

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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Easter



"He is Risen"

Victor
Balle

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The Angel's Easter Message

Mark 16, 6-7

“BE not affrighted: ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.”

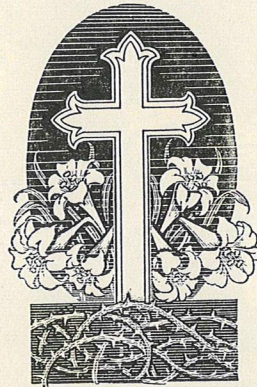
“Be Not Affrighted”

These opening words spoken by God's angel on Easter morn in the open, empty tomb in Joseph's garden touched the very heart of the Easter message of Christ's resurrection. For it is truly a message that would end our fears. It extends and imparts the blessings of peace, joy, security, and hope which can and do dispel our fears. “Be not affrighted.” The women disciples to whom these words were first addressed had served and followed Jesus in joyful faith. Even now their hearts were still with Jesus. They had come out to seek Him, yet as one lying dead in the tomb. Through Christ's death, which they did not yet understand, they had been deeply shaken in their faith, the faith in which they had looked to Jesus for peace, joy, security, and hope. Fear, therefore, threatened to overwhelm them as they suddenly saw a messenger from God's holy presence standing before them. Thus God's holiness must needs strike fear in the heart of every sinner who still lacks a firm assurance of forgiveness; and this prime fear of a guilty conscience then gives rise to an endless train of other fears. The Easter message of Christ's resurrection, however, removes the basic source of human fear and thus is able also to dispel every other anxiety and apprehension.

“He Is Risen”

Jesus “Which Was Crucified” The angel announced: “Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here.” Yes, Jesus of Nazareth was crucified and laid in the tomb. But mark what He Himself had aforetime said of His death and resurrec-

tion: “As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.” “The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” “I am the living bread which cometh down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” “I am the good shepherd: the good shepherd giveth his life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me but I lay it down of my-



self. I have power to lay it down, and I have power to take it again.” With these and other similar statements Jesus of Nazareth had clearly testified that He was willingly humbling Himself unto the death of the cross for the salvation of sinful men, that He was going into death as our substitute to pay the full penalty of our guilt. Concerning this Jesus, which was crucified, the angel announces that He is risen. That can mean only one thing. His sacrifice sufficed to redeem us all. It atoned for our sins in God's holy eyes. Through Christ we are justified in God's sight. Embracing Him as our Savior in faith we need no longer stand in fear before God's holiness. We need no longer think with terror of death which places us before God's judgment throne. Through Christ God is even now our Heavenly Father.

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Jesus The Son of the Living God Jesus of Nazareth was able to redeem us sinners with His holy precious blood because

He is true God, the Only Begotten of the Father. In manifesting Himself as the Savior of men He therefore revealed His deity by mighty miracles; He testified: “I and my Father are one.” In the face of death He once more stated under solemn oath before the Jewish high court that He was indeed the Christ, the Son of God. Because of this very testimony His enemies, however, condemned Him to death as a blasphemer. But the heavenly messenger proclaims to us that Jesus of Nazareth is risen. Thereby all are put to shame who would assail our faith in Christ's deity and thus rob us of our comforting Savior. For an imposter deceiving others or himself deceived could not have arisen from the grave. That Jesus did rise reveals Him to us as the mighty Son of God, who humbled Himself for our redemption and who now lives to reign over us in heavenly grace and power. Thus Christ's resurrection also puts a mighty seal upon all the blessed promises of His word. It lets us see them as the sure promises of the faithful and mighty Son of God.

“Behold the Place Where They Laid Him” Just because Christ's resurrection is a mighty seal upon all that

can truly dispel our fears the angel's message also took care to establish it as an incontrovertible fact. The women were bidden to behold the place where the body of Jesus had been put to rest at the burial on Good Friday. What they saw was that which also Peter and John beheld a little later, namely the linen bands which Joseph and Nicodemus had wound around the body of Jesus before their own eyes. The order in which they had been wrapped around the limbs and body was undisturbed, the lavish spices still strewn between the various layers. Yet they were fallen together as an empty shell; the body of Jesus was no longer within them. This sight which the women were bidden by the angel to behold, to behold also for us, had one convincing message: Jesus had risen from the dead with a glorified body which had passed through the burial clothes and the sealed tomb. This glorious resurrection proclaims the

(Continued on page 117)

Editorials

Why Easter? A Jewish lad entered our study one summer morning in a state of deep agitation. He had something to say to us and wondered if we would listen to his story. We said we would. This is his story. He had been keeping company with a Christian girl. She as well as her parents had accepted him. One day they learned the fact that he is of Jewish descent. Immediately they dismissed him and forbade him to see their daughter again. The young man was deeply hurt. He loved the girl. She was a member of the Lutheran church. He realized that religion stood between them. He had made a study of the Christian, Lutheran religion. Without any prompting or encouragement on our part he began to present the Christian religion. He said, "I know the Christian religion. It is based on the resurrection of Jesus Christ, who is called the Son of God, from the dead." If this surprised us we were all the more surprised when he began to recite Luther's explanation of the Second Article and the Third Article and expand on them in his own words. He knew the doctrine of justification and sanctification as the Lutheran church confesses these according to the Scriptures; he knew conversion, he knew about original sin, in fact, there were few fundamental doctrines that he did not touch on. Surprised, we asked him where he learned all this and he said, reading the Bible with the help of books from the library and the assistance of the young lady. He asked me, "Is that the position of your church to disbar a man from marrying a Lutheran because he is a Jew?" I told him, of course, that we hold no such position. But I asked him, "Do you believe all you have told me; is that your faith?" On this he answered, "No."

The point that we want to make is this: that Jewish lad really knew the basis of the Christian religion, that it rests entirely upon the resurrection of Jesus Christ from the dead. We wonder how many young people who have been reared and instructed in our faith would be ready and able to give such an account of their faith to a strange minister and do it as fluently and intelligently as this stranger did?

Why Easter? Let every Christian, every Lutheran Christian be as sure of this as was this Jewish lad. While his was merely an intellectual, head-knowledge may ours be a deep spiritual conviction, the work of the Holy Ghost in us. The Apostle Paul makes Easter, the resurrection of Jesus Christ from the dead, the focal point of our faith when he says 1 Cor. 15, 17: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." Here is the answer to our question, "Why Easter?" Unless we are convinced by the Scriptures and the operation of the Holy Ghost through the Scriptures that Christ

Jesus who suffered and died for our sins according to the promises of God also arose again from the dead on the third day according to the Scriptures, our faith has no basis and we have no hope. In the assurance of this great fact let us celebrate the greatest Christian festival and with Job of old confess: "I know that my redeemer liveth."

W. J. S.

* * * *

A Palpable Error A writer in the *Lutheran Witness* of March 22 says: "Whatever may still divide the Lutherans in America today, *it is none of these things*" (Italics ours. Ed.). In the paragraph preceding this remark the writer enumerates "*these things*." Among them he mentions "exchange of pulpits with non-Lutherans." We are not going to challenge the integrity of the writer but he evidently is not informed on what the other Lutheran bodies are doing these days or he would not have made such a public statement. In the *Lutheran Companion* (Augustana Synod, member of the American Lutheran Conference) of March 16, we find this item: "On Boy Scout Sunday, a joint Scout and Cub service was held in the evening. The Lakeside pastor (Methodist) was the speaker, and Lebanon Church (Augustana Lutheran) was filled to capacity. A very good offering was received for the furtherance of Cub and Scout activities in both the churches. All of these activities have been accorded favorable comment from the people of both of the churches, which the leaders of this effort believe will be of immense value to the furthering of this work." The caption above this article in the *Companion* reads, "CHURCHES WORK TOGETHER." We are willing to believe that the writer in the *Lutheran Witness* did not intend deliberately to deceive the readers of that paper nor any one else. But we do believe that one who is going to make such statements ought to inform himself before making such a wide claim lest he may mislead the unsuspecting. Let us say here that the words quoted above from the *Companion* are not isolated. We have read of such unionistic services before in other Lutheran church papers. Not once or twice but time and time again. Never, however, have we read a word of censure against such practice by any editor. Nor can any editor claim immunity from responsibility for items appearing in his paper by the expedient of disclaiming authorship. The reader, we believe, has a right to believe that whatever he reads, in a church paper particularly, has the sanction of its editors. We are sorry to have read the above item in the *Lutheran Witness* and refuse to believe, we repeat, that the author of that article intended to lead the readers astray. He will, no doubt, correct this impression at a later date.

W. J. S.

Easter

EASTER is the first festival which the Church introduced. In fact, since Christ arose on the day after the Jewish Sabbath, on Sunday morning, our custom of having our regular divine services on Sunday goes back to Christ's resurrection. The regular Sunday meetings antedate the annual festival of the resurrection. Thus our Sunday is a weekly reminder of Christ's resurrection, which we commemorate annually by the festival of Easter.

Scripture Stress on the Resurrection of Christ

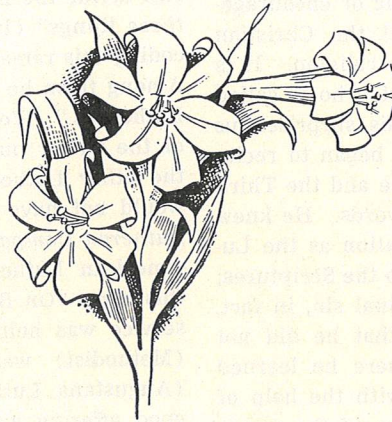
There is one chapter in the Bible which deals exclusively with our Christian hope of the resurrection on the last day. It is a long chapter, containing 58 verses. Read it; you will find it in 1 Cor. 15. In this chapter you will notice the following words: "If Christ be not raised, your faith is vain, ye are yet in your sins, then they also which are fallen asleep in Christ are perished" (v. 17, 18). The forgiveness of our sins, our entire Christian faith, the assurance of our resurrection to life eternal — all rests on the resurrection of Christ.

