

The Northwestern Lutheran

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

WISCONSIN SYNOD

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HE IS NOT HERE, HE IS RISEN



OUR HOPE IN CHRIST JESUS

I Corinthians 15, 14-21

AS long as there is life there is hope! In this life man lives greatly by hope. The war stricken world hopes for peace and prosperity, the poor hope for a better day, the sick for recovery, the young for a bright future, the dying hope for another life. It matters not what you are, or what your present circumstances, there is within you something which reaches out for a better and brighter tomorrow. The surer you are of attaining your hopes the greater will be your strength to endure your present afflictions, the more cheerful you will be in enduring them.

Yet, only a Christian has a sure foundation for his hopes and that sure basis lies alone in Christ Jesus, and the assurance of our hope in Christ lies alone in the resurrection of Jesus. Let us think about that for a moment.

Our Hope in Christ Jesus Alone is a Sure Hope

Milton once said concerning a man: "He wished, but not with hope." What the world calls hope is really only wishful thinking. Hope is not something which originates in the heart and reaches out into the future, but hope is something which rests upon promises for the future. If you hope for \$100, such hope is merely wishful thinking unless someone has promised them to you. And so no man can hope for better things in the future unless he has a promise of such better things. God alone, not man, can make such promises. Then only those who have and know God's promises concerning their future can have true hope in their hearts.

All of God's promises to you and me and every one in this world are centered in Christ Jesus. Apart from Christ you have no promise from God in regard to a brighter tomorrow. By our sins we have fallen under God's wrath and sore judgment, have become prodigal sons and daughters. Sinful man's future is anything but bright. . . . Hell is awaiting every sinner.

But what has God done for the world lost in sin? "He made Christ to be sin

for us, that we might be made the righteousness of God in Him" (2 Cor. 5). Jesus Christ, God's sinless Son, became man, suffered, and died for us. In our stead suffered the punishment of sin, even death. God now looks upon every believer in Christ as one who has died for his sins and so is free from all guilt and punishment (Rom. 6). The Christian is justified in the sight of God, has become



again God's dear child (Gal. 3, 26). To be a child of God is also to be an heir of God. To be an heir of the creator of heaven and earth, and to know that such a benefactor is our Father, Who loves us, alone can give us a true hope for a bright future. "We know that all things work together for good to them that love God" (Rom. 8).

St. Paul writes to the Christians in Corinth: "*Moreover brethren, I declare*

unto you the gospel which I preached unto you, which ye also received, and wherein ye stand, by which ye are saved, . . . how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15). Since God so loved us that He gave His son into death for us, we know that the things which He permits to come into our lives, be these sickness, suffering, loss, or death, they must all work for our good. "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8.)

How can we be sure that these precious promises of God are true and the preaching of such promises reliable and trustworthy? St. Paul writes: "*If Christ be not risen, then is your preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. . . . But now is Christ risen from the dead"* (1 Cor. 15).

The resurrection of Jesus which stands before us as a fully attested fact is God's way of proving to us that all His promises which He made in Christ Jesus are true and certain. Since Jesus arose from the dead, we surely know that Jesus is our Savior, that our sins are forgiven, and that on the last day we too shall be raised from the dead. From such assurance then flows the knowledge that God, our Father, who has saved us will then leave us here on earth according to His will until He will take us to Himself into heaven.

So our hopes in Christ Jesus are certain. They are not mere wishful thinking which originates in the human heart and reaches out to the uncertainties of tomorrow. Our hopes are based upon God's promises concerning His love in Christ, our Savior. The certainty of the hope in Christ rests upon the Lord's resurrection. Since Christ arose our preaching is not in vain, our faith is not in vain, our hopes are not in vain. Yes, they are so certain that even in the midst of suffering we can rejoice in the assurance of a brighter day. (Read 1 Peter 1.)

(Continued on page 104)

Editorials

Easter the World Over When we say this, Easter, the world over, we realize full well what we are saying. But is there a spot on this globe of ours where Easter is not known or where the great fact of Easter has not been proclaimed? Christian missionaries have not left a spot untouched; their weary feet have traversed the dust of every country. And where they have set their feet the great truth of the resurrection of Christ has surely been their theme. It is simply basic and fundamental in Christian preaching. It would be hard to conceive of any one calling himself a Christian that he would not emphasize this mighty foundation of revealed truth. So we say, Easter, the world over. The trouble is that the "world lieth in wickedness." In spite of the great Easter message, the great Easter miracle proclaimed and heard the world over, in spite of the fact that the Lord of all grace and mercy laid this foundation stone and emphasized its truth in such easily discernable effulgence, the world still "lieth in wickedness." The world will neither hear nor heed the things which belong unto her peace. The Easter of the world, therefore, lacks that one great fact that could turn their sorrow into laughter, their sadness into joy. Lacking this knowledge the world has no Easter though Easter is all about them.

And yet there is Easter the world over. Wherever there is a Christian there is a heart that rejoices with Job, "I know that my Redeemer liveth." The whole Christian world joins Paul in his exultant shout, "Now is Christ risen from the dead and become the firstfruits of them that slept. . . . O death, where is thy sting? O grave, where is thy victory?" But thanks to be to God, which giveth us the victory through our Lord Jesus Christ." That is the song of the Christian the world over. This song is the strength of the well and the sick, the living and the dying. In the firm conviction of this great fact they can face the troubles and joys of life with assurance. It is the embodiment of all their hopes.

W. J. S.

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Empty Prattle In Oxford, Ohio, some time ago a very learned man, Dr. Theodore M. Greene, professor of philosophy at Yale University, spoke to nearly 900 future ministers and religious leaders from seventy-five seminaries in the United States and Canada in conference assembled. This man had this to say if the newspaper reports can be trusted: "*We can gradually transform secularism into better things if we recognize its good points and make good its deficiencies.*" He also admonished the clergy to stop "looking down its nose" at the secular world. If this man had not said these things to theological students and church leaders we would pass it up as just another attempt on the part of the man of the world to defend its moral standards and principles. The man of the world believes that these standards are basically alright. He believes that they might need amending, that they need a transformation here and there, that they might be

deficient, but basically they are good. Dr. Greene was talking about "secularism." Secularism is the opposite of spiritual. Webster defines it as "a system of social ethics by which ethical standards and conduct should be determined exclusively with reference to the present life and social well-being. Any view of life, education, etc., or any policy or program referring to such, based upon the premise that religion and religious considerations, as of God and a future life should be ignored or excluded." Of this conception of ethics this man, Dr. Greene, says, it needs only to be "transformed and the good in it to be recognized." What empty prattle and coming from such a man and pushed down the throat of "future ministers and church leaders" (!) Nay, Christ says, "The world lieth in wickedness," and with it all its standards of moral conduct. We as Christian builders can use none of it. "No man," says Christ, "putteth a piece of new cloth unto an old garment." That is, no man can take the religion of Christ and patch it unto the ideas of the world and still believe he has something. He has not. The two are opposites. In accepting the one the other must be cast aside entirely. It means either Christ or the world, either the doctrines of Christ or the ideas of the world. The two will never be able to be combined; it's empty prattle to say anything else. Don't let such talk intrigue you.

W. J. S.

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A Court Decision In an eight to one decision the United States Supreme Court recently ruled that the religious education classes held in Champaign, Illinois, schools violate the constitutional requirement for separation of church and school. Under the plan, contested by Mrs. McCollum, a local council representing Protestant, Catholic, and Jewish faiths presented religious educational classes once a week in the Champaign public schools under an arrangement of voluntary attendance with parents' consent. We heartily agree with the author of the majority opinion that "this is beyond all question a utilization of the tax-established and tax-supported school system to aid religious groups to spread their faith" while "the first amendment has erected a wall between the church and the state which must be kept high and impregnable." Time will tell to what extent this specific decision has settled the legality of the varied "released time" programs of religious instruction. One of the two separate concurring opinions found fault with the failure of the majority opinion to set up any rules as to how far a school can go on religion. The one dissenting judge in his argumentation alluded to the discrepancy between the majority opinion and the 1947 Supreme Court decision permitting the use of public school funds for transporting pupils to parochial schools.

We are indeed thankful for every court decision which outwardly safeguards the separation of church and state. It is, however, even more important that we Christians preserve it inwardly by functioning as the God-instated judges who are

bidden to prove all things on the basis of His Word and then to hold fast that which is good. At the heart of the "released time" programs is the thought of linking up religious instruction with the public school system. It is to lend its great prestige to such instruction so that it may gain weight and importance in the eyes of children and parents. If not directly, then at least indirectly, the regular attendance which the public school attains through compulsory state regulations is to be carried over to such religious instruction. This is to be achieved in part by public school records and check-ups, in part by the fact that this religious instruction is fitted into the structure and time schedule of the public school curriculum.

When seen in the light of such motivation the "released time" movement should immediately become distasteful to every discerning and consecrated Christian. The Lord has entrusted the mission of feeding His lambs, not to the state, but to His believers. To carry out this sacred and privileged task He would have us employ His blessed Word and look for success to the Holy Spirit working in and through this Word. When we turn for help to civic authority and to the prestige of its educational institution, maintained by compulsory regulations, we are shirking our task and at the same time doubting the sufficiency of the means entrusted to us for our work.

