

The Northwestern Lutheran

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

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Patient Waiting

ST. JAMES in his epistle deals largely with the practical aspects of the Christian's life. He speaks of prayer, the sins of the tongue, the kowtowing to the rich at the church services, the mistreatment of the employees by the employers, etc.

In the passage before us he exhorts to the practice of patience, which, as we will all readily admit, is a rare virtue among us. And when he speaks of patience, he does not just mean a glum resignation to an unpleasant situation which cannot be changed, while discontent dwells in our hearts. He speaks not only of patience but of patient waiting, a willing submission to God's ways with us because we carry in our hearts the conviction that God is using even our adversities to confer a blessing upon us and that in the long run patience will be vindicated and reap rich rewards. We ought to welcome everything that will promote the culture and practice of patience among us. St. James' approach to the matter will help us in this.

His exhortation to patient waiting is fortified by some striking applications and illustrations. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and the latter rain." We are told here to observe the husbandman, the farmer. The farmer does not expect to harvest the crop right after he has planted the seed. He is willing to wait. He knows that in due time the fruit of his toil will show up.

There is a lesson for us in this in regard to our church work. We are so impatient of results. We do not want to bide God's time. We get discouraged and demand quick results. The farmer does not act that way. And the kingdom of God is as if a man should cast seed into the ground. Our business is to plant the seed of God's Word. The development of that seed and its maturing is God's business. He will attend to that. Let us, then, cultivate the spirit of patient waiting in our church work. Let us learn to bide God's time.

Willingness to Await the Final Outcome St. James also exhorts us to patient waiting in our personal Christian

faith and our personal Christian life. He writes: "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." Our hearts are to be established. We are to be firm and unwavering in our Christian faith. We are not to give way to doubts that our Christian faith and life is worthwhile. We are not to yield to the temptation that we would be better off if we chucked the whole thing overboard. Sometimes we are inclined to wonder whether it is worth what it costs us, whether Christianity really pays, whether we shall actually get anything out of it, or whether we shall be found in the end holding the bag.

Such an attitude would be justified if we had nothing to wait for and expect beyond this present life. But James reminds us that we do have something to look forward to, and that makes our patient waiting worthwhile. The psalmist tells us that he was once beset by doubts whether his faith and God-fearing life really paid, whether the ungodly who tried to squeeze every drop of advantage and enjoyment out of this present life were not better off, and that he did not overcome these doubts until he went to the house of God, listened to the Word of God and observed the final end of the ungodly. He wrote: "Behold, these are the ungodly who prosper in the world, they increase in riches. Verily I have cleansed my heart in vain and washed my hands in innocency, for all the day long have I been plagued and chastened every morning. When I thought to know this, it was too painful for me, until I went to the sanctuary of God, then understood I their end." Don't sell your Christianity short. It may seem that the ungodly are better off, but it is not our present lot that finally establishes the value of a life but its final end. They have nothing to look forward to, while we have. Therefore let us patiently wait.

When things go wrong and we feel miserable about it, we often take it out on others. There are explosions of temper, and we snap at one another. That is not the patient waiting to which James exhorts. He writes: "Grudge not one against the other, brethren, lest ye be condemned; behold, the judge standeth before the door." It is particularly

when we feel miserable about something that has happened or not happened and our nerves are on edge that we offend against our fellow-men. We are inclined to take out our disappointment and resentment on others, and immediately strife and quarreling flares up. In place of that James recommends patience. We have no reason to fly off the handle because things do not pan out as we had planned. It isn't the calamity we think it is. It is sent us by One who knows better than we ourselves what is good for us, for we have the solemn promise that all things must work together for good to them that love God. Let us await the outcome. Some day we shall understand. If we kept that in mind, how much less strife and snapping at one another there would be among us. That is one of the by-products of patient waiting and humble submission to the ways of the Lord.

Inspiring Examples To encourage us in culture and practice of this rare Christian virtue James holds some examples before our eyes: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." The prophets certainly were patient men. They certainly did not have an easy time of it. "Which of the prophets have not your fathers persecuted?" There was a lot of unpleasantness connected with their work. And yet they did not quit and throw up their jobs when things got rough. James wants us to study these men and to be inspired by their example to exercise patience when things also get rough for us because of our loyalty to God and His truths. How little we have had to suffer compared to them! Why, then, get so impatient?

One of the finest examples of patient waiting is that of Job. He was the richest man in his community, owning great flocks and herds, and besides he had a fine family of ten children. He had a pleasant and carefree life. But in a single day he lost all of his possessions, and all his children were killed. If ever a man had reason to shed his

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Editorials

Solicitation of Funds by Free Lancers

We are not referring now to the solicitations of funds for charitable purposes and the like among the general public but for institutions and charities which depend for support on the contributions of the congregations and their members within the Synodical Conference without being included in the budget of our Synod. There are many such which indeed represent very worthy causes and are being generously supported, so that they have physical plants, compared to which our synodical institutions look like poor relatives. That is not true of all, but it is certainly true of some.

Our congregations and their members are appealed to by mail and through personal solicitors to give their financial support to these non-synodical charitable agencies. We are not here pleading for discontinuance of such financial support on the part of all our churches and members but rather that we do not lose our sense of proportion and that we do not lose our proper balance.

As members of our Synod the institutions and missionary enterprises included in our synodical budget have first claim on our financial support together with the upkeep of our local congregations. Our synodical budget is not set up arbitrarily. Our elected delegates at the synodical convention scrutinize the needs and opportunities and then vote appropriations accordingly, taking into consideration the contributions which our congregations can be expected to make. When our delegates have set up the budget, it becomes our budget. It becomes our obligation, and no member of our Synod can properly take the attitude: "Let George do it. I am more interested in something else." That is a matter of elemental Christian honesty. Our delegates have acted for us in the fear of God, and the appropriations they have made obligate us before God to contribute the funds according to the various abilities which God giveth.

Other charitable and educational enterprises are called into being on the initiative of groups of Christians or groups of congregations within our Synod or the Synodical Conference because they are convinced of the need and importance of that type of work, without consulting the constituency of our Synod. They start out on their own, filled with Christian zeal. Perhaps they know from the outset that they must depend on the financial support of our synodical membership at large if these enterprises are to survive. We are not here criticizing those who initiate such enterprises, but we do want to point out that there is a greater obligation toward the work which we ourselves have started and voted as members of the Synod.

Quite often the members of our Synod feel the pressure more from such private undertakings than that which is put on them with respect to the synodical work. There is often a blaze of enthusiasm that does not manifest itself in regard to the enterprises which we as members of the Synod have obligated ourselves to carry on. It is human nature to make propaganda for one's pet

project, so that one often loses his perspective and sense of proportion.

It is not our purpose to pour cold water on those charitable enterprises which are not officially included in our synodical budget. There is such a thing as Christian liberty even where the Christian's financial contributions are concerned. That is a matter between the Christian and his God. But the fact remains that the shirt is closer to the body than the coat and that our first obligation is to support the work which through our elected representatives we have bound ourselves to do in cooperation with our fellow-Christians throughout our Synod. Perhaps it is true, as it is often said, that those who are most generous in support of private charities are also most generous in supporting the synodical work, but the fact remains that the obligations which we ourselves have assumed cannot be shrugged off for those which others have made.

I. P. F.

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A Punch on the Nose

One does not often hear that two ministers revert to fist-cuffs to settle an argument. But it did happen not so long ago. Two ministers, according to the newspaper report, were interested in two young people who had matrimonial intentions. Both ministers insisted on performing the marriage ceremony — one, we believe, was a Methodist and the other a Presbyterian. How both ministers got mixed up in such a little affair (or was it a little affair?) was not stated by the reporter, perhaps he didn't know. Be that as it may, both ministers did take a lively interest in making these two man and wife. Both claimed to be the proper person to perform the ceremony. By what prerogative we don't know. There was an argument and in the argument one became vehement in his claim and the other became infuriated with the result that the Presbyterian minister was struck on the nose by the other minister involved. The court was asked to determine whether one minister has a right to perform such a low operation on another minister of God. The court said "No" and fined the aggressor \$30. The attacked minister, however, repaired to a physician and was informed that his nose had been broken (quite a punch). Hereupon the suffering minister decided to sue for \$10,000 damage. The result was that neither of the two ministers performed the ceremony. The wounded man had to call on a brother Presbyterian to assist him.

There is a moral in that little story. Even ministers ought to learn to stick to their lasts, and not be busybodies in other men's (ministers) affairs, which happens not infrequently hereabouts and elsewhere. There are those who believe that the church has an open season at all times. They baptize, they instruct, they confirm, they marry, they bury whomsoever they chose, never asking whether a brother minister needs such voluntary assistance or not, never bearing in mind that the brother-minister may not desire assistance from them, forgetting that the Lord has not made them *general* overseers but

confined their activity to their own flock. That means to let the other ministers' flock alone for them to take care of. If the instructions for ministers in the Word of God were heeded and followed there never would have been this punch in the nose, nor a broken nose. Neither would there be heaviness of heart on the part of the

minister whose flock has been invaded and whose God-given work has been hindered. It were well if this incident would impress this upon all ministers' mind. In that case the broken nose would serve some good purpose.

W. J. S.

The Holy Spirit Creator

II.

WHEN we speak of the Holy Spirit as Creator we have in mind, not so much the fact that He participated with Father and the Son in creating our present universe in the beginning of time, nor that He is active also in preserving it; we are thinking of our spiritual life, that by faith we are united with our God. The foundation on which this life rests is the work of redemption which Jesus performed. The Holy Spirit took a part in this also in various ways. Jesus was anointed for His office with the Holy Ghost. He was conceived by the Holy Ghost, and through the same eternal Spirit He sacrificed Himself to God. But it is not the Holy Spirit's share in the work of redemption which we have in mind when we call Him Creator.

