

The Northwestern Lutheran

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

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COVER DESIGN

Photo by Mel Scherbarth

Siftings

"God is stirring young hearts all over America," said Dr. Raymond Edman, president of Wheaton College. His remark pertained to the revival that invaded Wheaton College, a fundamentalist college at Wheaton, Illinois. It got under way some time on February 8 and continued without a stop until two days later, according to newspaper reports. For 38 hours this religious fervor continued at the college. The chapel was a scene of enthusiasm. Students came forward one upon the other confessing their sins and their faith.

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Ashbury College at Wilmore, Kentucky, has a prayer marathon entering its fifth day on Monday, the paper reports, and there is no sign of an end. No classes were held at the school during this time. Regular classes will, however, be resumed on Tuesday, but that is not to disturb the meetings of these young people. Throughout Sunday night the services were held. Plans were formulated to continue the separate services at Wilmore high school. The marathon was started on Thursday when a student stood at a chapel meeting and said he wanted to testify. It is reported that 1,200 people filled the auditorium to its capacity on Sunday. They were students and townspeople.

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On reading the above items in the newspaper we wondered what had been done at these colleges in the way of religious instructions before these eventful days. Were these students all heathen that they had to be converted at this late hour? And if they were not heathen but Christian young people, why this scene? It doesn't make sense.

* * * *

Building their own chapel is the record of a small group of Americans living in Germany near Windheim in the American zone. Lacking a place to worship they went about constructing a house of worship. Everybody

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BY THE EDITOR

helped, military personnel and German men and women. They worked for a number of months to complete the chapel. They utilized scrap material to construct the pews, pulpit and altar, cross and candelabra. *Not one penny was secured from government funds.* That indeed is interesting to hear. *Liberty*, which reports this incident, adds these pertinent words: "With all the calls that are being made by various religious groups for the government to furnish all sorts of things that should rightfully be given by church members, it is heart warming to know of an incident like the one here recited."

* * * *

"No man can serve two masters." So spake Jesus. But W. H. Alexander, a young minister of the wealthy First Christian Church in Oklahoma City is of a different opinion. The young minister has come to the conclusion that the government needs him. So he decided to become a candidate for the U. S. Senate. He promised, however, also to remain pastor of the church in Oklahoma City. How is he going to do this? He will commute from Washington, D. C., to Oklahoma City every week-end by his private plane. His church has now given him leave of absence to campaign throughout the state on weekdays. On Sundays he will be back to preach to his people. This man believes, contrary to what Jesus most emphatically says can't be done, that he can do it. This is a case where a servant is wiser than his Master.

* * * *

Little is known generally about the religious situation in the Philippines by the general public. The islands are reported to be 87% Roman Catholic. The Protestant minority, however, is not ready to concede anything to the "big" church. They have some very efficient and fearless leaders who have so far fought successfully for religious freedom there. They have succeeded in inserting into their "civil code" an article declaring the separation of church and state.

The Truth Of Christ's Substitutionary Death

John II, 47-53

JESUS had finally raised up Lazarus who had already been in the grave for four days. By this mighty deed He again revealed Himself most clearly as the divine Redeemer. But



instead of receiving Him as such and rejoicing over the testimony of His mighty deed when they heard of it, the chief priests and Pharisees came together for a meeting in which they resolved to put Jesus to death. It was Caiaphas the High Priest who himself initiated this wicked proposal; and the remarkable thing about it was this that in doing so he applied the principle of substitution to the proposed death of Jesus. In his own thoughts Caiaphas, of course, abused and perverted this principle, but it was God's will that the high priest should unwittingly express the great truth that the death of Jesus would be one of blessed substitution. This truth of Christ's substitutionary death is the very heart of the Gospel upon which our Christian faith is grounded.

How Caiaphas Perverted This Truth

The Situation The Jewish leaders were filled with alarm when they heard of the raising of Lazarus. "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." They made it appear as though the very existence of the whole Jewish nation was at stake. With more and more of the people adhering to Jesus because of His mighty works He would finally set Himself up as their king and start an insurrection against the Roman government. This would then bring down the vengeance of the Roman legions upon them and rob the Jewish nation of its last vestige of liberty and well-being. When the thought of setting up Jesus as their earthly king had actually arisen in the minds of the people in connection with the miraculous feeding of the five thousand Jesus had, of course, made it very clear by word and deed that

He would have no part in it. Being themselves selfish and deceitful, the Jewish leaders, however, judged Jesus to be no better. Thus they were one in the opinion that drastic action needed to be taken. It was Caiaphas who ruthlessly proposed a solution, saying "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not." Jesus must die, die a substitutionary death for the sake of the nation.

Selfish Interests The true concern of Caiaphas was, however, not in the welfare of the people. What he was really after was to keep his own position as high priest, as chief ruler of the people. He feared that he might lose it, if Jesus continued to live. Thus he proposed to pay the blood of Jesus to preserve power, prestige, and wealth for himself and his associates. What a perversion of the noble idea of substitution!

A Bloody Crime In this perversion of the idea of substitution the most essential thing was missing. What is it that causes us to laud it as a blessed deed when someone pays, labors, brings sacrifices, or even dies for the benefit of others? It is the fact that someone sacrifices himself for others of his own free will, moved by love in his own heart. This was the very thing that Caiaphas left out of consideration when he proposed that Jesus should die a substitutionary death, saying, "It is expedient for us that one man should die for the people." He did not mean: Let Jesus freely give Himself for the benefit of the people; what he proposed was rather this: Let us kill Jesus in the interest of the nation and for our own benefit. Thus he left the form of substitution, but turned it from a deed of noble self-sacrifice into a bloody crime.

A Blinding Of Satan Behind it all was Satan working through the sinful heart and will of Caiaphas and his associates. When the members of the Jewish high court met to consider Jesus and His

work, they themselves acknowledged: "This man doeth many miracles." They made no attempt to deny them. Also Christ's last great miracle, that of bringing Lazarus back to life from the grave, they let stand with the rest. Yet these miracles testified that Jesus was indeed the divine Redeemer. They confirmed the Savior's message of gracious pardon and eternal life. By this message Caiaphas and his associates, however, stood condemned in their fleshly security, in their self-righteousness, in their selfish pursuit of earthly interests, in their abuse of their position and power. Thus Jesus was to die. Christ's death was to prove that He was after all not God's incarnate Son and the promised Messiah, so that their conscience might be freed from the disturbing testimony of His word. That this was the real reason why the Jewish leaders sought Christ's death becomes evident in the subsequent trial of Jesus in Caiaphas' court and in the mockery and scorn with which these Jewish leaders pursued the Savior even to Calvary. Yet they concealed their real reason for seeking Christ's death behind the pretense of seeking to avert great danger from the Jewish nation.

Perversions Still Men can no longer propose to put Christ to death in the flesh.

There are still those, however, who follow in the footsteps of Caiaphas in determining to put away with Jesus as He comes to men through His Gospel as the divine Redeemer with His gracious gifts of pardon and eternal life. In their contacts with Christians they must face the miracles of blessed conversion and sanctification which the Savior works through His word. Yet in spite of such testimony many still refuse to receive the Savior and His word into their hearts. Inasmuch as their self-righteousness and their sinful pursuit of earthly interests stand condemned before the true Savior and His word they determine to put Him out of the way by discarding His word and by denying His diety and His vicarious merits. For them Christ must still die a substitutionary death.

How God Meant It

A Divine Prophecy Twice St. John reminds us in our text that Caiaphas was the high priest in that notable year when the

(Continued on page 85)

Editorials

We Are Not Alone Sometimes when we insist on a literal interpretation of the Word of God, that is, accepting it in its simple meaning without much learned and philosophical word slinging, we are called by names that are intended to discount our opinion in the eyes of the people. We are called legalists, ultra-conservatists, narrow-minded, etc. Since the "flesh is weak" also in the Christian even if "the spirit is willing," it is not too difficult to rally a great number who are ready to agree with the liberals. This is especially true in our day in which the great mass of church people seem to fear the frown of the world and be classed as "isolationists" in the religious world. It is easier to agree on religious principles (mind, we are not saying Biblical principles) than to disagree, because of the usual stigma attached to it. Christ knows that; and to fortify His people He says so much in the Scriptures about being hated, persecuted, despised and evil spoken of.

Our church, our synod, has taken a stand based on the Scriptures in regard to chaplains in the Army, Navy, Air Force, Federal and State institutions, etc. For this we have been faulted as being narrow-minded and legalistic. Therefore it is refreshing indeed to read what the director of the Interdenominational Religious Work Foundation of Virginia has to say about this. We quote from *Liberty*, a quarterly magazine published and printed in Washington, D. C., whose sole object is to fight for religious liberty and separation of church and state. Here is the article:

"Virginia church leaders hold that the work of the chaplains in prisons, industrial schools, hospitals, sanatoria and colonies presents a missionary opportunity for the church, and is not a function of the state.

