

The Northwestern Lutheran

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

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COVER DESIGN

Home for the Aged Lutherans,
Wauwatosa, Wis.

Photo by Mel Scherbarth

DO YOU KNOW that the last Sunday in May a Thanksgiving Service is to be held in all churches of the Joint Synod of Wisconsin?

Siftings

We found this an amusing little item and shall pass it on to our readers. It is culled from the *Lutheran Standard*. "Can a church bus be painted blue? A Nazarene pastor in Springfield, Ohio, has a blue bus used to gather children for Sunday school. He wanted a school bus license which costs \$10 whereas a commercial carrier license costs \$121. But the state interpreted the law which says that church buses must meet 'standard school bus regulations' to mean that church buses must also be painted yellow. The matter was referred to the attorney-general of Ohio, who ruled that a church bus need not be yellow in order to get the cheaper license. — What is so sacred about blue? It would seem that a new coat of paint would be a small price to pay for the state's favor."

* * * *

The Roman Catholic Church is taking kindly to television and is ready to use this new device for broadcasting and televising of their church services. The Boston archdiocese has decided to televise the mass experimentally some time soon and thus for the first time give their people an opportunity to view the mass from their own easy chairs and fire-side. It is understood, however, that this will not give a Roman Catholic an excuse for not attending mass on a Sunday morning. We wonder, then, what it is all about. If a Roman Catholic can not profit by it why televise the mass at all? Has the Roman church something else in mind?

* * * *

According to the "Lutheran," the official organ of the United Lutheran Church, this body at its convention in Des Moines, Iowa, some time in October of this year will entertain a recommendation, ostensibly coming from its Executive Board, to become a charter member of the National Council of Churches of Christ in U. S. A. Says the "Lutheran": "At the

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BY THE EDITOR

1950 convention our church is confronted with a decision either (1) to consolidate and expand its co-operative activities with other Protestant and orthodox (? — question mark ours) communions, or (2) to curtail them sharply. The only choice which is no longer open to us is to maintain the present status quo." And then we are told by writers of our sister synod, Missouri, that the other Lutheran bodies are becoming less liberal and more conservative. This proposed move has no such ear-marks.

* * * *

Billy Graham is the new star on the evangelistic horizon. We know nothing about his background nor his confessional stand, but from reports that have come to our attention, he is making deep inroads in the dens of vice, holding forth in the South. They call him the Billy Sunday of our day. In Boston yesterday he was heard by 40,000 people, according to the newspapers. It is reported that he uses no showmanship or theatrical to lure people to his meetings. Still we contend, "they have Moses and the prophets; let them hear them."

* * * *

More than a million dollars has already been spent for more than four million Bibles that have been sent to Japan. A three-year project will attempt to send more than 10 million Bibles to these unfortunate people. Dr. Robert Taylor of the American Bible Society says, "spiritual hunger of the Japanese people is such that they seize the Bible with an openness of mind never before known in Japan." A "Good Will Book" plan has been put into operation. Anyone buying a Bible for Japan may inscribe his name in the Book presented. It is hoped that this plan will increase the number of Bibles for Japan. If these statements are a fact, and we have no good reason to doubt them, then the last war has been a blessing in disguise for this benighted country.

"Ask, And It Shall Be Given You"

Luke II, 5-10

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come unto me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

It Is Thus Our Savior depicts a midnight scene for us. A friend has just arrived from afar. In the hot Orient people were accustomed to travel by night. But the man to whose house this friend has come, the man who is to be his host has nothing to set before his guest for refreshment. This troubles him greatly, for hospitality is a sacred matter for him. In his extremity he therefore goes to another friend, a neighbor, knocks at his door, states his need, and asks for help. Yet he is answered from within by the sleepy response: "Trouble me not. The door is shut, and my children are with me in bed; I cannot rise and give thee." It is one of those small Oriental homes which were completely rearranged for the night. The living room of the day has been converted into a bedroom. Thus the door cannot be opened without first removing a cot from before it, which is bound to make enough commotion to awaken the children. Thus the thoughtful father is reluctant about opening up. The man without will, however, not be denied. Most shamelessly he thunders away at the door, pressing his plea. Thus Jesus concludes: "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Jesus means to say that if for no other reason, then out of sheer despair of getting any further rest, simply to get rid of the nuisance, this neighbor is bound to arise in the end and grant the plea.

Much More So On the basis of this illustration Jesus now makes an application to Christian prayer: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Men may fail, God never fails. Therefore come with your needs before God, be persistent in your requests before Him, plead earnestly and urgently, and the heavenly Father will not fail to hear you.

God Delights It is not that Jesus would have us think of God as gruff and disobliging like the neighbor newly roused out of his earliest sleep. Neither does He recommend our coming to God in a shameless spirit such as this needy host evidenced over against his neighbor. The Savior's inference is rather this: if the impudence of this midnight knocker prevailed even with an angry and annoyed neighbor, so that he arose and gave what was requested, how much more will the humble and earnest prayer of one whom God has accepted as a dear child for Jesus' sake prevail with the kind and loving Father in heaven. God is more than a half-hearted, self-interested friend and neighbor. He is the Father, whose heart yearned so deeply for His lost children that to regain us He spared not His dearest, His only-begotten Son, but delivered Him up for us all. God knows no night, much less a midnight, when He has no time for the pleas of those whom He has befriended. His almighty hand is always free to help; no bolted doors ever encumber His aid. Far from being annoyed and irritated by our supplications, God has bidden His believing children to ask for all things which they need. He makes His sun to shine and His rain to fall upon the just and the unjust. Yet it is His wish that those who are His believing children through Christ Jesus should pray for all things that they might receive His gifts with appreciation and thanksgiving.

He Has A Heart For Our Needs The need of the host in the Savior's illustration was after all only a light one. Even under Oriental rules of hospitality a visiting friend might have been asked to wait for refreshment until morning. We, however, are helpless without God's gifts. "Every good gift and every perfect gift is from above and cometh down from the Father of lights." That is true even in regard to the needs of our body; it is doubly true of the needs of our soul. Unless God through His Word gives us His Holy Spirit to bring us to faith in His Son and to keep us in this faith our soul would be lost in sin. Unless He gives us His Holy Spirit to cleanse our hearts and to enlighten us we would be powerless and comfortless. How then can we imagine that God would do less than a sleepy neighbor who rose and gave aid? God will certainly hear the prayers of His believing children. Therefore let us pray and faint not. Yet when we pray persistently and urgently, when we ask, seek, and knock, let us put our trust not upon our fervent, persistent appeal but upon the loving heart of Him to whom we appeal. Our praying in itself has no merit. God helps us, not because of our pleading, but because of His loving promise of help. That loving promise stands also when God lets us wait while we pray, when He lets us seek and knock. It is just because of His love that He does let us earnestly seek and knock at times before He answers our requests, for in the midst of such asking, seeking, knocking He makes us ready for His gifts. He teaches us to appreciate His gifts, lest for our own harm we regard them lightly, thoughtlessly cast them aside, misuse and abuse them.

He Gives In Perfect Love And Wisdom Concerning spiritual things the Lord has told us in His Word both what we need and what He will graciously give to us in His saving love. As to earthly gifts, however, where His wise and gracious will is not thus revealed to us, God, though He answers our prayers, will not always give us the very things which we had in mind when we prayed. We may not be sufficiently purged of pride to profit spiritually in obtaining what our heart desired. Sometimes we ask for

(Continued on page 149)

Editorials

What Have We Done?

To The Pastor This question is addressed to the individual pastors, congregations and members of our Joint Synod of Wisconsin. The question has to do with the second phase of our Building Fund. Where do you stand, you pastors? Have you done all you are able to do to bring this collection to a successful close? As watchmen, shepherds, teachers commissioned by the Savior and representing Him you will have to answer the question: did you represent Him in this cause or did selfish motives, fears, imaginary difficulties, fleshly considerations, local needs take precedence over the greater needs of our common work in the Church of Jesus Christ? The work of our synod is our *common work*. Every minister in synod agreed to this when he became a member of synod. He then voluntarily made the business of our synod his business, which is the business of the Lord Jesus Christ. He then gave his word that he would not only be vitally interested in its work but would help bear his share of the burden whatever that may be — help preserve the pure doctrine of God's Word, conscientiously conform his practice to the Word of God, make every need of the synod his own concern. In other words he promised to be a *brother* toward the others and work together with them in all family endeavors. He promised this before God. *He promised this to God and not only to the brethren*. He did not agree with men only but with God. He agreed to obey the majority rule where the Word of God has not decided the matter.

Are you satisfied before God that you conscientiously, as a servant of Jesus Christ, left no stone unturned to live up to your agreement with your brethren? That you honored the cause of Christ by giving it your wholehearted support? Will you be able to stand before Christ in the matter of this collection with a joyful heart, knowing that you have kept your word with your brethren and with Him? There is still a little time in case one or the other has been neglectful. In that case, surely, they will want to use the last precious moment and work as they never have before to keep the faith.

W. J. S.

To The Individual Congregation This question also concerns the individual congregations of our Joint Synod. What have you done in the matter of this collection? Are there within our synod congregations that have decided in their assembly that they will not participate in this collection? If there are, know that you have broken faith with your brethren in synod, nay, with God who says: "*Bear ye one another's burden, and so fulfill the law of Christ*" (Gal. 6:2). So it is not a question of whether you want to or don't want to, but it is a question with a Christian congregation of what does Christ want us to do. You agreed to "*bear one another's burden*" when you, as a congregation, applied for and were granted membership

in our synod. In fact, your faith in Christ and your love for His work urged you to unite with the other congregations of our synod that *together* you might carry out what you were unable to do alone: *build and maintain schools for the training of pastors and teachers* that your schools may be constantly supplied with teachers who with you confess and with you have the same interests; that you may be assured of ever having ministers of the Word to preach to you the Gospel of reconciliation, to administer the sacraments, to teach your children the way of salvation, to visit you and comfort you when you are sick and under a cross. You united with your brethren in synod that you might be able to do together with them what you would be unable to do alone — to preach the Gospel to all creatures, that is, to do mission work. This, all this, you promised to do honestly and with all vigor. *You promised this to your brethren and to God*. A Christian congregation will keep its promise thus made. It will not want to dismiss this sacred obligation by claiming: "We have our hands full in our own congregation. We have a church to build, a school to erect, repairs to make; we are too small to help, we have had too many special collections, we will wait for a more propitious time." Nay, a Christian congregation will roll up its sleeves and say, "We must be about our Father's business." God has need of us, our brethren with whom we entered into a sacred covenant are calling for our help. We must up and assist them for the Lord's sake who bought us with His blood.