C. J. L.

THE TWO STATES OF CHRIST

IV.

HOW different does not Christ appear after Easter from the Christ on Good Friday! On Good Friday: suffering and meekly going to His death; on Easter: glorious in victory.

It is true, also in the hour of His death He appeared as divine to observing eyes. When the discerning ear of the centurion under the cross heard the shout of victory from the lips of our dying Savior he readily distinguished it from a wailing of fear or a scream of anguish and despair. When his trained eyes beheld the manner in which Jesus died he at once realized the difference between this voluntary giving up of the ghost and the gradual ebbing out of life due to exhaustion. The very death of Jesus caused him to exclaim, "Truly, this man was the Son of God" (Mark 15, 39).

Yet the general picture on Good Friday is one of suffering, pain, and anguish, of deepest humiliation. After Easter morning every trace of humiliation has completely disappeared. No stone can hold our Savior in, no locked door can keep Him out. He appears at will, and disappears at will. He is here, He is there, wherever He chooses to be. At times people see Him walking about, then again they don't. At times He partakes of food and drink, but He makes it clear that He does not require this for His well-being but does so only in the interest

of His doubting disciples, to assure their faith.

What does all this mean?

The State of Exaltation

Paul, who told the Philippians that Christ Jesus had emptied Himself of a God-like mode of living, and had instead taken upon Himself the form of a servant,



continues with this remark: "Wherefore God also hath highly exalted him." God raised Him from His low estate.

God did not take His human nature from Him. God did not say that Christ's human nature had now served its purpose and might well be cast aside like an

out-worn garment. No, Christ Jesus retained His human nature, which He had assumed into His person at the incarnation. He still had flesh and bones, which the disciples could see and handle, to assure themselves that they were not seeing a ghost. His flesh still bore the scars from the nail prints and the gash cut by the spear, so that doubting Thomas could touch them and thrust in his hand.

Just as the humiliation did not consist in taking on the human nature, so the exaltation did not consist in laying it aside.

Yet God exalted Christ Jesus. He took Him out of the life of humiliation which he had led so far. Not only did He end His suffering in body and spirit, but He freed Him also from a life of human limitations, such as we all lead it here on earth, as also Adam led it before the fall, and gave to Him the full and uninterrupted use of His divine attributes, so that henceforth He might again live on a completely equal footing with God. Of what Jesus had emptied Himself in His humiliation, that God fully restored to Him in the exaltation.

Paul, however, says not only that God exalted Him, but makes it stronger: He *highly* exalted Him.

The Name Above Every Name

"And hath given him a name which is above every name." The name which Jesus received is unique, there is none other like it in heaven or on earth.

Paul mentions the name in the last verse of our passage (v. 11): "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Jesus Christ is *Lord*. That is the name which God gave Him. He is the only Savior. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," so Peter told the Council in Jerusalem (Acts 4, 12). "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all" (1 Tim. 2, 5. 6).

That is the name which God gave to Christ Jesus when He highly exalted Him out of His deep humiliation. Now God wants every tongue to call Him by that name.

Do you call Him by His right name when you consider Jesus merely as a wise teacher, who gave us the Golden Rule: Do unto others as you would have them do unto you? Do you call Him by His right name when you consider Him no more than as a model man who left us an example how to live honorably? Do you call Him by His right name when you proclaim salvation by character? Do you call Him by His right name when you teach your boys to develop their character and on the basis of their honor to do at least one good turn a day? As though their character were good in itself and needed only that its good traits be unfolded and exercised.

Whoever treats Jesus as though He were primarily a teacher of good conduct disgraces Him and does not call Him by His glorious name which the Father has given Him, and which He wants every tongue to confess. No man can by his own reason or strength call Jesus by His right name: we must be born again to do so. "I give you to understand," says St. Paul, "that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12, 3).

Every Knee Shall Bow

"That at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth" (v. 10).

Paul borrowed the language of this verse from the prophet Isaiah. "Look unto me and be ye saved, all the ends of the earth: For I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That *unto me every knee shall bow*, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory" (chap. 45, 22-25).

When Paul says that every knee shall bow at the name of Jesus, he does not imply that they all will do so willingly, and that all will accept Him in faith as their Savior. No, many will reject Him in unbelief. But no matter how bitterly they may hate Him, they never can dethrone Him. The Lord hath set His King upon His holy hill of Zion, and no matter how the heathen may rage and set themselves against the Lord and His Anointed, He will laugh at them and threatens to dash them in pieces like a potter's vessel. No, they will not all heed the Lord's counsel and kiss the Son. Yet whether they like it or not, they will all have to acknowledge Him and bow the knee before Him, though with trembling and despair and with gnashing of teeth. But blessed are they that put their trust in Him.

Do we bow the knee before Him in grateful adoration? Do we rejoice that in Him we have salvation? Do we give all glory to the Father who made Him to be our Savior? Or do we insist on a share of the honor by demanding recognition of our own works and merits in some form or other? Unto His name, which is above all other names, every knee must bow in deep humility.

Wherefore

"Wherefore God also hath highly exalted him." Why? Was the exaltation to be a well-earned reward of merit for the deep humiliation of our Savior? Did our Savior seek a personal reward? No, the mind that was in Him was not to look on His own things, but rather on those of others. If He had humiliated Himself in order to gain a personal ad-

vantage, then His love could no longer be considered as pure; it would have contained elements of selfishness. But Paul presents it as pure, as unselfishly concerned only with our welfare. Not as a personal reward was the exaltation granted to Jesus.

Why then? By His humiliation Jesus had achieved our redemption. He had done for us what no one else could do or would do. He had by His death on the cross ransomed us from death and hell. Whom, then, could the Father find to provide for us and to take care of the redeemed souls? We are still in this world, surrounded by the dangers of this world. Who shall check the enemies and protect the redeemed against their wiles? Jesus proved His worth in His humiliation. The pleasure of the Lord will prosper in His hands. Therefore the Lord highly exalted Him. He not only raised Him from the dead, He took Him to Himself in heaven and set Him on His own right hand. He gave Him all power in heaven and on earth. He put all things under Him and made even His enemies to be His footstool.

A more trustworthy person the Father could not find. Our dearly bought salvation rests secure in the hands of our exalted Savior.

Praise the Lord both for His deep humiliation and for His high exaltation!

J. P. M.

LET US DRAW NEAR

Let us draw near! The blood is spilt,
The Lamb has borne the sinner's guilt;
The atoning sacrifice is made,
The righteous wrath of God is stayed —
Let us draw near!

Let us draw near! The holy door
Stands opened wide for everyone;
No longer flaming angels guard
The gate of Jesus' hand unbarred —
Let us draw near!

Let us draw near! O heart of stone,
Melt at the love to sinners shown!
The holiest of all is Thine —
O boundless grace! O love divine!
Let us draw near!

Let us draw near with hearts aglow,
In rev'rent stillness bending low;
Before the throne love's emblems plead —
In simple faith, with all our need,
Let us draw near!

E. M. Clarkson.

Siftings

The Christian Amendment Movement is an attempt to acknowledge Christ as Lord by an amendment to the Constitution. Two bills now pending in Congress

propose to add after "We, the people of the United States," the words, "devoutly recognizing the authority and law of Jesus Christ, the Savior and King of nations." Those favoring the amendment believe "that the failure of nations to acknowledge the sovereignty of the Lord Jesus Christ as King of kings must inevitably result in national ruin," and that "in order to endure and prosper as a nation,

the United States of America must confess the Lord Jesus Christ as Savior and King." While we agree that failure to accept the Gospel of Christ brings the judgment of God in its wake, nevertheless, this situation will not be remedied by constitutional amendment; only the Word of God working in the heart of the individual will accomplish that. To say it does not make it.

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A correspondent of the *Christian Century* brings an interesting news item from Catholic Mexico. It reports: "A Roman Catholic broadcast December 12, in which the celebrated Vatican choir then visiting the country was participating, was suddenly stopped by Mexican radio authorities. Mexican laws prohibit political and religious broadcasts, but in regard to Roman Catholic programs there had in practice been wide leniency. This time, however, the laws were enforced. Permission had been given for a musical program, but when a priest unexpectedly dropped in and began to deliver a regular sermon, the broadcast was completely suppressed." It would be over-optimism to interpret this as a change

BY THE EDITOR

of heart among the Mexican authorities, but at least this incident is encouraging.

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A woman complains in the Question Box conducted by the "Lutheran Standard," "If it is quite fitting and proper for a woman to give her time, energy, money, and even her life for the sake of the Gospel, why should she not be permitted to preach from the pulpit? I think it is very unfair because I would like to be a minister of the Gospel. I do not see why we should let St. Paul make all the rules for the Christian Church." The answer to her query is as interesting and encouraging as it is correct: "Please do not think that we are permitting the man Paul to make all the rules in the Christian Church, for in his epistles he writes by inspiration, and thus it is God who is speaking to us through His apostle. 'Paul an apostle — not from men nor through man, but through Jesus Christ and God the Father, who raised Him from the dead,' Galatians 1, 1, R. S. V. 'All Scripture is given by inspiration of God,' II Timothy 3, 16. I cannot help it that God saw fit to make you a woman and not a man. I am sorry if you are dissatisfied with your lot as 'a helpmeet,' instead of some man being your helpmeet . . ." These words could profitably be studied by other church bodies who are burdened with women ministers.

