

The Northwestern Lutheran

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

WISCONSIN SYNOD

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ROGATE



"Let My Prayer Be Set Forth Before Thee As Incense;
And The Lifting Up Of My Hands As The Evening Sacrifice"

Ps. 141:2

The Ascended Savior Has Assured Our Own Ascension

Mark 16, 14-19

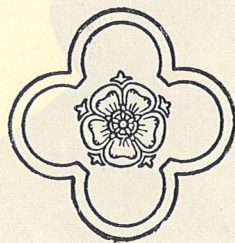
By His Final Instruction

He Warned Against Unbelief In the Gospel for Ascension Day St. Mark gives us a brief summary of the final instruction which Jesus addressed to His disciples during the forty days after His resurrection. He tells us, first of all, how the risen Savior "appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen." All of the eleven had been told of Christ's resurrection, which revealed Him as the victorious conqueror of sin, death and the devil, as the conqueror of all which had set sinners out of heaven. Trustworthy witnesses had testified to them that they had seen the risen Savior with their own eyes. Yet instead of embracing the fact of His resurrection in joyful faith and pondering its blessed implications in the light of prophecy and the Savior's own words the eleven at first still hid in fear behind closed doors. Through this unbelief and hardness of heart they forfeited the blessed fruits of the Savior's victory and were still robbed of the joy and certainty of their eternal salvation. Unbelief is also the one and only thing which could still obstruct our entrance into heaven, unbelief which rejects the perfect atonement which the Savior has made for our sins, unbelief which would cause them to stand with all their condemning power between us and our God. In rebuking the disciples for their unbelief and hardness of heart the Savior therefore rebuked all who might ever hesitate to believe the chosen witnesses which saw Him victoriously risen from the grave.

He Appointed the Means to Overcome Our Unbelief

In his brief summary of the final instruction which the Savior gave to His disciples before His ascension St. Mark goes on to tell us how He bade the eleven: "Go ye into all the world, and preach

the Gospel to every creature." With His Gospel message the risen Savior overcame their own unbelief and hardness of heart. St. Luke tells us how He brought them to a blessed understanding of faith by showing them at the hand of the Scriptures how it behooved Him as the Christ, the God-sent Savior, to suffer and to rise from the dead that repentance and remission of sins be preached in His name among all nations. And having come to faith the eleven were now to witness this Gospel among men. The same commission to preach the Gospel is entrusted to all be-



lievers. We are to proclaim the message that Jesus Christ, true God and true man, has won forgiveness of sin for all with His holy, precious blood and His innocent suffering and death. Through this Gospel the ascended Savior sends the Holy Spirit into our hearts to overcome all unbelief and hardness of heart and to put joyous faith in its place. With such faith in the victorious Savior in our hearts nothing remains that could still shut us out of heaven. Thus Jesus told the disciples: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Baptism is not a second requisite for salvation, but another God-given form of the faith-engendering Gospel; it is God's promise of pardon and salvation in Christ attached to the application of water.

So concerned was the ascending Lord that His Gospel be brought to sinful men that He promised to let the preaching of His first heralds be accompanied by many miraculous signs. The disciples would cast out devils in His name; they would speak languages which they had never

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studied; they would drink deadly poison and remain unharmed; they would lay their hands upon the sick and see them recover. As the apostles went forth to bring the Gospel for the first time to a sin-benighted world these signs were to establish them as messengers of God and draw men to their preaching that the Holy Spirit might work faith in them.

By the Triumph of His Own Ascension

Our Head Ascended First "So then, after the Lord had spoken unto them, he was received up into heaven . . ." We know that it took place on the fortieth day after Easter. Jesus led His disciples to Mt. Olivet and there took leave of them. While He was blessing them with uplifted hands He was parted from them and carried up into heaven. The disciples saw Him rise until a cloud received Him out of their sight. They were to know that His visible sojourn in their midst had now come to an end.

That His Members Might Follow Him Yet the thought of the Savior's ascension was not to make them

sad. Though now in glory He was still invisibly at their side. Only for a time were they themselves to tarry on earth amidst sorrow and hardship carrying out the Savior's commission of witnessing His saving Gospel before sinful men. He would graciously determine their individual length of service. Thereupon they, too, should enter heaven's glory and ineffable bliss. For He had given them the assuring promise: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This promise was extended to all of His believers. Jesus returned to the glory of the Father as our triumphant victor to prepare for our entrance into the Father's house with its many mansions. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." This high-priestly prayer our Savior raised not only in behalf of the eleven but also in behalf of all those who in the future would

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Editorials

Lest We Forget The One Hundredth Anniversary of the Wisconsin Synod is drawing nearer and nearer. That reminds us that we will still have plenty of work to do in the short time that is still left us. For one thing there is the *collection* or the Centennial Offering to be finished, the offering we pledged one another and to our God, the God of all mercy and grace for His abundant blessing to our synod in the past 100 years. No Christian is going to ask what these blessings are or how many they are. Such questions would indicate but one thing, that we are slow to remember all the goodnesses of the Lord. With David we confess in the 40th Psalm: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, *they are more than can be numbered.*"

Of the many gifts that God has given our Wisconsin Synod none excels the strong and faithful leadership which has been ours. Without such leadership—that stands upon the Word and the Word alone and will not swerve either to the right or to the left whatever the results may be—people, church bodies, are easily led astray. Let us appreciate this as we near the century mark of the existence of our synod and let us not pass over it lightly. Rather let us be thankful to the God of all grace and consider such men as His gifts to us. We have seen other church bodies, lacking such unselfish and at the same time humble leadership floundering about among the opinions popular in our day. From this God in His grace has preserved us.

The Word of God is still, after 100 years, our only norm and rule. For this Word we are still willing like Paul, "to be fools for Christ's sake," 1 Cor. 4, 10. Contending for this Word and the faith we are willing to bear the reproach of men who charge us with "legalism," "narrow-mindedness," etc. We are still not willing to stretch the Word of God in an attempt to conciliate two divergent spirits and tendencies. It will not add to our "popularity" we know; it will not add to our numbers we know; it will not gain for us the good will of the world; nor of those who are satisfied with a weaker confession we know, because the Bible tells us that enough; but we will be following the will of Jesus who says: "If ye continue in my Word, then are ye my disciples indeed." That ought to be enough glory for any humble Christian and for which it is worth while to strive. For this attitude of our synod let us be humbly thankful to God.

Let our thinking revolve about these great gifts as we near the 100th anniversary of our synod. Let this gratitude express itself in fervent prayer to God that He, by His Spirit through the Word, keep us steadfast and immovable in the Word and in the faith unto our end.

W. J. S.

Read the Article We refer to the article by Pastor G. Fischer elsewhere in this issue on Boy Scoutism. Is Boy Scoutism dangerous in its tendency for the uninstructed? Pastor Fischer's article ought to answer that question.

Here is a boy who knows only Scout teachings in regard to religion as he got it from the Scout Manual and *Hand Book For Boys*. He read and heard what this book had to say about churches and about religion and from it drew his general impression. Knowing nothing about the Bible, since his parents made no effort to teach him at home nor to send the boy to Sunday School or to church, he could not but be what he is.

Man is by nature a religious being. God has revealed Himself to man by the Law written in every man's heart and by the great work of creation so that every human being may know "His eternal power and Godhead," Rom. 1, 20. Knowing that God exists man by nature also is aware of his responsibility to God for all his deeds. Being blinded by sin, however, natural man cannot know the nature of his own sinful condition and the need of a savior.

In fact natural man can only hate God and His revelation in the Bible concerning man's sinful condition and the way to salvation which is by the grace of God alone through the blood of the Son of God. "The preaching of the cross is to them that perish foolishness," says Paul. Natural man is proud, relies on his own goodness, seeks his own honor by his accomplishments before God and is encouraged in this error by any form of religion or religious statements like those mentioned and quoted in the aforementioned article. John 5, 39-46 Christ tells the Pharisees that the reason for their rejection of Him is due to the fact that they had fallen into the error of following the teachings of man, — just like the teachings of Scoutism which honors man, were for this boy a stumbling block hindering him from accepting Jesus and the Scriptures.

Let no one believe that the mere correcting of the false statements in the Manual and the *Hand Book For Boys* will justify the church or safe-guard the soul-life of the boy. There is a Latin proverb which says, "constant dropping wears away stone." So, too, constant repetition of false teachings will wear away the results of our Christian teaching. Even so we become guilty of robbing or weakening the faith of a boy by joining a movement, by promoting religious statements, even unconsciously, that are contrary to the Word of God or which are able to confuse a boy. The Church has nothing to gain at the end. It may seem as though we are gaining the goodwill of men and popularity but in the end we will be pitiful losers; we will have flabby members on our hands.

Here too the words of Christ apply, "He that is not with me is against me, and he that gathereth not with me scattereth." Luke 11, 23.

W. J. S.

Christ's Visible Ascension

AFTER His resurrection Christ showed Himself alive to His disciples for forty days by many infallible proofs. Then He led them out to Mount Olivet to the place where the road turned off to Bethany. There He blessed them, and was parted from them and carried into heaven. The disciples watched Him while He gradually arose higher and higher until a cloud received Him out of their sight. They even continued to gaze at the spot where they had last seen Him in the vain hope to catch another glimpse of Him, until two angels roused them out of their dreams and reminded them of the task which Jesus had assigned to them to do before His visible return for judgment.

Eye Witnesses of the Ascension

In this respect there is a great difference between the resurrection of Jesus and His ascension into heaven.

The Resurrection Not Witnessed. — No human eye saw Jesus come forth from the tomb, not even the guard that had been placed there by the Jews. When the angel took away the stone and sat on it, thus in his turn taking over the guarding of the tomb against the Roman soldiers which the enemies of Jesus had placed there, the tomb was empty. The linens in which the body of Jesus had been wrapped were still there. They were untouched by human hand, they had simply collapsed when Christ's body left them, although they still showed the shape of the body. Those were the things as the women found them, who came early to the grave on Easter morning. Those were the things as Peter and John thoroughly investigated when they came to the grave a little later, because they could not persuade themselves that the women had told them the truth.

Events of the Easter Morning. — What was it that happened on Easter morning in connection with the re-

surrection? The first thing evidently was that Jesus, who on Good Friday had voluntarily laid down His life for us, took His life back again; not in the old form of humiliation, but in a glorified fashion. He slipped out of the linens with which He had been wrapped without opening or tearing them. He left the tomb in a similar way. He descended into hell to proclaim His triumph. The angel came down from heaven and opened the grave.

Witnesses? — No witnesses were needed for the resurrection itself. Its reality is attested sufficiently by the fact that Jesus showed Himself alive to His disciples, to individuals, to smaller groups, to five hundred at one time. He showed Himself alive on numerous occasions. He talked with His disciples, walked with them, ate before their eyes. "Infallible proofs" of His resurrection St. Luke calls them (Acts 1, 3).

The Ascension Witnessed. — While the resurrection had no eye witnesses, and needed none, the ascension was witnessed by the apostles. The risen Savior showed Himself alive on numerous occasions in different ways during the forty days till His ascension. He would appear unexpectedly, and then vanished when His purpose had been achieved.

