

The Northwestern Lutheran

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

WISCONSIN SYNOD

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TRINITY



"Baptize them in the Name of the Father, and of the Son,
and of the Holy Ghost"

OUR SALVATION IS THE GIFT OF THE TRIUNE GOD

2 Cor. 13, 14

IN our worship on Trinity Sunday we give special emphasis to our Christian confession of faith in the Triune God, Father, Son, and Holy Ghost. Our interest is, however, not a speculative one. We do not attempt to explain to others or to grasp with our own understanding how God is one God and how in this one divine being and essence there are yet three distinct persons. We rest content to confess this truth on the basis of God's inspired Word, knowing that God has revealed this unfathomable mystery of His being to us only for the one purpose that we might come to a blessed knowledge of what He has done and still does for our salvation. Our confession of faith in the Triune God is precious to us because the certainty of our salvation is bound up with it. As we confess our faith in the Triune God we glory in the treasures of salvation which we find in and through Him. The Apostle Paul sums them up in the well-known blessing with which he closed his second letter to the Corinthians: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

The Grace of the Lord Jesus Christ

The holiness of our God is a consuming fire which excludes sin-laden man from fellowship with Him. When in the wonderful vision of God granted to the Prophet Isaiah seraphim proclaimed God's holiness to him he was moved to exclaim: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." We all have to make the same confession: we are sinners; we are conceived and born in sin; in thought, word, and deed we daily transgress God's holy commandments and grieve His holiness. God has, however, provided an atoning sacrifice to cleanse us from all iniquity and to make us acceptable in His holy eyes. In his vision Isaiah saw it prophetically prefigured in the live coal which was taken from the altar and laid upon his lips with the assuring message: "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."

We have the full revelation of this atoning sacrifice. The apostle points to it in his blessing when he says: "The grace of the Lord Jesus Christ . . . be with you all." Jesus Christ, God's incarnate Son, became our substitute, took all of our sins upon Himself, and atoned for them with His holy obedience and His innocent suffering and death.

Jesus Himself testified, however: "My meat is to do the will of him that sent me, and to finish his work." "I seek not mine own will, but the will of the Father which sent me." He also testified: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The gracious redemption from sin, from its guilt and curse, which our Lord Jesus Christ has won for us is the gift of the Triune God, wrought for us through the Son.

The Love of God

This is the second treasure of salvation which the Apostle Paul holds out to us in his blessing. He is speaking of the love which the heavenly Father gives all believers to enjoy by virtue of Christ's vicarious merits. Paul himself gloried in it, saying: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is the love of the heavenly Father with which the Holy Spirit comforts every Christian heart, as Paul again points out: "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 with Christ; if so to be that we suffer with him, that we may be also glorified together." Truly, the love of God is again a gift of the Triune God.

And what a wonderful treasure it is. Think of how great, how exalted, how mighty, how glorious and blessed God is. He is the Eternal One who made all things and who sustains all things. "The Lord killeth, and maketh alive; he bringeth down to the grave and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up." He and He alone is almighty, with whom all things are possible. There is no need in which He cannot give aid, no evil from which He cannot rescue, no danger against which He cannot shield. We may be at our wit's end amidst cares and troubles, but He ever knows a way to help. He is omniscient, He sees and knows what is really good for us. Consider, then, what it means to be assured of the love of God. Yet for Jesus' sake the heavenly Father is not merely no longer against us but He truly loves us, loves us as His dear children. Thus now all things must work together for our good and He shall finally let us enjoy also the joy and glory of His heavenly home.

The Communion of the Holy Ghost

The grace of the Lord Jesus Christ and the love of God which rests upon it is meant for all sinners. Yet only the believers possess these treasures. Through faith they are partakers of the Savior's forgiveness and of the boundless love of the heavenly Father. On all others God's curse and judgment continues to rest. Not only do the believers, however, stand in a new and blessed relation to God, but there is also a new life reigning in their hearts. According to this new life they love God and His holy will; they have strength and willingness to battle against sin and temptation, to crucify their flesh, to renounce worldly lusts; they show loving concern for the temporal and spiritual welfare of their fellowmen.

What accounts for the fact that the believers stand in such a different relation to God, what accounts for the new mind which is active in them? It is not that they are in any way better by nature. The new life that is evident in them is not something that they have brought forth by their own power. Of themselves they, too, are flesh and capable of naught that is good. The faith in which they enjoy the Savior's grace and the heavenly

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Editorials

The Handicapped Grave concern has lately been expressed in the public press of the land with reference to the physically handicapped in this nation. According to a report of the United States Civil Service Commission which made a survey of the physically handicapped they are estimated at the appalling figure of 28,000,000. Some have minor, some major disabilities. Not all of them, however, are unfit for employment. Many of them in fact have steady employment. In many cases disability does not appear to the eye. Among the more than 28,000,000 are the very young and the very old. Many hundreds of thousands of these are public charges. Unable to support themselves because employers refuse to give them jobs, they must depend wholly upon the support the government may give them. Still many thousands of them with a little initiative and ambition could support themselves if they had a mind to do this, but they seem to be satisfied with the dole as the inevitable.

This brings to mind another thought. What about the spiritually sick? No one has ever had the courage or the facilities to make such a survey and tabulate them. It is true that the religious census of the nation taken at certain intervals gives us some idea as to their number. And yet that is a poor criterion by which to judge the spiritual condition of men. Trusting these statistics we would be led to believe that 52% of the people of our nation claim church affiliation. But this does not tell the story. Among these are many thousands whose affiliation with some church or another is only nominal. They hold no membership in any church nor do they take an active part in the affairs of the church. Perhaps they were only baptized, some confirmed, but that ended their church affiliation. Yet when asked about church affiliation they will answer that they are members of a church. These are the spiritual sick. Their handicap is that of the flesh, their own negligence and misconception of values. Some of them, though once enlightened by the Holy Spirit, lost their taste for holy things and cast them aside; others who never got beyond baptism never learned to know the God who entered into covenant relation with them. Their number is known to God alone.

While we express our pity and sorrow for the physically handicapped let us not forget the spiritual casualties of the devil. Physically handicapped we can still enter into the kingdom of God (Matthew 5:29-30) but the spiritually dead will never enter therein. Here is an opportunity for every Christian. If he knows of such let him make every effort to rehabilitate them by bringing them under the influence of the Word of God through which the Spirit of God operates.