"James Madison, a Virginian, would undoubtedly be pleased if he could know about this, for he charged that Congress deviated from the principles of separation of church and state 'when they appointed chaplains to be paid from the National Treasury.'

"In the famous 'Act of Establishing Religious Freedom' in Virginia, Thomas Jefferson wrote: 'That to compel a man to furnish money for the propagation of opinions which he disbelieves, is sinful and tyrannical.'

"The business of chaplains is to teach religion, and they should be paid by the monies of those who believe in religion.

"It is a poor church indeed that thinks so little of its beliefs that it asks someone else to pay for its propagation. A church is in a bad state when its members have lost the zeal that carries them out to tell others of the hope and cheer and comfort their faith brings.

"When any church loses its spirit of sacrifice it has little of worth left.

"Where your treasure is, there will your heart be also."

Let those who still want to think in terms of the Scriptures and on the things that please God do some serious and straight thinking in this matter. The easiest thing to do is to dismiss the subject with a shrug of the shoulder or to join in that blatant cry of our day about "loving one another." Does God love less? And yet he pronounces a curse on any one, and though it be an angel from heaven, that preaches any other Gospel than that preached by Paul and his fellow-apostles. So, don't let that cry of "lovelessness" frighten you.

W. J. S.

* * * *

Termination of the Divine Call The above topic was suggested by one of our readers. The particular angle he was interested in was indicated by the comment: "Some disgruntled people think — and tell others — that a minister should not have charge of a congregation so many years, etc." Lest it might be thought that this man has an ax to grind and is trying to bolster a shaky pastorate of his own, it may be added that he is not an active pastor at all nor one who was forced out under pressure.

We have undoubtedly at one time or another heard the remark "We ought to have the same system as the Methodist Episcopal Church, which moves its pastors every year or two and in which one who remains in the same congregation more than three years is the exception." Those who talk like that are usually trying to fit a particular case and want to get rid of a pastor whom they personally don't like. It is seldom an impartial appraisal.

It should be borne in mind, first of all, that the relationship between the pastor and his congregation is not the same as between the employer and his hired man, who can be hired and fired at will. God is a partner in it, and He is the senior partner who controls all the stock. He issues the call and terminates the call, not the congregation, though God does it through the congregation. No congregation has a right to set the standards for the issuance or termination of a call. God Himself has laid down the principles.

Sad to say, there are even some pastors in certain denominations who seem to have largely a secular conception of the call. When there seems to be a chance at a good plum, they do not hesitate to apply for the job and support it with a sales talk. They give a demonstration of their wares. They see nothing wrong in that. Why shouldn't they get a better job if they can sell themselves to the congregation? On the other hand, not a few congregations feel that they can get rid of a pastor anytime it happens to suit them. It is their money, isn't it?

But a sincere and enlightened minister must always have scruples of conscience if he must tell himself that he wormed himself into a congregation for reasons of gain or prestige? How can he ever feel at peace if he does not carry in his heart the assurance that God has put him where he is? And what a comfort to a congregation when it knows that God has given them that particular pastor!

Familiarity breeds contempt, it has been said. Some members get tired of having the same pastor all the time. They begin to notice some mannerisms which grate on them. They think that they would like another pastor for a change. They feel that if they could get a man like young pastor so and so they would go places. They make out, what appears to be, a plausible case. But what does Scripture say? It says: "It is required in a steward that a man be found faithful." That covers the whole case from the point of view of God. If a pastor faithfully performs the work which the Head of the Church has assigned to him, then no member has a

right to agitate against him, or he will be completely out of step with God and he will be meddling in a sacred thing of which God is very jealous. "Touch not mine anointed and do my prophets no harm," says the Lord God Jehovah. The moans and cries of the faithful servants rise up into the ears of the Lord Sabaoth.

Many people are so intent upon, what they believe to be, disadvantages of having the same pastor in their midst a long time that they overlook the very real advantages. The pastors get to know their people. They know what their peculiar needs and temptations are. What a blessing and comfort they are at the sickbed and in the hour of trial! At such times people learn to appreciate how much more precious such things are than more glamorous considerations.

"It is required of a man that he be found faithful." That is all God asks, and no congregation has a right to ask more.

I. P. F.

The Truth Of Christ's Substitutionary Death

(Continued from page 83)

Lord Jesus was brought to His death. Through the high priest in Israel God had in days of old oftentimes made His will known to His people in vital matters pertaining to their life. Even so God was once more pleased to use the high priest to utter a most important prophecy. God had him set forth Christ's death as one of blessed substitution when he let Caiaphas say: "It is expedient for us that one man should die for the people, and that the whole people perish not." Caiaphas, of course, was not conscious of uttering a divine prophecy; he merely meant to voice his own wicked proposal. Yet God so guided his words that he unwittingly expressed God's own holy and gracious will concerning His Son. For St. John tells us: "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." Jesus was to die not for Israel only but for the whole world. Through the message of His atoning death the Savior would then gather together His church of believers from among all nations unto eternal life.

True Substitution Christ's substitutionary death, as God meant and ordained it, embraces everything that we might hope to find in the blessed idea of substitution. It was both voluntary and adequate. Caiaphas thought that he could take the life of Jesus at will; yet Jesus had clearly testified: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Throughout the inspired passion account we behold this glory of Christ's sacrifice that it was made voluntarily out of love for us sinners to rescue us from sin, death, and hell. And it truly accomplished its goal. In his First Epistle St. John gives us the blessed assurance concerning Jesus: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Christ, the just, died for the unjust; and because He is the Son of God His blood, shed in willing submission for us, did indeed prove a sufficient price and ransom for us all. This is what God meant when He made the wicked mouth of Caiaphas declare in involuntary prophecy that Jesus should die for the people. Thus the great truth of Christ's substitutionary death is our hope in life and death

and our source of strength and willingness to serve and glorify Him in our lives.

C. J. L.

THE THING YOU LEAVE UNDONE

It is not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache
At the setting of the sun;
The tender word forgotten,
The letter you did not write.
The flower you might have sent, dear,
Are your haunting ghosts tonight.

The stone you might have lifted
Out of your brother's way.
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for,
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels,
Which even mortals find —
They come in night and silence,
Each chill reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartaches,
At the setting of the sun.

— ADELAIDE PROCTOR.

From A Wider Field

THE Masonic Lodge issues a special Masonic passport to certain of its high-ranking members. It must be a resplendent piece of paper, with a sonorous Latin inscription, the signature of the "Grand Orient of the Supreme Council Sovereign Grand Inspector General," and a red-and-gold seal larger than that of the United States. Most interesting of all, it may occasionally carry more authority than the government of the United States.

Malcolm Bingay, editorial director of the *Detroit Free Press*, reveals this astounding fact in his autobiography. In 1927, his projected trip to Europe was almost delayed by pass-port difficulties. Since his father, born in Nova Scotia, had become a naturalized citizen of this country, Mr. Bingay took his own citizenship for granted although his mother had been temporarily residing in Ontario when Malcolm arrived in the world. But when Mr. Bingay applied for his passport, the records of his deceased father's naturalization had disappeared, and the application for a passport ran into a hopeless snarl of red tape.

Finally, by a devious and desperate route that led through high places, the anxious voyager managed to obtain an affidavit sworn to by the Secretary of State of the United States, Mr. Kellogg, over the Great Seal. It was an impressive document which, in place of a passport, saw him safely through his journey until he ran into the immigration officials in New York harbor on his return. The regulations, said these authorities, knew nothing about such an irregular document. No doubt it was genuine, but according to the book it wasn't good enough. Mr. Bingay would not be free to enter the United States, but would have to go to Ellis Island as an alien.

There was quite an argument which led up the ladder of immigration officialdom without yielding a single ray of hope for the forlorn traveller. The gaunt bleakness of Ellis Island seemed his inevitable destination until at last, in desperation, he drew out the 33rd Degree Masonic passport that he chanced to have in his pocket and placed it on the table as a surprise witness.

It caused some consternation and apparently contained very potent testimony. After a brief consultation with his associates, the ranking officer returned to the harried passenger and solemnly said: "Pass, brother!"

So Mr. Bingay tells it, with naive gusto, and we do not doubt the truth of his tale. Does, then, the seal of Masonry offer a magic that even the power of this great country cannot match? We have heard tales before this of the vicious supremacy by which Masonry is allegedly able to suborn constituted authority and disrupt orderly process of law; but we never expected to hear a Mason boast publicly of the sinister authority wielded by the Secret Empire.

With fitting, though doubtless unintentional irony, Mr. Bingay writes that, as he stepped out on deck after his miraculous deliverance from the threat of durance vile, he "bowed low and reverently to the Statue of Liberty."

It would hardly surprise us to see her wearing one of those little white Masonic aprons, too, one of these days, perhaps by order of "the Grand Orient of the Supreme Council, etc., etc."

* * * *

A new Amendment to the Constitution of the United States which bodes no good to our country is on its way through the legislative mill at Washington. Under the typically shrill pressure of feminine enthusiasts, it has passed the Senate by a vote of 63 to 19.