In the Old Testament it was prophesied, and Jesus Himself foretold, that He would return to His Father who had sent Him. And once He was seated on the right hand of the majesty on high, He would naturally cease to appear to His disciples, barring a few exceptional cases. How then could His disciples testify to His ascension, as they testified to His resurrection? Jesus let them witness the ascension itself.

The Ascension A Fact

God saw to it that all the important events in the life of our Savior were attested by eye witnesses. When the place left vacant by the suicide of

Judas Iscariot was to be filled, Peter insisted that Judas' successor must be a man who had "complicated with us all the time that the Lord Jesus went in and out among us beginning from the time of John unto that same day that he was taken up from us . . . to be a witness with us of his resurrection" (Acts 1, 21, 22).

The Ascension Doubted. — By many the ascension is declared to be a myth. To illustrate the silly explanations which men offer, we refer to a theologian who died just one hundred years ago in February. His name was Wegscheider. He explained the resurrection by assuming that Jesus had not actually died on the cross, but had merely swooned. He was buried for dead. Later He awoke from His apparent death. He was very weak and realized that His end was near. Hence He assembled His disciples once more to take leave of them. While giving them His parting instructions, taking advantage of a heavy fog which descended He walked away from them to the home of some very intimate friend, where He soon died. His disciples spread the myth of His ascension.

The Ascension Misconstrued. — There are some who accept the ascension as a fact but put an altogether false construction on it. They assume that Jesus left this earth entirely with His human nature. He was born on earth a true man. He lived on earth as a true man, as a true man He died, and was buried, and rose again. But when He ascended into heaven He took His human nature away from the earth. His human nature is now inclosed in heaven as in a very definite place, and in heaven itself a very definite place has been assigned to it, namely, at the right hand of God. There the human nature of Christ is found, and nowhere else. When Jesus promised: "Lo, I am with you always," He was speaking of His divine nature only. When He said that in His Supper He would give us His body to eat and His blood to drink, this must be understood as figurative language; because, they say, a real body cannot

be in two different places at the same time. Jesus ascended into heaven, and there alone His human nature is.

Witnesses. — Although some misconstrue the ascension and others declare it to be a myth, we dare not doubt it, but accept the testimony of them who Jesus Himself chose to be eye witnesses of the event. They were also instructed by Jesus concerning the true meaning and the purpose of the ascension. We will accept their testimony both as to the fact and to the import.

Purpose of the Ascension

In numerous Scripture passages the sitting of Jesus at the right hand of God is so closely connected with the ascension that one almost has the impression that the ascension merely marks the beginning of that sitting. St. Mark says: "So then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God" (chap. 16, 19). The sitting at the right hand of God is the important purpose of the ascension.

Manner of the Ascension. — The manner is vividly described to us by St. Luke both in his Gospel and in Acts. Jesus was speaking to His disciples, promising that He would send them the Holy Spirit. Then He led them out "as far as to Bethany," meaning to the "mount called Olivet" where the road branches off to Bethany. Then He lifted up His hands and blessed them. This was more than an ordinary farewell, it was a formal commission to carry on His work. The blessing was not a mere wishing, it was a conferring of God's grace. His disciples recognized Him as God. They worshipped Him. While He was blessing them He gradually began to rise, higher and higher. They followed Him with their eyes until a cloud appeared which hid Him from view. When the cloud passed, Jesus was no more to be seen.

Gone, Yet With Them. — The disciples were left alone. And yet they were not alone. They could not see Jesus, yet He was with them. He had promised them: "I will not leave you comfortless" that is, I will not leave you as orphans, "I will come to you" (John 14, 18). Yes, with the commission to preach the Gospel to all nations He coupled the promise:

"Lo, I am with you alway, even unto the end of the world" (Matth. 28, 20). Those were not empty words. He kept His promise. He left His disciples and His Church with His visible presence only, in reality He is with us in all His love, in all His majesty and power, mighty to help and to protect us.

His Work on Earth Finished. — "In the fulness of time God sent forth His Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." Then was a time when Jesus must be seen on earth. He must take our griefs and our sorrows upon Himself, that we might be healed by His stripes. He must die for us on the cross in order that we might live before God. "God made Him who knew no sin to be sin for us that we might be made the righteousness of God in Him."

That part of Jesus' work was now finished. He had risen triumphant from the dead. There was not a single sin left unpaid. He had shown Himself alive to His disciples by many infallible proofs for forty days. His resurrection, His triumph over sin and death could not reasonably be doubted. Therefore He returned to Him that had sent Him.

The disciples had some curious questions to ask, but Jesus cut them short: "It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts 1, 7). He had proclaimed all the counsels of God. There was nothing left that God wanted Him to teach which He had not fully taught His disciples. That means that we must be diligent to study and to meditate on His words. No new revelation is to be expected. For when Jesus had answered the question of His disciples He immediately ascended into heaven, to Him who had sent Him. His work on earth, including His teaching, was finished.

Work in Heaven. — That Jesus ascended into heaven visibly, and then disappeared from the sight of the gazing apostles, means that He entered into His glory. His work as our Redeemer will come to an end at the end of the world. Now He is carrying it on in the state of exaltation. We do not see Him, but at the end of the world He will return as visibly as the disciples saw Him ascend.

Concerning His present work the Scriptures tell us various things. One is that He constantly makes intercession for us. Satan always accuses us before God. But Jesus is there to plead for us, so that the devil is rejected with his charges.

A very important thing that the exalted Jesus does is that He sends His Spirit into our hearts. This is what He promised His disciples; and as the disciples themselves testify, this is what He began to do on Pentecost.

St. Paul mentions also this that Jesus is giving gifts to His Church, namely, apostles, and prophets, and evangelists, and pastors, and teachers. The Church needs leaders to teach, to admonish, to exhort, to comfort, to rebuke, to warn, to strengthen the Christians. Jesus died on the cross to earn these gifts, and now sitting on the throne of majesty He dispenses them.

The visible ascension of Jesus assures our faith of the glory which is our Savior's for our blessing.

J. P. M.

The Ascended Savior Has Assured Our Own Ascension

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believe on Him through their word.
Thus we may confidently sing:

On Christ's ascension I now build
The hope of mine ascension;
This hope alone has ever stilled
All doubt and apprehension;
For where the head is, there full well
I know His members are to dwell
When Christ shall come and call them.

By Sitting at the Right Hand of God

How can we banish all doubt and apprehension? What about our bitter enemies, our own flesh, the unbelieving world, and Satan, which still face us while we are sojourning here on earth? Do not their wicked operations make our entrance into heaven somewhat uncertain after all? May we not be subjected to temptations under which our faith cannot bear up? May not the godless world snatch God's strengthening and sustaining Gospel from us? What about death which brings dissolution and decay? Will we be able to arise from it to life and glory?

To comfort and assure us against such anxious fears the Ascension Day Gospel reminds us that the Savior "was received up into heaven and sat on the right hand of God." God's right hand denotes His divine majesty in which He rules and directs all things, knows and discerns all things and all happenings in their minutest details, fills all things and is present everywhere. Thus when we are told that Christ upon His ascension sat down at the right hand of God this can only mean that ever since the memorable moment when our Savior parted from His disciples with hands outstretched in blessing He is ruling over all things with divine omnipotence, omniscience and omnipresence. It is He who shapes our lives, who gives us our sorrows and our joys, our disappointments and our suc-

cesses. He will not suffer us to be tempted beyond that which we are able to bear. As we look to Him and His word our enemies may not harm us nor take His Gospel from us. He effectively pleads for us as our advocate, so that we stay in the grace of the Father in spite of our daily weaknesses and falterings. Death and its dissolution need not appall us. Our loving Savior who sitteth at the right hand of divine majesty is mightier than death and the grave. He is able to raise our bodies out of dust and decay on the last day and to translate us body and soul into heavenly glory.

Jesus reigns adored by angels,
Man with God is on the throne.
Mighty Lord, in thine ascension
We by faith behold our own.

C. J. L.

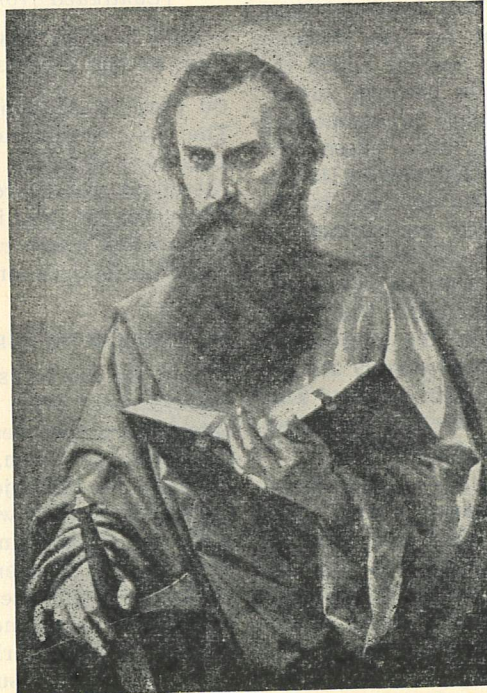
In The Footsteps Of Saint Paul

Paul and Barnabas Bring The Collection To Jerusalem

BY DR. HENRY KOCH, MORRISON, WISCONSIN

WHILE Paul and Barnabas were on their way to Jerusalem to bring their fellow-Christians the

(Acts 12, 1-3): "Now about that time Herod the king stretched forth his hands to vex certain of the church.



much needed relief, a worse calamity than the famine had befallen the Christian congregation. We read

And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he pro-

ceeded further to take Peter also. (Then were the days of unleavened bread.)"

The Martyrdom of St. James

James was the first of the apostles to drink the bitter cup, the first martyr among the apostles. He was the brother of John, the only one among the apostles to die a natural death as far as we know. James belonged to the inner circle of disciples with Peter and John. He witnessed the resurrection of the daughter of Jairus, the transfiguration of Jesus and His agonies in Gethsemane. With his brother John he had once wanted to destroy a village of the Samaritans, because they had refused their Master a lodging for the night. Their mother had pleaded for them with Jesus, that they might sit at the right and left hand of the Lord in His kingdom of glory. It is significant, that the disciple, who once upon a time wanted to play such an important role in the coming kingdom and who had been privileged to be so near to the Master, should be the first among the apostles to die a violent death and without much mentioning, whilst the death of Stephen is described extensively.

Peter, Too, Was Taken

When Herod saw that he had pleased the Jews with the sudden death of James, he quickly laid hands on Peter and cast him into prison. This happened shortly before the days of unleavened bread, the festival of the Passover. His Master, too, had been taken captive before the Passover. They had crucified Him. Now Peter was languishing in prison, pondering most likely the words that his Lord had spoken to him not so long ago (John 21, 18): Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." We know, that the final hour of martyrdom had not as yet come for Peter. He was still to perform many fruitful labors in his Lord's kingdom. For the time being he was kept by four guards of soldiers night and day, lest he escape, sixteen in all. Besides that, guards were posted at the gates of the prison. Neither Herod nor the

guards could keep him, when an angel of the Lord set him free, escorted him through one street, from where he went to the house of Mary, where the disciples were assembled in fervent prayer for the life of the venerated leader. We do not know, whither Peter went after he had assured his brethren of his safe deliverance. Man proposes, God disposes, may also be said of Herod's vain undertaking.