W. J. S.

* * * *

Lack of Religion When we read the great complaints regarding the religious neglect of the youth issuing forth from the camp of those churches who, in this respect, are sinners above all, we wonder what it is all

about. They shout and yell, they write volume upon volume about the subject but they never do a thing to change the condition. They want others to do it for them: the state, the public schools, the young girls (mostly) who teach in their Sunday schools, etc. It never dawns on them that as a church they are responsible for the training of the children of their church from the cradle to the grave. If they would stop complaining and get to work and do something about the situation one would be inclined to sympathize with them; but as long as they are willing to sit back and just write books and make long speeches about the condition and let things go on after as before much as they will, we wonder if their concern is as genuine as they would have us believe? Before us as we write these words are a great number of articles clipped from newspapers, magazines, church papers and circulars. They were all written or gravely spoken before large audiences by some minister or educator of such churches who shout a lot but do little for the Christian training of the youth of their churches. We shall cull some of the incongruous statements made by some of them. A Reverend Willis E. Plapp, Christian education chairman of the Milwaukee County Council of Churches, wants the whole thing of Christian training to be done in the "vacation church school." He has this to say: "There are children and youths in our churches and homes who lack any adequate Christian preparation for life. Yet they are growing to maturity in a world that even now is the despair of adults." Then he tells the people that the "vacation school" is the "golden opportunity" for the church to strengthen Christian education. Perhaps this man never heard of the Christian day school and its possibilities or ever hit on the idea that such a school may work out. We fail to see the "golden opportunity" in the vacation Bible school for children. What red-blooded child will be willing to listen to the teachers amid the shouting of happy, frolicking children playing their innocent games outside? We have tried it and learned by experience.

Another news item reports that "The board of education of the Methodist Church sharply criticized the *lack of religious teaching in public schools.*" Again, quoting from the same article, "*We kicked religious teaching out of the public schools.*" This board believes in teaching religion in the public schools, whether it is a violation of the constitution of the United States or not. If a thing serves their selfish interests they are willing to violate the laws of the land in the name of Christianity. Although the board of this church knows the cure, they are not willing to take the step. Let us quote again, "The Protestant church cannot launch out upon a vast program of parochial schools. It is too expensive and it is wrong in principle. Our strategy is to discover how Protestantism can save the public schools, the unifying force, for democracy and freedom of thought." There you have it. That's how this board would solve the problem of religious training and education. They want religion in the homes, they want Christian

education for the children, but they are not willing to pay the price. Rather they would have others, every citizen of the land pay for a heterogeneous program of religious training in the public schools or on public school time. That is really

selfish and an evasion of the whole Biblical concept of religious training. This according to the Scripture is to be done by the parents and the church. No obligation rests on the world. Let us be convinced of this. W. J. S.

TRINITY

THE present issue of the *Northwestern Lutheran* bears the date of May 23. This Sunday is observed in our churches as the festival of the Holy Trinity.

This Sunday was not always so observed in the Church. Originally it was no festival, it merely opened the series of Sundays that constitute the second half of the church year. It was the first Sunday after Pentecost, with twenty-seven more to follow. The festival half of the church year came to a close with Pentecost.

The change was made in the Middle Ages, although nobody seems to know just when or by whom. The old Gospel pericope was retained, but the Epistle was changed from Rev. 4, 1-11, to our present Rom. 11, 33-36.

The Trinity Revealed in the Scriptures

The Scriptures very emphatically declare that there is one God, and one God only. "There is one God," St. Paul says to Timothy, "and one Mediator between God and men, the man Christ Jesus" (1 Tim. 2, 5). This is a truth which devout Israelites wrote on their door posts: "Hear, O Israel, the Lord our God is one Lord" (Deut. 6, 4). The Lord Himself had given them the commandment: "I am the Lord thy God. . . . Thou shalt have no other gods before me" (Ex. 20, 2, 3).

At the same time the Scriptures just as emphatically speak of three persons. When Jesus gave the sacrament of Baptism to His Church He said: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matth. 28, 19). The Father is said to be God. So is the Son called God, equal in every

respect to the Father. So is, finally, the Holy Ghost.

Yet, though these three are distinct persons, who must be carefully distinguished the one from the other, and dare not be confused: they are not three Gods, but only one.

Mystery

The Trinity is a mystery which we cannot comprehend. The Father is almighty, the Son is almighty, the Holy Ghost is almighty. And yet there are not three almighty ones, but only one. This seems to violate the very basic rules of arithmetic.

Yet read the Scriptures. They emphasize the facts as briefly stated above: there is but one God, but there are three persons who are alike called God. But nowhere do the Scriptures hint, even remotely, that there is a mathematical puzzle involved for our intellect. We are not to speculate about this mystery, but to accept it in faith.

There were from the beginning men in the Church who were not satisfied to accept the mystery in simple faith. They began to speculate — and corrupted the divine truth. We mention just one form of their errors. People thought that the three persons, Father, Son, and Holy Ghost, were really one and the same person, called by different names on different occasions. As an actor in a drama may play different roles, each time wearing a different mask, so they said, also God, when He created the world appeared as Father, when He was born of the Virgin Mary He appeared as the Son, and when He works faith in the hearts of men He appears as the Holy Ghost.

It is inevitable, as soon as we begin to

speculate about this inscrutable mystery we are bound to fall into error, because it simply does not agree with our human reason. It would therefore, at best, be a very unprofitable procedure to devote our Trinity meditation to a study of the mathematics of the Trinity.

The Apostles' Creed

The Apostles' Creed, based on Christ's words of institution for Baptism, points the way. It very clearly speaks about the three distinct persons, Father, Son, and Holy Ghost. It presents each one as God, as the object of our faith. We believe in the Father, we believe in the Son, we believe in the Holy Ghost.

But the Apostles' Creed wastes no time on definitions and explanations. It enumerates at once what each person has in love done for us. The Father in His fatherly love made us and preserves us. The Son in love purchased and won us with His innocent suffering and death, that we might live under Him in everlasting righteousness, innocence, and blessedness. And when we could not by our own reason or strength believe in Jesus, the Holy Ghost called us and preserves us in faith to everlasting life.

Thus the Apostles' Creed offers rich material for meditation on the Trinity Festival.

Some Scripture Passages

The entire Scriptures, as St. Paul assures us, are given to make us wise unto salvation through faith which is in Christ Jesus (2 Tim. 3, 15). And all Scriptures comfort our hearts with the assurance that the Triune God is interested in just one thing: our salvation.

About the Father we need refer to just one passage. Jesus says of Him: "God so loved the world that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3, 16). What greater testimony do we need?

Yet many more passages may be found. Listen to Paul, how he extols the love of the Father: "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5, 7, 8). "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8, 31, 32).

When we see Jesus suffer and die for us, going for us through the agony of hell and dying the accursed death on the cross, can we doubt His love toward us? We hear a few words out of His own mouth. "The Son of man is come to save that which was lost" (Matth. 18, 11). "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matth. 20, 28). Comparing Himself with a "hireling" who flees at the sight of a wolf because he "careth not for the sheep" Jesus says: "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10, 11). So fervently did Jesus love us that He felt refreshed at the thought of sacrificing Himself for us. "My meat is to do the will of him that sent me and to finish his work" (John 4, 34). Well might John write of Him: "Having loved his own which were in the world, he loved them unto the end," that is, completely, with a perfect love (John 13, 1).