There are a few more days left to work toward the success of this collection. Surely, if a congregation has not done its share it will get to work so that the hearts of their brethren may rejoice and God in heaven be pleased.

W. J. S.

To The Individual Member What has been said to the pastors and the individual congregation does not in the least release the individual member of synod from his personal obligation. We, the individual members of synod, pastors, teachers and laymen, have covenanted before God no less to work together wholeheartedly, unselfishly, gratefully for Christ's cause on earth. We have given each other the hand of the most intimate fellowship that exists, a fellowship that is sealed with the blood of Christ. This step was not lightly taken. It was done in the blessed knowledge, a gift of the Holy Ghost, that we are one in faith, one in confession, one in our ambition and goal. Our one concern was that the Word of Christ be taught in its truth and purity, not only at home but that it may be spread as far as we are able to do this. We then covenanted together to erect adequate schools where we may train men by men who have our spirit of faith, love and confession. This makes us individually responsible before God to "*bear one another's burden*," and no amount of excuses will ever disengage us from our solemn obligation.

This means, too, that when we know of a brother who is not concerned for the life of the whole communion we are to rebuke him, encourage him, to "restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." We must tell such a minister, or congregation or individual that he is sinning, that he is robbing God, remind them of God's love for us and urge them to keep the faith. "Let us work while it is day; the night cometh when no man can work."

W. J. S.

Make No Mistake -- Know The Truth

The present need of our synod is desperate. We need every penny of the *second million dollars* to complete the work our synod voted. We must! Do you know, surely you ought to know, that the work we have now under way is *not expansion* in any sense of the word? We are only meeting the needs that have long ago existed and have been neglected. **Nothing more!**

Building is in progress at Watertown and New Ulm. Not enough money is on hand to begin at Saginaw and Mobridge is left out in the cold unless we bestir ourselves and complete the collection. The need at Saginaw and Mobridge is critical.

If we do not raise the *million dollars* these insti-

tutions will be compelled to do their work under hampering conditions for which there is no excuse whatever.

Only 63% of the necessary money has been collected. That leaves 37% still to be accounted for. Who are the 37%? Where are they? Why are they remiss? "Cursed be he that doeth the work of the Lord (remissly) deceitfully" (Jeremiah 48:10).

In our **mission fields** the missionaries are crying for help to put up modest little chapels in which to preach the Word, other missions have long outgrown their little quarters and must have assistance to expand, but the funds are not on hand. These must wait until the 37% have remitted. How much longer will their consciences bear this blame? How much longer must these missions, can these missions wait?

And the amount that is needed to complete all these projects is such a miserably small amount — \$5 per communicant member — that one blushes in shame to know that this pittance is being withheld from the Lord our Savior by some 37% of our people.

In Christ's name let us take hold on ourselves; for Christ's glory let us go out and tell our people; for Christ's sake let us not fear to ask them for a miserable \$5.

May God give us the will and the doing of this good work.

W. J. S.

1850 Let Us Give Thanks! 1950

"Since the first constitution of our synod was adopted during a convention at Granville, on May 26, 1850, we recommend that our congregations throughout synod set aside Pentecost Sunday, May 28, 1950, as Centennial Sunday, for special services in commemoration of synod's establishment one hundred years ago."

We quote this resolution of our synod in order to remind all our congregations of this most fitting opportunity to make our Centennial Jubilee truly synod-wide.

Let us therefore unite our hearts and voices

- to thank our gracious Lord for the unmerited blessings which He has so richly bestowed upon us;
- to strengthen one another in faithfulness to Him who has ever been true to us;
- to pray Him for an increased measure of that gift which He loves to grant: His Holy Spirit to them that ask Him.

And let our hands bring an offering

- that will be worthy of His Great Name;
- that will help to bring our Building Program to speedy conclusion.

THE CENTENNIAL COMMITTEE
M. LEHNINGER, Chairman.

"Ask, And It Shall Be Given You"

(Continued from page 147)

gifts that in themselves would be harmful to us. Sometimes others about us would not be benefited. Thus a child of God rejoices especially also over this about his privilege of prayer that he can commit the answer to His heavenly Father's perfect love and wisdom. In our school days most of us read the legend of Aladdin's lamp. When Aladdin rubbed his lamp he instantly received anything and everything for which he had asked. In much the same way our flesh would like to have prayer work. Yet let us remember from the story of Aladdin that in his shortsightedness he caused himself a great deal of grief and that great havoc was wrought when it got into wicked hands. We have something much more blessed than Aladdin's lamp in our privilege of Christian prayer, in which we may confidently commit also all of our earthly needs and desires to our heavenly Father, knowing that in His perfect love and wisdom He will give us either what we had in mind or something far better.

C. J. L.

From A Wider Field

THE problem of inducing people to go to Church holds an increasingly prominent place in the thinking and planning of a number of Protestant denominations, if we are to judge from news releases on this topic appearing in the religious press.

Church-going is a principal function of the Christian life of faith, because the nature of the Gospel is such that the preaching and hearing of it is essential to the Christian's spiritual growth and to the increase of the Church. Where the Gospel is proclaimed, there is every reason to be concerned over empty pews; and to cast about for measures that will step up Church attendance is to strive for a vital improvement.

But there are right and wrong, wise and unwise ways of promoting true interest in Church-going, as the doings here and there in the church world reveal.

* * * *

On the West Coast, the bishop of the Episcopal diocese of Oregon suggests that the Portland churches agree upon setting aside a mid-week "Sabbath" in order to bring to church people who are too busy with summer or winter sports and other recreation to find time for Sunday services.

There is no doubt that seasonal attractions such as skiing, hunting, fishing or golfing are drawing large numbers, church-members among them, away on week-end holidays and that these diversions cut into church attendance heavily; while to all who know the Gospel it is equally certain that an additional, uniform, regular occasion for worship and preaching each week would promise great added spiritual gain — to those who attend. But it may be doubted that the base of congregational church attendance would be broadened by such an expedient.

By and large, those who feel the need and aspire to the blessing of being faithful hearers of the Word will attend Sunday services, and these will also patronize any mid-week worship program as their circumstances permit, while those who prefer skiing or hunting or baseball will in our modern whirl find diversions available to them on any night in the week. In our modern society there is never a dull moment.

Church attendance cannot compete with the world's attractions by measures of compromise or compulsion. When Bishop Dagwell speaks of "lack of discipline among our people," he has laid his finger upon the real enemy of church attendance. It is lack of self-discipline, an unwillingness to regiment themselves to their spiritual needs and interests, that causes Christians to rake leaves or lawns or go fishing on Sunday while their brethren are assembled in the presence of the life-giving Word of Christ. Half-empty churches are signs of the times.

* * * *

From Buffalo, New York, meanwhile, we learn through *Religious News Service* that the business firms of that city were urged by both Roman Catholics and Protestants in a direct appeal to cooperate in "the more reverent observance of Good Friday." The appeal, which suggested the closing of business for three hours or more on that day, said in part:

"There are some groups that would like to have Good Friday proclaimed a holiday. We believe it is more important for devout Christians to pray and join in corporate worship during the Sacred Three Hours than it is to legislate into existence just another state or national holiday. We like very much the idea of voluntary assistance to our program."

Here we have an effort to obtain voluntary respect, not for Good Friday, but for the convictions and needs of those to whom Good Friday is one of the great days enshrined in their faith. There is as much need for general recognition of the right of Christians for opportunity to worship on Good Friday as there is for the similar regard long since accorded Christmas Day.

We do not hold that Government shall give preferential treatment to Christian holidays by law or statute. But the willingness of a community to release its workers from their obligation to production and their jobs in order that they may attend their spiritual needs on Good Friday is an attitude very properly sought. Judging by reports of the past Good Friday, such efforts have borne fruit in many localities, and the emphasis upon Good Friday observance was more pronounced than in the past.

We might now wish also for more general acceptance by the churches of the real meaning of that sacred day, and stronger emphasis upon its one saving message of the vicarious death of the Son of God. Then the true gain in Good Friday church attendance would be realized. For the preaching of the Gospel of redemption will of itself improve attendance. Where it is adulterated or ignored in favor of a do-gooding humanism, a game of golf offers more profit than church-going.

* * * *

We live and learn. Here is a little educational item. Our readers will undoubtedly have heard of those very stern and austere monks known as the Trappists. It appears that some of us have ignorantly believed this to be the proper name of the order. Be advised that the Trappists are officially called the "Cistercians of the Strict Observance."

There is more. It intrigues us very much to discover that we also have among us in the land a bevy of Trappistine nuns. While there are seven Trappist monasteries in this country, there is only one Trappistine Convent, established last year at Wrentham, Massachusetts, by 14 nuns who arrived from Ireland. The hope is entertained in some quarters that another Cistercian convent may soon be built and opened on a 160-acre farm purchased by Trappist monks near Dubuque, Iowa.

Since this is a very silent order, we anticipate no marked effect upon the life of our Mid-west as a result of the project. E. S.

IMPORTANT NOTICE

During and after the celebration of our synod's 100th anniversary we would like to run a series of pictures on the cover of the *Northwestern Lutheran* of the churches in our synod that are 100 years old or older. Will you please cooperate with us by sending us a gloss picture of your church. Please do this immediately. Also give us the following information:

When organized?

By whom?

Exact location of church?

Present pastor?

Any outstanding incident in the life of the church? Ed.