Promoted by certain women who "want to be *persons* now because we still are not persons in the Constitution," the Amendment reads: "Equality of rights under the law shall not be denied or abridged on account of sex."

One would judge that the Amendment as passed really makes more than mere persons of women. For the Senate attached a rider stating that nothing in the Amendment would change any "rights, benefits or exemptions now or hereafter conferred by law upon persons of the female sex." So the status of women would be that of persons, but better. They

retain peculiar protection not accorded an ordinary mortal.

Christian citizens, we trust, will through their Representatives resist passage of the Amendment. It is: a) ridiculous; b) a threat of law against the divine order observed in our midst which forbids the right of the woman to speak in the Church (1 Cor. 14, 34; 1 Tim. 2, 12); c) an insult to the Creator who expressly disavows the "equality" claims of fanatical females. (1 Cor. 11, 3; Eph. 5, 22-24.)

* * * *

Philadelphia: "A war veteran who feels he is not entitled to the \$500 Pennsylvania war veterans' bonus, has pledged it toward the building fund for Trinity United Presbyterian Church in suburban Clifton Heights," reports *Religious News Service*.

"In a letter to the pastor, the veteran said: 'I cannot get along with the 'something for nothing' philosophy which has so thoroughly infiltrated into my generation. I feel an obligation to return the gift to the community — from which it actually comes.

'A strong and well-equipped church is essential to a community, and in giving the money to a building fund I believe that it is going where it will do the most good, and where it will earn the largest returns for the community and for my own family'."

Not every church, certainly, is necessarily a spiritual asset to its community; but the attitude of this veteran is a refreshing change from the grasping, greedy spirit so prevalent in our day.

E. S.

ADVERSITY

God does not give just always sunshine
Or pathways smooth and flowers rare;
God does not promise just the sublime,
But oft gives gifts which look so bare.

It is for us to find and seek Him
Among the things we oft forsake,
His sweet comfort clings on sorrow's rim
And bitter tears His lone partake.

Look deep then, friend, in adversity,
And find His hand moves for your good.
Search deep and drink in humility
And thank God for His fatherhood!

ELSA ROMBERG.

As We See It

This "Common Confession Of Faith"—II

BY E. REIM

TWO weeks ago we began in these columns a discussion of the "Common Confession of Faith" which has been prepared and released jointly by committees of the Missouri Synod and the American Lutheran Church. At that time we confined ourselves to the preliminaries, the externals and the background of the document.

Since then we have received official copies of this new Confession. We have also had opportunity to hear two members of the Missouri Committee who were delegated to bring not only the document, but particularly detailed explanations concerning its origin to the sister Synods of the Synodical Conference. We mention this in order to assure our readers of the reliability of our sources of information. At the same time we can state that these representatives deplored the newspaper publicity which this report has received, especially the anticipation of a speedy union which was thereby created.

The First Impression

The impression one receives upon a first reading of this Confession is very favorable. It is short and concise, its style is clear and simple, its statements are usually quite obviously correct and disarmingly true. Whether it measures up to the need of the times and is adequate to the specific situation to which it should apply, — that is another question. One may admire the clean lines and graceful design of an architect's drawings for, let us say, the steeple of a new church, or an engineer's designs for a great new bridge. But before such plans may be accepted there must first be a careful checking and rechecking, by the designer himself as well as by others familiar with the principles and problems of his profession. This must deal particularly with the factor of safety. Are the supports of such a steeple strong enough for the weight which they must bear? Has sufficient allowance been made for wind thrust from every conceivable direction?

Is the construction of such a bridge strong enough for the traffic which it will have to carry? Have due provisions been made for the extra hazard of possible floods? Only after these and many other questions have been answered satisfactorily can final approval be given to the tentative plans. And even then the wise builder is one who insists on an extra margin of safety.

These principles apply particularly to a document which is meant to bridge the differences which have separated two church bodies for three-quarters of a century.

Three Test Questions

As was announced in our previous article, we intend to conduct our investigation of this new Confession by means of the following three questions which we consider essential and indispensable for a sound evaluation:

- 1) Does this new document measure up to the high standards of the "Brief Statement," or does it indicate a recession from that former level?
- 2) Has the new document solved the difficulties concerning existing doctrinal differences, or has it merely avoided them?
- 3) Has the issue been faced that is raised by the oft expressed view of the ALC, namely that full doctrinal agreement is not necessary for church fellowship?

The Last Question First

Let the last question come first.

* * * *

It is part of the record that the ALC favors "an allowable and wholesome latitude of theological opinion," while Missouri calls for "full doctrinal agreement." This important issue is touched only in a single paragraph of the Confession, which opens with the assurance that "it is the duty of the Church to be faithful to its Lord and His Word in all its testimony."

That is a promising beginning. But in fairness one must grant that when the ALC speaks of its principle of "wholesome latitude," it is of course honestly convinced that thereby it is being "faithful to its Lord and His Word."

The rest of the paragraph makes it a duty to "avoid and combat error" and states that "we dare not condone error or have altar and pulpit fellowship and unscriptural cooperation with erring individuals, church bodies, or church groups." We are sure that our Missouri brethren on that committee would like to have said "combat *all* error, . . . dare not condone *any* error," etc. But as it is, the issue has not been met, in spite of the challenge of the official ALC pronouncements. The matter stands exactly where it stood before — except for one point. Until recently Missouri defined church fellowship as altar, pulpit, and prayer fellowship. That this specific mention of prayer fellowship has now fallen by the wayside is, of course, a major concession to the ALC.

Questions 1 and 2 can best be answered in connection with a brief study of a few of the chief articles of the Confession.

The Doctrine of Election

Article IV

Article IV deals with the doctrine of Election. It was a controversy over this doctrine which caused the Ohio Synod, one of the charter members of the ALC, to leave the Synodical Conference seventy-five years ago. The question then was whether, as Ohio held, the eternal election of God was "in view of future faith." If so, then that would supply a reasonable explanation for this election of God. But it would also imply that then there was after all something in man which determined the choice. This was rejected by the other synods of the Synodical Conference, Wisconsin as well as Missouri, on the basis of Eph. 2:8-9 (faith . . . the gift of God). This is stated very emphatically by the Brief Statement which quotes the Formula of Concord: "The eternal election of God, however, not only foresees and foreknows the salvation of the elect, but is also . . . a cause which procures, works, helps, and promotes our salvation and what pertains thereto." (Our emphasis.)

The Wording of the "New Confession"

The new Confession has this to say: "God from eternity, solely because of His grace in Christ and without any cause whatever in man, elected as His own all those whom He makes and keeps members of His kingdom and heirs of eternal life." — We are happy to hear it said that this act of God is "without any cause whatever in man." But one misses the emphatic statement of our older confessions that God's election is the *cause of our faith*, and not vice versa. It could perhaps have been done by the addition of a single word, namely that God "elected as His own all those whom He *therefore* makes and keeps members of His Kingdom," etc. But even that one word is not there.

The Brief Statement was clear on the subject. "According to Scripture the faith which the elect have in time belongs to the spiritual blessings with which God has endowed them by His eternal election." The new Confession does not measure up to that high standard. And can one then say that it has solved the difficulty and removed the former difference?

Inspiration of Holy Scriptures

Article V

Article V touches upon the question of the divine inspiration of the Holy Scriptures by which the Holy Spirit "supplied to the holy writers content and fitting word," and therefore acknowledges "the Holy Scriptures in their entirety as the inspired Word of God." It recognizes "the Holy Scriptures as God's inerrant Word." This seems to cover everything. It seems like petty fault-finding to look for more than this.

And yet the Brief Statement went into the matter a little more deeply. "Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, and that they are *in all their parts and words* the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35." The emphasis in the foregoing is again ours. It points to something that the authors of the Brief Statement considered very necessary to say. But

is not the new Confession saying the same thing when it acknowledges the holy Scriptures *in their entirety* as the inspired Word of God? We are sure that this is what was meant by the men who drafted this most recent document. And yet there are others who are willing to extend to the Word of God *as a whole* a recognition and an authority which they are not willing to grant *to all of its parts or words*, particularly not to those parts which treat of historical, geographical, and other secular matters.

Does the "New Confession" Speak Clearly?

Can this new document be said to have faced the issues that vex Lutheran theology if it does not speak clearly also on this question? Can it under such circumstances be said to measure up to the high standards of the Brief Statement, particularly if it *drops* (as it has) *John 10:35* as proof passage? ("The Scripture cannot be broken.")

Justification

Article VI

Article VI speaks of Justification as follows "By His redemptive work Christ is the propitiation for the sins of the whole world; hence, forgiveness of sin has been secured and *provided* (our emphasis) for all men. (This is often spoken of as objective justification.)" So far this new Confession.

The "objective justification" section of the Brief Statement had a different ring: "that God has already declared the whole world to be righteous in Christ," etc. The "provided" of the new Confession falls far short of the vigor of the Brief Statement's "declared." And yet it is just this last which expresses the central idea of Justification.

