

The Northwestern Lutheran

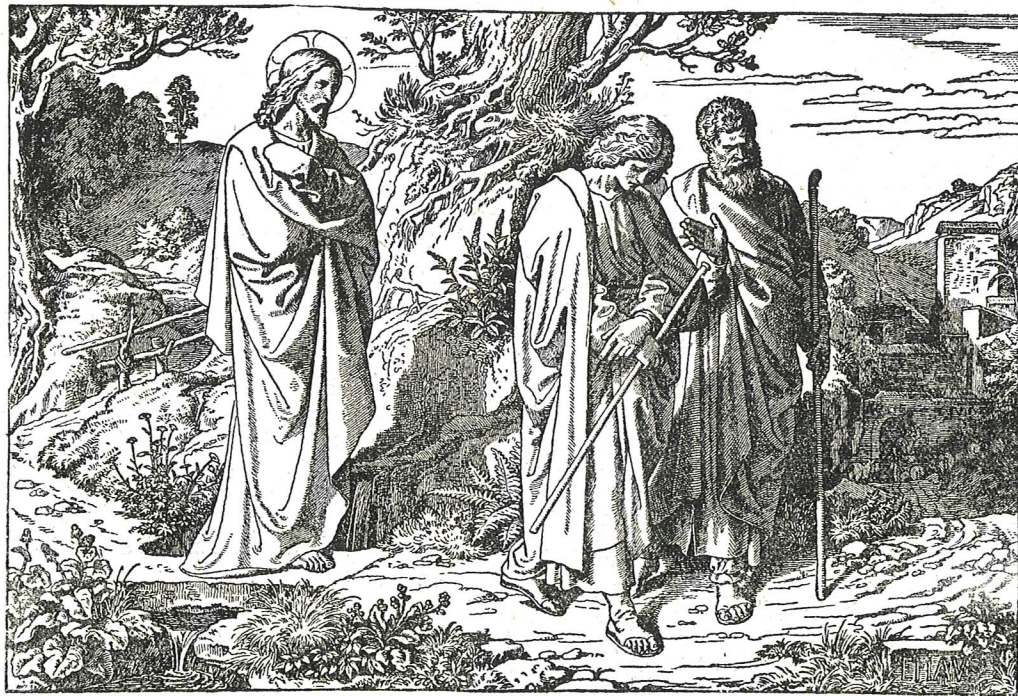
Our Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

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What Manner of Communications Are These That Ye
Have One to Another, as Ye Walk, and Are Sad?

"WHY SEEK YE THE LIVING AMONG THE DEAD?"

Text: Luke 24, 4-6

THE Lord is risen! He is risen indeed! On the basis of this glorious fact Easter's God-sent angels again call out to us: "Why seek ye the living among the dead?"

This question is meant to call forth true Easter joy.

That Was Its Initial Purpose When first spoken these words of the angels meant to dispel gloom, the gloom of the women who early on Easter morn had come out to Christ's tomb. Until the end these women had stood near the cross on Good Friday. Jesus had given rest to their conscience, had comforted them in their troubles, had spoken words of eternal life to

They are now sadly conscious of the fact that they have again committed many sins of weakness, yes, have fallen even into many gross sins. Hence they fear that God will have become weary to help and forgive. They still lack joyful certainty concerning God's grace.

For Burdened Consciences To all such Easter's God-sent angels call out: "Why seek ye the living among the dead?" Christ is risen. He testified under oath before His suffering and death that He was the Christ of God of whom it had been prophesied that He would bear the iniquity of us all. Him God raised from the dead, thereby acknowledging His life and death as sufficient to blot out all our sins in His holy sight. Christ's resurrection is God's mighty testimony that our redemption is complete, that all our sins are paid for. Christ "was delivered for our offenses and raised again for our justification."

them. All this love they could not forget. Hence they had come to the tomb to pay a last tribute to His love by finishing the burial anointment of His body. But their hearts were full of gloom. They reckoned that all the blessings of His love had now come to an end for them. For according to their opinion the Lord, who had extended them, lay dead in the tomb. Who was to comfort them now amidst the troubles of life and against the terrors of death and the Judgment. Amidst such gloom God's angels brought them the unexpected message: "Why seek ye the living among the dead? He is not here, but is risen." These women were to realize that the Savior lived in order to let them taste His love in even richer measure.

That Is Its Purpose Still Like these women also many Christians are still full of gloom and anxiety. Some are still troubled about their soul's salvation. They have come to realize the cursedness of sin and in penitent faith have sought His forgiveness. In thankfulness they have vowed to amend their sinful lives. But though the spirit was willing their flesh has been weak.

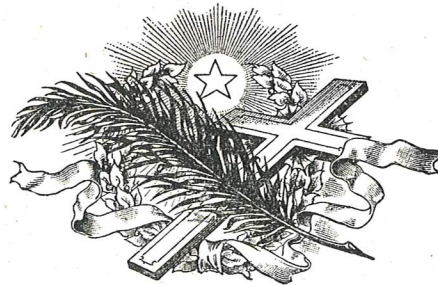
Let no one doubt that there is forgiveness for him in Christ Jesus. Let no one say: My sins are too black, I have sinned too often to still hope for forgiveness. That would be seeking the living among the dead; it would mean acting as though the Savior were not risen.

Amidst the Cares of This Life Others are still steeped in the gloom of temporal anxieties. Some are worried about their health or about the health of loved ones. Some are distressed by family crosses, or harassed by enmities, jealousies, slander with which they are coping. Many are deeply disturbed by the unsettled conditions of the post-war era, by the many uncertainties which face them in gaining a livelihood for their household. An endless array of

cares and worries are constantly threatening Christian hearts. But to all who are thus troubled Easter's God-sent angels are likewise saying: "Why seek ye the living among the dead?" Christ is not dead, but lives. At a great and bitter price He won the highest blessings of pardon and eternal life for you. Shall He now withhold any lesser temporal blessings from you which you are really needing and which would really be beneficial for you? Or does the risen Lord lack power to bestow them? He who mightily overcame sin, death, and hell for you is able to help, protect, comfort and shield you in every need. Jesus Christ, our Lord, was declared to be the Son of God with power by the resurrection from the dead. Having purged our sins, He sat down at the right hand of majesty in heaven. Cast all your cares upon Him, for He careth for you.

True it is, the risen, exalted Lord, who rules over our lives in wisdom, love, and omnipotence, often deals with us in a hidden and mysterious way. He has us enter through much tribulation into His heavenly kingdom, yet not because His mighty arm is bound, but because He finds this best for us in the weakness of our flesh. He lets us be in heaviness for a season through manifold temptations that our faith may be purified like gold tried with fire. When heavy thoughts assailed him, when his many foes pressed hard upon him, when confused friends tore down what he had laboriously built up, Luther was wont to write *vivit* (He lives) in huge letters upon his desk or wall. He

(Continued on page 135)



Editorials

Hundred Brethren The great miracle and blessed fact of Easter is nowhere more vividly described than it is by the Apostle Paul in his first letter to the Corinthians in the fifteenth chapter and the sixth verse. He writes of the risen Christ: "After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep." Paul does not tell us where and when this great meeting of the 500 brethren took place. This does not seem important to the apostle. What does seem to be important to him he tells us. It is this: that 500 brethren who had assembled somewhere and for some purpose saw with their bodily eyes the risen Savior standing in their immediate presence. Nor did the risen Savior appear and disappear at the twinkling of an eye leave them again. Nay, He appeared to them and each one among them had ample opportunity to convince himself that their Lord and master who had died the shameful death on the cross, for whom they wept and whom they lamented — did arise again and is alive and crowned with glory. Christ may have met them in Galilee on a mountain, for the command and the promise: "He will go before you into Galilee" was repeated so often to the disciples that one is bound to attach great meaning to it. The mighty fact, however, that Paul wants to call our attention to is the great number of believers that are able to testify that Christ truly arose again from the dead and "is become the firstfruits of them that slept." (1 Cor. 15, 20). And significantly Paul adds: "Of whom the greater part remain unto the present." Let those who doubt or whose minds are troubled seek out these brethren or listen to their testimony concerning the Lord's resurrection. Why Paul is so bent on convincing the brethren of Christ's resurrection he tells us verse 17: "If Christ is not risen, your faith is vain; ye are yet in your sins." That is Paul's great purpose in referring to these eye-witnesses of Christ's resurrection — he would have every one know that unless we believe and are fully persuaded of Christ's resurrection His death is of no value to us — "ye are yet in your sins." So, in the aftermath of Easter, let our minds continuously hold to this great truth. Let not the fact of Easter and the miracle of Easter be pushed into the background or be forgotten even for a moment. This is the foundation of all we believe and all we hope for.

W. J. S.

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Late Discovery Many Protestant churches have finally awakened to the fact that they have been sadly neglecting the indoctrination of their people. In a meeting held at Columbus, Ohio, some time ago, the Interna-

tional Council of Religious Education, proposed that the church write and adopt a common Protestant catechism. Said Dr. George Buttrick of the Presbyterian Church: "Our Catholic friends know what they believe, but the average Protestant doesn't know what he believes." Aside from the fact that this is a generally known fact and that it is a terrible admission, we are a bit surprised that the good Doctor knew nothing about the method employed in the Lutheran Church to indoctrinate its people. We were also disappointed to hear the Doctor say that the Catholic knows what he believes. Our experience has been that the Catholic knows very little about what he believes. He is satisfied with the thought that the church will take care of him and that whatever the Catholic Church tells him is right. That, nevertheless, is a fact, the Catholic does cling with blind tenacity to his church due to the method used in training (not in indoctrinating) the people. It is equally true what Dr. Buttrick says of the average Protestant "that he doesn't know what he believes." In our own case we are not so concerned for the children. Usually they receive sufficient instruction and are well enough indoctrinated. Our concern is for those who are instructed later in life, as adults. This is often done in a very slipshod manner. We have heard that some were confirmed after having received from ten to twelve (some even less) lectures on the doctrines of the Bible. Such a preparation for church membership is a travesty and cannot but work untold harm. It is a crime and a grave injustice to the prospective church members as well as to the church. Surely, people admitted as members of the church under such conditions can hardly "know what they believe." Here, we of the Lutheran Church, ought to consider well what we are doing. We ought not be satisfied with such a scanty preparation for church membership. The Gospel of Christ ought to mean more to us than to imagine that any one is able to learn the whole counsel of God in a few easy lessons and the souls of those who come to us for instruction in the Gospel ought to mean more to us than to get rid of them in as short a time as possible. Let us face the stern realities decisively, and with patience for the sake of the souls and for the sake of the church.