And the Spirit? He is the Spirit "of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord" (Is. 11, 2). Jesus calls Him the "Comforter" and speaks about His work in these words: "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" (John 14, 26). He has no other interest than to lead us to faith in our Savior. Jesus says of Him: "He shall not speak of him-

self. . . . He shall glorify me. . . . He will guide you into all truth" (John 16, 13, 14). — St. Paul says of Him: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8, 26). In our interest He gives rich gifts to the Church. "Now there are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12, 4, 7).

Trinity Meditation

Our Trinity meditations must lead us to devote our life henceforth to the glory of God, of the Father, and of the Son, and of the Holy Ghost. The Trinity Epistle suggests that we with deep adoration contemplate the infinite wisdom and knowledge of the Triune God; that we humbly, without murmurings and without disputings, bow to the unsearchable judgments and ways of God; that we, who have no claim on God by our own merit or worthiness, yet with full assurance bring our requests before Him in prayer with thanksgiving; and that we with great joy magnify His glorious name, of whom and through whom and to whom are all things.

May the Triune God, Father, Son, and Holy Ghost, bless our present Trinity observation for us.
J. P. M.

OUR SALVATION IS THE GIFT OF THE TRIUNE GOD

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Father's love is a gift of the Holy Spirit. Through the Gospel, through Word and Sacrament, He has come to dwell in their hearts to do His gracious work. It is He and He alone who has regenerated us, who has quickened a new spiritual life in our hearts, who fills our heart with thankful love and makes it active in our life. Except for the communion of the Holy Ghost we, too, would be without the saving and sanctifying treasures of salvation. But it is upon the Savior's prayer that the heavenly Father has sent the Holy Spirit for such blessed communion into our Christian hearts. Also the communion of the Holy Spirit is the blessed gift of the Triune God. And it is again so precious a gift that we shall be moved to pray with David: "Cast me not away from thy presence: and take not thy holy spirit from me." Yes, we have every reason to cling to our confession of faith in the Triune God. He is the God of our salvation.
C. J. L.

JOINT PRAYER AT PUBLIC MEETINGS

BY DR. HENRY KOCH, MORRISON, WISCONSIN

A Complaint

IN our days there is again much talk of joint prayers with men of different beliefs for a common cause. It is more or less understandable that a plain Christian, who lacks the necessary indoctrination, can have a wrong conception of God and prayer, but when theologians, who ought to know their Scriptures and who profess to know them, but don't know them, advocate and even join in prayer, it becomes a doubly grievous sin against the first and second commandments. Both acts are sinful, the graver responsibility, however, rests on those, who should know better. Ignorance of the law excuses no man. But: To whom much is given, of him much will be required, saith Scrip-
tures.

We should like to refer to a special plea for joint prayer, which appeared in the April number of *The Chosen People*, a magazine published by the American Board of Missions to the Jews. The editor of this magazine, Joseph Hoffmann Cohn, a converted Jew, expresses his regrets and sad disappointment at the fact, that there are no joint opening prayers at the meetings of the United Nations. He calls attention to the opening session of the United Nations in San Francisco. Stettinius opened the first session without prayer because of the opposition of the Russian Communists as Cohn infers. He may be right in this inference. We surely hold no brief for atheistic communism as

advocated by the Russian bolshevists or for any other atheistic worldview, but as a matter of principle the insistence of the Russian Communists that there be no opening prayer or invocation at a purely secular meeting is surely justified. Here we have another instance proving that the children of this world are often wiser than the children that ought to see and have the light. They do it out of false motives, but the principle in itself is correct nevertheless. A little bit of natural reasoning already should make this clear to an unbiased person. Religion and prayer should be forced on no man. The scriptural reason we shall bring later.

Joseph Hoffmann Cohn is of the opinion that it should have been the prerogative of our nation to have opened the session with a prayer and then the other nations would have had to fall in line with our established precedent. Because Stettinius failed to do so, he lost a valuable opportunity. Cohn ascribes "the morass we happen to be in" to a very great extent to the lack of joint prayer. We shall let him plead his cause personally:

Says Cohn

"But did we turn to God for help? With heads bowed in shame we have to say No! Mr. Stettinius cravenly bowed to the will of atheistic and God hating Gromyko, Stalin and Molotov and all the rest of the horde of vultures that wait only to pick carrion from the putrifying bodies of the nations they are seeking to destroy. And so, not to offend these atheists and blasphemers, no mention has ever been made of God and His interest in the destinies of mankind! As we look at the dismal record of the nearly three years of the United Nations travesties, do we not find ourselves wishing many times that we had allowed Mr. Gromyko to take that walk? From that day to this never has God's name been mentioned at the deliberations. . . . Is it any wonder that we have only confusion and hate and more envy and more greed than the world has witnessed heretofore? Is it not the exact picture of Psalm 10:4: 'The wicked through the pride of his countenance will not seek after God. God is not in all his thoughts.' . . . Can we not well imagine the appropriateness

of Hosea (5:15) to the present scene? God tells Israel: 'I will go and return to my place until they acknowledge their offense and seek my face'."

What Does Cohn Want?

Cohn would like to have the United Nations take the Russians to task because of their persecution of the Jews. We can fully understand the Christian Jewish author being distraught by the persecution of his countrymen on the part of the Russians and others. It is a tragedy that this should have happened and still is happening. As Christians we can neither condone it nor have any part in it. Such crimes will be visited by God upon nations and individuals that commit them. On the other hand, let us not forget that it is clearly foretold in Holy Writ that such would be the fate of the Israelites, if they would transgress God's commandments. Did not the Lord tell them through His servant and their leader Moses (Deut. 28:15, 37): "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee. . . . And thou shalt become an astonishment, a proverb and a byword among all nations whither the Lord shall lead thee." Concerning Christ the Jews brought the curse upon themselves by their own volition: "His blood be upon us and our children." If in the history of any nation, we find the truth of the Word of God verified in the tragic history of the Jewish nation: "Be not deceived. God will not be mocked." We can but hope and pray that some of them might repent and find their Savior in Christ, who cometh from them according to the flesh (Rom. 9:5).

Cohn's Mistake

What Cohn really thinks of the rising power of atheistic Russian communism he expresses thus: "The ground is being laid for the coming of the greatest monster ever known in history, the Antichrist." Cohn does not recognize that communism is an anti-Christian force, but not the Antichrist. The Pope is the Antichrist (2 Thess. 2). He shares this false, unscriptural view with many other modern enthusiasts.

Now Back to Joint Prayer

It is not our purpose to take issue with Cohn's article in general. We should only like to discuss the question of joint prayer in public assemblies briefly.

It is common knowledge that not only Christians, but also Jews and other religions are represented in the Assembly of the United Nations. Who is to do the praying? Are they to take turns? Is everyone of them to pray to his own God, when they pray jointly?