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Unionism frequently reduces itself to an absurdity. Norman A. Madson refers to such an incident in a recent issue of the *Lutheran Sentinel*: "There was to be an inter-faith rally in one of Pennsylvania's largest cities recently. It was to be staged in one of the city's larger synagogues. Since the rally was one in which Jew, Protestant and Catholic were to take part, the rabbi who was staging the rally felt that it would be still more impressive if it could also be made an inter-racial service, and so a colored choir was invited to sing. The choir, too weak in Christian knowledge evidently to refuse the invitation on the basis of Rom. 16, 17, consented to take part in this unionistic service. But to the consternation of the liberal

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rabbi and in spite of their weakness in Christian knowledge, the choir did something which showed the absurdity of such a joint service, it sang: *Were you there when they crucified my Lord?* Here then is a case of unionists themselves undoing Unionism."

* * * *

Pastor Karl Kurth, executive secretary of the Missionary Board of the Synodical Conference, gave an account of his recent trip to the Synodical Conference mission in Nigeria: "The work of the missionaries in Nigeria is not easy." There are only fourteen men in the field (ten missionaries, two teachers, and two native workers) serving 108 churches, with a baptized membership of 14,000 people. It is manifestly impossible for one missionary to serve all of these congregations regularly; therefore a stop-gap arrangement of having a native teacher read a sermon written by one of the missionaries and translated into the native language has been made. In the eleven years of work large numbers have joined the church, but only one native chief has professed his Christianity. According to Pastor Kurth, the church in Nigeria is aiming to become indigenous. The only support coming from America is for the white missionaries. The churches have organized themselves into a synod, the Aqua Esop, and have elected Missionary Schweppe as president. This synod recognizes its own missionary obligations and is now planning to send one missionary to Ibo land in the Ajoja province of Nigeria.

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Another Catholic saint is perhaps about to be manufactured. The Roman Catholic Congregation of Rites is examining the documents relating to 800 beatification processes, reports the French Catholic Information Service. Among the cases being weighed is that of Gabriel Garcia Moreno, president of Ecuador, who was assassinated in 1875. Moreno is the first modern political figure to be thus distinguished. It goes without saying that a Catholic saint chosen from South America will greatly increase the prestige of the pope in that country. We are sure the pope will not overlook this fact when he considers the application of Gabriel Garcia Moreno of Ecuador.

STEPS TAKEN IN 1867 TO COMPOSE THE DIFFERENCES BETWEEN WISCONSIN AND MISSOURI

II.

THE dilemma with which our Synod was confronted in 1867 can hardly be overestimated. On the one hand we owed a debt of gratitude to the German Mission Societies for their generous help in our difficult times, and indeed, our fathers felt heartily grateful toward them; on the other hand we owed it to the Truth of the Gospel that we renounce Unionism in every form and unequivocally express our stand on the Lutheran Confessions.

We saw (*Northwestern Lutheran* for March 14) that the convention of 1867 heard two committee reports on the matter; of which it made the one an official



Pastor Meumann

document by adopting it unanimously, while it also ordered the other to be included in the printed report, because it clearly set forth the position of the Synod.

Pastor Meumann's Report

The report which the Synod ultimately adopted as its official pronouncement underwent some changes during the discussion on the floor. The text as it finally evolved is the following:

"Since for years our Synod has been charged with secret Unionism by various (Lutheran) synods of our country, because of the connection which it maintains with several Societies in Germany, particularly the one of Berlin;

"Since, however, 15 Lutheran synods of this country have united with us for organizing a new General Synod, and since thus the charges against one member would involve the entire body:

"Therefore we herewith issue the following declaration:

"It has been known to our Berlin friends for a long time that we reject every form of doctrinal Unionism, moreover, that also with respect to a purely administrative Union, as it is found in some German states, we side with those Lutherans, within and without those national churches, who advocate a dissolution of the enforced association with the Reformed in the Union, because it infringes on the guaranteed right of the Lutheran Church to an independent existence, and because in it a free expression of the Lutheran Confession both in the form of worship and in matters of organization is greatly hampered, and thus consciences that are bound by the Lutheran Confession must feel heavily burdened.

"As long, however, as in those united state churches there still are Lutherans with whom the Gospel is preached in its purity and the Sacraments are administered correctly, and as long as these Lutherans protest against the Union imposed on them against their will as against an injustice perpetrated and perpetuated against the Lutheran Church:

"We can only with thanks accept the services of the Unionistic Societies, which are instrumental in bringing laborers to us, laborers who place themselves at the disposal of the Lutheran Church in this country, from such Lutherans as remain in the state churches under constantly repeated protest."

This is the report which our Synod officially adopted. The cumbersome language and the involved structure of the sentences show sufficiently how keenly the difficulty of the situation was felt by our fathers.

The Majority Report

The majority of the committee was headed by Prof. A. Hoenecke. The Synod subscribed to the truths as pre-

sented in this report and accordingly ordered its printing, but it did not by a resolution make it an official document.

"1) Your Committee understands the question: What attitude does our Synod take over against the Union? in this sense: What must be our position in principle towards the Union? — or in other words: What must be our considered opinion on the Union?

"2) As far as your Committee could ascertain, our Synod has so far not yet given a definite declaration on this question to circles outside our own.

"3) Under present conditions of the Church it is not sufficient to state positively that we are Lutheran: rather, also the negative statement must be added that we reject the Union.

"4) The reasons are:

"This course is required a) by truthfulness and honesty, because there are many who call themselves Lutheran but are not; b) by the example of the fathers of our Church; c) because even the Reformed Church, which is favored by the Union movement, has testified against the Union: would this not put us to shame? d) faithful Lutherans within the state churches testified valiantly against the Union: is it not our solemn duty to strengthen these brethren?

"5) There are two kinds of union: one is the work of God, the other is a human makeshift.

"6) The latter, man-made, Union is either a doctrinal Union, or an administrative Union, such as may be established by an abuse of the power of government over churches.

"7) By this latter man-made Union, as is well known, a crying injustice was inflicted on the Lutheran Church, since consciences were violated and the Church herself robbed of her treasures.

"8) For that reason not only an artificial doctrinal Union but also a forced administrative Union must be condemned as decidedly evil. Your Committee recommends to the honorable Synod to pronounce such judgment."

On the Floor of the Synod

When the two reports, which we reproduced above in a free translation, were

discussed on the floor of the Synod it became evident at once that all were agreed on the sinfulness of any man-made Union. Some members, indeed, felt that a declaration of this kind was not called for, since the respective Mission Societies never demanded Unionism of us as a condition of their service. Yet the Synod as a whole considered such a statement as a matter of duty.

In the debate the question was raised how we could at one and the same time express our sympathy both with Lutherans who left the state churches, and with such as remained within them, though under protest. It was pointed out that, as long as there is agreement in principle (namely that the Union is sinful) people



Professor A. Hoenecke

may well differ regarding the best mode of procedure in dealing with their specific case. Pastor Harms of Hermannsburg was quoted: "If I had been born and raised in the Prussian State Church, I would have fought within it for the good right of the Lutheran Church." The question for Lutherans in Germany was not whether they wanted to join the Union, but whether their testimony against the Union could be more effective if they separated at once, or if they continued to bear their testimony within the Union as long as Lutheran doctrine and Lutheran practice (Lord's Supper) were tolerated. — Thus we sympathize with both groups of Lutherans because of their unequivocal protest against the Union, without passing judgment on their mode of procedure.

All members of the Synod gave expression to their heartfelt gratitude for the aid we had received from the German Mission Societies, and also those who had drafted the majority report joined in the unanimous adoption by the Synod of Pastor Meumann's minority report.

Conclusion

We thank God who gave to our fathers His Holy Spirit to lead them into the knowledge of the Truth under their trying circumstances, so that in true meekness they confessed the Truth without violating their obligation of gratitude, and, on the other hand, fulfilled their duty of gratitude without denying the Truth.

Let us not imagine that now the problem has been solved for all time to come. Let us rather learn from the fathers to be ever on the alert, to watch and pray, that we may properly meet the danger of Unionism when it attacks us today or at any time in some new guise.

J. P. M.

OUR HOPE IN CHRIST JESUS

(Continued from page 98)

Our Hope in Christ is a Glorious Hope

Sin has made this world a vale of tears; it has made our existence uncertain. There is much suffering and sorrow, much anguish and anxiety in this world and no man can give us the assurance that death will end all our troubles. — God has not promised us to make this sinful world into a paradise again. He has not promised us more than protection in all dangers, strength in our weaknesses, comfort in afflictions, and hope in the hour of death. "We must through much tribulation enter into the kingdom of God" (Acts 14).

The foundation for all true human hope is the hope for that better land where "God shall wipe away all tears from their eyes; and where there shall be no more death, neither sorrow, nor crying, neither shall be any more pain: for the former things are passed away" (Rev. 21). Our ultimate hope, to which all earthly hopes are related, is that we shall be raised from the dead to eternal joy and bliss.

