

The Northwestern Lutheran

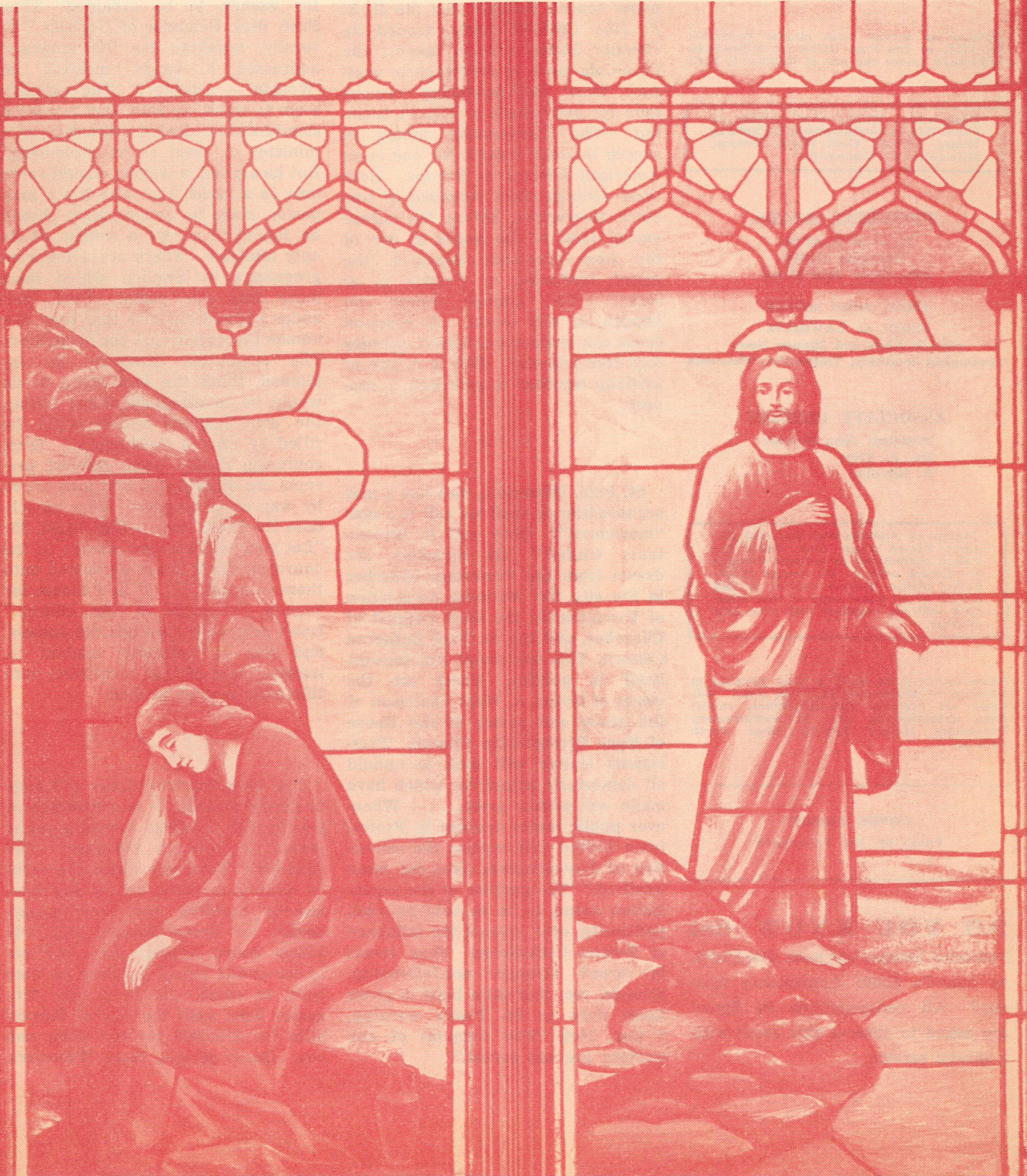
"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

Milwaukee, Wisconsin

April 9, 1950

Volume 37 — Number 8



The Northwestern Lutheran

Official publication

The Ev. Luth. Joint Synod of

Wisconsin and Other States

Issued Bi-weekly

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4521 North 42nd Street

PROF. JOHN MEYER

PROF. C. LAWRENZ

Church News and Mission News
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

President John Brenner
Im. P. Frey
E. Schaller

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

Photo by Mel Scherbarth

DO YOU KNOW that Pentecost Sunday has been designated as Synod's 100th Anniversary Sunday? All congregations in Synod are asked to observe this event with a special service.

Siftings

The Northwestern Lutheran

BY THE EDITOR

The Communists and Roman Catholics have finally united their forces in France to do battle. They have found a common enemy that demands a united front. This common enemy is, believe it or not, Coca-Cola, the well-known American soft drink. The "Christian Century" analyzes this strange coalition in this way, "Newspaper reports indicate that the M. R. P. (the Catholic party headed by Premier Bidault) voted against the Coca-Cola more in deference to pressure from wine-producing regions than for any reason of church teaching. The Communists joined in simply to make trouble for one more American interest in Europe. Both these strange allies managed to convince themselves, before the debate ended, that, in the words of one of the most passionate deputies, 'the moral landscape of France is at stake.' Yes, strange things can happen in this world. A common cause can make the bitterest enemies look like friends." This is a case of working together in externals, I suppose.

* * * *

St. Paul, Minnesota, also has a new organization or shall we call it a new "movement"? They call it "Protestants United." Its members are drawn from the Protestant churches in the city, the National Association of Evangelicals, the local Council of Churches, and the St. Paul Lutheran Council. This movement will interest itself in politics. These are the words of Irving A. West, chairman of the group and pastor of the House of Hope Presbyterian Church, "Protestants United will seek to uphold all democratic principles which have made our nation great. . . . Whenever public issues demand it, Protestants United will express the conviction of Protestantism upon the issue involved." The purpose of the organization seems to be to hold its own, politically, over against the influence of Roman Catholicism. Fear seems to breed strange bed-fellowship. Strange, too, that little heed is given these days to St. Paul's warning, 2 Cor. 10:4, "The weapons of our warfare are not carnal."

The problem of ordaining women as pastors of churches is confronting the Church of Sweden. The *Christian Century* reports that "A committee of experts considering the matter at a meeting January 27 under the chairmanship of Bishop Bohlin voted 7 to 4 to make it possible for women to be ordained. Then Prof. Dick Helander of Uppsala University, speaking for the minority, addressed a larger meeting on 'Woman — a pastor?' The majority seem to think, he said, that a woman should not be denied ordination as a minister or even as an archbishop. But he argued, a woman should serve only in a parish that also has a man pastor, since no congregation should be forced to accept a woman as its only minister. There are a few congregations in Sweden which have more than one pastor. Prof. Helander pointed out also that very few women theologians ask for ordination. The committee minority, he explained, think the best thing to do would be to establish offices within the congregations which could be filled by women theologians." Such confusion results when Biblical precepts are disregarded and men argue by way of philosophy. Very clearly does the Bible state, 1 Cor. 14:34. 35: "Let your women keep silence in the churches; for it is not permitted unto them to speak. . . . It is a shame for women to speak in the church." Don't ask, why? God has the answer, and this is heavenly wisdom. A humble child of God is satisfied with this arrangement of God.

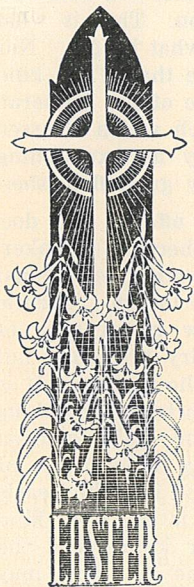
* * * *

The Ohio Supreme Court will have to decide whether it is a violation of free speech to refuse to rent a public school to Jehovah's Witnesses. The Jehovah's Witnesses claim the right as citizens to make use of any community building for their propaganda. In Grand Rapids, Ohio, the school board refused them the use of the public school building, so they went to court. In Texas the Witnesses have sued the city of Gainesville for \$100,000 for the same reason. Queer people, these Witnesses.

The Easter Message As It Came To Mary Magdalene

John 20, 11-19

MARY MAGDALENE was one of the sorrowing band of women who early on Easter morning hastened out to the tomb of Jesus that they might pay a last tribute to His



love by finishing the burial anointment of His body. There was in their saddened hearts not the faintest thought that a glorious message was in store for them, one which would turn all their gloom and sorrow into rich joy. When they saw, as they approached the tomb, that it was open, that the stone had been rolled away, Mary went no further. She hastened back to the city to tell

Peter and John: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Poor Mary, that with such a hasty conclusion she should deprive herself of the joy which came to the other women in hearing the Easter message of Christ's resurrection. Yet her love for Jesus moved her to retrace her steps to the tomb and this blessed message came to her after all.

The Message That Christ Is Risen And Lives

Mary Was Slow In Approaching It "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain; and they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I

know not where they have laid him." Also upon her return to the tomb one thought and one alone filled her soul — the body of her Lord had been taken away. Though she saw the angels as she glanced into the empty tomb, her tear-filled eyes failed to recognize them in their shining garments as the heavenly messengers that they were. Though these angels stood at each end of the place where the body of Jesus had lain, the linen burial cloths and the way they lay at that place, which so impressed Peter and John, seemed to have escaped her observation altogether. The question of the angels merely caused her to give expression to the one thought that filled her heart. Dead though the body of Jesus might be, her love fervently desired its presence. She thought of it as the last link binding her heart to Him who had graciously delivered her from the bondage of seven devils — and now it was not there. So completely did she give her heart and mind to this one sad thought and to the grief that it brought, that all other impressions failed to register and to arouse her out of her gloom. It appears that there had been one great weakness in her love for Jesus: unlike the love of the other Mary of Bethany hers had not been firmly centered upon Christ's Word. Thus His blessed promise that on the third day He would rise again now failed to come to her mind, though the open tomb, the shining angels, and the empty, yet undisturbed burial cloths were all trying their best to serve as reminders. May our faith-born love for Jesus ever cling attentively to the Savior's Word, lest we also find ourselves full of grief when no real cause for grief exists.