Herod's Failure

Whether Paul and Barnabas were among those who prayed for the deliverance of Peter in the house of Mary in the Upper Room, we are unable to say with certainty. Luke tells us, that they came to Jerusalem at the time of the Passover, at which time James had already been beheaded and Peter was lying in prison awaiting his death sentence, which was not to be carried out by Herod.

When Herod discovered that Peter had escaped the closely guarded prison, he "examined the keepers and commanded that they be put to death" (Acts 12, 19). His great chance to satisfy his unscrupulous desire for popularity had failed. Driven on by a morbid desire for popularity he went on to Caesarea, the Roman capital of Palestine.

Herod, The Godless Diplomat

The Herod, who killed James and imprisoned Peter, was the grandson of Herod the Great and Mariamne, a descendant of the Maccabees. By courting the favor of Emperors Caligula and Claudius in Rome he had gained more territory in Palestine and Syria than had been under the rule of his grandfather Herod the Great. Herod Agrippa I as he was called sought the good will of the Jews. In Jerusalem he could weep, because he was only half a Jew. He tried to please the Sadducees who avoided everything that might displease the ruling Romans. He fanned the flames of Jewish nationalism in secret among the Pharisees, and was the most outspoken pagan, when he associated with the Gentiles. He was a true "princeling" of this world, seeking the favor and good will of all and dying — a despised and hated man. Such is the deserved fate of people goaded on by a false ambition.

What had induced Herod to go to the Roman capital of Palestine, to

Caesarea? We are informed by Luke that the inhabitants of Tyre and Sidon "sought peace with Herod, because he nourished their country in the famine." We are also informed about a great display in the amphitheater of the city. Herod was very fond of great pomp. Emperor Claudius had returned safely from his expedition to Britain. His safe return was hailed with much applause in Rome. Should not Herod make a similar display in Caesarea and win added approval from Claudius? The event in itself was not so important, but where pomp and circumstance can serve selfish purposes, much can be ado about nothing as Shakespeare would phrase it.

God's Wrath Smites Herod

After the necessary preparations for the great festivities had been made, Herod appeared in the amphitheater on the set day with his retinue, clad in costly robes which were embroidered with tissue silver. While he was speaking to the flattering throng, the sun shone on the silver covering of his robes. Soon the word was passed along the seats of the theater: "It is the voice of God, and not of a man" (Acts 12, 22). It was nothing strange to the Romans to look upon their rulers as gods. Herod accepted the seemingly flattering statement for his own person at the moment. At least he did nothing to silence the idolatrous, blasphemous shouts. With characteristic brevity Luke writes: "And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up his ghost," only five days after his public appearance. God Himself silenced him at the height of his public career. There was no visible intervention, no handwriting on the wall. An angel of the Lord smote him. His was a terrible end and a still more terrible fate awaited him in everlasting hell-fire. "Be not deceived, God is not mocked."

When the multitudes that had flattered Herod heard that Herod had died, they revealed their real feelings toward him. They tore down the garlands from the theater and broke the statues of his own daughters, adorning the palace. Parasitical flattery gave room to contempt and hatred for one who was looked upon

as being an apostate by Jew and Gentile alike.

Paul nowhere makes mention of these events. Luke only records them briefly. They did not concern and affect the work of the kingdom of the Lord. Paul was only concerned about the growth of this kingdom. What interest had he in the rise and fall of kings and their ephemeral glory?

When Paul and Barnabas were in Jerusalem, they most likely lodged in the home of Mary, the mother of John, surnamed Mark. The latter was a nephew of Barnabas. It was in the upper room of this hospitable home that the Lord's Supper was first celebrated in all probability. Here the believers assembled, when they prayed for the rescue and life of their beloved leader Peter. King Herod had tried to destroy the cause of Christ in Jerusalem. It was in vain. We read: "The Word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark" (Acts 12, 24-25).

Mark is the writer of our Gospel. Inspired by the kindhearted Barnabas and the fiery Paul he gladly followed them, thus escaping the threatening persecution in Jerusalem, which ensued after a period of peace extending over about five years. We shall hear more of Mark as the companion of Paul and Barnabas on their missionary journey.

NOTICE

SUMMER SCHOOL

Dr. Martin Luther College, New Ulm, Minnesota, is again offering a six-week summer course for teachers and prospective teachers of our Christian day schools. Time: June 20 to July 29. No lectures on Saturdays.

If you have not received one of the folders which were mailed to our teachers during Holy Week, kindly write to us. Additional information will also be given upon request.

RICHARD J. JANKE.

Siftings

There are still some stalwarts in other Lutheran churches who are resisting the present trend toward elaborate liturgy and ritual. In a letter to the editor of the *Lutheran Companion* one of these writes: "Lately our church service has expanded far beyond the point where it is 'only a means of worship.' We are permitting it to move into an area where it takes on quite a bit of pomp and show. It is becoming very elaborate. Its glitter fascinates us. Yes, we are fast learning to love its appearance. More and more is being added until it is developing into a service of sounding brass and tinkling cymbals. . . . This elaborate church service is not the answer to our problem. We have been warned against such things. Our Bible is replete with instances of over-emphasis on religious forms and ceremonies. . . . Let us get back to fundamentals. . . . Let us more zealously be true to our mission: to win souls for Christ." History is a sympathetic listener to this stalwart's warnings.

A bill that would require daily Bible reading in California schools was killed by a 9 to 7 vote of the California Assembly's education committee. The measure obligating teachers to read the Bible, without comment, for five minutes every day, was introduced by Assemblyman Delbert Morris of Los Angeles. Dr. Walter McCarroll, president of the Southern California branch of the National Reform Association, led the fight for passage of the bill. We can admire the constitutional sensitivity of the California legislature.

The German people are suffering from "a very dangerous despondency," Pastor Martin Niemoeller declared in Dublin, on his arrival for centenary celebrations of the Y. M. C. A. in Ireland. "There are no signs of a religious revival, and the nation sees nothing beyond the present life," he said. Asked to comment on the progress of Communism in Germany, Pastor Niemoeller declared that "neither Communism nor democracy has an attraction for Germans, especially in the Eastern (Russian) zone."

BY THE EDITOR

The reports from the Wisconsin Synod Refugee Mission in Germany, however, indicate fields that are white unto harvest. We are hindered only by lack of workers, housing, and transportation. Perhaps that work is not so spectacular as the mass conversion of the German nation but it is precious in the Lord's eyes.

Recently a group of professors were ousted from their position in a Roman Catholic high school in Boston. These professors had criticized their Jesuit superiors for allowing heresy to be taught in the school. The professors declare that the school in question is teaching that it is possible to be saved outside the Roman Catholic Church, that obedience to the pope is not necessary to salvation, and that it is also not essential to regard the Roman Church as supreme among churches. To these ousted professors that is outright heresy and so raised their voices. The *Lutheran Standard* comments: "The Romish doctrine on those very points questioned in this Boston school is an arbitrary one. It can become half-way acceptable to free minds only when tempered with careful prefaces and ingenious explanations. But still the hard fact remains that the Church of Rome declared that salvation is not possible outside the pale of the Roman Catholic Church, and that the pope is to be obeyed by loyal Christians." Furthermore the *Standard* adds: "They cannot afford to offend public opinion at such a time as this. They cannot ask for funds for their schools from the public treasury and at the same time advertise the fact that in these schools they teach these unpleasant things which these professors have missed in their Boston school." The proverb reads, the Roman Catholic Church always the same — except when it is something different.

We have often lamented the passing of the time when a church building could be recognized as a church building and not mistaken for a theater or sports arena. A Baptist church was dedicated in Akron, Ohio, which is the last word in modern

The Northwestern Lutheran

church architecture. It has a marquee with neon lights, fluorescent lighting, and 96 loud-speakers to carry the preacher's voice to all parts of the building. There is an elaborate baptistry with a complex system of lights that flood the room as a candidate enters. The glow changes from crimson to blue as the candidate is immersed. When he emerges the light changes to pure white as a symbol of his new state. One door of the building is large enough to admit an ambulance — the significance of this feature is not disclosed. The minister says he instructed the architect to draw plans for a structure "half-way between a church and a theater." Apparently the architect misunderstood his instructions, but the minister certainly got a theater.

The expedition that is going to look for Noah's Ark on Mount Ararat in Turkey will be ready to sail about June 1. The leader is Dr. A. J. Smith, dean of the People's Bible School in Greensboro, North Carolina. Dr. Smith says: "The world is full of unbelief. For decades science has scoffed at the idea that there was ever a universal catastrophe by flood waters. If, in fact, the deluge can be verified by the actual discovery of the Ark, it will be one more blow to the contemptuous mocking of a frowning, unbelieving world." We fear that Dr. Smith's search will be in vain. If the Ark ever were discovered, it would add not one believer to the Kingdom. It is still true: the best defense of our faith is the proclamation of it!

We might add this report to the other conflicting reports which we hear about religious freedom in Communist Russia. The *Christian Century* writes: "In a recent interview, Prof. A. W. Vedrennikov of the Orthodox Academy in Moscow revealed that three institutions in Moscow — a preparatory school, a seminary with 160 students and an academy with 24 — are now training men for the priesthood. Admission standards are higher than in past years, and the students are given free board, a monthly stipend of 260 rubles and monthly prizes based on their rate of progress. In the summer they are assigned to parishes as choir directors, percentors or readers, for which work they receive extra pay.

The Boy Scouts Teach A Boy To Go To Church

(An answer to the question whether a pastor who supervises the work in his own church troop is responsible also for the harm that is being done by a movement which trespasses into the field or religion and makes religious statements in its official publications which are false and misleading. Or is he not held by God also to heed Colossians 4, 5; John 5, 39-47; Isaiah 40, 6-8?)

Mother: Hello Jim! Did you have a good time at your troop meeting this evening? Come and tell me all about it.

Jim: Sure — but there was one thing I did not like. Bill, our troop leader, asked us again who went to church yesterday. And tonight I was the only one who did not raise my hand. — Why don't we ever go to church?

Mother: Well dear — my parents did not go to church and my dad always said that when children grow up they can decide for themselves, whether they want to join a church and what church they want to join. — Your dad used to be a Lutheran, but before we were married he joined the Masons, and the ministers would not let him go to Lord's Supper. So dad quit all churches. When we were married we just never got around to going to any church. There were so many things to do on Sundays. — I think your dad is right that the Masonic lodge has just about all the religion anyone needs. We all believe that there is a God and that all should lead as good a life as they know how.

Bill Gives Some Advice

Jim: But Ma, Bill said that every person should have some religion and go to church. It says in my new Handbook for Boys: "*Be proud of your religious faith.*" But I have no religious faith.

Mother: What church did Bill say you should go to?

Jim: He did not say. He told me to read in the hand book on page 20 under "Your Duty to God." You know that is part of the Scout Oath. He had me read this to the boys: "*You worship God regularly with your family in your church or syna-*

gogue. You try to follow the religious teachings that you have been taught, and you are faithful in your church school duties, and help your church activities." — Bill said, part of the Scout Oath is that every boy's duty to God is that he go to some church or synagogue and do something for the church. But I have no church.

Mother: To what church does Bill belong?

Jim: I asked him at the meeting and he told me he had no right to tell anyone what church to go to, but I could talk to him privately sometime.

Mother: Did you ask him then? What did he say?

A Private Talk

Jim: He told me after the meeting that he couldn't influence boys where to go to church, but since I had no church and wanted to know, he would tell me privately. — He belongs to a Unit . . . Uniterian or tarian, or something like that, church up town. He likes that church because they don't interfere with anyone's private beliefs. They believe that there is a God and that Jesus was a great teacher. They believe that the Bible is a great book, but that it is not the only word of God. Other men had great religious ideas too, not just the men that wrote the books of the Bible. And so what they wrote is also in a sense the word of God. Bill's church don't bother about some of the teachings written in the Bible like Jesus being true God, or about baptism, communion, forgiveness of sins. He even said it don't sound sensible that Jesus body arose from the dead and that our bodies will be raised. He said so many things many churches teach don't make sense.

Mother: I thought Bill's folks were Lutherans and that he was baptized in that church. His parents were fine people and were strict church members. It is too bad that they died when Bill was still a small boy.

Bill's Duty To God

Jim: Bill is a fine man, too. He wouldn't do anything that's wrong.

He said he believes in a God. He said he does his duty to God. He read to me something from the "Handbook" on page 21: "*One way to express your duty and your thankfulness to God is to help others, and this too, is a part of your Scout Promise.*" He said that he used to go to a Lutheran church for a while, but he could not see how Baptism and Lord's Supper could help anyone. He said, if people believe in those things and live right he has nothing against them. He knows some mighty fine people in such churches; if I want to go to a Lutheran Church that is all right with him.

Mother: Would you like to go to the Lutheran church in the next block? Why don't you try it. Ask George to take you along. You sure won't learn anything bad. Maybe some time when we get through painting dad and I'll go along with you. It does make one feel better, if we go to church. Maybe dad and I should go to some church. Since your dad was a Lutheran why not try it there next Sunday? Then, when Bill asks the boys who went to church, you can raise your hand too and you will feel better that you have done your duty to God like your Scout Oath says.

Awful Strict Over There

II.

Mother: Well, Jim, you are just in time for dinner, we just started. I thought you'd come home right after Sunday School.

Jim: I wanted to, but George Mueller said he always stays for church. So I went with him.

Mother: Well, how did you like it?

Jim: Oh, all right . . . but one thing I did not like. It is just as Bill said, they are awful strict over there. In Sunday School we had a story about a man called Peter. They had put him in jail because he preached about Jesus. Peter told the court that there was only one way to get to heaven . . . and that only those who believe that Jesus died for their sins are saved. — Wait, here is my lesson, listen to this: "*Peter said, Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*" The teacher said that the Jews had crucified Jesus and on the third day He rose from the dead and so Jesus proved that He was the only

Savior. She said all people were sinners and needed a Savior. You know my Scout book says that the Jewish religion is good too. It really got me sore when the teacher said we all needed a Savior because we were sinners and could not please God unless Jesus took away our sins. I did not think that you and dad were so bad that anyone could call us sinners. Don't I try to be a good boy and do my duty to God? What more does God want?

Holes In A Big Blanket

Mother: Well, son, you know that no person is perfect. We can only try to do our best.

Jim: I think I like that better what my Handbook for Scouts says than what that Sunday School teacher told us. Wait, I'll get it.

Father: Never mind that now, eat your dinner.

Mother: Let him, if he is interested in that.

Jim: Listen here on page 23, I like this: "I often think that when the sun goes down, the world is hidden by a big blanket from the light of heaven, but the stars are little holes pierced in that by those who have done good deeds in the world. The stars are not all the same size; some are big, some are little, and some men have done small deeds, but they made their hole in the blanket by doing good before they went to heaven. Try and make your hole in the blanket by good work while you are on earth. It is something to be good, but it is far better to do good."

Mother: Do they have a scout troop in that church?

Jim: No. George says that the minister is against it. That minister claims that the Boy Scouts teach wrong about religion. He won't let anyone of the boys belong either.

Father: I told you how narrow they were over there. Why don't you send the kid somewhere else. Eat your dinner, Jim.

Jim: In the sermon the minister said no man pleases God unless God has taken away his sin. He said only those who believe in Jesus have their sin taken away. That don't make sense either. My Scout Oath says on page 39: "By living up to the Scout Oath and the Scout Law, by doing

good to your fellow man, you are doing your duty to God." That minister is all wrong. I can do my duty to God without believing in Jesus. My Scout book doesn't say anything about having to believe in Jesus.

Mother: That's what I think too. The Jew who believes in God in his way and tries to do right and his duty to God as best as he knows how is surely pleasing God just as much as those who believe in Baptism and Lord's Supper and go to church every Sunday. It isn't what people believe about God that makes so much difference. That's my way of looking at it.

A Track In Your Brain

Jim: You know that minister said that because we are born with sin no one can be good by himself. Look on page 35 my Scout book says: "You have it in your power to make the right sort of track in your brain that will determine how you will act. Every boy can say to himself, 'I will be what I want to be.' You can control your thoughts." See, mother, nobody has to think anything bad, if he makes up his mind not to. If that is what the Bible teaches about all people being sinful . . .

Mother: Well, let's stop talking about it now and finish your dinner. Tell George that you would rather go to a church where they are not so strict. But be nice about! George is a good boy and I don't want his folks to get angry at us. They have their church and they can believe their way and do what the Bible teaches. We need a broader religion

to do more like what is written in the Scout book.

Try A Different Church

Jim: Maybe next Sunday I'll go to Bill's church where they are not so strict and let you believe like the Scout book says that you do your duty to God no matter what you believe about Jesus, and that you should be good to people. I can keep myself, like it says in the Scout Oath, "Physically strong, mentally awake, and morally straight" without believing that Jesus arose from the dead.

Mother: All right, next Sunday you can go to Bill's church.

Jim: Maybe I better wait till next fall. Bill told me that in a few weeks they close their church down for the summer. The minister goes on a vacation or teaches in some university. That way the people can enjoy fishing and have a good time in summer. He says that's part of religion too.

Father: O. K. — now finish your dinner and stop talking about God and religion. Next Sunday you can go fishing with me and next fall you can go to Bill's church. Maybe when you get older you can join my lodge.

Jim: That's fine with me, dad. No one is going to tell me that we are sinners and need a Savior. I do just what my Scout Oath says: *I keep myself physically strong, mentally awake, morally straight.* If God don't like that . . .

Father: That's enough now . . . cut out that talk!

G. W. FISCHER.

WISCONSIN SYNOD BUILDING FUND

January 1, 1948 to May 1, 1949

	Required	Raised
Dakota-Montana	\$ 33,415.00	\$ 28,602.04
Michigan	93,495.00	14,412.33
Minnesota	185,850.00	57,933.13
Nebraska	27,785.00	12,358.49
North Wisconsin	212,945.00	84,096.56
Pacific Northwest	5,995.00	4,235.77
Southeast Wisconsin	235,430.00	98,716.43
West Wisconsin	229,505.00	32,376.21
		<hr/>
		\$332,730.96

P. G. ALBRECHT.

Our Church In Nigeria, West Africa, Developments

Our Call to Nigeria

THE Synodical Conference began its work of evangelization in Nigeria, West Africa, in 1936 in response to a petition presented to it by a group of natives known as the Ibibios — which had severed its connection with the Qua Iboe Mission because the leaders of this mission society were teaching doctrines contrary to the Scriptures.

This group had previously sent one of its sons — Jonathan Udoe Ekong — to America to find a church which would preach and teach the Word of God in its truth and purity and administer the Sacraments according to divine institution. By God's grace this young man was led into the Lutheran Church and was persuaded to prepare himself for the holy ministry. He enrolled in Immanuel Lutheran College at Greensboro, North Carolina. After his graduation the Reverend Ekong returned to his people and urged them to join the Lutheran Church.

Unusual Fast Growth

The growth of the young church, under the blessing of God, was truly great. The latest statistical report on our Nigeria field indicates that we have made wonderful gains during the past decade in this land of spiritual opportunities. We began our mission enterprise with some sixteen groups of people, some small, some large, calling themselves churches. In 1948 the statistics show 130 church groups. We now have 16,225 baptized members and 5,488 communicant members in these churches. This is a gain of 3,736 over 1947. Last year we were privileged to baptize 2,639 children and 529 adults. In 1948 the rite of confirmation was administered to 160 children and 823 adults. We have at the present time 94 schools with an enrollment of 7,430 children. Two hundred and eighty-nine teachers are in charge of these children. The contributions for church and school in 1948 amounted to \$29,716.42. This is a gain in contributions of \$11,310.34 over the same period of 1947. Our Superintendent, the Rev. Wm. H. Schweppe, com-

mented on the statistical figures as follows:

"Again God has been good to us and despite all discouragements has given us blessings far beyond our hopes. His Name be praised and to Him all the glory!"

Unlimited Opportunities

Our work thus far has been confined to only two provinces. The opportunities for an expansion into other densely populated areas are most advantageous. The field is ripe unto the harvest.



Student of African Seminary
Mr. Asibong James Udo Esien

It is conservatively estimated that there are one million Christians in Nigeria. This means that we have twenty-one million heathen in this area of some 373,000 square miles who are living without God and without hope for a better life in the Father's house with the many mansions. What a challenge comes to us to work now in these days of unprecedented opportunities for the expansion of our field in order that many more souls may be brought into the fold of the Christian Church, there to find rest and peace for time and eternity! May God give us the courage and the strength to go forward in His Name and help us break down the bulwarks of Satan and establish upon the ruins of heathen

altars a Church whose "One Foundation is Jesus Christ, her Lord."

Opening of Seminary

Since the opening of our work among the Ibibio Lutherans American pastors primarily have had charge of the churches. For years the need of assistance from trained African pastors has been felt by the American staff of workers. They realized that a missionary cannot do justice to his sacred office if required to assume the spiritual care of fifteen to twenty churches which are oftentimes spread over a wide area. Then, too, they agreed that wisdom dictates a policy which caters to the demand of the masses. There is no doubt that the people would welcome a ministry which embraces their own native sons in the make-up. This matter was carefully and prayerfully considered by the Mission Council of our Nigeria Church with the Executive Secretary of the Missionary Board, the Rev. Karl Kurth, on his recent visitation. The Missionary Board in America resolved to propose to the Synodical Conference at its Fortieth Convention in 1948 "to open a seminary for the training of a native ministry." The Convention adopted the following recommendations as presented by its committee:

- A. "We recommend the establishing of a Seminary in Nigeria as a means toward building up a native ministry in the African Mission as soon as possible."
- B. "We recommend that the Missionary Board take the necessary steps toward the establishment of a Secondary School in Nigeria as a means for preparing natives for Seminary and Normal School work."

Ten Natives Enter Seminary

We are happy to report that a Seminary was opened on January 31 of this year. Pastor Carl Rusch reports on this momentous event as follows:

"Your African Seminary was formally presented to the Savior in a service of worship conducted by Missionaries Schweppe and Rusch on the 31st of January in the chapel at Obot Idim. The entry of the African students with the American staff was significant. These ten Africans, a few in their thirties, all convinced Lutheran Christians, are to be trained

to preach the Word of Salvation to their own people. Three others, who had served as interpreters of missionaries now at home, had to remain in their circuits to carry on somehow by themselves, because we had no substitute missionaries to take charge of those fields. Two others had to continue as headmasters of Standard Six (VIII Grade) schools, of which we have only five. These fifteen are our most consecrated and capable men, tested for years as teachers and interpreters. They are our present hope for a truly Lutheran native ministry.

"Impressive evidence, indeed, were these Africans, entering the chapel in procession on January 31 to offer themselves to Christ for His work, that the Holy Spirit had wrought wonders through His Gospel. They are also living prophesies of still greater conquests for Christ in the



President and Dean of Seminary (left to right) Pres.: The Rev. Wm. H. Schweppe; Dean: The Rev. S. P. Kretzmann

African tropics during the few remaining years of this world's existence. These seminarians are encouragement for us to strive further to achieve God's goal for our work: an indigenous Lutheran Church covering the continent.

The Instructors of Our Seminary

"The President of the institution is the Rev. Wm. H. Schweppe and the Dean the Rev. J. Kretzmann. Missionaries George S. Baer and Carl Rusch are assisting him with teaching until the arrival of the Rev. Norbert Reim, the full-time theological professor recently called by the Missionary Board.

"Christians in America, we beg you to pray for this Seminary, its students and faculty. Pray the Holy Spirit to cause this institution, now beginning its first year, to bring divine blessing to sinful Africa as our American seminaries during their first hundred years have brought to

a sinful world. May the gracious Lord keep also our African clergy pure in doctrine and practice, filled with divine love for the lost!"

Plans for a Secondary School

God willing, we shall establish a Secondary School in the near future which will provide students for the Seminary and the Normal School.

May God bless the efforts of the Synodical Conference in our Nigerian field and grant that many more souls may be won for Christ and His church through the agency of our

Seminary. To Him we commend our missionaries, their families, the members of our churches, and our theological students who are preparing themselves to become good soldiers in Christ's army. May the great Shepherd of the sheep "make them perfect in every good work to do His will, working in them that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever."

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

From Our Student Chapel In Madison

THE academic year 1948-1949 is rapidly drawing to a close. It has been a busy and a fruitful one. Among the 18,623 students enrolled at the university 1,089 indicated that they are affiliated with Synodical Conference churches (837 men, 252 women). These together with wives of married students gave us a group of about 1,175. Again we found it advisable, therefore, to encourage those who are living in towns around Madison to attend Synodical Conference churches closer to them. The married veterans living in Badger Village were directed to the services there, which are held by Pastor A. Loock. Here at Calvary we had two services every Sunday morning, at 9:15 and 10:45 o'clock. The total attendances on a number of occasions were 400 and over. The average was 357 for all Sundays that the university was in session. These figures would be higher if so many students did not go home over the week ends whenever possible.

During the Lenten season we had Wednesday evening services from 7:15-7:50. The chapel, which seats 300, was usually well filled. Communion was celebrated every second Sunday of the month and on Good Friday evening. On Sunday afternoons at 5 o'clock we had a Bible Study and Discussion Hour. From October to the Christmas holidays the class studied the Epistle to the Galatians. During the second semester "Luther's Life and Work" was the general topic. The Sunday evening suppers were very popular. Usually we could anticipate an attendance numbering between 110 and 140.

Classes in Christian Doctrine for such as desired to become members of the church were conducted throughout the year. The numbers in the classes have not been as large as usual; but by commencement day our list ought to show ten confirmed during the course of the year. Thus far we have baptized ten infants and officiated at six weddings.

Prominent on the year's program was the annual Religious Emphasis Week, March 20-27. On the first of these Sundays Dr. Arthur Klinck, president of Concordia Teachers' College at River Forest, Illinois, preached at both services on the theme: "Continue in My Word." In the evening he spoke on the subject of "Lutheran Teacher Training." On March 27, Rev. H. C. Nitz, president of the West Wisconsin District of the Wisconsin Synod, preached at the morning services on the theme: "Our Partnership with Jesus Christ." In the evening he spoke informally on the character and work of the Synodical Conference.

Before concluding, I find it necessary to report that at the beginning of April our part-time assistant, Pastor Eugene F. Klug, received a call to Trinity Church in Kalispell, Montana. After due and prayerful consideration he felt bound to accept it. All of us were very reluctant to see him leave. He and his fine family, which includes two young daughters, had endeared themselves to all. Pastor Klug had completed his residence work at the university for the doctor's degree and decided to write the required thesis as time permitted.

WM. C. BURHOP.

**FORTIETH WEDDING
ANNIVERSARY**

**Mr. and Mrs. Henry Tewes
Acoma Township, Minnesota**

By the grace of God Mr. and Mrs. Henry Tewes, faithful members of Immanuel's Congregation of Acoma Township, McLeod County, Minnesota, were enabled on March 27 to celebrate the fortieth anniversary of their wedding day. The occasion was observed by a fitting celebration in the presence of their children, relatives, and friends. The undersigned based a brief address on Ps. 107, 1.

May God grant the jubilarians the continuance of His divine protection and blessing.

W. G. VOIGT.

**GOLDEN WEDDING
ANNIVERSARY**

**Mr. and Mrs. Emil Schendel
Neillsville, Wisconsin**

Mr. and Mrs. Emil Schendel, members of St. John's Congregation at Neillsville, Wisconsin, were privileged on March 20, 1949, to observe and celebrate their fiftieth wedding anniversary together with their six children and other close relatives. A special service of thanksgiving was held at their home in the afternoon, at which the undersigned addressed the jubilarians on the basis of Gen. 32, 10.

ALFRED SCHEWE.

**GOLDEN WEDDING
ANNIVERSARY**

**Mr. and Mrs. George Frederick
T. Berlin, Merrill, Wisconsin**

Mr. and Mrs. George Frederick of Trinity Ev. Lutheran Church, Town Berlin, Merrill, Wisconsin, were privileged to celebrate their fiftieth wedding anniversary on March 11, 1949. The undersigned addressed the jubilarians on the basis of Ps. 126, 3.

May the gracious God keep them in the evening time of their life.

LOUIS A. WINTER.

**GOLDEN WEDDING
ANNIVERSARY**

**Mr and Mrs. H. C. Baer
Seattle, Washington**

Mr. and Mrs. H. C. Baer, members of Grace Church, Seattle, Washington, were privileged on April 3 to observe their fiftieth wedding anniversary. The undersigned conducted a brief service at the Baer home. Mr. and Mrs. Baer offered a thank-offering of ten dollars for missions.

F. E. STERN.

**GOLDEN WEDDING
ANNIVERSARY**

**Mr. and Mrs. Louis Dreier
Town Herman, Wisconsin**

By the grace of God Mr. and Mrs. Louis Dreier were permitted to celebrate their golden wedding anniversary on March 22, 1949. A second celebration took place on March 26. A brief service was conducted by the undersigned. The text: Luke 24, 29. During their wedded life the jubilarians have been members of St. Paul's Congregation of Town Herman, Sheboygan County, Wisconsin.

H. A. KUETHER.

**SIXTIETH WEDDING
ANNIVERSARY**

**Mr. and Mrs. Wm. Zibroski
Caledonia, Minnesota**

Mr. and Mrs. Wm. Zibroski, members of St. John's Church, Caledonia, Minnesota, were privileged on March 13 to celebrate their sixtieth wedding anniversary. The undersigned addressed the jubilarians on the basis of Psalm 121. KARL A. GURGEL.

SEVENTY-FIFTH ANNIVERSARY

**St. Paul's Ev. Lutheran Church
Remus, Michigan**

On Sunday, April 24, St. Paul's Ev. Lutheran Church of Remus, Michigan, was privileged by the grace of God to celebrate the seventy-fifth anniversary of organization. The local pastor preached the jubilee sermon based on 1 Cor. 15, 58.

The pastors who served St. Paul's Church during these seventy-five years are Wuggazer, Alex Lange, Kessler, Tuerk, Tessmer, Wagner, Reimers, Schmidt, J. Wuerthner, A. Clabuesch, and D. Metzger since 1928.

May the Lord bless this congregation in the future as He has blessed her in the past.

D. METZGER.

**OFFICIAL LIST OF DELEGATES
JOINT SYNOD CONVENTION
OF 1949**

DAKOTA-MONTANA DISTRICT

Pastors:

- B. Borgschatz, Watertown, South Dakota.
- R. Bretzmann, Hendricks, Minnesota.
- H. Birner, Faulkton, South Dakota.
- H. Sauer, Rapid City, South Dakota.
- P. Kuehl, Mandan, North Dakota.

Alternates-at-large:

- W. Ziekuhr, Willow Lake, South Dakota.
- R. Reede, White, South Dakota.
- A. Walther, Livingston, Montana.
- K. Sievert, Moberg, South Dakota.
- O. Heier, Jamestown, North Dakota.

Lay Delegates:

- Trinity, Hendricks: H. Hempel (H. Dorn, P. Trulock).
- Immanuel, South Shore: R. Macy (H. Scriber).

- Zion, Akaska: R. C. Heier (G. Sulzle).
- Christ, Bison: R. Kolb (Lee Kolb).
- First English, Dupree: O. Nygaard.
- Our Saviors, Jamestown: C. Koppelman H. Fennern, E. Lange).

Alternates-at-large:

- First Lutheran, Gary: G. Hovel (Otto Baer).
- Ev. Lutheran, Willow Lake: E. Warkenthien (P. Waldow).
- St. Paul's, Henry:
- St. Paul's, McIntosh: Elwyn Katus.
- Trinity, Terry: E. Gaub (R. Stepper).
- Trinity, Flasher: F. Wenger (M. Kollman).
- Zion, Ipswich: R. Meyer.

MICHIGAN DISTRICT

Pastors:

- L. Meyer (W. Westendorf).
- A. Fischer (A. Kell).
- J. Martin (F. Schroeder).
- A. Baer (H. Buch).
- W. Valleskey (E. Frey, A. Tiefel).
- R. Scheele (P. Heyn).
- W. Steih (J. Roekle).
- O. J. Eckert (W. Franzmann).
- A. W. Hueschen (W. Kehrberg).
- G. Cares (R. Frey).

Teachers:

- Wm. Woltmann (E. Walz).
- M. Roehler (W. Arras).

Lay Delegates:

- St. Matthew's, Benton Harbor: O. Baumeister (G. Reimann).
- St. Paul's, Hopkins: L. Buck (L. Brenner).
- St. Paul's, Remus:
- Emanuel, Lansing:
- Immanuel, Findlay:
- Zion, Toledo:
- St. John's, Wayne: C. Stiem (E. Boettger).
- Salem, Scio: O. Schaible (A. Eschelbach).
- Mt. Olive, Detroit:
- Ascension, Detroit:
- St. John's, Pigeon: O. Rathje (L. Clabuesch).
- New Salem, Sebawaing: A. Baur (M. Baur).
- St. Bartholomew, Kawkawlin: L. Ott (W. Luehring).
- St. John's, Bay City: E. Koepflin.
- St. Paul's, Manistee: E. Peterson.
- Emanuel, Sheridan: A. Wagner (W. Sommerfeldt).

MINNESOTA DISTRICT

Pastors:

- N. A. Reinke (Gordon Radtke).
- E. F. Peterson (W. Schuetze).
- W. J. Schmidt (R. Schroeder).
- E. R. Gamm (J. Bradtke).
- C. Albrecht (E. R. Baerwald).
- A. E. Frey (R. C. Ave-Lallemant).
- R. J. Palmer (F. Tabbert).
- A. H. Leersen (E. W. Penk).

Pastors-at-large:

- O. Klett (T. Haar).
- I. F. Lenz (W. F. Dorn).
- M. Kunde (M. Lemke).

Teachers:

- V. Gerlach (G. Bauer).
- Henry Luehring (T. Pelzl).
- J. W. Wirth (W. Bonitz).

Professor: V. Voecks.

Lay Delegates:

- St. John's, Goodhue: Victor Schultz (A. Kunde).
- Zion, Hokah: A. Stellick (W. Warnke).
- Trinity, Belle Plaine: W. C. Reinke (A. Ruehling).
- St. John's, Sleepy Eye: Wm. Harmening (J. Harmening).
- Christ, Marshall: E. Seifert (H. Schultz).
- St. John's, Winfield Twp.: H. Schroer (H. Grabow).
- Cross, Rockford: H. Mutterer (J. Kettenacker).
- St. John's, Minneapolis:
- Trinity, St. Paul: Wm. Dye (R. Nitz).
- Emanuel, St. Paul.

Congregations-at-large:

- Salem, Greenwood Twp.: A. C. Staats.
- St. John's, Baytown Twp.: A. Schaefer (A. Appmann).

NEBRASKA DISTRICT

Pastors:

- E. J. Dreyer (A. Laper).
- R. Vollmers (W. Siffring).
- E. Ploetz (L. Wenzel).
- L. Gruendemann (N. Mielke).
- O. P. Kuehl (W. Siffring).

Teacher:

- Theo. F. H. Schmidt (K. Petermann).

Lay Delegates:

Christ Lutheran, Grand Island: W. Dankert (N. A. Arnold).
Lincoln Heights, Des Moines, Iowa: W. Harter (J. Pritchard).
Mt. Olive, Lamar, Colo.: W. Kern.
Mt. Olive, Denver, Colo.: P. Luethy.
St. Paul's, Naper, Nebr.: J. Nicolaus.
Zion, Bonsteel, South Dakota.
St. Paul's, Plymouth: H. Freese (H. Koenig).
Mt. Olive, Lincoln: B. McVey (D. Ubben).

NORTH WISCONSIN DISTRICT

Pastors:

K. Toepel (M. Croll).
E. C. Hinnenthal (W. Kuether).
I. P. Boettcher (C. J. Henning).
K. Geyer (W. Lutz).
T. Hoffmann (T. Thurow).
A. Roekle (C. Thurow).
R. Ehlke (V. Siegler).
E. Scharf (W. Weissgerber).
T. Mittelstaedt (Hugo Warnke).
E. B. Schlueter (W. Wajahn).
O. Siegler (H. Kleinhans).
W. Wadzinski (G. Kanless).

Teachers:

Arthur Koester (F. W. Hagedorn).
Earl Rohloff (H. Schnitker).
Myron Hilger (T. Lau).
Gilbert Fischer (R. Bode).

Lay Delegates:

St. Bartholomew, Kasson: E. Winkler (R. Greve, C. Krahn).
Emanuel, New London:
Trinity, Ellington: H. Schroeder.
Our Savior, Lena: L. Kaminski (A. Truebenbach).
Grace, Powers: A. J. Piepkorn.
Zion, Morrison: John Zich.
Reedsville: W. J. Bubholz.
Immanuel, Shirley: H. Dobberphuhl.
Emanuel, Denmark:
St. John's, Enterprise: E. D. Zander.
Grace, Monaco: E. Baade.
Grace, Oshkosh: H. Gomoll.
St. John's, E. Bloomfield: A. Henschel (A. Koepp).
Peace, Wautoma: Fred Priebe.
Redeemer, Fond du Lac: M. Winter (F. Jahr).

PACIFIC NORTHWEST

Pastors:

V. Greve (E. Schulz).
Theo. Stern (E. Zimmermann).

Lay Delegates:

Grace, Seattle: C. Browning.
St. John's, Clarkston:
Trinity, Spokane: C. J. Dhondt.
Zion, Rainier: B. Lowry.

SOUTHEAST WISCONSIN DISTRICT

Pastors:

P. Schlessler (E. Guenther).
M. Volkman (J. Schaefer).
H. Heckendorf (W. P. Sauer).
E. Pankow (F. Gilbert).
C. S. Leyrer (W. Mahnke).
A. Maaske (A. Mittelstaedt).
P. Burkholz (R. Buerger).
L. Voss (W. Schaefer).
H. Cares (H. Koehler).
E. W. Hillmer (H. J. Wackerfuss).
E. Jaster (A. Lorenz).

Teachers:

W. Huber (O. W. Kempfert).
A. Huhn (L. Stellwagen).
Wm. Prahl (W. Vater).
E. Kirschke (W. Denninger).

Lay Delegates:

(Arizona Conference)
St. John's, West Bend: F. Bammel.
St. John's, Woodland:
St. Matthew's, Iron Ridge: G. Budahn (H. Moldenhauer).
St. Paul's, Brownsville:
St. John's, Town Lake:
St. John's, Newburg:
St. John's, Lannon: F. Rossmann (E. Mathiak).
St. John's, Root Creek:
St. John's, Mukwonago: F. Karsten (M. Nitschke).
St. John's, Wauwatosa:
St. Peter's, Milwaukee: A. Haack (S. Hinz).
Messiah, Milwaukee:
St. Paul's, Milwaukee: A. Kneuppel (E. Zimmermann).
Grace, Milwaukee:

Saron, Milwaukee: J. Lusk.
Gethsemane, Milwaukee:
Trinity, Twin Raymond: H. C. Pederson (L. Behling, W. Gonsky, P. Green).
Epiphany, Racine:
Zion, South Milwaukee: M. Knoll (C. Schwab).
St. John's, Slades Corners:

WESTERN WISCONSIN DISTRICT

Pastors:

H. Gieschen (A. Nicolaus).
O. Pagels (L. M. Bleichwehl).
M. Kujath (T. Frey).
G. Fischer (J. B. Ehrhardt).
E. Schewe (M. Wahl).
E. Kiessling (H. Oswald).
H. A. Pankow (E. H. Becker).
G. H. Geiger (G. P. Kionka).
R. P. Korn (J. C. Bast).
(P. Lehmann)
E. Toepel (H. Paustian).
R. W. Mueller (K. Kuske).
E. E. Kolander (E. Kionka).

Teachers:

G. E. Heckmann (L. Kehle).
W. A. Pape (A. Gresene).
G. A. Pape (M. Schroeder).
E. Wehausen (R. E. Schulz).
F. Broker (L. Raabe).

Lay Delegates:

Immanuel, Farmington: B. Baneck (H. Raabe).
Friedens, Randolph: F. Luck.
St. Peter, Savannah, Ill.: P. Streicher.
Zion, Leeds: O. Bussian (W. Thiele).
Salem, Barron: G. Schmidt.
St. John, Rice Lake:
Mt. Calary, La Crosse: D. Schoenfeld.
Grace, La Crosse:
First Lutheran, Minnesota City, Minn.: G. Schneider.
St. Matthew's, Winona, Minn.:
St. John, Barre Mills: R. Meyer.
St. Paul, Cataract: Wm. Follendorf.
Our Savior, Wausau: E. Lehrmann.
St. Paul, Wisconsin Rapids:
Christ, Marshfield:
St. Peter, McMillan:

WINFRED SCHALLER, Secretary.

CALL FOR CANDIDATES

NORTHWESTERN COLLEGE
Watertown, Wisconsin

Professor H. W. Schmeling has resigned his professorship at Northwestern College because of failing health. The Board herewith requests the members of the Synod to nominate candidates for this vacancy. The man called is to teach Latin. Nominations must reach the secretary not later than May 23, 1949.

KURT A. TIMMEL, Secretary,
612 Fifth Street,
Watertown, Wisconsin.

* * *

The following have been nominated for the vacant inspectorship at Northwestern College:

Pastor George Barthels, Burlington, Wis.
Professor Erich Falk, Milwaukee, Wis.
Pastor Conrad Frey, Detroit, Mich.
Pastor Richard A. Gensmer, Coloma, Mich.

Pastor Hugo Fritz, Des Moines, Iowa.
Pastor Reuben Kettenacker, Charles City, Iowa.

Pastor Leonard Koeninger, Jr., Ann Arbor, Mich.

Pastor Richard Mueller, Jefferson, Wis.
Pastor Oscar Naumann, St. Paul, Minn.
Pastor H. C. Nitz, Waterloo, Wis.
Pastor Otto Pagels, Ixonia, Wis.
Pastor Norbert Paustian, Oconomowoc, Wis.

Pastor John Raabe, Fond du Lac, Wis.
Pastor Erwin Scharf, Rhineland, Wis.
Professor Armin Schuetzle, Moberg, So. Dak.

Pastor Marcus Schwartz, Fremont, Wis.
Pastor Melvin Schwenzen, West Allis, Wis.

Pastor William Schweppe, Nigeria, West Africa.

Pastor Oscar Siegler, Calvary, Wis.
Pastor Walter Strohschein, Campbellsport, Wis.

Pastor Gilbert Sydow, Ellensburg, Wash.
Pastor Ewald Tacke, Milwaukee, Wis.
Pastor Emil Toepel, Onalaska, Wis.

Pastor Arthur Wadzinski, Denmark, Wis.
Pastor Waldemar Weissgerber, Minocqua, Wis.

The Board of Control will meet on Tuesday, May 31, 1949, at Northwestern College at 2 P. M. to elect an inspector from this list of candidates. Any correspondence concerning these nominations must reach the secretary before that time.

KURT A. TIMMEL, Secretary,
612 Fifth Street,
Watertown, Wisconsin.

MICHIGAN LUTHERAN SEMINARY
Saginaw, Michigan

Since Professor Gerald Martin has accepted a call into the ministry which he will be following in June, the members of Synod are herewith requested to nominate candidates to fill this vacant position. The professor to be called will be expected to give instruction principally in mathematics but also in science.

The Board of the institution requests those submitting nominations to give information concerning the qualifications of their proposed candidates. All nominations should reach the undersigned before May 24, 1949.

OSCAR FREY, Secretary,
1441 Bliss Street,
Saginaw, Michigan.

CALL FOR CANDIDATES FOR
DIRECTORSHIP AT MICHIGAN
LUTHERAN SEMINARY

As Dir. O. Hoenecke at his request has been relieved of the directorship at Michigan Lutheran Seminary, the Board of Regents of said school herewith requests nominations of candidates to fill the vacancy. The man nominated is to possess the following qualifications: a thorough theological training, practical experience in office, able to teach Latin and English, and, of course, executive ability and experience.

All nominations should be in the hands of the undersigned by June 23, 1949.

OSCAR FREY, Secretary,
1441 Bliss Street,
Saginaw, Michigan.

CLOSING SERVICE —
ORGAN DEDICATION

in the Seminary at Thiensville

God willing, our present school year will be closed with a special service in the Seminary Chapel on June 2, beginning at 9:30 A. M. — A class of ten will be graduated as Candidates for the Holy Ministry.

On the evening before, on June 1, beginning at 8 o'clock, our new organ will be dedicated in a special service. The annual closing concert of the Seminary Chorus will be combined with this service.

All friends and patrons of our institution are herewith cordially invited to attend.

JOH. P. MEYER, President.

ANNOUNCEMENTS

DR. MARTIN LUTHER COLLEGE

Commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, will be held on Friday morning, June 10, at ten o'clock. Professor John Meyer of our seminary at Thiensville will deliver the address. The commencement concert is set for Thursday evening, June 9, at 8:15.

This announcement is also an invitation.
CARL L. SCHWEPPE.

NORTHWESTERN COLLEGE

On Thursday, June 9, the Senior Class numbering twenty-five students will be graduated from Northwestern College. The graduation exercises will be held in the gymnasium and will begin at ten o'clock. At the same time a high school class of forty-four will receive their diplomas. A cordial invitation is extended to friends of the college to attend these closing exercises.
E. E. KOWALKE.

It is already apparent that the dormitory at Northwestern College will be crowded when school is reopened in fall. For that reason applicants for admission who wish to live in the dormitory should send in their application without further delay. Every effort will be made to admit every applicant

who intends to prepare for the ministry and who is fully prepared to enter a regular class, but applications should be in the hands of the undersigned, if at all possible, by the tenth of June.
 E. E. KOWALKE,
 617 Twelfth 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, before 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.

REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet at St. John's Congregation, Redwood Falls, Minnesota, E. Birkholz, pastor, on May 31, 1949. Opening session at 9 A. M.

Two papers will be delivered: How Does the New State of Israel Harmonize with Scriptural Prophecy?, G. Zimmermann; Christian Stewardship, Im. Lenz. Please announce to Pastor Birkholz, stating also the number of delegates coming from your parish.

N. E. SAUER, Secretary.

MANKATO PASTORAL CONFERENCE

Date and time: May 23, 9 A. M.
 Place: Grace Lutheran Church, Le Sueur, Minnesota, M. J. Wehausen, pastor.
 Preacher: W. Schuetze; M. J. Wehausen, alternate.

Program: 1. Discussion of Boy Scout issue led by W. Schuetze; 2. Continued exegesis on 1 Tim. 3ff., A. Ackermann; 3. Paper on Dr. Schwan's work on Evangelical Practice and Legalism, A. Martens.

M. H. EIBS, Secretary.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Place: Bristol, Wisconsin, C. Found, pastor.
 Time: May 24, 25, 1949. Opening session 9 A. M., C. S. T.

Essays (Old): Names in Scripture Designating the Church, Pifer; Personal Manifestations of God in the Old and New Testament, Jaster; What is the Church, etc. — (New): Exegesis of Hebrews 11, Russow; Discussion of Pastor Dahlke's paper, "The Scriptural Meaning of 'Koinonia,' Fellowship; Its Manifestations and Restrictions," led by I. Weiss; The Bible Class, Koelplin.

Preacher: Pastor Toepel; alternate, Pastor Wackerfuss.

Pastors wishing to stay overnight please notify host.

A. LORENZ, Secretary.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference will meet at Big Bend, Wisconsin, on June 5, 1949, at 2 P. M.

L. HALLAUER, Secretary.

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Grace Church, Oshkosh, June 13, starting at 7 o'clock P. M.

OSCAR SIEGLER, Secretary.

EASTERN PASTORAL CONFERENCE

Place: Salem Congregation, Town Granville, Milwaukee County, Wisconsin (R. L. Wiechmann, pastor).

Time: June 7 and 8, 9:30 A. M.
 Preachers for Communion Service (8 P. M.) K. Otto (C. Otto).

R. L. WIECHMANN, Secretary.

PASTORAL CONFERENCE AND PASTORS' INSTITUTE OF THE NEBRASKA DISTRICT

The Pastoral Conference and Pastors' Institute of the Nebraska District will meet at Valentine, Nebraska, Pastor K. Molkenstin, on June 28-30, 1949. Opening session at 9:30 A. M.

Papers: Prof. J. P. Meyer will deliver papers on Prayer Fellowship and 2 Cor. 1-7; 8-15. Additional assignments include, Winning and Instructing the Unchurched, L. A. Tessmer; Romans 9, 6-13, L. Groth; Hebrews 11, H. E. Lietzau; Infiltration of Idol Worship in Israel with Modern Applications, W. Schaller, Jr.; Isaiah 65, 17-25, W. F. Sprengeler.

Speaker: R. Roth (L. Sabrowsky). Kindly announce to the host pastor.

M. WEISHAN, Secretary.

SOUTHEAST WISCONSIN DISTRICT PASTORAL CONFERENCE

The pastors and male teachers of the Southeast Wisconsin District of the Wisconsin Synod will meet for a two-day conference, Tuesday and Wednesday, June 21 and 22, 1949, in the auditorium of Northwestern Publishing House, corner North Avenue and 37th Street, Milwaukee, Wisconsin.

The opening communion service will be held on Tuesday morning, June 21, 1949, at 9 A. M., at Parkside Evangelical Lutheran Church, Richard Stiemke, pastor, six blocks west of the Publishing House, corner North Avenue and Sherman Boulevard, Milwaukee, Wisconsin. Sessions will begin immediately after the church service at the Publishing House.

Essay: "Prayer Fellowship and Its Practical Application," by Professor John P. Meyer. Other matters to be discussed: Interim Committee Report on "Ordination," (cf. Proceedings, Sixteenth Biennial Convention, Southeast Wisconsin District, page 92). The Syllabus for the Joint Synod Convention, in August, 1949.

The members of the conference will provide for their own meals and lodging.

ADOLPH C. BUENGER, Secretary.

EASTERN DAKOTA-MONTANA DELEGATE CONFERENCE

The Eastern Delegate Conference of the Dakota-Montana District will meet on June 15, 1949, at Zion Ev. Lutheran Church, Hidewood Twp., South Dakota, Rev. Roy Reede, pastor. The conference will open with a communion service at 9:30 A. M.

H. A. HEMPEL, Secretary.

CORRECTION

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene June 7, 1949, at Christ Lutheran Church, Zumbrota, Minnesota, Paul E. Horn, pastor.

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Theodore H. Albrecht (alternate: Karl Gurgel).

Essay: The Evangelical Practice of Christian Giving, by Pastor Herbert Muenkel.

Please announce your intended presence or absence to the host pastor.

N. A. REINKE, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Fischer, Gerhard P., in St. Peter's Church, Helenville, Wisconsin, by Dudley H. Rohda; assisted by E. Wendland; Misericordias Domini, May 1, 1949.

Tabbert, Fredrich H., in St. John's Church, Centuria, Wisconsin, and in the Church of the Redeemer, Rock Creek, Wisconsin, by P. R. Kurth; assisted by A. H. Leerssen and E. W. Penk; Misericordias Domini, May 1, 1949.

Schumann, Walter A., Jr., in Christ Church, Eagle River, Wisconsin, by Walter A. Schumann, Sr.; assisted by E. Scharf, F. Weyland, O. Hoffmann, W. Weissgerber; Misericordias Domini, May 1, 1949.

Nolting, Karl, in St. Matthew's Church, Cady Tp., Wisconsin, in the afternoon; assisted by F. Werner; St. John's Church, Weston Tp., Wisconsin, in the evening; assisted by John Schaad; Misericordias Domini, May 1, 1949.

Mischke, Carl, in St. John's Church, Minneola Tp., Goodhue County, Minnesota, by Paul E. Horn; Laetare, March 27, 1949.

Holzhausen, Wm. P., in Zion Ev. Lutheran Church, Stetsonville, Wisconsin, by C. F. Luedtke; Jubilate Sunday, May 8, 1949.

NOTICES

Any congregation wanting an altar crucifix of wood, about 25 inches high, black, with corpus, may have it by contacting the undersigned:

REV. R. E. BRETZMANN,
 Trinity Lutheran Church,
 Hendricks, Minnesota.

* * * * *

A reed organ and communion ware is to be had by payment of freight or express. Any congregation interested in these items may contact:

REV. WM. LANGE,
 2710 S. 26th St.—R-38,
 La Crosse, Wisconsin.

CHANGE OF ADDRESS

Pastor

Schumann, Walter A., Jr., Eagle River, Wisconsin.

MEMORIAL WREATHS

Dr. Martin Luther College Music Department acknowledges the following memorial wreaths with thanks:

In memory of Mrs. Emma Eckert, Norfolk, Nebraska	\$ 1.00
In memory of Mr. Fred Buss, Norfolk, Nebraska	3.00
In memory of Mrs. Louis Fenger, Sanborn, Minnesota	1.00
In memory of Mrs. Roman Hauer, New Ulm, Minnesota	10.00
In memory of Prof. G. Burk, New Ulm, Minnesota, by the Thiensville faculty	10.00
by the D. M. L. C. faculty	18.50
by Rev. Emil Fritz, Spring Valley, Wisconsin	2.00
Total	\$ 45.50

EMIL D. BACKER, Music Department.

ACKNOWLEDGMENT AND THANKS

The following gifts have been received at Northwestern College: For the Library Fund in memory of Dr. A. Fuhbrigge, \$126.00; in memory of Mrs. B. Zieger from Mr. and Mrs. Roy Mitchell, \$10.00; from M. S. B., \$15.00; from St. Peter's Ladies' Aid, Collins, \$15.00; from Mr. and Mrs. Timm, Appleton, in memory of Mr. John Immel, \$2.00; from the Lutheran Girls' Club, Lake Mills, \$10.00. For the kitchen: 50 dozen eggs from Emanuel Church (Rev. H. Kahrs); from Wm. Paulus, Cedarburg, 50 pounds ox tails and 100 pounds lard.

We thank all contributors sincerely for these gifts.

E. E. KOWALKE.



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Milwaukee 5, Wis.

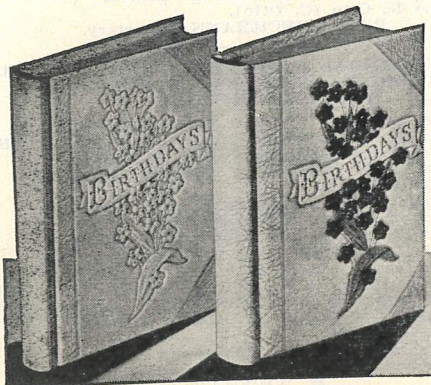
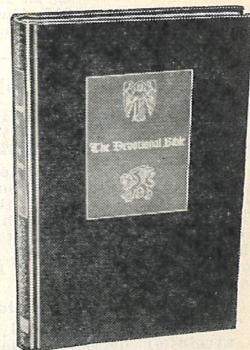
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C. J. Medfeldt

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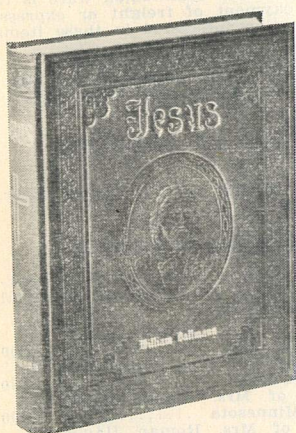


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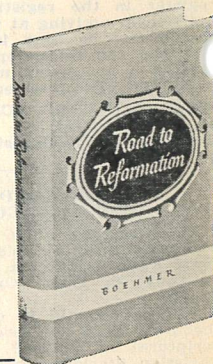
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The Northwestern Lutheran

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

WISCONSIN SYNOD

PART TWO OF TWO PARTS

Milwaukee, Wisconsin

May 22, 1949

Volume 36 — Number 11

WESTERN WISCONSIN DISTRICT

July, August, September, 1948

Reverend

H. F. Backer, La Crosse.....	\$ 279.94
J. C. Bast, St. Charles.....	400.00
Wm. Baumann, Neillsville.....	257.26
Wm. Baumann, Hay Creek.....	212.18
E. R. Becker, Beyer Settlement.....	215.00
E. R. Becker, Poplar Creek.....	41.50
Alvin Berg, Madison.....	52.05
C. E. Berg, Ridgeville.....	416.86
L. M. Bleichwehl, Washington, Iowa.....	7.65
L. M. Bleichwehl, Fort Madison, Iowa.....	6.90
F. E. Blume, Columbus.....	1,983.87
E. A. Breiling, Randolph.....	606.61
A. H. Dobberstein, Elroy.....	104.42
W. A. Eggert, Watertown.....	570.92
F. F. Ehlert, Eitzen.....	525.37
A. J. Engel, Pardeeville.....	1,078.89
Otto Engel, Stoddard.....	494.18
Otto Engel, T. Genoa.....	95.18
Gerhard Fischer, Savanna.....	180.00
Henry Geiger, Leeds.....	261.09
M. Glaeser, Wonewoc.....	575.23
R. A. Gurgel, Rib Lake.....	590.17
R. A. Gurgel, T. Greenwood.....	182.60
A. Hanke, T. Norton.....	497.50
A. Hanke, Minnesota City.....	132.18
G. Horn, Chaseburg.....	4,110.00
G. Horn, T. Hamburg.....	500.00
R. Jungkuntz, Fort Atkinson.....	108.85
E. H. Kionka, T. Maine.....	228.00
L. C. Kirst, Beaver Dam.....	343.40
O. W. Koch, Lowell.....	387.57
R. J. Koch, Eagleton.....	597.79
L. J. Koenig, Mosinee.....	65.00
M. O. Koepsell, Tripoli.....	106.85
W. J. Koepsell, Pickwick.....	41.73
W. J. Koepsell, Ridgeway.....	415.88
E. E. Kolander, Marathon.....	656.50
R. P. Korn, Lewiston.....	615.32
G. O. Krause, Little Black.....	400.00
G. O. Krause, Stetsonville.....	409.89
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D. H. Kuehl, T. Eau Plaine.....	150.00
O. Kuhlow, Jefferson.....	15.00
M. Kujath, Brodhead.....	87.91
C. F. Kurzweg, Cochrane.....	447.73
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C. C. Kuske, Rozellville.....	201.60
L. Lambert, Barron.....	313.62
L. Lambert, Rice Lake.....	227.35
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O. Lemke, T. Rib Falls.....	96.75
O. Lemke, Rib Falls.....	58.00
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F. W. Loeper, Richmond.....	7.00
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G. C. Marquardt, Schofield.....	302.65
A. L. Mennicke, Winona.....	626.38
F. H. Miller and Carl Mischke, La Crosse.....	992.90
P. Monhardt, South Ridge.....	675.25
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H. W. Neubauer, Arcadia.....	46.61
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O. A. Pagels, Ixonia.....	761.81
H. E. Paustian, Barre Mills.....	848.17
N. E. Paustian, Oconomowoc.....	705.00
J. Petrie, Hubbleton.....	154.10
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J. M. Raasch, Lake Mills.....	43.55
A. W. Sauer, Winona.....	705.84
John Schaad, Elmwood.....	457.17
John Schaad, Ellsworth.....	36.47
H. Schaller, Tomah.....	1,572.05
R. Schoeneck, Plum City.....	601.07
R. Schoeneck, Eau Galle.....	6.61
W. E. Schulz, T. Berlin.....	500.50

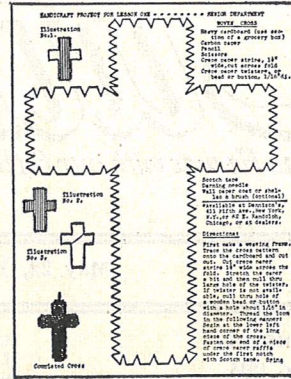
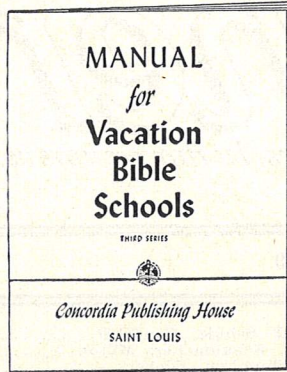
W. E. Schulz, Goodrich.....	180.00
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A. Schumann, Globe.....	361.58
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A. A. Winter, New Lisbon.....	15.00
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L. A. Winter, T. Dallas.....	139.39
Budgetary.....	\$ 41,146.01
Non-Budgetary.....	258.25
Total.....	\$ 41,404.26

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Day	ENROLLMENT			
	Men	Wives	Family	Total
Yesterday				
Today				

Day	ATTENDANCE			
	Men	Wives	Family	Total
Yesterday				
Today				

Previous Offering \$ _____
Today's Offering \$ _____
Total to Date \$ _____

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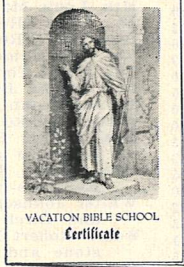
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John Schaad, Ellsworth.....	33.25
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R. Schoeneck, Plum City.....	116.35
R. Schoeneck, Eau Galle.....	49.70
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W. E. Schulz, Goodrich.....	58.00
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W. E. Zank, Newville.....	456.59
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Budgetary.....	\$ 69,568.06
Non-Budgetary.....	601.28

Total.....\$ 70,169.34

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H. J. KOCH, Treasurer.

Additional Supplies for Vacation Bible School

THE PAGE REFERENCE REFERS TO THE GENERAL CATALOG

Northwestern School Bible, No. 1110NW — P. 4	
Page size, 4 $\frac{3}{8}$ ×6 $\frac{3}{8}$ inches.....	\$1.50
Young Folk's Text Bible, No. 601	
Imitation leather binding, 4 $\frac{1}{4}$ ×6 $\frac{1}{4}$	\$1.00
Child's Garden of Bible Stories.....	\$2.60
Child's Garden of Prayer.....	\$2.00
Egermeier, Bible Picture A B C Book	
P. 51.....	\$1.75
Egermeier, Bible Story Book — P. 50	
Style A	\$2.95
Style B	3.95
Style C	4.95
Primary and Junior Hymnal.....	\$.30
Chapel Hymnal — P. 115	
Paper	\$.25
Cloth35
Little Folded Hands	
P. 29.....	\$.50
Lutheran Book of Prayer (Cloth)	
P. 25.....	\$1.00
Historical Atlas of the Holy Land	
P. 30.....	\$1.00
Flannelgraph Board	
Lightweight board, durably constructed of heavy fiberboard, covered with neutral-colored flannel. Size, folded: 18×24 inches.....	\$3.90
Construction Paper	
Good quality stock. Excellent painting, cutting and pasting qualities. Package of 50 sheets. 9×12.	
	\$.45 per package of 50 sheets
No. 60—White	No. 66—Coral
No. 61—Yellow	No. 68—Emerald
No. 62—Dark Blue	No. 69—Violet
No. 64—Scarlet	No. 73—White
	No. 74—Gray
	\$.45 per package of 50 sheets
Stars, Gunned Paper — P. 214	
For additional stars and seals see page 214.	
Size 1, 2, and 3, packed 100 in a box. Colors: Gold, Silver, Blue, Red, and Green.....	\$.10 per box
Seals, Religious Art — P. 214	
No. 601—Head of Christ.	
No. 602—Last Supper.	
No. 603—Christ in Gethsemane.	
No. 604—Good Shepherd	
No. 605—Jesus Blessing Children.	
	\$.15 per box of 50

Crayola	
No. 8—Eight Colors, per box.....	\$.10
No. 16—Sixteen Colors, per box.....	.20
No. 242—Twenty-four Colors, per box.....	.30
Chalk. Kroma White No. 53.	
18 crayons in box.....	\$.15
Crayons. Alpha Dustless Crayons.	
Makes a crisp, white, easily ready mark. Quarter-Pak holds 36 sticks. Price per box.....	\$.55
Stapler No. 202.	
Al-metal body, soft-rubber feet. Length, 4 $\frac{3}{4}$ inches. Price, including staples No. 200.....	\$2.25
Erasers, Blackboard. Webco.	
All-Felt Sewed Eraser. Size, No. 5, 5×2×1 $\frac{1}{4}$ inches. Price.....	\$.45 each and postage
Colored Pencils. Mongol No. 741.	
Contains assortment of twelve colors, with practical container. Ideal for drawing and painting....	\$1.10 Net
Prang Water Colors. No. 86.	
Eight colors: red, orange, yellow, green, blue, violet, white and black. Per set.....	\$.60
No. 2—Camel Hair Water Color Brush.....	\$.10
No. 4—Camel Hair Water Color Brush.....	.10
Pencil Sharpener — P. 174.	
Giant	\$2.50
Dexter	6.00
Chicago	1.95
Tri-Tex. No. 200. Rubber Cream Glue.	
Non-sticky — applies smoothly — sticks quick — excess rubs off like art-gum.	
No. 200—Tube	\$.30
No. 201—2 oz. Glass Jar.....	.30
No. 202—4 $\frac{1}{2}$ oz. Glass Jar.....	.60
Scissors, Plastic, Safety. — P. 174.	
10 cents each; dozen, \$1.00, and postage	
Pencils	
Autopoint No. 110—"Teach me to Pray"	
No. 111—"Teach me Thy Way, O Lord"	
Standard size lead.	
	\$.50 each, net

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