This glorious hope of our resurrection is also made certain by the resurrection

of Jesus. If Christ be not raised, "then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man also came the resurrection of the dead" (1 Cor. 15).

So concerning our resurrection we have a glorious hope, that the risen and living Savior, Jesus Christ, will "change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil. 3). By His resurrection Jesus has subdued death. "Thanks be to God which giveth us the victory (over death) through our Lord Jesus Christ" (1 Cor. 15).

Be therefore of good cheer, my friend. Yours is a certain hope of a brighter tomorrow. Only good things can come into your life, because through faith in Jesus you have become God's dear child. Your hope is certain, because God's promises are sure. Your faith is not in vain, because Jesus arose from the dead. Your hope is certain, your hope is glorious.

He lives to silence all my fears,
He lives to wipe away my tears.
He lives my mansion to prepare;
He lives to bring me safely there. Amen.

G. W. FISCHER.

THE UTMOST IN PROTECTION FOR YOUR DAUGHTER

How shall the young secure their hearts
And guard their lives from sin?
Thy Word the choicest rules imparts
To keep the conscience clean.

'Tis like the sun, a heavenly light,
That guides us all the day,
And through the dangers of the night
A lamp to lead our way.

But still Thy Law and Gospel, Lord,
Have lessons more divine;
Nor earth stands firmer than Thy Word,
Nor stars so nobly shine.

Thy Word is everlasting truth;
How pure is every page!
That holy Book shall guide our youth
And well support our age.

Wrong ideas lead to wrong actions.
The bitterest tragedy for a parent is to
see a beloved child go astray. How can
you prevent this?

Whence does danger come? Are you
not trying to set the right example?

THE EASTER MESSAGE FOR US TODAY

EASTER has an especially needful message for our day. Reports concerning the social unrest and the economic upheaval in the world are most depressing. Our great war, which set out to free our world from the tyranny of dictators, has further impoverished and enslaved untold thousands and has given rise to even greater tyranny. From both the godless to the left of us and the Antichrist to the right of us dark clouds and rumblings of war are coming closer. In the clash between these two forces the bloodiest of all wars may ensue in the wake of which the liberty of the Christian church on earth and the freedom of conscience will be further violated.

Yet the world has always set itself up as the sole guardian of the Truth and of the Church, as if the Christian's weal and woe rests entirely upon the strength of the world's powers and the security of the Church rests entirely on the good will of the powers that be.

Easter teaches us otherwise. The women's hearts were filled with fear and trembling as they hastened to the tomb on Easter morning. The stone which had been rolled before the sepulcher into which the body of Jesus had been laid and the imperial seal of Pilate would prevent them from giving to their Master the service of their love and devotion. Yes, "Who shall roll us away the stone from the door of the sepulcher?"

Yet see how needless all such fears! Jesus had overcome the world! The seal was broken, the stone had been rolled away. "Ye seek Jesus of Nazareth, the crucified, He is not here, He is risen." The despised One, the Crucified One had triumphed over all His enemies in the world. None can ever oppose the will of Christ; He is King of kings, Lord of lords. What Jesus said to Pilate now applies to His Church: "Thou couldst have no power at all against me, except it were given thee from above" (John 19). Let all our fears be allayed: "Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world" (1

John 4, 4). The world's prince may still scowl fierce as he will, we tremble not, we fear no ill. **OH, LET THE EASTER MESSAGE INCREASE YOUR COURAGE!**

There are so many religions in our world and sects and cults are increasing daily. How can we know which is the true Church? If we can not trust man's reason in figuring out how man can be saved, can we trust the Bible? Easter tells us that we can most assuredly trust our Bibles, that the Scriptures are the Word of God. Jesus, who died according to the Scriptures, arose again according to the Scriptures. He is risen "as He said!" The resurrection proves that our



preaching is not in vain, that our faith is not in vain (1 Cor. 15). "Sanctify them in Thy Truth, Thy Word is Truth." Our only concern need be that we keep its teachings pure and unadulterated from man made teachings. "Hallowed be Thy Name," must be our fervent prayer. Search the Scriptures! What you read, you cannot read too well, and what you have read you cannot understand too well; and what you understand well, you cannot believe too strongly, and what you believe implicitly, you cannot live too well. **O LET THE EASTER MESSAGE REASSURE YOU IN YOUR FAITH IN GOD AND HIS WORD.**

WE DAILY SIN MUCH AND INDEED DESERVE NOTHING BUT PUNISHMENT! Our conscience accuses us, our sins condemn us. "It is

a fearful thing to fall into the hands of the living God" (Heb. 10). As long as we are not fully assured of the forgiveness of our sins we have every reason to be afraid. "There is no peace, saith the Lord, unto the wicked" (Is. 48). Not merely some belief in a forgiveness, but the Easter message alone can remove such fears from our hearts: "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen: He is not here; behold the place where they laid Him."

Jesus, who was delivered for our offenses, was raised again for our justification. Rom. 4: "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." **LET THE EASTER MESSAGE FORTIFY YOUR PEACE!**

Death is the King of Terrors. The grave and death are gruesome things. "The sting of death is sin" (1 Cor. 15). In the midst of life in death we are. "By one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned" (Rom. 5). Who will deny man's helplessness in the face of death?

The Easter message takes from us the dread of death. It does this not by giving us a new philosophy, some human theorizing about death and life after death, but it brings to us the glorious fact of the One who went into death, that by His resurrection He overcame death and brought life and immortality to light by the Gospel.

If Christ be not raised, your faith is vain; then also they which are asleep in Christ are perished. But now Christ is risen from the dead, and become the first-fruits of them that slept (1 Cor. 17. 20). "Death is swallowed up in victory." He is risen indeed! "Because I live, ye shall live also" (John 19). "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this?" (John 11). "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from

the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith

unto salvation" (1 Pet. 1). LET THE EASTER MESSAGE REVIVE YOUR HOPE!

G. W. F. in *St. Jacobi Messenger*.

ESAU, A PROFANE PERSON

ESAU was not one of the outstanding figures of Old Testament history, but he does play a role in the historical development of God's plan of salvation, and in the twelfth chapter of the Epistle to the Hebrews he is held up as warning example for us, so that we may not make the same mistake which he made.

The keynote of the discussion is sounded in the fifteenth verse: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." For our warning it is pointed out to us how Esau failed of the grace of God in the words: "Lest there be — any profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears."

Esau is described here as a profane person. He was not a spiritual person. Spiritual things did not interest him much. He was careless and thoughtless about such things. He was not consciously against them but he did not bother much about them either. He was an outdoor man, a hunter, a man who lived close to nature and found his joy and satisfaction in such things.

The birthright, which included the promise of the Savior, as given to his grandfather Abraham and his father Isaac and which ordinarily could have been his as the firstborn, did not claim much of his interest. He found more delight in hunting, in the great outdoors and physical recreation. When, therefore, one day he was returning very hungry from a hunting trip and came upon his twin brother Jacob, as he was seething pottage or preparing a pot of lentiles, Esau asked him for some. Jacob refused unless he first traded him his birthright for the meal. Esau in his hunger thought-

lessly agreed to do so. A square meal seemed more desirable to him at the time than the distant blessings which might some day come to him through the promised Savior.

Esau thereby revealed himself to be a profane person; not a bad fellow in the worldly sense, but willing to run the risk of forfeiting spiritual blessings for the sake of the earthly and physical advantages of the moment. He did not think anything of it at the time. It looked like a good policy just then, but later, when he had come to his senses and wanted the birthright back and even sought it with tears, it was too late, and he never did get it back.

How many profane persons like Esau there are in the world today! They fail of the grace of God because they do not heed the advice to "look diligently" and frivolously forfeit their eternal birthright. They are not all outdoor men like Esau, though many of them are: sportsmen, hunters, golfers, fishermen, skiers, etc. They may be hard-working business men, clerks and artisans, prominent people in the community, devoted family men and women, or just plain pleasure-seekers, out for a good time. They may not be, what the world calls, bad people. They may be decent citizens and leaders in the community. But they are profane persons who are more interested in earthly things than in spiritual and eternal things. They are thoughtless and do not have a proper sense of values. They are wrapped up entirely in the things of the moment and lose sight of the precious inheritance laid up for them by the Lord and Savior Jesus Christ. They live by bread alone.

Some day they will realize what a mistake they have made and, like Esau, seek to correct it, perhaps even with tears, but, like him, they may find it is too late. We have no assurance that if we live unto self and the world all our lives we shall obtain our eternal heritage in heaven. The

time may come when God will end the time of grace for us and close the door to us and when all our clamorous cries to enter in will go unheeded. It is a matter which allows of no trifling and postponement. Now is the accepted time, now is the day of salvation. It is a matter which calls for serious and wholehearted application. Our thoughtlessness and carelessness may become in us a root of bitterness which will trouble us, defile our whole way of life and result in the loss of our eternal birthright.

I. P. F.

BEHOLD: "IT IS FINISHED"

"It is finished!" the artist sighed
As he beheld his latest work.
His face was pale, his brow was moist;
His steady hands were trembling now.
But in his eye was sparkle more
Than one had seen for months and months.

The hordes of war tear through the land.
The bombs and missiles fly.
No sanctity is here upheld.
One blast! It bellows to the sky!
The artist's work in ashes lies.