Doctrine of Conversion

Article VII

Article VII deals with the doctrine of Conversion. It disposes of the subject in six lines. One would hardly guess that next to Election this was the outstanding issue in the former controversies. The Brief

Statement requires ninety lines to do justice to the same subject. The entire treatment is disappointingly thin.

The article does say that conversion is "without any cooperation whatsoever from sinful man." But that has always been asserted by both sides. The question whether, as was once claimed in ALC circles, unregenerate man is capable of adopting a non-resistant or neutral attitude is not touched on. And Ro. 8:7 ("The carnal mind is enmity against God"), quoted by the Brief Statement together with Gen. 6:5 and 8:1 to show that all men since the Fall are inclined only to evil, is not even mentioned as a proof passage.

This tragic omission of a point which, while decidedly unpopular in our day, is still so highly necessary in the teaching of the Church, is perhaps the most deplorable instance of the weakness of the new document.

The Last Things

Article XII

Article XII, on the Last Things, is praised as one of its strongest sections. But even here the statement that "the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are still clearly discernible in the Roman papacy," sounds a strange note of uncertainty, almost as though it were doubtful whether that clearness would still obtain tomorrow. Thus the force of the next clause, which labels this as "the climax of all human usurpations of Christ's authority in the Church," is materially weakened.

* * * *

The "New Confession" Sadly Wanting

More might be said. But this should suffice to support our finding, namely that upon careful scrutiny and close examination this document, designed for the tremendously important function of bridging the doctrinal gap between the two great Lutheran church bodies, has been found sadly wanting.

The high level of the Brief Statement has not been maintained.

The Devil

II.

THE Sunday on which this issue of the *Northwestern Lutheran* is to be in the hands of our readers, March 12, is the third in Lent, called Oculi. The Gospel for this day opens with the remark: "And Jesus was casting out a devil." This was a case where the devil had taken possession of a man bodily. This affliction is commonly known as demoniacal possession.

Possession was very common during the time of Christ on earth. Since we are now giving attention to our arch enemy, the devil, and observing his ways, we may well devote a special study to this peculiar form of his attack.

Not an Ordinary Disease

There are people who deny the existence of a devil. Such people will, naturally, not believe in demoniacal possession; for if there is no devil, how could he take possession of people? Such people assume that what is called demoniacal possession in the Scriptures was nothing than some special disease of the mind or of the body, such as epilepsy, or insanity. And when Jesus treated possession as something different from ordinary diseases, they say, that He either did not know any better Himself, or that He accommodated Himself to the popular superstition, and did nothing to disillusion the people. If that were so, then in either case He could not be our Savior.

The Gospels, however, clearly distinguish between possession and ordinary forms of disease. Matth. 4, 23, 24, informs us that Jesus went about all Galilee teaching in their synagogues, adding that He was also "healing all manner of sickness and all manner of disease among the people." Then, going into details, the text continues: "And they brought unto him all sick people that were taken with diverse diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had palsy; and he healed them." Note how St. Matthew here puts those possessed with devils into a class by themselves.

Also the manner of healing shows that possession was not an ordinary malady. If you look at the Gospel for today you will find the expression "casting out" repeated several times. Correspondingly, the devil is said to "go out" and again to "enter in." St. Mark reports how Jesus rebuked an unclean spirit and told him, "Come out of the man." The people were astonished and said, "What thing is this? . . . With authority commandeth he even the unclean spirits, and they do obey him" (chap. 1, 25, 27). When Jesus sent out His Twelve He instructed them: "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matth. 10, 8). Jesus also told His disciples that healing a possessed person could not be achieved through ordinary remedies. It involved a personal battle, a battle of faith. "This kind goeth not out but by prayer and fasting" (Matth. 17, 19-21). Our Gospel for today tells us that also pious Jews did cast out devils, and Mark 9, 38, 39, tells us that one man performed such miracles in the name of Jesus, who was a stranger to the apostles.

Effects of Possession

The behavior of demoniacs was not always the same. In some cases the devils produced one kind of trouble, in another an altogether different kind. In our Gospel the devil made the man dumb. There was nothing wrong with the speech organs of this man, only the devil stopped him from using them. After the devil had gone out, the dumb man could speak. Dumbness was not always caused by possession. Mark 7, 32, tells of a case of natural dumbness, where the man simply "had an impediment in his speech." How the two kinds of dumbness could be distinguished we are not told. From the parallel to our Gospel, Matth. 12, 22, we learn that the devil had made the man also blind.

This was a comparatively mild malady. Those possessed with devils often had to suffer much more violent evils. Think of the man in the country of the Gadarenes (Mark 5, 1ff.). He lived in the tombs, tore off all clothing; he was shrieking and

cutting himself with stones. He broke the chains with which people tried to tame him. Also the man in Luke 8, 38ff., uttered shrieks and foamed, and bruised himself, whenever the devil took possession of him. The Syro-Phenecian woman complained that her daughter was "grievously vexed with a devil" (Matth. 15, 22). The man mentioned in Matth. 17, 15, was a lunatic, and was by the devil thrown into water and into fire.

Sometimes the possessed showed unusual knowledge. Before Jesus had made Himself known to all the people as the promised Messiah, possessed persons recognized Him. He, "rebuking them, suffered them not to speak; for they knew that He was Christ" (Luke 4, 49). The damsel whom Paul met in Philippi "brought her masters much gain by *soothsaying*" (Acts 16, 16). About Paul and his assistants she shouted: "These men are the servants of the most high God, which show unto us the way of salvation."

From some of the cases just mentioned it is evident that the devil effects were intermittent, violent outbursts were followed by periods in which the sufferer was comparatively normal. The dumbness and blindness, however, seem to have been permanent. It is also clear that frequently not only one devil took possession of a person. In Mark 5, 9, the man said, "My name is Legion: for we are many." Mary Magdalene is described as a woman "out of whom Jesus had cast seven devils" (Mark 16, 9).

Was Possession a Punishment?

When the disciples saw the man who had been blind from his birth they at once jumped at the conclusion that either he or his parents must have committed a special sin, for which his blindness was a punishment. This was an unwarranted judging of hearts, and Jesus answered: "Neither hath this man sinned nor his parents" (John 9, 1-3). Likewise it would be a loveless mistake if we assumed that the terrible scourge of diabolic possession was brought on the sufferer by himself by some especially heinous sin.

Naturally, possession was a result of sin, just as well as all suffering and death. If sin had not entered, the world would still be a paradise

with its original beauty and happiness. There would be neither pain nor grief nor death. Neither would there be any demoniacal possession. All of these evils followed in the wake of sin, through which Satan had gained a foothold on earth. But just as every special disease may not be traced to a special sin as its special punishment, so neither may possession. Some pious children of God were plagued with this malady.

Take the first case that is mentioned by St. Mark. Jesus was teaching in the synagogue of Capernaum. And there in the synagogue was a man with an unclean spirit. He apparently was quiet throughout the service. Then suddenly he began to cry, "Leave us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God" (chap. 1, 24). — Jesus asked the father of the man whom the disciples could not heal, "How long is it ago since this came unto him?" The father answered, "Of a child" (Mark 9, 21). Here was a child, received into the covenant of God by the sacrament of circumcision; yet the devil was permitted to plague him in this gruesome way. Possession was a cross that some of God's children were called to bear like any other cross. — Read the Gospel for today. Jesus says that the unclean spirit, when he has been cast out, may try to get back in, but he findeth the heart "swept and garnished." Then taking to himself seven spirits more wicked than himself, "they enter in." Hence, watch and pray.

Prevalence in Jesus' Time

In the Old Testament we find no reference to possession. Even King Saul does not seem to be a case in point. In the New Testament they seemed to have been quite frequent. They are enumerated along with other forms of disease, and many individual cases are mentioned. In the Gospel for today Jesus indicates that there were specially trained exorcists among the Pharisees, showing that possession was prevalent everywhere. Acts 19, 13, speaks about "vagabond Jews, exorcists." The word "vagabond" must here not be taken in its bad sense. These were "traveling" exorcists, who went from place to place offering their services. The fact that there were traveling ex-

orcists points to the prevalence of the malady.

Why just in Jesus' time? We find the answer in the Gospel for today. Jesus says: "If I with the finger of God cast out devils . . . the kingdom of God is come upon you." In paradise God had promised that the Seed of the woman should crush the head of the serpent. That time had now come, and the devil knew it. Hence his display of power, hence also his supreme efforts to hold his own. Hence also God's permission of so many cases, so that Jesus might evidently prove that He is the "stronger" One, to overcome Satan, so that there could be no doubt about the kingdom of God.

Spiritual Possession

Though bodily possession was a terrible plague, spiritual possession, although it may not appear in such repulsive forms, is much more dangerous. Luke 22, 3, tells us that "then entered Satan into Judas surnamed Iscariot, being of the number of the

twelve." Satan did not take bodily possession of Judas, but he ruled in his heart without check. We all know the end. St. John adds the remark that "after the sop Satan entered into him" (John 13, 27). A similar thing happened to Ananias. Peter rebuked him: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God" (Acts 5, 3, 4). Ananias dropped dead.