The Holy Spirit is our Creator, above all, because He produces a spiritual life within our hearts.

Spiritual Death

How did spiritual death set in? — When God created Adam and Eve and placed them into Paradise they were spiritually alive. Theirs was a healthy and vigorous life. They lived in happy communion with God. How long this state lasted, we are not told; but on one day it came to an end.

God had warned Adam not to eat of one of the trees in the middle of the garden, which was called the tree of the knowledge of good and evil. He told Adam that eating of this tree would spell certain and complete death for him. The cause for this was not that the tree was poisonous: we do not know what

kind of tree it was. The reason why the eating of this tree produced death was simply this that God had so decreed. The eating of the tree meant the setting aside of the word of God. It was an act of disobedience. Any one who believed in God's word would show his love for God and his trust in God by keeping away from that tree, because such was the good pleasure of God.

Then the serpent tempted Eve with the sneering question: "Yea, hath God said, Ye shall not eat of every tree of the garden?" And when Eve refused to be shaken in her faith, the serpent boldly lied to her: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Adam and Eve accepted the lie of the serpent and rejected the word of God in unbelief.

How dead are we? — With our first parents' disobedience spiritual life left this earth and spiritual death set in. All the children that might be conceived and born by Adam and Eve would forever after be conceived and born in sin, that is, without spiritual life, in spiritual death.

Is this really a complete death? Are we separated from God altogether? Can we not do a little good? Can we not at least, when God stimulates us, react favorably? — It is true, there is a knowledge of God left in our hearts. No people has so far been found, no matter how uncivilized and savage, that did not have a rudimentary knowledge of God. No people has yet been found that did not have some understanding of good and evil, of right and wrong. Nor is

there a people that does not to some extent delight in doing what is good and in shunning the evil. There is such a thing as honorability and civic righteousness.

Unbelief is death. — All of the things just mentioned are not signs of spiritual life, rather they are indications of death. What do people by nature know about God? From the works of creation they feel something of His power, His wisdom, His eternity, His kindness. But they always feel that we must pay Him for it. And they insist that, when they do something which they think is good, then God must give them credit for it. They expect a reward if they did not act as bad as some other people.

But this is the very nature of spiritual death that people want to deal with God on a commercial basis. The idea of reward and merit is the direct opposite of faith. Faith simply receives the blessings of God out of His bountiful goodness, and thanks Him for them. In this way the believer is united with God; but he who wants to earn God's blessings thereby shows that he is separated from Him. No matter how good his works may be for this life, spiritually they are an abomination before God.

Unable to change. — Can the Ethiopian change his skin? Can the leopard change his spots? So little can the man who is born with the idea that he must work for God's blessings, and that God bestows His blessings as a reward of merit, drop this idea by his own reason or strength, and adopt the opposite view, namely that God deals with us without any merit or worthiness on our part, simply on the basis of His grace and mercy. The more, therefore, he

tries to please God with his own works, the deeper he becomes entangled in the meshes of unbelief, that is, of spiritual death.

The Spirit Creator

Restoring life. — Since God originally granted spiritual life to Adam, and in the very act of creation breathed the breath of life into his nostrils, so that he became a living soul; and since later, through the fall into sin, Adam lost his God-given life: we might consider the present work of the Holy Ghost on us as an act of vivification or spiritual resuscitation, a bringing back to life, a restoring of a lost life. The Scriptures themselves use such expressions. In Col. 2, 12, Paul says that we are "risen" with Christ; in Eph. 2, 5, that God has "quickened us together with Christ." Just as giving life in the first place, so also restoring a lost life to a corpse is an act of creation. The Spirit is our Creator, creating in us a new spiritual life.

Order of salvation. — Bringing a sinner back to life is a wonderful

work. We may approach it from different angles and look at different phases of it, and we shall always discover new wonders. But no matter at which phase we look, one thing will ever stand out in bold relief, namely, that we are looking at an act of creation.

In our study of this mysterious act of the Holy Ghost we shall consider the following points: Faith is the center of the new life. The Holy Spirit calls us to faith. Faith is kindled in regeneration (rebirth), which is also called repentance, conversion, or illumination. The Holy Spirit creates faith by offering us justification. Having brought us to faith He through faith leads us to a life of consecration, sanctification. In our new life He preserves us to the end. Our entire life is rooted in God, with whom we are joined in a mystic union.

God granting, we shall begin our course of studies by looking at what the Scriptures have to say about faith.

J. P. M.

Patient Waiting

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devotion to God and charge God with unfairness, it was Job. And yet when these calamities were reported to him, he said: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." He bowed in humble submission to God's ways.

Later he was afflicted with grievous boils, so that he sat in the ashes and scraped himself with a potsherd. To all the great losses which he had sustained there was added painful physical suffering. Even his wife could not understand why he still clung to God after that and said: "Curse God and die." But his attitude was: "Shall we receive good at the hand of the Lord and not evil?" He still believed that God was good and that godliness still paid. He was willing to bide God's time and felt sure that he would not lose by it. What an inspiring example of patient waiting!

How little we have suffered compared to these men of God whom James holds up before our eyes! As the Epistle to the Hebrews puts it: "Ye have not yet resisted unto blood striving against sin." Are we, then, going to get disgusted with God and our Christianity and throw in the sponge when the going gets a little rough? Let us not pass judgment on the value of our Christianity until all the returns are in. Let us wait patiently until the final score is posted on the scoreboard.

The Impact of the Lord's Coming The final score isn't in yet. The comparative value of faith and unbelief has not yet been fully demonstrated before the eyes of all. One event, which has a mighty bearing on that, has not taken place yet, and that is the coming of the Lord. James in exhorting us to patient waiting repeatedly calls our attention to that,

so that we may not get discouraged but persevere unto the end. He calls out to us: "Be patient, brethren, unto the coming of the Lord. The coming of the Lord draweth nigh. Behold, the judge standeth before the door." That coming event ought to play a decisive role in estimating the value of our Christianity. We ought not to decide that godliness does not pay and that the ungodly are better off until we have thoroughly considered the matter in the light which the Lord's coming throws upon it. All the returns aren't in yet, and we had better keep that in mind before concluding godliness does not pay.

The Lord is coming again to judge the world. Will those who neglected and rejected the great salvation which He wrought with His blood, who had no time for Him and His Word and lived only for this world say then that they had chosen the wisest course? Will they be happy or miserable when they face the stern Judge and hear from His lips the sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"? Then they will cry out to the mountains, Fall on us, and to the hills, Cover us and hide us from the wrath of Him that sitteth upon the throne. What a dreadful mistake those are making who now think that it is foolish to make the sacrifices and practice the self-denials which faithful Christianity involves!

On the other hand, what a vindication it will be for those who waited patiently for the coming of the Lord! Then the wisdom of the course which they had adopted will prove itself. Then it will be demonstrated that their loyalty and devotion to the Lord paid off, for they shall hear from His lips the gracious invitation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It won't be long now for, "Behold, the judge standeth before the door."

Let us, then, learn to wait patiently. Let us willingly put up with the losses and hardships which faithful Christianity costs us here and now. It is worthwhile, for our salvation draweth nigh.

I. P. F.

Siftings

Liberty, a magazine devoted to uphold the principle of religious freedom, takes a shot at Sunday Blue laws in Georgia. It tells the story of a fruit-stand clerk in Atlanta who was fined \$17 for selling groceries on Sunday. "Strange groceries!" says *Liberty*. "They are good for people on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, and are sold on those days with the blessing of the community. What happens to them on Sunday, that they cost the vender \$17 in fines for selling on that day? Should not all days be the same before the civil law? If a day is sacred to religion, of what concern is that to the state?"

"In the United States church and state are legally separate. Sunday laws produce a union of church and state. We challenge the constitutionality of such laws." A word well spoken. To keep the Sunday means to keep it *holy*. That is not done by outward rest from all work but by hearing the Word of God. The Word of God alone can sanctify a day. Without the Word of God Sunday is no holier than any other day and Monday is as holy as Sunday, if on that day we assemble to hear God.

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Good Friday is to become a Legal Holiday if a bill introduced in Congress by Congressman Sasser of Maryland, known as H. R. 968, becomes a law. This bill would "declare by law that Good Friday shall be observed throughout the United States each year as a legal holiday, and that Good Friday is to assume the same character as the 1st day of January, the 22nd day of February, the 30th day of May, the 4th day of July," etc. The good congressman, however, is not able to differentiate between a civil holiday and a purely Church holiday which has nothing at all to do with the state. There are those who are always ready to try something new for the sake of innovation. Perhaps they are trying to please some constituents somewhere. But why stop at Good Friday? The government ought to keep its hands off. Let the Church keep and celebrate when it will and let the govern-

ment celebrate when it will but keep the two in the sphere in which they belong.

* * * *

Should the Church accept government aid for its educational institutions? This is a question that has been debated time and again and is receiving much attention again in our day. Some church bodies are willing and ever ready to accept financial assistance whenever proffered no matter who offers it. Dr. John C. Gross, head of the Methodist Church's division of educational institutions, has spoken some wise words in regard to government support for religious schools. He says: "The Methodist Church should not abandon its educational institutions upon the doorstep of the United States Treasury." He reminded his church body that should a financial crisis develop which should make the schools of his church body dependent on the federal government for support, "they will find it difficult to avoid government dictation and ultimate state domination." We are always happy to read such words coming from other church bodies. It not only assures us that we are not alone in our contention that government aid is dangerous for our schools but also that others are doing some serious thinking in this matter and have come to the same conclusion we have. No, it is not narrow-mindedness but just good common sense and the will of God that the church do its work unhampered and unaided by those who are without.