The Angel Of The Lord

WHEN studying what the Bible has to tell us about angels we frequently meet the expression: "The angel of the Lord." Does this always mean an ordinary angel? Is it a special angel? Who is this "Angel of the Lord"?

AN ORDINARY ANGEL

New Testament

We find many cases in the New Testament where this name designates one of the heavenly host of created angels. In Matth. 1, 24, we read that "Joseph, being raised from sleep, did as *the angel of the Lord* had bidden him." This refers us back to v. 20, where we are told that an angel directed Joseph that he should not hesitate to take Mary his wife unto himself. (The definite article "*the angel*" in v. 20 is not in the Greek. Luther's translation is correct: *ein Engel*.) In Matth. 2, 13 and 19, we again find an angel of the Lord (in both cases without the definite article in the Greek). — In Luke 1, 11, the angel Gabriel, speaking to Zacharias, is called "an angel of the Lord." In chap. 2, 9, we again have "an angel of the Lord," announcing the birth of Jesus to the shepherds. — In Acts 10, 3, we read "angel of *God*" instead of the customary "angel of *the Lord*" (Acts 8, 26; 12, 7).

Old Testament

We look at a few passages in the Old Testament, and, as may be expected, ordinary angels are called "angels of the Lord." They were created by Him, they were employed by Him as His messengers, they were assigned certain tasks, which they performed for the Lord. In 1 Sam. 29, 9, the Philistine king Achish said to David: "I know that thou art good in my sight, as an angel of God." Similarly the wise woman of Tekoah said to David: "As an angel of God, so is my lord the king" (2 Sam. 14, 17). — 2 Sam. 24, 16, speaks of "the angel of the Lord" who had been sent to destroy the people with a great pestilence, and was stopped by the Lord at "the threshing place of Araunah the Jebusite." — When Elijah fled before Jezebel and lay sleeping under a juniper tree, an angel came to him twice. The second

time he is called "the angel of the Lord" (1 Kings 19, 5, 7). — We mention one more passage. In 2 Kings 19, 35, it is recorded that "the angel of the Lord . . . smote in the camp of the Assyrians an hundred and fourscore and five thousand."

THE SON OF GOD

More Than An Ordinary Angel

We briefly studied a few New Testament passages above, and saw that the angels mentioned there were members of the heavenly host which God created in the beginning. We could adduce some more passages, but the result would always be the same. We studied also some Old Testament passages in which angels were mentioned and were called angels of God or of the Lord.

There are other places in the Old Testament where an angel of the Lord is mentioned who, from the description, appears to be far above the ordinary angels, yes, who speaks and acts in such a way that we can consider Him as no less than God Himself. We shall now look at a few instances.

Exodus 3, 2-6

This is the well-known story of Moses and the burning bush. While Moses was tending the flock of his father-in-law, Jethro, he saw, near Mount Horeb, a bush burning, which, however, was not consumed by the flames. In recording this event Moses says at first: "The angel of the Lord appeared unto him in a flame" (v. 2). When Moses thereupon came nearer to the bush to investigate the unusual phenomenon, then the angel of the Lord called to him to put off his shoe before he came any nearer. But this time Moses writes: "When the *Lord* saw that he turned aside to see, *God* called unto him out of the midst of the bush" (v. 4). It was God Himself who was in the burning bush; but He is also called "the angel of the Lord."

Exodus 14, 19, and 13, 21

These two passages speak about the way in which God led the Children of Israel out of Egypt by going before them in a pillar of cloud and of fire. But while in the one place Moses

simply calls Him the Lord, in the other he says "the angel of God." Here are the two verses: "And *the Lord* went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." — "And the *angel of God* which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel."

Genesis 31, 11, 19, and 28, 13

Jacob is telling his wives that "the *angel of God* spake unto me in a dream. . . . *I am the God* of Bethel." And at Bethel the Lord who stood at the head of the ladder had said: "*I am the Lord God of Abraham thy father, and the God of Isaac.*"

Malachi 3, 1

Other passages might be mentioned in which "the angel of the Lord" is clearly God Himself, and not merely a created angel. But let it suffice to look at Mal. 3, 1, in which the Hebrew word for "angel" is translated in our English Bible with "messenger." John the Baptist is called God's messenger (angel), and Christ Himself is called "the Messenger (Angel) of the covenant."

To sum up this part, the name angel or messenger is applied not only to human beings whom God used to proclaim His Word; it is not only the official title of the heavenly host whom God employs in His services: the Son of God Himself is called the Angel of the Lord, the Angel of God, the Angel of the covenant.

HE WHOM GOD SENT

A Fitting Name

Is it proper to call Jesus an angel of God? It most certainly is, and we do well to ponder this truth. We first of all note a few passages in which the fact is stressed. Heb. 3, 1: Wherefore, holy brethren, partakers of the heavenly calling, consider the *Apostle* and High Priest of our profession, Christ Jesus." An apostle means one who is sent to deliver a message, a messenger — an angel. Jesus is called the *Apostle* whom we do well to consider. — In Gal 4, 4, Paul says that "when the fulness of time was come, God *sent forth* his Son, made of a woman, made under

the law." — Jesus Himself stressed the fact that He had been sent by the Father. In the Gospel of St. John, in chapters 5 and 6, He mentions the fact at least ten times. For instance, 5, 30: "I seek not mine own will, but the will of the Father which hath sent me"; v. 36: "the Father hath sent me"; v. 37: "the Father himself, which hath sent me"; v. 38: "Whom he (the Father) hath sent, him ye believe not"; v. 6, 29: "believe on him whom he (the Father) hath sent"; v. 39: "this is the Father's will, which hath sent me"; v. 40: "the will of him that sent me"; v. 44: "the Father which hath sent me"; v. 57: "the living Father hath sent me." And in the following chapters there are still other references to His having been sent by the Father.

The Importance

In John 5, 23, Jesus briefly sums up the whole matter in this word: "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." In John 3, 34, John the Baptist testifies of Jesus "He whom God hath sent speaketh the words of God." Therefore Jesus said also to His disciples "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10, 16). Jesus says on the purpose of His mission: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3, 17).

Application

It is customary to sum up the work which Jesus, the Messenger of the Covenant, did for us, under three heads. He is the Prophet sent by God. His Gospel is God's truth. Heaven and earth shall pass away, but His word shall not pass away, it liveth and abideth for ever. Shall we not hear Him and rejoice in His Word! — He is our Highpriest, who is at the same time the Lamb of God, which taketh away the sin of the world, and with one offering He hath perfected for ever those that are sanctified. Shall we not trust in Him for the forgiveness of our sins? Or dare we to boast in our own merits over against His sacrifice? — He is our King, who passed through the heavens and is sitting at the right

hand of the majesty on high. He is appointed to rule in the midst of His enemies, till the enemies be made His footstool. Shall we not bow the knee before Him and commit all our ways to Him?

He was sent by the Father that, believing in Him, we might have everlasting life.

NOTE: Since on Pentecost Sunday our congregations will observe the one hundredth anniversary of the founding of the Wisconsin Synod, we shall, God granting grace, devote our last study of angels particularly to their relation to our Church.

J. P. M.

As We See It

Adequate?

BY E. REIM

IT was our intention to bring at this time a discussion of the several points raised in our letter to the Missouri Synod which we published in these pages April 9. If we postpone this once more, it is only because we wish to comment on another matter while it is still of comparatively recent date.

On April 19 the *Milwaukee Journal* reported on a conference of the South Wisconsin District of the Missouri Synod at which it was stated that the "Common Confession of Faith," the agreement reached between committees of the Missouri Synod and the American Lutheran Church, was entirely Scriptural and adequate. We had previously come to the opposite conclusion, finding the document inadequate.

We take up this matter not because someone happens to contradict our judgment — others have done this before, and many more will probably do the same — but rather because the essay was by a man who is well known as a conservative, was delivered before the conservative South Wisconsin District of our sister synod, and because this is the District which will be host to the convention which in June must act on this proposed agreement. We see no "liberalism" at work here. In fact, we are told that the speaker was misquoted. And yet the overall impression prevails, and has been permitted to stand, that the document is adequate. Were we wrong in our judgment? It may be worth while to investigate this matter once more.

In its April 22 issue the *Lutheran Standard* (American Lutheran Church) reports on an article by Dr. G. Elson Ruff, editor of the *Luther-*

an (United Lutheran Church). It quotes Dr. Ruff as saying that the new "common confession," adopted by the fellowship committees of Missouri and the American Lutheran Church "didn't try to solve the old problems — it buried them." Mentioning the title of the Ruff editorial ("Missouri Compromise"), the *Standard* states that this ULC editor finds such a compromise in what the statement has to say about the Antichrist, Conversion, and The Word. Then the *Standard* continues its discussion:

QUOTE

The new statement "plays down" the former insistence of the Missourians that the pope is the Antichrist, says the editor of the *Lutheran*. As to the conversion debate, it "clears it up in two sentences: 'The sinner's conversion takes place when God brings the contrite sinner to faith in Christ as his Savior. This change of heart with respect to sin and his reliance upon Christ for salvation from sin is the work of God the Holy Spirit, without any cooperation whatsoever from sinful man.'" (See VIII. CONVERSION, in the text of the new doctrinal statement published in the *Lutheran Standard* for February 18, 1950.)

Editor Ruff finds the paragraphs of the new statement that deal with the Word (see V. MEANS OF GRACE, in the statement) much more acceptable than the aggressive affirmation of "verbal inspiration" set forth in the Missouri Synod's "Brief Statement" of 1931. "The Brief Statement" claimed infallibility

for everything in the Bible, including "those parts which treat of historical, geographical, and other secular matters."

"Gone from the new American-Missouri confession was that sort of definition of verbal inspiration," writes Dr. Ruff. "This statement is almost identical in wording with the 'Pittsburgh Agreement' adopted by the United Lutheran Church."

UNQUOTE

So far the *Standard*, which offers no noticeable objection to Dr. Ruff's analysis.