We know from Scriptures that prayer is the heart beat of the Christian's faith, the heart to heart conversation of a child of God with the Heavenly Father through the Mediator Jesus Christ. Such a prayer must be addressed to the Triune God. All other gods are idols. Did not Jesus tell Satan (Matth. 4:10): "Thou shalt worship the Lord thy God and him only shalt thou serve." Many prayers are lost, because they are not addressed to the true God.

We are to pray for ourselves and others. The individual Christians in such public assemblies may pray privately, that all that is transacted redound to the praise of God and the welfare of man. Paul exhorts Timothy (1 Tim. 2:1-2): "I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings and for all in authority, that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Savior."

We are to pray according to God's will. John 16:23 we read: "Whatsoever ye shall ask the Father in my name, he will give it you." We are to pray with believing hearts. Christ says (Mark 11:24): "Whatsoever ye desire, when ye pray, believe that ye shall receive them and ye shall have them." Can this all be said of such a mixed body as the assembly of the United Nations?

When and Where Can Men Unite in Prayer?

When and where can there be joint prayer? Only where two or more are agreed as to what they are praying for. Jesus tells his disciples, not the world at large (Matth. 18:19-20): "If two of you shall agree on earth as touching anything

that they shall ask, it shall be done for them by my Father which is in heaven." Jesus makes it very clear, however, on which foundation alone such agreement can rest: "For where two or three are assembled in my name, there I am in the midst of them." Hence there can be no agreement in prayer among those, who are disagreed as to their various religions.

Only Christians can pray together with one another as we do in public worship. We cannot pray together with heathen thinking that, while we pray to our God, they may pray to their own false god or idol (like Allah of the Mohammedans). At whose altar we pray, his religion we confess. By such a joint prayer we only strengthen them in their false belief and prayer as though all roads led to heaven and all prayers were pleasing to God and heard.

Prayer Fellowship

This also excludes prayer fellowship with other Christian denominations as well as among conservative and liberal Lutherans and Lutheran church bodies, for we are to "avoid those, who cause divisions and offenses contrary to the doctrine which ye have learned." We there-

by do not judge them as being no Christians, we view them as erring Christians. We may and should pray for them privately that they learn to see the error of their ways. Jointly we can only pray with them after a truly scriptural agreement between them and us has been reached.

He, who wishes to adhere to scriptural, God pleasing prayers, will therefore refrain from any joint prayer with those of different beliefs and will also not force his prayer and belief on those, who reject all religion as opium for the people.

It seems surprising to us that Cohn has not discovered that this one world government as we find it in the United Nations has very much in common with the ancient attempt of building a tower of Babel. Such comparisons do not seem to dawn on him and many others. The real reason for the "morass we happen to be in" is to be found in the false pride and conceit of man, who knows no fear of God. Therefore all his counsels come to naught (Isaiah 8:10). The phantastic dream of one world is already sorely shattered. How can a false joint prayer help a false, misguided, cause?

cordial welcome and receive a kind, friendly treatment. They were looking for a body that was in harmony with themselves in the confession of the Gospel. They prized kindness and friendliness — who would not? — but they realized that that was not a sufficient basis of Christian fellowship. More than that. The Church is still here on this sin-infested earth, where friendliness may often be faked, where Christians are still encumbered with the Old Adam and where, as a result, frequently "raw deals" are pulled even by brethren in the faith. Our fathers therefore looked for just one thing: Lutherans who were one with them in the confession of the Truth.

No Union with the General Council

When in 1866 a call was issued to Lutheran bodies in the United States and Canada to meet and discuss ways and means for organizing a conservative Confessional Lutheran general body, hopes ran high that an organization would result which would unite the Lutherans of our land both inwardly and outwardly. Our Synod became a charter member. But the hopes did not materialize.

We already heard that the General Council in its 1867 meeting declined to take a definite stand on the question of pulpit and altar fellowship with non-Lutherans, but referred this matter to the member synods; nor on the questions of lodgery, and of Chiliasm. Our Synod, after thoroughly discussing the sinfulness of practicing pulpit and altar fellowship with any but such as are genuinely Lutheran in their confession, sent notice to the General Council that we would have to consider our membership as ended if the Council did not share our stand in this matter. This was in 1868.

In the next year, 1869, President Bading's report contains the following paragraph on the meeting of the Council, which was held during November, 1868, in Pittsburgh, Pennsylvania: "The well known four points (namely the three mentioned above plus the one raised by the Iowa Synod on the authority of the Council) were discussed, and one must give the convention credit that they fully recognized the importance of the matter. The points were discussed seriously and thoroughly, and a certain progress could

HISTORY OF THE SYNODICAL CONFERENCE

FEDERATIONS DECLINED BY OUR WISCONSIN SYNOD

IN previous studies we saw how our Synod dissolved its connections with the German Mission Societies in spite of the fact that these Societies had generously supported us in our difficult task of supplying the many Lutheran immigrants to our state, who were spiritually starving and dangerously exposed to the raids of heterodox churches and from glib-tongued self-seeking individuals who offered their services as Lutheran pastors. The feeling of genuine gratitude did not mislead our fathers into a denial of the Truth. They considered faithfulness to the Word of God as of greater importance. To accept further aid from the German Mission Societies would have involved a conniving at their Unionistic principles. With a heavy heart, obedient to the Word of God, our fathers severed connections.

The Spirit of the Lord does not create the believers as isolationists. He creates them as brethren and sisters in the faith. Together with faith the Holy Spirit implants in the hearts of the believers the urge to confess their faith, and to fellowship those of the same faith. Only in the case that fellowship would imply a recognition of a false confession and entangle one in error will an individual Christian remain alone, and a group of Christians will keep aloof from other groups. The Holy Spirit stimulated in our fathers the desire to find like minded Lutherans in the country and to associate themselves with them.

Where could they find them?

Under the guidance of the Holy Spirit our fathers were not looking for a Lutheran body where they might be received with open arms, where they might find a

be noticed both in the rejection of pulpit and altar fellowship, as also in the evaluation of Chiliasm and of the lodge, more so than was ever previously evident in the east. Nevertheless it remains deeply to be deplored that the convention was not able to adopt clear and unequivocal resolutions regarding those questions. On the contrary, the effort was painfully in evidence to find expressions which might satisfy both parties, without previous unity in thought, in faith, and in understanding."

To support the correctness of this observation and to show that his adverse judgment did not rest on subjective pre-conceptions, President Bading referred to the public press, which put different constructions on the resolutions according to each one's predilections. He added: "But the most favorable interpretation is not sufficient to satisfy a conscience that is bound by Lutheran doctrine and practice." To show the equivocation of the resolutions President Bading pointed furthermore to the sad fact that some of the signers of the resolutions continued to practice pulpit fellowship with Presbyterians, and with others, as before.

In view of these things our President concluded this point of his report: "It still seems to be a far way before the hope that Lutheran doctrine and practice may be established in the Council will be realized; and in spite of the efforts of serious minded and energetic men within the Council the treatment of the lodge and the practice of pulpit and altar fellowship will for a long time to come remain practically unchanged.

