

The Northwestern Lutheran

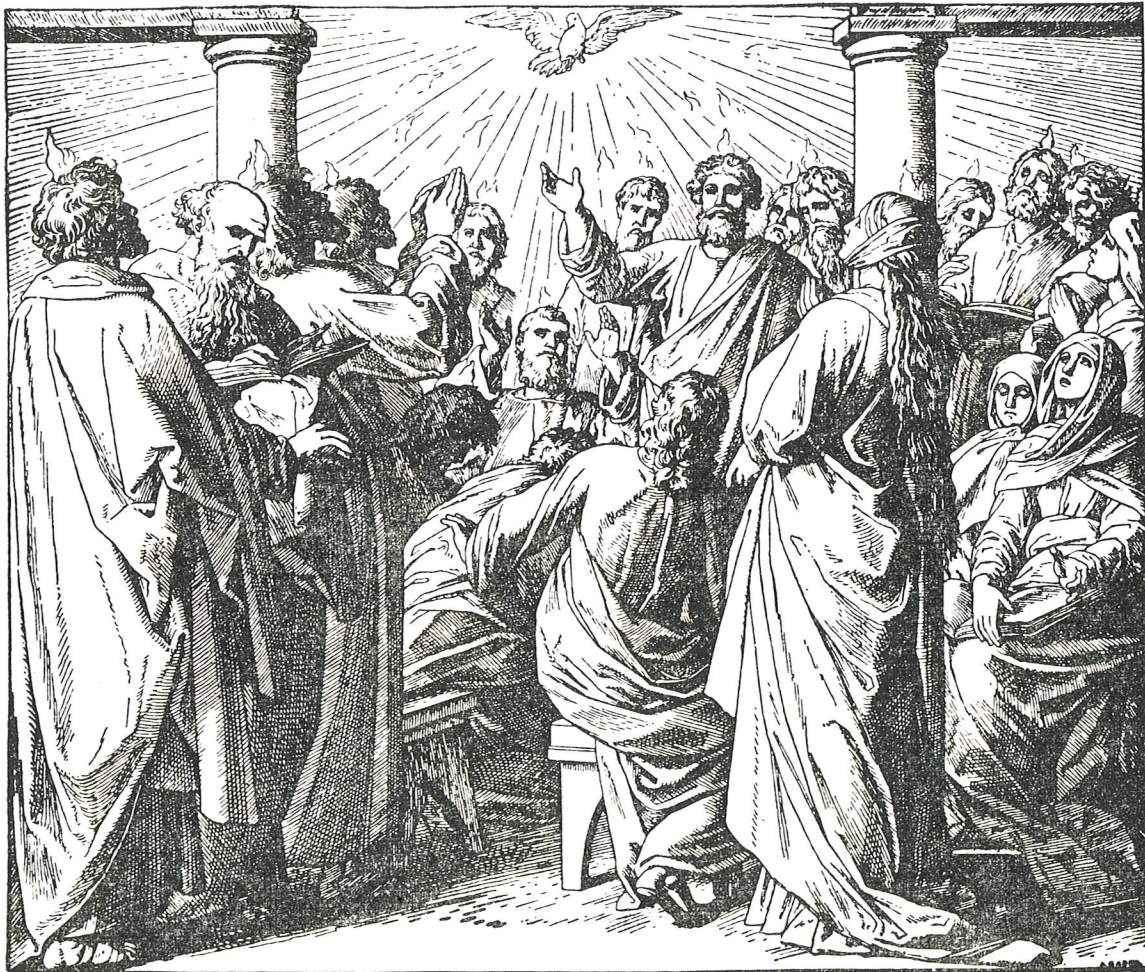
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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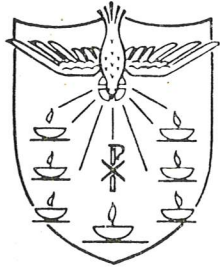


“WHEN THE DAY OF PENTECOST
WAS FULLY COME”

THE HOLY SPIRIT, OUR ABIDING COMFORTER

John 14, 16. 17. 26

THese men are full of new wine." Thus scoffed the unbelieving Jews when on the great day of Pentecost the disciples were filled with the Holy Ghost and in other tongues proclaimed the wonderful works of God. Also today the unbelieving world is still equally skeptical concerning the gracious presence and work of the Holy Spirit in Christian believers. Yet this is only in keeping with the Savior's word in which He spoke of the Holy Spirit as One "whom the world cannot receive, because it seeth him not, neither knoweth him." Equally true, however, is also what Jesus says of His believers concerning the Holy Spirit: ". . . but ye know him; for he dwelleth in you, and shall be in you."



He Holds a Blessed Position

Another Comforter In His farewell discourses on the night of His betrayal Jesus comforted His disciples with the promise of the Holy Spirit: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth . . ." They were to receive the Holy Spirit as another comforter. Jesus in His humble visible presence in their midst had thus far been their comforter, their cherished paraclete. Paraclete is an English term formed from the very word of Jesus which our English Bible translates as comforter. It designates anyone who is placed at another's side to help him, to give comfort, support, and guidance. As such a paraclete, as such a comforter, the Holy Spirit was now to come to Christ's disciples; He would abide with them forever, taking the place of Jesus who for three years had walked, talked, and lived with them.

In Jesus' Stead With Jesus visibly present at their side the disciples had felt happy and secure. They had seen Jesus with marvelous, mirac-

ulous power master sickness, deformity, want, storms, demons, even death before their very eyes. Enemies there had been enough, powerful and influential enemies. Yet Jesus had always put them to naught or withdrawn His followers from their clutches. Not until Jesus was taken from their side by death did the disciples think of hiding fearfully behind closed doors. Above all Jesus had offered pardon and peace to their sin-laden souls; He had assured them of a loving Father in heaven into whose glorious mansions they would finally be received. The words of instruction and warning, of reproof and correction which they had heard from His lips had ever and again given them strength to curb their pride, to conquer their selfishness, to put away petty strife, and to labor in His service with humbleness and self-denial. Thus the disciples were sorrowful and grieved when on the eve of His death Jesus definitely told them that the hour of His return to the Father, by which His visible presence in their midst would come to an end, was now at hand. When under these circumstances Jesus then assured them that the Father would now send them the Spirit of truth as another comforter the disciples clearly realized that the Holy Spirit would thereby fill a most cherished and blessed position.

We, Too, Can Understand We have never had Jesus in His visible presence as a comforter at our side. Yet have we not all at some time, as we read the Gospels, imagined how blessed this would be? In this or that vexing trouble we have undoubtedly wished that like Peter or John we could hear comfort and counsel from Christ's own lips. When sins and faults have weighed heavily upon our conscience we have probably wished that like the paralytic in the Gospel story we could hear Jesus directly address gracious words of pardon to us. We too are able to grasp how the Savior as a comforter taking the place of the Savior's visible presence is filling a blessed position.

He Fills It in a Most Blessed Manner

He who at Pentecost came to dwell in all richness in the hearts of Christ's disciples was none other than the third person of the Godhead, the Holy Spirit who proceedeth from the Father and the Son, who is one in divine essence and glory with them, and who with them is the author of all the truths of salvation. Jesus Himself explained how He, the Spirit of truth, would do His work as another comforter: "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

He Revised Their Memory As the Holy Spirit according to the Savior's promise descended upon the disciples at Pentecost He brought to their remembrance all that Jesus had said unto them and all that He had done before their eyes. We have the mighty evidence of it in the New Testament Gospels and Epistles. Only through the power of the Holy Spirit were the apostles able to recall and record with fidelity the words of Jesus which He had spoken during His earthly ministry, words which to a great extent they had failed to grasp when they were uttered before their ears. The same thing was true of the details of His many miracles and deeds.

He Taught Them All Things Just as clearly do the Gospels and Epistles point to a further work of the Comforter. The Holy Spirit guided the disciples into all truth. It was not new truth which He imparted to them; but He made clear to them the saving meaning of all that they had experienced, seen, and heard while they were with Jesus. In a fully enlightened faith He led them to understand God's plan of salvation as had been carried out by Jesus before their eyes. He glorified Jesus in their hearts. The dis-



(Continued on page 152)

Editorials

Amsterdam The eyes of the world are turned toward Amsterdam. Next summer the World Assembly of Churches is to hold its first meeting there. The World Assembly of Churches! — It sounds intriguing; it sounds big; and many will be ensnared by its very designation. The promoters of this new movement are bent on putting it over with a bang. They still have no slogan — but that will be forthcoming also. We will just need to exercise patience till some fertile mind will have concocted one. In the meantime they have not missed any opportunity to give this venture *publicity* (a word to conjure with in the modern church). *Publicity* — the unfailing, all-powerful ally by which men swear today.

On top of all this the promoters are now going to rob us of Pentecost and its message. The American committee of the World Council of Churches has asked that all churches on Pentecost Sunday, May 16, observe World Council of Churches Day. That means, of course, that the theme of Pentecost will be pushed into the background and that the ministers will extol from their pulpits the glory of the World Council of Churches and, by the way, take up a collection for the benefit of this movement; for they will need money. All this has but one meaning and that is that the theme for Pentecost, the outpouring of the Holy Ghost and His blessed work will be hushed. Perhaps, we are getting a little too excited about this. We are not so sure that Pentecost ever meant much to the churches that are interested in this movement. Perhaps the people of these churches never did commemorate the events of the first Pentecost, never heard from their pulpits “the wonderful works of God” seen and heard on that first Pentecost day. So, in reality, they are not missing much even though their ministers speak a good word for the World Council of Churches. But their ministers ought to know. They ought to know the spirit of Pentecost and ought to proclaim it to their people. Surely, they ought to rebel against the proposal of the promoters of World Council of Churches to use Pentecost for any other purpose than the theme suggests. But they are zealots for all man-made movements and have more confidence in the power of man than in the power of the Holy Ghost to unite the hearts of men in one confession and one faith. Nor does it bother most of these protagonists of world-wide church union that there is no agreement in doctrine and practice on the basis of the Scriptures. That is a minor consideration with them. The big thing with them is to unite outwardly and thus, by a big organization, “impress the world by its united front.” If these men would only believe the Bible, they would then know that the world is not going to be impressed one way or the other. Nor is the world disturbed by the divisions in the visible church. The world may say it is, but it is not true. Jesus Christ and His cross is the only offense and will ever remain the offense to the world. And the power of the Church does not consist in outward union and bigness, but in the faithful

confession of the Word of God. Amsterdam will accomplish nothing pleasing to the Lord. W. J. S.

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S 472 A Dangerous Bill A dangerous bill has just passed the Senate of the United States by a 2-to-1 vote. It is known as S 472 and is the Taft Education Bill. It seems that there is nothing that will stop this Bill from becoming a law unless, (which is not very likely to happen) the House of Representatives should fail to concur or the President should fail to sign it. Those who are on the inside of things in Washington do not believe that either thing will happen.