While bodily possession was a cross which God laid on the people, spiritual possession is always self-induced. The devil cannot take possession of our heart if we do not let him. It is a man's, who was a Christian, own fault if he admits Satan into his heart. Jesus defeated him for us. Jesus has given us His mighty Word. Jesus Himself is ever at our side. We may resist the devil. "One little word can fell him."

J. P. M.

(To be continued)

In The Footsteps Of Saint Paul

Onward To Iconium

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IN his presentation of the work of Paul and Barnabas at Antioch in Pisidia Luke wanted to set forth two things: the turning away of Paul from the Jews who had rejected the Gospel to the Gentiles, and the mode of Paul's preaching in synagogues, the steppingstones into the Gentile world. No special sermon on the Isle of Cyprus has been recorded by him. No later sermon of this first missionary journey has come down to us. How thankful can we not be that Luke has given us this one sermon rather extensively, which may also serve as a pattern for our own preaching.

Opposition Develops Against Paul

In Antioch Paul and Barnabas met the first real opposition from the unbelieving and fanatical Jews. Paul began to experience, how much he would have to suffer for His Savior's

sake. That was his special cross, which he had to bear for his Savior. In reality that is the only cross we Christians have to bear. All other suffering and sorrow cannot be termed a cross in the proper sense of the word. Paul mentions the persecutions suffered in Antioch at the end of his life in his Second Epistle to Timothy (3, 10-12). "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." And to the Corinthians he writes (1 Cor. 4, 12-13): "Being persecuted, we suffer it. Being defamed, we entreat: we are made as the filth of the world, and are the offscourings (refuse) of all things unto this day."

Whether our two missionaries were scourged at Antioch or not, we cannot say definitely, even though it is highly probable. Paul speaks of his having been beaten with rods thrice, of having received stripes from the Jews five times. Perhaps those interpreters are correct who infer such scourgings as having taken place here in Antioch too. Luke and Paul only use the general term 'persecutions' when they speak of Antioch.

When Paul and Barnabas were expelled from the boundaries of Antioch, they knew that it was the Lord of the Church, who suffered it to happen. Their enemies at Antioch could expel them, but not the doctrine that had been preached by them. Their preaching of the Cross

the dust of the Gentile world, in which they had been living, off their feet, when they returned to the Holy Land. They could not but feel that Paul and Barnabas viewed them as outcasts, with whom they would henceforth have nothing in common.

A Historic Road

The road traveled by our two missionaries was an old Roman military road connecting Antioch, the metropolis of Syria, with Ephesus, the metropolis of Asia Minor. This same route had been traversed by the army of Cyrus, who wanted to regain the throne of Persia with the aid of the Greeks. Xenophon reports this in his *Anabasis* or march into the uplands of Asia. Alexander too had covered the same ground on his

colony was not as large as in Antioch. The majority of the people were Greeks with a scattering of the original inhabitants of the plains and Hellenistic Galatians. It was an overwhelming Gentile world, into which our missionaries had come. Commercially Iconium was a center of trade for the wool of sheep and goats. Paul had no difficulty in finding a loom to carry on his trade of tent-making. Even today Iconium is a commercial center of Turkey. The Bagdad Railway passes through its confines bringing much trade and some visitors to this city. Ramsay considers Iconium to be the oldest city in the world, much older than Damascus, which boasts of its antiquity.

Legend

If legend were any indication of age, then surely Iconium would have the edge on Damascus. The Iconians proudly claim that the Greek God Zeus told Prometheus to make images of men of clay to replace the men that had been drowned in the great flood. Having done this, he let a wind breathe life into them. Here we have one of the more than 800 different reminiscences of the Deluge, everyone differing from the other in detail, but all having the fact of a general deluge in common. The Greek word for image is 'ikon.' Hence the Iconians decided to name their city after these ikons of clay. This is a fine specimen of popular etymology. We do know that Emperor Claudius, the predecessor of Nero, established a colony of veteran soldiers here at Iconium giving it the official name of Claudiconium. In all likelihood the earlier name was combined with the name of Claudius. Today the name of the city is Konia or Konieh, the latter being the Turkish name.

During the Roman rule Iconium belonged to the province of Asia. It was located in Lycaonia, the southern part of Phrygia. Luke places Iconium in Phrygia. In the days of Emperor Tiberius it had belonged to Pisidia. Then it became a part of Phrygia. Critics at once charged Luke with ignorance. Again Ramsay revealed in his "Bearing of Recent Discoverings" that Luke is right and his critics are wrong. We can have full confidence in our Bible also in its historical statements, for every word of God's Word is inspired and therefore infallible.



had taken deep root and was bound to bring forth much fruit. Woe unto them, who reject the Gospel of Christ and who cast out the true confessors of Christ! Sin always works like a boomerang hitting the original sinners hardest of all.

Paul Leaves Antioch

There was no other choice for our two courageous witnesses than to leave Antioch for the time being. Had not their Master given the instruction (Matt. 10, 23): "When they persecute you in this city, flee ye into another"? They "shook the dust off their feet against them (the Jews), and came unto Iconium." When they did this, the Jews knew full well, what they wanted to say to them thereby. It was customary for the Jewish pilgrims to shake off

way to his conquest of the Near East, but the greatest conquerors were these two wanderers, who plodded along over the approximately 45 miles of desert lands for several days until they arrived at Iconium. Before them lay the snow-covered peaks of the Taurus range. Paul had seen them from the other side in his boyhood days. Now he viewed them as a beautiful fringe to the city lying before them. Near the city there was a large lake. Cool mountain breezes offered them refreshment after their tedious journey.

Iconium

The city of Iconium, to which our weary travelers came, was not as large as the one they had left behind. It may have numbered about 10,000 inhabitants at the time. The Jewish

NEW DIRECTOR INSTALLED
Michigan Lutheran Seminary
Saginaw, Michigan

The installation of Pastor Conrad Frey as the new president of Michigan Lutheran Seminary to succeed Dir. O. J. R. Hoenecke, who last

himself wholeheartedly to his work, and, above all, to reply solely on God's grace that is in Christ Jesus.

After the service a reception was held in the spacious basement of the church. Among these present there was also a large number of members from the president's former congre-

tor and Mrs. Immanuel P. Frey of Denver, Colorado. He was graduated from our Theological Seminary at Thiensville in 1938, tutored two years at Michigan Lutheran Seminary, and held pastorates in Kawkawlin and Detroit, Michigan.

May the Lord bless his work in his



Prof. Otto J. R. Hoenecke, retiring president, congratulates his successor, Pastor Conrad Frey (right). Behind them (left to right) are Pastors R. G. Koch, Oscar Frey, and O. J. Eckert, who officiated at the installation

spring tendered his resignation as director of the institution, took place Sunday, January 22, at 5 P. M., at St. Paul's Church in Saginaw in the presence of an audience of fully 600. The installation was performed by Pastor R. Koch, chairman of the institution's Board of Regents with Dir. O. J. R. Hoenecke and the Pastors O. J. Eckert and O. Frey assisting. Preceding the installation Dir. Hoenecke in a sermon based on 2 Cor. 2, 1-4, in which words St. Paul exhorts Timothy to constancy in his work, exhorted President Frey to be careful in the administration of his office; to devote

gations and many out-of-town brethren of the Michigan District. A luncheon was served by a group of women of the church.

Pastor S. Westendorf served as toastmaster. Brief addresses were given by Prof. W. Franzmann, a member of the faculty; Mr. W. Stindt, teacher at St. John's of Bay City and a member of the Board of Regents; President K. Krauss of our Michigan District, and Mr. Bertram Schulz, also a member of the Board, who served as chairman of the committee on arrangements.

The new president is a son of Pas-

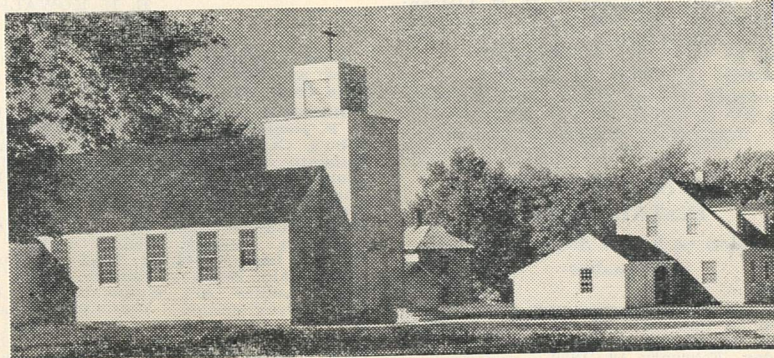
new field of labor, so that under his administration our Michigan Lutheran Seminary may continue to prosper, and in an ever larger measure carry out its purpose: "to serve the cause of the Lord and help to further His kingdom!" O. FREY.