"It can no longer be doubtful what under these conditions our Synod is duty-bound to do, if we do not wish to fail in the truth as we know it and in the course which we have begun to follow."

The General Council, naturally, deplored our resignation from membership, which it failed to recognize as justified.

No Union with the Iowa Synod

Our relations with Iowa were friendly, although mutual recognition had not been established officially. In 1867 a large delegation from Iowa was present in our convention, ten men, to be exact. One of them, Prof. S. Fritschel, delivered a convention sermon in the evening of the

opening day. His text together with a brief outline of his sermon are recorded: Eph. 1, 3-7. "Two blessings according to our text: 1.) God has chosen us in Christ. 2.) He has also made us accepted."

In the meeting of the General Council in 1867 the Iowa delegation demanded as a condition of their synod's joining the Council that the Council reject pulpit and altar fellowship with non-Lutherans, and condemn lodgery; and that only advisory authority be granted to the Council. They were fully supported in their demand by the three representatives of the Wisconsin Synod.

In 1868 Iowa sent a report to our Synod on its attitude over against the Council. "Our relation to the Iowa Synod" was placed on the order of business, but our floor committee on the matter reported that it must refrain from making any specific recommendations, since the peculiar doctrinal position of the Iowa Synod was voiced only partially in the submitted report.

In the following year, after a thorough discussion on the floor of the convention between several members of our Synod and Prof. S. Fritschel of the Iowa Synod, a resolution was adopted to drop the entire matter since our Synod did not maintain official relations with the Iowa Synod.

What was the reason? The committee report of 1868, mentioned above, referred to the "peculiar doctrinal position" of the Iowa Synod. Every member of our Synod knew what was meant, since in the previous year this very question had been ventilated on the floor of the convention. Iowa taught "Open Questions." As such open questions they mentioned, for instance, the Ministry, Sunday, Chiliasm, Conversion of the Jews, Antichrist. They maintained that in these matters our Confessions had done no more than to lay down some general principles, and as long as these boundary lines were not transgressed every one must be granted the liberty to develop the doctrine as he saw fit.

In their argument they insisted that never in the history of our Lutheran Church complete unanimity in all points had been demanded as a prerequisite for church fellowship; rather, our teachers had made a distinction between fundamental and non-fundamental articles of

doctrine. Fundamental, they said, are all articles which our Confessions determine formally by some preface like: "We believe, teach, and confess." Everything else must be considered as an open question.

In reply it was pointed out that it is an abuse of the distinction if one grants license in non-fundamentals to teach divergent doctrine. The distinction was made merely to ascertain how far some one might deviate and still be tolerated and endured in the Church. There is a vital difference, on the one hand, between a readiness to bear and, on the other, to grant *full right*. Using Chiliasm as an example, our fathers pointed out, that an individual Chiliast might be tolerated, provided he holds fast to the foundation of faith; but the claim that Chiliasm is an open question and can demand recognition as being of equal right with the Biblical doctrine within the Lutheran Church must be decidedly rejected.

Pastor J. Brockmann, at the close of the debate, asked two questions: If Chiliasm were to be admitted, then what about the words of the Second Article: "From thence He shall come to judge the quick and the dead?" and: what about the Church as a kingdom of the cross?

In 1867 all members of our Synod did not yet see clear in the matter. By 1869 progress had been made, under the gracious guidance of the Holy Spirit, so that the question of closer relations to the Iowa Synod was dropped because of the theory of "Open Questions."

J. P. M.

A PRAYER FOR THE CHURCH

O House of God! O holy ground!
May nothing through Thy walls resound,
Except God's Word in purity,
And prayers of true humility.

There let God's people find their rest,
In sweet communion with the blest,
There let them find a Refuge true,
Their faith and hope and trust renew.

Though all around things alter fast
There let them find the things that last:
A never-changing God and Lord,
And His eternal, holy Word.

May nothing ever enter there
That might disturb the sinner's prayer,
That may molest this holy place
And cause some one to fall from Grace.

Then let us all with one accord,
Hold sacred God's most holy Word,
And pray that in God's House we see
A foregleam of the Church to be —

Where sin can no more problems bring,
Where perfect choirs forever sing
To Christ, the Shepherd, of the fold:
The Church Triumphant we'll behold.

— ADELINE WEINHOLZ-MOELLER.

A LETTER FROM GERMANY

Although this letter is lengthy it is being printed in its entirety because of its special interest to the members of our Synod. It describes the condition of *our brethren* in Europe. The letter was addressed to Dr. H. Koch, Morrison, Wisconsin. — Ed.

Uelzen, February 19, 1948.

Reverend and Dear Doctor:

At long last I shall get to answer your kind letter of December 12, 1947. It arrived before Christmas and all of us thank you for your friendly good wishes.

For some months now packages have continued to come to us from you and your congregation. I had determined to send a letter of thanks for each package as it arrived. But that is as far as I got. Work keeps increasing so rapidly that literally piles of letters must remain unanswered. I simply have no time to write. The reason for the increased work lies in the charity of our American brethren of the Wisconsin Synod. It is becoming rather well known and the refugees, about whom none cares and who have no way at all out of their difficulties, come to us — where refugees can be helped in such a miraculous manner.

Because they come it is a good thing that packages are no longer sent to individual addresses, but to committees in the zones. These committees are thus enabled to help where it is most needed. Our committee in Varel/Oldenburg, for example, now takes care of my congregation in Testorf with food from the Care packages and with clothing.

And I can say that the refugees whose addresses were among the first to be sent to the U. S. A. are now quite well equipped — with clothing —, and that they often tell with tears of joy how they were lifted out of their direst needs by the charity of the Lutheran Church of America.

Since clothing, too, is now sent to our committees we can avoid that people whose addresses were not sent to the U. S. A. are left destitute while packages keep coming to the same persons and families who have been receiving them right along. And the need of such as are at present coming from Poland or fleeing out of the Russian Zone is great beyond description. What those people

experienced is horrifying. Who would ever have believed such things possible among civilized people! Animals couldn't be so cruel, because they can't think. Man can torture man with such brutal deliberation! It will have to be left to the future to tell the world something about the terrorism which our Lutheran brethren suffered in Poland. — I see it as a special duty to do something for these unfortunate people.

Last summer my aged mother came to us. In the spring she simply got on a train in Poland and rode to Breslau; that in spite of the fact that the Germans who stayed in Poland and are still alive and not in concentration camps (because they are either too sick or too old to work) are forbidden to use the railroads. In Breslau she went into a camp. After she and millions of other refugees had been stripped of everything, she finally arrived in Goerlitz on the Polish border in the Russian Zone. She spent many weeks in the hospital there. Then we brought her to our home in the British Zone. I was shocked when I saw my mother again. Had I met her on the street I would not have recognized her.