What does the bill provide? It provides, among other things, that each state is to receive a federal subsidy for educational purposes. This sounds innocent enough. But the bill also provides that each state may do as it pleases with this federal dole. It may, if it wishes, use this money to support parochial (church schools) as well as public schools. The bill would give the states \$300,000,000 to divide among them. Senator Taft characterized his bill as “the middle way,” because some wanted the bill to carry an amendment that would outrightly demand of every state to give sectarian schools a proportionate share of the federal dole, while others wanted an amendment which would definitely prohibit any state from giving any portion of the federal aid money to private or sectarian schools. The Taft bill will leave this open and permit the individual states to do as they please. A state may, therefore, use the money to support sectarian and private schools. Here is the danger. It is well known with what vigor the Roman Catholic Church has been working to this very end, to get support for its schools from the states as well as from the federal government. In many states, where their adherents are in the majority, the Roman church has made remarkable headway and has succeeded in getting money for school purposes. With this law, should it become a law, to back it, no one would venture a guess as to where the demands of this church would end. Not only that; but should this bill become a law, then one of the cardinal principles of our country — separation of church and state — will have been consigned to the scrap-pile. The Taft bill will be a perfect bridge to span them and wipe out the thin line which still separates them today. In fact, the Taft bill is an invitation to the Roman Catholic Church to come in for its cut. It is true that this bill, if it becomes a law, will still have to settle with the courts of the land and with the Supreme Court of the United States. There may be hope for us here. Not much hope, we admit, but some hope at least. The McCullum case of Champaign is still fresh in our memory. Mrs. McCullum, who opposed religious education on public school time and in the public schools of that city, took her case to the state supreme court and lost. The United States Supreme Court, however, reversed the decision of the state court and decided in favor of Mrs.

McCullum. This may happen in many other states and if the objectors do not bother to take it to the United States Supreme Court the Roman Catholic Church will have won the day.

As we value our freedom of religion and our faith let us pray God that this vicious bill will not become a law.

W. J. S.

THE HOLY GHOST

A Life-Giving Spirit

IN his Pentecost sermon St. Peter said about Jesus whom God had raised from the dead: "Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear" (Acts 2, 33). It appears that the blessings won for us by our Savior culminate in the pouring out of the Holy Ghost. Before His death Jesus spoke about the matter in a similar vein: "Nevertheless, I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16, 7).

The Scriptures make very much of the gift of the Holy Ghost. The Church acknowledges the importance of this gift by dedicating one of the three great annual festivals to the Spirit. On Christmas we ponder the love of the Father, who sent His only-begotten Son into the world to redeem us. At Easter we rejoice in the victory of our Savior over sin, death, and hell. Then on Pentecost we give thanks for the pouring out of the Holy Ghost.

Yet there is a peculiar difference in the manner in which these three festivals are ordinarily observed. At Christmas we make long and laborious preparations beforehand. The celebration itself is bright and cheerful. Though the season of the year is stern and cold, yet homes and churches glow with light and warmth. Easter, in the springtime of the year, also witnesses many outward expressions of hope and joy. But what about Pentecost? Outwardly there is little to distinguish this festival from any ordinary Sunday throughout the year.

In the Old Testament the prophet Isaiah spoke in glowing terms about the work of the Spirit. He prophesied that the Spirit of God will rest upon the promised Messiah. He described Him in these words: "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord" (chap. 11, 2). He told the Old Testament fathers what the Messiah will do in the power of the Spirit. Speaking in the person of the Messiah he says: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn" (chap. 61, 1, 2). — Ponder this description of the Spirit and of the work which He led our Savior to perform. It is evident that the gift of such a Spirit into our hearts will mean an entirely new life in us.

That is precisely the work of the Spirit expressed in one word: *life*. Jesus, who was anointed with the Spirit without measure and who is now sending the Spirit into our hearts, says to Him: "It is the Spirit that *quickeneth* (gives life), the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are *life*" (John 6, 63). St. Paul says very tersely: "The Spirit *giveth life*" (2 Cor. 3, 6). The life which He gives is not subject to death. It is eternal life. In Gal. 6, 8, St. Paul speaks about people who sow to their flesh, and says that they

of the flesh shall reap corruption. Then he continues: "But he that soweth to the Spirit, shall of the Spirit reap *life everlasting*."

Just as Jesus won the Spirit for us through His suffering and death, so also the Spirit works life in connection with the work of Jesus: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead also quicken your mortal bodies by his Spirit that dwelleth in you. . . . If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8, 11-14).

Faith in Jesus

In speaking of the Comforter whom He will send from the Father Jesus says of Him: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16, 8-11). Through Jesus the prince of this world is judged, the head of the serpent is bruised. This is a wonderful truth which the Holy Spirit testifies to the world, the world that was held captive by the prince of darkness. Through Jesus' going to the Father by His suffering and death, righteousness has been regained for a sin-lost world. This is another precious truth which the Spirit testifies to the world. There is then only one sin remaining. If all sins have been atoned for by Christ, and the power of Satan has been broken, then only such people will be lost as spurn this gracious offer of God and reject the testimony of the

Spirit. The Spirit reproves the world of sin, because they do not believe in the Savior.

But how shall they believe? They are all concluded under unbelief, they are dead in their trespasses and sins. No matter how earnestly they may try, natural man simply receives not the things of the Spirit; they are foolishness unto him. Whatever the flesh produces is and remains flesh forever. How shall they believe?

It is the work of the Spirit to create faith in the hearts of men. "Wherefore 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 Lord, but by the Holy Ghost*" (1 Cor. 12, 3).

By kindling faith the Spirit creates new life.

Phases of the New Life

In describing the kingdom of God Paul uses these words: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14, 17). Righteousness is what Jesus procured for us by His innocent suffering and death, and what the Holy Spirit applies to us in faith. Where there is righteousness, there is no more dread of God. God is our Father, and we enjoy His peace. Whose heart would then not be filled with joy? We have not received the spirit of bondage again to fear; but we have received the spirit of adoption whereby we cry, Abba, Father. "The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and joint heirs of Christ" (Rom. 8, 15-17). Having received the adoption of sons, the Spirit of God's Son which God sent forth into our hearts continues to remind us of adoption, ever crying just one thing: "Abba, Father" (Gal. 4, 6). And when we grow so weak that we do not even know what we should pray for as we ought, "the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8, 26).

The new life of peace and hope which we enjoy as sons of God will not remain idle and unproductive. The Spirit stimulates activity, inducing us to lead a life

of sanctification as is befitting sons of the holy God. Volumes might be written on this point, but we shall quote just one beautiful word of St. Paul on the fruit which the Spirit produces: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5, 22).

The Seal of the Holy Spirit

The Spirit not only produces a new life with hope and good works in us, the very fact that God has given Him to us and that He is present in our hearts serves as an ever new assurance for our faith in the truth and mercy of God. The Holy Spirit is called a "seal." "In whom (Christ) also, after that ye believed, *ye were sealed with that holy Spirit of promise*" Eph. 1, 13). Again: "Who (God) hath also sealed us and given the *earnest* of the Spirit in our hearts" (2 Cor. 1, 22). And again: "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the *earnest* of the Spirit" (2 Cor. 5, 5).

How does God imprint this seal on us? Only through His Word and Sacraments. These are the means through which the Holy Spirit enters our hearts, and they are the tools with which He works in us. As we appreciate the gift of the Spirit, so let us also cherish the means through which we have Him.

There are some who even resist the Holy Spirit, as Stephen charged the Jews (Acts 7, 51). Already the prophet Isaiah complained that the Children of Israel rebelled against God and "*vexed his Holy Spirit*" (chap. 63, 10). And Paul warns very earnestly: "*Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption*" (Eph. 4, 30). If we do not heed this warning, the time may come when God will say: "My Spirit shall not always strive with man" (Gen. 6, 3). If we despise the precious gift of the Holy Ghost, if we persistently resist Him, if we speak blasphemy against Him, then we have no other way of coming to faith and of being preserved in faith. Therefore Jesus warns very earnestly: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matth.

12, 31). May God in His grace protect us through His Word that we do not commit this sin.

The festival of the Holy Ghost may be observed in a quiet and unostentatious way, yet its significance for our faith cannot be overestimated. Let us celebrate Pentecost thanking God for His precious gift.

J. P. M.

CLOSING SERVICE IN SEMINARY

Because of the meeting of the General Synodical Committee in the last week in May the closing service in the Seminary cannot be held as was planned originally in the forenoon of Thursday, May 27, but will instead be held in the evening of the same day. The service will begin at 7:30.

It was customary for the Seminary Chorus to give a closing concert on the evening before graduation day. This year a formal concert must be dropped. An abbreviated concert will be given in connection with the closing service.

Friends and patrons of the Seminary are cordially invited.

JOHN P. MEYER, *President*.

SEMINARY ORGAN

We reported recently that the monies accumulated in our Organ Fund seemed sufficient to warrant the placing of an order. On April 17 the Organ Committee of the Seminary Board met with representatives of the Wicks Organ Company of Highland, Illinois, and a formal contract was signed. The organ is to be installed within ten to twelve months.

The many brethren and sisters in our Synod who contributed greater or lesser amounts to our Organ Fund will be glad to get the above information. We hope that the success in this endeavor will inspire willingness to undertake cheerfully the greater tasks of the Kingdom that still confront our Synod at the present time.

JOHN P. MEYER.

Siftings

An organization of 35,000,000 Protestant Christians was formed early in March in Germany. The new body is known as the Cooperative Fellowship of Christian Churches in Germany. It includes not only the Evangelical Church in Germany but also such free churches as the Baptist, Methodist, Evangelical United Brethren, Old Catholic and Mennonite. Its head is Dr. Niemoeller. Its membership is found on both sides of the iron curtain and its first pronouncement was a strong declaration "in favor of a true peace and against the disruption of the German republic." It becomes the first post-war organization to speak for the German people regardless of the zones in which they may live. It is reported that the new fellowship will promote ecumenical relations, mediate differences and represent "common interests toward others and in public." So another organization takes its place among the World Council of Churches, The Lutheran World Federation, the National Lutheran Council, and the Federal Council of Churches in Christ. It also falls into the same condemnation with these other bodies. All these organizations are cooperating when there is no unity, working together where there is no unity of doctrine. All attempt (not, of course, in so many words) to divorce creed from deed which is impossible, a deed is but a living creed. Note the deadly fragrance of unionism in the air.