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The majority is not always right. So says the court in Minnesota. The *Lutheran Standard* reports such a case. "In 1947 a church in Minneapolis that had been Baptist for 90 years became a Congregational church, and the pastor was ordained in the latter denomination. Seven members protested the change of affiliation and took the matter to court. Judge Paul S. Carroll has handed down a decision in favor of the seven-member minority, ruling that there is no legal precedent that

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authorizes the majority of a congregation, over the protest of a minority, to transfer the affiliation of a church from one denomination to another. — Usually the matter is taken care of by a clause in the church constitution which reads something like this: "Should a split in the congregation take place, which may God in His mercy forbid, the property shall belong to the group adhering to this constitution and its confessional paragraph."

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For many years gone by the Synodical Conference was the only large Lutheran body which maintained Christian Day Schools in any numbers. The picture, however, is gradually changing. Last year the United Lutheran Church announced the opening of a Christian Day School, and for sometime the American Lutheran Church has been engaged in this project. Now this same church body can announce some statistics. The "*Lutheran Standard*" is the source of the following facts: "Statistics for the current school year show 44 day schools distributed throughout nine of our thirteen districts, the Illinois District leading with nine schools. One hundred and four teachers are instructing a total of 3,220 pupils this year. Seven new schools have opened within the last four years, which partially accounts for the 36 per cent enrollment increase during these four years." To the question, "What makes the Christian day school different from any other elementary school?" the same article gives this excellent answer: "The Christian Day School is a Christ-centered school. In it every subject becomes a SACRED subject because it is taught from a Christian viewpoint. This viewpoint is found not only in the mind of the teacher but becomes a vital part of the instruction. A child learns to read for one great purpose — to learn to read God's Word for his own salvation and for the salvation of others. The study of history becomes His Story. So it goes through the entire curriculum. An entire education pattern is formed in which penetration, integration, and correlation of religious concepts are emphasized. Religion is not just another subject, but it becomes the very heart of the child's entire activity."

In The Footsteps Of Saint Paul

The Departure From Seleucia

BY DR. HENRY KOCH, MORRISON, WISCONSIN

ONLY very briefly does the sacred historian Saint Luke report on the departure of Barnabas and Paul from Seleucia to the Isle of Cyprus. Acts 13, 4 we read: "So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus." In verse 2 he mentions, how they were commissioned by the Holy Ghost: "Separate me Barnabas and Saul for the work whereunto I have called them." Today calls are received through the medium of the local congregation or the church at large. In the last analysis it is the Holy Ghost, who does the calling. This is our comfort, when tribulations and adversities set in. We also know, that "all things work together for good to them that love God."

The Role of John Mark

Luke does not especially mention Mark as the traveling companion of Barnabas and Paul, but in verse 12 we are informed that Mark departed from them and returned to Jerusalem. Just which role Mark played on the initial lap of the first missionary journey we cannot say with certainty. Was he merely a personal servant of the two missionaries, making the trip more comfortable and agreeable for them, or did he have an active part in their missionary work? The latter view is the more plausible. It is difficult to imagine, that there would have been such a decided difference of opinion between Barnabas and Paul, if Mark had merely acted as their personal servant. Furthermore Luke reveals (Acts 15, 36-39) that Paul in his heated argument with Barnabas over Mark refused to have Mark accompany them again, because "he went not with them to the work." We rather imagine that Mark helped both Barnabas and Paul in their missionary labors, establishing contacts, instructing the new converts, and otherwise assisting in the manifold missionary tasks. Since the Holy Ghost had only designated Barnabas and Paul, it would also seem as though Mark had wanted to accompany the two missionaries, perhaps on the suggestion of Barnabas.

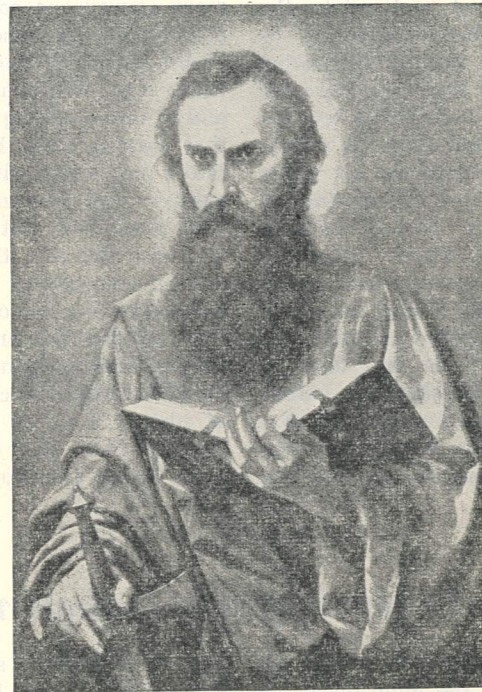
An Unforgettable Day

It must have been an unforgettable day for the congregation in Antioch, when Barnabas and Paul took leave of them, accompanied by Mark. Luke writes: "And when they had fasted and prayer, and laid their hands on them, they sent them away." We can imagine them walking along the colonnades of the Grand Avenue of Antioch, surrounded by faithful and representative members of the congregation, and in deep conversation

sea coast, always in sight of land and a protecting harbor in case of a storm. Larger vessels, venturing into the open seas such as those leaving for the Isle of Cyprus, about 75 miles distant from Seleucia, could venture no farther than to the large harbor of Seleucia. We are not told, whether the missionaries sailed in a smaller craft to Seleucia or journeyed by land. The latter seems to be indicated by the words: "They departed unto Seleucia, and from thence they sailed to Cyprus."

A Monument to a Ruler

Seleucia, the harbor city of Antioch, had been founded by Seleucus about 300 B. C. Seleucus, a son of Antiochus, had accompanied the great



with them, their thoughts centered on that one theme, whether the Holy Ghost would lead them and how they would fare on their first missionary journey over sea and land. We are told that they first journeyed to Seleucia, the port of Antioch, about fourteen miles to the west of Antioch. Smaller vessels could sail up the Orontes to the very docks of Antioch, there unloading their cargoes for the caravans of the East and reloading their hulls with whatever the ships of the desert had brought to the harbor of Antioch of the treasures of the Orient. Vessels sailing as far as Antioch could only travel along the

Alexander on his military and cultural expedition or exploitation of the East. After the death of the youthful conqueror he had inherited one of the largest portions of the vast Alexandrian empire. To make himself a name he had founded many cities in strategic centers, naming sixteen of them after his own father Antiochus, one of them being our Antioch in Syria, six of them after himself, one of them being our Seleucia by the Sea. Here in Seleucia stood the summer palaces of the rich of Antioch, who sought the cooling breezes of the sea during the sweltering summer months, just as

our rich and near rich go to the seashores of our oceans and lakes. Seleucus had erected a fortress on the summit overlooking the city and the sea on Mount Casius (rising to a height of about 5,000 feet). Some have compared it with Gibraltar rising just as abruptly out of the sea and having at its foot the city with its protecting and foreboding harbor. He who controlled Seleucia controlled Syria.

Seleucia by the Sea played a very important role in the days of the Seleucids, the Ptolemies and the Romans. Later on the flourishing city fell into decay as did so many other famous cities of the Near East. Today the visitor can behold nothing but ruins, not even a trace of any population that might endeavor to boast of a glorious past and relate the legends of conquerors entering or leaving the city and its protecting harbor by land or sea. Travelers tell us that when one looks down into the sea from the summit above on a clear day, when high winds do not ruffle the seas, one can see the outlines of the once famous harbor beneath the surface of the water. Stones of very great size, some of them no less than 20 feet long, 5 feet deep and 6 feet wide, were used to build this imposing harbor. In the days of Saint Paul this outstanding harbor was still intact and one can visualize Paul and Barnabas standing on the pier gazing out into the sea near the

ship that was to take them to the Isle of Cyprus, thinking of what the regions beyond the horizon might have in store for them.

An Unforgettable Expedition

Many a brave expedition set out from this harbor. Great kings, commanding generals and daring, adventurous crusaders came to and set out from this harbor. History has forgotten most of them. They left no mark in the world, but the work and the voyage of Paul and Barnabas, recorded so briefly in the Book of Acts, has remained unforgotten in the hearts of all true Christians who know that they owe the bringing of the Gospel to them, to the intrepid spirit of these pioneers in the field of missions. No vessel ever carried a more courageous conqueror and explorer than the vessel that sailed out of the harbor of Seleucia with these three men, with Paul at their head and as their guiding spirit. The ship that carried Columbus to the West into a new world with new vistas for culture and civilization carried a truly great man, but far more important was the ship that carried Paul and his companions from Seleucia to Salamis on the Isle of Cyprus. When Paul set his foot on that vessel, he was, without realizing its full import, himself destined to change the course of history ever so much more decisively than the courageous man from Genoa, Christopher Columbus.

Dedication At Northwestern Lutheran Academy

ON Sunday afternoon, April 24, members of the Moberge-Glenham parish and of congregations as far as ninety miles distant gathered on the campus of Northwestern Lutheran Academy to take part in the dedication of its new girls' dormitory. It was a happy day for all present and for many a one who knew of the occasion but could not be present. That the girls of the Academy had for years been housed with two of the professors and had in recent years even occupied the basement quarters of the boys' dormitory was, of course, a matter of common knowledge. So was the fact that, despite the poor accommodations, the girl enrollment had steadily grown. Either we should have to give up coeduca-

tion, to which the school as a mission project had been committed from its very inception, or we should have to find better quarters for our girls.