We are at the moment interested particularly in this discussion of the statement on inspiration, and the light which it throws on the supposed "adequacy" of the "Common Confession." But before making our own observations, we want to add one very significant sentence from Dr. Ruff's editorial, one which does not appear in the *Standard's* review. After remarking that the statement in the "Common Confession" is almost identical in wording with the "Pittsburgh Agreement," Dr. Ruff goes on to say: "That agreement made by the ULC with the American Lutheran Church in 1940, was officially interpreted to the ULC as not an acceptance of the 'verbal inspiration' doctrine." (The *Lutheran*, April 5, 1950, page 9.)

Now let's see what all this means. Missouri upholds the doctrine of the verbal inspiration of the Holy Scriptures, "that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35." (Brief Statement.) The United Lutheran Church wants nothing of this. Dr. Ruff calls it "reactionary nonsense." (See *Northwestern Lutheran*, March 26, page 105.) Between them stands the American Lutheran Church. It has men who contend stoutly for the doctrine of the plenary inspiration of the Bible, men like Dr. Dell of Capital University. The older Lenski was another. Its committee is party to a statement of inspiration which in spite of Dr. Ruff's comparison ("almost identical") is better than the Pittsburgh Agreement. Where the latter states that the books of the

Bible "taken together, constitute a complete, errorless, unbreakable whole," the new document calls them "God's inerrant Word." That is a far stronger term. But this same American Lutheran Church still adheres to the Pittsburgh Agreement which it concluded with the United Lutheran Church in 1940, and which "was officially interpreted to the ULC as NOT an acceptance of the 'verbal inspiration' doctrine." (The emphasis is ours.)

That is plain speech. It should serve as an eye-opener. If in this

new "Confession" the paragraph on inspiration is to be understood as referring to verbal inspiration, then this must be said with far greater clarity. It must be said in such a way that not only those will recognize it who wish to see it there, but that it will admit of no other interpretation by those who are opposed to this clear teaching of Scripture.

Since the proposed new document falls short of this requirement, we maintain our original judgment. The "Common Confession" is *not adequate* to the situation.

In The Footsteps Of Saint Paul

On To Lystra

BY DR. HENRY KOCH, MORRISON, WISCONSIN

MATTERS had come to a head and the opposition had reached its peak in Iconium, when the hostile Jews had succeeded in instigating the unbelieving Gentiles into an open assault on Paul and Barnabas. This was no longer a mere plot, but an open outbreak of hostilities. When Paul and Barnabas became aware of

out of Iconium they merely heeded the injunction of the divine Master (Matt. 10:23): "When they persecute you in this city, flee ye into another." When Paul returned to Lystra at the close of his first missionary journey, he comforted the brethren with a truth, which he himself had experienced (Acts 14:22): "We must enter



this, they prudently decided to avoid an unnecessary martyrdom, for the Jews and Gentiles had decided to stone them. Where the risk of life was inevitable as at Lystra a little later, Paul did not try to flee. It was not a lack of courage that dictated the flight from Iconium. Paul was experiencing the truth of the words of the Holy Spirit spoken to Ananias concerning Paul: "I will show him, how many things he must suffer for my name's sake." When they fled

into the kingdom of God through much tribulation." All faithful lay Christians as well as pastors in particular share this experience. It cannot be otherwise.

Under Roman Protection

In all likelihood Paul and Barnabas fled along the imperial highway leading out of Iconium to the south through the cities of Lystra and Derbe. The military outposts of Lystra and Derbe were thus con-

nected with the larger Roman colony in Iconium. It was the custom of the Roman government in those days to place at least about 300 veterans, who had completed their military service, in such military outposts. With their families they now enjoyed a comfortable living after many years of strenuous service and also campaigns as well as years of separation from their families. By this procedure Rome was also assured of their faithfulness and trustworthiness in case of a hostile outbreak among the foreign population of their far-flung empire. The Roman colony in Lystra had been founded in the year 6 B. C. As a Roman citizen Paul always remained within the confines of the Roman Empire, thus also enjoying the protection of mighty Rome when in peril of life. He needed this protection above all against his own biased countrymen.

A Dangerous Road

The distance between Iconium and Lystra is about 20 miles. The city of Iconium as well as Lystra and Derbe are situated on a large plain. Travelers report that this vast plain reminded them of the great steppes of Asia. It is the largest plain in Asia Minor, awing the travelers by its loneliness. Lystra lies at the foot of the imposing Black Mountain called Kara Dag. In the days of Cicero, previous to the days of Saint Paul, this region was haunted by robbers and marauders. In the slopes of the Black Mountain they had their abodes. In a letter to his friend and patron Atticus Cicero writes that he went into the province of Lycaonia during his proconsulship in Cilicia to rid the region of its many robbers. He succeeded.

Among the Gentiles at Lystra

Our missionaries fled out of the province of Phrygia, in which Iconium was located, into the province of Lycaonia. It was all a part of that large Roman province enjoying the protection and furtherance of mighty Rome. They came into an almost wholly Gentile world. There were no synagogues either in Lystra or in Derbe. Did they want to turn to the Gentiles altogether or did they merely seek shelter for a time in this Gentile religion against the hostile Jews? Ramsay is inclined to accept the latter interpretation and he deduces it from the word used by Luke:

"they fled." We are convinced it was no chance that led them into this region, but rather divine Providence. The Lord wanted Paul to encounter all manner of opposition. On the Isle of Cyprus he had met and overcome the sorcerer Elymas in the presence of Sergius Paulus. In Asia Minor he had felt the fanaticism and opposition of his kinsmen and the cruelty and partiality of Roman magistrates. Here in Lystra he was to experience the fickle nature of a pagan populace, at first ready to worship and then also ready to stone the same staunch witness for the truth of the Gospel.

Lystra Rediscovered

For a long time the exact location of Lystra was unknown. In 1885 an American professor named Sterret came upon an altar stone in his investigations and also found some Roman coins. On the stone there was inscribed the word "Lystra." The coins bore similar verifying inscriptions. Thus the site of the ancient Roman colony of Lystra was located about a mile north of the present city of Khatyn Serai. The Lystra of the days of Saint Paul is completely forsaken today. An old stone bridge crossing a brook, only flowing in the flush days of spring, marks the site of that memorable city. Stones with various inscriptions have been used by the Turks to build and to rebuild this bridge, who show little reverence for the ancient cultures and other religions to this very day. It must be their own culture or religion or none at all.

When Paul and Barnabas came to Lystra, they found an overwhelmingly pagan population. Luke tells us that there was a priest of Jupiter (the Roman name for their highest god) or Zeus (the Greek name) in the city. Whether there was a temple or merely an altar place in Lystra we cannot say. At least the pagan priest still exerted quite an influence over the populace, since he could persuade them so easily to bring a sacrifice in honor of Paul and Barnabas, whom they considered to be gods, who had come down from the Olympus, after Paul's healing of the lame beggar.

Paul Speaks to the People

Paul addressed the populace in Greek, the people themselves spoke

to one another in their own Lycaonian tongue or dialect. They all understood the Greek, but their own mother tongue seemed more natural to them in their daily conversation. We have a similar situation today. The common English tongue is understood by all, but the older generation still converse with one another in the mother tongue, brought to this country by the forbears from the European homeland. It is nothing unusual for an Oriental to understand and even to speak several languages today. This also holds true for the average continental European and Scandinavian.

The Home of Timothy

There was no synagogue in Lystra or in Derbe. Thus we must imagine Paul addressing the populace either on the market place or near the gates of the city. A few Jews may have been living there at the time of the first visit of Paul, who may either have called the attention of the Jews of Antioch and Iconium to the presence of Paul in Lystra or have accepted the truth of the Gospel for their own salvation. We do know that Lystra was the home town of Timothy, the son of a Jewish mother Eunice and a Jewish grandmother Lois and a Greek father. Whether they were at Lystra at the time of Paul's first visit, and gained through his preaching and sad experience of stoning by a maddened populace, cannot be determined. Luke does not mention them in connection with Paul's first visit to Lystra, but he does mention them in the very beginning of the second missionary journey (Acts 16:1). We shall refer to Timothy, when we discuss his second missionary journey.

AS UNTO HIM

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus
to know;
Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus
to hear;
Whatever you read, though the page may
allure,
Read nothing unless you are perfectly sure
Consternation would not be seen in your
look
If God should say solemnly, "Show me
the book!"
Whatever you write with haste or with heed,
Write nothing you would not like Jesus
to read;
Whatever you sing, in the midst of your
gless,
Sing nothing that God's listening ear
could displease;
Wherever you go, never go where you'd fear
God's question being asked you, "What
doest thou here?"

MRS. E. EBERHARDT.

"What Is Meant By The Commingling Of Religions"

"THE meaning of this expression is indicated by the term itself. It refers to efforts put forth, both within and without the Christian Church, toward bringing into mutual association varying religions, confessional leanings, pure and false doctrine, truth and error. In ecclesiastical language this trick is also called syncretism and unionism."

"Musaesus offers the following definition of the term syncretism:

"The word syncretism is derived from (the Greek) *synkretizein*, which in turn is a compound of the word *kreitizein*, an expression originating in the habits of the ancient inhabitants of Crete. Essentially, *kreitizein* means to copy the customs and practice of the Cretians. Although the people of the island of Crete engaged in bitter feuds and strife among themselves, it was their custom to suspend civil warfare whenever foreign hostile forces approached, and to unite strength and weapons for joint action against the common foe. According to its original meaning, therefore, syncretism is that external, temporary peace to which hostile parties might for a convenient season agree. With this primary meaning of the word syncretism it has now come to refer also to a purely outward religious peace."

"And such external peace in the Church, designated as syncretism, is described briefly by Baier in this manner:

"Syncretism is a union within the Church which consists in the joining of people having conflicting religious convictions in relations of fraternal fellowship despite their existing religious differences, so that either the false doctrine of the heterodox or at least the errorist himself is tolerated within the fellowship of the Church as a brother in Christ and joint heir of eternal life — a tolerance which, however, is sinful in any case."