W. J. S.

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The Active Church Member This expression is much misused. It has suffered from the various interpretations of what constitutes an active church member. Some associate it with the purely physical activity or the activity which can be perceived with the naked eye. It is true that many an active church member is also physi-

(Continued on page 141)

THE VICTORIOUS CHRIST

Quasimodogeniti--First Sunday After Easter

The Risen Lord Assures His Church that the Purpose of His Death Has Been Accomplished and so Offers the Believers Peace

Gospel On the evening of the great Resurrection Day the risen Lord appears to His disciples, quiets their trembling hearts with the greeting: "Peace be unto you," shows them His hands and side and changes their fear and sadness into joy and gladness. From His glorified wounds flow until the end of time forgiveness and life for all mankind. His work of redemption was finished, the sinner had been reconciled with God, peace, which sin had destroyed, had been reestablished. This peace Jesus is to offer to all sinners by means of the Gospel of His death and resurrection. This work He now assigns to His Church, to all believers. Theirs is to be the ministry of peace: "Whosoever sins ye remit, they are remitted."—Those who in stubborn unbelief reject the Gospel, despising the need of the Lord's death and defying all evidences of His resurrection will do so to their own eternal hurt. And so to His Church also belongs this phase of the Ministry of the Keys: "Whosoever sins ye retain they are retained." We must therefore at all times consider well the words of Jesus to Thomas eight days after Easter: "Be not faithless, but believing. . . . blessed are they that have not seen and yet have believed."

Epistle The after-Easter season is one of gladness in the Church. We have a victorious Savior, a Lord Who by His resurrection overcame the world, the kingdom of Satan. The Christian's faith rests upon the unflinching testimony which God gave the world through His Son — at His Baptism and by the shedding of His blood. The Holy Ghost has given us the conviction that this testimony concerning Jesus is true. Having been made God's children by such faith we now also with the risen Christ overcome the world: we keep on conquering this world of sin, yea death itself, for we have obtained eternal life. This victory is the fruit of our faith in the risen Lord. We naturally will seek to become stronger in this faith by keeping (constantly relearning) this record that God gave us eternal life through His Son. Then the peace of God will rule our hearts. (Col. 3, 15).

Introit As new born babes desire the sincere milk of the Word. Hear My people, and I will testify unto thee: O Israel? if thou wilt hearken unto me. Sing aloud unto God, our Strength: make a joyful noise unto the God of Jacob. "Grant we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord's resurrection may, by the help of Thy grace, bring forth the fruits thereof in our life and conversation." (Collect). *Hallelujah! Hallelujah! Christ, our Passover, is sacrificed for us. Hallelujah! The angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. Hallelujah!*

G. W. F.

Misericordias Domini--Second Sunday After Easter

The Victorious Christ as the Good Shepherd gives His Church Security

Gospel Jesus is indeed the Good Shepherd. He has done for His sheep what no other shepherd could have done: to save His sheep by laying down His life for them. He alone had power to lay down His life and had power to take it again. This He did in obedience to His Father's will, out of love to Him and mankind. His sheep are those who, by means of His voice, by means of the Gospel, have come to know Him as their Good Shepherd, Who laid down His life for them. They now "look to Jesus the author and finisher of our faith; Who for joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12, 2). He Who did not flee when He saw the wolf come to destroy the sheep, will never more leave them shepherdless. The Lord's sheep are not helpless, isolated sheep. By faith in Him they are not only bound to their Savior but they are bound one to another. And so the risen Lord gathers Jew and gentiles by means of the Gospel and makes them one flock under one Shepherd. In such fellowship there is true safety against all our enemies, against Satan and his principalities.

Epistle Jesus, our victorious Savior, is the Shepherd and Bishop of our souls. To become this He had to meet the wolf, lay down His life for us, and bare our sins in His own body on the tree. He has not only redeemed us, but also left us an example that we follow His footsteps. He, Who was without sin and guile, patiently and willingly endured scorn and shame and death upon the cross, and has by His resurrection given us true and lasting security from all our enemies. Such knowledge will enable us to be ready to bear patiently whatever suffering we must undergo for His sake, for we are no longer lost and wandering sheep, but have a victorious, triumphant Shepherd.

Introit The earth is full of the goodness of the Lord: by the Word of the Lord were the heavens made. Rejoice in the Lord, O ye righteous: for praise is comely for the upright. "God, who by the humiliation of Thy Son didst raise up the fallen world, grant unto thy faithful ones perpetual gladness, and those whom Thou has delivered from the danger of everlasting death do Thou make partakers of eternal joys." (Collect). *Hallelujah! Hallelujah! Then was the Lord Jesus known of the disciples in the breaking of bread. Hallelujah! I am the Good Shepherd: and know my sheep and am known of Mine. Hallelujah.* (Gradual. Luke 24, 35. John 10, 14).

Thine forever! Shepherd keep
These Thy frail and trembling sheep,
Safe alone beneath Thy care,
Let us all Thy goodness share.

G. W. F.

THE RISEN JESUS THE SON OF GOD

IN the Second Article of the Apostles' Creed we confess that we believe that Jesus Christ is true God begotten of the Father from eternity. That is a bold statement. In the Nicene Creed we use even stronger terms. We call Jesus Christ the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father."

On what do we base our faith, and what does it mean to us?

Jesus Claims To Be God. — Jesus insisted that He was not of this earth like other men, but that He had come down from heaven, because He is the Son of God in a special sense, yes, the Only-Begotten of the Father. He maintained that He possesses divine attributes. He said, "Verily, verily, before Abraham was, I am" (John 8, 58). "Where two or three are gathered together in my name, there am I in the midst of them" (Matth. 18, 20). "All power is given unto me in heaven and in earth" (Matth. 28, 18).

He laid claim to divine works, for instance, to raising the dead and judging the world. "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5, 21, 22). On the basis of His works He demanded that people should believe in Him. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him" (John 10, 37, 38). He demanded honor equal to that of the Father. "That all men should honor the Son, even as they honor the Father" (John 5, 23).

On this confession Jesus died. He repeated it under oath in the face of death. The high priest said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said. Nevertheless I say unto you, Hereafter ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven" (Matth. 26, 63, 64).

Jesus' Godhead Attested By His Miracles. — Dr. Walther once presented this fact in somewhat the following form. "Come with us to Judea. Do you see the countless numbers of people afflicted with various diseases considered incurable by the medical profession? One word was spoken by Jesus, and they were healed. See the many blind, and lame, and crippled, and deaf, and dumb, some having been thus afflicted from birth, whom no man could help. Jesus spoke one word, and the blind beheld with joy



the wonders of a world that had been shrouded for them in impenetrable darkness. Another word, and the lame and crippled walked and leapt with exuberant joy. Again a word, and the sealed ears of the deaf were unsealed and they heard with rejoicing the wonderful sound of the human voice. The tongue of the dumb was loosed, and they shouted the praises of God, their Maker and Helper.

"See the heavens overcast and a sudden cyclone churning up the sea so that the boat of Peter was covered with the waves; hear the piercing cry of despair from the crew, Lord, help us, we perish. Jesus speaks one word, and the raging storm subsides, the skies are clear, the surging sea is laid, and a great calm follows, broken only by the shout of wondering men, What manner of man is this that even the winds and the sea obey him?

"Behold, finally, the lifeless body of a young girl, the daughter of Jairus; see the tears flowing from her father's and her mother's eyes. Or behold the corpse of the youth of Nain being carried to his

grave, his weeping mother following the bier. Or look at the body of Lazarus already in the process of decomposition, and behold his sobbing sisters at the grave. Jesus spoke one word, and each one of these dead was restored to life." So far Dr. Walther.

Nicodemus was right: "Rabbi, we know that thou art a teacher come from God: for no man can do those miracles that thou doest, except God be with him" (John 3, 2). God was with Jesus not merely in the fashion in which He was with Moses and the prophets, but "in him (Christ) dwelleth all the fulness of the Godhead bodily" (Col. 2, 9).

The Resurrection The Supreme Proof Of Christ's Godhead. — From the beginning of the church the unbelievers ridiculed the Christians because they prayed to a God who had died on the cross. They insinuated that any body who dies on the cross could not be God. If he were a real God, ought he then not be able to prevent his crucifixion? Can even the fiercest enemies be more powerful than God? If he were a real God, how could he die? Is not God life, having life in Himself?

If Christ after dying on the cross had remained in death, then the ridicule of the unbelievers would be justified. But we Christians do not believe in a God who was overpowered by death; we believe in a God who, though He died a real death, yet by His own will came forth alive from death, who by His very resurrection established His Godhead beyond the shadow of doubt.

Jesus Himself appealed to His coming resurrection as incontestable evidence of His Godhead. When the Jews demanded a proof from Him for His authority to cleanse the temple, He, speaking of His body, challenged them: "Destroy this temple, and in three days I will raise it up" (John 2, 19). When in spite of His many miracles they refused to believe in Him, He rebuked them: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matth. 12, 39, 40). Speaking about Himself as the good shep-

herd who lays down his life for the sheep, He declared: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10, 18). As the time of His death approached Jesus prepared His disciples for the event, always adding, "And the third day he shall rise again" (Mark 10, 33).

Jesus did carry out what He had foretold. About sunrise on the third day an angel came from heaven, as the watchmen saw with trembling; he broke the seal and rolled away the stone. It gave the watchmen another jolt when they saw that the tomb was empty; the linens were still in their place, but the body was gone. Jesus had arisen.

Jesus had returned to life by His own power; but the Scriptures also tell us that the Father raised Him from the dead. That fact does not weaken, but strengthens, the argument that the resurrection shows Jesus to be the Son of God. Had not Jesus been crucified as a blasphemer because He claimed to be the Son of God? Did the Father also reject Him as a blasphemer? Twice He had declared from heaven: "This is my beloved Son in whom I am well pleased," once at the baptism in Jordan and again at the transfiguration. And now the Father, by raising the "blasphemer" from the grave, vindicates Him as His Son, and in the deed repeats His former declaration: "This is my beloved Son."

The Son Of God Our Savior. — Why is the fact so reassuring to our faith to know that Jesus is the Son of God?

If Jesus had come only to teach us the will of God, a mere man under the guidance of God, or an angel, would have been sufficient for the task. If Jesus had come to act as an example of holy living, God could have used a man to do so. Jesus, however, came to save us from our sins, from their guilt, from their power, from their damnation. No man is equal to that task. Jesus came to taste the bitterness of death and the agony of hell in our stead. A mere man would simply be crushed under so heavy a load. The power of God is required to perform the work of redemption.

We are living in a hostile world. The Gospel of salvation is foolishness to the Greeks and a stumbling block to the Jews. They try to stamp out the message and persecute, in a coarser or in a more refined way, those who put their trust in it. We pray to Jesus for help, which He promised us in His parting words. Dare we pray to Him if He is a mere man? And can He help us if He is not God?

We are all headed for the grave. We do not yet see that Jesus has defeated death for us completely. If Jesus were a mere man, then there would be no hope that our dead bodies might come forth again from the grave to enter into eternal life in heaven. But now we have a sure hope of resurrection unto life because Jesus is God. He will finish in due time the work He has begun. He is Jesus Christ the same yesterday and today, and forever.

The risen Jesus is the Son of God, our Savior. J. P. M.

CHRISTIAN POETRY

BY PROFESSOR M. FRANZMANN,

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IT is the intention of this and succeeding articles to seek to win a wider audience for Christian poetry. Anyone writing on Christian poetry must be aware that he is confronted, at the outset, with two formidable prejudices: the one, on the part of the ordinary reader, against poetry generally; the second, on the part of those who enjoy poetry in general, against Christian verse in particular.

The first prejudice is based on the feeling that poets are, somehow or other, "funny:" they, the poets, do not speak right out; they sneak around corners with pictures and suggestions instead of standing forth and delivering what they have to say in round, unvarnished fashion, "like a man." Poets are thought to be strange, not quite men, not quite human. We distrust them or, what is worse, ig-

nore them. And yet, if the poets were allowed to answer, they might have a case. They might reply: "It is not we, but you, that are funny; it is not that we are not men enough, not human enough; *you* are not men enough, not human enough to give ear to us, to understand us; for in all that makes man different from brute creation we outdo you: in intelligence, in sensitiveness, in imagination, in power of construction we are pre-eminent; we are vocal, we communicate, we are social, we care for our fellowman. And if grace and versatility distinguish man from, say, the cow, we are more distinguished than you, more human than you. We are, or at least can be, gifts of God to help men see, hear, and understand. You ignore us at the risk of seeing, hearing, and understanding less; you risk being less human than you might be; you risk being something less than men in the full sense of the word." Poets are ordinarily too modest—or perhaps too proud—to talk like that; but that is what they might say. They might also quote the philosopher: "If a man's head and a book come together and there is a hollow sound, it is not necessarily the book." It is a thought to be reckoned with: perhaps we solid citizens, and not the poets, are "funny." Perhaps we ought to hear them, to meet them half-way at least. And when we reflect that poetry has always been wherever man has been; is, in fact, a part of universal human nature, we may be more inclined to be humble and to drop our encrusted prejudice in favor of a more open mind.

The second prejudice is held by readers and lovers of poetry in general against *Christian* verse in particular; it is crystallized in the saying: "The Devil has all the good tunes." That saying is as false as it is common and needs nothing more than the monumental eloquence of the psalms to refute it. Yet one can, in a measure, understand how the opinion that underlies it comes to be formed. Too many pious and well-intentioned, but not, unfortunately, poetically gifted, people have written indifferent Christian verses, and too many easy-going people have printed them. Verse is not necessarily good poetry because it happens to be about God; and we have—in church papers, devotional works, sermons, and

mnals — been treated to much that cannot qualify as poetry under even the laxest definition of that difficult term. Much good Christian verse has thus been widely circulated; and good Christian verse, though it is by no means rare, has somehow failed to circulate widely. It does not, for instance, get into school books and anthologies; some one has said that a fifth-rate poem about Venus stands a better chance with the average editor or anthologist than a first-rate poem about God. A school anthology that comes to hand prints Cowper's bald and frigid *On the Loss of the Royal George* but ignores the perfectly-phrased and moving *God loves in a Mysterious Way*. And Isaac Watts is not represented in the book at all! However the prejudice may have arisen, we shall do well to remember that it does not square with the reality and should be dismissed, or at least held in reverence, until at least some of the evidence has been heard.

Much great poetry, like much great prose, is complicated and difficult; but great poetry, secular or Christian, need not be either. And the first evidence that I offer for the Christian poet is simplicity itself. *God Be in My Head* is anonymous and of the sixteenth century; it first appeared in the *Sarum Primer*. It is a prayer based on the thought of John 14, 23: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him;" a prayer that God may be in our every thought, look, word, and desire; that He may in full reality make His abode with us; and that He may be with us still when thinking, speaking, and desiring cease, even at the hour of death. It is an elemental fact in Christian life, and elementally put; perhaps that is why it speaks so directly and strongly to us still, after four hundred years.

GOD BE IN MY HEAD

God be in my head,
 And in my understanding;
 God be in my eyes,
 And in my looking;
 God be in my mouth,
 And in my speaking;
 God be in my heart,
 And in my thinking;
 God be at my end, and at my departing.

"WHY SEEK YE THE LIVING AMONG THE DEAD?"

(Continued from page 130)

meant to remind himself: My Lord is risen and lives. I may indeed be at my wit's end, but He will still know and find a way to help. Not to join Luther in espousing this comfort amidst our earthly anxieties would be seeking the living among the dead.

In View of Death and the Grave Many are still filled with gloom as they think of death and the grave. Concerning their departed loved ones they are still asking: Will we really meet them again? Doubts still assail them as they think of their own last hour and of the dark night of death: Will that not probably be the end for us after all? To all who are thus troubled Easter's God-sent angels are saying: "Why seek ye the living among the dead?" Christ is risen, risen for your justification. With His own death He bore death for you as the wages of sin. As you cling to Him in faith death has become a portal to the full glory of eternal life. Christ did not redeem us, body and soul, with the precious price of His blood in order to have us end in a handful of ashes. Risen from the dead Christ has become the first fruits of them that sleep. He "shall change our vile body that it may be fashioned like unto His glorious body." In true Easter joy let us join the Apostle Peter in joyfully saying: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that faded not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Not to do so would be seeking the living among the dead.

This question is meant to put all false Easter joy to shame.

It Rebuked the Women at the Tomb Though the message of the angels when first addressed to the women on Easter morn purposed primarily to awaken true Easter joy in their hearts, it also included

a rebuke for them. The angels were asking: How is it that you are seeking the living among the dead? How is it that you have come here with the thought of anointing the dead body of Jesus? Did He not clearly tell you when He was still in Galilee: On the third day I shall rise again? What has blinded you to disregard this word of your Lord?

It Still Rebukes Every Misuse of the Easter Message The question of the angels at the tomb still rebukes every blind disregard of the Lord's word, also every misuse and perversion of the glorious Easter message. Many rejoice over the message of Christ's finished redemption as sealed by His resurrection in a manner that is not in keeping with His word. They conclude that Christ's perfect atonement now makes it possible for them to live on in sin without fear. They imagine that since salvation is free and wholly by grace an uncompromising stand against the sinful ways and viewpoints of the world is quite unnecessary. They would embrace Christ and the world at the same time. To all who harbor such fleshly thoughts Easter's God-sent angels call out: "Why seek ye the living among the dead?" Christ is risen. But He did not die and rise again that you should remain in the fetters of sin and finally sink into death eternal. Christ rose that we, being dead to sin, might live unto righteousness. "Christ died for all that they which live might henceforth live, not unto themselves, but unto Him that died for them and arose again." The risen Lord seeks wholehearted devotion. He will not share our heart with sin and the world. "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Wherefore come out from among them, and be ye separate, saith the Lord."

Jesus lives! For me He died,
 Hence will I, to Jesus living,
 Pure in heart and act abide,
 Praise to Him and glory giving,
 Freely God doth aid dispense:
 This shall be my confidence.

C. J. L.

Siftings

Religious Liberty Ala Russia. According to a report received from Vienna by *Religious News Service* a major worry of Hungarian Protestantism is the iron barrier imposed by Russian occupation authorities which keeps churches isolated from religious groups in other countries. With only a few exceptions, Protestant leaders have not been able to enter or leave Hungary since the beginning of the war. In Russia itself where Lutheranism once flourished—17,000,000 before the outbreak of World War I—there is no news of even the remnant that may be still left. Contrary to newspaper reports complete religious freedom in Russia is still a dream.

* * * *

Too Early to Retire. The *Lutheran* reports: The 100-year-old Dr. Edward Fry Bartholomew, professor-emeritus of Augustana College, thinks he should still be teaching. "He spends his time criticizing schools that retire their teachers because of age," reports the *Chicago Daily News*. Dr. Bartholomew, perhaps the only centenarian connected with a Lutheran college, enrolled as a student at Gettysburg three years after the famous battle which took place on the campus of that college. He was president of Carthage College in the 1880's, and afterward taught forty-four years at Augustana. A Bartholomew Scholarship Fund has been established at Augustana.

* * * *

A New Supervisor for Bielefeld. According to a news report the supervision of Germany's "Colony of Mercy" at Bielefeld, one of the largest inner mission institutions in the world, has been undertaken by the Rev. Fritz von Bodelschwingh, a nephew of the former director. The late Dr. Friedrich von Bodelschwingh, who died on January 8 after serving thirty-five years as director of the inner mission settlement founded by his father, had a world-wide reputation as "the pastor of the poor," and was one of the foremost opponents of Hitler's at-

tempt to Nazify the Evangelical Church of Germany. The "Colony of Mercy" in Bielefeld serves epileptics, neurotics, psychotics, and physically handicapped, and other unfortunates. During the war, thirty of its 400 buildings were destroyed by bombing, and the institution is functioning at only two-thirds normal efficiency.

* * * *

Discredit Hoover? Reports are coming in by Soviet propagandists who are trying to discredit the present mission of Hoover to investigate Europe's famine and promote plans of relief. Hoover's mission is in ill-repute among the Russians probably because the Russian people were not to be included in the projected distribution of food. Soviet propagandists claim that Hoover on his first mission, after World War I, discriminated against Russia. The facts in the case, however, are these, that although the feeding of Russia was universally unpopular, Hoover carried forward his project in the face of strong opposition. As a result of his persistence the American Relief Administration collected \$61,566,232 in relief funds for Russia, and sent 718,770 metric tons of supplies. Let the facts speak for themselves!