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Is the church failing to appeal to the masses? As Jean Fraser, secretary of the World Council of Churches' youth department, left for Geneva, Switzerland, after a study of religious youth programs in this country, she expressed her concern that American churches are no more successful than those of other countries in "ministry to the masses." She has noticed, she said, that American churches generally are "leaving the Christian message to be interpreted by 'shop front' churches and sects or by other institutions." "Bringing the ministry of the Christian

BY THE EDITOR

gospel to industrial workers is a pioneer mission field of primary importance throughout the world," Miss Fraser declared. "No church in any country can retreat behind an income or occupational bracket." If such is the case, more is the pity. The church has the least common denominator which is applicable to all, the Gospel. There is no need to stratify this message for youths, workers, business men, farmers, doctors, lawyers, adolescents, and the aged. Paul's letter was the same to a leader of a synagogue as it was to a slave. But by all means, preach the Gospel! Therein lies the singular failure of the churches, not in its failure to departmentalize its congregations.

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What is Christianity? W. Waldo Beach, a professor of religious ethics at Duke University divinity school, indulges his fancy with the following: "In our modern culture we operate under many misconceptions as to what constitutes Christianity. Let it be said that to be a Christian does not mean primarily to be sociable and to exude good will. . . . The moral myopia of many contemporary Christians is to think of a Christian as one who doesn't do things, who goes through life with the chief purpose of keeping himself unspotted. . . . What marks the Christians off from the non-Christian is his belief in, his trust in, a being who is the chief force of the universe. When the Christian thinks of God as a judge he means simply that there is a moral law in the nature of things which men obey to their own ultimate peace or disobey to their own ultimate ruin." Fortunately we need not accept Dr. Beach's ridiculous definition. Scripture has settled the matter for us: "If ye continue in my word, then are ye my DISCIPLES indeed," said Jesus. John 8, 31. These DISCIPLES, Luke tells us, "were called CHRISTIANS first in Antioch." Acts 11, 26. Let's not be deceived. We can't leave Christ our Savior out of the word CHRISTian!

The Northwestern Lutheran

Sixty Germans were caught on March 14 while attempting illegally to cross the Belgian border near Aachen. "A mother of seven children," reads the report, "had collected five slices of bread and was caught on the return journey." Such incidents underscore the statement of Eugen Gerstenmaier, director of Hilfs-werk who has recently come to this country, that food is the "most immediate and urgent need" in Germany today. Dr. Gerstenmaier said on his arrival in New York that his organization had helped distribute over 100,000,000 pounds of supplies, including food, clothing and medicines, which had been received from abroad, principally from America. In addition, he said, the German people had contributed 100,000,000 marks, of which 70 per cent has been used for general relief and the rest for church reconstruction. The need for food, he said, will continue at least until July and August.

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The press brings another report on the Roman Catholic method of money-raising. While the method is interesting it is not new. On the face of the tickets which are offered to the public is stamped the price \$1.00, and a number, and a statement that this is a "donation" to a certain Roman Catholic church in the city of Columbus, Ohio. It also states that 5,500 such tickets are sold each month, and that there is one prize for the holder of the lucky ticket when the monthly drawing is held, a prize of \$2,000. The hope of getting \$2,000 for a "donation" of \$1.00 encourages people to buy the tickets. It also states that there is a prize of \$250 each month that goes to the person who sold the winning ticket. The hope of getting that \$250 spurs the members of the church into action in selling the tickets to anyone who will buy. So each month this newly established parish makes a neat profit of \$3,250 if all the tickets are sold. Whenever we hear of this ecclesiastical gambling, it is always well to re-read II Corinthians 8, and remind ourselves of how Paul evaluates Christian giving.

STEPS TAKEN BY OUR SYNOD IN 1868 TOWARDS THE FOUNDING OF THE SYNODICAL CONFERENCE

THE diamond anniversary of the founding of the Synodical Conference, which is to be observed in August of this year in connection with the biennial convention of that body, should urge every member of our Synod to study somewhat more closely the conditions obtaining in the Lutheran Church of our country 75 to 80 years ago, particularly the developments which took place in our own Synod. For that purpose we recently took a look at the relation of our Synod to the German Mission Societies, which had sent men into our fields and had otherwise supported us generously in our work. Because those societies were unionistic, while we strove for confessional Lutheranism both in doctrine and practice, a severance of relations was bound to come sooner or later, the genuine feeling of gratitude on our part toward those societies notwithstanding. The decisive step was taken by our fathers in 1867.

General Council of Missouri?

In 1867 the president of our Synod, Pastor W. Streissguth, reported to the convention that in December of the previous year a preliminary meeting had been held in Reading, Pennsylvania, with a view to organizing a new general body of Lutheran synods, a body that would represent conservative, confessional Lutheranism. He reported that the meeting in Reading had been attended by delegates from sixteen synods.

Our president attached great importance to the event and was very hopeful for the future. Here are his words: Among the matters on which I must report in greater detail I mention, for valid reasons, in the first place the general church council held in Reading from December 12 to 14 last year, which was attended by delegates of sixteen separate Ev. Lutheran synods in the United States and in Canada. The meeting justifies the hope that there the foundation was laid for the successful building up of the Lutheran Church of our country as one that is united both inwardly and outwardly."

These hopes did not materialize. By accepting the doctrinal confession and the constitution of the Council our Synod had become a constituent member; but the advisability of continuing as a member in that body became doubtful in the very next year. Three delegates attended the meeting of the Council in Fort Wayne (November 20, 1867), besides President Bading the two professors Hoenecke and Martin. We quote a few pertinent remarks from President Bading's report.

"By the grace of God many things were done to give outward expression of church unity. . . . In addition several other expressions of church fellowship were arranged. But if we were to declare that true unity prevailed in all questions of confession, that would be saying too much. The Ohio Synod requested an answer to the questions: What attitude does the convention take concerning pulpit and altar fellowship with non-Lutherans? What opinion does it hold about secret orders? How would it deal with Chiliasm?" Although the questions were discussed in committee meetings and on the floor of the Council, unanimity could not be attained. These matters were referred to the constituent synods for further deliberation.

Pulpit and Altar Fellowship

Since the Council had referred the three questions raised by the Ohio Synod, plus a fourth one on the authority of the Council over against its member bodies, to the constituent synods, our Synod considered it as its duty to discuss them at once without even waiting for a special committee report. (The committee consisted of the professors Martin and Hoenecke, the pastors Streissguth and Gausewitz, and the lay delegates Sommer from Princeton and Reul from Helenville.) The question of pulpit and altar fellowship, being considered as of urgent importance, was taken up without delay.

It was pointed out at the very beginning that there could be no question about the attitude which the Synod must take, since in the previous year it had given a decided testimony against the Prussian

Union. Pulpit and altar fellowship being an essential element of the Union, a testimony against the Union is in itself a testimony against pulpit and altar fellowship. Yet during the debate pro-unionistic arguments were heard which have a familiar ring even today.

One man expressed himself against unconditional and indiscriminate pulpit and altar fellowship on the basis of some synod resolution, but favored an optional selective fellowship, by which an individual pastor might admit non-Lutherans to Communion *nach Auswahl*. — Another one would not consider it as a denial of the Lutheran Confession if a member of the Reformed Church were admitted to our Communion, provided he held the Lutheran faith. — Others urged that, since our Synod was a mission church, absolute correctness of practice could not be demanded.

In answer it was admitted that we rejoice because the Reformed agree with us in many points, but, so it was pointed out, that for that reason we may not ignore the differences which separate them from us; which frequently are more serious than may appear on the surface. Even the doctrine of justification as taught by the Reformed is different from ours. — If a member of the Reformed Church holds the Lutheran faith, then he should give expression to it by severing his connections with the Reformed. If in certain cases, for instance, in the imminence of death, one cannot inquire about the denominational confession, but merely about the personal faith of the person desiring Communion, such cases dare not be made the basis for establishing a general rule.

At the end of the debate the Synod adopted the following resolution:

"In agreement with the entire orthodox Lutheran Church the Synod rejects every form of pulpit and altar fellowship with dissenters and heterodox as contrary to the doctrine and practice of the Lutheran Church."

Toward Missouri

In his annual report President Bading had inserted the remark: "An incidental private discussion with pastors of the

Missouri Synod, who just as sincerely desire peace with us as we with them, justifies the hope that our relation to that church body will develop more and more into a friendly and brotherly one."

Among the matters announced for discussion and placed on the order of business the second one (among 14) was: "Our relation to the Missouri Synod." It was referred to a committee consisting of the pastors Mayerhoff, Brockmann, Bartelt, (and Huber), and the lay delegates Wickert from Watertown and Garnatz from Burlington.

This committee handed in the following report:

"Since there were no memorials submitted, your Committee can do no more than present general principles.

"1.) According to the best information available to your Committee there are no differences in doctrine, but the controversies concern practical questions, encroachments of individual members of both synods, articles in the public press that frequently convey the impression of spite and sarcasm, rather than true concern, about the abuses, voiced in the spirit of tender correction. Your Committee sincerely deplores the rift.

"2.) We recommend that the Synod instruct our honorable President to take suitable steps toward establishing peace that may lead to a mutual recognition of both synods as Lutheran, and to brotherly relations between the members of both synods in the spirit of truth and on the basis of pure doctrine."

A motion was made from the floor of the Synod to insert the word "divisive" in part 1, to make it read that "there are no *divisive* differences in doctrine." Sorry to say, the motion was carried against the protest of Prof. Hoenecke and Pastor Lange (from Lebanon).

Regarding membership in the General Council the hope was voiced that the Council might soon take a clear and decided stand on the four questions mentioned above; and a statement was added that, if the Council failed to give an answer at its next convention in agreement with our resolution on pulpit and altar

fellowship, we could no longer retain membership in said body.

A request by a member of the Buffalo Synod that we establish a similar relation to Buffalo as the one toward Missouri was tabled till the next year's meeting, because the development of the two synods (Buffalo and Missouri) regarding their doctrinal differences was still too much in flux to permit final action.

Thus the way was cleared for action leading, first, to a mutual recognition by the two synods of Wisconsin and Missouri, and then, to a federation in the Synodical Conference.

J. P. M.

THE HOLY SPIRIT, OUR ABIDING COMFORTER

(Continued from page 146)

ciples now joyfully realized how Christ's death had been a perfect and all-sufficient atonement for the sins of the world. They now saw in Christ's holy life a life of perfect obedience in sinners' stead. In Christ's many miracles they now discerned the intended manifestation of Christ's diety and saving grace. In the resurrection of Jesus they beheld the Father's acceptance of the Savior's atonement. Guided into all truth by the Spirit the disciples now ceased to grieve over their Lord's return to glory and rejoiced instead in the fact that Jesus no longer lived in humbleness among them but now exercised full dominion over heaven and earth to bless, shield, and protect them, and to give power and success to their preaching of the Gospel. Thus the disciples had all of Christ's words of life again, but had them now in full and blessed understanding. No longer were many of them dark and puzzling sayings. With joyful, trustful hearts they now fully grasped the comfort, the privilege of prayer, the hope of eternal life which Jesus had extended to them. The Holy Spirit glorified the Savior before their souls in a manner as they had not known Him while He was still visibly at their side. Thus the Holy Spirit also brought forth in them a richer measure of the blessed fruits of love, joy, peace, long-suffering, goodness, and meekness, made them ready to rejoice when they were

persecuted for righteousness' sake, made them zealous in proclaiming the Gospel. In and through the word of Jesus the Holy Spirit proved Himself as a most wonderful comfort to the disciples.

He Would Do As such a perfect Comforter the Holy Spirit
His Work also wishes to dwell in
Also in Us our hearts to perform His blessed work. To have Him as such a Comforter we need not and should not pray for a new Pentecost outpouring of the Holy Spirit with miraculous manifestations. Through the word of the apostles, through revelation of Holy Scriptures as it was completed by the Pentecost outpouring of the Holy Spirit, through the Sacraments of Baptism and the Lord's Supper as they are established in the word of the apostles the Holy Spirit now wishes to come to us to bless us with the gifts of faith, peace, joy, strength, and hope. Through these Means of Grace He promises to guide also us in all truth, glorify Jesus before our souls in faith, teach us all the blessed truths of salvation, comfort us against all adversities, and make the love of Christ wonderfully active in our lives.

C. J. L.

FAITH IN GOD'S PROMISES

Lord of all grace and mercy
I lean my soul on Thee;
Thy promises in Scriptures
Are priceless unto me.

Amid the world's temptations,
I hear Thy Voice so clear:
"Fear not, for I am with Thee."
I know then Thou art near.

My soul will cling most firmly
To Thy pure Word and Name,
For tho' the whole world perish
Thy Word is still the same.

When problems loom before me,
Thy Holy Word I read,
Where Thou dost whisper to me:
"Fear not, only believe!"

I read the invitation
To "cast my cares on Thee";
All worries then must vanish,
With God to care for me.

I hear Thy gracious promise
For what in faith I pray,
In Jesus' name and merit,
Thou wilt not say me "nay."

Then why should I not always
Lean soul and heart on Thee?
For, Jesus, Thy Atonement
Is everything to me.

Believing this, Thy promise:
That I am saved by grace,
Should I not trust each promise?
Here doubt can have no place.

O, Holy Spirit, keep me
Submissive to Thy Word,
In humble faith accepting
The promises I've heard.

ADELINE WEINHOLZ-MOELLER.

IN THE FOOTSTEPS OF SAINT PAUL TARSUS, A CULTURAL METROPOLIS AND ITS SIGNIFICANCE

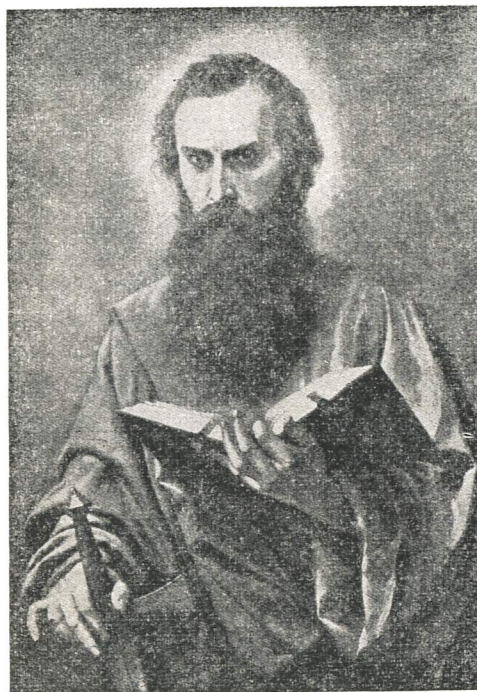
BY DR. HENRY KOCH, MORRISON, WISCONSIN

THE years of seclusion were blessed years for Saint Paul even though it may have been difficult for him to see it in that light at times. By plying his trade of making tents he became a burden to no man. His spare time was taken up by meetings with his kinsmen in order to win them for Christ. In other spare hours the Old Testament in the original Hebrew and the Greek Septuagint translation would occupy much of his time. His extraordinary command of the Greek language, his quotations from the literature of the Greeks, his many allusions to Greek life prove that he also made very good use of his time in this field of study. The various schools of learning, the itinerant philosophers of the leading schools afforded him a wonderful opportunity for study and comparison. He could contrast the two representative schools of religion and thought, the Jewish and the Greek, and compare them with the Gospel that had been revealed to him by Christ and the Spirit of the Truth.

Now we are in a better position to understand the words written by Paul to the Philippians (ch. 3:7-8): "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and do count them but dung, that I may win Christ." Here in Tarsus Paul was in such a fine position to evaluate the wisdom and righteousness of this world. It was but dross and dung in comparison with the wisdom from on high and the righteousness of Christ, which is ours through faith alone. Of this wisdom Paul writes to the Romans, referring also to the mystery of election (11:33): "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" The Stoic Cleanthes once wrote and Paul quoted him in his sermon on the Areopagus in Athens: "For we also are of his (God's) offspring." How eloquently did not Paul express this thought and the

depth of God's wisdom, when he wrote (Romans 11:36): "For of him and through him and to him are all things: to whom be glory for ever. Amen."

Already the ancient Greek geographer Strabo informs us that philosophy and all kinds of learning were held in high esteem in Tarsus. In science and art it even surpassed Athens and Alexandria in the days of Paul. Zeno, a Stoic, a zealous disciple of the Stoic Chrysippus, resided



and taught at Tarsus. Could it not also boast of other great men in the realm of thought? Could it not call Athendorus, the tutor and adviser of Emperor Augustus its own son? Did not the tutor of Emperor Tiberius also come from Tarsus? The Academic philosopher Nestor of Tarsus became the tutor of Marcellus, a nephew of Emperor Augustus. The Greeks of Tarsus taught the leaders of Rome. It was said that Rome was full of famous Tarsians.

Why do we mention this? To prove that Paul had the finest opportunity to learn Greek wisdom through the foremost representatives of that age. He who was to meet the Jews and the Greeks on their own grounds, refute them and to present to them the Truth in Christ Jesus had to

have an opportunity to study their wisdom and way of life. He who attempts to refute without really knowing the subject matter will soon discover that he is "beating the air." Paul knew whereof he spoke and his opponents discovered that very quickly too.

The acme of Greek wisdom is to be found in its philosophy. Here all the rays of the human light of reason as viewed by the Greek mind were united as in a prison. The word "philosophy" occurs only once in the New Testament. It is to be found in the Epistle to the Colossians (2:8): "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ." Here Paul deals with the Judaizers, who were leading the Colossians astray, away from Christ. No special system of philosophy is meant here, but merely this wisdom of man pitted against the wisdom from on high.

When Paul writes to Timothy, however (1 Tim. 6:20), he does warn against a 'science falsely so called': "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called, which some professing erred concerning the faith." This 'science falsely so called' has been identified by many interpreters with gnosticism, because Paul uses the word "gnosis" here. Gnosticism, however, that weird mixture of Christian doctrine, Oriental religion and Greek philosophy, was a later development. We are rather inclined to think that Paul meant the strong influence of the current philosophical worldviews on the minds and the hearts of the Christians and especially the teachers such as Timothy. In our own country we speak of the deep impress that a pragmatic philosophy has made on our so-called American way of life and thought. Has it not weaned many away from the ideal Christian doctrine and way of life? The Alexandrian Jew Philo surely thought that he was interpreting the Old Testament correctly and in truth his allegorical interpretation was steeped in Greek philosophy. Is it not more reasonable and probable that Paul wanted to warn Timothy and his other Christian readers against such a false wisdom that boasted of being true

wisdom and a science based on facts, while in reality it bore the stamp of falsehood and was bound to lead those infected by it away from the truth of the Word of God? No one had a better opportunity than Paul to observe the fallacies of human reason and the false pride of man. 2 Cor. 10:5 he writes: "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

In Tarsus Paul could study the rabbinical lore of the Jews as well as the faulty syllogisms of the Greeks. Was it not profane and vain babbling in comparison with the crystal-pure Gospel of Christ? That Paul could thoroughly study and compare, therein lies the peculiar significance of his prolonged stay in Tarsus. Trained in the private school of the Holy Spirit Paul gradually ripened for his important task among the Gentiles. Like an impatient warrior he must have viewed the snow-capped ranges of the Taurus mountains, anxious to cross them and to bring the Gospel, the only way of salvation, to a morally bankrupt world. When would the Holy Ghost permit him to sally forth? The days of waiting were soon to come to a close.

This is the last time that we are told that Paul returned to the scenes of his childhood. He may have passed through Tarsus on his second missionary journey, but no special mention is made of it.

It may interest our readers to know something of the importance of Tarsus

in the later history of the Church. No congregation was founded by Paul himself during his stay. There were years of seclusion and preparation for him. The beginnings of the Christian Church in Tarsus are shrouded in darkness. It can be said with certainty, however, that there were Christians in Tarsus at the end of the first century. In the fourth century Tarsus could even boast of a bishop. In 378 Diodorus of Antioch became bishop of Tarsus. He was the teacher of Theodore of Mopsuestia, also in Cilicia, and of the "golden tongued or mouthed" John Chrysostom. Another Theodore of Tarsus, born there in 602, became Archbishop of Canterbury in England. He organized the Church of England under the primacy of the Pope.

Today the Tarsians proudly point to a deep well, of whose clear water, they say, Paul already drank. In St. Paul's Collegiate Institute young Armenians, Greeks and Syrians receive a Christian college training. This institute is being endowed and supervised by Americans.

The present population of Tarsus is about 75,000. Its modern Turkish name Tersoos reminds us of the old birthplace of Saint Paul. The cultural metropolis along the banks of the Cydnus owes its greatest fame to its greatest son, Saul of Tarsus. When all other names will long be forgotten, this illustrious name will still be remembered by high and low, by friend and foe. With these reminiscences we take leave of Tarsus in our further pursuits of the footsteps of Saint Paul.

MAKING MONEY FOR THE CHURCH

WE would like to know whoever started the fad of "making money for the church." The whole Bible knows of no such thing and in the history of the Lutheran church the thing was unheard of until the beginning of our century. We know that the Pope's church was always eager to find new ways of making money for the church; we also know that some sectarians for a time were expecting outsiders to support their church, because it was an asset to the community! We would like to get our hands on the one who started that racket

in the Lutheran church and thereby placed the church on a beggarly and cheap basis which needs the support of the ungodly to keep going.

In the first chapters of the Bible we read that **Abel** brought as an offering to the Lord "of the *firstlings* of his flock and of the *fat thereof*" (Gen. 4). He asked for nothing; rather he gave. He offered some of the best he had! Not a word about Abel preparing a mutton dinner and selling tickets to Cain, to make money for the Lord.

Abraham brought *one tenth* of all he

possessed to Melchizedek, the priest of the most High God. Yes, the father of believers, brought \$100 for every \$1,000 he had and earned as an offering to the Lord. But from the heathen Sodomites he would not even accept a shoestring for the Lord's work.

When **Moses** prepared to build the tabernacle, Israel's church in the wilderness, he said: "This thing the Lord commanded saying, Take ye from among you an offering to the Lord; gold, silver, brass, blue, purple, scarlet, fine linens, oil, onyx stones, marble, etc. . . . and *every wise hearted* among you shall come and make all that the Lord hath commanded." All these were scarce items! Then came both men and women, as many as were willing hearted and brought bracelets, earrings, rings, jewels, gold." The Lord loveth a *cheerful* giver! Not one word about "putting on something" to make money for the church.

When the tabernacle was complete and dedicated, the princes of the people brought their offerings of wagons and oxen to transport the tabernacle during Israel's journey. Indeed a costly offering to the Lord given willingly! Nobody thought of getting the heathen to help them to make money for the church!

When **King David** was collecting materials for the temple of the Lord he told the people of Israel: "Because I have set my affection to the house of my God, I have of my own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house . . . who then is willing to consecrate His service this day unto the Lord? . . . Then they offered willingly" (1 Chron. 29). Not a word about "having some show or other doings," sell tickets to the Philistines, to make money for the church.

When the **Jews** returned to Jerusalem after the Babylonian captivity, the sectarian Samaritans wanted to assist them in their work. The Jews said: Nothing doing, we'll build our own temple! The angered Samaritans now tried to stop the work . . . and did hinder the temple building for a while. After sixteen years the prophet admonishes the Jews, who now never found the time just right to build, to begin the work: "Is it time for you, O ye that dwell in your

ceiled house, and this house (the temple) lie waste?" (Hag. 1). Money for beautiful homes and expensive furniture, but nothing for the Lord! "Thus saith the Lord: Consider your ways." They were to collect from their midst materials and money to start building at once, so that God be glorified among the heathen. Not a word about letting the Samaritans help them to make money for their church.

What did Jesus do with those who made the Temple a place of business, where people could make money? He made a whip of cords, drove out the money makers, overthrew their tables and said: "Take these hence, make not my Father's house a house of merchandise" (John 2).

Jesus said: "Give and it shall be given unto you." Not: "Do something to make money for your church." Again: "To whomsoever much is given of him shall much be required." He praises the widow for giving her mite. He expected the rich to bring much.

The Lord's apostles gave the same instructions: "Upon the first day of the week let every one of you lay by in store, as God hath prospered him" (1 Cor. 16). The Christians were to give as God had prospered each. He expects proportionate giving, not that all pay dues alike! He certainly does not want us to go to the rich heathen and ask them to contribute to our worthy cause or try various ways of getting money from them for the Lord.

By the money making schemes the Lord's church is put to shame. The Christians are thereby proving their selfishness in not being willing to offer to the Lord for His work a proportionate share of those things with which He has blessed them. The apostle tells the Christian congregation to support those who are teaching and preaching in their midst, support them by sharing gladly all good things, also their income. The more income the members have the more they will have to share. If the Christians become stingy in doing so, the Lord warns them: Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap" (Gal. 6). The members and the congregation who sow to their stingy flesh, will of that flesh reap

corruption. The congregation which is rich in worldly goods, yet keeps its workers in the Lord poor, will eventually have poor workers, or none at all. Money making churches are usually poor givers.

The whole idea of making money for the church trains a congregation to become selfish and stingy, to give only when they can get something for their money in return! The Lord loveth the cheerful giver, not the money maker; not the money spender!

Let us not forget that our Savior whom we serve in our church, gave us His life. Our love for Him will prompt us and others to give ourselves and our worldly

goods for the preaching of His Gospel. The congregation is organized for the purpose of preaching that Gospel. This Gospel which saves the soul also fills the heart of the believer with love to serve the Lord in continuing to preach that Gospel to the end of days. Let our church devote itself entirely to the preaching of the Gospel and let making money to the business world. The church of Jesus Christ needs no money makers, but Christian givers. The Lord's blessing will always rest upon giving to the Lord, never upon the abomination of "making money" for the Lord.

G. W. FISCHER.

WAR RELIEF ACTIVITY

AT present our Synod is assisting 6,400 fellow-Lutherans who are refugees in Germany.

In a little more than two years 16,317 C. A. R. E. clothing and food packages were ordered for war-sufferers. In addition to these packages, the greater part of which were purchased at a cost of \$10 per package, 1,003 lard and flour packages were purchased at a cost of \$4 each.

More recently a shipment of insulin and dextrose was made for each representative of our Synod in Germany. The cost of these shipments exceeded \$500.

Our people in the Russian zone are being reached through "Hilfswerk der Evangelisch-Lutherischen Freikirchen." This agency transmits to our people packages we ship into the American zone.

Clothing shipments to Lutheran World Relief to be applied on a 40%-60% basis now total more than 11,000 pounds. Of this total our people will receive 40%. The balance will be used for general relief purposes.

We continue to send our people and pastors of the German Free Church the regular issues of the *Gemeindeblatt* and the *Quartalschrift*. Letters of appreciation from pastors and congregation members reach us regularly. The *Gemeindeblatt* is considered a helpful mission agent by pastors of our congregations.

We are now in a position to ship books to Germany through Church World Service. Pastors are urged to secure information with regard to this part of the relief program from their contact men.

* * * *

Because the treasury balance for war relief work has grown alarmingly small, the Committee has found it necessary to OMIT a shipment of C. A. R. E. packages to our fellow-Lutherans in Germany.

In the summer of 1947 our Synod resolved:

1. That the Synod *acknowledge its responsibility* with regard to physical relief for our brethren of the Refugee Mission.
2. That the Synod ratify the appointment of the Relief Committee for the purpose of *continuing and intensifying* the relief program.
3. That the Relief Committee work under the supervision of the Executive for the Refugee Mission in devising the best ways and means for efficient administration of the relief program.
4. That all pastors and congregations of the Synod be urged to give *whole-hearted support* to the relief program.

Committee on Relief:
S. E. WESTENDORF, Secretary.

**CORNERSTONE LAYING
ARLINGTON LUTH. CONGREGATION
Toledo, Ohio**

On April 11, 1948, Arlington Lutheran Congregation laid the cornerstone of its



new church edifice. In an open air service attended by local congregations and pastors, Rev. Leonard Koening of Ann Arbor, Michigan, based appropriate words on the last verses of Ephesians, chapter two: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

The building project of Arlington, one of our five congregations in Ohio, is made possible by the grace of God. A brief retrospect will give evidence to this assertion. The former house of worship, a converted telephone exchange with very limited possibilities, was sold for \$40,000. The new tenant has not demanded immediate possession, but has permitted the congregation to use the church auditorium, keeping it intact until the completion of the new church. Then, too, a parsonage directly across the street

from our new location has been provided by a consecrated layman.

"Except the Lord build the house, they labor in vain that build it." May the Triune God continue his providential

hand in guiding our project to its successful completion. WINFRED KOELPIN.

**LUTHERAN STUDENTS
HOLD CONFERENCE**

On the weekend of April 10-11 the students of Calvary Lutheran University Church, Madison, Wisconsin, and their pastors, the Rev. Wm. C. Burhop and the Rev. E. F. Klug, were hosts to students from several other campuses in Wisconsin and upper Michigan in what was the first conference of Lutheran students of the Synodical Conference ever to be held in this state. Visiting groups of students from the following schools were present: Central State Teachers College at Stevens Point; Marquette University at Milwaukee; Oshkosh State Teachers College at Oshkosh; and Michigan College of Mining and Technology at Houghton, Michigan. Five students and their pastor traveled 450 miles from the latter school to attend the conference.

Over 100 students were present at the Saturday evening banquet which high-

The Northwestern Lutheran

lighted the conference. The banquet address was given by Professor E. M. Plass of Concordia College at Milwaukee. Professor Plass urged the students to let others see the most precious Light which is in our possession. The Saturday program was ended with an impressive candlelight service in which the Rev. P. Lueders of Oshkosh delivered the sermon.

In the student-led panel discussions of Saturday morning and afternoon, the underlying theme was the application of the conference motto, "Go, Work Today, in My Vineyard," (Matt. 21, 28) to student activities.

On Sunday morning, Pastor W. Ludwig of Stevens Point led the conference in a Bible study based on John, chapter 10. The Rev. R. W. Hahn of Chicago delivered the sermon in the Sunday morning services. In the afternoon Pastor Hahn gave a stimulating summary of the conference activities. The conference was concluded with closing devotions conducted by the Rev. E. Feldscher of Houghton, Michigan.

The students returned to their respective campuses stimulated by this fellowship with others of their faith and encouraged to go and work today in the vineyard of the Lord.

THEODORE ROESLER.

**CHURCH DEDICATION
ST. ANDREW'S LUTHERAN CHURCH
St. Paul Park, Minnesota**

On Easter Sunday, March 28, 1948, at 8 o'clock in the evening, the congregation of St. Andrew's Lutheran Church and their friends gathered to dedicate its newly constructed basement church to the service of our Lord and Savior. This congregation was organized by Dr. Paul W. Spaude of Newport, Minnesota, on June 22, 1947. The Mission Board asked that a pastor be sent to this station, and Rev. Howard Henke, a June graduate of our Seminary at Thiensville, was called as the shepherd of this flock. He assumed his duties here in St. Paul Park on August 1, 1947.

The congregation held its services in the American Legion Hall in St. Paul Park until September 29, 1947. Cold weather then forced the congregation to seek new quarters in which to hold its

services, this due to the fact that the Legion Hall could not be heated. The congregation obtained permission to rent a lodge hall on Sunday mornings and did so until Easter Sunday morning.

Though we knew that our congregation did not have much of an opportunity to grow while holding services in a lodge hall, still the people were enthusiastic and determined to obtain a loan from the Church Extension Fund. Since this fund was depleted at the time we were forced to borrow \$5,000 from a private individual. We then secured eight spacious lots in the center of town and on November 11, 1947, ground was broken for our basement church.

Two contractors, Mr. Louis Vinnes and his brother Magne, members of the Norwegian Synod, agreed to build our basement and did so without demanding a down payment or forcing the congregation to sign a contract. After the building was near completion the members of the congregation painted and varnished the interior and made things ready for the dedication. Surely the Lord has been with us during the short time in which our mission has existed and He has blessed our efforts abundantly.

Dr. Spaude, the founder of our congregation, was our guest speaker on Easter Sunday morning. He preached an inspiring sermon, admonishing the congregation to be mindful and thankful of the fact that the true churches of God are built upon Jesus Christ, who is the chief and only cornerstone of the true Lutheran church, Eph. 8, 19-22. The undersigned served as liturgist that evening and refreshments were served to 130 guests after the dedication. "O give thanks unto the Lord; for He is good: for His mercy endureth forever."

HOWARD N. HENKE.

**ORGAN DEDICATION
IMMANUEL LUTHERAN CHURCH**
Town Baldwin, Wisconsin

Immanuel Lutheran Church of Town Baldwin, St. Croix County, near Woodville, Wisconsin, was privileged to dedicate a new Minshall-Estey organ to the glory and service of the Triune God on Cantate Sunday, April 25, 1948. The purchase of this organ filled a need long felt by the congregation. Memorial gifts

for a new organ were received since 1942; therefore the day of dedication was a day of great rejoicing.

The organ was dedicated in the morning service, in which the undersigned preached the festival sermon. Mr. Arthur Bade of Eau Claire was the guest organist. In the evening a recital of sacred music was presented to honor the occasion. Mr. A. J. Sprengeler of St. Paul, Minnesota, and Mr. Bade furnished the music. A social hour completed the festivities.

May the Lord God only be honored and the congregation edified by the use of this organ. IM. W. BADE.

**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 23, 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.

Opening session of the General Synodical Committee: Wednesday, May 26, 1948, St. John's.

GROUP MEETINGS

The General Mission Board: Thursday, May 20, 1948, 10 A. M., Grace Church. Monday, May 24, 10 A. M., St. John's.

Board of Education, Wisconsin Synod: Monday, 9 A. M., Jerusalem School.

Conference of Presidents: 2 P. M., St. John's parsonage.

Board of Support: Tuesday, 10 A. M., Grace Church.

Board of Trustees: Tuesday, 9 A. M., St. John's.

Representatives of Educational Institutions: Tuesday, 9:30 A. M., Grace Church.

Spiritual Welfare Commission: 7 P. M., St. John's.

The reports of our Boards and Standing Committees should be in the hands of the undersigned by May 14.

JOHN BRENNER.

ANNOUNCEMENTS

Mr. Erich Sievert of La Crosse, Wisconsin, called as professor of pedagogy and related subjects, has accepted the call. He will begin his activities at Dr. Martin Luther College on July 1, 1948.

HERBERT A. SITZ, Secretary,
Dr. Martin Luther College
Board of Regents.

* * * *

Requests have reached our office for a summer and Saturday school course. The mimeographed course as was compiled a few years ago is again available. Price, including postage, is 15 cents per copy. Kindly place your order with F. W. Meyer, 4723 West Capitol Drive, Milwaukee 10, Wisconsin.

* * * *

Delegates to the Synodical Conference Convention — August 2-6 at Milwaukee, Wisconsin — desiring accommodations, will please send their request for such reservations to the undersigned by June 15, stating time of arrival.
REV. ARTHUR H. OSWALD,
1512 S. 16th Street,
Milwaukee 4, Wisconsin.

NORTHWESTERN COLLEGE

The Board of Control of Northwestern College will meet in regular spring session at the college on Wednesday, May 12, 1948, at 9:00. At this meeting a professor will be called who is to fill the vacancy caused by Professor Blume's leaving. This man is to teach Greek and History. The following have been nominated:

- Pastor George Barthels, Burlington, Wis.
- Pastor Norman Berg, Globe, Arizona.
- Pastor Harold Eckert, Reedsville, Wisconsin.
- Pastor Otto J. Eckert, Saginaw, Michigan.
- Pastor Ralph Gehrke, Akaska, South Dakota.
- Pastor Richard Gensmer, Coloma, Michigan.
- Dr. Alexander Heidel, Chicago, Illinois.
- Pastor Arthur Kell, Battle Creek, Michigan.
- Pastor Eugene Klug, Madison, Wisconsin.
- Dr. Henry Koch, Greenleaf, Wisconsin.
- Pastor Paul Kuehl, Mandan, North Dakota.
- Pastor Nathanael Luetke, Denver, Colorado.
- Pastor Henry Paustian, La Crosse, Wisconsin.
- Pastor Jackson Petrie, Watertown, Wisconsin.
- Professor Ewald Plass, Milwaukee, Wisconsin.
- Dr. Edgar Reinke, Montevallo, Alabama.
- Pastor Wm. Schink, Woodland, Wisconsin.
- Pastor Walter Schumann, Lemmon, So. Dakota.
- Pastor Melvin Schwenzen, West Allis, Wisconsin.
- Pastor O. Siegler, Calvary, Wisconsin.
- Pastor Gilbert Sydow, Ellensburg, Washington.
- Pastor Walter Wegner, Moline, Illinois.
- Dr. W. Wente, Winfield, Kansas.
- Pastor Harold Wicke, Hortonville, Wisconsin.

Any correspondence with regard to these names must reach the secretary before May 12, 1948.

K. TIMMEL, Secretary,
Watertown, Wisconsin.

**EVANGELICAL LUTHERAN
SYNODICAL CONFERENCE
OF NORTH AMERICA**

will meet for its fortieth convention August 3-6, 1948, at Concordia College, Milwaukee, Wisconsin. Lodging and meals will be provided by the school at a charge of \$3.00 per day plus a room service charge of \$2.00, a total of \$14.00 per person for the four days of the convention. Applications for rooms and meals should be in the hands of President Leroy Rincker, Concordia College, Milwaukee 8, Wisconsin, by July 1, 1948. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, not later than June 15 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Further details in regard to the convention will be published later.

GEORGE V. SCHICK, Secretary.

DISTRICT CONVENTIONS

DAKOTA-MONTANA DISTRICT SESSIONS

Time: June 15 to 18. Opening service with communion at 10:30 A. M. Both pastors and delegates are invited to commune.

Place: St. Paul's, of Roscoe, South Dakota. Essayist: Prof. A. Schaller, The Great Petition: "Hallowed Be Thy Name," and Its Importance for the Church of God Today.

Preachers: Prof. Schaller, Wednesday evening. Pastor R. Bretzmann, Thursday evening.

Announcements: Please try to send your delegate's credentials to the secretary before June 10. Also announce your coming, to the local pastor as early as possible. State whether your delegate will have a car. Also announce when you expect to arrive.
K. G. SIEVERT, Secretary.

* * * *

**BIENNIAL CONVENTION OF THE
MINNESOTA DISTRICT**

The sixteenth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at the Dr. Martin Luther College, New Ulm, Minnesota, June 21 to 25.

The convention will open on Monday, June 21, at 2:00 P. M. A communion service will be held Monday evening in St. Paul's Ev. Lutheran Church of New Ulm.

Services will be held in the college auditorium on Thursday evening, June 24.

Preachers for the convention services will be: Confessional Address, W. P. Scheitel (H. Schaller); Sermon on Missions, Carl Bolle (L. F. Brandes); Sermon on Christian Education, R. Palmer (L. Schierenbeck).

Dr. H. J. Bouman will present the convention doctrinal essay: "The Blessed Results of Justification," according to Romans 5:1-5.

All lay-delegates are reminded to have their credentials properly signed by their respective church officers. These credentials must be presented to the Committee on Credentials at the convention.

The Housing Committee will send detailed information about meals and quarters. Please fill out the reply postcard and return it to the Housing Committee by June 1.

R. A. HAASE, Secretary.

* * * *

**CONVENTION OF THE
WESTERN WISCONSIN DISTRICT**

The sixteenth convention of the Western Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at St. Matthew's Lutheran Church, 778 West Wabasha

Avenue, Winona, Minnesota, from June 14 to June 17, 1948.

The sessions of the convention will begin with an inspirational service at 2 o'clock on Monday afternoon, June 14. Chairman Henry C. Nitz will preach the sermon.

Immediately following the inspirational service the organization of the convention will take place. The credentials of the lay-delegates, signed by the secretary and president of their respective congregation, should be delivered to the district secretary either before, or immediately after the inspirational service.

An essay on the subject of "The Leaven of the Pharisees and Sadducees" will be read by Pastor Carleton Toppe during the course of the convention.

A closing service, featuring missions, will be held on Wednesday evening, June 16. Pastor Norbert Paustian of the District Mission Board will preach the sermon.

All memorials and other communications relative to the business of the convention should be in the hands of the District President no later than June 1. Applications for membership on the part of congregations, pastors, and teachers, accompanied by the proper credentials, should be addressed to the District President before June 1.

Notification as to the method of procedure for registering for lodging and meals will be sent to all pastors and teachers of the district at a later date.

G. C. MARQUARDT, Secretary.

**CALENDAR OF CONFERENCES
PASTORAL CONFERENCE**

The Chippewa-Wisconsin River Valley Pastoral Conference will meet May 11 and 12 at Menomonie, Wisconsin. Please make your reservations for night's lodging with Pastor H. Pankow, 1120 9th Street.

R. C. BIESEMANN, Secretary.

RHINELANDER CONFERENCE

Date: May 17-18.
Place: Montico, Pastor Ferd. Weyland.
Service: 7:30 P. M. on 17th.
Preacher: E. R. Scharf — F. Bergfeld.
F. W. RAETZ, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet at Town Emmet on June 8 at Bethany Congregation, O. K. Netzke, pastor.
Opening session at 9:30 A. M.

Please announce to Pastor Netzke stating also the number of delegates from your parish.
W. F. DORN, Visiting Elder.

**SOUTHWESTERN DELEGATE CONFERENCE
OF THE WESTERN WISCONSIN DISTRICT**

The Southwestern Delegates Conference will meet Sunday afternoon, June 6, 2 P. M. at Zion Ev. Lutheran Church, Elroy, Wisconsin, A. H. Dobberstein, pastor.

F. J. REDEKER, Secretary.

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Grace Lutheran Church, Oshkosh, on June 11. The meeting will start at 7:30 P. M.

OSCAR SIEGLER.

CROW RIVER DELEGATE CONFERENCE

Place: Johnson, Minnesota (P. Kuske, pastor).
Time: June 15-16. Opening at 10:00 A. M. June 15.

Essays: "The Ministry of the Keys," Pastor Christ Albrecht; "Should a Pastor Take Part in Baccalaureate, Memorial Day, and Similar Services?" by Pastor E. Berwald.

Preacher for communion service, S. Baer (P. Hanke).

Please announce yourself and your delegate to the host pastor and state whether you desire lodging.
E. BERWALD, Secretary.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will convene at Powers, Michigan (F. Dobratz, pastor), June 8, 1948. The session will begin at 9:00 A. M. (C. S. T.)

A guest speaker will lecture on the topic: "The importance of the Christian Day School in the Interest of the Church."

Kindly send registrations at least one week in advance. Also register for delegates.

F. C. DOBRATZ, Secretary.

**SOUTHWESTERN CONFERENCE OF THE
WESTERN DISTRICT**

Place: Bangor, Wisconsin.
Date: May 18, 1948.
Time: 9:30 A. M.
Works: Exegesis of 2 Tim. 2, H. Paustian; Second Letter in Revelation, G. Gerth; Conversion, H. Kirchner; "A Study in Boy Scoutism," A. Dobberstein.
Sermon: E. G. Toepel (A. Werner).
E. G. TOEPEL, Secretary.

**PASTORAL INSTITUTE AT THE
LUTHERAN RETREAT AT MOUNT
MORRIS, AUGUST 23-27**

Lecturers will be Prof. Ad. Haentzschel, Ph. D., Valparaiso, Indiana, on "Pastoral Psychology," and the Rev. H. C. Duwe, Evanston, Illinois, on "Theology of Emil Brunner."

Additional information will be given by the Camp Manager, the Rev. Geo. Pape, Wautoma, Wisconsin.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)
Installed

Pastor
Albrecht, G. F., as pastor, in St. Peter's Church, Indian Creek, Wisconsin, by A. H. Dobberstein; assisted by Walter Paustian, Carl Siegler, and Albert Winter; Misericordias Domini, April 11, 1948.

Teacher
Behrens, A. R., as director of education and music, in Peace Church, Hutchinson, Minnesota, by Arthur W. Koehler; March 31, 1948.

CHANGE OF ADDRESSES

Pastors
Albrecht, G. F., Tomah, Wisconsin, R. F. D. 3.
Russow, H., R. 2, Box 1138, Franksville, Wisconsin.

MEMORIAL WREATHS

The sum of \$2.00 for the Home for the Aged, Belle Plaine, was sent in by Pastor R. T. Beckmann, Raymond, South Dakota, in memory of Mrs. Ole Aussen.

EDGAR VANDREY, District Treasurer.

* * * *

Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a memorial wreath of \$20.00. This amount was given by friends and relatives of the late Mrs. Mary Meyer, New Ulm, Minnesota, who died February 3, at the age of 79 years.

The Music Department herewith expresses its heartiest thanks.

EMIL D. BACKER.

NORTHERN WISCONSIN DISTRICT

January, February, March, 1948

Fox River Valley Conference

Reverend	Budgetary
K. F. Toepel, St. Paul, Algoma	\$ 50.00
V. J. Weyland, St. Paul, Angelica	126.24
D. E. Hallemeier, Bethany, Appleton	160.40
R. E. Ziesemer, Mt. Olive, Appleton	1,664.78
Ernst Lehninger, Riverview, Appleton	65.05
S. Johnson, St. Matthew, Appleton	222.94
F. M. Brandt, St. Paul, Appleton	2,939.46
F. E. Thierfelder, Immanuel, Black Creek	208.88
W. A. Kuether, St. Peter, Carlton	.....
H. Bergholz, St. John, Center	.....
W. A. Gieschen, Immanuel, Clayton	92.20
Gerhard Franzmann, St. Paul, Dale	388.41
A. Sippert, St. John, Dundas	211.20
Carl Henning, Trinity, Ellington	227.63
E. C. Hinnenthal, Immanuel, Forestville	129.11
Walter Hoepner, St. Peter, Freedom	134.95
E. H. Krueger, First Ev. Lutheran, Green Bay	564.50
A. W. Voigt, St. Paul, Green Bay	750.35
Melvin W. Croll, St. Paul, Greenleaf	69.10
W. A. Gieschen, Immanuel, Greenville	258.36
V. J. Weyland, Friedens, Hartland	177.39
Harold Wicke, Bethlehem, Hortonville	1,001.00
F. H. Senger, Zion, Jacksonport	159.60
Melvin W. Croll, Bartholomew, Kasson	72.20
Paul Th. Oehlert, Trinity, Kaukauna	961.61
Waldemar P. Zink, Immanuel, Kewaunee	500.00
Delmar C. Brick, Mt. Calvary, Kimberly	185.91
H. A. Kahrs, Immanuel, Maple Creek	.....
P. W. Knickelbein, Salem, Naseawaapee	80.25
W. E. Pankow, Emanuel, New London	993.90
Theo. Baganz, St. Peter, Sawyer	897.14
Carl Henning, St. Paul, Stephansville	118.04
H. A. Kahrs, Grace, Sugar Bush	.....
Otto C. Henning, St. John, Valmy	.....
F. A. Reier, Waupaca	189.68
Gerhardt Struck, St. John, Wrightstown	332.24
Conference Total	\$ 13,911.52

Lake Superior Conference

Vacancy, Peace, Abrams	\$ 65.41
W. G. Fuhlbrigge, St. Matthew, Beaver	.....
Vacancy, St. Paul, Brookside	183.32

Bernhard G. Kuschel, St. Mark, Carbondale, Michigan	50.70
W. G. Fuhlbrigge, Trinity, Coleman	359.16
Reinhart J. Pope, Grace, Crivitz	206.71
Geo. Tiefel, Zion, Crystal Falls, Michigan	.....
Bernard G. Kuschel, Holy Cross, Daggett, Michigan	223.50
W. F. Lutz, Salem, Escanaba, Michigan	100.00
Theo. Zarembo, St. John, Florence	78.00
Theo. Hoffmann, St. Paul, Gladstone, Michigan	59.71
W. Roepke, St. Paul, Green Garden, Michigan	93.29
Norman Schlavensky, St. John, Grover	271.63
Franklin C. Dobratz, Trinity, Hermansville, Michigan	67.32
Alvin Schabow, St. Paul, Hyde, Michigan	80.80
Clayton L. Krug, Our Savior, Lena	.....
Vacancy, St. John, Little Suamico	240.43
H. Walther, St. Peter, Manistique, Michigan	8.10
A. A. Gentz, Trinity, Marinette	257.43
W. Roepke, Trinity, Marquette, Michigan	121.65
Theodore Thurow, Christ, Menominee, Michigan	331.18
K. Geyer, Zion, Peshtigo	591.45
Franklin C. Dobratz, Grace, Powers, Michigan	94.70
Theo. Hoffmann, St. Martin, Rapid River, Michigan	85.72
Frederic H. Zaring, Emanuel, Sault Ste. Marie, Michigan	126.05
George Tiefel, St. Peter, Stambaugh, Michigan	123.34
Theo. Zarembo, St. Paul, Tipler	23.00
Conference Total	\$ 3,862.58

Manitowoc Conference

V. J. Siegler, Trinity, Brillion	\$
M. A. Braun, Parochie, Cleveland	.....
Vacancy, St. Peter, Collins	.....
A. Wadzinski, Christ, Denmark	.....
A. Wadzinski, Immanuel, Eaton	.....
Henry E. Pussehl, St. John, Gibson	203.24
Elwood Habermann, St. Peter, Haven	.....
H. A. Kuether, St. Paul, Town Herman	189.64
Ed. Zell, Jambo Creek Lutheran, Jambo Creek	14.80
E. G. Behm, Trinity, Kiel	275.79
Adalbert F. W. Geiger, Trinity, Liberty	1,255.15
Wm. J. Hartwig, Zion, Louis Corners	.....
Armin Roekle, Bethany, Manitowoc	134.41
L. H. Koeninger, First German, Manitowoc	2,556.00
Waldemar Gieschen, Grace, Manitowoc	225.00
Paul J. Gieschen, St. John, Maribel	267.10
Ed. Zell, St. Peter, Mishicot	180.00
Henry A. Koch, Zion, Morrison	632.35
F. C. Kneuppel, St. John, Newtonburg	309.82
F. C. Kneuppel, St. Paul, Newton	.....

Carl M. Thurow, St. Paul, Pine Grove	58.26
Harold H. Eckert, St. John, Reedsville	909.38
Ed. Zell, Rockwood Lutheran, Rockwood	18.80
Roland Ehlike, St. John, Sandy Bay	218.42
Carl M. Thurow, Immanuel, Shirley	164.43
Henry E. Pussehl, St. John, Two Creeks	297.85
W. G. Haase, St. John, Two Rivers	

Conference Total \$ 7,860.44

Rhineland Conference

LeRoy Ristow, Peace, Argonne	\$ 96.45
Fred Bergfeld, Bethany, Bruce Crossing, Michigan	118.80
LeRoy Ristow, St. Paul, Crandon	98.31
J. Krubsack, Christ, Eagle River	554.41
F. C. Weyland, St. John, Enterprise	188.60
LeRoy Ristow, Christ, Hiles	12.55
F. W. Raetz, St. John, Laona	96.55
F. C. Weyland, Grace, Monico	69.25
Erwin Scharf, Zion, Rhineland	1,090.42
F. C. Weyland, Starks	
J. Krubsack, Grace, Three Lakes	147.85
F. W. Raetz, Trinity, Wabeno	

Conference Total \$ 2,473.19

Winnepago Conference

Armin L. Engel, St. John, Caledonia	\$ 75.00
Walter Strohschein, Immanuel, Campbellsport	359.22
Walter Strohschein, Trinity, Dundee	773.64
H. Marcus Schwartz, St. John, E. Bloomfield	576.31
W. A. Wojahn, St. Paul, Eldorado	77.40
W. A. Wojahn, St. Peter, Eldorado	104.17
John Raabe, Faith, Fond du Lac	15.45
John Raabe, Good Shepherd, Fond du Lac	50.00
R. Reim, Redeemer, Fond du Lac	193.35
Gerhard Pieper, St. Peter, Fond du Lac	1,450.80
O. Siegler, St. John, Forest	8.00
O. Siegler, St. Paul, Forest	236.30
Hugo Warnke, Peace, Green Lake	91.10
G. Kanless, St. Luke, Kewaskum	565.31
Orvin A. Sommer, Zion, Kingston	305.90
Wm. Wadzinski, St. Paul, Manchester	728.80
Geo. Kobs, St. John, Markesan	55.60
Wm. Wadzinski, St. Paul, Marquette	88.78
Paul L. Hartwig, Trinity, Mears Corners	111.74
W. J. Oelhafen, Emmanuel, Mecan	387.64
P. G. Bergemann, Trinity, Menasha	193.40
W. J. Oelhafen, St. John, Montello	192.98
Paul L. Hartwig, Martin Luther, Neenah	1,725.92
Gerhard A. Schaefer, Trinity, Neenah	724.23
W. F. Wichmann, St. Paul, North Fond du Lac	173.89
John Dowidat, St. Luke, Oakfield	55.50
O. Hoyer, Zion, Town Omro	925.26
E. Benj. Schlueter, Grace, Oshkosh	209.21
T. J. Mittelstaedt, Immanuel, Oshkosh	
Harold O. Kleinhaus, Martin Luther, Oshkosh	
Erwin Froehlich, Grace, Pickett	948.81
Harold Warnke, St. John, Princeton	276.95
Armin L. Engel, Zion, Readfield	54.30
Paul C. Eggert, Trinity, Red Granite	356.42
Richard Ziesemer, Zion, Ripon	87.95
Orvin A. Sommer, St. John, Salemville	72.50
Paul C. Eggert, St. Paul, Seneca	5.00
J. Schulz, Zion, Van Dyne	222.75
T. W. Redlin, Peace, Wautoma	760.64
Irwin J. Habeck, St. Peter, Weyauwega	74.05
Armin L. Engel, St. Peter, Winchester	493.18
Harold Grunwald, St. Paul, Winneconne	

Conference Total \$ 13,787.85

District Total \$ 41,895.58

Memorial Wreaths

In Memory of	Reverend	Amount
Reinhard Bathke	W. G. Haase, Two Rivers	\$ 2.00
Mrs. L. A. Behling	F. H. Zarling, Sault Ste. Marie	3.00
Mrs. Anna Beyer	W. Roepke, Green Garden, Mich.	2.50
Mrs. Anna Beyer	W. Roepke, Marquette, Mich.	5.00
John Boldt	Melvin W. Croll, Greenleaf	11.00
Mrs. Rudolph Buchholz	W. G. Haase, Two Rivers	5.00
Christ. Carstens	F. C. Kneuppel, Newtonburg	8.00
Emil Ebert	Irwin J. Habeck, Weyauwega	5.00
Mary Ebert	Karl F. Toepel, Algoma	8.00
John Fahrbach	F. M. Brandt, Appleton	11.00
Mrs. Philip Falck	H. A. Koch, Morrison	17.00
Wm. Glander	Karl F. Toepel, Algoma	2.00
Etta D. Graupmann	L. Ristow, Crandon	2.00
Mrs. Carl L. Griep	W. G. Haase, Two Rivers	47.00
Mrs. H. T. Hagene	E. Benj. Schlueter, Oshkosh	55.00
August Haupt	F. C. Kneuppel, Newtonburg	9.00
Mrs. Henry Hidde	F. M. Brandt, Appleton	5.00
Mrs. Henry Hidde	Harold Wicke, Hortonville	3.00
Wm. Hills	E. H. Krueger, Green Bay	25.00
Mrs. Herman Horn	W. G. Haase, Two Rivers	8.00
Mrs. Caroline Julius	W. A. Gieschen, Greenville	8.00
Charles Klug	Dale Maas, Van Dyne	5.00
Mrs. Ernestine Klug	Irwin J. Habeck, Weyauwega	2.00
Mrs. Helen Kossak	E. H. Krueger, Green Bay	5.00
Mrs. Helen Kossak	E. H. Krueger, Green Bay	12.00
Mrs. Louis Krest	Paul W. Knickelbein, Nasewaupee	5.00
Mrs. Carl Krueger	E. Benj. Schlueter, Oshkosh	2.00
Harry Learned	F. M. Brandt, Appleton	10.00
Gustav Lehman	Harold E. Warnke, Princeton	2.00
Christ Lippert	L. H. Koening, Manitowoc	8.00
L. Lorenzen	P. Oehlert, Kaukauna	5.00
Mrs. Amelia Martin	W. G. Haase, Two Rivers	3.00
Adolph Miller	F. A. Reier, Waupaca	5.00
Mrs. Alvin Miller	Irwin J. Habeck, Weyauwega	8.25
John Mueller	R. E. Ziesemer, Appleton	16.00

Mrs. Edward Musolf	Herbert Walther, Manistique, Mich.	3.00
Mrs. Ed. Mussolf	Paul Th. Oehlert, Kaukauna	4.00
Louis Raether	L. H. Koening, Manitowoc	5.00
Emil Rath	W. G. Haase, Two Rivers	4.00
Mrs. O Reimer	E. H. Krueger, Green Bay	56.85
Gottlieb Ristau	P. Oehlert, Kaukauna	22.00
Otto Schiffleger	L. H. Koening, Manitowoc	7.00
Henry Schmolesky	W. F. Wichmann, N. Fond du Lac	5.00
Katherine Schramm	A. A. Gentz, Marinette	8.00
Mrs. Ardice Seegdon	P. Oehlert, Kaukauna	9.00
Louise Sieker	A. A. Gentz, Marinette	3.50
Ernst J. Streu	W. G. Haase, Two Rivers	5.00
Mrs. Ernst J. Streu	L. H. Koening, Manitowoc	6.00
Mrs. William Tetzlaff	L. H. Koening, Manitowoc	10.00
Orval Traurig	L. H. Koening, Manitowoc	20.00
Mrs. H. Trettin	P. Oehlert, Kaukauna	7.00
George Vinz	Orvin W. Sommer, Kingston	6.00
Mrs. F. C. Weyland	V. J. Weyland, Bonduel	60.54
Mrs. F. C. Weyland	F. C. Weyland, Monico	31.00
Mrs. F. C. Weyland	F. C. Weyland, Pelican Lake	1.00
Mrs. F. C. Weyland	Erwin Scharf, Rhineland	4.00
Henry A. Wicke	Harold Wicke, Hortonville	23.00
Henry A. Wicke	G. Pieper, Fond du Lac	7.00
Herm. Zimmermann	W. E. Pankow, New London	10.00
Erwin Scharf, Rhineland	Remitter. (Deceased unidentified) ..	3.00

Thanksgiving for:
Mr. and Mrs. Wm. Karrow. R. E. Ziesemer, Appleton..... 10.00
Total \$ 660.64

GERALD C. HERZFELDT, District Treasurer.

TREASURER'S STATEMENT

July 1, 1947 to March 31, 1948

Receipts

Cash Balance July 1, 1947	\$ 76,518.66
Budgetary Collections:	
General Administration	\$249,381.82
Educational Institutions	58,419.61
Home for the Aged	3,574.81
Spiritual Welfare Commission	2,387.10
For Other Missions	340,386.94
Indigent Students	3,100.17
General Support	13,282.88
School Supervision	496.40
Revenues	105,239.79
Total Budgetary Collections and Revenues	\$776,269.52

Non-Budgetary Receipts:	
From Trust Funds for Seminary residence	7,000.00
Payments on Mortgage Receivable	1,900.00
Total Receipts	\$785,169.52
	\$861,688.18

Disbursements

Budgetary Disbursements:	
General Administration	\$ 29,578.52
Theological Seminary	35,459.29
Northwestern College	88,582.26
Dr. Martin Luther College	104,896.70
Michigan Lutheran Seminary	53,891.34
Northwestern Lutheran Academy	29,832.51
Home for the Aged	12,162.74
Missions — General Administration	343.80
Indian Mission	50,910.44
Negro Mission	23,594.87
Home Missions	219,105.18
Poland Mission	7,509.13
Madison Student Mission	1,619.62
Spiritual Welfare Commission	3,494.28
Winnepago Lutheran Academy	2,250.00
General Support	38,468.23
Indigent Students' Support	825.00
School Supervision	4,584.48
Total Budgetary Disbursements	\$707,108.39
Non-Budgetary Disbursements:	
Capital Advance to Northwestern Publishing House	35,000.00
U. S. Government Bonds purchased	50,000.00
On W. North Avenue Property	8,100.00
Total Disbursements	\$800,208.39
Cash Balance March 31, 1948	\$ 61,479.79

P. S. The report of Collections for March, from the Minnesota District, and the requisition from the Northwestern Lutheran Academy, were not received in time for this report.
C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Spiritual Welfare Commission	
Walter Dobberphul, Rockfield, Wisconsin	\$ 30.00
Carl Grief	1.00
	\$ 31.00
For Church Extension Fund	
Memorial Wreath in memory of Mr. Henry Witthuhn given by: Mr. and Mrs. Erwin Seibel, Mr. and Mrs. George Mueller, Mr. and Mrs. Edgar Krug	\$ 6.00
	\$ 6.00
C. J. NIEDFELDT, Treasurer.	

New Vacation Bible School Material

LESSON MATERIALS

The lesson material for this second series is designed to teach the general theme "WHAT GOD IS LIKE." Although each of these lessons bears a different title, they are uniform and co-ordinated, all treating the same general theme.

WE LEARN ABOUT GOD. Fifteen easy Bible stories for the **Beginners' Department.** Attractively illustrated, with easy-to-learn memory lessons and prayers included. For Kindergarten or First Grade children. 32 pages, 30 cents net, postpaid.

OUR HEAVENLY FATHER. For the **Primary Department,** adapted to pupils of third, fourth, and fifth grade. Includes worksheet exercises, Bible spelling and hymns. 56 pages. 38 cents net, postpaid.

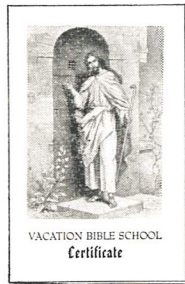
THE GOD WE WORSHIP. For the **Junior Department,** adapted to pupils of sixth, seventh, and eighth grade. With illustrations, worksheet exercises, and hymns. 56 pages, 38 cents net, postpaid.

THE ONE ETERNAL GOD. For the **Senior Department,** adapted to pupils of the seventh, eighth, and ninth grade. Fifteen lessons based on Bible references, well-illustrated. 56 pages, 38 cents net, postpaid.

TEACHER'S MANUAL. Complete information on all phases of work in the Vacation Bible School. 50 cents net, postpaid.

HANDICRAFT PROJECTS

Four sets of Handicraft Projects providing a complete program of activities for the Beginner, Primary, Junior, and Senior handwork department. Schedule of materials needed, directions, and patterns included. 20 to 24 sheets per set, 8½×11 inches. 20 cents each net, postpaid.



VACATION BIBLE SCHOOL CERTIFICATE

Full-color lithographed
No. C-83
5½×8½ folded.
Price: 5 cents each
in any quantity.

LESSONS IN RELIGION FOR PART-TIME SCHOOLS

Whether you are planning a vacation Bible School, teaching a Saturday School, or any other supplementary agency for Christian education, you will want to have at least a complete sample set of these helps. With only slight adaptations you'll find them of great value, whatever your particular setup might be.

Thirteen manuals with thirteen corresponding sets of worksheets are available — sufficient for a complete course for all grades. Titles and numbers are listed in the following table.

Grades 1—2

- 1-A **God Our Father.** First Year, Semester A.
- 1-B **Jesus Our Friend and Savior.** First Year, Semester B.
- 2-A **God's Family.** Second Year, Semester A.
- 2-B **Good Neighbors.** Second Year, Semester B.

Grades 3—4

- 3-A **Children of the Bible (O. T.).** First Year, Semester A.
- 3-B **Children of the Bible (N. T.).** First Year, Semester B.
- 4-A **Jesus My Lord.** Second Year, Semester A.
- 4-B **Followers of Jesus.** Second Year, Semester B.

Grades 5—6

- 5-A **Builders of a Nation, Part I.** First Year, Semester A.
- 5-B **Builders of a Nation, Part II.** First Year, Semester B.
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