A dead Christ. — It was necessary that Christ should die. Only through His death could He remove the guilt of our sin. Death is the wages of sin. And if Christ had not died in our stead, then must we all die ourselves, die eternally.

But just as it was necessary for Christ to die, so it was also necessary for Him to rise again. If He had remained dead, He would have been a defeated Savior. He battled valiantly for us, He willingly laid down His life, but He was not able to achieve the victory. His enemies triumphed in the end. The devil could not lure Jesus into sin. Jesus repulsed his threefold attack in the wilderness. But the devil got Him after all. He laid Him low in the grave, and there our Champion stayed. — If Christ had remained dead, sin would have obtained the victory. He came to abolish

sin by means of His own death. But He remained dead, showing that the power of sin had not been broken. The weight of our guilt proved too heavy. — If Christ had remained dead, death himself would remain undefeated. Christ tried to break his power by submitting to death. But death proved too strong, he held Christ in his hands.

Scripture passages. — We referred above to one whole chapter dealing with our hope for resurrection to eternal life. All depends on the forgiveness of our sins. Where there is



sin, there also is death. If the power of death is to be broken, our guilt must first be removed. There are numerous passages which connect our hope in the forgiveness of our sins with the resurrection of Christ. We shall just list a few.

Rom. 4, 25: "Who (namely, Jesus) was delivered for our offenses, and was raised again for our justification." — Note the perfect parallel. Because of the terrible fact of our offenses Jesus was delivered into death. And because of the glorious fact of our justification achieved through His death He was raised again. Our sins were a fact causing the death of Jesus; so our justification is a fact causing His resurrection.

Rom. 4, 24: ". . . if we believe on him that raised up Jesus our Lord from the dead."

Rom. 10, 9: "If thou shalt confess

with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Rom. 8, 11: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Acts 13, 33: "God hath fulfilled the same (namely, the promise) unto us. . . . And as concerning that he raised him up from the dead, now no more to return to corruption. . . ."

Col. 2, 12: "Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead."

Tim. 2, 8: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel."

Controversies About Easter

Since the apostles stressed the importance of the resurrection of Christ, it is but natural that the Church celebrated the event not only by having regular services on Sunday, but by arranging an annual festival. It is also easy to see that the Church would guard the celebration very carefully. But sad to say, in the controversies which broke out concerning Easter the chief point of importance was overlooked, and people quarreled about some unimportant externals.

Easter Sunday. — The 14th of the first month in spring, on which the Jews observed their Passover, in connection with which Jesus died, happened to fall on a Friday in the year in which Jesus died. His resurrection, then, occurred on Sunday. A difference in the time of observing Easter soon developed. In Ephesus the Christians commemorated the death of Jesus always on the 14th of Nisan, and His resurrection on the 16th, no matter on which days of the week these two dates might fall. In other parts of the Church the Christians observed these events on the Friday and Sunday next following after the 14th of Nisan.

What difference did that make? The day is not the important thing, if we only remember the great deeds which God performed. Through the death of Jesus God redeemed the world. This we must never forget, whether we commemorate the death of Jesus on the exact day of the month on which He died, regardless of what day of the week that may be; or always on a Friday. In the resurrection of Jesus God proclaimed the forgiveness of sins to the whole world. Again that is the fact which we must hold fast in faith, regardless of the day on which we celebrate the resurrection.

Polycarp and Anicet. — About the year 160 A. D. Polycarp was bishop of Smyrna in Asia Minor, while Anicet was bishop of Rome. Polycarp visited Anicet; and among various matters which they discussed also the question about the proper date for the Easter celebration came up. Polycarp insisted that they had received their custom from the apostle John, who had lived in Ephesus a number of years before his death. Anicet traced the Roman tradition back to the year 120. They reached no agreement, but they parted in peace. Polycarp celebrated the Lord's Supper in the church of Anicet.

Victor I. — About 36 years later matters took a different turn. The bishop of Rome was a man by name of Victor. He demanded of a number of bishops that they meet in council to settle the date to observe Easter. He insisted that the deviation of the Ephesians from the practice of the other churches was an offence. Councils were held in various cities, and most of the bishops favored Sunday as the best-suited day. The churches in and about Ephesus, however, decided that they would continue according to their old custom. Then Victor was on the point of breaking off connections with them, and to declare them excommunicated.

Here the other bishops refused to go along. They favored Sunday, but they would not sever relations with any church because of a difference of their Easter date only. Particularly Irenaeus of southern France protested that a difference in the observance of a festival day, and of fasting in general, could not dissolve the agreement of faith. (With a play on words he called the difference a *dissonance*, and the agreement a *consonance*.) Reluctantly Victor had to yield. —

The Council of Nicea (325 A. D.) from which we have our Nicene Creed, decided to celebrate Easter on Sunday.

How to Observe Easter

Good Friday and Easter naturally belong together. There would be no Easter if Good Friday had not gone before. And Good Friday would be meaningless if Easter did not follow.

Good Friday was always observed as a day of sadness, with fasting; while Easter was a day of rejoicing. Also the Lord's Supper was not celebrated on Friday, because the Supper presupposes a victorious Christ, while on Friday the battle between Christ and the forces of darkness was still raging. Again a difference in the manner of observation developed. Some stopped their fasting on Friday afternoon about the hour when Jesus died with the shout of victory: "It is finished." Then they celebrated the Lord's Supper. Others continued their fasting till the hour of the cock's first crowing on Sunday morning. Then they celebrated the Lord's Supper. Some controversy was caused by this difference.

Easter Vigil. — Churches that continued their fasting till the hour of Christ's resurrection, observed the late hours of Saturday till the crowing of the cock on Sunday, with a rich ceremonial, consisting of singing, praying, Scripture reading. The catechumens were baptized in this vigil. It ended with a joyful celebration of the Lord's Supper.

Gradually this vigil was moved backward, so that it began on Saturday forenoon and closed before evening. The ritual, as originally conceived, thereby really became meaningless. For instance, the Lord's Supper, which presupposed the victorious resurrection, was celebrated while Christ still lay in the grave. Gueranger, a learned defender of the Catholic faith, explained the anomaly by saying that the Church wants to give her children a foretaste of the joys of the following day.

What is appropriate? — Anything that will impress on our hearts the greatness of Christ's glorious victory. Anything that will strengthen our faith in our risen Savior. Anything through which we proclaim His victory and glorify His name. Sun rise as such has nothing to do with the Easter victory. To introduce Sun Rise Services on Easter morning just because of the novelty, or because

others are doing it, will tend to divert the attention. A service glorifying our victorious Savior will serve its purpose.

J. P. M.

The Angel's Easter Message

(Continued from page 114)

Savior's victory over death and the grave, proclaims His power to raise up also our bodies from death and decay, according to His promise, that they may be fashioned like unto His glorious body.

"Tell His Disciples and Peter"

So intent is God upon dispelling the fears of sinful men that He would have the message of the Savior's resurrection brought to as many as possible. He looks to those who have heard it and who have been comforted by its blessed implications to be His ready messengers. Thus His angel bade the women: "Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." All the disciples were to hear the message of Christ's resurrection that their fear and gloom might be removed and that their hearts might be filled with peace, joy, security, and hope. The fear and gloom of Peter who had denied his Savior received special attention. Through the comfort of the Easter message the disciples were then to be prepared for the prearranged meeting with the risen Lord in Galilee. We know what it involved. Here they received the great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

It is still to be thus. Having again heard the message of the Savior's resurrection and found renewed comfort against all fear and anxiety we are to tell it to others. First of all we are to tell it to our fellow Christians, particularly to those who have not yet grasped all of its comforting implications, to those who like Peter have been weakened in their faith through falterings and temptations. Our common comfort in the Easter message will then give us real strength and zeal to labor together in our entrusted commission of bringing the Gospel also to those who have not as yet tasted of its blessings.

C. J. L.

Siftings

BY THE EDITOR

A survey among high school students in Cleveland, Ohio, disclosed they are staying away from Sunday schools in increasing numbers because they find "the Bible teaching lacks interest" and "it fails to help them with their everyday problems." The most common complaint was that the Bible teaching was "too dull." A surprisingly large number said they want "teachers with a fresh, young outlook who could tell them how the Bible lessons fit into the modern life of today." This survey discloses no new trend. Christ "the Lamb of God which taketh away the sin of the world" will always meet with antagonism from the world. The world is not looking for the Savior but it is looking for a buttress which will support its perennial program of moral improvement by good works. We still have with us (and the species will never be extinct) the pharisee who is looking for a neat compilation of moral do's and don't's. Did someone think that the survey would turn out otherwise?

* * * *

Hungary's Cardinal Mindszenty no longer finds the headlines of the public press, but he is still a topic for comment by church papers. The *Lutheran Outlook* brings to its readers' attention some pertinent facts. "There wasn't much said when Bishop Lajos Ordass of the Hungarian Lutheran Church was tried on similar charges and sentenced to prison. Our state department had nothing to say then. After a Catholic cardinal was involved, it suddenly became a much more important situation; which is a tribute to the organization of the Roman Catholic Church. . . . There are three observations which the average intelligent reader is likely to make in connection with this case. 1. There is little doubt in anyone's mind that Cardinal Mindszenty, a 'prince of the church,' was doing everything in his power to further the interests of his Church. The Roman Church is said to have been the largest land-owner in Hungary, and was interested in salvaging what it could of that wealth. . . . No doubt Cardinal Mindszenty in that situation did many things which could easily be twisted by a hostile and scheming

government into a semblance of treason. 2. There is likewise little doubt in anyone's mind that the 'confession' of guilt elicited from the cardinal is entirely out of character. . . . 3. The third observation that is inescapable is that the Communists have by no means abandoned their long-range program of implacable hostility to Christianity. . . . All promises of freedom of religion in Soviet-controlled areas can be discounted as mere propaganda to secure temporary advantages."

