. May our Lord abide with them unto a blessed end!

G. BIRKHOLZ.

**GOLDEN ANNIVERSARY**

On February 13, Mr. and Mrs. Leo Erdman of St. Jacob Ev. Lutheran Church, Norwalk, Wisconsin, were privileged to look back on fifty years of wedded life. In a special service that afternoon they gave thanks to the God of all grace and besought His gracious guidance for their remaining years. Their children, grandchildren, and many relatives and friends joined them on this happy day. At this milestone in their life the pastor placed before them the words of Romans 4: 20-21.

R. C. BIESMANN.

**FOR ADDITIONAL LABELS  
FOR CLOTHING SHIPMENT  
TO  
LUTHERAN WORLD RELIEF  
CONTACT**

**PASTOR L. J. KOENINGER  
213 W. WILLOW ST.  
LANSING, MICHIGAN**

**FIFTIETH ANNIVERSARY**

Mr. and Mrs. John Albers of Goodhue, Minn., were privileged to observe the golden anniversary of their marriage on Feb. 8, 1955. On the same day the family assembled in the Albers home to give thanks to God for having led them so graciously to behold this memorable day. Their pastor addressed them briefly on the basis of the words of Naomi to her daughter-in-law. We pray that in the evening of their life their faith which clings to their Savior will always be their comfort.

NATHANAEL LUTKE.

**DEDICATIONS**

On December 12, 1954, Palos Lutheran Church, Palos Heights, Ill., dedicated its new parsonage to the service of the Triune God. Palos Lutheran is a mission of the Wisconsin Synod; thus the parsonage was made possible through a loan from the Parsonage-Teacherage Fund. On the basis of John 14:1-6, the guest speaker took occasion to remind us of "our permanent abiding homes in heaven." May its doors ever be given to hospitality and true Christian service.

Earlier the same year, on March 21, the congregation dedicated its new Baldwin Electronic Organ to the service of the Triune God. The chosen words were Ps. 95:1-7, "O come, let us sing unto the Lord."

**Please Note!**

If anyone knows of any Synodical Conference Lutherans who are living in the vicinity of Palos Lutheran Church, we would appreciate the information. We are located on South Harlem at 125th St., approximately 15 miles directly south of River Forest Teachers' College.

H. KAESMEYER.



† PROFESSOR RICHARD J.  
JANKE †

Professor Richard J. Janke, Vice-President of our Synod's Dr. Martin Luther College at New Ulm, Minnesota, and an instructor there since 1924, died on February 10 at the age of 60 years. He fell asleep after an acute illness of five days.

Even while we mourn the death of this beloved servant of the Lord, we feel constrained to praise our gracious God for the countless mercies He bestowed upon him during his earthly life and for the blessed labors He effected through Him for our Synod. Professor Janke enjoyed a long and active career in the work of our educational institutions and that of the parish ministry.

Born December 29, 1894, in Lewiston, Minnesota, Richard Janke was the son of the late Mr. and Mrs. Janke. He was baptized there at St. John Lutheran Church by Pastor Albert Froelke and confirmed in 1908 by Pastor Alfred Klaus. After four years of study at Dr. Martin Luther College, he went to Watertown, Wisconsin, and attended Northwestern College, from which he was graduated in 1915. Completing his pre-theological studies there, he went to our Seminary at Wauwatosa, where he was graduated as a candidate for the holy ministry in 1918. He was ordained on August 25, 1918, by Pastor H. W. Herwig.

Professor Janke's first service in the church was at Northwestern College, where he was an assistant instructor from 1918 to 1919. He then accepted a call as pastor at Clarkston and Palouse, Washington, and served from 1919 to 1924.

On August 25, 1923, he was united in holy matrimony with Miss Lisette Saxmann, of Oshkosh, Wisconsin, daughter of a Lutheran parochial school teacher. Their union was blessed with three children.

In February, 1924, Professor Janke accepted the call to become instructor in psychology, geography and science at our teacher training school in New Ulm. He also became librarian at the college and the vice-president of the institution. In addition to his duties on the faculty, he frequently served neighboring congregations as a supply pastor and contributed his services to the Wisconsin Synod Lutheran Radio Services of New Ulm. At the time of his death

he was acting as the statistician for the Minnesota District.

Long known as an enthusiastic supporter of mission endeavors, Professor Janke became an active instrument in the founding of St. John Church of New Ulm, a congregation of which he was a charter member.