**CHURCH AND
 PARSONAGE DEDICATION**

**Cross Lutheran Mission
 Charles City, Iowa**

October 9, 1949, was a special day of rejoicing for the members of Cross Lutheran Mission of Charles City, Iowa, for on that day they were privi-

leged to dedicate their new church building and parsonage to the service of the Triune God. This day also marked the third anniversary of the congregation's organization. Two special services were conducted for this happy occasion. Pastor O. J. Naumann, President of the Minnesota District, preached the dedicatory sermon in the morning service and Pastor Karl Gurgel, Chairman of the Minnesota District Mission Board was the guest speaker for the evening service. Both services were very well attended.



Cross Mission was started after a preliminary survey was made, in this city of eleven thousand population, by the Minnesota District Mission Board. This survey indicated that mission opportunities were sufficient to warrant placing a missionary here, especially so, since there was no other Synodical Conference Church represented in Charles City. A call was then extended to the Rev. Karl J. Otto who conducted the initial service here on January 27, 1946, in a small Y. M. C. A. basement room. Because this Y. M. C. A. room was very small and inadequate and since no other suitable place was available the congregation with the consent of the Mission Board soon began making plans for building its own place of worship. A site was purchased and Hansen and Waggoner of Mason City were engaged as architects. Plans were drawn up but building operations were delayed because of the ensuing events.

Pastor Karl J. Otto accepted a call to Wisconsin in July, 1947, which resulted in a vacancy until October 12 when the Rev. R. Schierenbeck was installed as the new pastor. However, the Lord in His infinite wisdom called the new shepherd of this flock to Himself on the following Saturday, when Pastor Schierenbeck met with a fatal accident. A vacancy of six months followed.

In April, 1948, the undersigned followed the call to Charles City and soon afterwards the final arrangements were made to start building operations. A loan for this was made available by the Church Extension Fund and for which the congregation is very grateful. On May 23 groundbreaking ceremonies were held and on July 4 cornerstone services were conducted by the local pastor. The church building is Colonial in style and of frame construction with a full basement. Most of the interior and finish work was done by the members

as well as the exterior painting and grading. Dimensions of the church are 67x27 and 45 feet wide at the transept, with a seating capacity of approximately 150.

When Pastor Schierenbeck accepted the call to this congregation, the Mission Board purchased a house which was to serve as a temporary parsonage. With the Mission Board's consent this house was sold in the summer of 1948 and building operations were begun in October on the new parsonage beside the church. It is a Cape Cod style with full basement; a kitchen, half-bath, study, and living-dining room combination on the first floor, and three bedrooms and full bath upstairs. The garage is attached to the house with a 12x12 breezeway. Both the church and parsonage have forced air oil heating systems.

At present the congregation numbers 90 souls, 56 communicants and 21 voters.

May the God of all Grace continue to bless Cross Mission for the salvation of many souls and for the glory of His Holy Name!

R. A. KETTENACKER.

† PASTOR HENRY LANGE †

On Wednesday, February 1, 1950, the Lord of life and death called to his eternal rest His faithful servant,

Pastor Henry Lange, at the age of 69 years, 1 month, and 2 days.

The deceased, son of Mr. and Mrs. Herman Lange, was born in Germany on December 29, 1880. Three months after his birth his parents emigrated with him to America and settled in Ohio. In 1889 the family moved to Michigan where Henry received his preliminary education. In 1896 he was confirmed in the Lutheran faith and entered the Ev. Lutheran Seminary at Saginaw, Michigan. After graduating in 1901 he entered the holy ministry, being ordained and installed on September 15, 1901, in a congregation in Ludington, Michigan, and a rural congregation at Batcheller, Michigan. On April 6, 1910, Pastor Lange married Miss Martha Boldt of Ludington. This union was blessed with two sons: Pastor William Lange of La Crosse Wisconsin, and Pastor Henry A. Lange of Carrington, North Dakota. On July 24, 1910, Pastor Lange was installed in Nathanael Ev. Lutheran Church at Milwaukee, Wisconsin. He served this congregation for thirty-nine and one-half years until his death. He also served the church at large as conference visitor for some years. His wife, Martha, preceded him in death on December 5, 1946. On September 7, 1949, Pastor Lange was married to Mrs. Lydia Kinder. Pastor Lange became ill with pneumonia January 19, 1950, and passed away on February 1, 1950.

Funeral services were conducted at 2 P. M. in the afternoon of February 6 at Nathanael Lutheran Church. Pastor William Mahnke preached on John 14, 27; Pastor Arnold Schultz conducted the altar service and read the obituary; Pastor Paul Burkholz, Jr., committed the mortal remains to the grave at Graceland Cemetery, Milwaukee. Many pastors and professors were present.

Other survivors besides his widow and sons are two sisters Miss Matilda Lange of Clare, Michigan, and Mrs. Anna Grundeman of Ludington, Michigan; one brother, William of Clare, Michigan; two daughters-in-law; three grand children, and other relatives. "Blessed are the dead which die in the Lord."

ARNOLD SCHULTZ.

ANNOUNCEMENT

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in the week of May 7, 1950.

Reports that are to be printed for that meeting must be in my hands by noon, April 24.

JOHN BRENNER.

ELIGIBLE FOR A CALL

In the special sessions of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States held in St. John's Ev. Lutheran Church, St. Paul, Minnesota, October 25 and 26, 1949, the cause of Pastor E. L. Mehlberg's suspension was removed and Pastor Mehlberg was again received into fellowship with the District. Thereupon by resolution the District instructed its officials to proceed with the lifting of the suspension. The suspension is herewith lifted and Pastor Mehlberg is declared eligible for a call.

OSCAR J. NAUMANN, President
Minnesota District, Wisconsin Synod.
C. P. KOCK, First Vice-President.
R. A. HAASE, Second Vice-President.

CANDIDATES

In response to the request for candidates — men especially qualified to teach music — to fill a vacancy in the faculty of Michigan Lutheran Seminary the following have been nominated:

Mr. James Albrecht, St. Paul, Minn.
Mr. Emanuel Arndt, Winona, Minn.
Pastor Franklin Dobratz, Powers, Mich.
Pastor Kurt Eggert, Valley City, N. Dak.
Pastor Karl Gurgel, Caledonia, Minn.
Mr. John Gawrisch, Milwaukee, Wis.
Mr. Leslie Kehl, Menomonie, Wis.
Pastor Leonard Koeninger, Ann Arbor, Mich.
Prof. Arnold Lehman, Fort Wayne, Ind.
Prof. Henry Meyer, Moberge, S. Dak.
Pastor Henry Paustian, Barre Mills, Wis.
Mr. Theodore Pelzl, New Ulm, Minn.
Pastor Theodore Sauer, Plymouth, Mich.
Mr. Wayne Schmidt, New Ulm, Minn.
Mr. V. J. Schulz, Lansing, Mich.
Mr. A. J. Sprengeler, St. Paul, Minn.
Mr. Carl Wacker, Kenosha, Wis.
Mr. Meilahn Zahn, Menasha, Wis.

The Board of Regents of Michigan Lutheran Seminary will meet Monday, March 13, 1950, at 7:30 P. M., at the Seminary to call one of these men. To receive consideration all correspondence relative to this calling must be in the hands of the undersigned secretary of the Board by that date.

OSCAR FREY,
1441 Bliss Street,
Saginaw, Michigan.

CALL FOR CANDIDATES

Authorized by resolution of the Synod, the Board of Regents of Dr. Martin Luther College, New Ulm, Minnesota, requests the nomination of candidates for an additional professor. The candidates should be qualified to teach history and English in the high school department, with the principal emphasis upon history. Names of candidates with a statement of qualifications should reach the undersigned secretary of the Board before March 27, 1950.

HERBERT A. SITZ, Secretary
Board of Regents,
Dr. Martin Luther College,
214 North Franklin,
New Ulm, Minnesota.

CALENDAR OF CONFERENCES
EVANGELICAL LUTHERAN SYNODICAL
CONFERENCE OF NORTH AMERICA

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

GEORGE V. SCHICK, Secretary.

DAKOTA-MONTANA
PASTORAL CONFERENCE

This conference will meet from April 11 (10:00 A. M.) to April 13 (Noon). The sessions will be held at Northwestern Lu-

theran Academy, Moberge, South Dakota. Everyone is asked to supply his own bedding and meals.

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

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

NEBRASKA PASTORAL CONFERENCE

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

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

Speaker: V. Tiefel (H. Schultz).

Announce to host pastor, Donald Grumert, 415 G Street, Geneva, Nebraska.

MILTON F. WEISHAN, Secretary.

ORDINATIONS AND
INSTALLATIONS

(Authorized by the Proper Officials)

Installed**Pastors**

Frey, I. G., in Grace Church, Warren, and in St. Paul's Church, Douglas, Arizona, by E. Arnold Sitz; Quinquagesima Sunday, February 19, 1950.