* * * *

Some forty orphaned children from Europe arrived in New York by plane recently for resettlement in the United States by the National Lutheran Council. They are the first brought to this country from the British Zone of Germany, and were part of a group of more than 65 orphans sponsored by the U. S. Committee for the Care of European Children. The children range in age from 5 to 12 years. All were Latvians. The children will be distributed to Lutheran welfare agencies through the middle west for placement in private homes. The plight of those who were left behind is still desperate and this is not the time to relax our efforts. The Lutheran World Relief warehouse at Easton, Pennsylvania, reports an alarming drop in clothing received. L. W. R. stressed the fact that clothing is the greatest physical need of people in countries suffering from effects of World War II. While the approach of warm weather will relieve the pressure for the present, it is vital that stocks be built up to be available when cold weather comes again next fall.

* * * *

Protestants in New Mexico charged that their public schools had been used to promote Roman Catholic interests by nuns and lay brothers employed as teachers. Last October Judge Hensley of Santa Fe took the case under advisement and was not heard from until last week when he declared that he would sign injunctive orders which would (1) prohibit 143 nuns and lay brothers ac-

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cused by the petitioners from ever again teaching in the public schools of the state; (2) require the removal of public schools now being held in 16 Roman Catholic buildings; (3) prohibit free bus transportation for pupils in parochial schools; (4) prohibit the issuing of free text books to parochial schools; (5) prohibit the teaching of sectarian doctrines in public schools; (6) prohibit the display of sectarian or religious symbols in public classrooms; (7) prohibit the payment of public tax funds to teachers in parochial schools. There is apparently little possibility that the Roman Catholic Church will appeal the decision.

* * * *

With the bill for federal aid to education (S. 246) now before the Senate, legislators are attempting to trick the public according to the claim of the *Christian Century*. "Throughout the thirteen printed pages of the bill, the term 'public school' or 'public elementary and public secondary education' is used 21 times. At only one point in the entire text is the word 'public' omitted in designating elementary and secondary education. This one omission occurs, however, in section 6, which consists of a single paragraph authorizing the method of disbursing the \$300 million annual grant to the states. This is the most vital section of the bill. It reads as follows: *Section 6. In order more nearly to equalize educational opportunities, the funds paid to a state from the funds appropriated under Section 3 of this act shall be available for disbursement by the state educational authority, either directly, or through payments to local public school jurisdictions or other state public-education agencies, for any current expenditures for ('public' omitted here) elementary or secondary school purposes for which educational revenues derived from state or local sources may legally and constitutionally be expended in such state.*" The *Christian Century* correctly estimates that "this weasel omission points the bill away from public education and makes possible the use of federal money in aid of parochial schools in those states where laws permit such use." We hope that the minds of the majority of Congress may be alerted to the danger.

Where Do We Stand?

We Have Another Problem; L. M. A.

BY PROFESSOR E. REIM

ONE of the things which makes life complicated in these times is the modern way of reducing long names to a mere set of initials. Who does not remember the days when wartime Washington needed a directory in order to interpret, identify, and sort out its long list of alphabetical agencies. Nor are matters much better in the Church. The initials commonly used to identify the various Lutheran church bodies are in themselves an imposing list: ALC, ALCF, ELC, UELC, NLC, ULCA, SCF, and so forth (we wanted to write "etc.", but were afraid of the abbreviation). And now we have a problem which is identified by another set of initials.

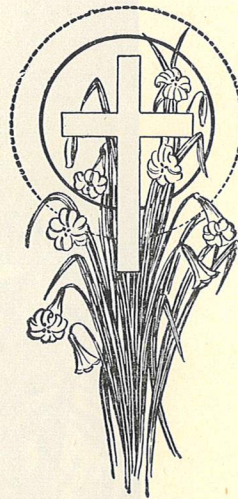
An Appeal to Laymen

Well, the initials are the simplest part of the matter. LMA stands for Lutheran Men in America. Sometimes it is LMAW, which means Lutheran Men in America of Wisconsin. The state organization is simply an affiliate of the national body. Both represent the same movement, a movement that is part of the general trend toward unification, amalgamation, and federation, — of which we have been speaking in these columns for some time. The reason for considering this group separately is that it represents a distinct phase of the general trend. It is *the Union Movement in its appeal to laymen*.

A Body With Direction

We have already stated in a previous article that there certainly is nothing wrong with the desire of Christians for greater unity with each other. That is perfectly legitimate and proper. It would be a serious matter indeed if in our struggle against a false union we should forget this truth. And we can also well understand why our laymen should be particularly conscious of this desire, especially when it comes to one's relations with other Lutheran laymen. They meet them in their work or business, they know one another as neighbors, they are frequently related to each other. And they see in each other something that sets them apart

from the unbelieving world, from Catholics, from other Protestants. They know each other to be *Lutherans!* They are perhaps not so well informed on the differences that do exist between the various Lutheran bodies. Or they have heard of the hitherto unsuccessful efforts that have been made to remove these differences, and have begun to become somewhat impatient over the slowness of the process. And so someone rents a hall and arranges a dinner at which, in an atmosphere of congenial good-fellowship, someone else makes an after-dinner speech in which he asks how long Lutherans shall



continue to be separated into those various compartments of which the above set of initials are the labels, when after all they have so much in common. And so they organize, as Lutherans of all synods, to develop better understanding among all Lutherans, and to encourage fellowship and cooperation among local Lutherans. Someone proposes that nothing shall be done that is contrary to synodical regulations, and so the last misgivings of a few are quieted, and the organization is launched. What's wrong with that?

Not much, we will grant, — *not much that meets the eye*. And yet, something has happened. An organization has been formed. That means a new body, and a body with a head. And as is usually the case, it is the

head that does the thinking, that provides plan and direction, while the rest of the body provides the strength and power, and creates the momentum which only too often carries the individual along, willy nilly, to unforeseen goals.

A Potential Rival

Something else has happened. An organization has been formed, one that competes with that organization which has been created by the Holy Spirit through the Gospel, into which that same Spirit has placed the individual believer, that organization which has the first and the highest claim to the loyalty of a Christian: his own home congregation. That means that this new organization immediately becomes a potential rival. As long as the aims and policies of these two bodies coincide, this rivalry will not be felt. But let them go apart even a little, and the problem is there, to plague the man who has committed himself to two loyalties, to worry the pastor whom the Lord has made an "overseer" over this particular flock (Acts 20: 28), — possibly even to become a separating wedge between them. This is the more likely since such an organization will naturally wish to grow, and will therefore embark on a program of activities which is designed to be attractive to the greatest possible number of prospects, but which for that same reason is open to serious criticism.

What has happened, therefore, is that a dangerous situation has been created. That alone was adequate reason for the earnest warnings which were issued in these columns by another writer over a year ago. Subsequent events have proved them well founded.

A Summary Criticism

We shall confine ourselves to the record of LMAW, Lutheran Men in America of Wisconsin, since that is the organization which is creating the immediate problem. And our criticism is directed chiefly at its *leaders*, who are responsible for the direction which this movement has actually taken. LMAW has consistently been opening its meetings with prayer, including a generous program of hymn singing, presenting a speaker on a subject which is usually of a religious nature, and closing with a benediction. These functions have been per-

formed by pastors belonging to synods which admittedly are not united in doctrine, as was brought out by the formal statements of the American Lutheran Church in 1946 and the Missouri Synod in 1947. We hold that that is unionism. Further proof comes from Green Lake, where last September LMAW conducted a spiritual retreat, the high point of which was a full dress Sunday service in which the feature of *joint* worship was stressed. It is deplorable that in these activities LMAW has been able to feature three prominent pastors of our sister synod, who lent their names and their active cooperation, in spite of the fact that this venture has not received the endorsement of their synod, yes, in spite of the plain warning of Romans 16:17 concerning errorists: "Avoid them."

LMAW plays up these incidents in order to show that "from the most important top men at least" their organization has the "wholehearted approval and support" of these important church bodies. LMAW uses these incidents in an aggressive campaign to extend its organization into new areas, areas where our Wisconsin Synod is strongly represented. Protests of responsible pastors have been ignored.

Our Stand Has Been Settled For Us

Yes, in spite of its avowed intention of limiting itself to activities and projects that are "not contrary to synodical regulations," LMAW constitutes a problem for our church. Again it is not a problem concerning the stand that we shall take. That is settled by the Word that warns against those that cause divisions and offenses contrary to the doctrine that we have learned, and tells us to avoid them. Our problem is rather one of meeting an aggressive and militant invasion with equal determination and with a united front. Our problem calls for counteracting tactics of confusion with clear-sighted analysis. Our problem is one of encouraging each other in our loyalty, not in loyalty to pastor, congregation, or synod, but rather in a greater loyalty, — to the Scriptures. For there is no short cut to true unity and union, neither for synods nor for organizations of laymen. The only way is that of unquestioning obedience to the Word of God. And this is the way from which LMAW has been straying.