Surviving the deceased are his widow and three sons. They are Philip, pastor at Johnson, Minnesota; Martin, student at the Theological Seminary of Thiensville; and Frederick, parochial school teacher at Livonia, Michigan. There are four grandchildren. One sister, Mrs. Alfred Pieper of Albert Lea, Minnesota, also survives.

Because of the large student body of the college, which attended in a group, and the great number of friends who came for the funeral, services were conducted by the pastor of St. John Church in St. Paul's of New Ulm. Words of enduring comfort to all concerned were found in Psalm 46, which sings of the peace which is ours in the midst of the turmoil of this present life, since God is our Refuge and Strength, a very present help in trouble. The text was requested by the family. It was certainly an appropriate one, for it is a key also to the splendid Christian personality of this brother now fallen asleep. Those who have sat at his feet in the classroom or worked together with him will long remember him especially for the calm and even spirit which was his particular gift of the Holy Spirit.

Speaking as a representative of Dr. Martin Luther College, President C. Schweppe applied the valediction of Paul to the elders at Ephesus (Acts 20:24-27) to the faithful, humble ministry of his co-laborer. The Concert Choir sang Luther's hymn, "A Mighty Fortress is our God," under the direction of Professor E. Backer. The interment was at the Lutheran Cemetery of New Ulm.

All glory be to God on High for His great grace and favor!

ROLLIN A. REIM.

† PASTOR AUGUST BERGMANN †

August Christoph Bruno Bergmann was born the 30th day of June, 1876, at Erfurt, Germany. It was there where on July 11 of that same year he became a child of God through

The Northwestern Lutheran

the washing of the water in the Word. At Erfurt he also renewed his baptismal vow on the 30th day of March, 1890, and it was there, too, where he received both his elementary and high school training.

In 1896 August Bergmann emigrated to the United States and attended Concordia Seminary at Springfield, Illinois, in preparation for the holy ministry. He was graduated from that institution in June of 1903. On June 12, 1904, he was ordained into the holy ministry and installed as pastor of St. John Congregation at Milton, Wisconsin, which he served until the year 1912. Other congregations our brother served were: Trinity at Town Morton, Winona County, Minnesota (1912-1923); Grace Church in Taegesville, Marathon County, Wisconsin (1923-1930), where, because of failing health, he resigned from the active ministry.

On August 24, 1904, August Bergmann was united in holy wedlock with Miss Minnie Bandkau of and at Owosso, Michigan. Their marriage was blest with one son and two daughters. Our brother also provided a home for his nephew, Pastor Paul Bergmann who, at the present time, is serving a Lutheran congregation at Carroll, Iowa.

Our brother peacefully fell asleep in his Lord on the 17th day of January at his home in Jefferson at the age of 78 years, 6 month, and 17 days. He is survived by his wife; by his daughter Lydia, Mrs. John Pitzner of Jefferson, Wisconsin; by his son Ewald of Palm Beach, Florida; and by another daughter Esther, Mrs. Herbert Kelm of Winona, Minnesota; by five grand-children, by one sister and several nephews in Germany; and by two nephews in our country, Pastor Paul Bergmann of Carroll, Iowa, and Max Bergmann of Milwaukee, Wisconsin.

Funeral services were held in St. John Church at Jefferson, Wisconsin, January 19 by the undersigned who preached on Psalm 119:50, a text which the deceased himself chose to be discussed at the burial. His body, peacefully asleep in his Lord Jesus, now lies in our local Union Cemetery where it, too, awaits the glad and glorious day of the resurrection of all flesh.

R. W. M.



**GENERAL SYNODICAL COMMITTEE**

The General Synodical Committee will meet, God willing, on May 11 and 12 at the Synod offices in the Northwestern Publishing House building, Milwaukee, Wisconsin. Preliminary meetings to be held earlier in the week will be announced later.

OSCAR J. NAUMANN, President.

**THE THIRTY-THIRD CONVENTION of the**

**Ev. Lutheran Joint Synod of Wisconsin and Other States**

The Thirty-third Convention of the Joint Synod will be held at Saginaw, Michigan, in the Auditorium of the Michigan Lutheran Seminary, August 10-17, 1955. All credentials of delegates will be cleared through the offices of the District Secretaries, and the names of the lay-delegates chosen by the congregations should be sent directly to their respective District Secretaries.

Further details concerning the Convention will follow.

PROF. WINFRED SCHALLER, Secretary.