"In other words, this is religious mingling when we recognize as brethren, or associate and cooperate in Church work with, such as are not one with us in faith."

"Many a person consorts, first with this, then with that Church body, or

visits the most dissimilar Churches and joins in their praying and singing without the slightest concern about their doctrinal differences, or, he sends his children to a Lutheran Day School and then, on occasion, to the Sunday School of a sectarian Church, perfectly content so long as the children 'learn religion.' Such conduct immediately exposes him as a typical syncretist who has no regard whatever for the Word of God."

"But there are even Lutherans who frequently become guilty of syncretism or religious mingling by visiting heterodox Churches and there taking part in prayers or the worship generally, or by contributing toward the church work of heterodox and associating fraternally with those of other faiths."

"If through circumstances a Lutheran finds himself present at the church services of errorists, he must not take part in their ceremonies of worship. When after his conversion Naaman inquired of the prophet concerning his future conduct in the idolatrous worship to which by reason of his position he would be obliged to escort the King, the prophet permitted him to take part in ceremonies of a purely civil nature, but not in such which involved worship. Similarly, when at the opening of the sessions of our legislatures, or in our public schools, the impropriety is committed that an erroristic preacher is asked to give an invocation, our Christians should . . . by their refusal to participate testify to the evil nature of such practices."

From Synodical Proceedings,
Minn.Dak. District, Missouri
Synod, 1909.

(Translated by E. S.)

A Brief Catechism On Unionism

Question: What is a unionist?

Answer: A unionist is a person whose policy it is to promote and encourage the practice of religious fellowship between people who disagree in their religious convictions.

Question: How can there be religious fellowship when there is no agreement in doctrine?

Answer: When doctrinal differences separating individuals or church bodies are made to seem unimportant, or when men pretend that these differences do not exist, a show of agreement and unity can be made.

Question: How may doctrinal differences be hidden and covered up?

Answer: By the generous use of weasel words.

Question: What are weasel words?

Answer: The best definition seems to be that of Stewart Chaplin, who wrote: "Weasel words are words that suck all the life out of the words next to them, just as a weasel sucks an egg and leaves the shell."

Question: Can you give an example of the use of weasel words for the purpose of promoting unionism?

Answer: Yes. As follows: When a person holding the true Lutheran Faith attends the Lord's Table in his church, he hears and believes the blessed words of our Lord: "Take, eat, this is my body." — When a person of the Calvinist faith partakes of Communion, he will hold to a different meaning, namely: "Take, eat, this means (or represents) my body." But when unionism brings a Lutheran and a Calvinist together at the same Communion Table, they may both stand under the deceitful umbrella of this formula: "Take, eat; Jesus says: This is my body." In that way, each can think as he pleases, thus forgetting the serious difference separating them, namely that the one believes the Truth and the other denies it. And so the added words: "Jesus says," are the weasel words that have drained the confessional strength out of the sacramental words of the Lord. The words are still there, but only the shell is left.

Question: How many kinds of weasel words are there?

Answer: There are two kinds, the visible and the invisible.

Question: What are visible weasel words?

Answer: Such as we have in the example above, when words are added to compromise the Truth.

Question: What are invisible weasel words?

Answer: They are words which are *not* there, and ought to be. By leaving them out, a familiar statement of Truth often loses its real meaning and becomes two-faced.

Question: Can you offer an example of invisible weasel words?

Answer: Yes. It is provided by the greatest unionist of all, the Devil. In tempting Jesus, he quoted a Bible passage, saying: "He shall give His angels charge over thee, to keep thee" . . . But the next words of that passage are: "in all thy ways"; and these Satan omitted, thus robbing the divine promise of its true message and making it appear to give a false assurance. Satan used the words "in all thy ways" as weasel words by making them disappear.

Question: In what manner are invisible weasel words used by other unionists?

Answer: The commonest method is that of uniting various faiths by drawing up some kind of doctrinal statement in which only those doctrines are mentioned and only those points are confessed upon which the parties actually agree, while all statements are avoided which would reveal where their disagreements lie. Thus there appears to be unity because the words that would reveal the differences are missing. The doctrinal statement *seems* to show agreement, but actually it is just a hollow shell.

Question: How can a simple Christian detect and recognize weasel words, visible or invisible, which will indicate an effort to establish a false scriptural union?

Answer: This is often quite difficult and requires careful study. For weasel words, like their name-sake, are cleverly protected by their coloring and are very elusive. Often they are fine-sounding, or, as is more frequently the case, they are omitted words whose absence we may not at once detect.

But one rule will be helpful. In our day of many errors and errorists, any joint confession of faith should contain, not only a state-

ment of the true and correct doctrine, but also a statement rejecting the false doctrine, as do the Lutheran Confessions. A confession born of genuine unity not only declares the Truth; it also mentions the contrary, the error, and does not seek to hide it by silence or leave room for it by using qualifying words and phrases.

Question: Can you give an example of such a confessional statement?

Answer: Yes. Our Synodical Catechism, when speaking of prayer, says: "We should pray for ourselves and for all other people, even for our enemies." But that is not all. The Catechism adds: ". . . but not for the souls of the dead." This last statement rejects a false doctrine. We should pray for all people; but this must not include those who have died.

It is well to regard with caution any modern confessional or doctrinal agreement which fails to take note of errors current in our day.

Question: Are we in any real danger of being misled into unionism?

Answer: So long as Satan lives to attempt the adulteration of our faith, and so long as the present wide-spread demand for outward unity in the Church is mixed with doctrinal indifference, eternal vigilance is the price of safety.

E. S.

WHAT IS WORTHWHILE?

What is worthwhile? To worry and to fret
Because things do not always go our way?
To try in entertainment to forget
Realities and trails, day by day?

Is this worthwhile: — To sit and sadly think
Of other, better things that "might have
been"?

From true analysis of self to shrink,
Ignoring the accusing Voice within?

Os it is more worthwhile to try to be
Serene, above all petty fear and care;
Some good and beauty in all things to see,
To be content with what is ours to bear?

Much more worthwhile to take what each
day brings

And do the best with what we have on
hand;

To meet each hour with a heart that sings,
To tell each troubled soul, "I understand."

GERTRUDE WARTCHOW.

GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Henry Pautz
Maribel, Wisconsin

On December 19 Mr. and Mrs. Henry Pautz, loyal members of St. John's Church at Maribel, Wisconsin, were privileged to celebrate their golden wedding anniversary. The undersigned spoke briefly, basing his remarks on Ps. 91, 15. 16. Owing to the critical health condition of the wife and mother, the celebration was held in the home of the honored couple amid only the immediate members of the family. Five days later, in the early morning of Christmas Eve, the Lord of life called this tried and tested servant to share in the abiding Christmas joys of our heavenly home.

PAUL J. GIESCHEN.

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Mr. and Mrs. Christian Hosbach
Tawas City, Michigan

By the grace of God, Mr. and Mrs. Christian Hosbach of Tawas City, Michigan, were permitted to celebrate their golden wedding on February 12, 1950. After the regular morning service a short thanksgiving service was held in Emanuel Church. Their pastor spoke briefly on the 128th Psalm, the same Psalm that the sainted Pastor John Karrer had used as their wedding text fifty years ago. May the gracious Lord continue to bless the jubilarians in the future as He has in the past.

J. J. ROEKLE.

* * * *

Mr. and Mrs. Otto Jaeger
Crandon, Wisconsin

By the grace of God, Mr. and Mrs. Otto Jaeger of Lincoln Township, Crandon, Wisconsin, were privileged to celebrate fifty years of married life on April 15, 1950. In an area and world which exemplifies and encourages unfaithfulness, the couple has remained faithful to the Triune God in the Lutheran Church.

At a gathering of their children, grandchildren and relatives, their pastor conducted the anniversary service as it is found in the Agenda, basing his words of thanksgiving and encouragement on II Samuel 7, 18.

May the Holy Spirit, through Word and Sacrament, keep His children faithful unto eternal life.

R. WALDSCHMIDT.

Mr. and Mrs. Fred Stark

Adrian, Michigan

Mr. and Mrs. Fred Stark of St. Stephen's Lutheran Church, Adrian, Michigan, were privileged to celebrate their golden wedding anniversary on August 8, 1949. After an open house at their home, the anniversary was observed at a gathering in St. Stephen's Lutheran School. In addition to the undersigned, the jubilarians were addressed by the pastor who had joined them in marriage, Pastor H. E. Heyn of Detroit, Michigan. Unusual, also, is the fact that all members of their bridal party of fifty years ago are living, and all but one were present for this occasion. Mr. and Mrs. Stark have been members of St. Stephen's for all these years. In fact, Mr. Stark, who arrived in Adrian from Germany on December 3, 1893, attended services at St. Stephen's the following Sunday morning and has attended most regularly ever since. He has served on the vestry for over thirty years. May God continue to remember these two faithful children giving them also a contented evening of life.

A. H. BAER.

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Mr. and Mrs. August Buelow

Watertown, South Dakota

Mr. and Mrs. August Buelow, faithful members of St. John's Lutheran Church of Rauville Township for over fifty years, were privileged by the grace of God to observe their fiftieth wedding anniversary on March 22 in the midst of many friends and relatives at their home in Watertown, South Dakota. A short service was held during which the choir sang fitting selections and the undersigned addressed the jubilarians on the basis of Psalm 71, 9. May the Lord of all grace and mercy bless and keep these His servants during the remaining years of their life and bring them safely to their eternal home.

B. A. BORGSCHATZ.

ANNOUNCEMENTS

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.

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CLOSING SERVICE IN SEMINARY

God willing, the closing service for the present school year will be held in the Seminary Chapel on Thursday, June 1, beginning at 9:30 A. M. A class of 14 will be graduated.

The usual closing concert will be given by the Seminary Chorus on the evening before, Wednesday, May 31, beginning at 7:45. — A bus leaves the Service Building in Milwaukee at 6:30, arriving at Thiensville at 7:08. The only return bus leaves Thiensville at 9:52.

Friends and patrons of the Seminary are cordially invited for both occasions.

JOH P. MEYER, President.

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SYNOD CENTENNIAL SERVICE

Congregations of the Manitowoc Conference will observe the 100th anniversary of Synod's founding in a joint morning service at the Manitowoc County Fair Grounds in the city of Manitowoc, North 18th Street and New York Avenue, on Sunday, May 21, 10 o'clock.

W. W. GIESCHEN.

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ACCEPTANCE OF CALL

Mr. Meiland Zahn, principal of the day school of Trinity Ev. Lutheran Church at Menasha, Wisconsin, has accepted the call to a professorship at Michigan Lutheran Seminary.

O. FREY, Secretary of the Board of Regents.

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.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Southern Pastoral Conference of the Southeast Wisconsin District will meet, D. v., on May 16 and 17 at Epiphany, Racine, Wisconsin, the Rev. E. Jaster, pastor. The conference will open at 9 A. M. on Tuesday, May 16. Kindly announce to the host pastor so that lodging can be provided.

Preacher: George Barthels, Colossians 2:16-23; A. C. Bartz, substitute, 2 Pet. 3:14-18.

Essays: Exegesis of Hebrews 12, A. Nicolaus; Isagogical Treatment of the Book of Job, Th. Volkert; Biographical Sketch of the Church Father Jerome, C. Found; Book Review, I. Weiss.

A. LORENZ, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Place: Mauston, Wisconsin, A. Winters, host pastor.

Time: May 9, 1950, at 9:30, with Communion Service.

Speaker: C. E. Berg; Alternate, A. Dobberstein.

Essays: Exegesis on Col. 2, E. Mahnke; alternate, 2 Tim. 4, E. Toepel; To Whom Did Christ Give the Office of the Keys?, A. Dobberstein; What Should be the Congregation's Attitude Toward a Member who Embraces Communism?, Jackson Petrie; The Fourth Letter in Revelation, L. Witte.

A. W. LOOCK, Secretary.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet at the Good Shepherd Lutheran Church, 824 South Barnekow Road, West Allis, Wisconsin, at 2 P. M., June 4, 1950.

L. HALLAUER, Secretary.

CROW RIVER VALLEY DELEGATE CONFERENCE OF THE MINNESOTA DISTRICT

The Crow River Valley Delegate Conference will meet on June 13-14, 1950, at Immanuel's Ev. Lutheran Church, Buffalo Township, Pastor P. Nolting, host.

The conference will begin at 10 A. M. Tuesday morning.

Assignments: The Pastor's Call, M. J. Lenz; Church Membership, T. E. Koch. Preacher: P. R. Kuske (M. Lemke).

Kindly announce to host pastor. P. R. HANKE.

FOX RIVER VALLEY PASTORAL-DELEGATE CONFERENCE

The Fox River Pastoral-Delegate Conference will meet at Riverview Ev. Lutheran Church, Appleton, Wisconsin, on Tuesday, June 6, 1950, from 9 A. M. to 5 P. M. Conferees are to furnish their own meals. The paper to be read is: A Church Council Which Functions Effectively.

DELMAR C. BRICK, Secretary.

MANKATO DELEGATE CONFERENCE

Place: St. Peter's Ev. Lutheran Church, St. Peter, Minnesota, G. Th. Albrecht, pastor.

Date: June 4, 1950.

Time: Beginning at 2:30 P. M. and evening session.

Program: Syllabus for Minnesota District Convention at New Ulm, Minnesota, June 18-22.

M. H. EIBS, Secretary.

REDWOOD FALLS PASTORAL-DELEGATE CONFERENCE

Date: June 2 (Friday), 9:30 A. M.

Place: St. John's Lutheran Church, H. H. Schaller, pastor, Tp. Helen, McLeod Co., Minnesota.

How to get there: From Glencoe 3 miles East on Highway 212, turn right and go south 3 miles, then half a mile East.

Discussion: Business which will be taken up at the Minnesota District Convention at New Ulm in June.

Note: Pastors are asked to report the number of their delegates to host pastor no later than a week before the convention.

N. E. SAUER, Secretary.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet at Peshtigo, Wisconsin, on the 6th of June at 9:00 A. M., C. S. T. Host pastor, Rev. K. Geyer. Kindly announce to the host pastor in advance.

F. C. DOBRATZ, Secretary.

PACIFIC NORTHWEST DISTRICT CONVENTION

Place: Good Hope Ev. Lutheran Church, Ellensburg, Washington, G. Sydow, pastor. Time: June 13-15, 1950.

The sessions will open with a communion service at 10 A. M., June 13. On the evening of June 13, a service commemorating the Centennial of our Synod will be held. Business: District reports, elections; Synodical report.

Another essayist will be sought from the middle-west. Pastors and lay delegates please announce to the host pastor.

G. SYDOW, Secretary.

INSTALLATION

(Authorized by the Proper Officials)

Pastors

Heier, O. W., in St. Paul's Lutheran Church, Town Herman (Millersville) Wisconsin, by L. Koeninger; assisted by W. Hartwig; Easter Sunday, April 9, 1950.

Berg, Norman, in Redeemer Ev. Luth. Church, Tucson, Arizona, by Robert Hochmuth; assisted by E. J. Berg; Quasimodogeniti Sunday, April 16, 1950.

CHANGE OF ADDRESS

Pastors

Heier, O. W., R. I, Sheboygan Falls, Wisconsin.
Tessmer, L. A., 1028 South 23rd Street, Milwaukee 4, Wisconsin.

ACKNOWLEDGMENT AND THANKS

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

Barthels, G., supplies; Behm, P., \$11.00; Boldt, G., supplies; Braun, M., supplies; Buenger, A., \$26.00 and supplies; Buerger, R. O., \$10.00 and supplies; Dahlke, J. C., supplies; Diehl, H. J., \$2.00 and supplies; Geiger, A. F., \$1.00 and supplies; Gieschen, P., \$16.00; Gieschen W. (Greenville and Clayton), supplies; Hallauer, L., \$6.00 and supplies; Hillmer, G., \$5.00 and supplies; Kahrs, H. A., supplies; Keibel, A. C., \$7.50; Kneuppel, F. C., supplies; Koch, H., supplies; Kuether, H. A., \$53.05; Lehmann, L., supplies; Lorenz, A., supplies; Maaske, A., supplies; Marti, R., supplies; Mueller, R., \$5.00; Uommensen, O. B., \$3.00 and supplies; Otto, R., \$5.00; Pieper, P., \$28.00 and supplies; Rische, M., supplies; Rohr, Adolph von, supplies; Sauer, Waldemar, supplies; Schaefer, G., supplies; Schmeling, G., supplies; Schroeder, E., \$2.00 and supplies; Schroeder, P., \$1.00; Thurow, C., \$38.00; Tills, D., \$100.58; Vogel, H., \$4.00 and supplies; Voss, L., \$3.00; Wadzinski, A., \$10.00 and supplies; Weyland, V., supplies; Wiechmann, R., \$9.00 and supplies.

The following gifts have been received from societies and individual donors:

Ladies' Aid of Trinity Church, Coleman, Wisconsin, \$10.00; Ladies' Aid of Crivitz, Wisconsin, \$5.00; Ladies' Mission Society, Grace Church, Milwaukee, \$36.72; Womens' Afternoon Bible Class, St. John's, Milwaukee, \$84.00; Siloah Ladies' Aid, Milwaukee, \$10.00; North Trinity Ladies' Aid, North Milwaukee, \$35.00; St. John's Afternoon Bible Class, \$5.00; Ladies' Lutheran Missionary Society, Lake Mills, Wisconsin, \$5.00; Ladies' Aid, St. Paul's, East Troy, Wisconsin, \$10.00; Ladies' Aid, St. Matthew, Milwaukee, \$25.00; Lutheran Girl's Club, Lake Mills, Wisconsin, \$10.00; Ladies' Aid, St. James, Milwaukee, \$57.75; Ladies' Aid, St. Peter's, Theresa, Wisconsin, \$10.00; Ladies' Aid, La Crosse First Lutheran, \$10.00; Anonymous, \$100.00; Anonymous, \$100.00; Anonymous, \$20.00; Anonymous, \$50.00; Aronson, Mr. and Mrs. L. W., supplies; Haebler, Mrs. Ethel, \$120.00.

Memorial Wreaths in memory of Mrs. Emma Schaller by N. N., \$11.00; by Ladies' Mission Society, Grace Church, Milwaukee, \$5.00 were added to the Seminary Gift Fund.

To all these donors we wish to express our sincerest appreciation and thanks.

Lutheran Theological Seminary,
 E. Reim, Bursar.

Dr. Martin Luther College gratefully acknowledges receipt of a donation of twenty-five hundred dollars from Mr. R. F. Neubert, Mankato, Minnesota, for furnishings for the new girls' dormitory.

Also a sum of fifty dollars from the Dr. Martin Luther College Alumni Association for a 300-watt film strip projector.

CARL L. SCHWEPPE.

MUSIC REVIEW

J. S. Bach, Memorial Collection. Print, Concordia Publishing House, St. Louis, Missouri. Price: \$5.00.

Organ Series No. 3

This book contains 24 Chorale Preludes of J. S. Bach. There are no duplications of Preludes included in the well-known "Orgelbuechlein" (The Liturgical Year).

The fine Prelude for "A Mighty Fortress" is offered here for the first time in a readily accessible volume. Notable Preludes include: Blessed Jesus at Thy Word, How lovely Shines the Morning Star, Before Thy Throne I Now Appear (Bach's last chorale prelude).

GRADE: Ranging from quite simple to difficult. The book is quite sturdily bound and readable. — There are no suggestions from the editor as to registration, fingering or interpretation (this is in line with the practice of Bach himself and his contemporaries). If organists can at all handle Preludes in the Bach "Orgelbuechlein" they should by all means buy this book.

Pastorale in F Major by J. S. Bach. Print, Concordia Publishing House, St. Louis, Missouri. Price: 85 cents. Pages, 11.