The mother of our two pastors Schlander had even worse experiences. And she must be past eighty. She now is in the American Zone with her son, Pastor Armin Schlender.

The German Lutherans in Poland are simply cut off from the outside world. When the newspapers mention Germans who are sent out of Poland they have only such in mind who never lived in Poland proper. They are from the provinces which were given to Poland after the war.

We are refugees too. But we feel rich compared to these poor Lazaruses whom the Lord has laid before our doors. We have only a small and miserable refugee home; none of the furniture belongs to us. But we have a place to live, something to eat and something to wear thanks to our American brethren.

Of all the clothing I receive I keep several sackfuls on hand. Almost daily some of them are distributed to these poor, wretched people who are practically naked.

Our committee member in Varel, Mr.

C. A. Krause, (Pastor Zielke and a Mr. Look also are members of our committee for the British Zone) at present distributes the clothing received to the congregations in proportion to the number of souls in each congregation. In the congregations their own committees in turn give what they receive to the neediest. And they are careful to see to it that people whose addresses never were sent to the U. S. A. receive some clothing. Thus the charity of our brethren from across the sea touches the lives of ever more refugees and is not constantly heaped on the same families.

Now, dear Doctor, I should like to write something about my pastoral work. My work among the refugees is unusual and cannot be compared with the normal activity of a pastor. I am serving four congregations with an aggregate of about 1,100 souls: Varel/Oldenburg — 350 souls; Hohnhorst, Kreis Celle — 350; Testorf, Kreis Uelzen — 200; Oberndorf/Oste, Kreis Land Hadeln — 200. I live in Uelzen. In addition I have five preaching stations. I could open more of the latter in the area which I serve and they would soon develop into self-sustaining congregations. "The field is white unto the harvest." Too bad the other is equally true, particularly in our work: "The laborers are few." Each one of us pastors among the refugees must say: We are eager to have and pray for collaborators, — not merely because they would relieve us, but rather because our work, burdensome as it is, is so dear to us and because we recognize how inadequate our work is.

Germany right now offers the Lutheran Church missionary opportunities which ought to be used. Humanly speaking we could, by His grace, if we had sufficient pastors, accomplish great things for God's kingdom. For the State Churches simply have not learned anything.

The people who attend our churches are not only they who came from our former home. They are refugees from East Prussia, Silesia, Pomerania, Mecklenburg, Danzig, Bessarabia, Russia, etc. They can't find what they are looking for in the State Churches. Our clearcut and positive stand toward Scripture and the confessions makes an impression. Even such come who never did attend church

or had dropped out of the church altogether. Slowly they begin to understand the grace of God and what the church really is. The Lutheran Church's charity to them is winning them for the Gospel. God's goodness moves us to repentance. And we are glad God gives us such open doors and hearts for His Gospel.

We are eagerly looking toward the arrival of Synod's representatives. God grant that they both may soon come again. Those were blessed days last summer. They gave us renewed joy and strength for our work. It is too bad that Pastor Bodamer who is such an integral part of our work became ill. He wrote that to me himself. May the Lord preserve the health of our beloved father in Christ for many more years to our joy and to the welfare and blessing of His kingdom.

I want to express the thanks of all of us who were benefitted by the many beautiful things which were sent us by you, dear Doctor, and by your congregation and individual families and persons. I regret that the donors of these gifts cannot be present when they are given out to these poor people. May God reward you for all that you have done and are doing for us! We would literally starve without those Care packages. Our hearts are deeply touched each time we experience anew the special love of our Lutheran brethren.

You see, our ration cards don't mean anything at all. Lately we don't even hope for important foods like fats, butter or margarine. Only infants, expectant or new mothers can get the butter their ration cards allow. During the last month, for example, our family could get only a very small portion of the food our ration cards allowed us. And even if we received it all, it would be too little to live on. All it is — is calories. No wonder famine stalks Germany. The hardest hit are the cities, particularly large cities. And it is self-evident that the refugees suffer the pangs of hunger more than any others, for they are really strangers who don't belong to the country. No official thinks of doing anything for a refugee. For that reason the gifts which our Synod sends for the refugees constitutes one of the noblest charities imaginable.

Another important point: The help received goes beyond the physical, for it

enables us to bring the true and pure Gospel to thousands of people. God bless you all, then, for the good you are doing for us both in body and in soul!

Dear Doctor, you continue to encourage me to name definite articles which I should like to have, so that you might get them for me, if you can. I shall try to gather courage to do that.

1. I would be very grateful for some black velvet, about one yard. It is to be used to make a beret.

2. Might I ask you for a large and a small Wisconsin Agenda.

3. We have no sermon books which would be usable for "reading services." And I should like to institute them in my congregations on those Sundays when regular services are not held. Two or three sermon books would be very welcome.

Personally, we would be thankful for underwear and bedclothes. We lost all of ours when our luggage disappeared during my wife's flight from Poland in January of 1945. She was riding in one wagon with our eight weeks old baby. Our luggage was put into another wagon. My sister-in-law, 15 at the time, rode in the wagon which contained our luggage. As early as their arrival in Pleschen, Bez. Posen, they were separated from each other in the confusion of those millions of refugees. Not till nine months later, when my sister-in-law had found out that we were still alive and where we were living, did she come out of the Russian Zone to us in the British Zone. That was toward the end of 1945. During that winter she had frozen her feet and was confined to a hospital where she had two toes amputated. When she was released from the hospital after a month all of our luggage had disappeared.

May I insert here that we would never have been in such dire need and could even have helped others, if we had not lost our luggage, for my wife had been careful to pack all of our clothing, suits, coats, dresses and even our featherticks.

By the way, we are overwhelmed by the realization that all of our present possessions are American. We must thank our Lutheran brethren of the Wisconsin Synod for that. The same is true of all our refugees who have been receiving your gifts of charity.

We can use the coffee we receive in the Care packages for trading. We refugees have thus found means to acquire more than one useful article for our household. We can get along without a luxury like coffee, but we must have certain things for our daily living. We ourselves have come to own our own little stove in that manner. It is impossible to get anything here except by exchange.

Of course, you can get anything for money too. But a Christian cannot go along with the Black Market and its unscrupulous speculation and exploitation. Impossible sums are demanded for the simplest things of life. And people actually pay them. The newspapers boldly publish Black Market prices, though the Black Market is the handmaiden of Germany's misery.

My wife would like to ask your ladies for a clothesline. Our neighbors don't care to let us continue to use theirs, because it is showing signs of wear and it is impossible to acquire another anywhere. There simply are no raw materials in Germany. That is why our factories still stand idle three years after the end of the war.

In conclusion, may I express my wife's special thanks to you, your wife and your entire congregation for all your kindness. A mother is happy when her children don't have to suffer. And your packages always contain something which is suitable as a gift to one of our three children. — On September 28, 1947, God gave us our Christ-Maria, who is a source of much joy. Strangely enough, our children bring much light into our lives. They truly are — in spite of our times, or because of them — real gifts of God for which we are especially thankful to Him.