**CALENDAR OF CONFERENCES**

**DAKOTA-MONTANA DISTRICT**

The Pastoral Conference of this District will meet from April 12 (9:00 a. m.) to April 14 (12:00 m.). The sessions will be held at Northwestern Lutheran Academy. The dormitories of the Academy will be available for lodging, but each one must provide his own bedding and meals. Papers have been assigned to the following:

1. Wurster: An Exegetical and Homiletical Treatment of Eph. 1:4-6, and a Sermon thereon.
2. Eibs: Exegesis of 1 Cor. 15:29-32.
3. Barenz: Exegesis of John 17:20-26.
4. Gieschen: The Importance of Thorough Indoctrination in Preparation for Confirmation.
5. Holt: Isagogical Treatment of the Book of Micah.

Pastor Albrecht (Baer) is the preacher for the service.

K. G. SIEVERT, Secretary.

**JOINT CONFERENCE OF THE MISSISSIPPI VALLEY SOUTHWESTERN CONFERENCE**

Date: April 26, 1955.

Place: First Lutheran Church, La Crosse, Wisconsin.

**Morning Session**

Communion service: 9:30 a. m.

Speaker: Rev. W. Gutzke, La Crosse, Wisconsin. Alternate: Rev. A. Hanke, Rollingstone, Minnesota.

Exegesis: John 17: 20-26, J. Schaller; Mechanics of preparing a sermon, illustrating with the Old Gospel text for the Second Sunday after Easter, R. Beckmann.

**Afternoon Session**

Book Review, Rehwinkel's "The Flood," R. Biesmann; Identity of the "Angel of the Lord" in the Old Testament, G. Kionka; Round Table discussion on the Baptismal Ceremony, led by J. C. Dahlke.

Note: No covered-dish lunch at noon; each pastor is to secure his own noon meal.

M. HERRMANN, Secretary.

**WISCONSIN AND CHIPPEWA RIVER VALLEY CONFERENCE**

The Pastoral Conference of the Wisconsin and Chippewa River Valley Conference will meet April 19 and 20, 1955, beginning at 10 a. m. on the 19th and closing at 3 p. m. on the 20th. The sessions will be held at St. Paul Lutheran Church, Prairie Farm, Wisconsin, John Schaad, pastor. Those wishing lodging are asked to notify the host pastor. The following papers have been assigned:

Hosea — J. Schaad.

Real Presence — E. Kionka.

Amos — E. Prenzlow, Sr.

Lutheran Pioneers — D. Meier.  
Standby Papers assigned:  
Colossians — C. Kionka.  
Christian Giving — A. Pautsch.  
There will be a Communion Service in the evening of April 19.

**MINNESOTA DISTRICT PASTORAL CONFERENCE**

Place: Sleepy Eye, Minnesota, in St. John Ev. Lutheran Church, S. 3rd and E. Walnut, P. F. Nolting, pastor.

Time: April 19 to 21, Tuesday 10:00 a. m. to Thursday noon, 1955. Services with Holy Communion Tuesday at 8:00 p. m., Herbert Hackbarth, speaker; Luther Voss, alternate.

Essays: "Temptations That Especially Confront the Orthodox" by Prof. M. Galstad. "An Evaluation of Missouri's Two 1954 Essays on Prayer Fellowship or Joint Prayer" by Pastor Karl Gurgel.

Meals and Lodging: Meals will be served for a nominal charge in the dining parlors of St. John's. Requests for meals and lodging, or excuse for absence should be addressed to the host pastor, Rev. P. F. Nolting, in due time — if possible, before April 15.

E. R. BERWALD, Secretary.

**NEBRASKA DISTRICT PASTORAL CONFERENCE**

Place: Zion Lutheran Church, Colome, South Dakota.  
Date: April 12-14. Opening session at 9:30 a. m.

Assignments: Exegesis of Hebrews 12, cont., W. Hoyer; Isaiah 40:1-11, M. Bradtke; The Objectives of Our Congregation's Educational Program, D. Grummert; Pastoral Ethics in the Light of 1 Tim. 3, L. Groth.

Speaker: G. Eckert; alternate, K. Molkenin. Please announce to the vacancy pastor, I. Zarling, Burke, South Dakota.

HERBERT KRUSCHEL, Secretary.

**SOUTHEASTERN PASTORAL CONFERENCE — MICHIGAN DISTRICT**

Place: Williamston, Michigan, Pastor K. F. Koepflin, host pastor.  
Date: April 18 and 19, 1955.  
Time: 10:00 a. m.

All pastors are asked to please notify the host pastor by April 10, if lodging and meals are desired.

WERNOR E. WAGNER, Secretary.

**NEW ULM PASTORAL CONFERENCE**

Place: St. Paul Church, New Ulm, Minnesota.  
Date: April 13, 1955, 1:30 p. m.  
Reports on recessed Chicago Convention by all delegates of this conference.

RALPH UNKE, Secretary.

**WESTERN WISCONSIN TEACHERS CONFERENCE**

St. John Lutheran School  
Sparta, Wisconsin  
April 28-29, 1955

**Thursday**

- 9:00 Opening Devotions
- 9:15 Practical Suggestions on the Teaching of Hymns, Margot Schuetze
- 10:15 Recess
- 10:30 The Value of Kindergarten in our School, Loraine Kassulke
- 12:00 Dinner
- 1:15 Devotion
- 1:25 Sectional Discussion: Upper Grades, Norman Welke Middle Grades, Vernon Meyer Lower Grades, Eleanor Lahmann
- 2:25 Business Meeting
- 2:40 Open Forum on Sports in our Schools, led by Erwin Wilde

**Friday**

- 9:00 Devotion
- 9:15 Practical Approach to Art, Robert Scherzer
- 10:15 Recess
- 10:30 Report, Mr. Trettin, and Business Meeting
- 12:00 Dinner
- 1:15 Inspirational Address, Pastor Gerhard Horn
- 2:15 Excursion

**CALL FOR CANDIDATES**

Members of Synod are requested to nominate candidates to fill the vacancy at Dr. Martin Luther College created by the death of Professor R. Janke. Nominees must be

qualified to teach Social Studies (History and Economic Geography) in both the High School and College departments.

In nominating, members are asked to furnish such personal and academic qualifications as will be needed by the Board of Control in its deliberation.

Nominations must be in the hands of the secretary of the board not later than April 18, 1955.

By order of the Board of Control  
Dr. Martin Luther College  
A. E. Gerlach, Secretary  
414 S. Franklin  
New Ulm, Minnesota

**APPOINTMENTS**

Pastor A. Sippert has been appointed financeman for the Colorado Conference and Pastor Martin Bradtke as financeman for the Rosebud Conference.

IM. P. FREY, President,  
Nebraska District.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

**Pastors**

Nitz, Frederic H., as pastor of the congregations at Cochrane, Cread, and Buffalo City, Wisconsin, by H. Hanke; assisted by F. Kosanke, N. Lindloff, E. Schoenicke, R. Korn, A. L. Mennicke, B. Beyers, H. Backer; Quinquagesima Sunday, February 20, 1955.

Kleist, R. W., as pastor of Grace Ev. Lutheran Church, Pickett, Wisconsin, by Martin F. Drews; assisted by W. Schaller and Marvin Volkman; on Sunday, February 13, 1955.

Lambert, Lloyd, as pastor of Mt. Calvary Lutheran Church, La Crosse, Wisconsin, by A. R. Stuebs; Quinquagesima Sunday, February 20, 1955.

**CHANGE OF ADDRESS**

**Pastors**

Nitz, Frederic H., Box 186, Cochrane, Wisconsin.

Steih, William E., 4845 25th Ave. North, St. Petersburg 4, Florida.

Habermann, Elwood, 208 S. Pine, Kimberly, Wisconsin.

Schulz, Edmund O., 5505 238th St. S. W., Edmonds, Washington.

Backer, Harold F., 310 East Broadway, Winona, Minnesota.

**OFFER**

St. Peter Lutheran Church, Marshfield, Wisconsin, has a communion set available, including Flagon, Chalice, Host Box and Paten, which they wish to offer to any congregation that is willing to pay transportation costs. The set is in good condition except that some repair work is needed on the Flagon lid. Those interested may contact the Rev. Alfred Pautsch, Route 4, Marshfield, Wisconsin.

Thirty-six used hardwood pews in good condition. (Thirty-two 11 ft. 6 inches long; four 10 ft. long). St. Paul Lutheran Church, Jordan, Minnesota. Call or write Rev. L. F. Brandes, Jordan, Minnesota, phone 69.

**ACKNOWLEDGMENT AND THANKS**

DR. MARTIN LUTHER COLLEGE  
New Ulm, Minnesota

March 1, 1955

**Donations**

Mr. Louis Kettner, Nicollet, Minn., \$500.00; 118 dozen homemade cookies from one of the Circle Groups of St. Paul's Ladies' Aid, New Ulm, Minn.

**Memorials**

In memory of Mrs. John Falk, New Ulm, Minn., \$20.00; in memory of Mr. Pahe, Phoenix, Ariz., \$5.00; in memory of Mrs. Minnie Krueger, Menomonie, Wis., \$1.00; in memory of Prof. R. J. Janke, New Ulm, Minn., \$10.00.

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