FORM: Four more or less independent movements. (Each might be used separately at various occasions.)

Pedal only in 1st movement. Last 3 parts can be played by organist without a pedal keyboard at his disposal, though not suitable for reed organ.

GENERAL CHARACTER: Happy, gigue-like, with much "scale work" demanding good finger dexterity. Difficult but not too difficult. Pedal part is very simple. The average organist might play it with some hours of practise.

KURT EGGERT.

TREASURER'S STATEMENT

July 1, 1949 to March 31, 1950

Receipts

Cash Balance July 1, 1949.....		\$ 22,385.53
Budgetary Collections	\$733,647.16	
Revenues	116,983.62	
Total Collections and Revenues.....	\$850,630.78	
Non-Budgetary Receipts:		
U. S. Government Bonds Sold....	100,000.00	
Payments on Mortgage Receivable	2,300.00	
Unused portion of Reserve for moving expense of Northwestern Publishing House	885.38	
Miscellaneous	2,300.00	
Total Receipts	\$956,116.16	

Disbursements

Budgetary Disbursements:	
General Administration	\$ 37,217.75
Theological Seminary	32,049.99

Northwestern College	101,485.57
Dr. Martin Luther College	101,306.20
Michigan Lutheran Seminary	43,837.55
Northwestern Luth. Academy....	28,865.33
Home for the Aged	14,864.26
Missions — Gen. Administration	282.20
Indian Mission	130,287.16
Negro Mission	26,327.77
Home Mission	275,365.52
Refugee Mission	43,527.53
Madison Student Mission	2,049.30
Spiritual Welfare Commission..	3,055.98
General Support	48,606.00
School Supervision	5,791.91

Total Budgetary Disbursements...\$894,830.02

Non-Budgetary Disbursements:

U. S. Government Bonds Purchased	50,000.00
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Total Disbursements **\$944,830.02**

Cash Balance March 31, 1950..... **\$ 33,671.67**

C. J. NIEDFELDT, Treasurer.

NORTHERN WISCONSIN DISTRICT
October, November, December, 1949
Fox River Valley Conference

	Budgetary
Reverend	
Toepel, K. F., St. Paul, Algoma.....	\$ 396.00
Hallemeier, D. E., Bethany, Appleton.....	476.83
Ziesemer, R. E., Mt. Olive, Appleton.....	2,050.23
Lehninger, Ernst, Riverview, Appleton.....	511.61
Johnson, S., St. Matthew, Appleton.....	708.85
Brandt, F. M., St. Paul, Appleton.....	2,131.26
Thierfelder, F. E., Immanuel, Black Creek.....	550.00
Wendland, John J., Friedens, Bonduel.....	274.11
Kuether, W. A., St. Peter, Carlton.....	120.60
Bergholz, H., St. John, Center.....	500.00
Gieschen, W. A., Immanuel, Clayton.....	203.40
Warnke, Harold, St. Paul, Dale.....	933.72
Henning, Carl, Trinity, Ellington.....	800.77
Hinnenthal, E. C., Emanuel, Forestville.....	716.72
Hoepner, Walter, St. Peter, Freedom.....	452.61
Krueger, E. H., First, Green Bay.....	681.58
Voigt, A. W., St. Paul, Green Bay.....	911.02
Croll, Melvin W., St. Paul, Greenleaf.....	250.00
Gieschen, W. A., Immanuel, Greenville.....	564.76
Wicke, Harold, Bethlehem, Hortonville.....	1,062.77
Croll, Melvin W., Bartholomew, Kasson.....	254.00
Oehlert, Paul Th., Trinity, Kaukauna.....	741.55
Zink, Waldemar P., Immanuel, Kewaunee.....	692.57
Brick, Delmar C., Mt. Calvary, Kimberly.....	375.12
Kahrs, H. A., Immanuel, Maple Creek.....	.....
Knickelbein, P. W., Salem, Nasewaupsee.....	122.00
Pankow, W. E., Emanuel, New London.....	2,746.64
Henning, Carl, St. Paul, Stephenville.....	198.93
Baganz, Theo., St. Peter, Sturgeon Bay.....	1,053.35
Kahrs, H. A., Grace, Sugar Bush.....	600.00
Henning, Otto C., St. John, Valmy.....	738.86
Reier, F. A., Immanuel, Waupaca.....	340.55
Fuhlbrigge, W. A., Zion, West Jacksonport.....	295.06
Sippert, A., St. John, Woodville.....	.....
Struck, Gerhard, St. John, Wrightstown.....	274.95
Wendland, John J., St. Paul, Zachow.....	192.12
Conference Total	\$ 23,522.54

Lake Superior Conference

Albrecht, E., Peace, Abrams.....	\$
Vacancy, St. Matthew, Beaver.....	112.85
Albrecht, E., St. Paul, Brookside.....	.....
Schaller, Gilbert, St. Mark, Carbondale, Michigan.....	48.75
Vacancy, Trinity, Coleman.....	.....
Pope, Reinhart J., Grace, Crivitz.....	.....
Schaller, Gilbert, Holy Cross, Daggett, Michigan.....	132.91
Lutz, Wm. F., Salem, Escanaba, Michigan.....	500.00
Zarella, Theo., St. John, Florence.....	300.00
Hoffmann, Theo., St. Paul, Gladstone, Michigan.....	88.95
Roepke, W., St. Paul, Green Garden, Michigan.....	101.50
Schlavensky, Norman, St. John, Grover.....	263.56
Schabow, Alvin, St. Paul, Hyde, Michigan.....	254.22
Walther, H., Our Savior, Lena.....	.....
Albrecht, E., St. John, Little Suamico.....	.....
Fuerstenau, A., St. Peter, Manistique, Michigan.....	24.75
Gentz, A. A., Trinity, Marinette.....	920.45
Roepke, W., Trinity, Marquette, Michigan.....	332.19
Thurow, Theo., Christ, Menominee, Michigan.....	934.60
Geyer, Kurt, Zion, Peshtigo.....	661.88
Dobratz, Franklin C., Grace, Powers, Michigan.....	172.41
Hoffmann, Theo., St. Martin, Rapid River, Michigan.....	62.25
Vacancy, Emanuel, Sault Ste. Marie, Michigan.....	128.84
Tiefel, George, St. Peter, Stambaugh, Michigan.....	870.79
Zarella, Theo., St. Paul, Tipler.....	19.00
Conference Total	\$ 5,929.90

Manitowoc Conference

Siegler, V. J., Trinity, Brillion.....	\$ 2,330.36
Braun, M. A., St. John-St. Peter, Cleveland.....	964.01
Weyland, V. J., St. Peter, Collins.....	500.00
Wadzinski, A., Christ, Denmark.....	71.15
Wadzinski, A., Immanuel, Eaton.....	38.35
Pussehl, Henry A., St. John, Gibson.....	414.76
Vacancy, St. Peter, Haven.....	249.56
Kuether, H. A., St. Paul, Town Herman.....	469.58
Zell, Ed., Jumbo Creek Lutheran, Jumbo Creek.....	.....
Behm, E. G., Trinity, Kiel.....	.....
Geiger, A. F. W., Trinity, Liberty.....	188.40
Roelke, Armin, Bethany, Manitowoc.....	.....
Koeninger, L. H., First German, Manitowoc.....	2,904.00
Gieschen, Waldemar, Grace, Manitowoc.....	120.15
Gieschen, Paul J., St. John, Maribel.....	466.22
Zell, Ed., St. Peter, Mishicot.....	560.30
Koch, Henry A., Zion, Morrison.....	2,727.11
Knueppel, F. C., St. John, Newtonburg.....	348.60
Thurow, Carl M., St. Paul, Pine Grove.....	102.81
Habermann, Elwood, St. John, Reedsville.....	1,855.23
Zell, Ed., Rockwood Lutheran, Rockwood.....	199.20
Zarling, F. H., St. John, Sandy Bay.....	.....
Hartwig, Wm. J., Zion, Town Schleswig.....	608.49
Thurow, Carl M., Immanuel, Shirley.....	497.45
Pussehl, Henry E., St. John, Two Creeks.....	91.17
Haase, W. G., St. John, Two Rivers.....	247.91
Conference Total	\$ 15,954.81

Rhineland Conference

Waldschmidt, R., Peace, Argonne.....	\$ 26.71
Bergfeld, Fred, Bethany, Bruce Crossing, Michigan.....	223.05
Waldschmidt, R., St. Paul, Crandon.....	76.36

Schumann, W., Christ, Eagle River.....	.....
Weyland, F. C., St. John, Enterprise.....	117.65
Waldschmidt, R., Christ, Hiles.....	8.59
Biesmann, R., St. Paul, Hurley.....	244.52
Raetz, F. W., St. John, Laona.....	67.68
Biesmann, R., Zion, Mercer.....	95.41
Weissgerber, W., Trinity, Minocqua.....	70.40
Weyland, F. C., Grace, Monico.....	.....
Scharf, Erwin, Zion, Rhineland.....	4,506.54
Raetz, F. W., Trinity, Wabeno.....	208.75
Weissgerber, W., First, Woodruff.....	40.65
Conference Total	\$ 5,684.21