In The Footsteps Of Saint Paul

Barnabas Seeks Paul As His Co-Laborer For Antioch

BY DR. HENRY KOCH, MORRISON, WISCONSIN

HELLENISTS from the Isle of Cyprus and from Cyrene in Africa had been the pioneer preachers of the Gospel in Antioch, the Syrian metropolis. When the news reached the Jewish Christian congregation in Jerusalem, that a nucleus of a Gentile Christian congregation had been formed in Antioch, it aroused no small measure of excitement in the mother congregation of the Christian

A Wise Choice

It was so difficult for the Jewish Christians to rid themselves of the idea that the foundation would have to be essentially Jewish Christian. They agreed that it was necessary to send one of their men to Antioch to investigate and report on the new development in Syria. To their credit be it said, that they sent an impartial, fair-minded man in the per-



Church. A congregation consisting of Gentiles believing in Christ! What a strange and new development! Up till now a Roman centurion had been won for the Gospel with his household and Peter had baptized them. They who had come along with Peter to Caesarea had to admit with him that the Holy Ghost had also been poured out on the Gentiles (Acts 10, 35). We are told that they held their peace in Jerusalem, when Peter reported in Jerusalem, and they glorified God, who had also granted to the Gentiles repentance unto life (Acts 11, 18). One swallow, however, so they say, does not as yet usher in spring.

son of Barnabas. It was the Lord, who guided them in this wonderful choice. Nothing is left to chance in God's kingdom. Christ, the Head of the Church, guides and directs everything to the ultimate welfare and blessing of His Church and children.

Of Barnabas we have already heard that he was the first man to welcome Paul in Jerusalem, when Peter and the other apostles looked askance at the man, who had persecuted the Christians not so long ago. Had it not been for Barnabas, Paul would have been treated very coolly and ultimately turned away and dismissed as too dangerous a man. Such a man might spoil everything. At the time it did

not seem expedient to them to welcome Paul into their midst.

Of Barnabas we also know, that he was a Levite from Cyprus. His name Barnabas, son of exhortation, was a fine expression of his character. In all of his work he showed a more conciliatory attitude and an evangelical approach. In the early days of the Church he had sold his land and had given the money for distribution among the poor in Jerusalem (Acts 4, 36-37). Through his kindness he had won the love of the poor and the approval of the apostles.

The Work Is Blessed

Barnabas hurriedly departed for Antioch. Luke tells us: "When Barnabas came (to Antioch) and had seen the grace of God, he was glad and exhorted (!) them all, that with purpose of heart they would cleave unto the Lord" (Acts 11, 23). Barnabas did not insist that the Christians in Antioch fulfill all kinds of Jewish requirements before they could be admitted into the communion of the saints. He did not demand that they would have to become proselytes and accept the leadership of the Jewish Christians in Jerusalem. They had yielded to Christ in true faith. Nothing else was necessary. They should cleave to Him alone.

The Lord blessed the work of Barnabas signally. We read on in Luke (Acts 11, 24): "Barnabas was a good man and full of faith: and much people was added unto the Lord." Soon the work multiplied under the wise and energetic leadership of Barnabas, the son of exhortation. The Lord blessed his work to such an extent, that he was soon forced to look about for a co-laborer. It was impossible for him to do the ever increasing work alone, but whom should he choose as his helper?

An Able Helper

Barnabas might have simplified the matter for himself outwardly by going right back to Jerusalem and requesting the apostles to dispatch a man for the work in Antioch. Barnabas, however, had but one thought: he wanted the best man for this important position. Had he been of the opinion that any one of the apostles or evangelists in Jerusalem would have been the proper man, he would have expressed his choice and asked the brethren

to release him for this new work. The Jewish prejudices of the apostles, however, were rather a liability than an asset in this pioneer work among the Gentiles. There was but one man, of whom he could think: Paul. He had recognized the abilities of Saul of Tarsus already during his first visit in Jerusalem. The other apostles had lost sight of him after they had dispatched him to Caesarea. Their interest being absorbed in their own work they had paid no further attention to Paul and to the work, to which the Lord had called him. Barnabas had not forgotten what Paul had told him, and he also had not forgotten the man. He did not consider him to be too dangerous a man for the work in Antioch.

It was a blessing that Barnabas did not seek the advice of the brethren in Jerusalem. They surely would not have suggested Saul of Tarsus. His whole background would have seemed to be too dangerous for such an important task. Such a man might spoil the whole work and future of the Church. They would not jeopardize their cause by such a risky choice. To have chosen him might have meant to them to endanger the cause of Christianity. Barnabas judged differently. He held a wider and more evangelical view, was more

charitable. God be thanked, who directed Barnabas to seek Saul of Tarsus as his co-laborer.

A Successful Search

Where could Paul be? He set out for Tarsus, the birthplace of Paul, to seek him, and the Lord guided him on this momentous journey. We do not know whether he traveled by land or sea. It is immaterial. It surely was an eventful day, when Barnabas walked through the streets of Tarsus to seek the home and abode of Paul. With what feelings did not Paul receive his onetime friend and benefactor Barnabas! Gladly did he follow him into his new field of labor. It did not take Paul very long to decide, whether he should follow Barnabas or not. This was the kind of work for which the Lord had destined him. At last the long time of his exile had ended. The hour of the Lord for His servant was at hand. We lack an extended travelogue of his journey from Tarsus to Antioch. Luke merely reports (Acts 11, 26): "And when Barnabas had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught the people. And the disciples were called Christians first in Antioch."

An Urgent Appeal For Lady Teachers

For Our Nigeria Mission

FOR ten years the Synodical Conference has successfully conducted a special Girls' School at Nung Udoo, Nigeria, West Africa. This institution now has an enrollment of 125 girls. Another Girls' School was established in another area just recently.

Such schools afford the Church an opportunity to bring up young girls "in the nurture and admonition of the Lord." The maintenance of these schools "is and remains, next to the public ministry, the one and foremost factor fundamental to our future existence" on the Dark Continent.

It is necessary and essential that the Synodical Conference obtain the services of two more lady teachers for this type of work in our field. The secretary of the Lutheran Mission Council in Africa writes: "We

need immediately two lady teachers with the proper degrees. The urgency alone should be enough to compel our Lutherans in America to come to the aid of Christianity here. We must not sit nonchalantly by. Among the million communicants in our church at home there surely are many who would respond to the call if they knew the Lord was seeking them."

After discussing this matter at length, the Missionary Board of the Synodical Conference "resolved to make an appeal in the church papers for young ladies (teachers with a degree) to come forth in this hour of need and volunteer their services for our Girls' School in Africa." The Board herewith appeals to young ladies of our Lutheran Church to come forward and to offer their services to the Lord in Nigeria. Young

ladies, interested in and filled with zeal for the Lord's cause in distant Africa, are kindly requested to write to the undersigned for further detailed information regarding this matter. Pastors and laymen are urged to contact prospects and to call the attention of the Missionary Board to such candidates.

May God give us the needed lady teachers who will assume the direction of the religious training of girls in Nigeria so that they may become real leaders in home and church in the days ahead and blessed dispensers in God's hand of spiritual food to many souls that are now starving for want of the sustaining Bread of Life!

KARL KURTH,
Executive Secretary of the
Missionary Board of the
Lutheran Synodical Conference.

DEDICATION NOTICE

The Northwestern Publishing House will be dedicated on Sunday, April 24, at 3:00 P. M. The dedication service will be read by Pastor Paul Pieper, Chairman of the Northwestern Publishing House Board. The dedicatory address will be delivered by the Rev. John Brenner, President of Joint Synod. The Student Chorus of the Seminary at Thiensville will sing several appropriate anthems.

The dedicatory service will be held in the assembly hall on the third floor of the building. After the service, the guests will have an opportunity to inspect the building.

The building in which the Publishing House is housed will also serve as headquarters for the Wisconsin Synod, since the office of the Treasurer of Synod is permanently located on the second floor front. Other synodical offices may be opened as the conditions warrant. The Synodical Committee which meets twice a year, and also District and General Synod Conventions, will, no doubt, be held at this new location in the future.

Later issues of the Northwestern Lutheran will carry a full account of this new project of our Joint Synod.

Refugee Children

THE Committee on Relief is beginning to receive requests for information and/or help in obtaining Refugee children for placement or adoption. While this is not the business of the Committee on Relief, it is nevertheless willing to afford whatever helpful information it can.

First of all, Refugee children so far are arriving in this country only in dribbles. Secondly, most of those arriving in this country are in their teens. For those interested, however,

this would be the procedure. Get in touch with your nearest accredited child welfare agency. The applications and the accompanying investigations are handled by these agencies. If the child welfare organization in your locality is not taking part in this program, it will be able to direct you to the nearest organization which is. That, at least, is the information that has been given to us.

The Committee on Relief
CONRAD FREY.

A Pastor's "Out-Of-Town" Vacation

THE telephone rang, and a much-concerned busybody, who, like many others, feel that a pastor's life is a veritable bed of roses, began a friendly chat with the "tongue-tied" pastor's wife. Among other things the caller queried to the embarrassment of the mistress of the parsonage: "When are you and the pastor going to take your 'out-of-town' vacation?"

It is both interesting and amusing what quaint opinions a church-going public entertains with respect to the "going-on" in the parsonage, and to the lack of labor which might otherwise constitute a diligent life. There are the jealous, the disgruntled, the ever-fault finders, who gossip themselves into believing and into peddling the questionable thought that the "lazy" pastor glides through life on the flimsy merits of a Sunday morning hour, — and the rest is vacation.

Selfish, shameful, sinful, and disrespectful is this attitude to the greatest vocation on earth: Christ's holy ministry! What a blatant defiance of the Holy Scriptures: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Hebrews 13, 17.) A faithful pastor's work is never done. True, there are no labor unions or a forty-hour week in the holy ministry, except for the forty hours of intense study required each week for the finished sermon to be delivered on Sunday morning. And, if that were the full measure of the ministry, surely more young men would aspire to this

greatest of all professions. However, such is only the beginning of sorrows and joys of a faithful pastor's life.