Because the Synod realized that we were faced with an acute emergency, it instructed the Board of Trustees to allot sufficient moneys out of budgetary funds to cover the cost of a girls' dormitory at Moberge. And since the Board of Trustees had spent not a few hours in study of the plans and specifications of the projected buildings, we at the Academy were very happy indeed when the secretary of the Board, Rev. L. Koening of Manitowoc, Wisconsin, consented to deliver the sermon on the day of dedication. Our guest speaker took

cognizance of the fact that education in our day must concern itself with girls as well as with boys, and in a forceful address based on Gen. 3, 15 he showed what our purpose and aim must be in educating our youth and what methods we must employ. In order to leave no doubt in the minds of his hearers, he demonstrated that our high purpose in Christian education cannot be achieved through character training, the formation of good habits, and the like, since the fruits of such endeavors, as valuable as they may be to men of the world, will not make a single soul a member of God's kingdom or keep him there.



Chorus — Prof. Meyer Directing

Liturgist for the service was Rev. H. Lau of Roscoe, South Dakota, who is chairman of the Academy's Board of Regents. Following a hymn sung by the Academy chorus and directed by Professor H. G. Meyer, Pastor Lau, in the name of the administration, read the dedicatory service. Then followed the closing hymn, composed especially for the occasion by Mrs. H. Lau. After the service all guests were invited to the refectory for a light lunch.

The new dormitory is a two-story brick and tile fireproof structure, 85 by 32 feet, which will normally house forty-four girls. In addition to the student units it has a comfortable matron's apartment with office, a lounge and reading room, a reception and reference room, a sickroom, and on each floor a storage room. Because of present high costs, some basement rooms were left partially unfinished, particularly the social and the game room. Four piano rooms and the shower room were, however, completed. In the laundry room, tubs were installed, but the walls were left unfinished.

Though utter simplicity marks both the interior and the exterior of the building, the rooms were completely equipped with furniture that is attractive and durable. Not a few donations for this purpose came from our constituency in the Dakota-Montana District, and wherever these were not used for a particular purpose, they were added to the Synod's

parish. The sickroom was almost completely outfitted by the Aids of Jamestown, North Dakota, and of Rapid City, South Dakota, respectively. In thanking all our donors we are especially appreciative of the generosity of one Lutheran layman through whom all furniture purchases were made.

Everyone interested in the future

saw it in the faces of students who had just completed their last examinations. You heard it in the singing and whistling of those who were packing already over-stuffed trunks. This happiness was the eagerness of those who were looking for the arrival of long-expected friends and parents; it was the new buoyancy and lift in the final rehearsals of band and choir.



General View of Celebration — Pastor L. Koeninger, Speaking

appropriation for furnishings. A large gift from Mr. and Mrs. A. Geisler, Murdo, South Dakota, made it possible to furnish the matron's apartment, the lounge, and the reception room, which furnishings doubtlessly would otherwise have been postponed. The same holds true with the furnishing of suitable window drapes. However, the materials for these were donated by the Ladies' Aid of Roscoe, South Dakota, and were sewn by the ladies of the Mobridge-Glenham

of our educational institutions will read this account of our dedication at Mobridge with open joy. He will now look ahead to Synod's building program proper and will eagerly watch the progress of the Centennial Collection. We at Mobridge, too, are waiting for the day when we shall be able to turn our tough prairie sod in preparation for our much-needed classroom and gymnasium unit. In faith and in hope we look forward.

R. A. FENSKE.

Commencement Day

Dr. Martin Luther College

IF you had been one of the many visitors who came to the Dr. Martin Luther College campus for the Commencement celebration this year, you would have been impressed with the many expressions of a prevailing spirit of the day — the spirit of happiness. To be sure, almost any commencement exercise is a happy affair, for it betokens a completion of years of arduous study and the optimistic anticipation of a successful

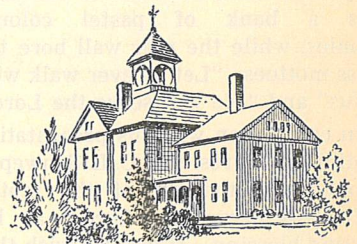
future. However, commencement at one of our synodical institutions such as Dr. Martin Luther College bears an ingredient which creates a happiness entirely unknown to secular schools. That ingredient, the activity of the Word in school-life, fosters a happiness that is an enduring, remarkable thing.

Happiness already pervaded the atmosphere at D. M. L. C. for several days before the closing service. You

A Final Concert

The 2,000 friends and visitors who had traveled to hear the Commencement Concert on Thursday evening, June 9, found ample reason to be happy. As usual, the music department performed its part in the celebration with finesse. There was music designed for every taste and interest.

Appropriately, the program began with four sacred selections by Prof. E. Backer's polished concert choir. The titles alone are sufficient to show that the choice of music was made with an eye to the mental attitude of a Christian who is about to enter the service of his Lord! "Forsake Me Not" (Rosenmueller), "Accept My Heart" (Sateren), "Das ist ein koestlich Ding" (It is a precious thing to praise the Lord — Schumann), and the Bach motet, "Be Not Afraid."



After this sacred group, the program offered a variety of familiar, well-liked secular songs. Imagine, if you will, what a thrill it was to hear the sweep and full-bodied richness of the 300 voices in the combined chorus directed by Prof. Martin Albrecht. Every member of the auditorium and much of the campus seemed completely filled with music as this group sang its seven songs. "The Pipes of Spring," "Oh, Susanna!" and "Rantin', Rovin' Robin" were applauded with special enthusiasm.

This year's solo selections were presented by the following students: Bruce Backer, organ; Dorothy Drost, piano; and Joyce Hanke, piano. Miss

Hanke was assisted by the college band in a performance of part of Grieg's Piano Concerto in A Minor.

The program closed with color and bounce. The 66-piece band (M Albrecht) used the last ten minutes of the program to punctuate the concert with several snappy marches, played as they should be played.

Friends Get Together

One of the happiest moments connected with the commencement was that which took place as the crowd poured out of the auditorium. One saw numerous little groups of former classmates and friends who were suddenly and quite unexpectedly reunited in the crowd. Five members of the class of '24 managed to get to their planned reunion. The High School class of '44 was very well represented. Some alumni were back simply because they were a bit "homesick." Said one such visitor, "This is my first time back for nine years. It's wonderful!"

The Commencement Exercises

The climax of the celebration came with the service on Friday morning. The II Normal class had begun its elaborate decorations shortly after midnight and finished the final floral embroidery after breakfast. When they were done, the front of the stage was a bank of pastel colored peonies, while the rear wall bore the class mottoes: "Let us ever walk with Jesus" and "We will serve the Lord."

In connection with his presentation of diplomas, President C. L. Schweppe applied the thought of the motto, "We will serve the Lord," as his parting blessing. It was his wish that the 27 teachers and 62 High School graduates might enjoy a full measure of such service in the Lord's name. There was a fortunate illustration of what such Christian service may be. For the Lord has, at this time, also granted us the privilege of celebrating the completion of 25 years of faithful service by the Vice-President of the institution, Professor Richard Janke.

Prof. Joh. P. Meyer, president of our Seminary at Thiensville and one-time president of D. M. L. C., delivered the address. For his text he chose a portion of Moses' final blessing upon the people: "Happy art thou, O Israel! Who is like unto thee, Oh people saved by the Lord?"

In his address, Prof. Meyer clearly showed why this Commencement is truly a day of happiness — a happiness that can be known only to them who serve the Lord. These teacher-graduates are ready to go out and nourish the faith of the blood-bought children of God. People are actually happy only when they cling to their salvation in faith. Since these graduates have themselves freely experienced happiness in their own salvation, they are fully equipped to nourish the faith of the weak, and so to contribute to the happiness of "a people saved by the Lord."

Placements of Graduate-Teachers from the Class of 1949

Baer, Edmund, Bowdle, South Dakota, assigned to Nigeria, Africa.

Bailey, Darleen, Baraboo, Wisconsin, assigned to Neillsville, Wisconsin.

Brei, Melda, New Ulm, Minnesota, assigned to Stanton, Nebraska.

Bunkowske, Gerald, Vergas, Minnesota, assigned to Acoma, Minnesota.

Degner, Orville, Ixonia, Wisconsin, assigned to Jefferson, Wisconsin.

Dorn, Orlan, Hendricks, Minnesota, assigned to E. Bloomfield, Wisconsin.

Flink, Janet, Milwaukee, Wisconsin, assigned to Gibbon, Minnesota.

Fuhrmann, William, Menomonie, Wisconsin, assigned to Wayne, Michigan.

Gutzke, Gerane, New Ulm, Minnesota, assigned to West Salem, Wisconsin.

Haar, Ruth, Loretto, Minnesota, assigned to Montello, Wisconsin.

Hanke, Joyce, Rollingstone, Minnesota, assigned to Mankato, Minnesota.

Kirchmeier, Lillian, Osceola, Wisconsin, assigned to Milwaukee, Wisconsin.

Klossner, Ruth, New Ulm, Minnesota, assigned to Fairfax, Minnesota.

Klug, Helen, Juneau, Wisconsin, assigned to Jamestown, North Dakota.

Kolander, Kenneth, Waterloo, Wisconsin, assigned to Milwaukee, Wisconsin.

Lisius, Ione, Linwood, Michigan, assigned to Crete, Illinois.

Pydynkowski, Marvin, Baraboo, Wisconsin, assigned to Flint, Michigan.

Rosin, Rupert, Peridot, Arizona, assigned to Lower Cibique, Arizona.

Ruppel, Marilyn, Saginaw, Michigan, assigned to Bay City, Michigan.

Schmidt, Erich, Benton Harbor, Michigan, assigned to Scio, Michigan.

Schultz, Ferdinand, Milwaukee, Wisconsin, assigned to Franksville, Wisconsin.

Schwartz, Paul, Ixonia, Wisconsin, assigned to Green Lake, Wisconsin.

Schwecke, LeeOrda, Gibbon, Minnesota, assigned to Valentine, Nebraska.

Shoemaker, Charlyn, Milwaukee, Wisconsin, assigned to Freedom, Wisconsin.

Tietz, Doris, New Prague, Minnesota, assigned to Loretto, Minnesota.

Voigt, Adelbert, Hutchinson, Minnesota, assigned to Beaver Dam, Wisconsin.

Warner, Francis, Hortonville, Wisconsin, assigned to Caledonia, Minnesota.

R. A. REIM.

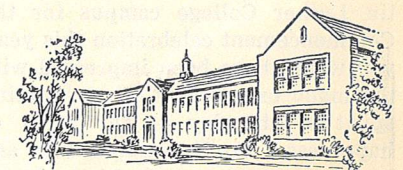
Commencement Day

Michigan Lutheran Seminary

COMMENCEMENT DAY, according to a long-standing custom, is also field day at Michigan Lutheran Seminary, Saginaw, Michigan. Quite a large number of friends and former scholars gathered for the events of the forenoon and afternoon. Especially the baseball game between the M. L. S. team and the Alumni, won by the former, was watched with keen interest.

In the evening our large St. Paul's Church was again filled to overflowing. There were thirty in the gradu-

ating class, sixteen boys and fourteen girls. The program of the evening was as follows:



Program

Processional....William O. Winterstein
Organist at St. Paul's Lutheran Church

Hymn: "All Praise to God, Who Reigns Above" —

All praise to God, who reigns above,
The God of all creation,
The God of wonders, pow'r, and love,
The God of our salvation!
With healing balm my soul he fills,
The God who ev'ry sorrow stills,
To God all praise and glory!

What God's almighty pow'r hath made
His gracious mercy keepeth;
By morning dawn or evening shade
His watchful eye ne'er sleepeth;
Within the kingdom of his might
Lo, all is just and all is right,
To God all praise and glory!

I cried to Him in time of need:
Lord God, oh, hear my calling!
For death He gave me life indeed
And kept my feet from falling.
For this my thanks shall endless be;
Oh, thank Him, thank our God, with me,
To God all praise and glory!

Ye who confess Christ's holy name,
To God give praise and glory!
Ye who the Father's power proclaim,
To God give praise and glory!
All idols under foot be trod,
The Lord is God! The Lord is God!
To God all praise and glory! Amen.

Scripture Reading...Rev. O. J. Eckert

Pastor of St. Paul's Lutheran Church

"A Mighty Fortress" — Luther-MonsonMixed Chorus

E. W. Anderson, Director

"God's Hand in History"

.....Gerhardt E. Haag

"Beautiful Savior" — Arr. by Fr.

WickMale Chorus

H. Kuske, Director

Valedictory Address...Paul G. Eckert

"Built On A Rock" — Christian-senMixed Chorus

E. W. Anderson, Director

Commencement Address

.....Rev. Sieghard A. Westendorf
Monroe, Michigan

Presentation of Diplomas

.....Pres. O. J. R. Hoenecke

Benediction.....Rev. O. J. Eckert

Doxology —

Praise God, from Whom all blessings
flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.
Amen.

Postlude.....William O. Winterstein

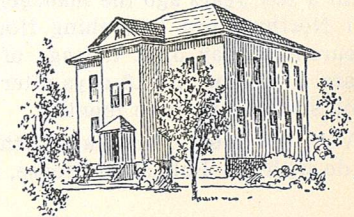
Announcement for the new school year should be made without any further delay. There is a great shortage of pastors and teachers for our Christian day schools in our Synod. All pastors, teachers, and members of our congregations are asked to make it their business to win scholars for our school that will prepare for work in the vineyard of our Lord.

OTTO J. R. HOENECKE, *President.*

That these students were led to make that decision fills us with joy. Basing his address on Matthew 9, 36-38, the guest speaker, Rev. Roland Bretzmann of Hendricks, Minnesota, led us into meditation on the true values of a Christian education.

After the services a commencement dinner was served in our refectory to the relatives and friends of the graduates. A beautiful day and a record attendance greatly added to the festive atmosphere.

On the evening before, a commencement concert, under the direction of Professor H. G. Meyer, was rendered to an appreciative audience in the auditorium of the public high school.



From the preceding brief report the reader will notice that the usual exercises were held in the usual way; that belongs to the routine of any educational institution. Let us, nevertheless, select a few items that merit more than passing attention.

A class of fifteen was graduated. That is the largest graduating class in the history of the Academy. And present indications point to the fact that this class will hold that record for the coming three years. We have had larger classes, but there have also been losses. Our enrollment, however, should hold to its present level.

Again, the graduating class was made up of nine girls and six boys, a proportion holding throughout our student body. The enrollment of boys has not kept pace with the enrollment of girls. Various reasons for this are offered, one being that the modern boy will not easily choose a school that does not have a gymnasium. Some will, of course, say that a school ought not to overstress physical training and sports. But there is also the realistic point of view. Furthermore, we should have to determine at what point such activities can be said to be overemphasized, and then we should have to consider whether a gymnasium at our institution is being used for sports only.

Closing Exercises At Winnebago Lutheran Academy

At 7:30 in the evening of June 5 Winnebago Lutheran Academy of Fond du Lac graduated its Senior Class of 38 students at St. Peter's Lutheran Church. The former Principal of the school, Pastor E. Fredrich of Detroit, Michigan, delivered the Baccalaureate Address on the basis of the word: "He must increase but I must decrease." The Academy Concert Choir, under the direction of Prof. T. Zuberbier, sang three appropriate selections. The undersigned distributed the diplomas to the class.

There were 28 girls and 10 boys

in this class. Seven of the girls have expressed the desire to work as teachers in our parochial schools. Two others are enrolling at Bethany College at Mankato. Two boys are hoping to continue their studies in preparation for the ministry.

The prospects for a capacity enrollment for next year are again excellent. Prospective students are urged to send their application as soon as possible.

We ask the Lord's continued blessing upon the work of the Academy.

WINFRED SCHALLER, *Principal.*

Closing Exercises At Northwestern Lutheran Academy

MOBRIDGE, SOUTH DAKOTA

ON June 10 Northwestern Lutheran Academy held its closing exercises at Zion Lutheran Church, Mobridge, South Dakota. Of the fif-

teen students, nine girls and six boys, who were awarded their diplomas, several have already enrolled in our colleges at New Ulm and Watertown.

Our overflow attendance during the past few years at our concerts and opening and closing exercises argues for some kind of auditorium that we can call our own. We should not have to be beholding to any outside body for such needed facilities. In short, we find it difficult to bypass the *ceterum censeo*: We must finish the collection so that the necessary facilities can be provided.

May the Lord grant our faculty and our students a refreshing vacation season, so that all may return with renewed vigor and zeal to carry on His work. R. A. FENSKE.

† MR. JULIUS LUENING †

The death of Mr. Julius Luening, until a few years ago the manager of our Northwestern Publishing House, occurred on May 5, at the age of 75 years, 8 months and 18 days after an illness of about three months.

Very few people, who had anything to do with our Publishing House, did



not know Mr. Luening. If they did not know him personally they did know him by name and through correspondence with him. Mr. Luening and the Publishing House were synonymous.

Mr. Luening came to the Publishing House of our synod in 1898, when it was still in its formative years. He had been employed with the Kaufmann Publishers in Chicago. He entered the services of our Northwestern Publishing House in May of that year to continue his service with

us until December 31, 1945, a period of 47 years.

Mr. Luening was a member of St. John's Church during the entire 47 years of his life in Milwaukee. In this church the burial services were held on May 8, Pastor John Brenner officiating.

Mr. Luening was born in Bremen, Germany, on August 17, 1873. On January 14, 1891, he came to America and made this his home.

The deceased entered into the holy estate of matrimony with Miss Margaret Reichert. This union was not blessed with children.

Left to mourn his death are his widow, nephews, nieces, and many friends.

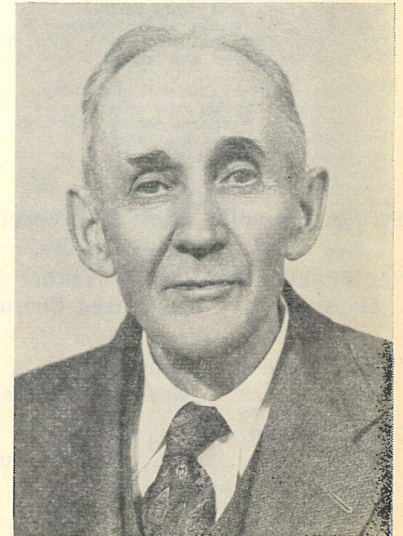
† PROF. HENRY SCHMELING †

It has pleased almighty God, our heavenly Father, to terminate the labors of another of His servants. For twenty years after his graduation in 1901 from our Theological Seminary Rev. Henry Schmeling served his Master as Pastor of St. John's Church, Sparta, Wisconsin. He was the congregation's first resident pastor. In 1921 he was called as professor at Northwestern College and served there as instructor of Greek and Latin for 28 years until the time of his death. A year ago he had suffered a heart attack from which he recovered only partially. Since he was no longer able to carry the full schedule of his duties he had tendered his resignation to go into effect at the end of this school year. It however pleased the Lord to call him to his eternal rest on Pentecost Sunday, June 5. He had reached the age of 71 years and 6 months.