"My work, Alas! 'tis finished now!"
We see him bending o'er the spot
Where last he placed the treasured art.
His eyes are moist, his face is red,
In anger he his fists would clench.

But slowly, then, we see him fold
The hands, which fists would be.
His eyes are mellow now, his face no more is red.
We hear him speak. It is a prayer
That falt'ring doth ascend.

"Ah, Lord, who thron'st above the bellow and
the blast
Of mortal man below,
I see Thee once again upon the cross
Those many years ago.

"There Thou didst work a work
Which ever shall endure.
'Twas wrought by hands not frail like mine,
For in that broken form
The Son of God I see.

" 'It is finished!' I hear Thee, Savior, cry.
I know what it doth mean.
The work for which Thy Father did Thee send
Thou didst accomplish;
Thou didst supply for sinful man
Salvation, peace, eternal life,
And joy within Thy mansions fair.

" 'Tis truly finished now! — I see the empty tomb
That would Thee hold.
Thou didst arise as Lord
Of life and death that we might live.

"No hordes of war, no shells, no bombs,
Which now we have or still may come,
No hardship, grief,
No pain, no sorrow, death,
Can put Thy work to naught.

"My work is dust;
In ruin now it lies.
Through ruin and through dust
Oh! may THY work with me abide!"

H. H.

DEDICATION OF NEW ORGAN IMMANUEL CHURCH Greenville, Wisconsin

A new electric-electronic double manual Wurlitzer organ was dedicated at Immanuel Church, Greenville, Wisconsin, on December 7, 1947. Pastor F. Thierfelder preached the sermon at the occasion and at a special concert on that same day Mr.

Meilahn Zahn presided at the organ. May this new instrument truly serve to sing in melodious strains proper praises to the Lord.

W. A. GIESCHEN.

RENOVATION FESTIVAL

IMMANUEL CHURCH
Town Clayton, Wisconsin

Immanuel Church at Town Clayton, Wisconsin, which in July, 1947, was struck by lightning and partly destroyed and greatly damaged by fire, was again properly restored to use with a rebuilt tower, new roof, new interior decorations, exterior painting, etc. To celebrate this occasion the congregation observed a special renovation festival on December 7, 1947. The pastor delivered the festival message.

May the Lord, who marvelously protected the congregation from greater loss, ever be and remain with us with His protection and blessings.

W. A. GIESCHEN.

DEDICATION

GOOD SHEPHERD CHURCH
Phoenix, Arizona

On the Sunday before Christmas, December 21, 1947, the members of Good Shepherd Evangelical Lutheran Church of Phoenix, Arizona, met on their church site, situated in the Northwest part of the city, to dedicate their house of worship to the Lord. The service in the morning,

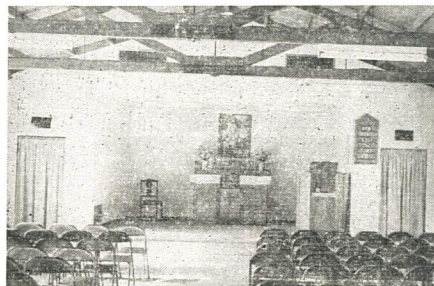


Good Shepherd Ev. Lutheran Church

which began by the opening of the door by the members of the church council, was concluded inside the church with the dedication ceremony and an address by Pastor F. U. Uplegger of San Carlos on the promise of the Lord: "In all places where I record my name I will come unto thee and I will bless thee." The evening service, which was attended by many friends of this mission, was conducted by two pastors of the Salt River Valley: Pastor Robert Schaller of Zion Church,

Phoenix, and Pastor R. H. Zimmermann of Grace Church, Glendale.

This was a joyous occasion both for the members of Good Shepherd and for the other churches of our Synod in the valley. For the original ground-work was done by interested people of these churches together with the Mission Board



Interior Good Shepherd Ev. Luth. Church of the Arizona Mission District. They chose the lots for the church almost a year in advance; when these lots became inadequate because of a new city ordinance requiring off-the-street-parking a new site was chosen and purchased; and while the building was under construction members of these churches assisted with many gifts and services.

The first church services held for this flock were conducted at the parsonage on March 16. On April 6, Easter Sunday, the small congregation moved to one of the local schools for their services, where they then worshiped until their building was completed. In July the present church site was purchased. At the same time the contract for the building was let. On August 24 the first ground was broken. During September a constitution was written and accepted and the congregation was organized.

The building itself is of simple construction: cement brick, open ceiling, and mission tile roof. It will seat 175 people and was so designed that it could house a day school, which the congregation fervently hopes will soon become a reality. The dimensions are 64 by 26 feet. It has been so placed that there will be room for its extension and for the erection of a permanent church building. The cost of the project, \$12,000 without the inside furnishings, was made possible by a loan from the Church Extension Fund of the Synod.

Good Shepherd Church is thankful to Christ, the Shepherd and Bishop of our

souls, for the many blessings that He has showered upon it during its short period of existence. We pray that His Word may dwell richly among us and that it be preached in many more places in our State.

V. C. SCHULTZ.

SEMINARY ORGAN FUND

In our recent notes on the Seminary (February 1) we mentioned that our Organ Fund had passed the \$5,000.00 mark. The exact sum that it contained was \$5,143.59.

Then, on February 20, an unusually large donation reached us, which almost doubled the amount. It was a check of \$4,600.00, bringing the total up to \$9,743.59.

The friend of our Seminary, who wishes to remain anonymous, had contributed sizable gifts to our Organ Fund before. But by this last gift, as in one stroke, the purchase of an appropriate organ was to be made possible.

It was particularly the fine Christian spirit in which this contribution was made that caused our hearts to leap for joy and to give thanks to God. We are sure that our readers will want to join us in praising the Lord, and will therefore welcome the news of this extraordinary gift.

God has placed many more opportunities for work in His kingdom before our Synod. Think, besides the regular routine work, especially of the collection for carrying out the Synod's building program. Shall not the example of this anonymous giver strengthen our faith and stimulate a cheerful giving of what the Lord asks, and of what He Himself has so richly supplied?

God loveth a cheerful giver.

J. P. M.

ANNIVERSARIES

GOLDEN WEDDING ANNIVERSARY

MR. AND MRS. HERMAN BUSS
Hoskins, Nebraska

Mr. and Mrs. Herman Buss, members of Trinity Lutheran Church, Hoskins, Nebraska, were privileged to observe their golden wedding anniversary Tuesday, February 10. The observance began with an appropriate service in Trinity

Lutheran Church, where relatives and friends gathered with them to praise God for His goodness and mercy. The undersigned spoke on Deuteronomy 32, 3, 4. The celebration then continued with several hours of "open house" and ended with an anniversary supper and program arranged by the children and grandchildren. May God continue to bless them and, in the end, receive them to glory. A thankoffering of \$5.00 was consigned to the Home for Aged, Belle Plaine, Minnesota.

W. F. SPRENGELER.

EIGHTY-FIFTH ANNIVERSARY ZION EV. LUTHERAN CHURCH

Morrison, Wisconsin

On Sunday, November 9, 1947, Zion Ev. Lutheran Congregation at Morrison, Wisconsin, was privileged to celebrate the eighty-fifth anniversary of its founding and the twentieth anniversary of the building of the church.

The congregation was founded in the

homes. In the year 1863 a plain church in the style of the old log cabin was erected. Only too often impassable roads forced the pastor to walk all the way from Reedsville to Morrison, about twelve miles on foot, or an elder had to read a sermon to the assembled and waiting congregation. Oxcarts and not horse and buggy days mark the beginnings of our Lutheran pioneers and our older members can recall some of the incidents of the difficulties of travel and church attendance in the early days of our Lutheran Church and congregation as related by their forefathers.

Pastor Junker was the first resident pastor, called in the year 1872. Succeeding pastors were Pastor Roeck till 1887, Pastor Albrecht till 1891, Pastor Ave Lallemand, Sr., till 1898, Pastor Kaiser till 1905. Pastor Henkel was then called. During Pastor Henkel's ministry the present parsonage was built. In 1912 he accepted a call to Northwestern College in Watertown and later on to our Theo-

During Pastor Gladosch's ministry the present beautiful church was erected in the year 1927.

When the work in the congregation became bilingual, Pastor E. Froehlich was called as assistant pastor in the year 1937. At the same time he taught classes in the Christian Day School. When Pastor Gladosch retired to Watertown, Wisconsin, in the year 1945, Pastor Froehlich took charge of the ministry. In the fall of the year 1946 he received a call to the congregation in Pickett, Wisconsin, which he accepted. Then the undersigned was called as pastor. He is serving the congregation since the end of January of the year 1947.

For more than sixty years, beginning in 1886, Zion Congregation has maintained a Christian Day School. Thus a good foundation was laid. The blessings of such a Christian training flow over into the life of the whole congregation. Teacher Edgar Blauert, the present teacher and principal of the school has served the congregation in this capacity since 1920, for twenty-eight years. Miss Alma Ihlenfeld took over the lower classes after Pastor Froehlich took charge of the ministry.

Seventy-five children attend the Christian Day School. Practically all of the children of the congregation attend the day school. Those not attending are living so far away that it is almost impossible for them to get to school. The parents themselves solve the bus problem. In Brown County, in which Morrison congregation is located, about 50% of all children attend parochial schools, either Roman Catholic or Lutheran. Because our children attend our own Christian day school, practically all of the public schools in this rural community had to close their doors. The public school advocates are becoming increasingly alarmed at this situation and are beginning to ask themselves: what is wrong with the system and why this increase in the interest for Christian training and education? We Lutherans, who are enjoying the blessings of such Christian education know the reason and are very glad that we can bring up our children in the nurture and admonition of the Lord.

In the festival celebration the local



year 1862 and was at first served by the pastor residing in Reedsville. At that time it was Pastor Gausewitz, the father of the writer of our Synodical Catechism. The first services were held in private

logical Seminary, then in Wauwatosa, now in Thiensville, Wisconsin. Pastor Bruno Gladosch became the successor of Pastor Henkel, serving the congregation for the longest time, for thirty-two years.

pastor preached the sermons. In the evening there was a social gathering. Pastor Gladosch warmed the hearts with his instructive reminiscences of the past and admonished the congregation to remain faithful to the pure Gospel. Pastor Froehlich, the only other living former pastor, was unable to be present.

Anniversaries are milestones and point toward a goal. May our Zion ever be and remain a "city on the hill" and cling to the principles of the Reformation as preached and taught by its pastors and teachers, past and present, and confessed by its members. H. A. Koch.

**SEVENTIETH ANNIVERSARY
RE-DEDICATION OF CHURCH
ORGAN DEDICATION**

**FRIEDENS EV. LUTH. CHURCH
Bonduel, Wisconsin**

The first Sunday in Lent, February 15, 1948, will be a day long remembered by the Friedens Ev. Lutheran Church of Bonduel, Wisconsin. On that Sunday a three-fold event was celebrated by this congregation. It was the seventieth anni-

lectern covers for all seasons of the church year; carpeting; refinishing of floors and benches; complete insulation of the church ceiling; washing of church walls and ceiling; artistic painting of the church interior, and various others improvements. To all of this was added the replacing of the old reed organ with a new two-manual Wurlitzer organ.



New Two-Manual Wurlitzer Organ

This congregation, organized by a Pastor Bierbaum in 1879, has since been served by the following Lutheran pastors: J. G. Oepke, 1883-1892; G. H. Press, 1893-1901; Ernst Haese, 1901-1902; J. G. Pohley, 1902-1909; L. Kaspar, 1910-1913; A. Habermann, 1913-1940; and since 1940, by the undersigned.

Under God this congregation has experienced a steady growth in membership, consisting now of 223 communicants from approximately 100 families. A few years ago this group of Christians built a new residence for its pastor, equipped with all modern conveniences, and also made various other major improvements on its church property. In 1946 the congregation applied for and was received into voting membership of our Wisconsin Synod, by whom it has been served with pastors since 1893.

By an act of God's favor this memorable day was one of exceptionally good weather with excellent road conditions. This House of Prayer was filled to capacity for these services. Its sister congregation, served by the same pastor near Zachow, Wisconsin, dropped its regular services in order to be able to join in this celebration. Besides our own people,

hosts of others from neighboring congregations of our sister synod of Missouri also were present for this occasion. The spirit of the day was that of joy and thanksgiving to the Lord. The ladies of the congregation offered gratis a pot-luck style dinner and supper to all of its visitors and members.

May the Lord be with this congregation in the future as He has been with it in the past. To Him alone be praise and honor!
VICTOR J. WEYLAND.

**GOLDEN WEDDING
ANNIVERSARY**

MR. AND MRS. W. REDEMSKE
Rauville Township, South Dakota

On December 29, 1947, Mr. and Mrs. W. Redemske, members of St. John's Lutheran Church of Rauville Township, Watertown, South Dakota, were privileged to celebrate their golden wedding anniversary in the presence of relatives and friends. The church choir and a duet rendered fitting selections. The undersigned delivered an address on Psalm 71, 17, 18. B. A. BORGSCHATZ.



Re-dedicated Church Interior

versary of its founding, the re-dedication of its remodeled and redecorated church interior, and the dedication of its new organ. The Rev. Paul Bergmann of Menasha, Wisconsin, was the guest preacher for the English and the German services which were held in the morning; and the Rev. R. E. Ziesemer of Appleton, Wisconsin, our Circuit Visitor, preached for the English service in the afternoon.

The remodeling and re-decorating included the altering and refinishing of the pulpit, altar, baptismal font, and entire chancel; installation of new electric wiring and modern light fixtures; new hymn boards, lectern, communion rail with attached kneeling benches, gold cross with matching candelabra; altar, pulpit, and

**GENERAL SYNODICAL
COMMITTEE**

The General Synodical Committee will convene in the week of May 23, 1948, in St. John's School, Milwaukee, Wisconsin. The Committee on the Assignment of Calls will meet at the Seminary in Thiensville on Friday, May 28, 1948, at 9:00 A. M. The Closing Service of the Seminary will be held on Thursday, May 27, 1948, at the Seminary, at 7:30 P. M.
JOHN BRENNER.

**CALENDAR OF CONFERENCES
PASTORAL CONFERENCE OF THE
PACIFIC NORTHWEST**

Time: April 13-15, noon to noon.
Place: Trinity Lutheran Church, Spokane, Washington. M. J. Witt, pastor.
Sermon: E. Schulz; substitute T. A. Adascheck. Sermon Critic: T. Stern.
Exegesis: Old Testament, Amos 3, 9ff., E. Kirst; New Testament, I John 1, 8ff., L. Grams; Homiletical Study, Matt. 11, 25-30, V. Greve; Trends in Church History, W. Lueckel; The Practical Application of Matthew 28, 19-20, in the Light of Scripture, M. J. Witt; Tithing, T. Adascheck; The Names of Jehovah, F. Tiefel.
E. O. SCHULZ, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

Time: March 30, 10:00 A. M., to April 1.
Place: Northwestern Lutheran Academy, Moberly, South Dakota. Bring your own bedding. No meals will be served by the institution.
Essays: Exegesis, Rom. 13, 1-7, Zickuhr; The Doctrine of the Call, Bode; An Examination of the Passages Usually Adduced Against Unionism, Gehrke; Does the Bible Teach that Only Christians of the Apostolic Age Would Possess Miraculous Powers?, Sauer; Church Discipline as Carried out by the District or Synod, Meier.
Sermon: Ten Broek, Walther.
K. G. SIEVERT, Secretary.

**DODGE-WASHINGTON COUNTIES'
PASTORAL CONFERENCE**

Date: April 6 and 7, 1948.
Time: 9:30 A. M.
Place: Zion Church of Town Wayne, W. Nommensen, pastor.

Sermon: H. Schaar (W. Schink).
Work: Gen. 2, W. Schink; James 5, 13-18, W. Reinemann; Continuation of: "How may we counteract parental delinquency in our congregations?"; R. Marti; "May pastors and teachers due to present day economic conditions ignore the Scriptural principle of 1 Cor. 9, 14?"; W. Nommensen; "Veterans Organizations," A. von Rohr; "Scouting," F. Gilbert.

A. SCHEWE, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Place: Grace, Benton Harbor, Pastor E. J. Berg.
Date: April 13-14. Opening at 9:30 A. M.
Essays: Catechetical Instructions, H. Haase; Ephesians 1, C. J. Kionka; The Execution of Authority in Administration or Government of the Church, R. Gensmer; "He Descended into hell," E. Berg; Revelation 1, A. Fischer.
Preacher: R. Gensmer (A. Hoenecke).
 Kindly notify local pastor if quarters are desired.
 WILLIAM KRUEGER, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will assemble April 15 to 25, 1948, in the First Ev. Lutheran Church, Aurora, Nebraska, Milton Weishan, pastor.

The first session will begin at 9:30 A. M.

Essays: Winning and Instructing the Un-churched, L. A. Tessmer; Isaiah 65, 1-16, R. F. Bittorf; Hebrews 11, N. Sauer; Romans 9, 6-13, L. Groth; The Lutheran Preacher as the Messenger of Christ the King, H. Hackbarth.

Communion service Wednesday evening.

Speaker: L. Sabrowsky, H. Fritze, substitute.
 Kindly send registrations to Pastor Weishan.
 R. F. BITTORF, Secretary.

PASTORAL DELEGATE CONFERENCE OF THE ARIZONA MISSION DISTRICT

Place: Grace Ev. Lutheran Church, Glendale, Arizona.

Time: April 6 to 8, 1948, opening at 10:30 A. M.

Work: The Scriptural treatment of the backslider in the Christian Church, E. Guenther; According to Scripture can anyone who clings to the fundamental doctrines of the Mormon Church be saved?, A. Uppleger; Exegesis of Colossians, O. Hohenstein; The pastor as voting and communicant member in his congregation, V. Schultz; The intrinsic value of Christian training in the parochial school in these uncertain times, A. Schultz; Exegesis of 1 Corinthians, E. Sprengeler; Sermon on the Mount, H. Rosin.

Services: Opening service, April 6 at 10:30 A. M., sermon: R. Schaller (M. Volkmann); Communion service, April 6, at 8:00 P. M., sermon: A. Schuppenhauer (A. Schultz); Service for installation of Spanish missionary, April 7, at 8:00 P. M., at Zion Ev. Lutheran Church, Phoenix, Arizona.