In addition to the regular Sunday services, often double and bi-lingual, there are those of equal concern: Advent, Lenten, Baptismal, Marriage, Funeral, Anniversary, and other services. Then there is the day school, and blessed is the congregation which gives its children this consideration. However, much of its success, humanly speaking, depends upon the pastor's part and prayer. Continuous confirmation classes, both children and adult, certainly require much time and preparation. Visiting the sick and the dying is one of the pastor's angelic privileges, yet, these calls are daily and never end. These things alone would be more than enough to round out a full day's work, but the parsonage is the scene of further activities. The parsonage telephone is a public utility, ringing twenty-four hours each day, yet, gladly and willingly the pastor answers the midnight calls. Its twin, the buzzing door-bell rings in more grief and anguish, rending a crowded heart, as marital, legal, and other family problems are daily unfolded for private counsel in the pastor's duty. Daily calls must be made to gain new members and to retain the weaker ones; to warn the sinners and to cheer the faint; to fight the spiritual peddlers which invade the Christian home.

At the seminary the theological student is taught to spend his evening hours at the family hearth, but there is no such family hearth when the weary and tired pastor returns at late hours from council, board, committee,

and other necessary meetings, — sometimes in number more than days in a week. Synodical meetings, congregational meetings, conference papers, and other outside activities are also matters of time and space and not vacation hours. And there are a hundred other interruptions, concerns, family and financial cares, which bulge the minutes of the day and sap the hours of the night. And, how many members ever stop to think that their pastor, too, is vulner-

able to sickness, to an occasional ache and pain, and now and then must medicate himself to stand before the altar and in the pulpit.

You're right, that's the sole and compelling reason why many faithful pastors prefer to spend their "out-of-town" vacations at home, and many a pastor's son finds it difficult to conquer the Old Adam to follow in the footsteps of his "lazy" father.

A. A. G.

Is Relief Still Necessary?

A short time ago the writer had the pleasure of being invited to a small gathering which was addressed by Dr. Alexander Boeker on conditions in Germany today. Dr. Boeker, author and correspondent, had been in Germany for a number of months and was returning from a lecture tour at the time this information was obtained.

Several years have elapsed since our Synod began its war relief efforts. We may well ask: Is relief still necessary? What follows will help you to answer that question for yourself.

A Slight Improvement Noted

The material situation among the rank and file of Germans has improved slightly. Light, gas and utilities in general are somewhat easier to obtain. Since August (1948) the food ration has been upped a few hundred calories, but it is still a far cry from a healthy diet. Together with this slight improvement along material lines the mood of the people has improved too. And yet from an economic and health standpoint the situation is still desperate.

The currency reform brought help to about 70% of the people of and living in Germany. It brought near disaster to about 30%. This 30% is composed of four groups: First and foremost, the Expellees; secondly, the German soldiers returning from Russian prison camps; thirdly, students; fourthly, the aged and the retired of the German population.

A Desperate Situation

The Expellees (the members of our former Poland Mission fall into this category) have taken the worst beating as a result of the currency reform.

In fact, they are the worst off of any group in Germany today. They are the last to be hired — the first to be fired. Generally speaking, they are discriminated against on all sides. The German Nationals dislike them because they are forced to share their inadequate housing facilities and possessions with them. The International Refugee Organization (an organization of the United Nations) has not seen fit to include them to any great extent under its purview because they are 'Volksdeutsche.' Legislation in our own country has for the most part ignored them. The plan seems to be to absorb them as best possible into the Germany economy. And they are not small in number. Best available figures indicate that there are 8 million Expellees in the Western Zones of Occupation alone. One million of them still live in transient camps, composed of small ramshackle barracks with 80 people to the barracks and no partitions. Two million are still living in so-called "Wohnlager" which are a very slight improvement on the transient camps. The Expellees are in desperate straits. They will need help for a long time and much of it.

Approximately one million of the four million German soldiers in Russia have returned to Germany. At present there are about 1,000 to 1,500 soldiers returning each day. However, they are returning in box cars under such primitive conditions that the mortality rate is high. As they come in, the soldiers look like animals. Their physical condition is unbelievable. Approximately 40% of each transport coming into American sorting places is hospitalized immediately. The saddest places in Germany are the repatriation bunkers.

The students comprise the third group in Germany in desperate straits. They get the lowest rations. They get no extra rations as the workers do despite the fact that at their ages and to give them the energy required for studying, they need them. Whatever savings some of the students may have had to get them through school were wiped out by the currency reform. They, like the others in this grouping, were not allowed the favorable rate of exchange permitted some. The exchange rate for them in the currency reform was a ratio of 10 to 1.

The fourth group in dire straits is made up of the aged, the retired and the sick. Whatever savings they might have had were wiped out too in the currency reform. This is made the more tragic by virtue of the fact that they no longer have any earning power. Even though it was not generally reported, for awhile there was a tremendous wave of suicides in this group.

No Relaxation Of Our Efforts

The first group mentioned (Expellees) is, of course, the group which concerns us, the Wisconsin Synod; for it is among those who comprise that group that we are doing the bulk of our mission and relief work. As far as the specific work of our Synod is concerned, we have little or nothing to do with the three other groups mentioned. These few statements have been made in regard to them in order to give as comprehensive a picture as possible of conditions as they obtain in Germany today, especially from a physical standpoint.

The information which has been given briefly makes it obvious that relief must be continued. It is likewise more obvious than ever that care must be taken to channel relief supplies so that those in the most desperate straits will receive them. It is hardly necessary to add that it is the part of wisdom to ignore "Bettelbriefe." Unless you are helping families and individuals whom you know or who have been recommended by the Committee on Relief, we plead you to channel your contributions through your congregation, and through your congregation to the Committee on Relief.

CONRAD FREY,
Committee on Relief.

African Exploration Commission

WE have been informed by a member of the African Exploration Commission that all preparations for the extended trip into the heart of Africa are about ready. The physical needs have been cared for, visas have been secured from the British, French, Belgian and Portuguese territorial governments, passage on a steamer has been booked and the sailing date has been set as April 29 from New York on the African Crescent Farrell lines cargo steamer.

The itinerary is as follows: Leaving New York by steamer the Commission will arrive at Capetown. From Capetown northward through the Union of South Africa, thence through Southern Rhodesia and into Northern Rhodesia. In these areas the fields will be investigated. Boarding the railway here they will travel through the Belgian Congo and Angola to the port of Lobito' Benguela. Boarding a coastal steamer they will proceed to Lagos in Nigeria and will visit the mission field there. Here Missionary Schweppe will join the Commission and together they will travel north to Kano, then through French West

Africa south of the Niger, down to the Upper Volta Region in the Gold Coast. The exploration trip will end at Accra from which port the Commission will embark for home.

They expect the whole trip can be made in not less than four months if all goes well, and it pleases God.

The Commission makes one earnest request. It has been ascertained that there are 25,000 Lutheran people in Africa. **It would eliminate much misunderstanding and many complications if people here who know of Lutherans living in Africa would write the Commission and forward their addresses to them.** Many of the Lutherans living in Africa are known not to have any active church affiliation. It is possible that this commission could render them valuable service.

Address all communications in regard to the African Exploration to

The Reverend Edgar Hoenecke,
261 Spring Street,
Plymouth, Michigan.

All communications must, however be in his hands before April 15.

W. J. S.

WISCONSIN SYNOD BUILDING FUND COLLECTION

January 1, 1948 to March 1, 1949

	<i>Required Minimum</i>	<i>Raised</i>
Dakota-Montana	\$ 33,410.00	\$ 26,572.79
Michigan	96,055.00	11,737.84
Minnesota	185,550.00	45,436.00
Nebraska	26,565.00	10,399.43
North Wisconsin	212,945.00	71,920.21
Pacific Northwest	5,830.00	3,171.44
Southeast Wisconsin	235,430.00	81,010.59
West Wisconsin	229,505.00	23,794.80
	\$ 1,025,290.00	\$ 274,143.10

P. G. ALBRECHT.

CONTAGIOUS KINDNESS

I wonder if the young folks know what group of people has been traveling the most and the farthest in recent years. They are the soldiers and the children. In the beginning of this year I had the privilege of making the arrangements for 350 Dutch Baptist children to stay in the homes of Danish Baptists, and in April I took them to Denmark.

One boy who was in this transport, was named Frederick, and he was nine years old. Frederick was poorly

clothed, pale faced and underfed. On our way to Denmark our train had to pass through Germany and Frederick knew this and he kept asking "Are we in Germany now?" I told him, "You will be able to see it for yourself if you will sit quietly in the corner and look out of the window." At the frontier we passed a small German station. Several Germans were standing there still wearing their old army uniforms. As soon as Frederick saw these men in uniform he sprang to his feet, leaned out of the window,

and he shouted ugly names at them. You see there was a reason for this. During the occupation of Holland the Germans had taken Frederick's father for slave labor in Germany. They had caused situations which had made it necessary for Frederick's mother to walk miles to find food for him and the baby, and when she came back exhausted she only brought sugar beets and tulip bulbs. Of course I told Frederick not to call these Germans names — for these were good Germans. Frederick was baffled. He looked at me in astonishment. He knew only Germans, and the difference between good and bad amongst them did not occur to him!

Frederick stayed three months in Denmark. He had a very good home there and a great deal of kindness was shown to him. He was given good food, and it must have agreed with him for he put on sixteen pounds in weight. He looked a different boy. His pale color had gone and his face was tanned by the sun. His foster parents gave him new clothes and new shoes, and when he came home he had a parcel nearly as big as himself full of food and clothing for his brothers and sisters. Frederick was sorry to leave Denmark. He had traveled a long way to find them but it had been well worth while.

Now he was going home. On the way back he had to go through Germany again. The children had been given lots of sandwiches for the journey but they could not eat them nearly all.

Passing through Germany we noticed children standing at various railway stations. They were German children. Many of them were thin and hungry. I pointed them out to Frederick. I said, "They look hungry don't they?" Frederick was thoughtful for a minute. Then he jumped up and fumbled in his bag. He brought out a packet of sandwiches and flung it out of the window so that it landed in the middle of a group of German children. They made a dive for it and scrambled to get it.

You see Frederick had not only traveled to Denmark. He had also traveled in another sense. He had made real progress in his attitude to his fellow creatures. Frederick had come a long way from calling Germans names to sharing his food with them. (Romans 12:20-21.) — H. DOORKAMP.

— THE EXPOSITOR.

† PASTOR EM. JOHN
GEORGE SCHULZ †

Funeral services for Pastor em. John George Schulz were held at St. Paul's Ev. Lutheran Church, North Fond du Lac, Wisconsin, on Thursday afternoon, March 3, 1949. The sermon was given by Pastor E. Benj. Schlue-ter; Pastor Kuschel served at the altar, and Pastor Wm. Wojahn officiated at the grave.

The sermon was based on Simeon's well-known words: "Lord, now lettest Thou Thy servant depart in peace." In the spirit of Simeon, every Christian can step out of this life, not grudgingly or concerned, but in peace. It is on God's Word that the Christian rests his confidence, on the Word of Him who keeps His promises. Nor is God a hidden God, but He has revealed Himself in the Son, so that whosoever sees the Son sees the Father, and whosoever believes in the Son believes in the Father. Moreover, the salvation prepared by God through Christ is not a restricted one, but is meant for all people, the light of the Gentiles, the Glory of Israel. And with that peace, with that Light, preached by Pastor Schulz for some fifty-five years, he himself entered the hour of death.

Pastor Schulz was born December 31, 1866, at Winona, Minnesota, son of Christoph and Aline Strathmann Schulz. Confirmed February 27, 1881, at Wilson, Minnesota, by Pastor Hille-mann, Pastor Schulz received his training at Northwestern College, Watertown, and the Theological Seminary, Wauwatosa, Wisconsin. On March 27, 1892, he was ordained and installed as pastor of Zion Lutheran Congregation, Van Dyne, Wisconsin. For fifty-five years he served this congregation until his retirement Decem-ber 31, 1947, being a member of the Winnebago Conference longer than any other pastor. He was married September 9, 1904, to Caroline Geske, who died January 25, 1920. One child of this marriage, a son Frederick, died at birth. On November 24, 1921, Pastor Schulz was married to Lydia Hoelzel, daughter of Pastor George Hoelzel. On January 1, 1948, Pastor Schulz and his wife moved to North Fond du Lac, Wisconsin. He enjoyed good health until the day of his death. Early Monday morning, February 28, he passed away, shortly after he and his wife had prayed "Christi Blut und Gerechtigkeit."

Burial services were held at Knaack Cemetery, only a short distance from the Van Dyne church where Pastor Schulz had spent his entire ministry of more than half a century. Surviving are his widow, one daughter, three brothers, four sisters, two half brothers, four half sisters, and one step-brother. May the Lord comfort them in their bereavement.

O. SIEGLER.

ANNOUNCEMENT

THE GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet May 18, 1949, at 9:00 A. M., in Milwaukee, Wisconsin.

Group Meetings

- The General Mission Board — Thursday, May 12, 1949, 10:00 A. M.
- Board of Trustees — Monday, 10:00 A. M.
- Conference of Presidents — Monday, 2:00 P. M.
- Church Union Committee — Monday, 7:00 P. M.
- Representatives of Institutions — Tuesday, 9:00 A. M.
- Spiritual Welfare Commission — Tuesday, 7:00 P. M.

All of the above meetings will be held in the offices of the Synod connected with the Northwestern Publishing House, 3616-32 West North Avenue.

Committee on the Assignment of Calls. Friday, 9:00 A. M., Thiensville, Wisconsin. JOHN BRENNER.

CALL FOR CANDIDATES

Professor W. Pless of Northwestern College has accepted a call into the ministry. The Board herewith asks the members of the Synod to nominate candidates for this vacancy. All nominations must reach the secretary before May 1.

PASTOR K. A. TIMMEL,
612 Fifth Street,
Watertown, Wisconsin.

CALENDAR OF CONFERENCES

BIENNIAL CONVENTION OF THE
JOINT SYNOD OF WISCONSIN
AND OTHER STATES

The Convention Committee has decided on August 3, 1949, as the opening date for the Biennial Convention of the Joint Synod. The convention begins with a divine service with Holy Communion at 10 A. M. The place is St. Luke's Church, Milwaukee, Wisconsin, E. W. Tacke and Herbert Koehler, pastors.

Special Notice

To satisfy constitutional requirements, it is absolutely necessary that the names of all delegates, pastors, teachers, and laymen be in the secretary's hands not later than a week after appearance of this notice. All names, also of the laymen chosen by their respective congregations, must be published in our official periodicals long before the convention opens. Pastors of congregations which are to choose delegates will please forward these names to their respective District Secretaries at once.

Instructions to Delegates

Pastor and teacher delegates are certified to the convention by their respective District Presidents and District Secretaries. Lay-delegates must send their credentials, signed by the President and Secretary of their congregations, to the undersigned or present them on the first day of the convention one hour before the first session, which begins at 2 P. M., August 3. All delegates, also advisory delegates, must register in the registration book immediately upon arriving at the convention. This should also be done, if at all possible, be-

fore the convention opens. Detailed information as to housing, meals, etc., will follow in a later announcement.
PROF. WINFRED SCHALLER, Secretary,
311 Gillett Street,
Fond du Lac, Wisconsin.

SOUTHEASTERN CONFERENCE
OF THE MICHIGAN DISTRICT

The Southeastern Conference of the Michigan District will meet at Wayne, Michigan, April 19 and 20.

The program includes 1 Cor. 14, by F. Zimmermann; Minor Prophet, by A. Tiefel; Registration for Conference, by E. Frey; Doctrine of the Church, by C. Frey; Wine or Grape Juice, by J. De Ruiter; Pastor-Teacher Relationships, by G. Press.

On Tuesday evening, April 19, a "Farewell Service" will be held for Rev. A. Wacker and Rev. E. Hoenecke, who will represent the Wisconsin Synod in an exploratory trip to Africa. All neighboring congregations are invited!

Kindly announce for conference to Rev. G. Press, 3626 Elizabeth Street, Wayne, Michigan.

WINFRED KOELPIN, Secretary.

FOX RIVER VALLEY PASTORAL
CONFERENCE OF THE NORTHERN
WISCONSIN DISTRICT

Place: St. John's Ev. Lutheran Church, Wrightstown, Wisconsin, Gerhard Struck, pastor.

Time: April 26 and 27, 1949. Opening session at 10 A. M.

Topics: Exegetical-Homiletical Treatise on Synodical Conference Text, Old Testament, for second Sunday after Easter, W. Gieschen; Discussion: May Pastors and Parishioners Profess Their Faith Through Prayer and Preaching in Public-Leaders, O. Henning and F. Thierfelder; Isagogical Treatise on Micah, E. Hinnenthal; The Advantages and Disadvantages of the Consolidated Christian Day School, W. Zink; A Biography of Bading, H. Bergholz; Catechesis on Gausewitz's Catechism, Questions 117-129, H. Kahrs; Causes of the Decline of the Ten Tribes of Israel, T. Baganz; Exegesis of Mt. 5, 1-12, H. Kahrs; The Condition of Seven Churches of Asia Minor Applied to Churches of Today; Ephesus, Rev. 2, 1-7, Im. Boettcher; Visitor's Report, M. Croll.

Preacher: W. Hoepner; alternate, S. Johnson.

Pastors wishing to stay overnight please announce with the host pastor, Gerhard Struck, Wrightstown, Wisconsin. Kindly excuse if you cannot be present.

DELMAR C. BRICK, Secretary.

PASTORAL CONFERENCE OF THE
DAKOTA-MONTANA DISTRICT

Place: Northwestern Lutheran Academy, Mobridge, South Dakota.

Date: Tuesday, April 19, 10 A. M. to Thursday, April 21, 12 noon.

Program: Sauer, Does the Bible teach only Christians of the Apostolic Age would possess miraculous powers?; Maier, Church Discipline; Hartwig, The Functions of the Church in a Changing Society; Schuetze, Acceptable Prayer according to 1 John 3, 19-22 and 1 John 5, 14f.; Steffenhagen, Railroad Unions.

Preacher: Walther, Wiedmann.
Note: Bring your own bedding. You must provide your own meals.

K. G. SIEVERT, Secretary.

PASTORAL CONFERENCE OF THE
PACIFIC NORTHWEST DISTRICT

Spring Session

The Pastoral Conference of the Pacific Northwest District will meet at Clarkston, Washington, April 26 to 28, noon to noon, Geo. Frey, Chairman, L. Grams, Secretary.

Essays: Who is to be baptized?, T. Stern; Study of the term "sin" as used in both the Old and New Testaments, E. Zimmermann; A Study of the Majority and Minority reports of the Synodical Conference Committee on the Doctrine of the Church, F. Tiefel; Homiletical Study: Acts 4, 31-37, Wm. Zell; Old Testament Exegesis: Amos 5, 1f., E. Kirst; New Testament Exegesis: 1 John 2, 12f., W. Lueckel; Preacher, A. Sydow; Alternate, E. Kirst; Text: Luke 17, 7-10; Critic: M. J. Witt.

L. GRAMS, Secretary.

CENTRAL DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: Hoskins, Nebraska, W. F. Sprengeler, pastor.

Time: April 26 and 27, 9:30 A. M.
 Speaker: E. J. Dreyer (A. Laper).
 Program: Isagogical Study of the Prophet Amos, Hugo Fritze; Duties of Christian Employers and Employees in the Light of Scripture, Herold Schulz; Isagogical Study of the Prophet Obadiah, Ralph Baur.