My letter has grown very long. Nevertheless I cannot close yet.

What I shall discuss now I have expressed in other letters which went to the U. S. A. Church conditions in Germany are lamentable. Neither the Evangelical nor the Lutheran States Churches have learned anything, not even through the war. There is a general falling away from God's Word and from Luther's doctrine. Those churches play politics more than ever. That is equally true of Barth, Niemoeller and Asmussen; Reformed, "Unierte" and "Lutherans." How com-

pletely the State Churches failed in the past is apparent from the general unbelief and the complete lack of knowledge in matters of Christian doctrine among the people. At fault is the "union" with its carelessness regarding matters of faith and doctrines. In the last analysis it can be led back to Calvinism which places the intellect above Scriptures. That means an alliance with natural man. This unhappy alliance swept through the Lutheran State Churches in Germany and its legalistic-aggressive theology displaced and replaced scriptural-evangelical theology. Consequently nothing more than the name was left in the Lutheran State Churches. Now, after the war, Calvinism is preparing to deliver the deathblow to Lutheranism. And it uses anything. Brazenly it stands before the world and states, against all truth and every fact, that Luther and Lutheranism are to blame for all that has happened in Germany. Barth states that publicly. And Asmussen, the "Lutheran," makes such a weak defense! How can it be otherwise, since, in the Evangelical Church of Germany, he has made common cause with the Reformed.

It hurts to see the day in this Land of the Reformation when a Lutheran church leader — and Asmussen is that — who ought to emphasize the Lutheran position over against the Calvinist enemies of Luther discusses the topic: "Should Luther be put on trial in the Nuernberg Court?"

The *Theologische Quartalschrift* is running an article by Pastor Gerss about church conditions in Germany. I can subscribe to all that Praeses Gerss writes. Couldn't that article be published in English? I have asked Pastor Maas the same question. It is important that Americans are not misled by the Lutheran State Churches. Their leaders can wear any color. Over against orthodox Lutherans they put on the cloak of orthodoxy. In name they want to remain Lutheran. They speak of "merely" taking a different viewpoint in the doctrine of inspiration, etc. But their deeds speak another language. They unite in one church with the avowed opponents of Scripture truth. The German people have little respect for this "creed" of their church leaders. The majority has turned its back on them.

I was in the medical corps for three years and had many opportunities to discuss Christian faith with young and older German men. They did not hold back, though they knew I was a pastor. They wanted no part of Christianity nor of any religion. As a rule they were men who had not gone to church since their confirmation or had withdrawn from the church altogether. In the course of those three years I became acquainted with only three really pious men. One was a Baptist, one a nineteen-year-old youth of the Christian Association, and one a thirty-five-year-old man of the Lutheran State Church of Bavaria, where the prevalence of Catholicism forces Lutherans to watch their faith.

When I meet pastors of the State Church today and they chide us because we take the refugees away from them, though they claim that they rightfully belong to them since they live in the province of their churches, I point out the utter failure of their church among the German people: It is impossible to entrust the soul of refugees who came out of Lutheran circles to a church which is not serious about its creed; which can give its Lutheran congregations into the hands of non-Lutheran pastors; which was unable to keep its membership, if there still is such a thing, with the church.

And the practice of the pastors is like their faith. An example: A woman refugee who now belongs to one of my congregations gave birth to a child during her flight. She wanted it baptized as soon as she had been assigned a room. On this particular day the minister who lives about five miles away comes to the village to give Holy Communion to a resident member of his church who resides in the same house. He sends word to the woman that he will baptize her child, not, however, until he is paid fifty marks. This poor, homeless woman, just coming out of the experiences of her long winter's flight and giving birth to her child somewhere along the way, scrapes together all her pennies (she is all alone with several small children) and has her child baptized.

Another State Church pastor from our old home refuses to give a woman a certificate of confirmation for her son be-

cause she could not, during the war, pay him the set price for confirmation (they actually speak that way). This pastor had been a bitter and unscrupulous enemy of our church back home. Faithfully this woman followed her pastor who is now active in a State Church in another part of Germany and let him confirm her daughter. At that time he assailed his former members who belong to our church and writes (we have this black on white) that they only do so for tactical reasons, namely to get in on the charity we receive. And he himself brazenly appealed to the Wisconsin Synod Charities and begged for gifts, especially fats. — Before we began work in this town he refused to hold a service at the special request of his members, saying, that he was not "prepared."

Such practice makes it easy to understand why the German people are so godless and such enemies of Christ and of the church. It is clear, then, that our orthodox Lutheran Church has a great and holy mission here. Therefore we have this fervent prayer to the Lord of the church: Send laborers into the harvest! He will surely continue to bless our work!

With greetings from house to house. Also to your congregation of cheerful givers.

Gratefully yours,

ALF. WAGNER.

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.

NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

The Academy will hold its closing exercises Friday, June 4, at 10:30 A. M. The customary commencement concert, under the direction of Professor H. G. Meyer, will be rendered on the evening before at 8:00 P. M. All our friends are cordially invited.

R. A. Fenske.

NORTHWESTERN COLLEGE

Watertown, Wisconsin

The closing exercises at Northwestern College will be held on Thursday, June 10, beginning at ten o'clock.

E. E. Kowalke.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

Commencement exercises will be held on Friday, June 11, at 10 o'clock in the morning. Pastor W. J. Schaefer will deliver the address. On Thursday evening, June 10, at 8:15, the chorus and the band will present the closing concert. This is an invitation for all who wish to be present.

Carl L. Schweppe.

MICHIGAN LUTHERAN SEMINARY

Saginaw, Michigan

June 10 has been set for the closing of the present, the thirty-eighth, school year at Michigan Lutheran Seminary. The year has been a quiet year without any disturbances. For the first time in quite a number of years we were able to carry on our work with a full staff of full-time teachers.

The commencement exercises, since we are still without any hall for any larger assemblies, is again to be held in our St. Paul's Church at 7:30 P. M. of the commencement day. There are 30 graduates, 13 boys and 17 girls. It is expected that quite a number of these will continue their further preparation for work in the Church at New Ulm and Watertown. The Rev. Fred Schroeder of Findlay, Ohio, who graduated from Michigan Lutheran Seminary twenty-five years ago, will be the main speaker.

As usual the commencement day is also field day with an intermural track

meet and a baseball game in the afternoon. The alumni, the M. L. S. Club, meets in the evening before commencement day for its annual meeting, a banquet, and social entertainment.

All are cordially invited.

Otto J. R. Hoenecke, President.

DEDICATION OF NEW CHURCH ST. PAUL'S EV. LUTHERAN CHURCH

Hazleton, North Dakota

At the time our building project was begun hopes varied as to the time of completion. Although it took time we are now very happy and thankful that the building has been finished and the day of dedication realized. Waiting in this case perhaps had its good points since we thereby were not forced to use very many substitutes in the choice of materials.