Please announce to the host pastor as soon as possible!

N. BERG, Secretary.

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Date: April 6 and 7.

Place: Ascension Lutheran Church, Detroit, Michigan (E. Frey, pastor).

Essays: 1 Cor. 13, 8-13, W. Voss; What is the Scriptural Doctrine or Policy as to the Acquisition, Disposal, and Use of Personal Property (part 2), A. Maas; Isagogical Treatment of Hosea, G. Albrecht; A Practical Demonstration of the Proper Decorum and Practice in the External Matters of the Divine Service, Holy Communion and other Agenda, T. Sauer; History of the Beginnings of the Michigan Synod (continuation), H. Heyn.
Sermon: J. Gauss.

Confessional: C. Kipfmiller.

C. H. KIPFMILLER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will convene at Peshtigo, Wisconsin (K. Geyer, pastor), April 13-14, 1948. The first session will begin at 9:30 (C. S. T.).

Old Essays: Exegesis of 1 Cor. 15, 26-58, K. Geyer; Exegesis of 1 Cor. 16, A. Schabow; Exegesis of Genesis 8, F. Dobratz; Isagogical Survey of the Book of Ruth, F. Zarlign; Signs and Sayings of Scripture Concerning the Coming of Judgment Day, R. Pope; Strikes in the Light of Scripture, Th. Thurow.

New Essays: Exegesis of II Cor. 1, C. Krug; Exegesis of Genesis 9, H. Walther; Isagogical Survey on the Book of Malachi, Th. Zarembo; History of Homeletics, B. Kuschel; Sermon Study on the Ascension Day Gospel, C. Krug; Sermon Study on the Pentecost Day Gospel, R. Pope.

Conference Preacher, A. A. Kentz; **Alternate,** Wm. Fuhbrigge.

A. A. SCHABOW, Secretary.

MISSISSIPPI VALLEY—SOUTHWESTERN JOINT PASTORAL CONFERENCE

The Mississippi Valley-Southwestern Joint Pastoral Conference will meet, D. v., on April 7, 1948, at First Lutheran Church, La Crosse, Wisconsin.

9:30—10:30—Communion Service. **Speaker:** Pastor Carl Mischke.

10:30—10:45—Opening.

10:45—12:00—Exegesis, II Cor. 6, 14-18, Rev. Carl Mischke.

1:30—1:45—Opening.

1:45—3:00—Prayer Fellowship, Rev. Carl Siegler.

3:00—4:15—Communism, Rev. Walter Paustian.

4:15—5:00—Business and reports.

The paper on Communism will dwell on a Christian's conduct against a Communist government with emphasis on Romans 13.

HERBERT NOMMENSEN, Secretary.

MINNESOTA DISTRICT SPRING PASTORAL CONFERENCE

The Minnesota District Spring Pastoral Conference will meet on April 6 and 7, at Trinity Lutheran Church, corner of Wabasha and Tilton Streets, St. Paul, Minnesota, A. C. Haase, pastor. The conference will open on April 6, at 10 A. M. A Communion service will be held April 6, at 8 P. M. Preachers for the evening will be, Confessional Address, H. Duehlmeier (A. E. Frey); Pastoral Sermon, F. Weindorf (Karl Gurgel). Papers to be presented at the conference are: Exegetical Essay on Col. 3, by Ernst Birkholz; Isagogical Paper on the Prophet Nahum, by P. R. Kurth; A Study of Gal. 5, 7-9, by W. Scheitel; Report on Institutional Work, by F. E. Traub.

All pastors attending the conference are herewith notified that they are to provide their own room and board.
 R. A. HAASE, Secretary.

* * * *

MANITOWOC PASTORAL CONFERENCE

Time: April 6, 1948, beginning at 9 A. M.
Place: St. Peter's Ev. Lutheran Church, Mishicot, Wisconsin. (Pastor E. Zell.)

Preacher: F. Kneuppel (A. Roekle).

ROLAND EHLKE, Secretary.

COLORADO MISSION DISTRICT MEETING HELD AT HILLROSE, COLORADO, FEBRUARY 3-5, 1948

The sessions were well attended and profitable discussion took place on all matters presented to the brethren. There was Pastor Im. Frey's treatise on the Third Commandment, which was well received. Pastor Vollmers finished his assignment on the Second Epistle of Peter. Pastor O. Kreie began a similar assignment on Romans 1-5. He was asked to present a continuance of the study of Romans through chapter 6 at the next annual meeting.

Mission chairman Pastor Wm. Wietzke delivered his report on the various mission endeavors of the District. Pastor Kreie presented the financial report as well as the subject of our European Relief program, encouraging the brethren to greater participation in the latter. The new Building Fund Drive was discussed, President Frey urging the pastors and delegates to begin at once with collections in their congregations.

The result of election was as follows: Pastor E. Kuehl was chosen as member of the Mission Board, Pastor Wietzke's term having expired. In the organizing of the board Pastor V. Tiefel became the new chairman. Pastor Kreie was elected visitor of the District, and Pastor G. Frank was nominated for the office of financier (to be ratified by the Nebraska District).

R. H. VOLLMERS.

NORTHWESTERN COLLEGE

Pastor Carleton Toppe of Elmwood, Wisconsin, has accepted the call to the new professorship and will take over his work with us in September.

Another vacancy has been caused by Professor Blume's acceptance of the call to the ministry in Columbus, Wisconsin. He will remain with us until the close of the present school-year. The Board of Northwestern College herewith requests nominations for this vacancy. We will have to have a man to teach Greek and History. Nominations will be received by the Secretary until April 11, 1948.

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

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installation

Pastors

Tiefel, F., in Trinity Church as pastor of the Shadle Park District of Spokane, Washington, by M. J. Witt; Quinquagesima, February 8, 1948.

Greve, Vernon, in the Withrow Lutheran Church, Withrow, Washington, by E. F. Kirst; Reminisce, February 22, 1948.

Unke, Ralph, in the Lutheran Mission, Las Animas, Colorado, by Herbert Witt; assisted by W. Krenke and Ernst Kuehl; Third Sunday in Lent, February 29, 1948.

CHANGES OF ADDRESS

Pastor

Baer, George S., Obot Idim, Via Uyo P. O., Calabar Province, Nigeria, West Africa.

Greve, Vernon, Withrow, Washington.

Holtz, Robert W., 2222 Cummings Avenue, Flint 3, Michigan.

ACKNOWLEDGMENT AND THANKS

Dr. Martin Luther College Music Department, New Ulm, Minnesota, acknowledges the following memorial wreaths and gift:

In memory of Mrs. Martha Zanders, Stanton, Nebraska, \$6.50, by Mr. and Mrs. H. Zimmermann, Mr. and Mrs. G. Schroeder, Mr. and Mrs. E. Schroeder, Mr. and Mrs. J. Corter, Mr. and Mrs. W. Zimmermann.

In memory of Dr. Theo. Hammermeister, New Ulm, Minnesota, \$2.00, by Mr. Adolph Wilbrecht, Wausau, Wisconsin.

In memory of Sgt. Roy Hintz, \$1.00, by Mr. and Mrs. Ernst Fuhrmann, Norfolk, Nebraska.

A gift of \$10.00 from the Ladies' Aid, Trinity Lutheran Church, Hoskins, Nebraska. Total: \$19.50.

EMIL D. BACKER, Music Department.

BOOK REVIEW

The Devotional Bible. Volume One. The Gospels according to Saint Matthew and Saint Mark. Centennial Series. 404 pages. Concordia Publishing House, St. Louis, Missouri, 1948. Price: \$... Eighty meditations and prayers on Saint Matthew's Gospel, by Alfred Doerfler; thirty-nine on Saint Mark's Gospel, by M. F. Kretzmann. Three historical meditations, by L. Fuerbringer. An introductory meditation, by Theodore Hoyer.

The Missouri Synod Centennial Committee herewith offers the first volume of an English devotional work of the nature of the Altenburger Bibelwerk reprinted at St. Louis during Dr. Walther's time. It merits a hearty recommendation as Lutheran devotional literature which can truly lead into the Scriptures, inasmuch as these meditations embody the entire text of the two Gospels and at the same time guide the Christian reader "to understand what he reads and to apply it with wholesome effect."

C. J. L.

* * * *

Lutheran Men of America in Wisconsin. Each 5c; 100 copies \$2.25.

Ante-Nuptial Agreement. Each 10c; dozen \$1.00. Both above pamphlets are by Pastor G. Fischer, Milwaukee, Wisconsin, and printed by our Publishing House.

We believe that these well written pamphlets ought to be in every home of our Synod. They will answer the oft perplexing questions, "Why can't I belong to the Lutheran Men of America?" "Why can't I marry a Roman Catholic if I do not leave my faith?" Both subjects could be profitably examined in Bible classes with the aid of these pamphlets. Get a 100 of them and try it.

W. J. S.

* * * *

Our Synod and Its Work. Published by our Northwestern Publishing House. Price, \$1.25. 223 pages.