Early announcement of your intended presence or absence to the local pastor, please!

W. F. SPRENGELER, Secretary.

MANITOWOC PASTORAL CONFERENCE

Time: Tuesday, April 26, 1949, beginning at 9 A. M.

Place: Sts. John and Peter Church, Cleveland, Wisconsin (Pastor M. Braun).

Preacher: Pastor L. Koenig (Pastor C. Thurow).

ROLAND EHLKE, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District will meet April 26 and 27, at Dowagiac, Michigan, C. J. Kionka, pastor.

Assigned Papers: Exegesis of Ephesians 1, C. J. Kionka; Exegesis of Revelation 1, A. J. Fischer; Isagogical Survey of the Prophet Hosea, L. G. Meyer; "Should Socials, Suppers, Bazaars, etc., Be Used as a Means of Raising Funds for Church and Synodical Support?" H. H. Hoenecke.

Sermon: E. T. Lochner (Louis G. Meyer, alternate).

E. H. WENDLAND, Secretary.

MISSISSIPPI VALLEY-SOUTHWESTERN JOINT PASTORAL CONFERENCE

The Mississippi Valley-Southwestern Joint Pastoral Conference will meet, D. V., on April 27, 1949, at First Ev. Lutheran Church at La Crosse, Wisconsin, F. H. Miller, pastor.

9:30 A. M. — Communion Service. Speaker: Pastor A. Berg; alternate, Pastor J. Carl Bast.

10:30 — Opening.
 10:45 — Communion (continued): Pastor W. Paustian.

1:30 P. M. — Opening.
 1:45 — Exegesis, Is. 60:1-11: Pastor F. Miller.

3:00 — Forms of Church Government: Pastor A. Stuebs; Church Publicity: Pastor A. L. Mennicke (substitute).

4:15-5:00 — Business and Reports.
 A. WERNER, Secretary.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

Time: May 10 and 11, 10:00 A. M.
 Place: Grace Lutheran Church, Green Valley Tp.

Preachers: E. Becker, T. Bradtke.
 Timely announcements to Pastor C. Kuske will be appreciated. Grace Lutheran Church is seven miles east of Rozellville on County Trunk C.

E. BECKER, Secretary.

MINNESOTA DISTRICT PASTORAL CONFERENCE

The Minnesota District Pastoral Conference will convene April 26-28, 1949, in St. John's Lutheran Church, corner of 7th and Washington, at New Ulm, Minnesota, Martin Albrecht, pastor. First session, Tuesday, 10 A. M.

Essays: "Prayer Fellowship and its Practical Application," by Prof. Joh. P. Meyer; A Study of Galatians 5:7-8, by W. P. Scheitel; Isagogical Paper on the Prophet Nahum, by P. R. Kurth; "The Importance of Thorough Indocctrination in Preparing Children and Adults for Confirmation" (continued) by Dr. Paul Spaude.

Agenda: Reports on Wisconsin Synod Building Fund, Finances, Centennial Plans, Missions, Statistics, etc.

Communion service Tuesday evening. Pastoral sermon: M. J. Wehausen; Paul E. Horn, alternate. Confessional sermon: Rich. Jahnke; Rud. Schroeder, alternate.

Dinner and supper will be served in St. Paul's Lutheran School at moderate prices. Kindly send your registration and requests for lodging and meals to Pastor W. J. Schmidt, Housing Chairman, 301 N. Jefferson Street, New Ulm, Minnesota.

M. J. LENZ, Secretary.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

Place: Peace Lutheran Church, Hartford, Wisconsin, Ad. von Rohr, pastor.

Time: April 26 and 27 at 9:30 A. M.
 Communion service April 26 at 9:30 A. M.
 Preacher: Edward Weiss; alternate, Geo. Boldt.

Paper: Continuation of exegesis Gen. 2, 8ff., W. Schink; Conclusion of paper on Jas. 5:13-18, W. Reinemann; Exegesis of 1 Cor. 1, Edward Weiss; Communism and the Church, G. Boldt; Phil. 4:12 in comparison with Luke 22:35, H. Schaar; Luke 9:62: Does Christ here refer to our calling as pastors and teachers in the Church? H. Heckendorf; Discussion of Pres. Dahlke's paper on "Koinonia" by leaders appointed by the Essay Committee.

Note: Kindly announce to the host!
 WM. F. SCHINK, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Crivitz, Wisconsin, April 26-27, 1949 (R. Pope, host pastor). The first session will begin at 9:30 A. M. (CST).

Program: Continued Exegesis of 1 Corinthians 15, 26-58, K. Geyer; Isagogical Survey on the Book of Ezekiel, F. Dobratz; Continued Roundtable Discussion on Prof. Rehwinkel's Book on Communism, Leader, G. Tiefel; Exegesis of Genesis 10-11, Theo. Hoffmann.

Preacher: Wm. Fuhlbrigge.
 Alternate: Theo. Hoffmann.
 Please announce to the host pastor!
 HERBERT G. WALTHER, Secretary.

NORTHERN MICHIGAN PASTORS AND TEACHERS CONFERENCE

Place: St. John's Congregation, Claire, Michigan, E. C. Leyrer, pastor.

Time: April 29, 1949.
 Time of Service: 9 A. M.
 Sermon: J. Roekle (E. Rupp, substitute).
 J. VOGT, Secretary.

TEACHERS' CONFERENCE OF THE WEST WISCONSIN DISTRICT

The West Wisconsin Teachers' Conference convenes on April 28 and 29, 1949, at Our Savior's Lutheran School, Wausau, Wisconsin.

Thursday

A. M. Practical lessons by the local faculty.
 1:15—1:25 Devotion.
 1:25—2:25 Young People's Societies — Educational and Social, F. Miller.
 2:25—2:40 Recess.
 2:40—3:45 Discussion of practical lessons.
 3:45—4:00 Business.

Friday

9:00—9:15 Devotion.
 9:15—10:15 Radio in School, R. Swantz.
 10:15—10:30 Recess.
 10:30—11:30 The Teacher's Obligation toward a Congregation, R. Grunze.
 11:30—11:45 Business.
 1:15—1:25 Devotion.
 1:25—2:25 How to Meet the Scout Issue, L. Raabe.
 2:25—2:40 Recess.
 2:40—3:00 Business.
 3:00—4:00 General discussion by the various groups.

W. A. PAPE, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Installed

Pastors
 Neumann, K., in First Ev. Lutheran Church, Prescott, Arizona, by R. H. Zimmermann; assisted by V. Schultz and W. Hoyer; Reminiscere, March 13, 1949.

Mischke, Carl H., in St. Peter's Church, Goodhue, Minnesota, by F. W. Weindorf; assisted by P. Horn, G. Radtke, B. Hamm; Laetare, March 27, 1949.

CHANGE OF ADDRESS

Pastors
 Neumann, K., 628½ Beach Street, Prescott, Arizona, P. O. Box 41.

ACKNOWLEDGMENT AND THANKS

During the last five months our Dr. Martin Luther College Library at New Ulm, Minnesota, has received the following gifts: Wisconsin State Teachers' Conference (A. H. Koester)\$ 25.00

In memory of Mrs. Augusta Klatt, Milwaukee, from friends 19.00

From the Rev. Emil F. Peterson, Mankato, Minnesota, through treasurer, H. R. Kurth 25.00

From the Rev. F. W. Weindorf, Goodhue, Minnesota, through treasurer, H. R. Kurth 2.50

Memorial Wreath for Mrs. John Klindworth, Mazeppa, Minnesota, donated by friends, through Pastor Theo. Haar 6.00

From Emanuel Lutheran School Children, New London, Wisconsin, through their principal, B. H. Boese 29.60

Memorial Wreath for Pastor Carl Buenger from Mr. and Mrs. Carl Conrad, Kenosha, Wisconsin, through Pastor A. C. Buenger 10.00

From Mrs. Otto Burk, Milwaukee, Memorial Wreath for Mr. F. W. Meyer 2.00

From Grace Lutheran Day School Pupils, Oshkosh, Wisconsin, through Orville A. Gartman, treasurer.... 15.94

From Grace Ladies' Aid, Crivitz, Wisconsin, in memory of Mrs. Christine Langlitz, through Pastor Reinhart Pape 10.00

From the Rev. W. A. Eggert, Wattertown, Wisconsin, through District Treasurer, H. Koch 143.18

Memorial Wreath for Mrs. W. Kansier, Appleton, Wisconsin, from Mr. and Mrs. Wm. Jentz, Mr. and Mrs. Arnold Jentz, through Pastor Carl J. Henning 2.00

Memorial Wreath for Mrs. Ed. Sunday, New Ulm, Minnesota, through Otto Montgomery, treasurer, St. Paul's Congregation 5.00

From the Rev. and Mrs. Paul Gieschen, Maribel, Wisconsin, in memory of Mr. F. W. Meyer 2.00

From Miss Elaine Morack, Hortonville, Wisconsin, in memory of her grandmother, Mrs. Charles Korth, through Pastor Harold Wicke..... 3.00

From Betty Neumann, Dr. Martin Luther College student from Milwaukee, Wisconsin, in memory of her brother Gordon who lost his life in World War II 10.00

Memorial Wreath for Mrs. Roman Hauer, New Ulm, Minnesota, through St. Paul's treasurer, Mr. Otto Montgomery 10.00

..... \$320.22

Most hearty thanks to our kind friends among the pastors, teachers and congregation members of Synod.

RICHARD J. JANKE.

* * * *

Since October 14, our Home for the Aged at Belle Plaine, Minnesota, received gifts from the following:

MINNESOTA — Ladies' Aid, Trinity, Monterey; A. A. L. Br. 1120, Goodhue; R. F. Neubert, Mankato; Ladies' Aid, St. John's, Vesta; Ladies' Aid, Christ, St. Paul; Peace Church, Hutchinson; Mission Circle, St. Paul's, St. James; Emanuel Guild, St. Paul; Circle 1, Ladies' Aid, St. John's, Red Wing; Ladies' Aid, Peace, Hutchinson; Moltke Ladies' Aid, Gibbon; Ladies' Aid, Grace, So. St. Paul; St. James Guild, St. Paul; St. Martin's Sewing Circle, Winona; Ladies' Aid, Christ, Pequot Lakes; Ladies' Aid, Emanuel, St. Paul; Ladies' Auxiliary,

Immanuel, Mankato; Willing Workers, Wood Lake; Ladies' Aid, Grace, Le Sueur; Ladies' Aid, Trinity, Ortonville; Mr. and Mrs. G. E. McKinnon, Mankato; Women's Club, St. Matthew's, Winona; Ladies' Aid, St. John's, Renville; Ladies' Aid, St. Paul's, New Ulm; Mrs. G. H. Zantow, Minneapolis; Ladies' Aid, St. Paul's, Jordan; Ladies' Aid, St. Matthew's, Winona; Mrs. Wm. Haack, Winona; Ladies' Aid, Immanuel, Lakefield; Happy Birthday Club, Austin; Ladies' Aid, Immanuel, Acoma; Ladies' Guild, Trinity, Nicollet; St. Paul's Church, Jordan; Ladies' of St. Peter's Church, Monticello; Mt. Olive Guild, St. Paul; Ladies' Aid, Trinity, Belle Plaine; Jehovah Lutheran Church, Altura; A. A. L. Br. 774, Danube; A. A. L., Belle Plaine; H. Studenian, West St. Paul; Bieder Brothers, Belle Plaine; Ladies' Aid, St. Paul's, Jordan; Mrs. Betsy Snyder, Belle Plaine; C. W. Quandt, Red Wing; Peace Church, Hutchinson; St. Peter's Lutheran Church, Minneapolis; St. Paul's Church, No. Mankato; Ladies' Aid, St. Paul's, Jordan; Mr. and Mrs. W. H. Brogmus, Hutchinson; Miss Eleanore Voelker, Winona; Ladies' Aid, St. John's, Wood Lake; Sewing Circle, St. Martin's, Winona; Mrs. Wm. Heyne, Alexandria; Miss Martha Herzberg, Mrs. Jonas Moor, Elsie and Wm. Herzberg, Winona; St. Matthew's Lutheran Church, Danube; Willing Workers, St. John's, Wood Lake; St. John's Ladies' Aid, Lewiston; Ladies' Aid, St. John's, Lake City; Lutheran Church, Essig; Chas. Ernst and Mrs. John Krueger, Belle Plaine; Circle 1, Ladies' Aid, Red Wing; Pelican Ladies' Aid, Buffalo; St. Paul's Church, Jordan; Mrs. H. F. Liefer, Jordan; Ladies' Aid, Trinity, Belle

Plaine; Lillian, Elvin and Violet Sell, Elgin; St. Peter's Lutheran Guild, Minneapolis; Wm. Grundmacher, Sleepy Eye; St. Peter's Lutheran Church, Monticello; Mary Marth Guild, Redeemer, St. Paul; St. Paul's Lutheran Church, North Mankato; Peace Lutheran Church, Hutchinson; Mrs. Harold Wolpern, Belle Plaine; Ladies' Aid, St. John's, Wykoff; in memory of Miss Tena Habeck, Winona; in memory of Mrs. Henry Ruehling by relatives and friends, Belle Plaine; in memory of Miss Martha Jahnke, New Ulm; in memory of Mrs. Henry Kasten, Echo; in memory of Mrs. Alvina Arbogast and Mrs. Sorensen by Mrs. Betsy Snyder; in memory of William Loudon, Shakopee; Memorial Wreath from Danube; in memory of Herman Oetting, Echo.

WISCONSIN — Mrs. Gunder Turnblom, Frederic; Mrs. Viola Dahlke, Neenah; Ernest Kuessel, Spring Valley; Ladies' Aid, St. John's, Baraboo; Rev. A. W. Sarembo, Elmwood; Ladies' Aid, Riverview Lutheran Church, Appleton; Lutheran Mission Circle, Tomah; Mildred Albrecht, Lake Mills; Ladies' Missionary Society, Lakemills; Ladies' Society, St. John's, Whitewater; Redeemer Ladies' Aid and Grace Ladies' Aid, Amery; Rev. O. P. Medenwald, Amery; Ladies' Aid, St. John's, Wauwatosa; Lutheran Ladies' Aid, Tomah; Ladies' Aid, St. Paul's, Green Bay; Ladies' Aid, St. John's, Iron Creek; Robbins Flooring Co., Rhinelander; Ladies' Aid, St. John's, Kendall; M. Kuecker, La Crosse; St. Stephen's Mission Aid, Beaver Dam; Trinity Lutheran Church, Marinette; St. Paul's Mission Circle, Menomonie; St. John's Ladies' Aid, Centuria; Miss Martha Herzberg, Fountain City;

Needle Club, Sturgeon Bay; St. Stephen's Mission Aid, Meaver Dam; in memory of Mr. and Mrs. Wm. Brunke by Mrs. Minnie Moore, La Crosse.

SOUTH DAKOTA — Mrs. Charlotte K. Sperling, Watertown; Immanuel Lutheran Church, Harrod; Emmanuel's Ladies' Aid, Hazel; Trinity Ladies' Aid, Elkton; Immanuel Ladies' Aid, Ward; in memory of Fred Hemiller by Mr. and Mrs. Carl Lohmiller, Mr. and Mrs. John Boemke, Watertown; in memory of Wm. Kirby by Mrs. Anna Prosch, Elkton; in memory of J. C. Crom by Mr. and Mrs. Marvin Hunt, Mr. and Mrs. L. Hinrow, Watertown; in memory of Mrs. Wm. Kirby by Mrs. Anna Prosch, Elkton; in memory of Mrs. A. M. Barden, Watertown; in memory of Mrs. Louie Pott-ratz by relatives and friends, Elkton; in memory of John Rossow, Sr., by wife and children, Mrs. Katherine Olson, Mr. and Mrs. Neller Loos, Amalia Knudson, Mound City; in memory of Herman Noeldner, Watertown.

MICHIGAN — Ladies' Aid, St. Paul's, Sodus; St. John's Congregation, Pigeon; Mrs. M. H. Komm, Wayne; in memory of Mrs. Elizabeth Niesculz by Mr. and Mrs. Henry Elbing, Pigeon; in memory of Fred C. Scholl by Lillian Scholl, Adrian.

NEBRASKA — Ladies' Aid, Immanuel, Merna; Ladies' Aid, Trinity, Hoskins; Rev. W. F. Sprengeler, Hoskins; Ladies' Aid, Trinity, Hoskins.

WASHINGTON — Ladies' Aid, Omak.

OHIO — N. N., Jenera.
May the Lord richly bless both gift and giver.

L. F. BRANDES.

TREASURER'S STATEMENT

July 1, 1948 to February 28, 1949

Receipts	
Cash Balance July 1, 1948.....	\$ 53,441.20
Budgetary Collections:	
General Administration	\$202,461.81
Educational Institutions	47,231.83
Home for the Aged.....	3,064.22
Spiritual Welfare Commission	2,260.04
For Other Missions.....	376,997.23
Indigent Students	1,916.73
General Support	13,863.28
School Supervision	654.59
Revenues	100,775.01

Total Budgetary Collections and Revenues\$749,224.74

Non-Budgetary Receipts:

Proceeds from Bonds Reserved for Northwestern Luth. Academy Dormitory	65,000.00
U. S. Government Bonds Sold	200,000.00
Payments on Mortgage Receivable	2,600.00
Miscellaneous	760.00

Total Receipts **\$ 1,017,584.74**
\$ 1,071,025.94

Disbursements

Budgetary Disbursements:

General Administration	\$ 27,977.43
Theological Seminary	38,476.24
Northwestern College	102,592.99
Dr. Martin Luther College.....	90,909.00
Michigan Lutheran Seminary	43,233.78
Northwestern Luth. Academy	22,751.26
Home for the Aged.....	12,720.26
Missions-Gen. Administration	271.43
Indian Mission	63,842.91
Negro Mission	20,974.43
Home Missions	259,396.24
Poland Mission	10,252.09
Madison Student Mission.....	1,644.14

Spiritual Welfare Commission	2,864.68
Winnebago Luth. Academy.....	250.00
General Support	39,255.00
School Supervision	4,723.28

Total Budgetary Disbursements \$742,135.16

Non-Budgetary Disbursements:

Payments on Northwestern Luth. Academy Dormitory	88,650.08
On West North Avenue Property	214,000.30

Total Disbursements **\$ 1,044,785.54**

Cash Balance February 28, 1949 **\$ 26,240.40**

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For February, 1949

For Spiritual Welfare Commission

Carl J. Grief, Mesa, Arizona.....	\$ 1.00	
Memorial Wreath in memory of Mr. John Koepsell given by Mr. and Mrs. Andrew Leitzke, Oshkosh, Wisconsin	2.00	\$ 3.00

For Home for the Aged

Memorial Wreath in memory of Mrs. Otto Weinkauff by relatives and friends.....	\$ 87.00
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For Missions

Memorial Wreath in memory of Rev. John Schulz, given by Rev. Gale Maas, Van Dyne, Wisconsin	\$ 50.00
Memorial Wreath in memory of Waldemar Thurow, by Rev. Fritz H. Miller	4.00
	\$ 54.00

C. J. NIEDFELDT, Treasurer.

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Bibles and Testaments

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