* * * *

The "Christian Century" Reports "Frederick M. Smith, president of the Reorganized Church of Jesus Christ of the Latter-day Saints since 1915 and editor of the *Saints Herald* since 1917, died at Independence, Missouri, March 20. Dr. Smith was a grandson of Joseph Smith, founder of the Church of the Latter-day Saints.

* * * *

Returns to Russia. Archbishop Alexii of Yaroslavl and Rostov, who was unsuccessful in his mission to reconcile the Russian Orthodox Church in the United States with the patriarchate in Moscow, is reported by *Religious News Service* as having left Hoboken, New

The Northwestern Lutheran

Jersey, on a freighter in mid-March to return to the U. S. S. R.

* * * *

Successor to Dr. Fosdick. At a congregation meeting Robert James McCracken was chosen unanimously as the successor to Harry Emerson Fosdick, who was named minister emeritus. Professor McCracken is a teacher in McMaster University, Hamilton, Ontario. He will begin his duties at Riverside October 1. The pastor-elect was born in Scotland and attended Glasgow University. He is forty-two years old and is a baptist. An announcement made at the meeting said that the Riverside Church would continue to have the benefit of the counsel of Dr. Fosdick "and the privilege of his preaching to the extent that his health will permit." It was also stated that "Mr. McCracken will continue the international and interdenominational policy which has been characteristic of Dr. Fosdick during his ministry at Riverside Church in New York."

* * * *

Clothing to Europe. In the first three months of 1946, Lutheran World Relief, Inc., has shipped nearly 1,500,000 pounds of clothing and bedding to Europe for distribution among the destitute people of eight countries, it has been announced by Dr. C. E. Krumboltz, chairman of the agency's administration committee. Shipments during the first quarter of the year included 10,000 bales to the American zone of occupation in Germany, 2,500 bales to Finland, 500 bales to Poland, 300 bales to Yugoslavia, 260 bales to Czechoslovakia, 100 bales to Holland, 100 bales to Belgium for refugees from Latvia. In addition, hundreds of bags of new and used shoes were sent to these countries. Through the Council of Relief Agencies Licensed for Operation in Germany (CRALOG), of which it is a member, Lutheran World Relief expects to ship 300 tons of clothing per month to Germany in April, May, and June according to Dr. Krumboltz. These consignments will be distributed by the Hilfswerk, relief organization of the Evangelical Church in Germany.

TABLE OF DUTIES

For Bishops, Pastors, and Preachers

IV

APT to teach, so St. Paul continues in his enumeration of necessary qualifications for bishops. This is the most essential of all. A bishop is to teach, to instruct, to train his congregation and its individual members. If he has not the teaching ability, he is unfit to be a bishop or a pastor. This qualification is so important and so all-inclusive that volumes might be written about it.

What does it mean to teach? The answer to this question depends upon our answer to another one, namely, what is the subject to be taught? In many cases to teach may mean simply to impart knowledge, to pass out information. Although the word is very commonly understood in this limited sense, it would be a grave mistake if no more were demanded of bishops. Real teaching includes a training in the application of the knowledge imparted to the pupil. He would be a poor teacher of arithmetic who merely demonstrated to his pupils the various facts of the multiplication table, without training them in the proper use of these facts for solving problems of every kind.

What is a pastor to teach his congregation?

Many different and false answers are given to this question today.

Some think that a pastor should instruct his people in politics. He should discuss the political issues of the day, both local and national. This demand is false. We need not waste any space and time on it.

Others think that a pastor should instruct his people concerning the economical problems of the day. There is the problem of the relation between employers and employes, between capital and labor; the problem of price control and wage control; the problem of inflation. To these may be added the problems of proper sanitation, hospitalization, medical care, and the control of radio advertising.

Still others want to assign to the pastors the duty of instructing not only their own members, but the community in general, concerning the dangers of alcohol-

ism, concerning vice control, concerning corruption in politics; in short, they want the pastors to be leaders in cleaning out filth and raising the nation to a higher level of civic morality.

All these, and others that might be named, are false aims. These are questions that concern the citizens, the police, the government, but not the church as such, nor the pastors of the church in their capacity as teachers.

What, then, is a pastor to teach his congregation?

Jesus commissioned His church to preach the Gospel. The Gospel then is also the teaching assignment for the leaders of the church, for bishops, pastors, and preachers.

This will demand of them, in the first place, the conveying of knowledge. They must give information concerning the content of the Gospel.

In speaking of the Gospel, St. Paul applies to it a word of the prophet Isaiah: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2, 9; Is. 64, 4). The Gospel is a mystery, the hidden wisdom of God. It is not only unknown to man, but it is so deeply hidden that no amount of research would lead to its discovery. The princes of this world, men of a keen mind, deep thinkers, and men of wide experience, never were able and never will be able with all their efforts to find out the Gospel truths. Worse than this. The Gospel to them seems foolishness which they must reject; it seems most dangerous to them, so that they feel duty-bound to stamp it out. When Jesus came to bear witness of the truth, the princes of this world nailed Him to the cross, and persecuted His apostles as though they "turned the world upside down" (Acts 17, 6).

When a pastor, in his teaching endeavors, tries to impart information on the Gospel truths, he will meet, not only with profound ignorance, but also with resentment and much "gainsaying" (Tit. 1, 9).

What is the Gospel that a pastor is called to teach? Paul calls himself a

"teacher of the Gentiles" (I Tim. 2, 7). In I Cor. 2, 2, he tells us in a very condensed form what it was that he taught: "I determined not to know anything among you save Jesus Christ, and him crucified." In Acts 20, 27, he reminds the elders of Ephesus: "I have not shunned to declare unto you all the counsel of God." That is also the teaching assignment of every pastor.

This imparting of knowledge concerning the way of salvation is a task so great that it can keep any man busy all the time gathering information, conveying it in a clear way to his members, and meeting the objections of the gainsayers. Yet it is, by comparison, the easier part of the task.

The more difficult part, by far more difficult, is indicated in the words of Jesus: "Teaching them to observe all things whatsoever I have commanded you" (Matth. 28, 20). The Gospel truth is not something primarily to be imparted to the intellect, to be retained in the memory, to be grasped with the mind; it is something to be "observed," to be kept in the heart, to be applied and practiced in all situations of life. To lead the Christians in this art is by far the most important part of a pastor's teaching work.

Let us look at just a few phases of it.

We think of the Christians' cross. Christians are cross bearers, there is no other way for them. If any man will come after Jesus, he must deny himself and take up his cross and follow Him (Matth. 16, 24). "We must through much tribulation enter into the kingdom of God" (Acts 14, 22). But "no chastening for the present seemeth to be joyous, but grievous" (Heb. 12, 11). And just as the devil tempted Jesus when He was hungry from the forty days of fasting in the wilderness, so he will shoot his fiery darts at the Christians especially in such times when they are burdened with a cross. In such trials it is exceptionally difficult for a Christian to "observe" all things, to retain a vigorous faith, and to bear the cross, not only patiently, but cheerfully and hopefully. Then it is when the teaching services of the pastor are appreciated deeply by the struggling Christian.

Our Christian life is a constant warfare. Temptations are storming against

us thick and heavy. Our flesh is always willing to yield. This is particularly so when the temptations come from the world, that is, from our fellow citizens and neighbors. If everybody is doing it and is apparently enjoying it, why should we not fall in line? If we do not, shall we not be considered as queer, as narrow-minded? Shall we not incur the contempt, perhaps the hatred of men with whom we are living in the same community and doing business? In times when temptations come alluring it is again difficult to observe all things, to fight the good fight of faith, to hold that fast which we have, that no man take our crown. And again the teaching services of the pastor are greatly needed.

The heart of the Gospel is Christ crucified. "We conclude that a man is justified by faith without the deeds of the Law" (Rom. 3, 28). Our own righteousness, achieved by our own efforts, is nothing but a serious loss when injected into the matter of justification. The Gospel thereby is changed at once into another Gospel, which is not another, which is no Gospel at all. Paul says, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5, 1). But how difficult it is to observe all things in this respect! Masonry teaches "salvation by character," the Boy Scouts build up character by doing at least one "good turn" a day; and we must grant that they achieve some wonderful results outwardly. Then the thought will arise, since Masons are often very respectable citizens, and since Scoutism trains boys to be courteous and helpful, why not integrate their program into our teaching system? Here the task of the pastor to be a true teacher of the one thing needful becomes very strenuous, indeed, but urgently necessary for the maintenance of the purity of the Gospel. And he would be anything but apt to teach the Gospel who would permit the mixing of a man's own achievements into the matter of his justification, or would confuse the probity produced by a man's own efforts with the fruit of the Spirit in sanctification.

We briefly ask, How should this work of teaching be done? We see that it

varies with the condition of the Christians that are to be taught. St. Paul once summed it up thus: "Warn them that are unruly, *comfort* the feeble-minded (the dependent), *support* the weak, be *patient* toward all" (I Thess. 5, 14).

We see that the teaching work of a pastor resembles that of an athletic coach, who explains the rules of the game to the trainees and then drills them in carrying them out properly. Only in the case of a pastor's "coaching" we are dealing with spiritual matters, with matters of eternal life and salvation.

The best way of teaching is by example. For that reason Peter admonishes the elders to feed the flock, not "as being lords over God's heritage, but being ensamples to the flock" (I, 5, 3). Paul encourages the Philippians: "Be followers together of me, and mark them which walk so as ye have us for an ensample" (chap. 3, 17). And he urges both Timothy and Titus to be an example of the believers (I Tim. 4, 12) and a pattern of good works (Tit. 2, 7).

May God ever give us pastors that are apt to teach.
J. P. M.

PASTORAL CARE AT VETERANS HOSPITAL, TWIN CITIES

(MINNESOTA DISTRICT)

VETERANS, both men and women, hospitalized at the Veterans Hospital, Minneapolis, will be given pastoral care by *Rev. A. E. Frey, 600 South Brimhall Street, Saint Paul 5, Minnesota*. It is desired that our Institutional Missionary *be informed* directly by pastors or relatives as soon as people enter this institution as patients.