The funeral service was held on Tuesday after Pentecost at St. Mark's Church, Watertown, and was conducted by Pastor William Eggert. Both in the Scripture (2 Cor. 4, 1-14) and the sermon (Rev. 2, 10) the Lord was praised for having made of Prof. Schmeling one who preached not himself, but Christ Jesus the Lord, and whom the Lord had kept faithful unto the end. — The Northwestern College Chorus sang two hymns: "Jesu, Priceless Treasure" and "Jerusalem, Thou City Fair and High." The congregation sang the beloved "We Now Implore God, the Holy Ghost, for the true faith which we need the most" and closed the service with the last

two stanzas of "O Sacred Head," "My Savior be Thou near me, when death is at my door."

On Wednesday the immediate family accompanied the body to Sparta where on the cemetery of his beloved congregation Pastor Arthur Berg addressed the members of St. John's Church on the text, Hebrews 13, 7: "Remember them . . . who have spoken to you the Word of God" and conducted the burial service.



Henry, the son of Herman and Friedericke Schmeling, was born near Stettin, Germany, January 6, 1878. As a small boy he came to Watertown with his parents and later moved to Milwaukee, where he attended St. Markus School and was confirmed by Pastor (Prof.) August Pieper. After confirmation he followed the suggestion of his pastor and attended Northwestern College from which institution he was graduated in 1898. Three years later he finished his theological studies at our Seminary at Wauwatosa. For 47 years he was permitted to serve as pastor and professor without interruption due to ill health until he suffered a heart attack in the summer of 1948.

On July 8, 1907, he was united in holy wedlock with Elsie Jahnke, who survives him, together with their daughter Margaret, wife of Pastor G. Fischer. He is also survived by one brother Emil Schmeling, five grandchildren, and one great-grandchild.

Thou highest Comfort in every need,
Grant that neither shame nor death
we heed,

That e'en then our courage may
never fail us
When the Foe shall accuse and as-
sail us.
Lord have mercy! Amen.

G. W. F.

**SIXTIETH WEDDING
ANNIVERSARY**

**Mr. and Mrs. Fred Neumann
Tawas City, Michigan**

By the grace of God Mr. and Mrs. Fred Neumann of Tawas City, Michigan, were permitted to celebrate their sixtieth wedding anniversary on April 23, 1949. The undersigned conducted a brief devotion, basing his remarks on Luke 24, 29.

J. J. ROEKLÉ.

ORGAN DEDICATION

**Emanuel Lutheran Church
Tawas City, Michigan**

On the evening of May 31 Emanuel Lutheran Congregation at Tawas City, Michigan, dedicated a new electric Consonata organ to the service of the Lord. The church had also undergone extensive repairs. Pastor James Vogt of Bay City, Michigan, delivered the sermon and Mr. Gerhard Mueller of Plymouth, Michigan, presided at the organ.

J. J. ROEKLÉ.

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

DAKOTA-MONTANA DISTRICT

Pastors:

B. Borgschatt, 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. Zickuhr, Willow Lake, South Dakota.
R. Reede, White, South Dakota.
A. Walther, Livingston, Montana.
K. Stevert, Moberge, South Dakota.
O. Heier, Jamestown, North Dakota.

Lay Delegates:

Trinity, Hendricks: H. Hempel (H. Dorn, P. Trulock).
Immanuel, South Shore: R. Macy (H. Scriver).
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. Warken-thien (P. Waldow).
St. Paul's, Henry: Alternate.
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).
Alternate.

Lay Delegates:

St. Matthew's, Benton Harbor: O. Baum-
meister (G. Reimann).
St. Paul's, Hopkins: L. Buck (L. Bren-
ner) Alternate.
Emanuel, Lansing: K. F. Maier.
Zion, Teloto: C. Pollex (C. Bade).
St. John's, Wayne: C. Stiem (E. Boett-
ger).
Salem, Scio: O. Schaible (A. Eschelbach).
Alternate.
Ascension, Detroit: R. Lehmann.
St. John's, Pigeon: O. Rathje (L. Cla-
buesch).
New Salem, Sebawaing: A. Baur (M.
Baur) Alternate.
St. Bartholomew, Kawkawlin: L. Ott (W.
Luehring).
St. John, Bay City: E. Koeplin, Alter-
nate.
St. Paul's, Manistee: E. Peterson.
Emanuel, Sheridan: A. Wagner (W. Som-
merfeldt) Alternate.

MINNESOTA DISTRICT

Pastors:

N. A. Reinke (Gordon Raddtke).
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. Ketten-
acker).
St. John, Minneapolis: Alaternate.
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. Dan-
kert (N. A. Arnold).
Lincoln Heights, Des Moines, Iowa:
W. Harter (J. Pritchard) Alternate.
Mt. Olive, Lamar, Colo.: W. Kern.
Mt. Olive, Denver, Colo.: P. Luethy.
Alternate.
St. Paul's, Naper, Nebr.: J. Nicolaus.
Zion, Bonesteel, South Dakota: Alter-
nate.

St. Paul's, Plymouth: H. Freese (H.
Koenig).
Mt. Olive, Lincoln: B. McVey (D.
Ubben). Alternate.

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. Schluter (W. Wajohn).
O. Siegler (H. Kleinhaus).
W. Wadzinski (G. Kanies).

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: Alternate.
Trinity, Ellington: H. Schroeder.
Our Savior, Lena: L. Kaminski (A. True-
benbach).
Grace, Powers: A. J. Plepkorn.
Zion, Morrison: John Zich.
Reedsville: W. J. Bubholz, Alternate.
Immanuel, Shirley: H. Dobbephuhl.
Emanuel, Denmark: Alternate.
St. John's, Enterprise: E. D. Zander.
Grace, Monico: E. Baade, Alternate.
Grace, Oshkosh: H. Gomoll.
St. John's, E. Bloomfield: A. Henschel
(A. Koepf).
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, Clarkston: Alternate.
Trinity, Spokane: C. J. Dhondt.
Zion, Rainier: B. Lowry, Alternate.

SOUTHEAST WISCONSIN DISTRICT

Pastors:

P. Schliesser (E. Guenther).
M. Volkmann (J. Schaefer).
H. Heckendorf (W. P. Sauer).
E. Pankow (F. Gilbert).
C. S. Leyrer (W. Mahnke).
A. Maaske (A. Mittelstaedt).
J. Mahnke (T. Monhardt).
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. Prah (W. Vater).
E. Kirschke (W. Denninger).

Lay Delegates:

St. John's, West Bend: F. Bammel (R.
C. Landeck).
St. John, Woodland: Alternate.
St. Matthew's, Iron Ridge: G. Budahn
(H. Moldenhauer).
St. Paul, Brownsville: Alternate.
St. John's, Town Lake: Gilbert Heiderich.
St. John, Newburg: Alternate.
St. John's, Lannon: F. Rossmann (E.
Mathiak).
St. John, Root Creek: Alternate.
St. John's, Mukwonago: F. Karsten (M.
Nitschke).
St. John, Wauwatosa: Alternate.
St. Peter's, Milwaukee: A. Haack (S.
Hinz).
Messiah, Milwaukee: Alternate.
St. Paul's, Milwaukee: A. Kneuppel (E.
Zimmermann).
Grace, Milwaukee: Alternate.
Saron, Milwaukee: J. Lusk.
Gethsemane, Milwaukee: Alternate.
Trinity, Twn. Raymond: H. C. Pederson
(L. Behling, W. Gonsky, P. Green).
Epiphany, Racine: Alternate.
Zion, South Milwaukee: M. Knoll (George
Kalb).
St. John's, Slades Corners: Alternate.

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).
- H. Oswald (D. Rohda).
- H. A. Pankow (E. H. Becker).
- G. H. Geiger (G. P. Kionka).
- R. P. Korn (J. C. Bast).
- (P. Lehmann)
- E. G. Toepel (H. Paustian).
- R. W. Mueller (K. Kuske).
- E. E. Kolander (E. Kionka).

Teachers:

- G. E. Heckmann (L. Kehl).
- 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: Alternate.
 - Mt. Calvary, La Crosse: D. Schoenfeld.
 - Grace, La Crosse: Alternate.
 - First Lutheran, Minnesota City, Minn.: G. Schneider.
 - St. Matthews, Winona, Minn.: Alternate.
 - St. John, Barre Mills: R. Meyer.
 - St. Paul, Cataract: Wm. Follendorf.
 - Our Savior, Wausau: E. Lehrmann.
 - St. Paul, Wisconsin Rapids: Alternate.
 - Christ, Marshfield: A. Pankow.
 - St. Peter, McMillan: Alternate.
- WINFRED SCHALLER, Secretary.

LIST OF CANDIDATS FOR MICHIGAN LUTH. SEMINARY

The following are the nominees for director of Michigan Lutheran Seminary:

- Dr. E. W. Anderson, Saginaw, Mich.
- Pastor E. Berg, Benton Harbor, Mich.
- Prof. W. Franzmann, Saginaw, Mich.
- Pastor Conrad Frey, Detroit, Mich.
- Pastor Irwin Habeck, Weyauwega, Wis.
- Dr. H. Koch, Greenleaf, Wis.
- Prof. Henry Meyer, Moberge, So. Dak.
- Rev. W. Pless, Fond du Lac, Wis.
- Prof. D. Rhoda, Watertown, Wis.
- Pastor T. Sauer, Plymouth, Mich.
- Pastor E. Schaller, Nicollet, Minn.
- Pastor Irwin Scharf, Rhinelander, Wis.
- Prof. A. Schultz, Saginaw, Mich.
- Prof. W. Schumann, Watertown, Wis.
- Pastor M. Schwenzen, West Allis, Wis.
- Pastor E. Tacke, Watertown, Wis.
- Prof. M. Toepel, Saginaw, Mich.
- Pastor S. Westendorf, Monroe, Mich.

The Board of Regents of the school will meet Tuesday, July 26, at 7:30 P. M. to call a director from this list. All correspondence concerning any of these candidates must be in the hands of the secretary by that date.