Dedication was on Sunday, December 7, 1947. Many friends and brethren managed to be present for the occasion, but many others were not able to come due to unfavorable weather. English and German services in the morning were conducted by Prof. K. Sievert of the Academy at Mobridge. His English sermon was based upon the words of Genesis 28, 16, 17, a theme for the day. Prof. Sievert's text in German services was 1 Kings 8, 57. Pastor R. Kettenacker of

Pastor Ralph Gehrke of Akaska, South Dakota, as guest pastor. Our choir rendered appropriate selections at the services. Our sentiments were perhaps best expressed in the simple hymn: "Now Thank We All Our God," the first verse of which was soloed with choir accompaniment by a very gifted tenor who is a member of the local congregation. The ladies offered a faithful service in serving three times during the long but very happy day.

Plans and specifications for our new church were furnished by Mr. E. J. Schoenrock of Oshkosh, Wisconsin, who also contracted supervision of construction and whose help in securing individual contracts and many materials was a valuable assistance. The building is of Gothic design with pointed arches, height and depth throughout, steep roof, low side-walls, and prominent tower. A light buff brick, made at Hebron, North Dakota, was used as a veneer. The roof is covered with asbestos cement shingles.

The floor plan has a well proportioned narthex, nave, and chancel. There is quite a large sacristy and mother's room, a choir loft, baptistry, cloak room, and balcony. Each of three entrances provides a way into the church as well as into the basement. On entering the nave a reverential atmosphere is felt. The eye



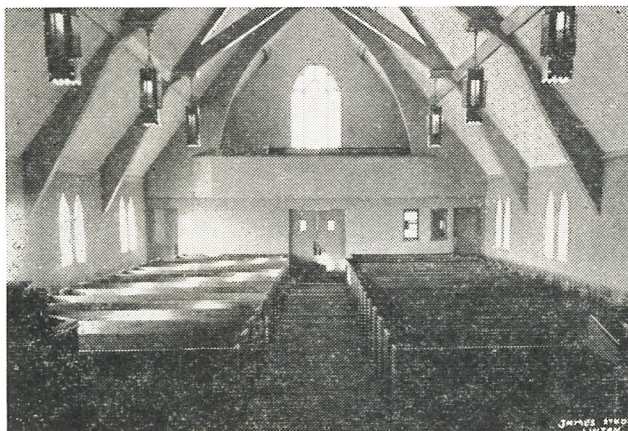
Tappen, North Dakota, addressed the congregation in the afternoon service on Psalm 26, 8; and Pastor Albrecht, president of the District, used Psalm 84, 1, 2 as a basis for his thoughts in the evening service. Communion services were held on the following Tuesday evening in connection with the dedication program, with

is focused on the stone altar and the cross window in the chancel. One looks up and sees the open ceiling and massive truss-work. The importance of church furnishings and adequate lighting was not underestimated. A well blended color scheme adds the feeling of warmth. The altar is of Crab Orchard stone from Ohio,

while the altar platform and approach are covered with Wisconsin flagstone. Especially impressive is the cross window in the chancel, a stained glass crucifix, the symbol of the Gospel, of redemption, and of all our preaching. The window was



excellently done by Wagner Brothers of Milwaukee. All other glass is of American Antique, diamond shapes, with symbols in most windows, which carry out the theme of the church year as well as the use of the means of grace and prayer. Luther's and St. Paul's symbols, which



can be seen on approaching the building, designate the name of the church. By using a built-up truss which, although patterned after the common scissors truss, breaks away at the first purlin to a higher joint in the ceiling, added height, clearance, and beauty have been realized in the design of the trusswork. The overall length of the building is 90 feet 6

inches, and it is 32 feet wide in the nave. From the main floor to the peak the distance is 30 feet 6 inches. The channel is 16 feet wide by 20 feet deep. Total seating capacity would be about 300. About 225 persons can be seated in the nave with the pews spaced at 36 inches; the choir will accommodate about 25; and the balcony may be used for an overflow of about 50. A full basement, used over a year for services, remains to be finished at a later time. An automatically controlled, oil burning, forced air furnace takes care of the heating problem.

Already in 1944 a need was recognized for an improved and larger church building. Lots were purchased, and the following year it was voted to build a new church. We here thankfully remember the able assistance of Pastor Albrecht in helping to school the congregation in various types of church architecture. A financial program was arranged. Actual construction began in March 1946.

In times like these, when it is very difficult to estimate costs, let us say that we spent \$37,500. Added to that are many hours, days, even weeks — by some individuals — of donated labor. All trucking was free by members of the congregation. Generous gifts in cash for the building fund to date have amounted to \$31,000. The Lord has been with us to make this possible, and it has indeed

been our desire to dedicate our efforts to Him in this work. We offer our thanksgiving in appreciation of His many blessings. We are thankful that, in spite of the nature of the undertaking, a rather wholesome quiet and peace seems to continue in the congregation. God grant the fact that "This is none other but the house of God." — "Surely the Lord is in

this place." While this church stands may it be used for the high purpose for which it was intended. G. E. EHLERT.

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.

* * * *

Rev. O. Kreier has been appointed as Visitor and Rev. G. Frank as Finance man for the Colorado Conference.

IM. P. FRY,
President of Nebraska District.

DISTRICT CONVENTIONS

DAKOTA-MONTANA DISTRICT

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.

* * * *

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: Conventional 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.

A display by our Northwestern Publishing House will be available to convention delegates

* * * *

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.

A display by our Northwestern Publishing House will be available to convention delegates

* * * *

NEBRASKA DISTRICT

The sixteenth biennial Convention of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held in Zion Lutheran Church, Clatonia, Nebraska, from June 16 to June 21, 1948, S. Kugler, pastor.

The sessions of the convention will be opened with a divine service at 10:30 A. M. on June 16, in which Pres. Im. P. Frey will deliver the sermon. (Alternate: First Vice-President L. A. Tessmer.)

The Convention Communion service will be held Sunday morning, June 20, at 10 o'clock. Prof. E. Reim will preach.

An essay: "Ancient Heresies in Modern Garb," will be read by Prof. E. Reim. A substitute essay on "the Christian Home" has been assigned to Pastor W. Sprengeler.

All memorials and applications for membership should be in the hands of the District President at least one week before the opening day of the convention.

Member-congregations of the District are urged to elect and send lay delegates. Such delegates will kindly bring their credentials, signed by the president and secretary of their respective congregations, and hand them to the Secretary of the District either before or immediately after the opening service.

Please register for the convention with the local pastor, stating when you expect to arrive and whether you will be driving a car.

A. T. DEGNER, Secretary.

* * * *

MICHIGAN DISTRICT

The seventy-fourth convention of the Michigan District will be held from June 21-25, 1948, in Salem Church, