

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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"He Is Risen"



EASTER is a day of joy. "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118, 24. But Easter is, above all, a sacred and

solemn day, and it is this side of the great Festival which the Second Psalm presents.

The People Imagine a Vain Thing —

History has proven the prediction of Christ to be true, "Ye shall hear of wars and rumors of wars; nation rising against nation." The Psalm before us is prophecy as well as poetry; it points to the bitter conflict in which the powers of darkness war against Christ and His kingdom. — "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." — This is not some petty revolt, but a grand conspiracy, in which all classes and ranks of wicked men are putting their heads together, whispering, and hatching rebellion against God and His Anointed, Jesus Christ. All the enmity against Christ — since that day when Pilate and Herod were made friends, joining hands against our Savior — all the wicked plans of men to dethrone Christ, all the power and influence of the unbelieving world which it uses to undermine the Gospel of Christ, are set forth in these words of the Psalm. This revolt, this rebellion against God and Christ is the great paradox of human history, the unanswerable question: Why do men set themselves and take counsel together against the Lord? There is nothing so strangely unreasonable in the whole history of man, as man setting himself against God! — And what is he doing it for? There is no ground for it, no reason for it. To what end do men rebel against God? It is a vain thing. It will go up in smoke, and all come to nothing. Indeed, the people imagine a vain thing. — And why?

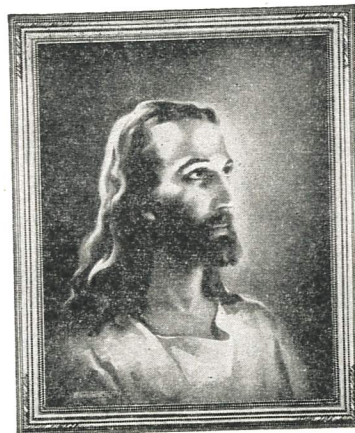
The Lord Shall Have Them In Derision

"He that sitteth in the heavens shall laugh. The Lord shall have them in

EASTER

THE PSALM OF VICTORY

derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion." Mark the contrast; on the one hand, the gathering opposition, the whispering conspiracy, the banding together of the multitudes; and, on the other, the Lord sitting throned in heaven, and not even rising from His throne, nor stretching forth His hand. "He that sitteth in the heavens shall laugh." He sees the utter futility and nothingness of all that is going on below, of all the boldness of men in their rebellion against Him. — But when His hour is come, and He does rise, "Then shall He speak unto them in His wrath, and vex them in His sore displeasure." Since the days of the deluge there have been seasons of patience and longsuffering and seasons of judgment in



Blessed are all they that
put their trust in Him

God's governance of the world, seasons in which God remained silent, and seasons in which He spoke in His wrath. But at all times this has been His divine decree: I have set my King upon My holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

The King of Kings

Glorious prophecy and decree concerning Christ, our Savior! "The Lord hath said unto Me, Thou

art My Son; this day have I begotten Thee." This day — when was that day? Not when the Christ-child lay bedded in the manger, not when the heavens opened at Jesus' baptism in Jordan and the voice came from heaven saying, "This is My beloved Son, in Whom I am well pleased," nor when He was transfigured on Tabor, and the voice came out of the cloud, which said, "This is My beloved Son, in Whom I am well pleased, hear ye Him," but from eternity Jesus is the Son of God, begotten, not made, being of one substance with the Father, by whom all things are made. And because Jesus Christ is the eternal Son of God, time shall not rob Him of His kingly crown, "He shall reign forever and ever."

But if we turn to the thirteenth chapter of the Book of Acts, the thirty-third verse, we observe that St. Paul quotes the words of the Second Psalm as having direct bearing on the resurrection of our Lord, "God hath fulfilled the same . . . , in that He hath raised up Jesus again; as it is also written in the Second Psalm, Thou art my Son, this day have I begotten Thee." And the Apostle repeats the assertion in his letter to the Romans, 1, 34, "His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." — Easter, the day of Christ's resurrection, was the day of exaltation for the God-man Jesus, the day of His birth, as it were, to all power in heaven and earth.

His Reign

God's Easter gift to His exalted Son, our Savior, is universal dominion. "Ask of Me, and I shall give Thee the heathen for Thine inheritance." The Prophet Isaiah repeats the thought, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." Is. 53, 12. With the precious Gospel that "He was delivered for our offenses, and raised again for our justification," the King of kings has gone forth to conquer the world, to subdue the

(Continued on page 73)



Editorials

The Voice of Easter Easter speaks. It is a message so clear, so simple. It says, "He is risen!" Not hard to understand — these words. That message speaks with authority and certainty. It does not attempt to explain, to lead for understanding, to threaten the doubter, to justify. The fact is simply stated and the message is laid upon your heart. "He is risen!" He who was dead, who was so brutally beaten, who gave vent to His agony upon the cross in words ne'er spoken by man; — out of the depths of hell they came, "My God, my God, why hast thou forsaken me?" — He, He is risen. He broke the bonds that held Him, He is alive! He took His life again as He promised. The message is surpassingly strange and unusual. Neither before nor after has that message been heard. But the angel speaks it with not so much as an apology. Who could have thought that that little sentence, that little message, "He is risen," would ring out so loudly that the whole world could hear and that the whole world would repeat the message. Not once and again, but speak it day after day as year after year rolls on into infinity. More than nineteen hundred years have emptied themselves in the sea of futurity since that day but the Easter call still awakens the world each Easter morning and those mighty words, "He is risen!", still stir and comfort the hearts of them that hear.

Dead men don't arise. The history of the human family looks the very words. Cemeteries and graveyards dotting the landscape of every highway of this earth, tearful eyes and sorrowing hearts everywhere attest the fact that dead men do not arise and live again. But of this man it is said, "He is risen!" But don't we see in Him and His arising our own beloved dead arising and coming forth from their narrow chambers? "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Death is abolished and swallowed up by Him whose triumph over death is proclaimed on Easter. Believe it: "He is risen!" and with Him all who believe in Him. That's the voice of Easter.

W. J. S.

* * * *

Easter, the Church's V-Day The American public has been looking forward to V-Day, the day of victory, when the bloody war will be at an end and all can again devote themselves to the pleasant pursuits of peace. We here in America have felt the impact of the war fully in a measure. Our homes have not been demolished by bombs or shells nor have we been ground under the ruthless heel of the oppressor, and yet we look forward to V-Day. How much more such a day means to conquered nations.

On February 26 General MacArthur, broadcasting to our nation, formally announced the liberation of the Philippines and returned the government over to the constitutional Philippine officials. They had been liberated at the cost of much bloody effort on the part of the American army and navy.

On Easter we Christians think of the fact that we are a liberated people. The Son hath made us free. He purchased us from sin, death and the power of the devil. With His bloody sacrifice He has restored to us our citizenship in heaven with all the joys and privileges which that implies.

When God the Father raised Jesus from the dead, He solved the sinful world. He publicly and formally declared

that He had accepted the sacrifice of Jesus as a sufficient atonement for our sin. Him whom He had delivered for our offenses He had raised again for our justification.

For a time things looked dark for us indeed. We were firmly in the clutches of Satan. There wasn't even any chance for underground fighting. We had been stripped of all effective weapons. Then came Jesus to liberate us, but even His efforts seemed to have ended in failure. Our Champion was dead. As the poet says: "They in the grave did sink Him, the foe held jubilee." But, as the poet goes on, "Before he can bethink him, Lo, Christ again is free, And 'Victory'! He cries."

It was victory not only for Him personally but for all of us. On that first Easter Day God broadcast our complete liberation and the full restoration to us of all that the devil had taken from us. We can now say: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, which also maketh intercession for us."

I. P. F.

* * * *

Profitable Preaching "One of the great weaknesses of the Methodist Church is the uncertainty of its membership in the great matter of faith and doctrine." So writes the *Christian Advocate* editor in a recent issue. He adds, "During the months from Easter to New Year's every Methodist pulpit should give first attention to *doctrinal* preaching. Majestic and inspiring themes such as, the atonement, the incarnation, the pre-existent Christ, immortality, the office and work of the Holy Spirit, the resurrection, the deity of Jesus, intercessory prayer, the meaning of faith, sin, forgiveness, the witnesses of the spirit and personal communion with God should come in for the most careful treatment possible." We could mention other doctrines that ought to be added to this tabulation such as, conversion, election, etc., but the enumeration by the editor will give a preacher a good starting point. That there is dire need for that kind of preaching today, not only in the Methodist Church but in the Lutheran Church as well can not be doubted, the feverish striving of the last decades to make the sermon *interesting* and *popular* has driven many preachers away from the Scripture and made him spiritually barren. The crying need of the day is *expository* preaching. The minister that will preach his text and stick to the Word before him need not worry about doctrinal preaching. If he has exhausted his text by diligent study and meditation and strives to convey to his people the thought that the Spirit of God intended to be conveyed he will, as he preaches text after text, preach the whole counsel of God involving all the cardinal doctrines of the Scripture, that is, if his texts are wisely chosen. But *having* a text and *preaching, expounding* that text are two different things. We have read and reviewed sermon books in which one could find no fault with the choice of text. They were rich in spiritual food. But the thought developed ostensibly in connection with the texts left the real meaning of the text untouched. Textual, expository preaching will profit both the preacher and the hearer. Let's have nothing but that kind of preaching.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVI

Of the Distribution of Meats

II

IF a distinction of meats is observed in the church for the purpose of doing God service and of meriting His favor, then both the Gospel and the Law will be obscured: Human ordinances will be raised to a level with God's commandments, perhaps above them, while the righteousness of faith proclaimed in the Gospel will become adulterated with human merits.

Because of these dangers, to which attention was called in the course of centuries by pious leaders of the church, our teachers were moved to take up this question and to instruct our churches on these matters. The instruction as they gave it is presented in the second part of our Article XXVI.

It is prefaced by a brief transition from the first part.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observance of their own choice.

NOTES

As in our days those that adhere strictly to the purity of the Gospel of grace and are unyielding over against any compromise with error are accused of acting uncharitably and of blocking the progress of the church, so were our fathers in the days of the Reformation charged with acting rashly and out of animosity against the bishops, because they warned against the errors that had crept into the practice of traditions. Yet it is imperative that the message of free grace be kept clean of any admixture of man's own achievements, no matter in what seemingly harmless form they may be introduced.

They therefore, in the second part of our Article, again set forth the truth that

II. Observance of Human Traditions Is No Meritorious Act of Worship

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified; and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matth. 15, 3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14, 17: The kingdom of God is not meat and drink. Col. 2, 16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If you be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not? And Peter says, Acts 15, 10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4, 1. 3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

NOTES

Every one of the passages our fathers adduce is sufficient in itself to show that human traditions are not binding on consciences, and if they are regarded as though they were binding, and thus consciences are burdened with them, then

they must be rejected as doctrines of devils. No matter how harmless a tradition may be in itself, if it is practiced for the purpose of meriting grace, it overthrows the Gospel which proclaims a perfectly free grace.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

NOTES

From the fact that we deny the meritorious character of human traditions our opponents at once jump to the conclusion that we neglect self-discipline and do not properly mortify our flesh. Everybody can readily see that such an argument is not valid. Meriting grace and disciplining one's self are two totally different view points.

Discipline is very necessary. Due to the presence and the activity of the Old Adam in us it is difficult to lead a Christian life. To curb the Old Adam God uses the cross and lays afflictions on us.

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THE SIGN OF THE PROPHET JONAS

WHEN these lines reach the readers of the *Northwestern Lutheran* it will be Easter Sunday. Christians will be meditating the great wonder of all times that Jesus returned from the grave victorious over all His enemies, which at the same time are our enemies. By His death He completely atoned for our sins and wiped out our guilt. Thereby He deprived death of his sting, destroyed the rule of the devil, yes, crushed the head of the old serpent. Easter is the festival of victory. Hell is securely closed, the gates of heaven stand ajar.

Jonah A Type

We are all familiar with the story of Jonah and the whale. Jonah was sent by the Lord to preach to the people of Nineveh; but for reasons of his own he hesitated to carry out the Lord's instructions. He did not want to see Nineveh converted and saved, he was anxious for the destruction of that city. Accordingly, instead of traveling toward the east, he turned to the west and boarded a ship to carry him away as far as possible from the mission field assigned to him. But he could not get away from the Lord. God is as powerful on the great sea as in the homeland of Jonah. A storm broke. Jonah was thrown over board. A huge fish swallowed him alive.

Many people wonder how such a thing could happen, how a "whale" could swallow a man, and how the man could remain alive and conscious inside the fish. — It is a miracle. Nothing is impossible for God. God who created the fish can also easily cause it to swallow a man; and God who gave to man life and breath can also just as easily preserve it inside a fish.

Jesus, in referring to Jonah, does not waste any words in defending the veracity of the prophet's account or the reality of the event. All this He takes for granted. He points to the symbolical significance of the miracle. Jonah is a type.

The Rescue of Jonah Prefigured the Resurrection of Christ

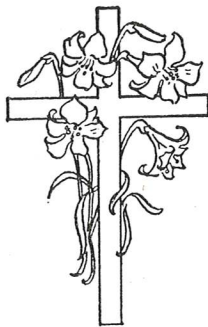
Here are the words of Jesus as Matthew recorded them: "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (chap. 12, 40). Do not begin to quibble about the "three days and three nights," arguing that Jesus spent only two nights in the grave and one whole day and parts of two others. The expression "three days and three nights" means precisely such a period of time as Jesus lay in the grave. For instance,

Esther (in chap. 4, 16) vows that she will fast "three days, night and day," but "on the third day" she invited the king and Haman to a banquet that she had prepared (chap. 5, 1. 4). — If you have a German Bible with Apocrypha, read also Tob. 3, 12. 13).

Jonah was completely taken out of active life for three days. For all practical purposes he was dead to the world. But he was brought back to life by the power of God. This miracle, in a figure, pictured the death and resurrection of Jesus. Jesus was actually dead. He was buried. But on the third day He came forth alive. No trace of death was any longer noticeable in Him. He lived a new life, triumphant over death.

Jonas A Sign

Jesus refers to Jonas not only as prefiguring His own death and burial and resurrection, He calls Jonas a sign. The Jews were offended by the preaching of Jesus and demanded that He prove His



identity and authority by performing a sign which they could test. He had performed many miracles. In fact, the very conversation in the course of which He pointed to the sign of the prophet Jonas had been started by a miracle: Jesus had cast out a devil from a blind and dumb man. When the Jews thereupon charged Him with being in alliance with Beelzebub, He warned them against the sin in the Holy Ghost. He called them to repentance and pointed to the coming judgment. Thereupon they demanded a sign.

Jonas is the sign to which Jesus directs them. Jonas was a sign for the people of Nineveh. Because of their sins God commanded him to preach to them. Because of their sins Jonas hesitated and fled. Because of their sins and because of God's mercy on them Jonas had to spend three days and three nights in the whale's bowels. Then Jonas as one raised from the dead had come to them and preached to them. He stood before them in his person as a symbol of God's wonderful love.

Jesus A Greater Sign Than Jonah

Jesus says concerning this: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here" (v. 41).

Jesus is far greater than Jonas, not only in His person, but particularly in His work. The sins of the Ninevites drove Jonas into his peculiar grave, but he did not actually bear them, his grave was no atonement for them. Jesus was the Lamb of God which taketh away the sins of the world. Jonas did not love the Ninevites, but sought their destruction. Jesus went into death and hell just because He loved us with all His heart and desired to save us. Jonas could not help himself, he would have perished in the whale's bowels if God had not delivered him. Jesus arose from the grave by His own power, showing Himself to be the Son of God.

The men of Nineveh understood the sign correctly which God send to them in the person of Jonas. They took his words to heart and repented of their sins, from the king down to the least among them. It may not have been a pleasant thing to listen to a man of whom they might know that he did not love them, that he really desired their destruction. Yet they heeded his call to repentance. Jesus preaches to us out of love, and His message is filled with life giving power. Should we not be all the more ready to hear Him?

Jesus An Offering Sign

Jesus is an offensive sign, not in himself, but because of our perverse nature. He calls His questioners an "evil and adulterous generation." Yes, adulterous, because we are by nature unfaithful to our God. God loves us and wants us to be saved by His mercy, but we insist that our own works, our merit and worthiness, be taken into consideration. We do not trust the solid rock of grace, we would rather build on the sinking sand of our own achievements. We do not want to give all glory to God, we would like to do a little boasting ourselves. Rightly then Jesus calls us adulterous.

Because of this He is an offensive sign for us. What does His stay in the grave mean if not that we were lost and helpless sinners, and that Jesus, who knew no sin, was made sin for us, that we might be made the righteousness of God in Him?

(Continued on page 74)



SPIRITUAL WELFARE COMMISSION

EV. LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES
FOR MEN AND WOMEN IN MILITARY SERVICE



NEW S. W. C. OFFICE ADDRESS

SPIRITUAL WELFARE COMMISSION

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1. The expanding work, and for a long-time overcrowded working conditions of the S. W. C. office, forced our moving into larger and more adequate quarters. Suitable and available space, which meets the requirements of accessibility, transportation, etc., has been found within two blocks of the old North Avenue address. Kindly address all correspondence to *above new address*.
2. The demand from our pastors for copies of "Comforting Words" for parish use depleted our surplus stock within a few days after the notice appeared in the *Northwestern Lutheran*. To fill back-orders and supply the demand, a reprint of 5,000 copies has been made. Your needs can now be supplied. Order through our office. There is no charge for these booklets.
3. Requests have come to our office for the S. W. C. Bulletin cover in colors, to be used by pastors for their S. W. C. offering Sunday, or to be used for listing names and addresses of their servicemen for distribution in the congregation, and even to be used as a general Sunday bulletin cover from time to time. Since most pastors use mimeographs for their Sunday bulletin work, these covers would necessarily require mimeograph paper, rather than the gloss enamel paper used by us in printing our material. Such mimeograph paper, as well as gloss enamel, S. W. C. covers *in color*, and standard 8½"×11" in size, are now available to pastors desiring to make use of them. When ordering, *state* kind of paper desired, *mimeograph* or *gloss*. Order from our office. There is no charge for these S. W. C. bulletin covers.
4. Easter greetings, to our office from servicemen in all parts of the world, have been arriving for several weeks. The first one arrived from India in February. Apparently they, too, plan their mailing far enough in advance to assure date delivery.
5. Our hospitalized servicemen, now numbering 1,100 plus, are frequently transferred, to assure proper medical attention and convalescence. Many of such hospitalized, inform us of these address changes to insure their receipt of our special weekly literature to them. This fact should encourage every pastor to likewise transmit to us immediately any address changes. Do *not assume* that our office will *eventually* receive it anyhow. It is a simple matter to drop a card to our office and it is excellent insurance against delayed delivery of our material.
6. S. W. C. Memorial Wreath cards are more and more in demand, as our "killed in action" or "died in service" listing rises. At present writing, this listing numbers 364 — Missing in action 151 — Prisoners of war, German 62, Japanese 8 — Honorably discharged from military service 1,825 — Unlocatable 165 — Total names in our files 22,205 — Letters and cards of appreciation to our office from servicemen 31,729 —

Contributions direct to our office from servicemen.....	\$2,540.45
Contributions direct to our office from individuals and groups.....	2,843.45
Memorial Wreaths	615.75
Total	\$6,009.21

These appreciation contributions reach us in sums from \$1.00 to \$50.00.

Congregational offerings are not sent to our office.

E. R. B.

FRIENDS OF JESUS

John 15, 9-17

THE Bible bestows great titles on the Christians. It calls us a chosen generation, a royal priesthood, an holy nation, a peculiar people. It tells us that Jesus loved us and washed us from our sins in His own blood and made us *kings and priests* unto God and His Father. It calls us children of God by faith in Christ Jesus." What a loving and comforting relationship that is! Jesus also speaks to us in a most endearing way in the above passage: "Ye are my friends." Jesus calls us His friends; and a friend, as Solomon points out, sticketh closer than a brother.

Source of the Friendship

Why are we the friends of Jesus? Not because there was some special quality in us which earned us His friendship. Jesus said: "Ye have not chosen me, but I have chosen you." There was nothing special in us which made us worthy of His friendship. He simply stooped down to us and made us His friends.

Why did Jesus select these particular twelve young men to be His disciples? Because they were outstanding men in their community who by virtue of their learning or other accomplishments stood out from the herd? No. The first group which He called consisted of common, ordinary fishermen. After a brief fishing excursion He said: "I will make you fishers of men." Matthew was a despised publican, and Jesus called him away from his disreputable job into the circle of His disciples. They had not chosen Him, but He had chosen them. They had not sought Him out, but He had sought them out.

That applies also to us. We are inclined to take all the credit for it that we are believers and members of the Church of Christ. We are inclined to think that there is better stuff in us than in the others who do not belong and are inclined to look down upon them. When such proud and conceited thoughts fill our hearts, Jesus calls out to us: "Ye have not chosen me, but I have chosen you." St. Paul once put it this way: "Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" If we keep that in mind, it will keep us humble and cure us of a better-than-thou feeling.

Why do you go to church and to the Lord's Table and in general believe and live like a Christian? Not because there

is superior stuff in you, but because the Lord made you what you are. "The Lord worketh in you both to will and to do of his good pleasure. It is not of him that willeth nor of him that runneth but of God that sheweth mercy." All that is implied in the statement of Jesus: "Ye have not chosen me, but I have chosen you."

Confidential Relationship

The relationship which exists between Jesus and us as His friends is peculiarly intimate. He said to His disciples: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you." Friends confide in one another. There are no secrets between them. Even the darkest secrets are shared by friends. A person may have a skeleton in his family closet which, if it leaked out, would disgrace him, but he does not hesitate to tell his intimate friend about it.

It was different between masters and slaves. The master simply gave his slave orders without any whys and wherefores, without bothering to explain the purpose behind it. There was no sharing of minds between master and slaves, but there is a full exchange of confidence between friends.

That Jesus regarded His disciples as His friends is shown by the fact that all things that He had heard from the Father He had made known unto them. He had let them in on the secret of His life and mission here on earth. He had told them what it was all about. There has been, and still is, much speculation as to what Jesus wanted to accomplish here on earth. He had not kept His disciples in ignorance as to that. He had told them that He had come to seek and to save that which was lost and to give His life a ransom for many. He had repeatedly given them a pre-view of His suffering and death and the purpose behind it: the redemption of lost mankind. He had told them what He was about to do. He could say to them: "All things that I have heard of my Father I have made known unto you." That showed that He looked upon them as His friends.

We, too, have received that token of friendship from Jesus. He has revealed to us why He came into the world, why He suffered and died, namely, to redeem us and other lost sinners and to open to

us the portals of heaven. How privileged we are that He has made the way of salvation known to us!

Acceptable Petitions

The fact that Jesus has chosen us as His friends opens doors to us. He said that whatever we shall ask the Father in His name will be given to us. The friendship of Jesus opens the doors of God's inexhaustible storehouse to us. Supposing a son in overseas service writes home to his father: My comrade, my closest and dearest friend, is coming to your city, and I have asked him to call on you. Do for him what you can for my sake. He means a lot to me. When that young man knocks at the door and says: I am your son's friend, will he not be received with open arms and be accorded a full measure of hospitality?

It is similar when in the hour of need we knock at the Heavenly Father's door and say: I have no claim on you and deserve nothing from you, but your son calls me His friend. He died for me to take my sins away. He received me, unworthy as I am, into His inner circle, and He has promised that if I ask anything of you for His sake you will do it for me. If we approach the Heavenly Father in that spirit, can He deny us anything? Jesus says that it is an impossibility, that whatsoever we ask in His name will be given to us. What a blessed privilege that is! Let us take full advantage of it. Let us come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. The friendship of Jesus is the guarantee that our prayers will be heard.

Full of Joy

Regarding us as His friends, Jesus is intent upon our happiness. He says: "These things have I spoken unto you that my joy might remain in you and that your joy might be full." We have received tokens of friendship from Jesus which fill our hearts with joy. He sacrificed Himself for us. He bought us with His own precious blood. He paid such a price for our sins that not a single one of them can ever rise up against us. There is now no condemnation to us who are in Christ Jesus.

What joy that gives to our guilty hearts when we think of the eternal perdition which we had so richly deserved by our sins at the hands of the just and holy God! Looking up to Jesus who loved us

(Continued on page 76)

OUR LUTHERAN WAY — THE BIBLE WAY

THE FIRST OF A SERIES OF ARTICLES BY PASTOR I. J. HABECK, WEYAUWEGA, WISCONSIN

By Way of Introduction

THE days are past and gone in most sections of our Synod when our congregations formed their own separate communities and our people were kept by barriers of language, custom, and distance from coming into frequent contact with those who did not belong to their own church. America is indeed a melting-pot, and in its neighborhoods and schools, its stores and places of employment and amusement centers our people meet with people of every race and creed. As a result our people know much of what is going on in other churches and are often led to wonder not only why we teach as we do, but also why we have the customs, the practice, which we follow. Our pastors explain our Lutheran way in their confirmation classes and, on occasion, in their sermons. But often we are only mildly interested in what we hear until a situation arises which makes us really want to have a matter explained to us. And even if we are clear in our minds, it strengthens us to read again what is the Lutheran way and to be shown that it is the Bible way. We pray that the Lord may use this series of articles to help make or keep us intelligent, convinced, and enthusiastic Lutheran Christians.

Baptism

We do not take a "take it or leave it" attitude toward baptism. If we learn of anyone who is not baptized, we become deeply concerned and do what we can to bring about his baptism. For our Lord Jesus has taught us to show that loving concern by His command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28, 20). Certainly no one can honor Jesus as his Lord and Master and still go without baptism when Jesus has made His will in the matter so clear.

But we do not stop at insisting upon baptism merely as a sign of obedience to the Lord Jesus, as some churches do. Jesus did not command the nations to be baptized merely to test their obedience. He said, "He that believeth and is baptized shall be saved" (Mk. 16, 16). The Lord Jesus is interested in having people baptized because baptism is a means through which He gives them a share in the blessings which He won for all the world when He suffered and died. He died to take away our sins, and through baptism He presents the individual sinner with the forgiveness of his sins. "Be

baptized, and wash away thy sins" (Acts 2, 16).

When we thus honor the saving power of baptism, we do not make a new savior out of an outward act. We do not consider the water holy water with magical power. The water could do nothing if it were not for the fact that the Lord has promised to bless through baptism. Nor do we teach two possible ways of being saved, one by being baptized, the other by believing. Faith in Jesus, and faith alone, saves. How now? Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn. 3, 5). These words teach us that the Spirit through the water (baptism) gives men a new birth. That's why baptism is called a "washing of regeneration" (Titus 3, 5). "Regeneration" means a being born again. To be born again, however, means to become a believer, for no one is born as a believer. Don't ask how the Spirit works faith through baptism. We have God's word for the fact, and we can trust our God. So baptism saves, baptism takes away our sin, because through baptism the Holy Spirit works faith. Hence we call it a "means of grace."

History tells us about Jews in the Middle Ages who asked to be baptized because a coin was offered them as a reward. Their baptism did not save them because they shut their hearts to faith. Ananias and Sapphira beyond all doubt were baptized, but they went to hell. They had let their love for money choke out their faith. We make much of baptism, but we also make much of faith. Both are necessary. "He that believeth and is baptized shall be saved."

But what does "to baptize" mean? We have heard of a clergyman who "baptized" a child by placing roses on its chest. But baptism without water is like eating without food: there isn't any such thing. For just as eating means chewing and swallowing food, baptizing means using water. But how? Some say that the word means only to dip under water, and then they argue among themselves whether water in a tank will do, or whether it must be water in a lake or river. But when we study all of the passages in which the term baptism occurs and read of all of the baptisms of which the Bible tells, we must reach the conclusion that as long as water was brought into contact with the body baptism had taken place. Consider, for example, that Jesus used the picture of bap-

tism when He promised, "John truly baptized with water; but we shall be baptized with the Holy Ghost" (Acts 1, 5), a promise which was fulfilled when the prophecy came true, "I will pour out of my Spirit upon all flesh" (Acts 2, 17). Or consider the fact that three thousand souls were baptized on Pentecost in Jerusalem (Acts 2, 41), or that the jailer of Philippi and his family were baptized in jail at night (Acts 16, 33). In neither case can we fit dipping, immersion, into the picture.

Christian baptism, then, is applying water in the name of the Father and of the Son and of the Holy Ghost. Where such baptism has taken place, a person is baptized. If anyone has been baptized in that manner in another church, we do not ask that he be baptized by our pastors before we consider his baptism valid. He is one who has been baptized.

We reserve a discussion of infant baptism for the next article. One thought in closing: we have been baptized. The Lord has made us His own. Can we ever thank Him enough? But oh, let us guard our treasure. Faith needs food just as well as our bodies need food. Let us feed it with the Word, the heavenly manna, and then, believing ever that Jesus is our personal Savior, let us love Him with all of the power of our being and serve Him, having done away forever with the love of sin. Such is the nature of the new life begun in baptism.

THANKSGIVING

A feeble "Thank You" made by man
God will not cast aside;
But in His Mercy lend an ear
Because our Savior died.

Then let us come before His throne,
Clothed in the glorious dress,
Not of our own accomplishments,
But Jesus' Righteousness.

And join the angels as they praise
His Holy Name above,
On this our day of special "Thanks"
In memory of His Love.

And while our mortal hearts and tongues
Blend with Anglic Song,
We pray that Christ, our only hope,
May triumph over wrong:

That all the wicked plans of men
His Church may not molest;
That, in His Word and Sacraments,
We still may find our rest.

Then will we praise eternally,
Though earth may pass away,
When we will enter heaven at last
On that Thanksgiving Day.

ADELIN WEINHOLZ.

MEETING OF COLORADO MISSION DISTRICT

THE Colorado Mission District met for its annual session in Mount Olive Lutheran Church, Denver, Colorado, February 6-8, under the chairmanship of the Visitor, Pastor Herbert Witt. According to the synodical resolutions creating the two Mission Districts, adopted in 1941, they have their own Mission Boards and conduct their own some mission work like the regular districts, while functioning as conferences in other respects.

On the first afternoon Pastor Vietzke who had attended the special synodical meeting in January as delegate from Colorado reported on the deliberations of that convention in authorizing a special collection for

chairman, Pastor A. C. Bauman. Less than a dozen years have elapsed since our Synod actively entered upon the mission work in Colorado. The beginnings were small, and the first progress was slow, but that the work has expanded is evidenced by the fact that sixteen pastors were present at the 1945 meeting. Especially has there been expansion in the last four or five years. We are now working in all of the larger cities of Colorado and also in Cheyenne, Wyoming, just across the border.

Pastor Bauman in his report led us briefly step by step through the various mission parishes and pointed out the crying need of chapels in a number of

addressed to Pastor Schultz for his faithful work as Secretary of the Mission Board.

Considerable time was devoted to doctrinal discussion. Pastor Bauman, according to a standing arrangement, led in a study of the confessional writings of our church, this time choosing a portion of the Smalcald Articles. Pastor W. Bodamer spoke in several sessions on doctrines involved in the "Doctrinal Affirmation."

On Wednesday evening a Communion service was held, at which Pastor R. Vollmers preached the sermon.

The choice of next year's meeting place was left in the hands of the Visitor and Secretary. The question of a permanent change of time for these meetings after next year was given into the hands of a committee, consisting of Pastors Weishahn and Brenner.

Visitor Witt closed the meeting with a brief address, in which he dwelt upon the blessings of heart-felt prayer in our work.

I. P. F.

EASTER

THE PSALM OF VICTORY

(Continued from page 66)

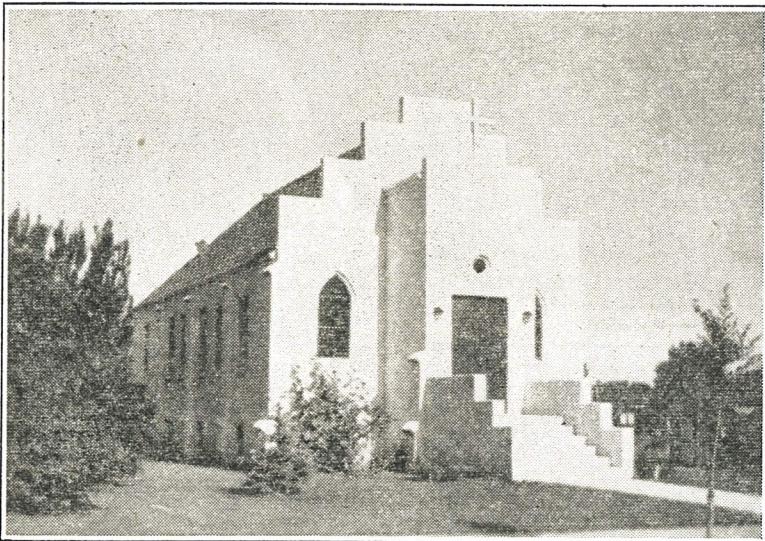
hearts of men and rule over them. His Gospel is His sword and his scepter with which he conquers and rules on earth. Through His Gospel He has established His Zion, His Church on earth, gathering His believers from every nation, every kindred and tongue.

All opposition to Christ and His kingdom shall finally be broken. In judgment those who would not here willingly submit to His gracious rule must bow their knee before Him, and all tongues must confess that Jesus is the Lord, to the glory of the Father.

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little." Wisdom points to surrender to the King of kings. All opposition is folly.

"Blessed are all they that put their trust in Him." We can trust the love of Christ. All that He is as King of kings, He is for our good. We can nestle close to Him now, and lift up our heads, when He returns in glory, knowing that our redemption draweth nigh. We need never fear the weight of His iron scepter or the terror of His wrath. Blessed, yea blessed, are all they that put their trust in Him.

A. P. V.



Mount Olive Lutheran Church, Denver, Colorado

needed buildings at our educational institutions and for the Church Extension Fund to provide needed mission chapels, schools and parsonages. A resolution was adopted that the Colorado Mission District go on record as approving the resolution of the Synod and that, without undue delay, every effort be made to raise the necessary funds.

Pastor O. Kreie, the finance man, reported on the contributions to the synodical treasury, and it was shown that a steady improvement in such collections can be noted from year to year. In that respect also this young Mission District is laying aside its swaddling clothes and gradually achieving full man stature.

Prime interest naturally was centered in the report of the Mission Board given by the Mission Board

fields. Some of the missions have been hampered by the lack of a suitable house of worship, while other work could not be begun because absolutely no meeting place could be rented.

In this report, the Mission Board chairman said, he wanted to lay special emphasis on the opportunities to open Christian Day Schools, mentioning half a dozen of our parishes where such schools could be opened if the means were made available. It was gratifying to note that in the ensuing discussion laymen stressed the importance of a Christian Day School education.

In the elections Pastor A. C. Bauman was elected for a three-year term to succeed himself, while Pastor Victor Tiefel was elected to fill the unexpired term of Pastor Victor Schultz, who has accepted a call into another District. Words of appreciation were

LORD, HEAR OUR PRAYER!

BY PASTOR B. J. PANKOW, MEXICO, W. F.

LUTHERAN Christians were praying: They were praying that God would prepare native missionaries for Mexico, praying that a door would be opened for our church to the benighted land "south of the border." The Lord inclined His ear. He heard the



The picture shows our two Mexico City missionaries, the Rev. B. J. Pankow, left, author of the article and pastor of the small English congregation since May, 1944, and the Rev. C. A. Lazos, right, pastor of the Mexican congregation, leaving our mission at Chopo 154 to make calls and to distribute literature

ture like gentle snowflakes fell everywhere. Penny Gospels, Sunday School leaflets, New Testaments, Bibles, catechisms and hymnals were kindly pressed into many hands. The seed of the Word found good ground, falling on eager and recipient hearts. The bearers of good tidings were received with joy. Classes in Christian doctrine were begun. Two or three or more gathered together in the name of Jesus to hear His blessed Word. In individual homes, in apartments, in patios, sinners were pointed to their Savior; converts were won; and to the erring the way of God was expounded more perfectly. The kingdom of heaven had come to Mexico.

But the Savior had commissioned our witnesses to preach. And they wanted to preach. But where? They knew that to preach publicly they could do so only in a church building entrusted to their government. Their only other legal recourse was to preach privately in their homes. This they have been doing to date. But they long to do more. They long to preach not only in the houses but from the housetops. Constantly ringing in their ears are



Picture shows the Rev. Lazos handing out literature in downtown Mexico City during the very beginning of his work in 1940

prayers, the supplications, the pleading of His people. He prepared the men. He opened the door. And through the door they went, these two heralds of the Gospel to the Mexicans in Mexico. Fired by the Spirit, armed with the Word they went in faith and spirit strong, went to "attack the rule of wrong." As swift messengers before the face of the Lord, as "men whose eyes have seen the King" they went "the lost ones home to bring," they went:

To bring good news to souls in sin,
The bruised and broken hearts to win,
In ev'ry place to bring them in.

This was in the years of our Lord 1940 and 1941. The modern Elijah and Elias were César Lazos and Félix Segovia. The former set out for the capital, Mexico City, the heart and hub of Mexico. The latter followed, going to Mexico's second city of importance, Monterrey. The two sowers of the seed began to sow. Christian litera-

their Master's words: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." They feel compelled to fulfill the Savior's command: "Preach the Gospel to every creature." But they cannot! Beholding the masses of their fellowmen, their hearts bleed; for, having the message of eternal salvation, they cannot proclaim it to the multitudes, — multitudes, which surround them, and still cannot be reached, — multitudes, which will be cast into "outer darkness" unless brought to the light of Christ, "the Bright and Morning Star."

And so the tables are turned — the same missionaries who are in Mexico as an answer to the prayers of our

Christians are praying. They are praying, supplicating, pleading that the hearts of those selfsame Christians will continue to be moved with love and compassion for the millions still without Christ and without hope in Mexico. They are praying that the generous gifts of those fellow-believers will be more than enough to erect the first Lutheran churches in Mexico, — churches wherein the good tidings of the Gospel might be publicly proclaimed, — churches whither dying and despairing sinners might be called to the great supper of eternal salvation with the invitation: "Come, for all things are now ready!"

Unto Thee, O Lord, we lift up our souls,
Our God, we trust in Thee;
Let us not be ashamed!
O Lord, hear our prayer!

THE SIGN OF THE PROPHET JONAS

(Continued from page 69)

Yet, whether we like it or not, no other sign will be given to us but just this offensive sign of a crucified Savior. In two or more places of the New Testament we read the same words of Jesus. Matth. 16, 4: "A wicked and adulterous generation seeketh after a sign; and there shall be no sign be given unto it, but the sign of the prophet Jonas. And he (Jesus) left them and departed." And again in Luke 11, 29, 30: "When the people were gathered thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it but the sign of Jonas the prophet. For as Jonas was a sign to the Ninevites, so shall also the Son of man be to this generation."

Easter

In referring to Jonas Jesus clearly predicted His own resurrection after death and burial. He kept His promise. On Good Friday He went into death. He was buried. Today we are celebrating the festival of His resurrection. Let us rejoice. It means life for us. The cause of our death, sin, has been removed completely. And though we still must die at the appointed hour, death has lost its sting. Nor can death hold us forever. A great Easter morning will dawn for us on the Last Day, when Jesus will return in glory to raise the dead for judgment, and to take His believers with Him into the eternal bliss of heaven.

May the sign of the prophet Jonas strengthen our Easter faith. J. P. M.

"IF YE SEEK ME, LET THESE GO THEIR WAY"

(John 18:8)

BY PASTOR WM. G. KENNEL, MOBILE, ALABAMA

THE merciful Savior is ever concerned about His own. There, in the blood-stained garden of Gethsemane, He seeks to protect His band of eleven from bodily and spiritual harm.

The mob, with its strong body of armed Roman soldiers, had come to take Jesus. They had come with a force strong enough to overcome a large band of men. They met only eleven besides the One they were seeking. Little trouble did they expect! Little trouble did they receive!

"Whom seek ye?" Jesus asks. It isn't for any information He desires that He puts this question, for He knew all things that would befall Him. He well knew whom they were seeking. He knew they were seeking *Him*. But He wants them to realize it is *only* He whom they are seeking. He wants to impress upon them the fact that they are not seeking His disciples. And when they answer His question with the words, "Jesus of Nazareth" the Savior is quick to reply, "If therefore ye seek Me, let these go their way."

How concerned is Jesus about the welfare of His own! He wants none of them harmed! He wants none of them lost! By these words He protects them from bodily harm. No need that they be taken. No need that they be brought before Caiaphas. No

need that they be made to stand trial before Pilate. No need that they endure spitting, scourging, crucifixion. It would be enough that *He* endure all. Therefore His words, "If ye seek Me, let these go their way."

But it was not alone their bodily welfare about which He was concerned. He sought to preserve them also from all spiritual harm. How great danger the disciples faced they little realized. What might have happened to their wavering faith had Jesus permitted them to be taken, we fear to say. But how little they were able at this time, to endure persecution we see in their present actions. They all forsake Him and flee. Peter, fearing bodily harm, denies his Savior. "If ye seek Me, let these go their way." Merciful words! Considerate words!

But does not this limited action of the Savior truly describe the unlimited work of redemption He came to accomplish? "If ye seek Me, let these go their way." These words hold the answer to why we sinners, in spite of our sins, are nevertheless freed from the curse and punishment of sin.

No sin is left unpunished. No sin escapes the all-seeing eye of an ever-present God. Sin must feel the sting of God's just and fearful wrath. God's holiness will permit no sin to go unpunished.

But there is One who stands in our midst, the One whom John the Baptist described as "the Lamb of God," — the One who was appointed to take away the sins of the world. It is Jesus. His Father must punish sin. "Whom seek ye?" Jesus asks. And at the same time He answers, "I am He." — Yes, I am the One Thou seekest. I am the One who will be responsible for the sins of the world. I am the One who will bear that awful load. But, "if ye seek Me, let these go their way."

Jesus *did* bear the awful load. Jesus *did* endure suffering, shame and crucifixion. Jesus *did* feel the full force of His Father's wrath. *And we have gone our way* — the way of freedom, freedom from the Father's wrath, freedom from sins' curse, freedom from everlasting punishment.

How shall we ever thank Him who bore our griefs and carried our sorrows! How can we show our love to Him who was wounded for our transgressions and bruised for our iniquities! We can, in a measure, show our gratitude by living under Him in His Kingdom and by serving Him in everlasting righteousness, innocence and blessedness, adding our voices to those of the many angels,

"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Revelations 5, 13).

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 68)

This then is real self-discipline that we bear our cross patiently without murmurings and disputings, that under the cross we cheerfully perform our Christian duties, giving thanks to God.

Jovinian was excommunicated by the bishop of Rome because he opposed the undue valuation people of his time were placing on celibacy and an ascetic life. This was in 390. He died about fifteen years later. He himself had led an ascetic life at first, and he remained unmarried his whole life; but he considered fasting as in no wise better or more meritorious and pleasing to God than the enjoyment of food when received with thanksgiving. He also held that the birth of Jesus was a real birth. Because of these views he was branded as a "heretic" by his contemporaries.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors, that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21, 34: Take heed lest your hearts be overcharged with surfeiting; also Matth. 17, 21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9, 27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of

duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

NOTES

This paragraph really requires no comment. Self-discipline is recommended, not on certain days only but always, for the purpose of keeping one's self fitted for spiritual things and for the discharge of the duties of one's calling, since over-indulgence in food and drink, in sleep and the pleasures of life unfits one for serious business.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the church, as the order of Lessons in the Mass and the chief holy-days.

But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the church. And in the Tripartite History many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life, to teach faith and love.

NOTES

Good order is necessary in the church, and as far as traditions serve this purpose they should be observed, not however with the idea of meriting justification.

Irenaeus was bishop of Lyons in France, where he died about 202. His home country was Asia Minor, where Polycarp was his teacher. In the controversy concerning the proper date of celebrating Easter he pleaded with the bishop of Rome for Christian liberty.

The Gregory mentioned here is Gregory the Great, who died in 604.

FRIENDS OF JESUS

(Continued from page 71)

and washed us from our sins in His own blood and who has promised that nothing shall be able to pluck us out of His hand, we can toss aside the burden of our sins and confidently stake our hopes on Him. Our joy is full. Our cup runneth over.

Our Response

We have noted some of the privileges which are ours because Jesus chose us as His friends. But this privileged position also carries with it some response on our part. True friendship is not all one-sided. Friends like to do the same things. They have common interests. Especially do they like to do things for one another.

If we appreciate what Jesus has done for us and our hearts are filled with warm love toward Him, then we shall also want to do something for Him. Jesus referred to that several times in our pas-

sage: "This is my commandment that ye love one another, as I have loved you. Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. — I have chosen you and ordained you that ye should go and bring forth fruit. — These things I command you that ye love one another."

We should be poor friends indeed if we paid no attention to what Jesus wants us to do. If we are true friends of Jesus and appreciate what He has done for us, then His slightest wish will be law for us, then we shall want to do what He wants us to do. That is the nature of true friendship, just as the love of Jesus to His Father moved Him to carry out His wishes and commandments for our redemption. The fruits of friendship should not be lacking. If they are lacking in us, it is a sign that our professions of friendship are only a vain show and a hollow mockery, that we are His friends only in name and not in fact.

Brotherly Love

That applies to our entire life in all its phases. In everything we should want to do what Jesus wants us to do. Here He singles out in particular one thing: brotherly love. "This is my commandment that ye love one another, as I have loved you." That looks like a simple thing, but how hard it is for us to translate it into practice! By nature we are selfish and indifferent to others. We see as many flaws and shortcomings in them. There is so much about them that is not at all lovable, so that we find it hard to love them. It is so much easier to despise and to hate them and to talk about them. But in spite of that Jesus says: "This is my commandment that ye love one another, as I have loved you."

There wasn't anything lovable about us either, and yet Jesus loved us and gave Himself for us. If His love for us had depended on our lovable qualities, He would never have loved us. Everything about us was hateful, and yet Jesus loved us and sacrificed Himself for us. St. Paul writes: "God commendeth His love to us that while we were yet sinners Christ died for us. When we were enemies we were reconciled to God by the death of His Son." What an example of love and friendship! St. John says: "Herein is love, not that we loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." Keep that in mind when you find it so hard to love others because of their unlovable qualities. Remember that Jesus said: "These things I command you that ye love one another."

The Northwestern Lutheran

Let us rejoice and glory in the fact that Jesus has chosen us unworthy sinners as His friends and let us remember that He has chosen and ordained us that we should go and bring forth fruit. I. P. F.

AFRICA ACKNOWLEDGES AND APPRECIATES HELP FROM ALBAMA SUNDAY-SCHOOLS

Afia Nsit 1, c-o Lutheran Mission, Obot Idim Ibesikpo, Uyo, S. Nigeria, W. Africa, June 27, 1944.

Dear Fellow-Christians:

I cannot express by heart's delight in words over your kind and Christian donations sent to us for the uplift of Christ's Kingdom in Nigeria. I must assure you that these precious gifts have purchased many souls into Christ's harvest. I thank you, dear brethren, for your efforts and hope you will still remember us.

I would like to acquaint you with the short story of how I came to enjoy the Lutheran teachings which are set down according to the Bible. I was brought up in the Qua Iboe Mission where I was baptized. One day I attended Mbiabong Lutheran Church, where I heard Pastor Schweppe preach. That was when he was here the first time. The manner and order of the service, and the difference in preaching from what I used to hear, indeed made me a Lutheran from that same moment. When I got home, I told all to a fellow-teacher of the Qua Iboe Mission, who strongly forbade me to attend any of the Lutheran churches and to listen to their doctrine, for he said, I could easily be converted to that church. However, in spite of this, finally last year I became a member of the Lutheran Church. As there was no Lutheran Church in Afia Nsit 1, my home village, we had to establish one with only three members, which now through the Lord has grown to thirty.

I am not ashamed to say that I had never known before this time the full meaning of the word "Christ." All that I knew of Christ was that He is the Son of God, and that was that. Communion and why we take it, remained a mystery. The question of "forgiveness of sins" was not clear to me. Conclusively I can now say with confidence that I am saved by His grace.

If the gulf of distance hinders us from seeing each other, then we hope to meet in our Father's Home.

Your brother in Christ,

ASIBONG E. EBONG.

CONCERNING THE COLLECTION

It may be of interest to and also for the encouragement of others that the undersigned was asked to report on a meeting which took place in Winona, Minnesota, on Sunday afternoon, March 11.

The council members representing seventeen parishes in the Winona area met at St. Matthew's Church to discuss plans for the \$1,000,000 thank offering, which our Synod aims to raise this year. The pastors of the circuit after a Pre-Lenten Communion Service had appointed a Steering Committee to prepare for this meeting.

Inspirational Address

Dr. Alfred Sauer opened the meeting with a ten-minute inspirational address. He compared gifts to the church with payments to government. "Tax payments to the government," he said, "are made under compulsion: whereas gifts to the Lord are usually determined by the needs of the local churches and the Synod at large."

Calling upon members to make donations of \$10.00 to \$25.00 for this offering, Dr. Sauer declared that "this is not asking a lot, if one considers the large amounts that are being paid these days in income taxes. Certainly no Christian ought to have it said of him that the force of the law makes him pay more than his love for his Savior constrains him to give."

Need for Buildings

The Rev. Herbert Nommensen, Fountain City and Mr. Erwin A. Wilde, principal of St. John's Lutheran School at Lewiston, who had represented the circuit at the special Synod session in Milwaukee served as discussion leaders on topics assigned to them. Rev. H. Nommensen spoke on the needed buildings at our institutions, in which the men and women are to be trained who are so sorely needed in this chaotic world.

Time and Method of Collection

Mr. Wilde reviewed various suggestions regarding the time and the method of raising the thank offering, which is to be brought to a close by December 31. After considerable discussion it was decided that a campaign of personal solicitation be undertaken by the seventeen congregations in the Winona circuit the afternoon of Pentecost, May 20. Cash, war bonds or pledges are to be accepted on that day.

Plans were made for similar meetings in the future in order to foster a healthy zeal and enthusiasm for this work of

"kingdom-building," which the solicitors in turn are to strive to transmit to the members of their congregations when calling on them for a donation. A committee composed of six members, three pastors and three lay men was appointed to make the necessary arrangements.

Success of the undertaking is dependent upon the Lord's blessing. Everyone present at the meeting seemed to realize this and the spirit which manifested itself might be expressed in the words of John the Baptist: "He must increase, but I must decrease. Moreover, the harmony which prevailed was what the Apostle Paul envisioned when he said: "Let each esteem the other better than himself."

HERMAN E. BENTRUP.

LUTHERANS AN EXCEPTION AMONG MANY

Our Sunday Visitor, a paper published by the Roman Catholic Church, not long ago compared church attendance of the Reformed Protestant Churches with that of the Lutheran Church. The following quotation was clipped from this paper:

"While nearly one-third of the population of the United States is nominally affiliated with one or other among the 200 denominations grouped under the name of Protestantism, Protestant leaders concede that less than forty per cent of these attend their respective churches with much regularity, and some of them place the active membership much lower than forty per cent. In fact a noted Evangelist writing in a woman's magazine two years ago declared that two-thirds of Protestants attend services only a few times a year. But even if this be a gross exaggeration, and if forty per cent of the Protestant membership does go to church, it means that the two hundred denominations do not draw more people out to service on Sunday than does the single body of Catholics.

"What we write about Protestant church attendance in the United States is not applicable to the Lutherans, who are as active as Catholics in the practice of their religion, and much more active than Catholics in working for their church and in supporting it."

The Lutheran Church emphasizes church attendance, for valid reasons. First of all, it is God's command to attend public worship: "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10, 25). The habitual staying away from divine services is a gross sin against God: man despises preaching and God's Word. Secondly, the Holy Spirit can only enlighten, sanctify, and

keep man in the true faith by means of the Word that is heard. See Rom. 1, 16. If a person does not hear the Gospel he remains in the darkness of his unbelief and will eventually perish in sin. Thirdly, it is the hearer himself who derives all the benefit from church attendance: he is blessed through hearing the Word, for the Lord says: "Blessed are they that hear the Word of God, and keep it" (Luke 11, 28). One's soul is refreshed; faith in Christ is strengthened; and love is set ablaze to serve God and the neighbor better. And, fourthly, a frequent attendance at God's House produces a sound, virile Christianity, a fact to which every faithful pastor of the Church can truly testify.

PAUL W. SPAUDE.

OBITUARY

PASTOR FRED SCHUMANN

Pastor Fred Schumann, God's faithful servant, has come to his eternal reward. He departed this life at a Sturgeon Bay hospital on Saturday, February 24, at the



age of 75 years and 10 days. Death was due to complications. The remains were taken from the Stoneman Funeral Home, Sawyer, to St. Peter's Church, Sawyer, Wisconsin, on Thursday forenoon, where appropriate services followed at two o'clock in the afternoon. Pastors E. Behm and Theo. Baganz preached the sermons. The committal took place at the Bay View Cemetery, Sturgeon Bay, Wisconsin.

The departed brother, Pastor Fred Schumann, a son of Mr. and Mrs. Wm. Schumann, was born at Neenah, Wisconsin, February 15, 1870. Soon after his death he was received into God's Covenant of Grace through Holy Baptism.

Following his confirmation he entered Northwestern College, Watertown, Wisconsin, and was graduated with the class of 1890. In the fall of 1890 he continued his studies at our Theological Seminary then at Wauwatosa, Wisconsin, and completed his ministerial training in June, 1893. His first pastorate was at Woodville, Wisconsin, where he served the Lord in this church five years, then followed a service of five years at the Lutheran Church at Wrightstown, Wisconsin. In the year 1903 the departed brother answered the Lord's call which came to him from St. Peter's Congregation, Sawyer, Wisconsin. This call included serving St. John's Congregation at Valmy, Wisconsin, and Salem's at Nasewaupee, Wisconsin. The latter two congregations he served until they had become numerically large enough to have a pastor of their own. Besides serving these three congregations Pastor Schumann rendered services to the congregations at West Jacksonport and Baileys Harbor during three vacancies and St. Paul's Congregation, Algoma, Wisconsin, during two vacancies. In addition to the work required in this wide and growing field Pastor Schumann served as a member of the Mission Board for twelve years and as first vice-president of the North Wisconsin District for six years. In June, 1943, the departed brother was privileged, by God's grace, to celebrate the golden jubilee of his ministry in the Lord's vineyard. Soon after this special event, to which he looked forward with prayerful expectation, hoping the Lord would preserve his physical strength, which was beginning to wane, enough to round out fifty years of unbroken service in the Lord's church. He retired from the active ministry, remaining, however, an ever ready helper and counsellor to his successor, St. Peter's present pastor.

In 1893 Pastor Schumann was married to Miss Clara Paul of Neenah, Wisconsin. This marriage was saddened by the death of his wife in 1906. In 1908 he was married to Miss Adelia Rather of Fond du Lac, who remained a most faithful helpmeet to her husband and pastor. This union was blessed with five children who, together with the widow and mother and a daughter, by his first marriage now mourn the husband's and father's departure. The children are: Gertrude, wife of Pastor Wm. Lueckel, Portland, Oregon; Clara, wife of Mr. Merrill Becker, Milwaukee, Wisconsin; Norbert Schumann, Sheboygan, Wisconsin; Marie, wife of Roland Blank, Minneapolis, Minnesota; Marguerite Schumann, Appleton, Wisconsin; Gerald Schumann at present with the armed forces in France; one

brother, Herman Schumann, Boise, Idaho, and five grandchildren. His fond memory is cherished by all who knew him as a faithful pastor and a true friend.
K. F. T.

ANNOUNCEMENT

IMPORTANT NOTICE!

The attention of the various districts and conferences of our Synod is herewith called to the regulations of the Office of Defense Transportation regarding conventions and meetings:

1. All meetings of more than FIFTY out-of-town persons must make application for a permit.
2. Purely local meetings using only city and suburban transit facilities — or in the case of rural communities, transit facilities within the normal trading area — are not required to file an application for a permit. In addition, fifty out-of-town persons may attend a local meeting.
Karl F. Krauss, Sec'y.

THEOLOGICAL SEMINARY

On April 4, Wednesday after Easter, God granting, our new school year will be opened with a service in the Seminary Chapel, beginning at 10 A. M. The services will be conducted by Prof. Carl Lawrenz.

This is an unusual and unsuitable time for beginning a school year. It is in compliance with a request from the government that during the war all school courses be conducted on an accelerated program.

Friends and patrons of the Seminary are herewith cordially invited to attend the opening service.
Joh. P. Meyer.

NORTHWESTERN LUTHERAN ACADEMY

Northwestern Lutheran Academy at Moberge, South Dakota, is in immediate need of a janitor. The small size of the institution and the variety of work makes it necessary that the applicant be a handy man, able to do small repair jobs of carpentry or plumbing and is also familiar with the operation of a stoker. Because the work is not heavy manual labor, a discharged war veteran with a slight physical handicap could qualify. A man of limited family obligations, not subject to military call is to be preferred.

Address all correspondence to the Chairman of the Academy Board:

Rev. Karl G. Bast,
514 First Avenue E.,
Moberge, South Dakota.

CALENDAR OF CONFERENCES

CENTRAL CONFERENCE

The Central Conference of the Nebraska District will meet at Immanuel Lutheran Church, Merna, Nebraska (Pastor N. Mielke), April 10 and 11, 1945. First session 9:30 A. M.

Communion Sermon: Pastor Ardin Laper, Pastor Allen Hoff, substitute.

Essays: Exegesis of Titus 1, Pastor N. Mielke; The Church of Christ Shall Deal Prudently, Pastor H. Schulz; Ninth and Tenth Commandments, Teacher F. W. Eggers; Thesis II of Walther's "Law and Gospel," Pastor L. A. Tessmer, discussion leader; Evangelical Approach to Adaphora, Pastor H. Spaude; Does Belief in the Sovereignty of God Lead to Fatalism?, Pastor L. Sabrowsky; Exegesis and Practical Application of Matthew 5, 23-24, Pastor W. W. Gieschen.

Kindly announce to Pastor N. Mielke, 522 N. 11th Avenue, Broken Bow, Nebraska.

R. F. Bittorf, Sec'y.

PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will be held at Northwestern Lutheran Academy at Moberge, South Dakota. The sessions will begin on Monday, April 2, at 7 P. M. (C. W. T.) and will close on Wednesday, April 4, at noon. No meals will be served by the Academy. Bring your own bedding.

The following papers have been assigned: Sprengeler, Isagogical-Exegetical Treatment of Ezra; Lau, Isagogical-Exegetical Treatment of Nehemiah; Birner, Human Ills, When Are They a Cross, Chastisement, or Punishment?; TenBroek, Found, Sipper, Ehlert, The Central Thought for Each Sunday of the Church Year; Albrecht, The Niche of the Church, Its Appointments, and a Liturgical Discussion of the Sanctuary.

A. Sipper, preacher; W. Sprengeler, substitute.

K. G. Sievert, Sec'y.

The Northwestern Lutheran

GENERAL PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT

The General Pastoral Conference of the Minnesota District meets at Caledonia, Minnesota, April 11 and 12. Sessions open at 10 A. M., Wednesday. Please register with Rev. Karl A. Gurgel, Caledonia, Minnesota.

Essays: Marriage and Divorce in the Light of 1 Cor. 7, R. Schierenbeck; Re-examination of Certain Passages Referring to Unionism and Church Fellowship, W. P. Scheitel; Exegetical Essay on Col. 3, E. Birkholz; Consideration and Discussion of the Doctrinal Affirmation, E. Gamm to lead the discussion. All pastors are requested to bring their copy of the Doctrinal Affirmation.

H. E. Lietzau, Sec'y.

PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT

The Pastoral Conference of the Pacific Northwest District will meet at Grace Lutheran Church, Portland, Oregon, April 10 to 12, noon to noon.

The following papers have been assigned: Prayer and Altar Fellowship Relative to the Present Union Movement, Wm. Lueckel; Exegesis of Col. 3, 22f, T. R. Adascheck; Exegesis of Amos 2, 6ff, E. Kirst; Associated Lutheran Welfare, F. Stern, A. Sydow, Wm. Lueckel, M. Witt; Homiletical Study of 1 Cor. 3, 1-11, G. Sydow; Essay, Gullixson; Book Review, E. Kirst.

Preacher: Leland Grams; substitute: E. Zimmermann.
T. R. Adascheck, Sec'y.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet, D. v., June 19 to 21, in Lincoln, Nebraska (Pastor L. Gruendemann). Details will be published later.
R. F. Bittorf, Sec'y.

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet at Trinity Church, Milwaukee, Wisconsin, Dr. Henry Grueber, pastor, on April 17 and 18, 1945. First session begins at 9 A. M. Tuesday, April 17.

Essays: The Office of a Bishop According to the First Part of the Table of Duties in our Catechism, Prof. C. A. Hardt; The Bloody Sacrifices of the Old and New Testament, Points of Agreement and Points of Disagreement, Prof. E. Reim; The Significance of the Lutheran Burial Service, Pastor G. Fischer. Alternate essay: The Message of Maggai to the Postwar Church, Dr. J. F. Boerger Sr.
A. Maasck, Sec'y.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Southeastern Conference of the Michigan District will convene on April 10 and 11 in Apostles' Church of Toledo, Ohio, R. Timmel, pastor. The sessions begin at 10 A. M., Tuesday. Requests for meals and lodging should be in the hands of the local pastor no later than April 4.

Papers: Exegesis, 1 Cor. 12, A. Baer; Relation of Lord's Supper, Agape and Paschal Festival, R. Schaller; Table of Duties, J. Gauss; Witnessing Against Jehovah Witnesses, E. Frey; Discussion of A. Maas's paper, "Is Engagement Marriage?"
Sermon: E. Hoenecke (E. Frey).

A. Tiefel, Sec'y.

NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will convene on Friday, April 27, at Mt. Olive Congregation, Leng and Transit Sts., Bay City, J. Vogt, pastor, beginning at 9 A. M. E. W. T. (fast time). Announcements for meals should be in the hands of the local pastor no later than April 21.

Papers: Fundamental and Non-fundamental Doctrines, etc. (continued), O. J. Eckert; Exegesis of Is. 61, R. Hoenecke; The Ascension of Christ, Wm. Steh; What do our Confessional Writings say as to the Scope of what the Law Reveals, etc., A. Schulz; Preparing an adult for Communicant Membership, W. Voss; Roundtable Discussion on Practical Issues (Teachers).

Sermon: A. Kehrberg (W. Kehrberg).

Confessional: G. Cares (V. Winter).

Willard Kehrberg, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet on April 17, 1945, 9 A. M., at Shirley, Wisconsin, Carl Thurow, pastor.

Sermon: E. Kionka, H. H. Eckert.

Schedule: Isa. 40, 19ff, Wm. Schink; Visitation, H. Greenwald; Doctrinal Affirmation, H. Koch; Continuation of Synopsis of Luther's Commentary

Galatians, H. Pussehl; Doctrine of Election, H. Koeninger.
 Additional Papers: H. H. Eckert C. Thurow, J. Kionka, W. Haase, E. Froehlich, H. Kuether, I. Ehlike.
 H. H. Eckert, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will meet at Daggett, Michigan (Pastor B. Kushel), April 17 and 18, 1945. The first session will begin at 9:30. Wm. Lutz, chairman.

Old Essays: The Ministry of the Keys the Peculiar Authority of the Church, P. Eggert; Exegesis of 1 Cor. 14, Wm. Roepke; Isagogical Survey on the Books of Zephania, G. Tiefel.

New Essays: Exegesis of 1 Cor. 15, 1-26, F. Zaring; Exegesis of Genesis 2, K. Lederer; Exegesis of Genesis 3, R. Pope; Isagogical Survey on the Book of Habakuk, Wm. Lutz; How I Deal with Lodge Member in my Congregation; Every Pastor of the Conference according to the Alphabet. Conference Pastor: A. A. Schabow.
 Alternate: T. Thurow.
 A. A. Schabow, Sec'y.

INSTALLATIONS

On March 11 I installed the Rev. Victor Tiefel as pastor of St. Luke's Ev. Lutheran Church of Denver, Colorado.

Address: Rev. Victor Tiefel, 5136 W. 41st Avenue, Denver 14, Colorado.

* * * *

Upon the authorization of President A. Ackermann, Martin Lemke was duly installed as pastor of St. Matthew's Ev. Lutheran Church, Butterfield, Watowan Co., Minnesota, Sunday, March 11, 1945. May the Lord's blessing abide with shepherd and flock.

Address: Rev. Martin Lemke, Butterfield, Minnesota.
 Ernst C. Birkholz.

* * * *

Authorized by President Herbert Kirchner of the Western Wisconsin District the undersigned installed Mr. A. H. Backer as principal of Immanuel Lutheran School on Sunday, February 4, 1945.

Address: Mr. A. H. Backer, 1636 Wood Street, La Crosse, Wisconsin.
 Walter E. Gutzke.

CHANGE OF ADDRESS

Rev. Irwin W. Weiss, 11756 S. Crawford Avenue, Worth, Illinois.

Rev. J. B. Erhart, 415 North A Street, Oskaloosa, Iowa.

WANTED

Anyone having chapel equipment, for example: pews, folding chairs, number boards and numbers, crucifixes, altars, pulpits, hangings for altars and pulpits, hymnals, and baptismal and communion equipment, that they would sell or donate to new missions in Iowa, please communicate with

General Missionary for Iowa,
 Rev. J. B. Erhart,
 415 North A Street,
 Oskaloosa, Iowa.

* * * *

Anyone knowing of mission prospects, either places or people, in Iowa, please communicate with

General Missionary for Iowa,
 Rev. J. B. Erhart,
 415 North A Street,
 Oskaloosa, Iowa.

MINNESOTA DISTRICT
 September, October, November, 1944

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
F. Muenkel, Vacancy, Austin.....	\$ 29.00	\$ 5.00
Theo. Haar, Bear Valley.....	65.00	
G. Hertler, Brownsville.....	6.00	
Carl A. Gurgel, Caledonia.....	1,016.70	7.60
F. Muenkel, Dexter.....	160.00	
Carl A. Nolting, Frontenac.....	25.00	20.00
E. Kock, Goodhue.....	93.50	16.00
W. Weindorf, Grace, Goodhue.....	78.10	
W. Weindorf, St. John, Goodhue.....	158.97	
G. Hertler, Hokah.....	124.25	
G. Hertler, LaCrescent.....	164.50	
H. Albrecht, Lake City.....	1,967.60	135.25
A. Hinz, Mason City.....	300.00	
Theo. Haar, Mazepa.....	107.00	
E. Kock, Minneola.....	262.41	
J. Anger, Nodine.....	686.00	
A. Reinke, Oronoco.....	50.97	
A. Reinke, Poplar Grove.....	40.76	
W. Scheitel, Potsdam.....	83.75	
R. Baumann, Red Wing.....	38.50	4.00
G. Hertler, South Ridge.....	174.35	
Carl A. Gurgel, Union.....	135.00	
Carl A. Nolting, West Florence.....		25.00
Paul E. Horn, Zumbrota.....	953.50	

Mankato Conference

J. Schuetze, Belle Plaine.....	1,496.29	
H. Schaller, Helen.....	277.05	
F. Brandes, Jordan.....	511.00	4.00
E. Traub, LeSueur.....	54.88	
Ackermann, Mankato.....	1,199.54	34.75
Martens, New Prague.....	629.21	
A. Haase, North Mankato.....	483.73	
H. Mackdanz, St. Clair.....	102.12	10.00
K. Netzke, Smith's Mill.....	179.50	
Martin Birkholz, West Mankato.....	83.56	

St. Croix Valley Conference

P. Medenwald, Amery.....	154.50	
E. Penk, Baytown.....	522.00	
to Klett, Bay City, Wisconsin.....	1.00	
W. Sarembe, Cady, Wisconsin.....	6.00	2.00
A. Werner, Centuria.....	109.19	
P. Medenwald, Clear Lake.....	50.09	
H. Bruns, Delano.....	531.69	
W. Meyer, Farmington.....	467.94	
W. Penk, Grant.....	217.73	
R. Kurth, Hastings.....	354.32	10.00
A. W. Bade, Hersey, Wisconsin.....	29.25	
J. Palmer, Minneapolis.....	389.50	
Paul C. Dowidat, Minneapolis.....	873.71	200.00
C. Ave Lallemand, North St. Paul.....	225.00	
H. Leerssen, Nye.....	175.11	
H. Leerssen, Osceola.....	290.49	
to Klett, Prescott.....	12.75	
A. Werner, Rock Creek.....	39.00	
H. Tabbert, St. Croix Falls.....	173.35	
F. Bolle, St. Paul.....	714.67	
A. Ernst, St. Paul.....	611.09	
C. Haase, St. Paul.....	728.80	
P. Kock, St. Paul.....	500.05	40.00
Plocher, St. Paul.....	848.04	
W. Koehler, So. St. Paul.....	542.17	6.00
W. F. Pieper, Stillwater.....	184.00	
W. Sarembe, Weston.....	8.00	7.00
E. Lietzau, Woodbury.....	164.00	

Redwood Falls Conference

G. Bradtke, Arlington.....	1,245.59	287.25
C. Krueger, Cedar Mills.....	718.61	89.49
J. Schmidt, Danube.....	791.46	
edodor Bauer, Echo.....	293.90	

K. Neumann, Emmet.....	125.99	10.00
G. F. Zimmermann, Essig.....	33.65	
Im. F. Albrecht, Fairfax.....	835.45	
K. Neumann, Flora.....	151.37	
G. F. Zimmermann, Ft. Ridgely.....	18.46	
Hy. Boettcher, Gibbon.....	1,566.50	
E. R. Gamm, Marshall.....	458.65	
E. R. Becker, Milroy.....	26.61	
M. J. Wehausen, Morton.....	139.23	
I. F. Lenz, Olivia.....	375.01	
A. W. Fuerstenau, Omro.....	542.41	6.00
Edw. A. Birkholz, Redwood Falls.....	349.89	28.00
W. F. Dorn, Renville.....	145.00	7.50
E. R. Becker, Seaforth.....	79.15	
Walter P. Scheitel, Sheridan.....	152.92	
E. G. Fritz, Wellington.....	333.25	
W. F. Dorn, Winfield.....	20.00	10.00
C. W. A. Kuehner, Winthrop.....	257.45	
W. H. Bouman, Vacancy, Wood Lake.....	157.51	10.00

Crow River Valley Conference

W. G. Voigt, Acoma.....	903.58	
E. R. Berwald, Buffalo.....	481.25	97.50
Elmer J. Zehms, Clinton.....	97.42	
F. R. Weyland, Crawford's Lake.....	223.46	11.25
M. Schuetze, Ellsworth.....	128.00	
Harold Hempel, Glenwood.....	30.67	
Elmer J. Zehms, Graceville.....	119.80	
H. C. Duehlmeier, Hancock.....	191.15	
W. J. Schulze, Hutchinson.....	1,965.57	
P. R. Kuske, Trinity, Hutchinson.....	281.18	
Chr. Albrecht, Johnson.....	348.76	
Karl J. Plocher, Litchfield.....	663.56	
W. P. Haar, Loretto.....	970.03	61.00
E. A. Binger, Lynn.....	719.40	89.00
R. L. Wiechmann, Monticello.....	97.42	
F. R. Weyland, Montrose.....	189.48	16.00
H. C. Duehlmeier, Morris.....	255.00	
E. L. Mehlberg, Pelican Lake.....	173.89	45.05
S. Baer, Rockford.....	103.03	

New Ulm Conference

H. C. Sprenger, Balaton.....	959.12	
M. C. Kunde, Brighton.....	184.37	
L. W. Schierenbeck, Butterfield.....	75.87	5.00
M. C. Kunde, Courtland.....	140.51	
L. W. Schierenbeck, Darfur.....	266.75	
H. A. Scherf, Eden.....	230.00	
R. F. Schroeder, Island Lake.....	137.02	
Dr. Paul W. Spaude, Lake Benton.....	240.94	12.00
G. Hinnenthal, New Ulm.....	2,144.28	5.00
E. Schaller, Nicolle.....	1,104.78	45.85
G. Theo. Albrecht, St. Peter.....	446.89	
R. Schierenbeck, Sanborn.....	594.00	31.00
Wm. C. Albrecht, Sleepy Eye.....	1,577.91	83.36
R. F. Schroeder, Tyler.....	180.40	
Dr. Paul W. Spaude, Verdi.....	114.82	
Karl Brickmann, Vesta.....	247.53	
Minnesota District Ev. Luth. Synod of Missouri, Ohio, and Other States.....	8.20	

Totals \$ 46,103.28 \$ 1,499.85

Memorial Wreaths

In Memory of	Through Reverend	Amount
Rev. A. W. Blauert.....	H. F. Muenkel, Vacancy, Austin.....	\$ 10.00
Rev. A. W. Blauert.....	H. F. Muenkel, Vacancy, Austin.....	24.00
Mrs. C. W. Wolf.....	T. E. Kock, Goodhue.....	39.50
Rev. R. Jeske.....	E. G. Hertler, South Ridge.....	2.00
Rev. W. Haar, Sr.....	E. G. Hertler, South Ridge.....	2.00
Kathrine Hinrichs.....	P. E. Horn, Zumbrota.....	68.50
Fred Baumann.....	W. Schuetze, Belle Plaine.....	16.00
Frank Karnitz.....	W. Schuetze, Belle Plaine.....	35.50
Mrs. Emil Rucks.....	W. Schuetze, Belle Plaine.....	16.00
Fred F. Cords.....	A. Ackermann, Mankato.....	46.25
Herman Albrecht.....	A. Ackermann, Mankato.....	3.00

Rev. Wm. Haar, Sr.	A. Ackermann, Mankato	2.00
Mrs. Henry Pepper	F. H. Tabbert, St. Croix Falls	8.00
Mrs. Otilie Gehlhar	F. H. Tabbert, St. Croix Falls	8.00
Mrs. August Schroeder	A. C. Haase, St. Paul	6.00
Verde Asper	Arthur W. Koehler, South St. Paul	6.00
Rev. A. W. Blauert	W. J. Schmidt, Danube	55.45
Henry Albrecht	Hy. Boettcher, Gibbon	7.00
Rev. A. W. Blauert	Im. F. Lenz, Olivia	25.00
Mrs. Theodore Leppke	A. W. Fuerstenau, Omro	50.00
Mrs. Ezra Fox	H. C. Duehlmeier, Hancock	29.50
Wm. A. Abraham	W. J. Schulze, Hutchinson	15.00
Wm. C. Daehn	W. J. Schulze, Hutchinson	19.00
Wm. Hinrichs	W. J. Schulze, Hutchinson	23.25
Mrs. Herman Stoohs	W. J. Schulze, Hutchinson	16.00
Mrs. Wm. Eggersgluss	F. R. Weyland, Montrose	50.50
Judy Lee McNeill	F. R. Weyland, Montrose	14.00
Rev. R. Jeske	G. Theo. Albrecht, St. Peter	25.00
Mrs. Amelia Klein	R. Schierenbeck, Sanborn	16.50
Mrs. Andrew Haak	R. Schierenbeck, Sanborn	10.75
Mrs. Augusta Trapp	R. Schierenbeck, Sanborn	3.00
Mrs. Leonora Snider	R. Schierenbeck, Sanborn	3.00
Luverne Haak	R. Schierenbeck, Sanborn	2.50
Selma Pape	R. Schierenbeck, Sanborn	15.25
Wm. Heydlauff	R. Schierenbeck, Sanborn	24.00
Sgt. Albert Koch and Pfc. Otto Becker	R. Schierenbeck, Sanborn	77.50
Christ Schlemmer	Karl Brickmann, Vesta	58.60
Sgt. Elmer Kohlmeier	Karl A. Gurgel, Caledonia	56.50
Rev. R. Jeske	Karl A. Gurgel, Caledonia	5.00
Werner Schroeder	Karl A. Gurgel, Caledonia	150.90
Carsten Peters	Karl A. Nolting, Frontenac	5.00
Mrs. Bertha Gernentz	J. R. Baumann, Red Wing	7.00
Mrs. Mary Tirins	J. R. Baumann, Red Wing	4.00
Mrs. Mary Gross	E. G. Hertler, South Ridge	2.00
Mrs. Chas. Klingberg	W. Schuetze, Belle Plaine	12.00
Mrs. Wm. Schlostag	A. Ackermann, Mankato	101.75
Esther Hahn	O. P. Medenwald, Amery	4.50
Mrs. Rosina Wentzlauff	J. G. Bradtke, Arlington	22.00
Dennis Keith Delzer	J. G. Bradtke, Arlington	16.50
Hans Anderson	J. G. Bradtke, Arlington	23.50
Wm. Rux	E. L. Mehlberg, Pelican Lake	45.05
Albert Pagel	H. C. Sprenger, Balaton	8.50
C. H. Janzen	L. W. Schierenbeck, Darfur	16.50
Louis Dahms	E. Schaller, Nicollet	40.00
Edward P. Youngman	Wm. C. Albrecht, Sleepy Eye	24.75
Charles Kuhfeld	Karl Brickmann, Vesta	10.00
Mrs. Henry C. Bremer	T. H. Albrecht, Lake City	73.50
Ida Kepke	T. H. Albrecht, Lake City	12.00
John M. Wiebusch	T. H. Albrecht, Lake City	5.00
Ritz L. Gnotek	T. H. Albrecht, Lake City	9.25
Mrs. Anna Kriett	T. H. Albrecht, Lake City	10.00
Mrs. Louisa Hinrichs	J. R. Baumann, Red Wing	31.50
Reinhard Milbrand	H. H. Schaller, Helen	25.00
Paul Mahlke	A. Ackermann, Mankato	9.00
Mrs. Wm. Hoffmann	A. Ackermann, Mankato	11.00
Mrs. Albert Kirchoff	A. Ackermann, Mankato	1.00
Mrs. R. Wentlandt	August Saremba, Cady	8.00
Rev. W. Haar, Sr.	Paul C. Dowidat, Minneapolis	15.00
William Beier	A. C. Haase, St. Paul	19.00
L. Lueber	August Saremba, Weston	15.00
Wm. R. Mueller	J. G. Bradtke, Arlington	61.00
Wm. R. Mueller	J. G. Bradtke, Arlington	1.00
Mrs. Jacob Kroells	J. G. Bradtke, Arlington	49.00
Herman Bartz	Theodor Bauer, Echo	9.50
2nd Lt. Edmund L. C. Kasten	Theodor Bauer, Echo	55.00
Mrs. R. Rieck	I. F. Albrecht, Fairfax	1.50
Henry F. Dornfeld	Edw. A. Birkholz, Redwood Falls	52.00
Peter Gareis	C. Wm. A. Kuehner, Winthrop	37.50
Carolyn Ann Klemz	F. R. Weyland, Crawford's Lake	9.00
Francis Nelson	Elmer J. Zehms, Graceville	12.50
Ben C. Miller	W. J. Schulze, Hutchinson	7.00
Albert Barfknecht	W. J. Schulze, Hutchinson	14.00
John A. Tessmer	W. P. Haar, Loretto	95.55
Mrs. Elisa Wienberg	H. C. Sprenger, Balaton	9.75
Pvt. Herbert R. Heller	L. W. Schierenbeck, Butterfield	22.00
Henry Post	L. W. Schierenbeck, Butterfield	9.00
Chas. F. Sprink	Dr. Paul W. Spaude, Lake Benton	36.25
Hattie Schnabel	G. Hinzenhal, New Ulm	5.00
Mrs. Wm. Weilage, Sr.	G. Hinzenhal, New Ulm	22.00
Mrs. Albin Bonitz	G. Hinzenhal, New Ulm	5.00
Mrs. Marie Lange	E. Schaller, Nicollet	45.85
Pfc. Robert G. Dummer	G. Theo. Albrecht, St. Peter	25.00
George Bruess	Wm. C. Albrecht, Sleepy Eye	10.00
Mrs. A. Jul. Dysterheft	Paul C. Dowidat, Minneapolis	81.00

H. R. KURTH, District Treasurer.

TREASURER'S STATEMENT
July 1, 1944 to February 28, 1945

Receipts	
Cash Balance July 1, 1944	\$ 49,161.53
Budgetary Collections:	
General Administration	\$147,898.56
Educational Institutions	54,874.55
Home for the Aged	3,879.08
Spiritual Welfare Commission	43,892.59
For Other Missions	257,894.55
Indigent Students	3,209.10
General Support	12,515.93
School Supervision	823.14
To Retire Debt	3,674.51
Revenues	63,101.15
Total Budgetary Collections and Revenues	\$571,763.16

Non-Budgetary Receipts:	
From Debt Retirement Committee	3,780.20
Total Receipts	\$575,543.36

Disbursements	
Budgetary Disbursements:	
General Administration	\$ 19,045.81
Theological Seminary	21,247.75
Northwestern College	52,569.79
Dr. Martin Luther College	45,931.33
Michigan Lutheran Seminary	20,262.61
Northwestern Lutheran Academy	11,156.64
Home for the Aged	6,891.27
Missions — General Administration	216.79
Indian Missions	25,980.09
Negro Missions	10,144.57
Home Missions	144,900.39
Poland Missions	4,743.00
Madison Student Mission	894.81
Spiritual Welfare Commission	46,243.56
Winnebago Lutheran Academy	1,200.00
General Support	20,331.00
School Supervision	2,356.33
Total Budgetary Disbursements	\$454,095.72
Non-Budgetary Disbursements:	
Institutional Missions — Parsonages	1,117.56
U. S. Government Bonds Purchased	149,952.50
Total Disbursements	\$585,165.78
Cash Balance February 28, 1945	\$ 39,538.91
Budgetary Reserve Fund	\$350,000.00

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For February, 1945	
For Spiritual Welfare Commission	
Lutheran Ladies' Aid, New Ulm, Minnesota	\$ 100.00
Memorial Wreath in memory of Mrs. Marie Blumenthal given by Mr. and Mrs. Wm. Schoknecht and Marie	5.00
Pvt. Milbert W. Huth, New York	5.00
Mrs. Henry Klaye, Monrovia, California	1.00
Capt. Homer W. Schweppe, New York	25.00
Harvey Laabs, M. M. 2/C, San Francisco, California	3.00
S/Sgt. Herman E. H. Freese, New York	5.00
Carl J. Greif, Mesa, Arizona	1.00
S/Sgt. Herbert E. Huebschen, New York	20.00
Memorial Wreath in memory of Wm. Henning given by Mrs. Mary Griese and Family	9.00
Memorial Wreath in memory of Raymond R. E. Lengling given by the Saron Junior Walther League	5.00
Mrs. Alex Schwartz, Ixonia, Wisconsin	2.00
Pfc. Melvin M. Reinke, New Orleans, Louisiana	25.00
Miss Eveline Bartel, Fremont, Wisconsin	1.00
T/Sgt. Lorenz W. Krause, New York	5.00
Pfc. Harold Tesch, New York	5.00
Memorial Wreath in memory of Sgt. Theo. Knapp given by Mrs. Clarence Goehring, and Mrs. Oscar Seeklander	2.00
Sgt. Carlton O. Ziebell, New York	10.00
S/Sgt. Harold E. Mante, New York	2.00
Ardin D. Laper, Omaha, Nebraska	1.00
Victor H. Jones, S. 1/C, New Orleans	10.00
Pfc. Charles K. Deatz, New York	5.00
Pfc. Robert Heese, New York	5.00
Memorial Wreath in memory of Mrs. Emma Gilbert given by Martha and Walter Pagel, John and Amber Gilbert, Gerhard and Lucile Gilbert, and Frederic and Louise Gilbert, West Bend, Wisconsin	4.00
Lt. Lloyd K. Gorges, New York	10.00
Executive Board of the Michigan Federation of the Aid Association for Lutherans, Detroit, Michigan	15.00
Sgt. Meriin E. Plamann, New York	5.00
Richard Glauner, New York	5.00
Mr. Hy. Nass, Manitowoc, Wisconsin	3.00
Mr. Omar Rusch, Manitowoc, Wisconsin	5.00
Memorial Wreath in memory of Mrs. Anna Dorband given by Mrs. Lena Dorband, Mrs. Mary Krogmann, Mrs. Henrietta Mead, Hales Corners, Wisconsin	5.00
T/4 Marvin H. Christianson, Camp Upton, New York	5.00
Memorial Wreath in memory of Mr. E. L. Blakewell given by Mrs. E. L. Blakewell, Baraboo, Wisconsin	5.00
Total	\$ 314.00
For Missions	
N. N., South Milwaukee, Wisconsin	\$ 4.00
Total	\$ 4.00
For Indigent Students	
Robbins Flooring Co.	\$ 25.00
Total	\$ 25.00
For Church Extension Fund	
Memorial Wreath for Mr. Zoellner by Gertrude Zollner and Olga Wagner	\$ 2.00
Memorial Wreath for Edw. Grave by Olga Wagner	3.00
Memorial Wreath for Wm. F. Krenzke by Rev. and Mrs. Paul Heyn	1.00
Total	\$ 6.00

C. J. NIEDFELDT, Treasurer.