While answering the angels Mary perceived — probably from their actions — that someone was standing beside her. Turning about she saw Jesus, yet supposed Him to be the gardener. She recognized Him as little as she had the angels. Even when He asked: "Woman, why weepest thou? whom seekest thou?" she

merely disclosed once more the one sad train of thought that was breaking her heart and excluding everything else from it. Yet when the Savior now addressed her by name: "Mary," she suddenly realized that it was the familiar voice of Jesus; and immediately the great Easter fact flashed through her mind: Jesus was not dead, He was standing before her as her risen, living Lord. Bending forward to fall at His feet and embrace them she exclaimed in joyful ecstasy: Raboni, O my Master!

Even Then She Missed Its Real Comfort "Jesus saith unto her, Touch me not" (or to render

His words more precisely: Do not hold me, stop clinging to me); "For I am not yet ascended to my Father." By her action Mary was expressing the thought that with her master marvelously alive again she wished never to lose Him anew. She now looked forward to an undisturbed renewal of His former life in the midst of His disciples. With such thoughts she was, however, missing the real significance of the great Easter fact. People are still misunderstanding the truth of the risen Lord, if they look to it as some kind of a guarantee that this earthly life will finally be converted into something of a Paradise. Jesus pointed out to Mary that having risen from the dead He would now ascend to His Father. We know that thereby the Savior has opened up a store of blessedness for all of His disciples much richer than that which had been granted to a few through His humble presence in their midst. For having returned to the glory of the Father our Savior now rules and directs all things for the benefit of His believers, nourishes and sustains our souls with His blessed Gospel, cheers us with His gracious though invisible presence until we, too, shall finally be received into glory to enjoy also the blessedness of His visible fellowship in heavenly joy and perfection. Yet we partake of this blessedness only through the new relation to God which Christ has won for us sinners with His death and made certain with His glorious resurrection. To be told of this blessed relation was therefore the most vital part of the Easter message as it came to Mary Magdalene.

(Continued on page 117)

Editorials

And Now Television What television will do to the morals of the nations, the morals that already are quite near the bottom, is not yet clear. But the question that is nearer our heart is, what will it do to the home, the teenagers and children? There are those who say that television will restore the family circle. Perhaps, but it will be a deaf and dumb family circle. With every one's eyes glued to the screen and every ear straining to hear every foul word spoken by the "great entertainers" there is little opportunity for a family chat from 6 o'clock till 11 o'clock at night.

Yet this is not the worst side of television. The worst side of television is the daring "jokes," the foul, suggestive language and actions indulged in by those who have charge of the programs and the actors, and the daring dresses of the feminine performers. All this is nothing short of disgusting.

Who is at fault that such things can go on? We read a report stating that some interesting experiments in neckline niceties were conducted by some of the actresses in New York. The result was that 85% of the people were in favor of the shoulder display. That is a sad commentary on the audiences of television. Finally it is the audiences that are at fault who not only tolerate the filth but encourage it as well.

Chairman Wayne Coy of the Federal Communications Commission has called on radio and television to "clean house" in the matter of "livery stable humor." He warned the broadcasting industry that if it did not act on its own accord, public opinion would finally demand "the more drastic remedy of government action." He hinted that such action might take the form of restrictive legislation by congress. Wayne Coy charged that the broadcasting companies are permitting program material which comes close to the "obscene, indecent and profane." He also stated that the commission and congress had been flooded with complaints from the public, protesting crime and humor material. He said: "When a comedian gets so big that his network can no longer handle him, then we have a case of the tail wagging the dog. The boy who used to express himself with chalk on a wall is now provided with a television screen. The world has moved from the horse and buggy days to the electronic age, but this type of comedian is still peddling livery stable humor. The radio and television carry him straight into the home without having taken the precaution to see that he is house-broken. Propriety is sacrificed for profits. The result is off-color television — tainted television."

We hope that the Christian homes will lend Wayne Coy an ear and a helping hand as well. The radio and television shows reflect the attitude and moral standards of the audiences. They hold their finger on the pulse of the people and give them what they want. Let us be aware of this. Let us safe-guard our children against this pollution and ourselves as well. When the Lord says, Eph. 4, 29: "Let no corrupt communication proceed

out of your mouth," He certainly also warns against giving an ear to it. That ought to be enough for a Christian.

W. J. S.

* * * *

Doctrinal Preaching When in the days of the fathers you entered a Lutheran Church, at least one of the Synodical Conference, you could be pretty sure to hear a doctrinal sermon. That is what the church-goer expected, and that is what he got. Nor was there any griping about it, because that is the kind of sermons which fitted into the scheme of the Lutheran Church as a doctrinal church, a church which stressed purity of doctrine. There was simply an expounding and application of the text without any great flourishes.

In our day the objection is often offered that doctrinal sermons are dry sermons, and there is a hankering after more emotional preaching, after sensational harangues from the pulpit, berating the taverns, juvenile delinquency, communism and the low moral tone of the country in general. That is not dry preaching but interesting preaching which draws public acclaim. It is certain that the pastor who clings to doctrinal preaching will never make any headlines. And yet doctrinal preaching far surpasses in value any other type of preaching. It preaches the Word of God into the hearts of men, and that is what counts. It is the only kind that really feeds the soul. The other kind sends the soul home empty, not matter how the emotions may have been stirred and what a buzz of conversation about the sermon accompanies the people out of the church doors. God's directive to the preacher is: "Preach the Word."

Doctrinal preaching is profitable preaching, though a lot of people do not think so. It is too dry to suit them. It fails to hold their attention. But that is not the preacher's fault, at least, not always and entirely. It may be the hearer's fault. The present generation has grown mentally and spiritually lazy. They don't want to exert themselves. They want to rest their minds. They want to avoid all strain. No wonder that they don't get anything out of it. If you want to take gold out of the earth, you've got to dig for it. It is not only the preacher who is to strain himself but also the hearer. His attitude should be: "Speak, Lord, for thy servant heareth."

The falling off of doctrinal preaching is in part due to the distaste for it on the part of the modern generation of hearers who do not want to exert themselves. To overcome this lassitude the preacher is tempted to substitute sprightliness for doctrine, to offer a lighter diet which may not have the same nourishing value but at least is not so much of a strain on the audience. That is a step in the wrong direction and defeats God's purpose with the Church. The preacher's task is to feed, not to entertain. "Feed my sheep," says Jesus, and if they are to be fed they must be provided with something that is nourishing.

At the end of his sermon the preacher ought not just to ask: Did they like it? Did it hold their attention?, but: Did I give them something for their souls? Did I increase their spiritual knowledge and establish them more firmly in the Truth? Did God speak to them in His word?

If our church is not to lose what it once possessed, then doctrinal preaching must continue to be characteristic of it in spite of the rising chorus of voices that doctrinal preaching is dry. It will not be to the soul hungering and thirsting after righteousness.

I. P. F.

The Easter Message As It Came To Mary Magdalene

(Continued from page 115)

The Message That Christ Has Reconciled Us To God

"Your God . . . Jesus said unto And Your Father" Mary: 'But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God.' Mark well how Jesus speaks of God in the Easter message which He wanted all of His disciples to hear: He who is my Father as the Only-begotten Son is now also yours by grace through my finished work; He who is my God according to my holy human nature is now also your God through my completed redemption. When at the beginning man was created in the image of God he could indeed look up with joy to his Creator and his God and Father. This blessed relationship came to an end, however, with the Fall. Sin separated all mankind from God's fellowship for time and eternity and deprived them of the right to call Him their God and Father. Yet in the fulness of time God's Son entered our flesh to lead a holy life in our stead and to bear all the merited curses of our sin. In the pursuit of this blessed work our Lord Jesus Christ died on the cross with the triumphant announcement: "It is finished." This announcement our Savior has confirmed with His glorious resurrection. Because Christ, who assumed our guilt, lives and has returned to the glory of the Father we have the firm assurance that through Him God is also again our God and Father.

"Go To My Brethren" Also these words in the Easter message as it came to Mary Magdalene point to the blessed relationship to God which Christ has won for us. The risen Savior wanted His disciples to know that through a God-given faith in Him they were adopted into

the blessed family of God, that they were His brethren and thus heirs with Him of the glory of the Father to which He was about to return. Yes, the risen Savior is ascended in order to prepare a place for us who through faith in Him are His brethren. As amidst our earthly labors and responsibilities, our joys and our sorrows we await the time when we will be called to enter upon this inheritance, let us rejoice that even

now God is our Father through Christ, that He harbors but thoughts of peace toward us to give us our expected end, that we have free access to His almighty power in prayer as His readopted children. Such rejoicing will move us to break all fellowship with the unfruitful works of darkness and to walk before Him in all goodness and righteousness and truth, ever proving what is acceptable unto the Lord.

Easter

EASTER is the day of triumph for our Savior. After His bloody battle on Good Friday He comes forth victorious from the grave on Easter morning. His victory marks the complete defeat of Satan. Since the day on which he had deceived Adam and Eve in Eden he had established his tyranny on earth. All

THE DEVIL AND THE CRUCIFIXION OF CHRIST

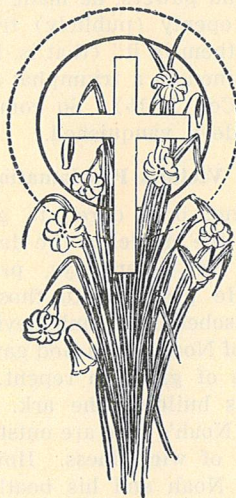
The Devil's Shrewdness

The devil was originally one of the holy angels, who had been gifted by God with wonderful insight and wisdom. When he fell away from God he still retained his endowments, although they were corrupted by his sin. Since, however, he used his great intellectual abilities against God, they no longer deserve the name wisdom, but must rather be called mean shrewdness. In our previous studies we saw how he can lie and dissimulate.

But if he is so shrewd, could he not guess that in a battle with God he was bound to lose? Could he not guess that of Christ permitted Himself to be crucified, that that was the very way in which He planned to gain His victory? Why then did he instigate the Jews to clamor for Jesus' crucifixion?

The Devil Knew Jesus

Some of the old Church Fathers assumed that the devil did not know that Jesus was the Son of God. They say that, since Jesus walked about in such great humility, the devil took Him to be a mere man. They compare the Godhead of Jesus to a fishhook or to a mousetrap, and His human nature to the bait. They say,



people and nations were helpless before Him. Now he is vanquished and has lost his kingdom. He may still go about as a roaring lion seeking whom he may devour, but those that believe in Jesus can steadfastly resist him in the faith.

the devil saw only the bait, and was caught.

This cannot be the case. When the devil met Jesus in the temptation in the wilderness, he opened fire on Him with the words: "If thou be the Son of God." — When Jesus cast out devils, they often addressed Him as the Son of God: "I know thee who thou art, the Holy One of God" (March. 1, 24). There can be no doubt, the devil knew Jesus.

The Devil Knew of God's Plans

The devil also knew full well that Jesus would win His victory through suffering and death. God revealed His plan of salvation in the Old Testament. He foretold by His prophets how the Savior would die as the Lamb of God and would in this way enter upon His glory. The inspired singers of Israel attuned their harps to God's plan and sang about the suffering, dying, rising Savior in their Psalms. All this was for the instruction and comfort of God's children.

The devil read God's Book very carefully. In the story of the temptation we see how well versed in the Scriptures he was. When Jesus quoted a Bible passage the devil at once admitted that it was so written. And when he himself quoted from the Psalms, we see, how shrewdly he twisted the text to suit his purpose. The devil knew God's plan.

The Power of Sin

When the devil turned away from God he yielded himself over entirely to sin. He tasted the power of sin. People frequently try to toy with sin. They think they can control sin. They will go so far in sinning as they care to go, and then they plan to stop whenever they want to. This cannot be done. Whoever commits sin is the slave to sin. Once the devil had chosen sin for his own he was in the power of sin. He had no choice. In blind rage he must battle against Christ, although he knew that it meant certain defeat and damnation for himself.

CHRIST'S DESCENT INTO HELL

Position in the Creed

The Apostolic Creed mentions Jesus' descent into hell after His burial and before His resurrection: "Buried, He descended into hell; the third day He rose again from the dead."

From this order it is clear that Jesus did not descend into hell for the purpose of suffering there the torments of hell. He did suffer the pains of hell for us, but that was on the cross, when in bitter agony He exclaimed: "My God, my God, why hast thou forsaken me?" To be forsaken of God means: not to feel His love and kindness, to be exposed without protection to His burning fierce anger. That was what Jesus suffered on the cross; as was also indicated by the heavy darkness that covered the land.

That suffering was over when Jesus triumphantly exclaimed: "It is finished!" Then the last drop of the bitter cup had been emptied. — Jesus did not descend into hell to suffer.

A Triumphal Procession

We cannot describe the descent of Jesus into hell, because the Scriptures are silent on the details. According to 1 Pet. 3, 18, 19, it took place on Easter morning after Jesus had come back to life from His three days' death. Peter says that He was "quickenened," that is, brought back to life, to a real and glorious life, by the Spirit. Then he "went and preached to the spirits in prison." After that then followed the resurrection. That is all the Scriptures tell us about the descent. St. Paul summing up the victory of Christ uses these words: "Having spoiled (that is, stripped of their armor) principalities and powers, he made a show of them openly (publicly) triumphing over them in it" (that is, leading them chained in a triumphal procession. — Col. 2, 15). So completely was the devil vanquished.

The Victor's Proclamation

Jesus not only dared to go into hell, into the citadel of the devil, He also, as St. Peter says, preached there. He preached to those who were "disobedient," unbelieving, in the time of Noah, when God gave man 120 years of grace to repent, while Noah was building the ark. These people of Noah's time are outstanding examples of wickedness. How they ridiculed Noah and his boat! Now they saw the victorious Jesus — too late.

A Comfort For Us

A few verses before Peter speaks of the descent he says: "And who is he that will harm you, if ye be followers of that which is good?" (v.

13). Then he points to Jesus, who suffered death innocently but came out triumphant in victory. Since Christ descended into hell, we need not fear hell any longer. Only let us cling to Jesus.

TEMPTATIONS BY THE DEVIL

The Devil Still On Earth

We might wonder why the devil, though defeated by Jesus, should still be able to tempt us.

Christ is still gathering His Church, and the devil is not yet fully cast into hell. He is still stalking the earth. He "now worketh in the children of disobedience" (Eph. 2, 2). He "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4, 4). He leads the unbelievers according to his will. They may imagine that they are planning their own course, but in reality they are carrying out the devil's designs. And he is tempting the Christians.

The Reason for God's Permission

The devil can do nothing without God's permission. God will tell him how far he may go, and no farther. When people despise the Word of God, God may turn them over to Satan for punishment. This should be a warning to us that we do not neglect the Word. Because the Christians did not receive the love of the Gospel, God gave Satan permission to raise up the Antichrist in the Papacy of Rome (2 Thess. 2, 9-12). When Paul speaks of excommunication he calls it: delivering some one unto Satan. 1 Cor. 5, 5; 1 Tim. 1, 20. When the Christians declare to any man that they can no longer consider him as their brother, but that he belongs to the kingdom of Satan, this is to shock him so that he would come to his senses, would curb and crucify his flesh, and repent of his sin.

Another purpose of God's is that we may exercise our faith in a struggle against Satan, and get a practical taste of the power of the Gospel, that "one little word can fell him." This will be a great strengthening of our faith, when God "bruises Satan under our feet" (Rom. 16, 20), or when we resist the devil and see how "he will flee from us" (James 4, 7).

All this is the fruit of Christ's victory over the devil. J. P. M.

From A Wider Field

S. B. F. B. C. S. C.

IN this our dear but sometimes slightly pixilated country no really serious reform movement seems to have a fighting chance of success, and no would-be reformer feels decently armor-clad and ready for the fray, until a new society has been formed to promote the cause. Thus one may have heard of the S. A. P. C. E. M., or the Society for the Abolition of Pop-corn Eating in Movies.

Lining up with this national trend, we might consider prevailing upon our friends to join in organizing the S. B. F. B. C. S. C..

On a certain memorable afternoon the audience was raptly listening to a fine chorus. All eyes in the auditorium were fixed upon the stage, and ears were drinking in the edifying strains of the anthem. It was a moment of profound spiritual experience.

Suddenly, quite without warning, one of the ugliest inventions of modern science broke the spell and coarsely inflicted its irresponsible whimsy upon the mind and heart. From the left of the auditorium came a brilliant flash. Some utterly practical soul had seized upon that opportunity to take a picture of the chorus. He used, of course, a flash bulb. By the time the pulse got back to normal and eyes were able to focus again, the anthem was over.

There are other instances of such indecent imposition upon the worshippers at sacred concerts. We have seen the most impressive wedding ceremony robbed of its sanctity by the invasion of photographers, professional and amateur, and have been amazed by the tolerance shown this unnecessary and disgusting violation of the most ordinary regard for services in God's house.

If such pictures are essential to the well-being and happiness of modern Christendom — and there is some merit in their appeal — they can be posed at another time. The tableau before the marriage altar can be rearranged after the ceremony. The chorus can be flashed during final rehearsal. But there is no valid excuse for the insult offered to worshipping Christians by destroying their devotion and painfully disrupting their attention with the blast of a midget atomic bomb and the resultant satisfied grunt of a camera addict.

Interested and sufficiently flash-blinded fellow-sufferers may enroll in the Society for the Banishment of Flash Bulb Cameras from Sacred Ceremonies. A solemn promise not to engage in profaning any hour of devotion with flash-snaps, personally or by proxy, automatically establishes membership. There are no dues, beyond those which we all owe to God and the brethren.

* * * *

Re: Alger Hiss

The *Christian Century* criticizes rather sharply the remark of Secretary of State Acheson to the effect that he "would not turn his back on" his friend Alger Hiss, the convicted perjurer who was accused of betraying vital government secrets.

Says the *Century*: "The idea inevitably conveyed by his words was simply this: I still regard Hiss as my friend, perjurer or no perjurer, traitor or no traitor"; and since the Secretary had defined his attitude as Christian compassion, the editorial asserts: "This is not Christian compassion. It is a stubborn adherence to the very secular 'virtue' of sticking by one's friends through thick and thin. . . . The Gospel justifies Mr. Acheson in feeling compassion for Mr. Hiss. It does not justify the secretary of state in saying — as he seemed to say but now indicates he didn't mean — that he would stand by him no matter what."

We do not profess to know what Mr. Acheson meant. But we do know that not uncommonly Christians seem unable to prevent their compassion for an erring brother or sister from becoming a false and disastrous sympathy which condones the guilt and strengthens the offender in his impenitence. Certainly such a perversion, be it of friendship or respect, is the height of lovelessness. To raise the fallen is a joyful task. Nathan did it to the weeping David. But Samuel turned his back upon an impenitent Saul, and he did it by express and stern command of the God of Love. (1 Sam. 15, 35; 16, 1.)

* * * *

American-Chinese Relations

This item in *Religious News Service* caught the eye and aroused regret:

"Columbia, Mo. — Something unique in the way of American-Chinese relations took place at Trinity Lutheran Church here.

The complete service was in Chinese. The sermon was also in that language and members of the congregation — with notes in their hands — sang hymns in Chinese, too.

The speaker was the Rev. Albert A. Ziegler of Jefferson City, Missouri, former Professor at Concordia Seminary in Hupeh, China. He was assisted by the Rev. Gilbert Wenger, former member of the Lutheran Mission in Hupeh.

Preceding the service, a dinner was cooked by Chinese students at the University of Missouri here."

We can see the pleasant logic of the dinner. What troubles us is the service. We hope, to say the least, that these Chinese who participated in this service were Synodical Lutheran people. That it borders on the spectacular will hardly be denied. We are not finding fault with the fostering of American-Chinese relations but why connect it with a divine service?

* * * *

Atom-Hydrogen Bombs

One of the world's great nuclear physicists, Dr. Harold C. Urey of the University of Chicago, confided to reporters:

"Frankly, I'm scared to death. Sometimes I feel prayer is the only solution and I wish I had a direct line to the Almighty to ask Him for guidance."

Dr. Urey was referring to the Big Bomb and the threatening world conflict between East and West. In his opinion, "there is absolutely no chance of an agreement with Russia on the atom and hydrogen bombs."

What is more important and disastrous, we feel, is that there seems to be absolutely no chance that a fear-ridden world will adopt the only solution and discover the gleaming thread which carries a direct, constant and effective service of prayer to God through Jesus Christ the Risen One. The poorest substitute in the world is the hapless and hopeless glance at the hydrogen bomb with which Dr. Urey dismissed the subject, saying, "As for myself, I hope it doesn't work." E. S.

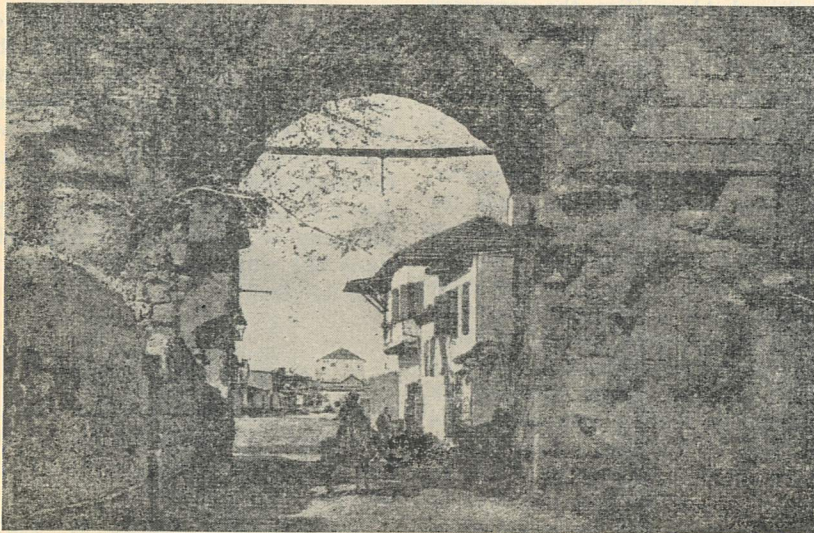
In The Footsteps Of Saint Paul

The Apocryphal Acts Of Paul And Thecla

BY DR. HENRY KOCH, MORRISON, WISCONSIN

WE cannot leave Iconium without at least having referred to a legend connected with the life and work of Paul in that city, embodied in the Apocryphal Acts of Paul and Thecla. The legend in all likelihood originated in the second century. The church father Tertullian (c. 160-250) in his treatise on Baptism mentions that a certain cleric in Asia Minor wrote a novel about Thecla out of his devotion for Paul

ryphal writings have served as a storehouse for Roman doctrine. Just as the Jews placed the traditions of men over the Law of Moses in the days of Jesus and later on the Talmud, so the Roman Catholic Church and the Greek Orthodox Church place their tradition over the authority of Scriptures. An unbiased reader can readily see the vast difference between the authentic report of Luke and the legendary Acts of Paul



and his convert. Because he interwove truth and falsehood thereby distorting the picture of Paul, he was suspended from office.

Apocryphal Acts

We should like to bring this legend to your attention not as though it had any real bearing on the life and work of Paul or were essentially true, but to grant our readers an opportunity to see, how legend takes hold of the simple facts mentioned in Luke's Acts of the Apostles and embellishes them with the lore of tradition with the final result that such tradition is placed over the authentic Scriptures. Such was the case in the Eastern as well as the Western Church. The Acts of Paul and Thecla are numbered among the Apocryphal writings of the New Testament. We know that these apoc-

and Thecla. For the sake of such an impartial comparison we shall relate the legend briefly.

The Legend of Thecla

According to the legend Paul and Barnabas were on their flight from Antioch to Iconium. A man named Onesiphorus from Iconium went out to meet them and to offer them the hospitality of his home. Onesiphorus had never seen Paul, but a description had been given him. "He saw Paul coming, a man little of stature, having a thin growth of hair on his head, bowed legs, heavy eyebrows joining over a prominent nose, a man full of grace and charm, at times looking like every other human being, at times having the face of an angel." This is the only description of Paul handed down to us. What measure of truth there may be in this descrip-

The Northwestern Lutheran

tion we are unable to say. It matters little.

Gladly did the apostles follow Onesiphorus into his hospitable home. In a house overlooking the home of Onesiphorus there lived a rich woman with her eighteen year old daughter Thecla. When Paul would preach, Thecla would sit at the open window and listen. Her own mother and her youthful admirer Thamyris were shocked. When Thamyris was not able to persuade Thecla to desist from listening to Paul, he got in touch with the governor, who in turn put Paul in prison. When Thecla heard of this, she stole out at night, bribed her way into the prison with a gift to the jailer, and sat at Paul's feet to hear more of the Gospel. Thus her faith was kindled and increased. Out of gratitude she kissed his chains. When she was found in the morning, both were taken to the governor for a hearing. Paul was scourged and expelled from the city and Thecla ordered to be burnt to serve as a warning to the women in Iconium.

The young people of Iconium brought wood and straw for the pyre. The maiden Thecla was placed on the pyre, the wood was lighted, but the flames took no hold of her. God sent a heavy rain and the fire was extinguished.

Paul Disowns Her

Paul now remained in hiding with Onesiphorus outside of Iconium. He had mourned the death of Thecla, believing her to have perished in the flames. In the meantime she was searching everywhere for Paul. Finally she was led to his hiding place. She desired to follow him on his journeys, but he would not have it. Instead both journeyed to Antioch. They arrived just when a great festival was to take place in the amphitheater. A ruler beheld Thecla and admired her beauty, wanted Paul to sell her to him, so that she might be the slave of his passions. Paul answered: "I do not know the woman and she is not mine" and disappeared in the crowd.

Thecla Untouchable

Because Thecla would not yield to the requests of the ruler, she was to be thrown to the wild beasts. She is placed in the arena and immediately the wild beasts surrounded her. A lioness runs to her and lies down at her feet. A bear tries to attack her and is torn asunder by the lioness.

A lion is sent in and overcomes the lioness. Now the women in the grandstand wail. Many other beasts are sent, but Thecla simply stands and prays and no beast dares to attack her. She flings herself into a huge tank of water containing seals and wants to immerse for her own baptism. While she immerses, the seals float dead on the water. Then Thecla is to be bound to a fierce bull and dragged through the arena. Hot irons are poked at the bull. A fire burns the ropes, with which she was tied, and then she is finally set free.

The governor then asks Thecla, who she is? "I am the handmaiden of the Lord." He orders garments to be given her, with which she might again cover her naked body. The women of Antioch rejoice. Thecla leaves the city to search anew for Paul. After finding him she tells him: "I have received the washing, O Paul." She would like to follow him. He, however, departs on his mission and Thecla returns to Iconium to confess her Savior, and thereby wins souls.

"Thy Testimonies Are Sure"

This is the legend of Paul and Thecla. Harnack and Zahn of Germany and Ramsey of England agree that there may have been some foundation for the story of the winning of a convert by the name of Thecla, but they reject all the added lore of the legend woven around the two characters of the romance. It is surely not difficult to detect the difference between the brief factual report of Luke and the romantic embellishment of the author or even authors of the Acts of Paul and Thecla. What a "mighty thing" is not the vain imagination of man! To us it would seem as though a counterfeit counterpart had been sought for Paul by a morbid mind to match Peter, who led a wife as sister with him (1 Cor. 9:5).

When we compare the Acts of Luke and those of "Paul and Thecla," we can easily discern the difference between the verbally inspired truthful Word of God and the evil whisperings of the Devil into the heart and pen of deluded man.

one hundred years of history, and of which we have been reminded frequently at our Centennial Convention in 1949, not the least has been the bond of unity which has welded your Honorable Synod and ours together for more than three-quarters of a century. This unity is precious to us, and it is purely for the sake of preserving it that we venture to address you at this time.

During recent years we of the Wisconsin Synod have found ourselves constrained to voice our protest against the rising tide of unionism and its attendant evils of indifference to Biblical truth and undermining of confessional Lutheranism. In our action we have taken the stand that is outlined in the "Brief Statement of the Doctrinal Position of the Missouri Synod," Art. 28, *On Church-Fellowship*, particularly the last sentence: "We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17; 2 John 9-10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21."

In our efforts we have, however, been handicapped by the fact that members and sometimes official representatives and organizations of your Synod have been involved in what seem to be obvious violations of these principles. Efforts to remedy this situation by dealing with the individuals involved have met with little or no success. Official discussions in an Intersynodical Forum have been equally futile. On the other hand, the positive testimony that we have tried to give has been to a considerable extent neutralized by the silence of your Synod. The inevitable result has been serious confusion and offense.

In an endeavor to clarify this confused and confusing situation which, if not corrected, will vitiate the spiritual life within both your Synod and ours, we address to you the following questions on the basis of the mutual fellowship of our synods.

1. Does the Missouri Synod approve of the participation of its pastors in the programs and in the joint worship of intersynodical laymen's organizations, specifically Lutheran Men in America? If not, only a public disavowal of the offense will remove it.

As We See It

A Letter To Missouri

BY E. REIM

AT the 1949 Centennial Convention of our Wisconsin Synod considerable time was given to the situation created by an ever lengthening series of incidents which are placing a serious strain upon our inter-synodical relations with Missouri. This involves actions of individual members or groups in our sister synod, actions which are contrary to the stand we are taking against unionism, but which at the same time are also against the pertinent paragraph of the Brief Statement which Missouri has solemnly reaffirmed as recently as 1947.

We believe that this reaffirmation of the Brief Statement was in response to a sincere demand by men who are as deeply disturbed over these incidents as we are. We believe that they are the real Missouri. In spite of the fact, therefore, that other attempts to deal with the situation have proved fruitless, it was decided that we take the additional step of

addressing ourselves directly to our brethren at their coming convention in 1950.

We are doing this only after all other available means have been tried, and tried in vain. We do this in full realization of the seriousness of such a procedure. But we do it with the firm conviction that in the presence of offense in the Church nothing is gained by evading the issue. Everything however, may be gained by a full and frank discussion. Gal. 2:11. With this hope and with this thought in mind it was decided to send the following letter to our sister synod.

* * * *

The Lutheran Church —
Missouri Synod,
Dr. John Behnken, President

Dear Brethren:

Among the many divine blessings which we have enjoyed during our

2. Does the Missouri Synod approve of the cooperation of some of its welfare agencies with Lutherans with whom it is otherwise not in fellowship, in view of the fact that such welfare work is inseparably associated with spiritual implications? If the Synod does not approve, what will you do to clear yourselves of the responsibility for the offense that has been given?
3. Does the Missouri Synod approve the cooperation of its representatives with the National Lutheran Council in matters which are admittedly no longer in the field of externals? (e. g., "Building a New Lutheranism in Great Britain," *Lutheran Witness*, 3-8-49, p. 76) If not, what will be done to correct the impression that has been given?
4. Does the Missouri Synod approve the position taken by its representatives at the First Bad Boll with regard to the program for devotions and worship? If not, what will be done to remove the offense?
5. Does the Missouri Synod approve of the arrangement whereby prominent members of its official committees are serving with representatives of other Lutheran bodies as sponsors of the book "Scouting in the Lutheran Church," published by the National Scout Organization? If not, what will you do about the offense that was thus given?
6. Does the Missouri Synod still hold to its former position that Rom. 16:17 applies to all errorists, whether Lutheran or not? (See Stoeckhardt, *Roemerbrief*, pp. 641 and 642; also Pieper, *Dogmatik III*, p. 474, Sec. 5; Brief Statement, Art. 28.) If so, what will be done to correct the growing impression that this is no longer the case?

We say again that it is our earnest hope and prayer that your answers to these frank questions will show us to be in full agreement on these issues, and will thus result in a strengthening of the ties which unite us.

With cordial brotherly greetings,
The Evangelical Lutheran
Joint Synod of Wisconsin
and Other States.

JOHN BRENNER, *President*.
Milwaukee, Wisconsin,
August 4, 1949.

For the information of our readers we intend to take up the points raised in the above questions and

discuss them in subsequent articles of this series.

St. Mark's At Watertown Celebrates

WHEN a church building has been neglected for 40 years it is high time to do something about it. That is what the members of St. Mark's thought. Needless to say that after so long a time the church was in desperate need of renovation and

cated not a penny of debt remained to be paid. So greatly did the Lord bless the efforts of the determined members.

On the 19th of February the members gathered in their newly re-decorated and renovated church to



decoration. Other projects, in the course of the years, always demanded priority and delayed this project. Finally the members of St. Mark's put their shoulders to the wheel with such power and determination that \$59,000 were not only pledged for this purpose but also contributed so that when the work was done and the renovated church was to be rededi-

return thanks to God for His mercy toward them.

Three services were held on that day. Two in the morning and one in the evening. A musical and song service was also held in the afternoon.

In the morning services Pastor W. J. Schaefer was the guest speaker in both the German and the English

language. On the basis of Ephesians 5, 25b-27 he spoke of the "All-glorious Character of the Church of Jesus Christ" resulting from Christ's work for her, and from Christ's work in her. The speaker in the evening was Pastor Gerhard Marquart, a son of the congregation. His text was taken from 1 Kings 8, Solomon's prayer at the dedication of the temple. He compared the spirit of the fathers who built this church with that of the Jews when they built the temple. Both buildings are the gift of God, a monument to His glory. May this spirit ever prevail in the hearts of the members of St. Mark's. The choir sang in all services.

The musical and song service in the afternoon attracted another full church. Mr. Edgar Groth, a son of the congregation, was at the organ. St. Mark's school children, grades 4-8, and the male chorus of Northwestern College sang the praises of God.

Since most of the pastors and teachers of our Synod have worshiped at St. Mark's during their student days at Northwestern College it will no doubt interest them to hear about the improvements that were made. We shall mention just a few of the major items: a new heating system was installed (forced hot water oil burner), a new chimney was erected, an exit to the south balcony was provided, a Gamba stop was added to the organ, a new entrance to the main floor and the basement was constructed near the northeast corner of the building, all art glass windows were repaired and protective storm windows were installed, the church ceiling was insulated, the whole church was rewired and new fixtures with dimmers were purchased to replace the old ones, a new cross was put on the steeple, new outside steps were built and provided with ornamental railings, and the floor was recovered with new carpet and gray jaspé linoleum.

The basic color of the walls of the church is rose stone gray. The altar, pulpit and lectern are done in white, large pictures above the hymnboards were carried out to create a unit. The chancel received special attention. Above the altar are symbols representing the Trinity done in trefoil. Below these are the symbols

of the four Evangelists. On the twelve panels below the curved ceiling of the nave are symbols of the twelve apostles of Christ.

St. Mark's has a present membership of 1,669 communicants. The 230 children of the congregation are taught by six teachers in her Christian day school. Two pastors, W. A. Eggert and Gerhard Redlin, serve this large membership. The congregation was organized four years less

than 100 years ago. The present church was erected in 1887.

St. Mark's has, by the grace of God, been a blessing to unnumbered people in this community and, no doubt, to uncounted more throughout the synod.

May the Lord of the Church keep doctrine and practice pure at St. Mark's in these troublesome times and continue to make her a blessing.

W. A. EGGERT.

Delegate Conference of the Colorado Mission District

The Essay

CALVARY Ev. Lutheran Church of Littleton, Colorado, at the foot of the Rockies, on February 14-16, entertained pastors and delegates from the Colorado Mission District. Unseasonably mild weather lent itself kindly to the travel of pastors and delegates coming from as far as three hundred miles.

Fifteen pastors and seventeen delegates answered the roll call. Pastor O. Kreie, visitor and chairman of our conference, opened the sessions with the Word of God and with prayer. According to the wish of the conference, Pastor W. Krenke of Colorado Springs then delivered his paper entitled: "Christian Giving in the Light of I Cor. 8 and 9." The essayist pointed out that a Christian gives not out of command, but the love of God in Christ for sinners constrains him to give cheerfully. Various systems of giving are in use. The essayist enumerated tithing, church dues, classification of Christians according to their financial ability, and the envelope system, so popular in many of our congregations. The Apostle Paul in this text upholds the most ideal and God-pleasing way of giving, namely, the freewill offering. The question arose as to how and how much a Christian should give. On the basis of Scripture the essayist answered: "According to income, without display, freely, regularly, with simplicity, cheerfully and according to his ability." The Gospel must bring in the money. Christian giving is one of the fruits

of faith that must be developed and learned by means of the Gospel.

Other Reports

During the course of the conference our conference financial report, the Wisconsin Synod Building Fund report, and the local Mission Board report were heard. Indicative of God's grace and abundant blessings it was reported that 211 souls have been added to our various missions in our Colorado Mission District. The average contributions for home and Synod purposes have risen over that of 1948. A few of our congregations, which have not met their quota for the Wisconsin Synod Building Fund, have pledged themselves anew in their efforts to meet their quota before June, 1950.

Among the Congregations

Trinity Congregation of Hillrose became self-supporting during 1949. Our mission congregations at Golden, Park Hill, and Littleton dedicated their houses of worship. The Las Animas mission reported a parsonage completed and a chapel soon to be completed. From our mission in Cheyenne, Wyoming, comes the news that a suitable building will be erected in the near future. Meanwhile, the congregation is holding regular services in a rented building. On the Western Slope our mission at Mancos is now being served by the Missouri Synod. A petition for their release from our Synod is on file with the president and they are now waiting disposition of their Church Extension Debt. A former Missouri

Synod congregation at Loveland, Colorado, has been added to our missions and a pastor is being called.

Elections

The conference elections were the remaining order of business. Pastor O. Kreie was reelected visitor, Pastor V. Tiefel was reelected as member of the local Mission Board, Pastor W. Schaller was elected secretary, and Pastor G. Frank was reelected finan-

cial secretary. On Wednesday evening our conference communion service was held with Pastor G. Frank of Hillrose, Colorado, the speaker. The sessions closed on Thursday afternoon. Pastors and delegates were grateful to the Calvary Congregation and to Pastor R. Vollmers, host pastor, for their hospitality and especially to the women of the congregation, who worked hard to serve us our main meals. R. UNKE.

cooling, but the glare on the water brings on the inevitable headache. Back home by two-thirty, too tired to be hungry.

Friday we again put the motor bicycle into the jeep, drive eight miles to a swamp. There the bicycle is loaded into a canoe, and over we go. The first class is at Esit Urua, but the people haven't arrived as yet. So we censure the teacher for not beating the log in time; next we rebuke the people when they arrive. After that we feel better. At eight o'clock we are ready to leave for Iwo Achang. This village is situated almost on the ocean, just a short canoe ride from the beach. If we get there early, and the sun isn't too hot, you go down to the ocean for a quick swim — feels so good. Tuesday there is no chance to use the bicycle or canoe. So we drive four miles and then walk across three swamps to Edidaha Edo. This is a new mission station. There has never been a church or missionary in the village. It is very gratifying to listen to the old men and women confess their faith in Jesus, to baptize them, to marry them, and to give them their first Communion. I started this station just about a year ago. We now have twenty-five communicant members and eighty-nine baptized members. This number will be doubled before the year is over.

How An African Missionary Lives And Works

BY WILLARD BARINGER, NIGERIA

PERHAPS I can best describe things by telling you how we live and what we do from day to day. At present we are living in what is known as a bush house constructed of sticks and clay. A framework of sticks is set into the ground, measuring off the outer walls and dividing room from room. These sticks are tied to each other and to the supporting beams with tie-tie from the palm-wine tree. Next the whole framework is plastered and rubbed with a white sand. A roof of woven palm branches keeps out the sun and some of the rain. The floor is made of cement poured over hard-packed clay — "white man style." Though hard to keep clean and a trap for insects and bugs, such a house is very cool. During the rainy season we sometimes have to run around with pots, pans, buckets, and tubs to catch the water pouring in through the roof, but we get our exercise that way.

We have a crew of ten to keep the house and five-acre compound in shape: four laborers, one garden boy and water carrier, a woodcutter, a washer-man, a night watch, a cook, a steward, and a small boy. At first it seemed strange to have so many people doing the work that we could ordinarily do ourselves. But it takes only a few months in this climate to wish that you could have more boys working for you. There is a constant battle against the heat, the dampness, the rain, the insects and your own temper.

A Day In A Missionary's Life

Almost every day is the same. My day usually begins at five o'clock

with an incessant pounding on the bedroom door by the steward. After a hurried breakfast I'm off to one of my nineteen churches or my nine schools with their forty-one teachers. At six the first instruction class begins. The class lasts one hour and then I'm off to the second and the third. All the congregations must come to these weekly classes, including those already confirmed for many years. We are trying very hard to indoctrinate our people as well as you do fellow-Lutherans at home. Since the African mind is slow at grasping things, it is taking time.

Transportation

Many of these stations are difficult to reach. Some are sixty miles distant, and we must use various means of transportation. For example, every Thursday we put our outboard motor boat and a motor bicycle into the trusty new jeep. We drive three miles to the river, put the bicycle into the boat, and ride up the Qua Ibo River for a half hour. There we find a small indentation in the bush, tie up the boat, take out the bicycle and ride a mile to Okat. There I have an instruction class, visit the school, check on the ten teachers and 200 pupils. Then on to the next place, Ikot Abasi — no school as yet, so just an instruction class, check on the teacher in charge, look at the building going up for the new church, and promise to come next week if there is enough petrol. Then on to Ikot Iko Ibom, if it isn't too late. Then back to the boat. It is now one o'clock, and the sun is very, very hot. The breeze on the river is

Work Is Growing

We know that the Lord is blessing the preaching of His Word. Many people are crying out for the Lutheran Church to come into their villages. But we are finding it impossible to serve them. When we ask these people why they desired the Lutheran Church, they always answer, "It has come to our ears that you preach the Bible." When they tell you that, one finds it hard to say, "I'm sorry, but it is impossible to serve you. Please come back again. Perhaps we will find a way." Most of us are feeling the strain of overburdening. All but four of us are nearing the end of our tour. We are beginning to drag ourselves around. A man can do good work in this climate for about eighteen months. After two years he just exists and mechanically goes on with his work. If we had the men, if the mission had the money, if many, many things, then we could lay the foundation carefully and expand at the same time.

I don't believe that there is another of our missions in which the natives give and pay as they do here. They build their own churches and schools, buy the equipment for schools, pay their own teachers, and contribute quite well for the work of the mission in general. Although the Africans would be quite happy to have "America" give them everything, still they are very proud when they can say, "We did it ourselves."

ANNOUNCEMENT

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, May 10, 1950, at 9 A. M., in the building of our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

The following group meetings will be held at the Publishing House:

Board of Education, Wisconsin Synod — Monday, 9:00 A. M.

General Mission Board — Monday, 10:00 A. M.

Representatives of our Educational Institutions — Tuesday, 9:00 A. M.

Board of Trustees — Tuesday, 9:30 A. M.

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

* * * *

Committee on Church Union — St. John's School, Monday, 2:00 P. M.

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

Committee on the Assignment of Calls — Friday, 9:00 A. M., at our Seminary in Thiensville, Wisconsin.

JOHN BRENNER.

CANDIDATES FOR RESIDENT DIRECTOR OF OUR REFUGEE MISSION

- Dr. H. Koch, Morrison, Wis.
- Pastor A. Maas, Ann Arbor, Mich.
- Prof. A. Schaller, Thiensville, Wis.
- Pastor H. Nitz, Waterloo, Wis.
- Pastor R. Marti, Mayville, Wis.
- Prof. G. Westerhaus, Watertown, Wis.
- Pastor O. Naumann, St. Paul, Minn.
- Pastor P. Albrecht, Bowdle, So. Dak.
- Pastor A. Voss, Milwaukee, Wis.
- Pastor P. Pieper, Milwaukee, Wis.
- Prof. R. Hoenecke, New Ulm, Minn.
- Pastor T. Adascheck, Yakima, Wash.
- Pastor H. Eckert, Milwaukee, Wis.
- Pastor O. J. Eckert, Saginaw, Mich.
- Pastor O. E. Eckert, Saginaw, Mich.
- Pastor E. Schaller, Nicolet, Minn.
- Pastor G. W. Fischer, Mankato, Minn.
- Pastor S. Westendorf, Monroe, Mich.
- Pastor A. Werner, Catteract, Wis.
- Pastor H. Vogel, Cudahy, Wis.
- Pastor I. Habeck, Weyauwega, Wis.
- Pastor E. Hoenecke, Plymouth, Mich.
- Dr. P. Peters, Thiensville, Wis.
- Prof. E. Reim, Thiensville, Wis.
- Prof. C. Schweppe, New Ulm, Minn.

Any information concerning these candidates should be in the hands of the undersigned before May 1, 1950.

WALTER E. PANKOW,
Secretary of General Mission Board.

LIST OF CANDIDATES

The following list of candidates has been submitted for the new professorship in History and English for the High School Department of Dr. Martin Luther College, New Ulm, Minnesota:

- Arthur Koester, Fond du Lac, Wis.
- The Rev. A. A. Lorenz, Burlington, Wis.
- The Rev. Carl H. Mischke, Goodhue, Minn.
- Richard Poetter, Arlington, Minn.
- The Rev. James P. Schaefer, Milwaukee, Wis.
- The Rev. Norman Schlavensky, Peshtigo, Wis.

- Morton Schroeder, Madison, Wis.
- R. H. Sievert, Fort Atkinson, Wis.
- Carleton H. Sitz, Milwaukee, Wis.
- Herbert A. Sitz, New Ulm, Minn.
- Waldemar Stindt, Bay City, Mich.
- Ralph Swantz, La Crosse, Wisconsin.
- The Rev. N. S. Tjernagel, Iowa City, Iowa.
- The Rev. Walter Wegner, Moline, Ill.

The Board of Regents would like to encourage all those who may have pertinent information relative to the qualifications of any of these candidates to communicate such information before April 22, 1950. The Board of Regents will meet on that date at 9 A. M. for the purpose of calling a man from this list.

HERBERT A. SITZ, Secretary,
214 North Franklin,
New Ulm, Minnesota.

CALENDAR OF CONFERENCES

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

The Evangelical Lutheran Synodical Conference of North America will meet at Fort Wayne, Indiana, for its forty-first convention, beginning with an opening service at 10 A. M. on Tuesday, August 8, 1950. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, not later than June 15 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. All further details in connection with the convention will be announced later.

GEORGE V. SCHICK, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

This conference will meet from April 11 (10:00 A. M.) to April 13 (Noon). The sessions will be held at Northwestern Lutheran Academy, Moberge, South Dakota. Everyone is asked to supply his own bedding and meals.

The following papers have been assigned: Railroad Unions, Steffenhagen; The Function of the Church in a Changing Society, Hartwig; Sermon, text for First Sunday after Easter, Bauer; The Anointed, a Study of the Term, W. Lindloff; Woman's Position in the Church in regard to Preaching and Suffrage, Otterstatter; Christ's Prayer for the Church, John 17, M. Albrecht.

Preacher: H. Wiedman (H. Winkel).
K. G. SIEVERT, Secretary.

NEBRASKA PASTORAL CONFERENCE

The Pastoral Conference of the Nebraska District will convene on April 25-27, 1950, at Grace Lutheran Church, Geneva, Nebraska. First session will start at 9:30 A. M.

Program: Winning and Instructing the Unchurched, L. A. Tessmer; Romans 9, 6-13, L. Groth; Hebrews 11, H. E. Lietzau; Infiltration of Idol Worship in Israel with Modern Applications, W. Schaller, Jr.; Isaiah 65, 17-25, W. F. Sprengeler.

Speaker: V. Tiefel (H. Schultz).
Announce to host pastor, Donald Grummert, 415 G Street, Geneva, Nebraska.

MILTON F. WEISHAN, Secretary.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet on April 24-25 at Hurley, Wisconsin, R. Biesmann, pastor.

Papers: Hosea, F. Raetz; Doctrine of the Canon, E. Scharf; Augsburg Confession, Article I, F. Bergfeld; Review of Doctrine of the Antichrist, R. Biesmann; Exegesis of I Timothy 4, W. Schumann, Jr.; Communion Announcement: Origin and Application, R. Waldschmidt.

Please notify host pastor if unable to attend.

R. WALDSCHMIDT, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet April 17, 1950, at Grace Church, Oshkosh, Wisconsin, starting at 9 o'clock A. M.

Topics: Hebrews 8, G. Kobs; The Story of the Canon, T. Redlin; Engagement in the Light of Scriptures, M. Schwartz; Releases and Transfers to and from Sister Congregations, C. Koepsell; Whom May I Call A Brother in Faith and A Christian According to the Scriptures?, T. Mittelstaedt; The Book of Nahum, P. Eggert; The History of Preaching, C. Krug; The Doctrine of the Church with Special Reference to Congregation and Synod, B. Kuschel; Some Phase of Church Music, T. Zuberbier; Sponsorship, J. Raabe.

Preacher: B. Kuschel (C. Krug).
By Conference resolution, pastors are asked to provide for their own meals.

OSCAR SIEGLER, Secretary.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will convene April 18-19 at Bethany Lutheran Church, Hustisford, Wisconsin, Rev. E. P. Pankow, pastor. The first session will start at 9:30 A. M.

Papers: Exegesis on First Corinthians, Edward Weiss; Exegesis on Genesis 2 (cont.), W. Schink; Luke 9:62: Does Christ Here Refer to Our Calling as Pastors and Teachers in the Church?, Harvey Heckendorf; What Constitutes Gambling, and in How Far is Gambling Sinful?, Geo. Boldt; Discussion of Report of Interim Committee of Synodical Conference, W. Schink.

Conference service: April 18, at 8 P. M.
Preacher: Senger (Heckendorf).
Kindly announce to host pastor.

W. F. SCHINK, Secretary.

PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT

Place: Withrow Lutheran Church, Withrow, Washington, Vernon E. Greve, pastor.
Time: April 18-20.

Program: Old Testament exegesis — Amos 5, 16ff., E. Kirst; New Testament exegesis — 1 John 2, 22ff., W. Lueckel; Homiletical study — 1 John 4, 1-8, E. Zimmermann. Essays: The Proper Procedure in Accepting Adults into Church Membership, L. Grams; Study of the Majority and Minority Reports of the Synodical Committee on the Doctrine of Church and Ministry (continued), F. Tiefel; Origin and History of the Pacific Northwest District, L. Krug. Report of the District President, W. Amacher; Mission Board Report, T. Adascheck.

Chairman: M. J. Witt.
Preacher: G. Frey (L. Bernthal).
Sermon critic: T. Adascheck.
L. G. BERNTHAL, Secretary.

WISCONSIN RIVER VALLEY — CHIPPEVA VALLEY PASTORAL CONFERENCE

Place: Beyer Settlement Church, Route 2, Menomonee, Wisconsin.
Time: April 18-19, 1950.

Papers: Book of Amos, E. Becker; Seven Letters from Revelation, T. Bradtke; Theophany and Angelophany, D. Kuehl; Church Finances, L. Winter; Article 4 of the Formula of Concord, J. Schaad; Civic Righteousness, Theo. Mahnke; Separation of Church and State, J. Krubsack; Indifference in Pastoral Practice, E. Kionka. The Conference brethren are asked to study the Interim Committee report on the Church and the Ministry.

Speakers: A. J. Engel (R. Gurgel).
Kindly announce early to the host pastor, E. R. Becker.

Directions to Beyer Settlement: 7 miles west of Elk Mound on highway 12, or, 5 miles west of the junction of highways 12 and 29, then north on County Trunk E. The church is 4 miles from the junction of 12 and 29 and E.

D. H. KUEHL, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the Northern Wisconsin District, Wisconsin Synod, will meet at Gladstone, Michigan, on April 25-26, beginning at 9:30 A. M. (Please note Gladstone is on Eastern

Standard Time.) Announce to the host pastor, Rev. Theo. Hoffmann.

Papers: Exegesis on II Corinthians 1, G. Schaller; Genesis 13, A. Schabow; Paper on Adiphora, W. Lutz; Catechesis on "I believe that I cannot . . . or come to Him," R. Pope; Strikes in the Light of Scripture, Th. Thurow; Sermon Study on Synod's Centennial, W. Roepke; Book Report on "The Shepherdess", Th. Hoffmann; Different Uses of the Word Translated "Love" in the New Testament, H. Walther. Professor M. Lehninger has been invited to present a paper on "The History of Pietism and Its Present-day Effects."

Preacher: R. Pope (W. Lutz).
HERBERT G. WALTHER, Secretary.

JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCE

The Joint Mississippi Valley and Southwestern Conference will convene on April 19, 1950, at First Lutheran Church, La Crosse, Wisconsin, Fritz H. Miller, pastor. 9:30 A. M. Communion Service. Preacher: J. Carl Bast; alternate: C. E. Berg.

10:45 Organization.
11:00 Exegesis of Romans 1:16-25, Pastor Henry Paustian.
12:00 Noon Lunch (pot luck) at Mt. Calvary Church.

1:30 P. M. A Suggested Planned Program for Personal Evangelism, Pastor A. L. Mennicke, discussion leader.

2:30 Recess.
2:45 Majority and Minority Report to Synodical Conference on the Doctrine of the Church, Pastor A. Dobberstein.

3:45 Common Faults in Preaching, Pastor Elmer Mahne.

4:15-4:30 Conference Business.
Please bring your copy of "Personal Evangelism" and of "Proceedings of the Synodical Conference."

A. WERNER, Secretary.

ARIZONA MISSION DISTRICT AND THE ARIZONA DELEGATE CONFERENCE

The Joint Session of the Arizona Mission District and the Arizona Delegate Conference, in session at Grace Ev. Lutheran Church, Tucson, Arizona, April 18 to 20, 1950.

Tuesday, April 18, 1950

10:30-11:45 Communion Service.
11:45-12:00 Roll Call, Reception of New Members.

1:30- 2:40 Opening Devotional.
2:10- 2:10 Conference Program, Recommendations, Announcements.

2:10- 3:20 "Christ's Human Messiahship, an Identification with Weak Humankind," W. Hoyer.

3:20- 3:30 Recess.
3:30- 4:30 Report of the Mission Board.
4:30- 4:45 Radio Committee.

Wednesday, April 19, 1950

9:00- 9:10 Opening Devotional.
9:10- 9:20 Adoption of Minutes.
9:20-10:30 Exegesis of Ps. 69, V. Winter.

10:30-10:40 Recess.
10:40-11:30 "Should Bazaars, Church Suppers, Rummage Sales, and the Like be Used to Raise Money in our Churches?," M. Volkman.

11:30-12:00 Report of Synod Delegates.
1:30- 1:40 Opening Devotional.
1:40- 2:40 Exegesis of Colossians, O. Hohenstein.
2:40- 3:20 Business.

3:20- 3:30 Recess.
3:30- 4:45 Report of the Academy Committee.

Thursday, April 20, 1950

9:00- 9:10 Opening Devotional.
9:10- 9:20 Adoption of Minutes.
9:20-10:00 Report of Spanish Missionary.
10:00-10:50 "Critique of the New Lutheran Hymnal," E. Sitz-Hansen.

10:50-11:00 Recess.
11:00-12:00 Elections.
1:30- 1:40 Opening Devotional.
1:40- 2:30 Report of the Visitor.
2:30- 3:20 New Business.

3:20- 3:30 Recess.
3:30- 4:45 Unfinished Business, Casual Questions, Adoption of Minutes.

ARTHUR A. GUENTHER, Secretary.

MANITOWOC PASTORAL CONFERENCE

Time: Tuesday, April 18, 1950, 9:00 A. M.
Place: St. John's, Two Rivers, East Park and 17th Street, W. Haase, pastor.
Preacher: M. Braun (F. Zarling).

V. J. WEYLAND, Secretary.

NORTHERN PASTORS' AND TEACHERS' CONFERENCE OF THE MICHIGAN DISTRICT

The Northern Pastors' and Teachers' Conference of the Michigan District will meet at Hale, Michigan, Gustav Schmelzer, pastor, the 28th day of April, 1950. The conference will open with a communion service at 9 A. M. Pastor Ralph Schaller is the preacher for this service. Alternate speaker: Pastor Fred Schroeder.

Kindly announce to the host pastor.
NORMAN A. MAAS, Secretary.

SOUTHEASTERN PASTORAL CONFERENCE, MICHIGAN DISTRICT

The Southeastern Pastoral Conference, Michigan District, will meet Monday and Tuesday, April 17 and 18, at Arlington Avenue Lutheran Church, Toledo, Ohio.

The program includes 1 Cor. 14, by F. Zimmermann; Wine or Grape Juice, by J. De Ruiter; Study of Synod's Letter to Missouri, by A. Hueschen; Adult Confirmands, by N. Engel; Doctrine of the Ministry, by E. Hoenecke; To Whom Can We Give a Christian Burial?, by S. Westendorf.

W. KOELPIN, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District will meet on Tuesday and Wednesday, April 25 and 26, at Allegan, Michigan.

Conference Papers: Exegetical, Revelation 1, A. J. Fischer; Ephesians 2, R. A. Gensmer; Ephesians 3, Wm. Krueger; Isagogical, Hosea, L. G. Meyer; Historical, Confirmation, W. W. Westendorf; Doctrinal, Should Dinners, Ice Cream Socials, Theatrical Performances and Similar Activities Be Permitted in our Congregations, Particularly if they are to be used to raise money for Synodical or Congregational Purposes (concluded), H. H. Hoenecke.

Preacher: E. H. Wendland, W. W. Westendorf, substitute.
Kindly announce your request for quarters no later than Tuesday, April 18 to

Pastor Louis G. Meyer, 214 Western Avenue, Allegan, Michigan.
JOHN F. BRENNER, Secretary.

FOX RIVER PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet on April 18 and 19, 1950, at Trinity Ev. Lutheran Church, Town Ellington, Pastor C. Henning, host.

The conference begins on Tuesday morning at 10 A. M.

Assignments: Biography of Muehlhaeuser, F. Brandt; Isagogical Treatise on Micah, E. Hinenthal; Condition of the Church in Ephesus Applied to Churches of Today, Im. Boettcher; Exegesis on II Corinthians 11, 19 — 12, 9, D. Brick; Why Do We Not Observe the Old Testament Sabbath?, O. Henning; Exegetical-Homiletical Treatment of Psalm 100, M. Croll; Report by the Visitor.

Communion service in the evening.
Speaker: W. Kuether, E. Lehniger, alt. Members of the conference are requested to notify the host pastor, C. Henning, Route 2, Appleton, whether they intend to be present or absent and also if they desire lodging.

DELMAR C. BRICK, Secretary.

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: North Mankato, St. Paul's Lutheran Church, Monroe Avenue and Range Street, R. A. Haase, pastor.

Time: April 18-20, 1950. Opening session at 10 A. M. Tuesday.

Papers: "The Importance of Thorough Indocrination in Preparing Children and Adults for Confirmation" (continued), Dr. Paul Spaude; A Study of Galatians 5:5-7, Pastor W. P. Scheitel; Isagogical Paper on the Prophet Nahum, Pastor P. R. Kurth; "The Proper Procedure to be Followed When One has Received a Call," Pastor C. P. Kock.

Lodging and breakfast will be furnished by the host congregation. All other meals may be purchased at local restaurants.

Service: Tuesday, April 18. Pastoral sermon by M. J. Wehausen (L. F. Brandes); Confessional address by Alfred Martens (Martin Birkholz).

Please send request for lodging to Rev. R. A. Haase, 809 Range Street, North Mankato, Minnesota, or send excuse to same address if unable to attend.

M. J. LENZ, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Eggert, Kurt J., in Immanuel Lutheran Church, Farmington Tp., Jefferson Co., Wisconsin, by Edward A. Westcott; assisted by Wm. Eggert and G. P. Fischer; Third Sunday in Lent, March 12, 1950.
Hellmann, A., in Calvary Lutheran Church, as pastor of Glenwood Mission, Glenwood, Minnesota, by P. R. Kuske, assisted by H. Duehlmeier; Fourth Sunday in Lent, March 19, 1950.

CHANGE OF ADDRESS

Pastor

Eggert, Kurt J., Johnson Creek, R. 1, Box 157, Wisconsin.

TREASURER'S STATEMENT

July 1, 1949 to February 28, 1950

Receipts

Cash Balance July 1, 1949.....	\$ 22,385.53
Budgetary Collections	\$683,715.63
Revenues	108,606.11
Total Collections and Revenues....	\$792,321.74

Non-Budgetary Receipts:

U. S. Government Bonds Sold....	100,000.00
Payments on Mortgage Receivable	1,300.00
Unused portion of Reserve for Moving Expense of Northwestern Publishing House.....	885.38
Miscellaneous	2,300.00
Total Receipts	\$896,707.12
	\$919,192.65

Disbursements

Budgetary Disbursements:

General Administration	\$ 26,132.49
Theological Seminary	28,474.51
Northwestern College	90,326.69
Dr. Martin Luther College.....	90,272.79
Michigan Lutheran Seminary....	39,310.17
Northwestern Luth. Academy....	26,335.00
Home for the Aged.....	13,240.68
Missions — Gen. Administration	208.22
Indian Mission	113,438.09
Negro Mission	22,435.60
Home Mission	244,615.12
Refugee Mission	40,127.03
Madison Student Mission	1,902.08
Spiritual Welfare Commission	2,786.79
General Support	43,146.00
School Supervision	5,170.49

Total Budgetary Disbursements...\$787,921.75

Non-Budgetary Disbursements:

U. S. Government Bonds Purchased	50,000.00
--	-----------

Total Disbursements \$837,921.75

Cash Balance February 28, 1950 81,270.90

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For February, 1950

For Spiritual Welfare Commission

Carl J. Greif \$ 1.00

For Church Extension

Memorial Wreath in memory of Mr. Charles Rathke, given by the Ladies' Aid Society of St. John's Church, Pigeon, Mich....\$ 25.00
and by Elizabeth, Edward and William Mounter 2.00

Mr. and Mrs. Ferdinand Tesch in memory of their golden wedding 15.00
\$ 42.00

For Synod Building Fund

Mr. and Mrs. Edgar Vandrey.....\$ 50.00
George Hernig, Chicago, Ill. 5.00
\$ 55.00

C. J. NIEDFELDT, Treasurer.

DAKOTA-MONTANA DISTRICT

Budgetary Remittance July 1, 1949 to December 31, 1949
Synod Building Fund January 1, 1948 to December 31, 1949

Eastern Conference

	Budgetary Remittance	Non-Budgetary	Synod Building Fund
F. Schulz, Altamont, S. D.....	\$ 292.38		\$ 555.20
R. Bretzmann, Arco, Minn.....	35.52		73.00
R. Reede, Argo T., S. D.....	243.35		316.22
W. Zickuhr, Bryant.....	41.50		65.00
R. Beckmann, Clark.....	343.62		367.52
F. Schulz, Clear Lake.....	314.48		512.00
E. Bode, Dempster.....	267.26		455.00
W. Lindloff, Elkton.....	452.80		695.00
E. Bode, Estelline.....	292.75	16.00	352.05
W. TenBroek, Florence.....	209.95		275.71
H. Hempel, Gary.....	293.47		200.00
H. Winkel, Germantown.....	226.36		305.00
A. Hellmann, Goodwin.....	275.64	4.00	291.01

R. Rutz, Grover.....	1,423.11		876.00
R. Bretzmann, Hendricks, Minn.	240.51		650.41
Henry, S. D.....	487.61		491.15
R. Reede, Hidewood T.....	288.74		428.00
W. Zickuhr, Hague T.....	298.50		325.00
A. Hellmann, Havana T.....	290.01		252.44
W. Nichols, Mazepa T.....	482.26		479.50
B. Borgschatz, Rauville T.....	749.45		1,034.65
R. Beckmann, Raymond.....	521.87	5.00	515.63
H. Winkel, South Shore.....	298.63		95.45
W. Lindloff, Ward.....	308.67		625.00
W. Meier, Watertown.....	1,946.18		3,378.75
W. Zickuhr, Willow Lake.....	300.18	4.00	363.28
	\$ 10,924.80	\$ 29.00	\$ 14,271.00

Western Conference

M. Albrecht, Akaska.....	\$ 440.84	\$	\$ 893.58
M. Herrmann, Athboy.....			154.67
M. Herrmann, Bison.....	182.27		321.32
P. Albrecht, Bowdle.....	795.50		1,550.35
H. Ellwein, Burt.....	150.45		243.00
H. Lange, Carrington, N. D.....	68.35		112.00
E. Otterstatter, Carson.....	121.29		79.91
H. Wiemann, Circle, Mont.....	290.27		237.17
M. Herrmann, Date, S. D.....			75.00
H. Bauer, Dupree.....	25.63		175.00
H. Ellwein, Elgin, N. D.....	313.82		458.43
H. Bauer, Faith, S. D.....	175.73		371.00
E. Otterstatter, Flasher, N. D.	81.01		150.00
T. Hartwig, Gale T., S. D.....	100.00		165.35
K. Bast, Glenham.....	1,136.05		594.88
P. Albrecht, v. p., Hague.....	386.45		335.00
G. Ehlert, f. p., Hazelton.....	587.50		1,020.14
H. Birner, Ipswich, S. D.....	90.51		143.53
N. Lindloff, Isabel.....	228.02		254.80
O. Heier, Jamestown, N. D.....	699.95	2.00	1,135.00
H. Ellwein, Leith, S. D.....	116.52		5.00
E. Rische, Lemmon.....	402.28		594.40
A. Walther, Livingston, Mont...	70.44		25.96
P. Kuehl, Mandan, N. D.....	525.11		868.60
M. Rathke, McIntosh, S. D.....	176.87		350.00
M. Rathke, Miner, N. D.....			100.00
K. Bast, Mobridge, S. D.....	1,205.64	50.50	1,133.51
M. Rathke, Morrystown.....	344.07		450.00
T. Hartwig, Mound City.....	498.05		816.70
E. Otterstatter, Paradise, N. D.	116.18		212.50
H. Sauer, Piedmont, S. D.....	16.13		37.00
H. Wiedmann, Presserville, Mont.	125.16		119.76
H. Sauer, Rapid City, S. D.....	135.35		245.46
E. Semenske, Reeder, N. D.....	135.94		128.20
H. Bauer, Ridgeview, S. D.....			50.00
H. Lau, Roscoe.....	719.72		2,125.00
H. Sauer, Sturgis.....	38.19		144.25
L. Schaller, Tappen, N. D.....	1,200.00		976.00
N. Lindloff, Timber Lake, S. D.	19.55		41.35
L. Wurster, Terry, Mont.....	297.33		323.90
M. Albrecht, Tolstoy, S. D.....	254.68		344.08
K. Sievert, Trail City.....	158.14		270.00
K. Eggert, Valley City, N. D....	162.78		266.50
M. Rathke, Watauga, S. D.....	144.35		240.00
E. Rische, White Butte.....	215.36		199.50
H. Lange, Windsor, N. D.....	67.20		44.20
P. Albrecht, v. p., Zealand, S. D.	385.98		568.00
	\$ 13,515.39	\$ 52.00	\$ 19,592.76

District Totals\$ 24,440.19 \$ 81.00 \$ 33,983.76

ELMER E. BARTLING, District Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

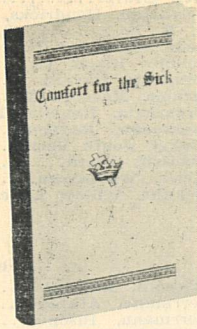
February, 1950

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
Mrs. F. Eckert—G. P. Eckert..	\$	25.00	\$
Mrs. E. Justman—Geo. W. Boldt		1.00	18.00
Mrs. Zimmermann—G. W. Boldt		1.00	
Mrs. H. Kolell—W. Reinemann..	9.00	38.50	14.00
—A. von Rohr.....			11.00
Julius Stobber—E. Ph. Ebert....		5.00	3.00
Mrs. Anna Strohm—E. Ph. Ebert..			5.00
Rev. H. Lange—Nath. Ch., Milw.	14.00	285.00	
Rev. H. Lange—C. and K. Otto			3.00
Wilh. Kannenberg—M. F. Rische			7.00
Wm. Hardt—M. F. Rische.....			5.00
Mrs. F. Glaeser—Arnold Schultz		5.00	
Harvey Lehtoma—H. Woyahn..			10.00
Mrs. M. Binninger—John Brenner			3.00
Rev. Henry Lange—P. Burkholz	12.00		
Mrs. E. Hermann—P. J. Burkholz			5.00
Rev. Carl Seltz—H. P. Koehler..		3.00	
Arthur Neitzel—H. P. Koehler..			5.00
Glenn Seiser—H. P. Koehler....			10.00
Miss J. Luedke—H. P. Koehler..			4.00
Theodore Gevers—Paul Pieper..			5.00
Mrs. Theresa Kannenberg—W. J. and J. P. Schaefer		1.00	
Mrs. Henry Kolell—A. P. Voss..			5.00
Mrs. Louise Volz—Edwin Jaster..			16.00
	\$ 35.00	\$ 364.50	\$ 129.00

G. W. SAMPE, District Cashier.

Rev. Armin Engel,
 Box 44
 26 Larsen Rte. 1, Wis.

51 Jan



COMFORT FOR THE SICK

COMFORT FOR THE SICK

BY REV. B. P. NOMMENSEN

MEDITATIONS FOR USE AT THE
 BED-SIDE OF THE AFFLICTED

This booklet contains 33 meditations based on Psalms and various texts from the Old and New Testament. Each Scripture portion is followed by a Prayer and an appropriate Hymn. The type is large and clear; the language is simple, direct, and deeply devotional. Stiff paper covers, 77 pages, size 5½×8 inches.

Price: 75 cents

THOU ART WITH ME

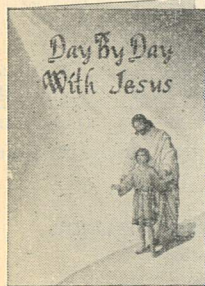
Words of Cheer for the Sick

By Daniel Nystrom

An attractive little booklet, printed in a soft green and black, containing 24 pages of Scripture selections, poetry and brief messages of comfort.

Price: 15 cents; \$1.50 per dozen

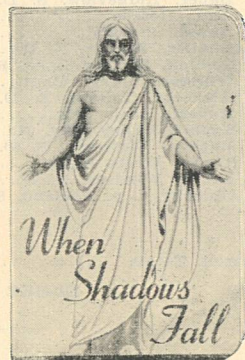




DAY BY DAY WITH JESUS
 By Gladys Sandberg

A beautiful little book of devotions for the grade school child that provides devotions for the days of one month. The Christian truths and life situations treated in the readings and prayers include what should mainly be emphasized for children of this age, thus making the devotions suitable for repeated use throughout the year. They are distinctly Christian and not mere moralizings about being good. Illustrated in two colors. Size 5½×7½.

Price: 75 cents



WHEN SHADOWS FALL

By Wm. A. Lauterbach

Another new booklet intended for distribution among the sick and shut-ins. Each of its 64 pages brings a Bible passage or hymn selection in large type, together with a modern pen drawing expressing the sentiment of the page. Paper covers, 3½×5½.

Price: 20 cents; \$1.92 per dozen

STRENGTH FROM ABOVE

A new booklet suitable for Christians afflicted with illness. These pages bring the rich comfort of God's Word to hearts in need of spiritual encouragement. Presentation Page. 16 pages, 4×6. Blue paper covers, with blue envelopes.

Price: 20 cents; \$1.92 per dozen



Northwestern Publishing House

3616-32 West North Avenue

Milwaukee 8, Wisconsin