Winnebago Conference

Engel, Armin L., St. John, Caledonia.....	\$ 57.00
Strohschein, Walter, Immanuel, Campbellsport.....	456.44
Strohschein, Walter, Trinity, Dundee.....	387.89
Schwartz, H. Marcus, St. John, E. Bloomfield.....	800.00
Wojahn, W. A., St. Paul, Eldorado.....	.....
Wojahn, W. A., St. Peter, Eldorado.....	217.11
Raabe, John, Faith, Fond du Lac.....	179.46
Pless, W. O., Good Shepherd, Fond du Lac.....	324.85
Reim, R., Redeemer, Fond du Lac.....	443.14
Pieper, Gerhard, St. Peter, Fond du Lac.....	866.82
Siegler, O., St. John, Forest.....	102.53
Siegler, O., St. Paul, Forest.....	417.34
Krug, Clayton L., Peace, Green Lake.....	.....
Kaniess, G., St. Lucas, Kewaskum.....	682.64
Sommer, O. A., Zion, Kingston.....	374.60
Wadzinski, Wm., St. Paul, Manchester.....	843.25
Kobs, Geo., St. John, Markesan.....	1,120.00
Wadzinski, Wm., St. Paul, Marquette.....	48.45
Hartwig, Paul L., Trinity, Mears Corners.....	118.73
Oelhafen, W. J., Emanuel, Mecan.....	344.03
Bergmann, Paul G., Trinity, Menasha.....	630.14
Oelhafen, W. J., St. John, Montello.....	1,656.90
Wichmann, W. F., Grace, Neenah.....	148.11
Hartwig, Paul L., Martin Luther, Neenah.....	433.24
Schaefer, G. A., Trinity, Neenah.....	1,652.52
Kuschel, B. G., St. Paul, N. Fond du Lac.....	599.15
Koepsell, Clarence, St. Luke, Oakfield.....	1,062.60
Ziesemer, Richard, Zion, Omro.....	154.65
Schlueter, E. Benj., Grace, Oshkosh.....	1,640.96
Mittelstaedt, T. J., Immanuel, Oshkosh.....	.....
Kleinhans, Harold O., Martin Luther, Oshkosh.....	1,471.42
Froehlich, Erwin, Grace, Pickett.....	.....
Vacancy, St. John, Princeton.....	825.66
Engel, Armin L., Zion, Readfield.....	20.00
Eggert, Paul C., Trinity, Red Granite.....	.....
Ziesemer, Richard, Mt. Zion, Ripon.....	165.38
Sommer, Orvin A., St. John, Salemville.....	180.65
Eggert, Paul C., St. Paul, Seneca.....	135.00
Maas, Gale A., Zion, Van Dyne.....	201.65
Redlin, T. W., Peace, Wautoma.....	608.85
Habeck, Irwin J., St. Peter, Weyauwega.....	837.33
Engel, Armin L., St. Peter, Winchester.....	43.35
Grunwald, Harold, St. Paul, Winneconne.....	962.79
Conference Total	\$ 21,206.63

District Total	\$ 72,298.19
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Memorial Wreaths

In Memory of — Pastor	Amount
Henry C. Barg — Theo. Thurow, Menominee.....	\$ 3.00
Mrs. L. Bernthal — T. W. Redlin, Wautoma.....	4.00
Mrs. E. Borchert — W. Roepke, Green Garden.....	5.00
Mr. H. Braun — P. W. Knickelbein, Nasewaupsee.....	4.00
Mrs. Aug. Brummund — F. M. Brandt, Appleton.....	7.00
Herman Buehring — E. B. Schlueter, Oshkosh.....	3.00
Mrs. Marie Eickhoff — F. M. Brandt, Appleton.....	4.00
Mrs. Herman Engelbrecht — H. W. Pussehl, Two Creeks.....	9.00
Aug. Erdmann — G. A. Schaefer, Neenah.....	5.00
Mr. Ed. Erickson — F. H. Zarling, Sault Ste. Marie.....	4.00
Herman Helmer — O. A. Sommer, Kingston.....	4.00
Mrs. Geo. Hinz — I. J. Habeck, Weyauwega.....	13.00
Lucinda Julius — W. A. Gieschen, Greenville.....	14.00
Mrs. Philip Kortz — W. G. Haase, Two Rivers.....	5.00
Mrs. Alvina Krahn — Melvin W. Croll, Kasson.....	4.00
Mrs. Wilhelmine Kriese — I. J. Habeck, Weyauwega.....	2.00
Mrs. Selma Kronberg — W. A. Gieschen, Clayton.....	7.00
Mrs. Libbie Lehmann — H. E. Pussehl, Two Creeks.....	1.00
Mrs. Ernst Lippert — L. H. Koeninger, Manitowoc.....	6.00
Mrs. Elmer Paulmann — Armin Roelke, Manitowoc.....	1.50
Mrs. Hy. Plank — V. J. Siegler, Brillion.....	1.00
Mrs. Arthur Rieck — L. H. Koeninger, Manitowoc.....	39.00
Clara Rieck — K. F. Toepel, Algoma.....	2.00
Otto Rudolph — W. G. Fuhlbrigge, Coleman.....	5.00
Mrs. Robert Schmeling — N. Schlavensky, Grover.....	5.00
Mrs. Lena Schmidt — V. J. Siegler, Brillion.....	3.00
Carl Schmolinske — N. Schlavensky, Grover.....	20.00
Mrs. Marie Schwerin — W. A. Gieschen, Greenville.....	3.00
Mr. Stack — W. Roepke, Marquette.....	1.00
Carl Stueck — H. E. Pussehl, Gibson.....	5.00
Mrs. M. Suehner — Theo. Thurow, Menominee.....	3.00
Mrs. Anna Theel — Wm. J. Hartwig, Town Schleswig.....	15.00
Wm. Wagner — W. Roepke, Marquette.....	2.00
Mrs. Muriel Wendtland — E. B. Schlueter, Oshkosh.....	12.00
Mrs. Wm. Westphal — Armin Engel, Readfield.....	37.25
Mrs. Elsie Willette — F. H. Zarling, Sault Ste. Marie.....	3.00
Mrs. Helen Ziehm — Harold Wicke, Hortonville.....	6.00
Louis Zimmerman — V. J. Siegler, Brillion.....	18.00
Total	\$ 285.75

GERALD C. HERZFELDT, District Treasurer.

Vacation Bible School Course and Accessories 1950

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



Jesus Loves Us — Beginner Workbook No. 5001. For children of the kindergarten and children ready for the first grade. 32 pages. **\$.23, net, postpaid**

Jesus, Friend of Children — Primary Workbook No. 5002. For children who are ready to enter the third and fourth grades. 56 pages. **\$.33, net, postpaid**

Our Wonderful Savior — Junior Workbook No. 5003. Boys and girls in the middle grades will enjoy the pictures, the Bible stories, and the conduct stories in this workbook. 56 pages. **\$.33, net, postpaid**

Jesus the Light of the World — Senior Workbook No. 5004. This workbook is intended for children in the upper grades. 56 pages. **\$.33, net, postpaid**

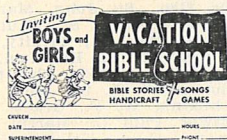
Teacher's Manual No. 5005. The Teacher's Manual contains valuable helps for teaching the lessons. 48 pages. **\$.50, net, postpaid**

HANDICRAFT PROJECTS

Four new Handicraft Projects corresponding with the four children's workbooks everything that is needed for the craft period. Each packet is correlated with daily lessons.

Beginner, No. 501 Junior, No. 503
 Primary, No. 502 Senior, No. 504
\$.20, each, net, postpaid

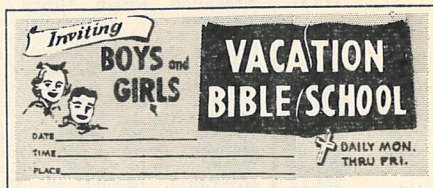
POST CARDS FOR MAILING No. 112



An attractive, specially designed two-color card inviting the recipient to a full schedule of V. B. S. activities. Includes space for date, time of opening, and other essential data.

List price, \$.75 per hundred, net, postpaid

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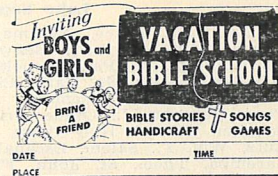


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No. 9132
 75 cents a dozen,
 100, \$5.00, postpaid

DODGERS FOR DISTRIBUTION No. 115

Printed in two colors, these eye-catching handbills are suitable for distribution from house to house, at public schools, Sunday schools.



List price, \$.60 per hundred, net, postpaid

DAILY REPORT No. 2055

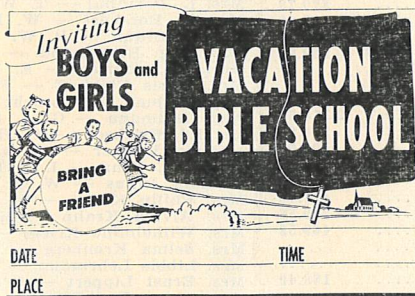
VACATION BIBLE SCHOOL DAILY REPORT		Department
Date	1950	
ENROLLMENT		
Boys	Girls	Family Total
Yesterday		
Today		
ATTENDANCE		
Present	Boys	Girls
Family		
Personal Offering \$		
Today's Offering \$		
Total to Date \$		
From 2055	Dept. Secretary	

3x5 sheets in pad form
 Pad of 100
 44 cents, net, postpaid

A large, dignified, 3x8-foot banner with eye-lets for easy display. Printed in two colors and of new design.

List price, \$4.50, net, postpaid

POSTERS FOR PUBLICITY No. 113



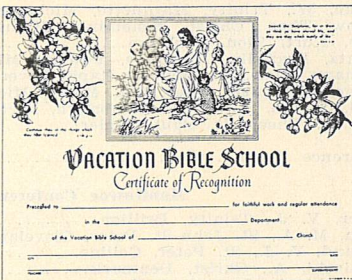
Arresting two-color posters, 18 by 22 inches. Provides same information as dodger.

List price, \$.15 each, net, postpaid
 Additional copies, \$.10 each, net

REGISTRATION ATTENDANCE No. 2056

VACATION BIBLE SCHOOL REGISTRATION - ATTENDANCE		Date
Department	1950	
Full Name	Telephone	
Address	See School Guide	
Religion	Brought by	
Attending Bible School at	Church	
Address of Home	City	
State of Birth	State of Residence	
ATTEendance	1st Week	2nd Week
	3rd Week	4th Week
From 2056	Dept. Registrar	

3x5 Card
 60 cents a hundred, net,
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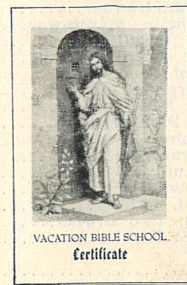
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