Monhardt, R. W., in St. Paul's Church, Prairie Farm Tp., and in St. Paul's Church, Dallas Tp., Barron Co., Wisconsin; by H. A. Pankow, assisted by Lloyd Lambert; Fourth Sunday after Epiphany, January 29, 1950. (A correction of this item as it appeared in the previous issue.)

CHANGE OF ADDRESS**Pastor**

Frey, I. G., 1218 Eighth Street, Douglas, Arizona.

AN OFFER

Any congregation desiring the following articles may have them by paying transportation charges:

Dorsal curtain, color: burgundy.

Altar paraments, size 20x62¼ inches, practically new, colors: white, green and violet (unfinished). The same hangings for the antependium, size 18x14 inches.

Crucifix, candelabra and a piano in good condition and tone.

REV. WM. H. WIEDENMEYER,
222 Windsor Street,
Sun Prairie, Wisconsin.

NOTICE

Will the brethren of the Synod kindly notify the undersigned at once whenever members move to one or the other of the following towns (or communities) in Iowa: Sigourney, Eddyville, What Cheer, Gibson, Cedar, Beacon, Pella, University Park, Ottumera, New Sharon, Knoxville, Rose Hill, Okaloosa.

REV. H. SCHALLER,
Pastor of Grace Lutheran Church,
P. O. Box 42 — 301 First Ave. E.,
Okaloosa, Iowa.

ACKNOWLEDGMENT
AND THANKS

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, acknowledges with sincere thanks the following memorial wreaths and gifts: in memory of Mable C. Hoffmann, Saginaw, Michigan, through St. Paul's Lutheran

Church, \$2.00; in memory of Mrs. Carl Ensslin, Cudahy, Wisconsin, \$5.00 by Mr. and Mrs. Waldemar Nolte, Burlington, Wisconsin; in memory of Rev. Martin F. Sauer, Milwaukee, Wisconsin, \$5.00 by the Trinity Lutheran Choir of Brillion, Wisconsin; through the Rev. E. G. Hertler, La Crescent, Minnesota, \$5.00; from Dr. and Mrs. Howard Vogel, New Ulm, Minnesota, \$100.00. Total: \$117.00.

EMIL D. BACKER, Music Department.

Northwestern College gratefully acknowledges receipt of the following gifts:

In memory of Ida Griffith, \$2.00 for the Library, by the Rev. A. Halboth.

In memory of Mr. G. Seiser, \$2.00 for the Library, from Mr. Godfrey Schulz, Milwaukee.

For the dormitory furniture fund, \$200.00 from Mount Olive Congregation, Appleton, Wisconsin, by the Rev. R. Ziesemer.

E. E. KOWALKE.

Since November 2, 1949, our Home for the Aged at Belle Plaine, Minnesota, received gifts from the following:

Minnesota — Elsie C. Gundlach, St. Paul; R. F. Neubert, Mankato; Mother's Club, St. John's, Caledonia; Ladies' Aid, Immanuel, Mankato; Anna and John Gerike, Minneapolis; Ladies' Aid, Christ, No. St. Paul; The Guild, St. James, St. Paul; Ladies' Aid, Moltke Twp.; Ladies' Aid, St. John's, Renville; Emanuel Guild, St. Paul; A. A. L. No. 7774, Danube; Nodine Ladies' Aid, Dakota; Ladies' Aid, St. Paul's, Arlington; Ladies' Aid, Bethany, Emmet; Ladies' Aid, Flora; Ladies' Aid, Emmanuel, St. Paul; Lynn Congregation, Hutchinson; Ladies' Aid, St. John's, Frontenac; Ladies' Aid, Immanuel, Hutchinson; Happy Birthday Club, Austin; Ladies of St. Peter's Church, Monticello; Ladies' Aid, St. Matthew's, Winona; Lutheran Charity Club, Fairmont; Ladies' Aid, St. John's, Vesta; Ladies' Aid, Peace, Hutchinson; Willing Workers, Wood Lake; Ladies' Aid, Trinity, Ortonville; Ladies' Aid, Grace, So. St. Paul; Mr. and Mrs. G. H. Zantow, Minneapolis; Mr. and Mrs. G. E. McKinnon, Mankato; Ladies' Aid, St. Matthew's, St. Charles; Sewing Circle, St. Martin's, Winona; Helen Burmeister, Winona; St. Matthew's Women's Club, Winona; Mt. Olive Guild, St. Paul; St. John's Church, Red Wing; Ladies' Aid, Grace, Le Sueur; Ladies' Aid, St. John's, Wood Lake; St. Jaul's Church, Jordan; St. John's Church, Minneapolis; Minnesota District, Missouri Synod; Ladies' Aid, St. John's, German Lutheran, Minnesota; Mrs. Ernst Maaske and Fred Herbig, Home for the Aged; St. Peter's Lutheran Church, Minneapolis; Mr. and Mrs. W. G. Maurer, Clarkfield; Mission Auxiliary, Minneapolis; Dorcas Club, Peace, Hutchinson; Mr. and Mrs. W. H. Brogms, Hutchinson; St. Paul's Church, No. Mankato; Ladies' Aid, St. Matthew's, Danube; Ladies' Aid, St. John's, St. Clair; Ladies' Aid, St. John's, Lake City; Eleanor Voelker, Winona; Mr. and Mrs. Ed. Loewe, Henderson; Martha and Elsie Herzberg, Winona; K. U. B. Society, Pilgrim, Minneapolis; Young Married Group, Pilgrim, Minneapolis; Sewing Circle, St. Martin's, Winona; Ladies' Aid, Essig; Ladies' Aid, St. John's, Wykoff; Mission Club, St. Paul's, Arlington; Ladies' Aid, Immanuel, Buffalo; St. Peter's Guild, Minneapolis; Ladies' Aid, Trinity, Belle Plaine; St. Paul's Church, Jordan; Mrs. Jade Krueger, Mrs. John Krueger, Belle Plaine; Dorcas Club, Peace, Hutchinson; Martha Herzberg, Fountain City; Mrs. C. Ernst, Belle Plaine; Locker Service, Belle Plaine; Ladies' Aid, St. John's, New Ulm; Mrs. Roy Zillgitt, Lake City; Dorcas Club, Peace, Hutchinson; Mrs. C. Townsend, Belle Plaine; Paul Schmidt, Minneapolis; Mrs. Fred Bicknese, Fountain; Mrs. Augusta Lieske, Arlington. In memory of Carol Nancy Dreisen by Rev. F. F. Ehler, Eitzen; in memory of Mrs. Charles Green by relatives and friends, Rushford; in memory of Theresa Kannenber by Mrs. Alvina Kannenber, Home for the Aged; in memory of Mrs. Wm. Eggersgluss by St. Paul's Church, Montrose; in memory of Ernest Doering by Zion Missionary Aid, Green Isle; in memory of Aug. Hedler by relatives and friends, Goodhue.

Wisconsin — Mr. and Mrs. Gunder Turnblom, Frederic; Ladies' Aid, St. Paul's, Tomah; Mission Circle, St. Paul's, Tomah; Mildred Albrecht, Lake Mills; Mrs. Viola

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Martha Riedel by Ladies' Auxiliary, St. Paul's, Hustler; in memory of Herman A. Lederer by Mr. and Mrs. P. Lederer, Green Bay; in memory of G. Devnear by Mr. and Mrs. James Stenstrey, Egg Harbor; in memory of John Daeffler by relatives and friends, Frederic; in memory of Herman Wauner, Bonduel.

Michigan — Rev. M. A. Haase and family, So. Haven; Ladies' Aid, Emanuel, Tawas City; Ladies' Aid, St. Paul's, Sodus; Robbins Flooring Co., Reed City; St. Stephen's Lutheran Church, Adrian; Ladies' Aid, Salem, Owosso; F. Scholl, Adrian. In memory of Mrs. Pauline Heier by Mr. and Mrs. L. Bandkan, Owosso.

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Merchant, Ward; Mrs. Charlotte Sperling, Watertown; Ladies' Aid, St. Martin's, Watertown; Ladies' Aid, Emmanuel, Hazel. In memory of Mrs. Julie Johnson by St. Peter's Lutheran Church, Goodwin; in memory of Robert F. Noeldner by relatives and friends, Summit; in memory of Mrs. Emma Blek, Watertown.

Nebraska — Ladies' Aid, Zion's, Clatonia; Ladies' Aid, Trinity, Hoskins.

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Montana — In memory of Martha Grub by Rev. and Mrs. Leland Wurster, Terry. Our sincere thanks to all donors.