This book is intended as a supplementary reader for our Christian day schools. There can be no question that the valuable information on our Synod was sorely needed for our children. It will acquaint the reader with the organization, functions and work of our Synod, as well as its history. Intended as a supplementary reader for children of the upper grades, we believe, simpler words could often have been used. Generally we like this book and have privately recommended it to many who would like to know more about our Synod. A copy of it ought to be in every home.

W. J. S.

* * * *

Communism and the Church. By Dr. Alfred Rehwinkel. 143 pages. Price, paper covers, \$1.50; cloth covers, \$2.50. Print, Concordia Publishing House, St. Louis, Missouri.

Those who want to become acquainted with Communism and its attitude toward the Church and religion will find a wealth of material in this book. Who reads it will be convinced that Communism is dangerous.

W. J. S.

MICHIGAN DISTRICT
October 1, 1947 to December 31, 1947
Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 436.66	\$
H. C. Haase, Benton Harbor	4,000.00	
C. Kipfmiller, Coloma	550.77	
R. A. Gensmer, Coloma	226.90	
E. Lochner, Dorr	358.95	
C. J. Klonka, Dowagiac	252.93	5.00
W. Krueger, Eau Claire	750.00	
E. Lochner, Hopkins	340.00	
A. Hoenecke, Muskegon Heights	1,067.75	
A. Fischer, Sodus	804.53	
W. Westendorf, South Haven	1,328.87	
H. Zink, Stevensville	563.54	
H. Hoenecke, Sturgis		

Southeastern Conference

A. Baer, Adrian, including \$3.00 from Ladies' Aid Society	\$ 916.00	\$ 57.00
H. Buch, East Ann Arbor	113.77	1.00
C. Kipfmiller, Belleville	90.00	
E. Frey, Detroit	219.12	
W. Valleskey, Detroit, including \$19.71 from Sunday School	258.66	
N. Engel, Detroit	257.84	
G. Albrecht, Dexter	75.00	
F. Schroeder, Findlay	214.88	
J. Gauss and W. Voss, Jenera, including \$75.00 from Lutheran Society and \$50.00 from Sunday School	2,976.54	
K. Krause, Lansing	1,997.69	
F. Zimmermann, Lansing	232.18	
T. Sauer, Livonia	531.47	
S. Westendorf, Monroe	1,532.28	
H. Muehl, Monroe Twp.	217.80	
A. Maas, Northfield	873.34	
E. Hoenecke, Plymouth	810.57	
E. Zell, Redford	154.44	
C. Schmelzer, Riga	913.97	
H. Engel, Saline, including \$4.00 from Margaret Anna Mamarow, baptism collection	2,106.57	4.00
J. de Ruiter, Tecumseh	239.96	
A. Maas, South Lyons	160.00	
R. Timmel, Toledo	1,000.00	52.00
W. Koelpin, Toledo	362.00	
P. Heyn, Van Dyke	224.56	
A. Bloom, Waterloo	97.10	
G. Press, Wayne	910.69	
A. Tiefel, Yale	60.40	

Northern Conference

M. Schroeder, Bay City	\$ 524.50	\$ 6.00
J. Vogt, Bay City	194.40	
E. Kasischke, Bay City	1,164.16	
H. Schultz, Brady	710.03	
D. Metzger, Broomfield	206.61	
H. Schultz, Chesaning	80.35	
E. Leyrer, Clare	125.40	
N. Maas, Durand	102.48	
E. Rupp, Elkton	34.10	
V. Winter, Flint, including \$5.00 from Ladies' Aid and \$29.50 from Sunday School	431.87	26.00
B. Westendorf, Flint	1,102.14	
A. Kehrberg, Frankenmuth	347.11	64.00
A. Schwerin, Freeland	365.15	
R. Frey, Fremont Twp., Hemlock	330.28	
G. Schmelzer, Hale	90.29	
W. Steih, Kawkawlin	462.40	
G. Schmelzer, Lincoln	5.85	
R. Scheele, Manistee	214.29	
Marion Springs	100.00	
R. Schaller, Mayville, including \$5.57 from Sunday School	162.69	
R. Schaller, North Branch	52.35	
K. Vertz, Owosso	1,576.26	
A. Hueschen, Pigeon	1,597.60	
D. Metzger, Remus	336.82	
O. Frey, Saginaw	695.70	
H. Eckert, Saginaw	46.64	
O. and O. J. Eckert, Saginaw	2,568.78	5.00
E. Renz, Sheridan	22.50	
J. Zink, Sterling	154.65	
C. Leyrer, St. Louis	369.50	
G. Cares, Swan Creek	254.83	
J. Roekle, Tawas, including \$2.00 from Ladies' Aid Society	762.70	10.00
W. Kehrberg, Vassar	201.17	
R. Koch, Zilwaukee	266.22	
Total	\$ 43,696.40	\$ 230.00

NOTE: Of the non-budgetary money there was \$56.00 for the Church Extension Fund and \$174.00 for non-synodical activities and Synod Building Fund.

Memorial Wreaths

(Included in above monies)

In Memory of	Sent in by	Amount
Mrs. Pauline Lentz	Adrian	\$ 7.00
Mrs. Albertina Radue	East Ann Arbor	1.00
Mrs. Fanny Schank	Bay City, Bethel	6.00
Prof. Edwin Sauer	Eau Claire	5.00
Mrs. Gustave Bittner	Elkton	3.00
Mrs. Emma Winter	Flint, Grace	20.00
Walter A. Dowell	Flint, Grace	4.00
Ernest Winter	Flint, Grace	2.00

Carl Veitengruber	Frankenmuth	17.00
Henry Frank	Frankenmuth	2.00
Mrs. Margaret Loeffler	Frankenmuth	1.00
Frederick Weber	Frankenmuth	6.00
Mrs. Hulda Bauer	Frankenmuth	3.00
Henry Ruff	Frankenmuth	2.00
Mrs. Barbara Grauer	Frankenmuth	8.00
Mrs. Kunigunde Veitengruber	Frankenmuth	21.00
George C. Weber	Frankenmuth	4.00
John Miller	Tawas	10.00
Mrs. Kopanko	Toledo, Arlington	7.00

ALWIN R. BURKHARDT, Treasurer.

TREASURER'S STATEMENT

July 1, 1947, to February 29, 1948

Receipts	
Cash Balance July 1, 1947	\$ 76,518.66
Budgetary Collections:	
General Administration	\$222,478.75
Educational Institutions	52,439.55
Home for the Aged	3,052.63
Spiritual Welfare Commission	2,161.65
For Other Missions	313,364.19
Indigent Students	2,869.67
General Support	10,683.23
School Supervision	496.40
Revenues	98,687.06
Total Budgetary Collections and Revenues	\$706,233.13
Non-Budgetary Receipts:	
From Trust Funds for Seminary Residence	7,000.00
Payments on Mortgage Receivable	1,800.00
Total Receipts	\$715,033.13
	\$791,551.79

Disbursements

Budgetary Disbursements:	
General Administration	\$ 28,146.11
Theological Seminary	31,023.29
Northwestern College	79,635.23
Dr. Martin Luther College	95,763.51
Michigan Lutheran Seminary	46,121.25
Northwestern Lutheran Academy	29,832.51
Home for the Aged	10,855.90
Missions — General Administration	280.75
Indian Mission	45,788.03
Negro Mission	20,664.34
Home Missions	194,316.67
Poland Mission	6,609.64
Madison Student Mission	1,442.12
Spiritual Welfare Commission	3,027.06
Winnebago Lutheran Academy	2,000.00
General Support	33,853.23
School Supervision	4,049.30
Total Budgetary Disbursements	\$633,408.94
Non-Budgetary Disbursements:	
Capital Advance to Northwestern Publishing House	55,000.00
U. S. Government Bonds Purchased	50,000.00
Total Disbursements	\$718,408.94
Cash Balance February 29, 1948	\$ 73,142.85

C. J. NIEDFELDT, Treasurer.

P. S. The report of Collections from the Minnesota District was not received in time for this report.

C. J. N.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

February 29, 1948

For Spiritual Welfare Commission

Carl Grief	\$ 1.00
Mrs. C. Sperling in memory of Mrs. G. Andree	5.00
	\$ 6.00

For Missions

Memorial Wreath in memory of Mrs. Emma Kron from Northwestern Publishing House employees	\$ 15.00
	\$ 15.00

For Church Extension

Memorial Wreath in memory of Sgt. Roy Hintz from Rev. W. F. Sprengeler, Hoskins, Nebraska	\$ 20.00
Memorial Wreath in memory of August Beimler given by Strunck family, Benton Harbor, Michigan	16.00
Memorial Wreath in memory of Mr. Otto Schiffler given by Mr. and Mrs. Reuben Sieber, Manitowoc	2.50
	\$ 38.50

C. J. NIEDFELDT, Treasurer.

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- No. 275—Matt. 6, 33
- No. 276—Matt. 19, 26
- No. 278—1 Peter 5, 7
- No. 281—Psalm 62, 6
- No. 282—Psalm 46, 1, 2
- No. 285—Num. 6, 24-26

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For years the pastors and teachers of our Synod have felt the need of a history of our Wisconsin Synod in the English language. The Board of Education has met this need with the publication of OUR SYNOD AND ITS WORK.

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