OSCAR FREY, Secretary.

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.

All delegates, both Voting and Advisory, who require lodging during the Convention, must notify Pastor Herbert Koehler, 2544 South Lenox Street, Milwaukee 7, Wisconsin, not later than July 15.

Pastors of the Milwaukee area are to report their available lodging places to Pastor Koehler at once.

PROF. WINFRED SCHALLER, Secretary, 311 Gillet Street, Fond du Lac, Wisconsin.

CROW RIVER VALLEY DELEGATE CONFERENCE

Place: Acoma, Immanuel's Congregation, W. Voigt, pastor.

Time: June 28-29; opening session at 10:00 A. M.

Program: Doctrinal Paper, "The Ministry of the Keys," H. Gieschen. Practical Paper, "How to Deal with Delinquent Church Members," M. Lemke. Discussion of Program for the General Synod Convention. Conference Business.

Speaker: M. Hanke (P. Hanke). Communion Service June 28, 8:00 P. M.

Kindly announce to host pastor.

P. R. HANKE, Secretary.

CONFERENCE OF FACULTIES

The Conference of Faculties will meet at the Theological Seminary at Thiensville, Wisconsin, at 1:30 P. M., Monday, August 1.

Sessions will be held on Monday and Tuesday.

C. J. TRAPP, Secretary.

MISSISSIPPI VALLEY DELEGATE CONFERENCE

The Mississippi Valley Delegate Conference will meet July 17, 1949, at 2:30 P. M., at Mt. Calvary Church, La Crosse, Wisconsin, H. Backer, pastor.

R. GRUNZE, Secretary.

CENTRAL DELEGATE CONFERENCE OF WESTERN WISCONSIN DISTRICT

The Central Delegate Conference will meet on Thursday, July 19, 1949, at 9 A. M., at Town of Leeds, Wisconsin. Host pastor, Rev. H. Geiger. Dinner will be served at

the church. Kindly announce a week before the date.

H. GEIGER, Secretary.

NOTIFY THE "NORTHWESTERN LUTHERAN" OF ANY CHANGE OF ADDRESS

The Post Office Department has revised its method of handling changes of addresses for periodicals. Therefore we must ask our subscribers for their cooperation so there will be no interruption in delivery of the "Northwestern Lutheran."

If you have changed your address and have notified the local post office, they will send your "Northwestern Lutheran" to the new address. Attached to the first copy, however, will be a card which you are to fill out and mail to the publisher. If your address has changed and you receive one of these cards, will you please see to it that it is filled out and mailed to us immediately.

NORTHWESTERN PUBLISHING HOUSE
Periodical Department
5616-52 West North Avenue
Milwaukee 8, Wisconsin

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastor

Steffenhagen, Robert R., in Marmarth, North Dakota, by E. H. Semenske; Whitsunday, June 5, 1949.

Teacher

Zimbrick, Clarence, in St. John's School, West Bend, Wisconsin, by W. P. Sauer; First Sunday after Trinity, June 19, 1949.

CHANGE OF ADDRESS

Teacher

Zimbrick, Clarence H., 952A Hickory, West Bend, Wisconsin.

MEMORIAL WREATHS AND GIFTS

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, acknowledges with heartfelt thanks the following memorial wreaths and gifts:

In memory of Mrs. Hedwig Manthey, Milwaukee, Wisconsin, by St. Marcus Church, Milwaukee, Wis., Rev. E. Dornfeld.....	\$ 5.00
In memory of Prof. G. Burk, New Ulm, Minnesota, by relatives, friends, students and former students	98.10
A gift from Mr. Wayne Schmidt and Marlut Singers through a concert at Rockford, Minnesota	18.50
A gift from Dr. and Mrs. Howard Vogel, New Ulm, Minnesota.....	100.00
Total	\$ 221.60
EMIL D. BACKER, Music Department.	

MISSION FESTIVALS

Trinity Sunday

St. John's Lutheran Church, Frontenac, Minnesota.
Offering: \$197.25. H. A. Scherf, interim pastor.

SOUTHEASTERN WISCONSIN DISTRICT

October, November, December, 1948

Arizona Conference

Reverend	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Norman Berg, Globe	\$ 103.70	\$ 103.66	
G. P. Eckert, Casa Grande.....	56.23		
W. R. Hoyer, Flagstaff.....		120.55	
F. G. Knoll, Redeemer, Tucson..	372.32	25.75	
L. Pingel, Resurrection, Phoenix	96.45		

R. W. Schaller, Zion, Phoenix....	375.00	286.74
Paul Schliesser, Cibecue.....	10.55	5.00
V. Schultz, Good Shep., Phoenix	91.45	
Marvin Volkmann, Douglas.....	55.00	
Marvin Volkmann, Warren.....	184.80	
R. H. Zimmermann, Glendale....	285.45	

Dodge-Washington Conference

Geo. W. Boldt, St. Peter, Theresa	408.58	719.60	44.00
G. Bradtke, K. Chr., T. Herman	779.00		
Frederic Gilbert, Cedar Lake....	92.73		

Frederic Gilbert, Slinger.....	448.75		
H. Heckendorf, St. P., T. Lomira	426.06	160.00	2.00
H. Heckendorf, St. P., T. Theresa	86.85	63.50	
H. J. Lemke, St. John, Lomira...	580.52	904.33	
R. O. Marti, Kekoskee.....	620.04	45.00	
W. O. Nommensen, Town Addison	200.00		
W. O. Nommensen, Town Wayne	561.96	377.00	
E. P. Pankow, Hustisford.....	875.80		
W. Reinemann, Huilsburg.....	598.42		
Ad. von Rohr, Hartford.....	1,115.35	1,300.00	55.00
W. P. Sauer, West Bend.....	1,771.75	10.00	
H. J. Schaar, Brownsville.....		1,540.00	
A. Schewe, Emm., T. Herman	146.16	452.00	
A. Schewe, Zion, Town Theresa..	128.25	315.00	
W. F. Schink, Woodland.....	723.44	445.00	
Edward Weiss, Neosho.....	394.07		20.00
F. Zarling, St. Matth., Iron Ridge	756.36	1,060.00	24.00

Eastern Conference

P. A. Behn, Fairview, Milwaukee	523.41	601.05	
John F. Brenner, Pewaukee....	391.10	356.82	
E. Ph. Ebert, East Troy.....	335.58	20.50	
Ralph A. Goede, Thiensville....	305.39		
L. Hallauer, Lannon.....	646.99	392.45	
G. R. Hillmer, Bluemound, Wau.	111.99	83.00	
G. R. Hillmer, Ham. Hts., Wau.	45.82		
Eugene Hinderer, Hartland.....	365.00	229.25	
W. P. Holzhausen, West Mequon	423.50		
A. C. Keibel, T. Granv., St. John	616.92	25.00	89.00
Walther Keibel, Nain, West Allis	694.88	115.50	199.35
E. A. Knief, Jordan, West Allis..	1,785.39	31.00	75.00
A. F. Krueger, Resurrection, Mil.	427.51		
H. Lange, Nathanael, Milwaukee	100.06	144.00	
L. G. Lehmann, Mukwonago....	180.14		
Kurt A. Lescow, East Mequon...	754.81		
Carl S. Leyrer, Big Bend.....	261.02		
J. Mahnke, Mt. Lebanon, Milw.	822.81	20.00	92.31
Wm. C. Mahnke, Root Creek....	798.97	413.00	102.37
A. J. Mittelstaedt, South Mequon	700.00	5.00	
Theo. Monhardt, Town Lake....	288.00		
C. and Karl Otto, St. John, Wau.	943.52	55.00	6.00
M. F. Rische, Kirchhain.....	755.55	689.75	
G. Schaller, Town Franklin.....	366.50	75.00	
A. Schultz, Trinity, Milwaukee..	899.74	3.00	108.35
M. C. Schwenzen, G., S., W. A.	406.98	773.00	
H. Schwertfeger, Wood., W. A.	324.13	557.00	60.45
Harry Shiley, Trinity, Waukesha	1,172.61		
Delton J. Tills, Tess Corners....	1,144.99		
Heinrich J. Vogel, Cudahy.....	767.18	147.50	21.00
R. Werner, Homehurst, W. A.	70.05	21.00	
R. Werner, St. Peter, West Allis	106.41	16.50	
R. Wiechmann, West Granville...	102.35	674.76	
H. Woyahn, Grace, Waukesha...	689.35		
W. Zarling, Westowne, Waukesha	122.35		

Milwaukee City Conference

E. Blakewell, Divinity, W. Bay	493.22		
E. Blumenthal, Salem.....	390.58		
John Brenner, St. John.....	2,169.07	2,099.50	
Victor Brohm, Bethesda.....	1,270.35	809.26	644.45
R. O. Buerger, Gethsemane....	643.75	342.15	
P. J. Burkholz, Siloah.....	2,589.19	4,758.13	601.50
Herman Cares, Christ.....	1,754.69	242.50	
J. C. Dahlke, Jerusalem.....	1,608.10	406.75	
James de Galley, St. Paul.....	268.28	10.00	
E. Ph. Dornfeld, St. Marcus....	2,198.88	646.52	
G. W. Fischer, St. Jacobi.....	1,388.29	4.00	425.56
A. F. Halboth, St. Matthew.....	702.73		167.00
Raymond Huth, Messiah.....	399.66	86.05	15.00
J. G. Jeske, Divine Charity....	1,141.80	244.25	330.02
L. F. Karrer, St. Andrew.....	175.74		
H. Koehler-E. Tacke, St. Lucas	2,947.44	65.36	1,173.25
A. C. Lengling, Saron.....	1,200.00		730.50
E. C. Pankow, Garden Homes...	781.26	3,062.00	142.59
Paul Pieper, St. Peter.....	1,336.98	13.00	330.45
Wm. F. Sauer, Grace.....	769.30		1,138.66
W. and J. Schaefer, Atonement	1,302.66	70.00	210.37
G. E. Schmeling, Bethel.....	851.90	1,159.05	257.68
E. C. Schroeder, Apostles.....	810.60	25.00	31.00
R. C. Stiemke, Parkside.....	147.10		
Arthur Tacke, Zebaoth.....	529.00		
Arthur P. Voss, St. James.....	820.00	3.00	227.00

Southern Conference

George A. Barthels, Burlington..	831.29	1,214.22	8.00
A. C. Bartz, Waukegan.....	206.33		
A. Buenger, Friedens, Kenosha	2,815.60	200.00	
H. J. Diehl, Lake Geneva.....	600.00		
Walter A. Diehl, Elkhorn.....	527.25		
Charles E. Found, Bristol.....		360.00	
O. Heidtke, Morton Grove.....	369.31	37.00	
E. W. Hillmer, St. Luke, Kenosha	225.56	18.00	
E. H. Huebner, Mt. Zion, Kenosha	91.37	93.00	
Edw. Jaster, Epiphany, Racine...	296.16		15.00
Arnold Koelbin, Caledonia.....	462.27		
W. H. Lehmann, Libertyville....	835.83	141.00	
A. Lorenz, Slades Corners.....	1,500.00	500.00	
O. Nommensen, South Milwaukee	1,115.25	41.00	
R. P. Otto, Wilmet.....	800.00		
W. K. Pifer, Bethany, Kenosha..	364.33		
M. F. Plass, Oakwood.....	175.74		
G. Redlin, Crete.....	809.04		
H. E. Russow, Town Paris.....	59.05		
H. E. Russow, Town Raymond..	350.75		
J. Toepel, T. Maine, Cook Co...	335.61		
T. Volkert, 1st Luth., Racine...	1,071.12		
H. J. Wackerfuss, Evanston....	126.40		
Irvin W. Weiss, Palos Heights...	95.14		

Miscellaneous

Southern Conference, A. Lorenz, Secretary.....		26.00	
Northern Circuit, Eastern Confer- ence, A. C. Keibel, Secretary		20.00	
South Wisconsin District, Mis- souri Synod, C. Handrich, Treasurer.....	178.00	15.00	
In memory of Rev. Carl H. Buenger sent in by Rev. A. C. Buenger.....		14.00	10.00
	\$ 73,773.77	\$ 30,178.75	\$ 10,762.11

(All following items are included in above totals)

Memorial Wreaths (October)

In memory of — Sent in by			
Rev. Carl Buenger — Pastors of Southern Conference, Rev. A. Lorenz, Secretary.....		26.00	
Walter Peitz—H. J. Lemke.....		5.00	
..... W. O. Nommensen..		2.00	20.00
Herman Grimm—Edward Weiss..		2.00	
Mrs. Martin Sauer—Paul A. Behn		5.00	
Mrs. Lina Knepel—E. Ph. Ebert			9.00
Mrs. Elsa Sauer—Wm. C. Mahnke			
Pfc. Walter P. Schmidt — C. A. and K. J. Otto.....		20.00	
Mrs. Emma Geiger—H. J. Vogel		10.00	
Mrs. Elsie Zarling—P. Burkholz			2.00
Edward Redlin—Herman Cares..			2.00
Charles G. Wolf—Herman Cares			10.00
Emma Volkmann—E. P. Dornfeld			2.00
Jonathan Schueler—J. G. Jeske.			5.00
Mrs. Emily Lorenz—Paul Pieper		3.00	7.00
Richard Geske—Arthur P. Voss		3.00	
	\$	\$ 76.00	\$ 57.00

Memorial Wreaths (November)

.....Paul Schliesser....		5.00	
Elton Radloff—F. Zarling.....	3.00		11.00
Mrs. Louise Opitz—E. Ph. Ebert		12.00	
Mrs. Lina Knepel—E. Ph. Ebert		3.50	
Mrs. Ida Fels—Walther Keibel..		21.00	2.00
Arleen Laatsch—H. J. Vogel...		21.00	21.00
Herman Ludwig—P. J. Burkholz	3.00		
Howard Heuser—P. J. Burkholz			15.00
John Hoge—P. J. Burkholz....			41.50
Richard Leinberger—H. Cares..	25.00		
Mrs. M. Sauer—Koehler-Tacke..		60.36	21.00
Emil Reinhardt—Koehler-Tacke.		2.00	
Pfc. F. Notbohm—Koehler-Tacke			3.00
Ray Lengling—A. C. Lengling..			5.00
Robert Bendlin—Paul Pieper....			5.00
Erwin Spiering—Paul Pieper....			3.00
Mrs. C. Kraatsch—W. J. Schaefer		10.00	
Mrs. Louise Hott—E. Schroeder			2.00
Mrs. Zeiger—E. C. Schroeder...		1.00	
Robert Tesch—E. C. Schroeder..	6.00		
Arlene Laatsch—G. A. Barthels		2.00	
Mrs. Ida Mahnke—G. A. Barthels			7.00
Rev. C. Buenger—Ad. Buenger	100.00		
Emil Voss—O. Heidtke.....	11.00		
Rev. C. Buenger—E. W. Hillmer		18.00	
Rev. C. Buenger—Edwin Jaster			15.00
	\$ 148.00	\$ 134.86	\$ 149.50

Memorial Wreaths (December)

Mrs. Gilb. Macksam—G. W. Boldt		15.00	44.00
William Breitag—H. Heckendorf			2.00
Mrs. Robert Sprotte—R. O. Marti		3.00	
Mrs. C. Wesener, Sr.—R. O. Marti		17.00	
Werner Roll—R. O. Marti.....		23.00	
Mrs. Gilb. Macksam—R. O. Marti		2.00	
Mrs. Herm. Mueller—E. Pankow	2.00		
Mrs. Gilb. Macksam—F. Zarling			12.00
Herman Fischer—F. Zarling....			1.00
Rev. C. Buenger—A. C. Keibel..		15.00	
Mrs. Frieda Kaul—A. Mittelstaedt		5.00	
Chas. Thimian, Sr.—A. Schultz		3.00	
Otto Werth—Woodlawn Church..		3.00	
F. W. Meyer—H. J. Vogel.....		5.00	2.00
F. W. Meyer—V. Brohm.....			35.00
Mrs. W. Knoelke—P. J. Burkholz			5.00
Wm. Ruthenberg—J. De Galley..			5.00
Mrs. W. Greve—J. de Galley....		3.00	
Olaf Johnson—Koehler-Tacke ..			28.00
Mrs. L. Hott—Koehler-Tacke....			
Mrs. I. Berggren—E. C. Pankow		2.00	
Mrs. James Baake—E. Pankow		10.00	
Emma Wollengrehn—Paul Pieper		5.00	
Clifford Harsh—Paul Pieper....		5.00	
Sophie Wandschneider—P. Pieper			2.00
Albert Jaeger—Paul Pieper.....			3.00
Mrs. I. H. Berggren—W. Schaefer		60.00	
Mrs. Dora Rubel—E. C. Schroeder			6.00
Lt. Lester Ludtke—W. A. Diehl	9.00		
Rev. Carl Buenger—E. Huebner		5.00	
Amelia Weber—O. B. Nommensen		30.00	
W. Plehn, Jr.—O. Nommensen		5.00	
Louise Buhler—O. B. Nommensen		2.00	
Rev. Carl Buenger—Ad. Buenger		14.00	10.00
	\$ 11.00	\$ 232.00	\$ 155.00

G. W. SAMPE, District Cashier.

Synd
C. J. Medfeldt

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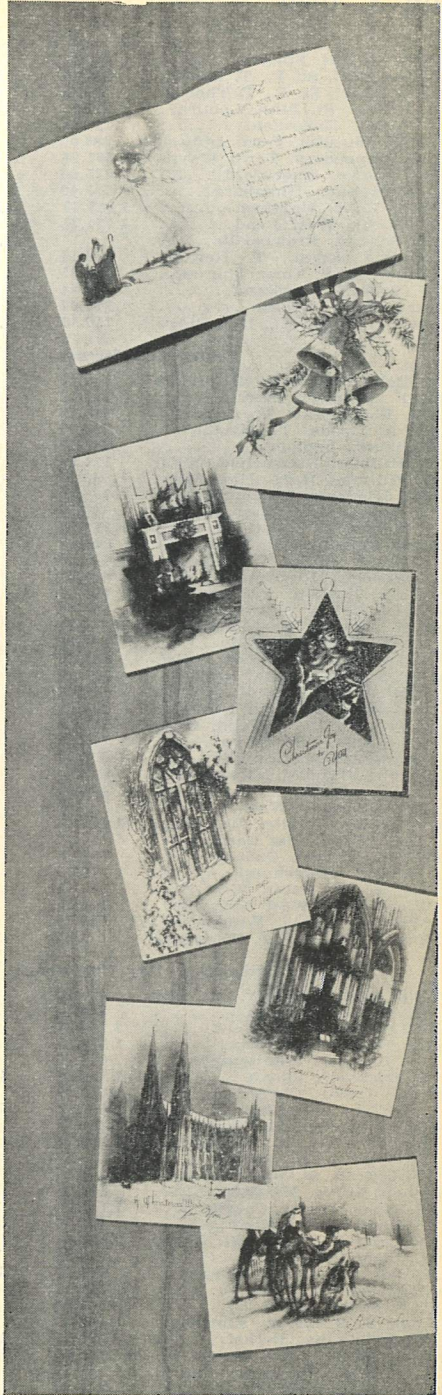
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