L. F. BRANDES, Superintendent.

SOUTHEASTERN WISCONSIN DISTRICT

July, 1949 — December, 1949

Arizona Conference

Reverend	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Norman Berg, St. Peter, Globe..	\$ 74.70	\$	\$
G. P. Eckert, Grace, Casa Grande	90.95		
G. P. Eckert, Coolidge Mission	50.90		
A. A. Guenther, Grace, Safford	51.25		
Robert Hochmuth, East Side Mission, Tucson		25.00	
W. Hoyer, Mt. Calvary, Flagstaff	55.65	11.50	
F. G. Knoll, Redeemer, Tucson	380.52	3.00	
K. Neumann, First Lu., Prescott		118.88	
L. Pingel, Resurrection, Phoenix	56.15		
R. W. Schaller, Zion, Phoenix..	750.00	246.40	
V. Schultz, Good Shep., Phoenix		141.01	
E. A. Sitz, Grace, Tucson.....	522.86		
V. Winter, Mexican M., Phoenix	2.80	24.85	
V. Winter, Mexican M., Tucson	16.38		
R. Zimmerman, Grace, Glendale	455.88	184.78	
	\$ 2,286.04	\$ 755.42	

Dodge-Washington Conference

G. W. Boldt, St. Peter, Theresa	598.89	38.00	
G. Bradtke, Kripplein, T. Herman	654.00	83.00	
F. Gilbert, St. Paul, Cedar Lake	124.54		24.00
F. Gilbert, St. Paul, Slinger...	442.63	155.00	
H. Heckendorf, St. Paul, Lomira	472.82	12.00	13.00
H. J. Lemke, St. John, Lomira	756.29	62.50	25.00
R. O. Marti, St. Peter, Kekoskee	100.00	163.00	
W. Nommensen, St. Peter, T. Ad.	480.02	125.25	
W. Nommensen, Zion, T. Wayne	680.91		
E. Rankow, Bethany, Hustisford	949.61		
W. Reinemann, Huilsburg	469.61	125.00	8.00
Ad. von Rohr, Peace, Hartford	977.12	70.00	108.50
W. Sauer, St. John, West Bend	2,951.05		
H. Schaar, St. Paul, Brownville	30.00		
H. Schaar, St. Luke, Knowles	104.93		
W. Schink, St. John, Woodland..	643.01	50.00	
F. Senger, Emmanuel, T. Herman	364.24	254.85	
F. Senger, Zion, T. Theresa....	357.44	192.12	
E. Weiss, St. Paul, Neosho.....	342.48		
F. Zarling, St. Matt., Iron Ridge	611.37	154.82	
	\$ 12,110.96	\$ 1,485.54	\$ 178.50

Eastern Conference

P. Behn, Fairview, Milwaukee..	798.76	190.59	16.05
E. Ebert, St. Paul, East Troy..	527.01	274.00	
R. Ehlike, Resurrection, Milw.	466.17	18.00	66.71
R. Goede, Calvary, Thiensville..	588.86		15.00
L. Hallauer, St. John, Lannon..	938.06	326.11	
G. Hillmer, St. Paul, T. Franklin	773.48	873.00	
S. Hillmer, Trinity, W. Mequon	477.80		
E. Hinderer, Zion, Hartland....	450.00	242.95	15.00
A. Keibel, St. John, T. Granville	765.98	429.50	73.47
Walther Keibel, Nain, W. A. ...	952.23	147.00	328.76
E. Knief, Jordan, West Allis....	2,499.49	2.00	350.00
H. Lange, Nathanael, Milwaukee	81.00		
L. Lehmann, St. John, Mukwon.	204.30	5.00	
K. Lescow, St. John, E. Mequon	776.45	142.00	
C. Leyrer, Christ, Big Bend....	400.13	92.20	
A. Maaske, St. John, Newburg	47.75	247.00	
J. Mahnke, Mt. Lebanon, Milw.	1,102.54		227.50
W. Mahnke, St. John, Root Creek	983.24	836.55	194.77
A. Mittelstaedt, Trinity, S. Meq.	5.00	14.00	
T. Monhardt, St. John, T. Lake	201.70	145.00	5.00
C.-K. Otto, St. John, Wauwatosa	1,169.70	616.85	328.00
M. Rische, Kirchhayn	2,175.42	482.95	
R. Schoeneck, Woodlawn, W. A.	407.63	7.00	21.75
A. Schultz, Trinity, Milwaukee	1,119.23	121.00	119.36
M. C. Schwenzen, West Allis..	642.10	116.60	11.00
H. Shiley, Trinity, Waukesha..	1,826.90		17.00
T. R. Thurow, Christ, Pewaukee	217.05		
D. Tills, St. Paul, Tess Corners	1,480.05	984.00	
H. Vogel, St. Paul, Cudahy....	1,243.50	397.10	6.00

R. Werner, Blumound, Wauw.	128.09	79.74
R. Werner, H. H., Wauwatosa	97.14	
R. Werner, Homehurst, W. A.	35.19	
R. Werner, St. Peter, W. A....	45.45	110.25
R. Wiechmann, Salem, T. Gran.	879.70	
H. Woyahn, Grace, Waukesha	755.57	
	\$ 25,260.67	\$ 6,900.39
		\$ 1,914.12

Milwaukee City Conference

E. R. Blakewell, Divinity.....	601.02	100.00	
E. Blumenthal, Salem	810.69		8.00
John Brenner, St. John	3,125.68	25.00	533.82
Victor Brohm, Bethesda	1,549.15	143.00	752.47
R. O. Buerger, Gethsemane....	1,232.21	370.70	
P. J. Burkholz, Siloah.....	5,899.00	2,245.00	1,134.50
Herman Cares, Christ.....	2,169.47	990.32	313.15
J. C. Dahlke, Jerusalem.....	2,446.48		611.61
J. A. de Galley, St. Paul.....	315.26	214.00	21.00
E. Ph. Dornfeld, St. Marcus....	2,448.94	1,287.65	1,148.79
H. H. Eckert, St. Jacobi.....	2,221.68	452.29	913.61
A. F. Halboth, St. Matthew....	1,131.48		602.00
R. W. Huth, Messiah.....	529.57	58.65	17.00
J. G. Jeske, Divine Charity....	1,427.43	636.62	109.82
L. F. Karrer, St. Lucas.....	336.33		
H. P. Koehler, St. Andrew.....	3,795.59	9,849.64	1,245.89
A. C. Lengling, Saron.....	602.00		125.00
E. C. Pankow, Garden Homes..	1,562.52	5.00	1,578.04
Paul Pieper, St. Peter	2,165.25	18.00	376.85
Wm. F. Sauer, Grace.....	1,636.14	45.00	1,041.00
W. and J. Schaefer, Atonement.	2,205.76		337.00
G. E. Schmeling, Bethel.....	1,268.39	151.50	417.90
E. C. Schroeder, Apostles.....	694.25	22.00	52.75
R. C. Stienke, Parkside.....		15.00	10.00
Arthur Tacke, Zebaoth.....	1,948.47		28.85
A. P. Voss, St. James.....	1,350.00		475.50
	\$ 43,472.76	\$ 16,629.35	\$ 11,854.55

Southern Conference

G. Barthels, St. John, Burlington	1,080.48	26.25	22.50
A. Bartz, Immanuel, Waukegan	306.77	50.00	10.00
A. Bueger, Friedens, Kenosha	3,317.15	52.00	13.00
H. J. Diehl, Lake Geneva.....		1,900.00	
W. A. Diehl, Elkhorn.....	996.69	195.50	
Chas. E. Found, Zion, Bristol...		417.59	
O. Heidtke, Morton Grove.....	348.76		
E. Hillmer, St. Luke, Kenosha	516.83	274.44	
E. Huebner, Mt. Zion, Kenosha	234.20	5.00	
E. Jaster, Epiphany, Racine....	552.58		30.00
A. Koelbin, Trinity, Caledonia	635.94	1,624.50	
W. H. Lehmann, Libertyville..	542.04	712.54	
A. Nicolaus, Zion, Crete.....	866.48	997.25	
O. B. Nommensen, S. Milwaukee	1,616.07		5.00
R. P. Otto, Peace, Wilmet.....	525.00	120.90	
W. K. Pifer, Bethany, Kenosha	350.25	289.30	
M. F. Plass, St. John, Oakwood	478.94	287.50	
H. E. Russow, T. Paris.....	118.11		
H. E. Russow, T. Raymond....	310.00		
Julius Toepel, T. Maine.....	379.92	51.65	
Theo. Volkert, Racine	1,646.87		
H. J. Wackerfuss, Evanston...	123.21	155.63	
Irvin W. Weiss, Palos Heights..	128.05		
	\$ 15,074.34	\$ 7,160.05	\$ 80.50

Miscellaneous

M. S. B.	\$	15.00	\$
Eastern Conference, R. Goede, Secretary		10.00	
Milwaukee City Conference, E. C. Schroeder, Secretary	5.00		
Pastors' Wives Mission Circle..	3.00		
	\$ 8.00	\$ 25.00	
Grand Totals	\$ 98,212.77	\$ 32,955.75	\$ 14,027.67

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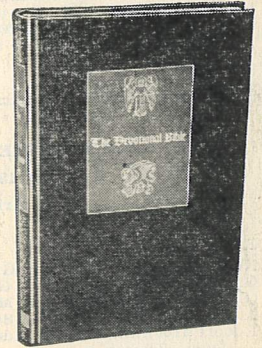
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