Since May, 1927, the senior city missionary, Pastor A. E. Frey, has served as part-time chaplain at the important Veterans Hospital near Fort Snelling. During these more than eighteen years, 1,040 services were conducted in the chapel and he baptized eighty-seven persons, all veterans or nurses, and confirmed thirty-nine persons. A recent change in the administration of the work among

hospitalized veterans provides a full-time chaplain under civil service direction for every 500 patients. The Manager of our hospital wanted to recommend our missionary but, among other things, it would have meant a separation from the spiritual work in all other institutions served by him in Ramsey County. — The new chaplain took over January 1. He is a member of the Norwegian Lutheran Church of America and served as chaplain (Captain) in World War II. It has been definitely arranged between the new chaplain and our missionary that the *latter will continue to serve hospitalized men and women from Synodical Conference circles, also the unchurched* whose names are *given or sent to him*.

M. J. WEHAUSEN.

INSTITUTIONAL MISSION

(FOX RIVER VALLEY, SOUTH)

BY REV. ROY B. GOSE

INSTITUTIONAL Mission work, as carried on by our Wisconsin Synod in the Fox River Valley, is going into its fourth year. Since its inception this phase of mission endeavor has clearly demonstrated the great need to bring the Gospel to the many unfortunates in Institutions, many of whom are wholly unacquainted with the great love of the Savior for lost and condemned sinners. Nor

have they any opportunity for the remainder of their life to hear God's Word, excepting it be brought to them. And when it is preached some listen open-mouthed, scarcely daring to believe that their ears are hearing correctly the amazing message of "the wonderful works of God." Recently four such persons were confirmed by your institutional missionary.

Then there are others who were brought

April 28, 1946

to their Savior in early youth, but who neglected and rejected Him for the pleasures of this sinful world. But like the "Prodigal Son" they learned the hard way how soon this way of life brings poverty and grief. But the way back to the Father's house is long and arduous. However, "God moves in mysterious way His wonders to perform."

One such person had not as yet found his way back, even after eighty years. God had spoken to him repeatedly through a Christian spouse, who had brought up their children in the nurture and admonition of the Lord. But he remained seemingly unmoved. Finally, bedridden and helpless, he was institutionalized. There the missionary found him. After many visits with him, he at long last became desirous to make his peace with God. The missionary instructed him in God's Word and in due course confirmed him. — He was one of those of whom the

Savior said, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15, 10).

On the other hand a great number of persons institutionalized have been faithful to their Lord and Savior. Such showed their adherence to Him also by their contributions for missions. They frequently bemoan the fact that they now are unable to contribute even one penny for the devotional books and other Christian literature given them by the missionary. To them the missionary can speak these comforting words, "Your former contributions have made it possible that a missionary may now serve you in your affliction." Also they rejoice to hear that the contributions for missions by their fellow Christians on the "outside" enable Synod to continue to serve them and others.

MINNESOTA DISTRICT

CHARLES CITY, IOWA

ON the Third Sunday after Epiphany, January 27, 1946, our first services were conducted in Charles City, Iowa. This was the first Synodical Conference, Wisconsin Synod service conducted in this city. These initial services were held in the Y. M. C. A. rooms, beneath the St. Charles Hotel, in the heart of the city. The text used for our first sermon was I Cor. 2, 2.

The missionary came to Charles City, Iowa, on January 17, following a call from the Minnesota District Missionary Board. Several families of Synodical Conference affiliations had anxiously awaited these services. Members of the Missionary Board visited these good people. Their survey encouraged them to ask the Assignment Committee for a candidate from the last graduating class at our Thiensville Seminary.

Charles City is a typical, mid-western Iowa town, a thriving industrial city with a population of 9,000. It is located about forty miles south of the Minnesota border and about 100 miles west of the Wisconsin border. One can find here the usual number of churches, representing all sects. One Lutheran Church, A. L. C.,

has also been here for a long time.

In the brief time we have been here, we have observed that the field is open for us. With God's blessing resting upon our endeavor, we are confident that in time, a congregation of our Wisconsin Synod will be established here.

Twenty people attended the first service in the Y. M. C. A. rooms. The service was rather unusual, for we had no musical instrument to aid with the singing. Nevertheless, we sang the beautiful hymns of our Lutheran Church. A sewing basket was used for our collection plate. The boiler room served as the sacristy. Even with these inconveniences, we found that the people were eager and anxious to hear the Word of God and to worship in their own group. The spirit manifested, certainly gave great encouragement to the resident missionary. Since the first service, our attendance has increased, and we hope that we will be able to open a Sunday School very soon.

Our work in Charles City, Iowa, has begun. We should have been here many years ago. We shall now look for suitable lots for our future church home. For the purchase of such lots we shall have

to appeal to our Church Extension Fund. A second appeal for funds for a modest chapel will follow, adding just another application to the many already on file. The Loan Application from Charles City supports our appeal for more liberal contributions to that fund of our Synod out of which new missions may borrow to supply their initial needs.

Our prayer in Charles City is briefly this, that the Lord who blessed our beginning also take care of us in the future.

KARL J. OTTO.

Concerning the Collection

As a special incentive to each District, Conference, and Congregation, to make a special effort to raise its respective minimum required to bring our collection to a successful close by June 1, we are submitting this report:

District	Minimum Required	Amount Remitted
Dakota-Montana	\$ 33,516.00	\$ 34,951.27
Michigan	105,240.00	90,869.61
Minnesota	204,084.00	133,491.92
Nebraska	28,290.00	18,555.72
Pacific Northwest	5,838.00	5,514.05
North Wisconsin	237,624.00	199,908.98
Southeast Wisconsin	272,682.00	193,506.56
West Wisconsin	251,040.00	146,798.81
Proceeds from Investments		12,916.16
Personal Contributions		34.00
Total Receipts (April 13)		\$836,547.08

We kindly ask that all monies be sent directly to Mr. Ungrodt, 1337 South 16th Street, Milwaukee 4, Wisconsin, with the proper Remittance Advices. This also applies to Memorial Wreaths. Please write name for whom memorial wreath was given on the "blue slip."

On June 1 a Synod-wide report will be prepared for our District Conventions giving each District a report of the collection raised by each congregation in Synod. So we ask that all congregations will have their monies in by that date. The collection however will not be closed until the goal has been reached and every congregation and every member, as much as possible, has contributed his or her fair share. Let us not grow weary! Ours is the Lord's work: a privilege and a responsibility.

G. W. FISCHER,
Finance Secretary.

MANHOOD DEPRESSED

BY PASTOR ENNO DUEMLING

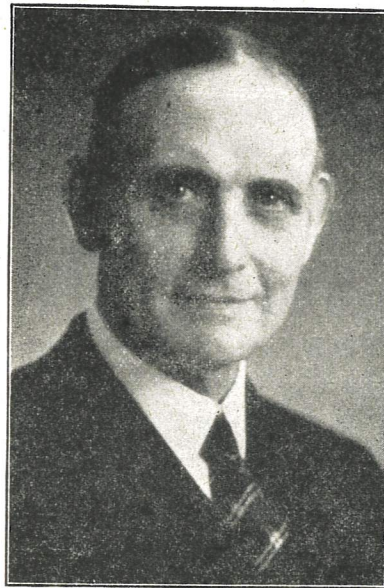
MANHOOD depressed! That is the picture of a convicted man entering prison for the first time. He is in a strange place, among strangers, and knows neither what to do nor what to expect. He has heard many tales of prison life; some of them are true, most of them are not, and he is worried. He is rushed through the "dressing in" procedure and finally put in quarantine. Life's hopes in that man are at their lowest ebb. He is alone in a narrow, barren, dimly lighted cell. He is a convict.

Yet this dejected and rejected man is not forgotten by the Church. Mindful of the fact that the Lord commands the Church to preach the gospel to every creature, a missionary pastor is sent to the abode of convicted men. The old gospel of God's grace alone will save these men from despair and eternal condemnation. We have abundant evidence that the word of God, sown into the hearts of imprisoned men, does not return unto Him void, but accomplishes that which the Lord pleases and prospers in the thing whereto He sent it.

To stand before a large gathering of prisoners and to preach to them the gospel of Jesus Christ is a privilege any pastor might well covet. The Law of God and the Gospel of Jesus Christ, sin and grace, must ever be kept in the foreground by the prison preacher. There is no room in a prison service for the spectacular and highly emotional sermon. Sickly sentimentality is the worst possible thing to offer men already too eager to justify their evil deeds.

The prison chaplain occupies an extremely important but delicate position in a modern prison. It is possible for him to be of vast influence and power for good. He needs to be a man of large heart, aided by an abundance of sound common sense. He needs to bear in mind constantly, in the difficult and delicate work he is called to perform, that the discipline of the prison must be upheld and enforced. He must never lose sight of the majesty of the law and of the prison rules, if he would be a power for good and hold the respect and confidence of

the warden, so essential in his task of reforming the prisoner spiritually. Sanford Bates, former director of the Federal Bureau of Prisons and an outstanding authority on prison administration, believes that in the end only the religious appeal can be relied upon to effect a thorough reformation in the heart and life of a prisoner. It is reasonable therefore to assume that an effective prison ministry calls for men especially trained for this service. The well trained prison pas-



tor's opportunities truly are limitless. But all his work must be well thought out, methodical, systematic, and thorough. His chapel service must be appealing, of the proper length, strictly religious, inspiring, and uplifting, texts and hymns carefully chosen. Haphazard sermons and addresses of no religious content ought not to be tolerated in an official chapel service. On a Sunday morning a large number of inmates are seated in the large prison chapel, surrounded by their guards. Chapel attendance, though voluntary, is large. In our own prison, Waupun, Wisconsin, it is a most impressive service. The attention and interest manifested by the congregation is very gratifying. The beauty of the service is enhanced by music of the prison orchestra, which also accompanies the congregational singing.

Many of the men look forward to the weekly chapel service as the brightest and best hour during the week. As they leave the chapel a well-known booklet is distributed among the inmates for their private devotion during the week.

Whatever one may think of prisoners and their crimes, the fact nevertheless remains, that each and every one has an immortal soul, for which the Savior also bled and died on Calvary's Cross. Jesus addressed Himself to the penitent malefactor on the cross, a robber and murderer, and said, "Verily, I say unto thee, today shalt thou be with me in paradise." It is God's will that the wicked should turn from his ways and live. The Savior is willing to receive the prisoner back into the fold, if he repents sincerely and believes on Him. "The Son of Man is come to seek and to save that which was lost."

To the public service must be added the very important personal interview. It is the personal, individual work that counts in missionary and pastoral endeavors in a prison. Hand-picked fruit always lasts the longest. In the personal interview the prison pastor has one of the grandest opportunities to deal with the conscience-stricken and sin-burdened soul. There comes a time in the life of many an inmate, when he simply must confide in someone in order not to be crushed under his burden of guilt and sin. This is the golden hour for the spiritual ministrant. If he is a pastor, shepherd, in the true sense of the word, a dearly bought soul can be won for Christ and His kingdom through the medium of the personal interview with the inmate. It can be done, if God so blesses the work of the spiritual adviser and pastor.

It must be borne in mind that convicted men in most cases have had little or no religious training and indoctrination, much less a bringing-up in a Christian home, though there is a small minority which has had these blessings. Thus the Church has the sacred duty of sending properly trained missionaries into the "walled city," the penitentiary, that souls may be brought to Christ and that they may be led and guided in the paths of a truly Christian and righteous life.

EDITORIALS

(Continued from page 131)

cally active in the church. But to judge a church member by it and it alone will lead to false conclusions and false estimates. On the basis of physical activity many have been unjustly condemned and others erroneously praised. Purely physical activity in the church depends very much on how a man is constituted, on his nature. Some people are by nature gifted with a ready tongue or a quick mind while others are inclined to be reticent and reserved in speech and slow to take the initiative to act. No matter how much they would like to act and no matter how willing they are to take hold of things and work for the church they seem to wait for others to go ahead and often find themselves doing nothing, as far as man can perceive, while others are away in the lead and have outdistanced him beyond his ability to overtake them. Or others seem always able to express themselves with facility, these—the quiet in the land—find themselves tongue-tied, particularly when in a group. These are usually the people who are sorely misjudged by the average man in the church. No matter how much they lament their slowness and fear to act and to speak they can't overcome their handicap. And yet, these people, these quiet and timid souls may be doing more for the Church, for their Lord, than those who are ready with tongue and hand and feet. God alone knows. No one hears what they say to the man at the workbench next to them, what they do to bring others to church to hear the Word of God, how many prayers they offer up for the welfare of the Church and the ministers of the Church. These acts of theirs are nowhere recorded by men or even known of men but they are recorded by Him whose records are true and who makes no mistakes. So, let us not judge too harshly. We need—God needs—these souls as much as he needs the others. Both kinds do their work by His grace and both can accomplish no more than His grace permits.

W. J. S.

OBITUARY

Teacher E. W. Ebert

On February 1, 1946, at the age of 51 years, 6 months, and 20 days, Teacher E. W. Ebert was called to the eternal home after a protracted illness. He was born in Watertown, Wisconsin, as the son of Mr. and Mrs. Charles Ebert. During his boyhood years he attended the Christian Day School of St. Mark's congregation at Watertown, and after his confirmation entered our Northwestern College. After he had been graduated from the preparatory department of the college he entered the normal school of our Synod, Dr. Martin Luther College at New Ulm, Minnesota, in order to prepare himself for the calling of a Christian Day School teacher. He was graduated from the college in the spring of 1917.

His first teaching position was in the Christian Day School of the St. John's congregation at St. Paul, Minnesota. After that he followed calls to, and taught for longer or shorter periods of time successively in the schools of the Lutheran congregations at Blue Earth, Minnesota, Iron Ridge and Waterloo, Wisconsin. In the summer of 1926 he followed a call as principal of the newly established Christian Day School of the St. John's congregation at Baraboo, Wisconsin. There he taught for almost twenty years, until illness forced him to rest. Due in great measure to his faithful work the school from the very beginning was placed upon a sound basis and, with God's help, under his leadership developed into a most blessed institution for the congregation and its children. He was a naturally gifted teacher, and above all a truly God-fearing Christian, who earnestly strove not merely to implant in the minds of his pupils a measure of secular knowledge, but above all to implant in their hearts the love of God and of Christ.

While he was teaching in Blue Earth, Minnesota, he entered into holy matrimony with Frances Mathews of Blue Earth, Minnesota. This union was blessed with a son, Carroll, and a daughter, Jean. Besides his wife and his children he is survived by three brothers, Oscar and Walter of Watertown, Wisconsin, and Berchtold of Beaver Dam, Wisconsin, and by three sisters, Mrs.

Elsie Hartwig of Montello, Wisconsin, Mrs. Alma Chipman of Ripon, Wisconsin, and Mrs. Irene Panetti of Oconto, Wisconsin.

Funeral services were held on Monday, February 4, 1946, at St. John's Lutheran Church at Baraboo, Wisconsin, at which the undersigned preached the funeral sermon on the text Psalm 16:6. Interment was in Walnut Hill Cemetery at Baraboo, Wisconsin.

HERBERT C. KIRCHNER.

ANNIVERSARY
GOLDEN WEDDING
ANNIVERSARY

Mr. and Mrs. Ernst Kriesel

On Tuesday, March 12, Mr. and Mrs. Ernst Kriesel, members of St. John's Church, Mazeppa Township, Grant County, South Dakota, celebrated their fiftieth wedding anniversary in the midst of their relatives and friends. The undersigned addressed the couple on the basis of Psalm 66, 16. A donation to the Wisconsin Synod Building Fund was made by the celebrating couple. May the Lord grant them a blessed eventide!

H. C. SCHNITKER.

ANNOUNCEMENTS

God willing, the General Synodical Committee will meet in the week of May 19, 1946, in St. John's School, Milwaukee, Wisconsin. Opening session, Wednesday 9:00 A. M. The reports of the various boards and committees should be in my hands on May 6.

The chairmen of boards and committees that are to meet before Wednesday will kindly write the undersigned a card stating the time for which their meeting is to be called.

Meetings of Boards and Standing Committees

General Mission Board, Monday, May 20, 10:00 A. M., St. John's School.

Board of Education Wisconsin Synod, Monday, 10:00 A. M., Jerusalem School.

Board of Trustees, Monday 2:00 P. M., St. John's School.

Spiritual Welfare Commission, Monday, 7:30 P. M., St. John's School.

Conference of Presidents, Tuesday, 9:00 A. M., St. John's Parsonage.

Representatives of Institutions, Tuesday, 9:30 A. M., Grace Church.

Board of Support, Tuesday, May 21, 10:00 A. M., Messiah Church.

Committee on Amelioration of the Regulations of the Present Support Plan, Tuesday, May 21, 2:00 P. M., Messiah Lutheran Church.

John Brenner.

The Evangelical Lutheran Synodical Conference of North America will meet for its thirty-ninth convention August 6 to 9 at Milwaukee, Wisconsin, in response to an invitation by St. Matthew Church, the Rev. Arthur F. Halboth, pastor. All overtures must be in the hands of the chairman, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, by July 1 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Details in regard to the convention will be published later.

George V. Schick, Secretary.

As successor to the Rev. R. Bittorf, who has accepted a call into another conference, I have appointed the Rev. Norbert Mielke as finance man for the Central Conference of the Nebraska District. Im. P. Frey, President.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will convene at Escanaba, Michigan (Pastor Wm. Lutz), May 7-8, 1946. The first session will begin at 9:30.

The chief work will be the study of the Affirmation.

Old Essays: Exegesis of I Cor. 14, 1-25, Wm. Roepke; Exegesis of Genesis 4, N. Schlavensky; Isagogical Survey on the Book of Habakuk, Wm. Lutz; Catechetical Paper on Justification, A. A. Schabow; When Does Membership Cease in the Congregation in Reference to Time? G. Tiefel; What Constitutes Communion Announcements in Our Circles? Th. Thurow.

New Essays: Exegesis of I Cor. 14, 26-40, Th. Zarembo; Exegesis of I Cor. 15, F. Zarling; Exegesis of Genesis 5, S. Hillmer; Original Sin Practical Value (Doctrinal Paper), F. Dobbratz; Isagogical Survey on the Book of Joel, B. Kuschel; The Divinity of the Call, A. Gentz.

Conference Preacher: Th. Thurow; Alternate, F. Zarling. A. A. Schabow, Secretary.

CALENDAR OF CONFERENCES

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will convene May 7 to 9, in Hastings, Nebraska, with Pastor A. E. Habben. The first session will begin at 9:30 A. M.

Essays: A Study of the Liturgy in the Lutheran Hymnal, N. Mielke; Exegesis and Application of 1 Corinthians 11, 1-16, E. J. Hahn; Exegesis of Romans 9, L. Tessmer; Isaiah 65, 1-16, R. F. Bittorf; Hebrews 11, N. Sauer; Reformed Influences on Lutheran Preaching, E. A. Knief.

Sermon: Im. P. Frey; Wm. Wietzke, substitute. Kindly announce to our host on or before May 1. R. F. Bittorf, Secretary.

MINNESOTA DISTRICT CONVENTION

The fifteenth biennial convention of the Minnesota District will be held in New Ulm, Minnesota, Dr. Martin Luther College, June 17, at 2:00 P. M. until and including June 21.

Credentials of lay delegates shall be signed by the president and secretary of the congregation. All memorials to the District Synod should be submitted to the District President by June 1.

Essay: "When Do We Properly Use the Doctrine of the Church?" (Question 193 of Schwan's Catechism) by the Rev. F. E. Traub.

The Housing Committee will send information on quarters.

R. A. Haase, Secretary.

MISSISSIPPI VALLEY-SOUTHWESTERN (Mixed Conference)

The Mixed Conference will meet on Wednesday, May 8 (not May 1) at First Lutheran Church, W. Schumann, pastor, La Crosse, Wisconsin, at 9:30 A. M. The program will be announced later.

H. W. Neubauer, Secretary.

RHINELANDER PASTORAL CONFERENCE

We shall meet on May 6 and 7 at Crandon, Wisconsin, L. Ristow, the pastor.

Sermon: E. Scharf (F. Bergfeld). Opening session at 10:00 A. M.

Please announce to Pastor Ristow.

Fred Bergfeld, Secretary.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference meets April 30, 1946, at 9:00 A. M., at St. John's Ev. Luth. Church, W. Haase, R. Ehlke, pastors, Two Rivers, Wisconsin.

Sermon by E. Zell; substitute, M. Schwartz.

Please announce.

H. H. Eckert, Secretary.

PACIFIC NORTHWEST CONFERENCE

The Pacific Northwest Conference will meet at Clarkston, Washington, Geo. Frey, pastor, April 30 to May 2, noon to noon.

Papers: Hom. Study, Gal. 4, 21-31, E. Zimmerman; Exeg., Col. 3, 23ff, T. Adascheck; Amos 2, 13ff, E. Kirst; Open Forum, The Pastor's Use of His Time, F. Tiefel, leader; Doctrinal Affirmation, F. Stern; Popular Presentation of the Doctrine of Election, G. Sydow; Book Review, L. Grams.

Sermon: C. Bernhard, E. Kirst. Text, I Cor. 9, 24-27.

E. Kirst, Secretary.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

May 21 and 22 this conference is to meet at Racine, Wisconsin, with Pastor Theo. Volkert. The first session begins at 9:00 A. M.

Sermon: R. P. Otto, I Pet. 2, 1-10. (W. K. Pifer, Col. 2, 6-15.)

Essays: Old, W. Wiedenmeyer. New, Geo. Barths, Exegesis, Hebrews 7. A. Lorenz, Study of the Doctrinal Affirmation. J. B. Bernthal, Exegesis, II Cor. 6, 14-18.

Discussion of the Treatise on Boy Scouts.

R. P. Otto, Secretary.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

We shall meet on May 14 and 15 at Grace Congregation, Town Maine, Marathon County, M. F. Liesener, the pastor.

Sermon: R. Schoeneck (W. Schulz).

Confessional: W. Weissgerber (L. Winter).

Brethren are kindly asked to announce early to the local pastor. Address: Route 1, Wausau, Wisconsin.

R. C. Biesmann, Pastor.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The above conference will meet April 30 and May 1 at St. Paul's Lutheran Church, Brownsville, Wisconsin. Sessions begin at 9:30 A. M.

Essays: "Doctrinal Affirmation," W. Nommensen; "Exegesis of Genesis 1, 9ff," R. Marti; "An Exegetical Treatise of 1 Corinthians 7 With Practical Application," H. Lemke; "Scouting," W. Sauer.

Preacher: A. Dornfeld (G. Bradtke).

H. A. Schultz, Secretary.

MINNESOTA DISTRICT GENERAL PASTORAL CONFERENCE

The General Pastoral Conference of the Minnesota District is to meet at Caledonia, Minnesota (Karl A. Gurgel, pastor) April 30 and May 1. Opening at 10:00 A. M.

Essays: Re-examination of Certain Passages Referring to Unionism and Church Fellowship, Rev. W. Scheitel.

Exegesis: Colossians 3, Rev. Ernst Birkholz.

Consideration and Discussion of the Doctrinal Affirmation, E. Schaller.

Isagogical Presentation of One of the Minor Prophets, P. Kurth.

Please register with Pastor Karl A. Gurgel, Caledonia, Minnesota.

H. E. Lietzau, Secretary.

MIXED PASTORAL CONFERENCE

The Mixed Pastoral Conference of Milwaukee and Vicinity (Misericordias Conference) will convene in Grace Lutheran Church, Milwaukee, Broadway and Juneau, Wm. F. Sauer, pastor, May 7 and 8. Sessions will begin Tuesday morning, May 7, at 9:30.

Wm. P. Holzhausen, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE, MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District will meet in Grace Lutheran Church, Muskegon Heights, Michigan, April 30 and May 1, at 10 A. M., Rev. A. Hoenecke, pastor.

Papers: Titus 3, W. Westendorf; Matt. 18, 23-35, L. Meyer; Romans 1, H. Hoenecke; Catechetical Instructions, H. C. Haase; Doctrinal Affirmation, A. Fischer.

Speaker: E. T. Lochner, W. Westendorf.

Please announce!

C. J. Kionka, Secretary.

LIST OF CANDIDATES

For the new professorship (high school mathematics and physical education) at Dr. Martin Luther College, New Ulm, the following list of candidates has been submitted in accordance with the published request:

Egbert Albrecht, Fond du Lac, Wis.
Len Ewald, Fargo, N. D.
Prof. Erich Falk, Milwaukee, Wis.
The Rev. Conrad Frey, Detroit, Mich.
The Rev. Hugo Fritze, Valentine, Nebr.
Martin Garbrecht, Waukesha, Wis.
The Rev. Roland Hoenecke, Chesaning, Mich.
The Rev. Otto Hohenstein, Glendale, Ariz.
The Rev. Richard Jungkuntz, Ft. Atkinson, Wis.

Victor Lehmann, Ixonia, Wis.
Lloyd Meiners, Winona, Minn.
John Oldfield, Rhinelander, Wis.
The Rev. O. Pagels, Ixonia, Wis.
Elmer Seefeld, Milwaukee, Wis.
Rudolph Stevert, Waldo, Wis.
Roy Stuhr, New Ulm, Minn.
The Rev. Gilbert Sydow, Ranier, Wash.
The Rev. Emil Toepel, Onalaska, Wis.

The College Board urgently requests all those who have pertinent information relative to the qualifications of any of these suggested candidates to make that information available to the undersigned secretary of the Board before May 25, 1946. On that day at 9:30 A. M. the Board will meet at the College Office at New Ulm to call the new professor.

Herbert A. Sitz, Secretary,
214 North Franklin,
New Ulm, Minnesota.

NOMINATIONS

For reasons of health Prof. T. W. Sievert has been forced to leave the teaching profession. The Board of Northwestern College has accepted his resignation, effective as of June 15.

Members of the Synod are herewith requested to place in nomination the names of such men who are qualified to teach the commercial branches, particularly typing and short hand.

By May 12 such nominations should be in the hands of the Secretary.

Pastor K. A. Timmel,
Watertown, Wisconsin.

INSTALLATIONS

The undersigned Pastor Kenneth W. Vertz as pastor of Salem congregation, Owosso, Michigan, Laetare Sunday, March 31. The pastors A. F. Westendorf, B. J. Westendorf, Roland Hoenecke, Edwin Frey, and Edward Zell assisted. The Lord bless pastor and people!

Karl F. Krauss, President,
Michigan District.

Upon authorization of Pastor Herbert C. Kirchner, President of the Western Wisconsin District, the undersigned installed his son, Pastor Robert J. Koch, as pastor of St. John's Ev. Lutheran Church at Eagleton, Wisconsin, on the Sunday Judica, April 7, 1946.

Temporary address: Rev. Robert J. Koch, Bloomer, Wisconsin.

O. W. Koch.

Authorized by President A. P. Voss the undersigned installed Mr. Orville W. Kempfert as Principal of Bethany Lutheran School at Hustisford, Wisconsin, on Sunday, March 31, 1946. May God bestow His blessing upon his work!

Address: Mr. Orville W. Kempfert, Hustisford, Wisconsin.

E. P. Pankow.

Authorized by the President H. Kirchner, the undersigned installed his son, Pastor Theophil H. Mahnke on Sunday Laetare, March 31, as pastor of St. Paul's Ev. Lutheran Church of Bloomer, Wisconsin. Rev. Robert J. Koch delivered the sermon and assisted in the installation. May the Lord in His grace bless both pastor and the congregation.

Address: Rev. Theo. H. Mahnke, P. O. Box 676, Bloomer, Wis.

Wm. C. Mahnke.

Authorized by the President of the Minnesota District, the Rev. A. Ackermann, the undersigned installed the Rev. E. J. Zehms as Pastor of St. Paul's Evangelical Lutheran Church, Prescott, Wisconsin, on Judica Sunday, April 7, 1946. Pastors F. H. Kretzschmar, H. E. Lietzau, R. Schoenecke, and C. Toppe assisted.

Address: Rev. E. J. Zehms, Prescott, Wisconsin.

P. R. Kurth.

Authorized by President Im. P. Frey of the Nebraska District and assisted by Pastor L. A. Tessmer, the undersigned installed Pastor Milton F. Weishahn as pastor of First Lutheran Church, Aurora, Nebraska, on the Sunday of Sexagesima, February 24, 1946. May the Lord bless both the shepherd and the flock.

Address: Pastor Milton F. Weishahn, 715 9th Street, Aurora, Nebraska.

R. H. Roth.

ACKNOWLEDGEMENT AND THANKS

We are pleased to announce the receipt of a gift of fifty dollars from N. N. for the library of the Lutheran Theological Seminary at Thiensville, and herewith express our warmest thanks to the kind donor for his liberality and beneficence.

Adalbert Schaller, Librarian.

CORRECTION

Upon information received after publication of the report on "The 25th Anniversary of Grace Congregation at South St. Paul," appearing in the March 31 issue of the Northwestern Lutheran, we make the following corrections and additions:

c. The exact sermon theme of Pastor Koehler's sermon was: "An Admonition of the Apostle for a Truly Happy Life." W. Schaller.

Anyone interested in these articles may write to the address given below: Rev. Robert J. Koch, Bloomer, Wisconsin.

FOR SALE

- 16 pews, good condition. A pulpit with 4 steps leading to it. A small altar without an upright back to it. 2 candleholders of brass (each holds 1 wax candle). A German agenda.

WANTED

The new Mission at Aurora, Nebraska, is in need of a communion set. Any congregation that could supply this church with a used set, please write Rev. Milton F. Weishahn, 715 9th Street, Aurora, Nebraska.

SOUTHEAST WISCONSIN DISTRICT

October, November, December, 1945

Arizona Conference

Table with 2 columns: Name, Budgetary. Includes Reverend O. Hohenstein, Glendale; Arthur P. C. Kell, White River; Frederick G. Knoll, Tucson; Karl Molkentin, Casa Grande; Louis E. Pingel, Phoenix; Robert Wm. Schaller, Phoenix; E. Arnold Sitz; W. Zarling, Douglas.

Dodge-Washington Conference

Table with 2 columns: Name, Budgetary. Includes G. Bradtke, Kripplein Christi, Town Herman; Frederic Gilbert, Cedar Lake; Harvey Heckendorf, St. Paul, Lomira Twn.; H. J. Lemke, St. John, Lomira; W. O. Nommensen, Zion, Town Wayne; E. P. Pankow, Bethany, Hustisford; W. Reinemann, Trinity, Huilsburg; Ad. von Rohr, Peace, Hartford; W. P. Sauer, St. John, West Bend; H. J. Schaar, St. Paul, Brownsville; Alfred C. Schewe, Emmanuel, Town Herman; Alfred C. Schewe, Zion, Town Theresa; H. A. Schultz, St. John, Woodland; A. G. Dornfeld, St. Paul, Neosho; F. Zarling, St. Matthew, Iron Ridge; H. J. Schaar, St. Luke, Knowles.

Eastern Conference

Table with 2 columns: Name, Budgetary. Includes Paul A. Behn, Fairview, Milwaukee; Geo. W. Boldt, St. John, Lannon; Adolph C. Buenger, St. John, Good Hope Rd., Milwaukee; E. Ph. Ebert, St. Paul, East Troy; Frank G. Gundlach, Salem, West Granville; L. A. Hallauer, Homehurst, West Allis; L. A. Hallauer, St. Peter, West Allis; Ph. Henry Hartwig, Zion, Hartland; G. R. Hillmer, Bluemound Mission, Wauwatosa; G. R. Hillmer, Hampton Heights, Wauwatosa; Gerold Hoenecke, St. Paul, Cudahy; Wm. P. Holzhausen, Trinity, West Mequon; W. R. Hoyer, Mt. Calvary, Westowne, Waukesha; Walther Keibel, Nain, West Allis; Arthur F. Krueger, Resurrection, Milwaukee; Henry Lange, Nathanael, Milwaukee; L. G. Lehmann, St. John, Mukwonago; Kurt A. Lescow, St. John, East Mequon; A. H. Maaske, St. John, Newburg; J. Mahnke, Mt. Lebanon, Milwaukee; Wm. C. Mahnke, St. John, Root Creek; A. J. Mittelstaedt, Trinity, South Mequon; Theo. Monhardt, St. John, Town Lake; A. Nicolaus, Christ, Pewaukee; C. A. Otto, St. John, Wauwatosa; Martin F. Rische, David Star, Kirchhain; J. G. Ruege, Jordan, West Allis; G. Schaller, St. Paul, Town Franklin; A. Schuetze, Calvary, Thiensville; Arnold Schultz, Trinity, Milwaukee; Melvin C. Schwenzen, Good Shepherd, West Allis; H. W. Schwertfeger, Woodlawn, West Allis; Harry Shiley, Trinity, Waukesha; E. W. Tacke, St. Paul, Tess Corners; H. Woyahn, Grace, Waukesha.

Milwaukee City Conference

Table with 2 columns: Name, Budgetary. Includes E. Blakewell, Divinity, Whitefish Bay; E. Blumenthal, Salem, Milwaukee; John Brenner, St. John; Victor Brohm, Bethesda; R. O. Buenger, Gethsemane; P. J. Burkholz, Siloah; Herman Cares, Christ; John C. Dahlke, Jerusalem; James de Galley, St. Paul; E. Ph. Dornfeld, St. Marcus; G. W. Fischer, St. Jacobi; Fred Graeber, Apostle; Arthur F. Halboth, St. Matthew; R. W. Huth, Messiah; John G. Jeske, Divine Charity; L. F. Karrer, St. Andrew; Ph. H. & H. P. Koehler, St. Lucas; Arthur C. Lengling, Saron; Erhard C. Pankow, Garden Homes; Paul Pieper, St. Peter; Wm. F. Sauer, Grace; W. J. Schaefer, Atonement; G. E. Schmeling, Bethel; Victor Schultz, Parkside; Arthur Tacke, Zebaoth; Arthur P. Voss, St. James; Luther Voss, Ephrata.

Southern Conference

Table with 2 columns: Name, Budgetary. Includes Geo. A. Barthels, St. John, Burlington; A. C. Bartz, Immanuel, Waukegan; Carl H. Buenger & R. A. Siegler, Friedens, Kenosha; H. J. Diehl, First Ev. Luth., Lake Geneva; Walter A. Diehl, First Ev. Luth., Elkhorn; O. Heidtke, Jerusalem, Morton Grove, Ill.; E. Walter Hillmer, St. Luke, Kenosha; Eugene Hinderer, Zion, Bristol; Edwin Jaster, Epiphany, Racine; Arnold Koelpin, Trinity, Caledonia, Wis.; Wm. H. Lehmann, St. John, Libertyville, Ill.; O. B. Nommensen, Zion, South Milwaukee; R. P. Otto, Peace, Wilmot, Wis.; W. K. Pifer, Bethany, Kenosha; M. F. Plass, St. John, Oakwood; Gerhard Redlin, Zion, Crete, Ill.; Julius, Toepel, St. Matthew, Town Maine, Cook Co., Ill.; Theo. Volkert, First Ev. Luth., Racine; H. J. Wackerfuss, St. James, Evanston, Ill.; Irvin W. Weiss, St. Mark, Worth, Ill.; Irvin W. Weiss, Palos Ev. Luth., Palos Heights, Ill.; M. S. B., Watertown, Wis.

\$ 50,747.77 \$ 5,423.80

(All following amounts are included in above totals.)

Memorial Wreaths (October)

Table with 2 columns: Name, Budgetary. Includes In Memory of Sister Agnes Reck; Mrs. G. Bergmann; Fred Pickau; Gustav Schuman; Richard Leinberger, F. 1/C; Bernhard Froemming; S/Sgt. Jack P. Krahn; Mrs. Mathilda Berg; Mrs. Wilhelmina Steffen; Wm. Degner; Mary Werth; Charles Ast.; Mrs. Henry Klenke; William Sohn; Mrs. Henry Baltz; Adolph Bluhm; Mrs. Bertha Bethke; Mrs. Mathilda Berg; Mrs. M. Eickmann; Miss Ella Seidler; Leopold Gruehn, Sr.; Wilhelmina Steffen; Mrs. Frieda Hasselman.

\$ 27.50 \$ 100.00

Memorial Wreaths (November)

Table with 2 columns: Name, Budgetary. Includes Mrs. C. E. Berg; Henry Kolell; To men and women in service from Zion Congr., Hartland, Wis.; Mrs. Adela Spille; Mrs. Minnie Steinhagen; Richard Leinberger, F. 1/C; Pfc. Jerome Grams; Mrs. Anna Eggers; Mrs. Augusta Nimmer; Mrs. Marie Kionka; Mrs. Wilhelmine Wiese; Frank Block; Mrs. Marie Kionka; Alfred J. Klug; August Bartz; Mrs. Henry Dilg, Sr.

\$ 104.50 \$ 86.00

Memorial Wreaths (December)

Table with 2 columns: Name, Budgetary. Includes Gustav Lawrenz; Edmund Arendt; Mrs. Caroline Junghans; Paul R. Pierson; Mrs. Adela Spille; William Huebner; Mrs. Alma Bareng; Mrs. Emily Rehorst; Pearl Zimdars; Mrs. Bertha Bethke; Norman Treu; Mrs. M. Denzin; Frank R. Kroehnke; Mrs. Anna Wolter; Lt. Lester L. Ludtke; Mrs. Emily Jettmann.

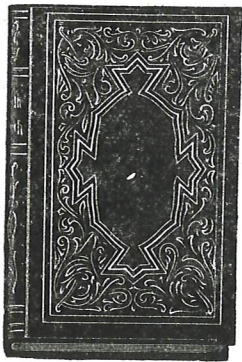
\$ 127.50 \$ 115.00

G. W. SAMPE, District Cashier.

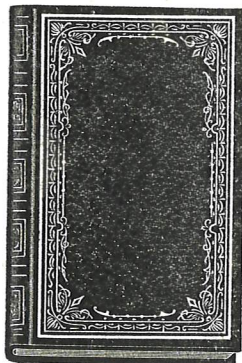
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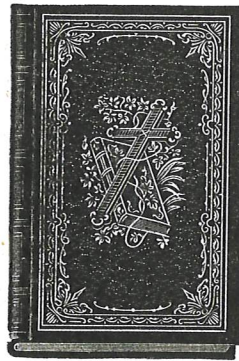
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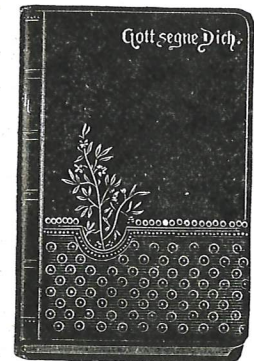
No. 2. Imitation Leather, Gilt-edge 35c



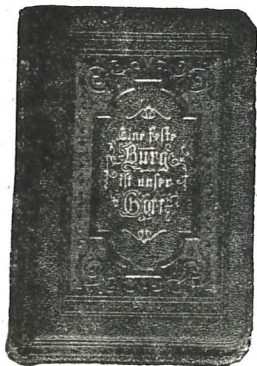
No. 3. Imitation Morocco, Gilt-edge 35c



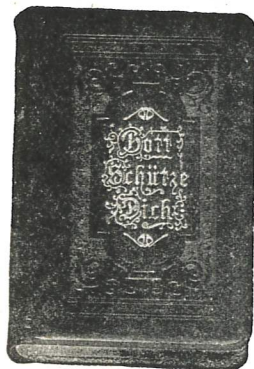
No. 4. Genuine Morocco, Gilt-edge, gold-stamped 35c



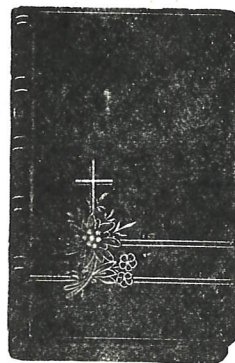
No. 210. Fine Morocco, padded, gold-engraved cover 50c



No. 213. Genuine, Fine Morocco, gold-engraved cover, gilt-edge 50c



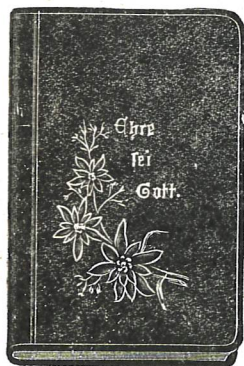
No. 214. Genuine Calf-leather, gold-engraved, gilt-edged 50c



No. 215. Genuine Morocco, padded cover, gold-engraved 50c



No. 5359. Genuine Leather, gold-engraved padded cover 50c



No. 2760-E. Morocco, gold-engraved, padded cover.... 50c



No. 2760-L. Morocco, gold-engraved, padded cover.... 50c

No. 7 — (Not shown) Morocco, semi-flexible; covers not overlapping. Without Devotional Supplement 50c

No. 7A — (Not shown) Morocco, semi-flexible; covers not overlapping. With Devotional Supplement 50c

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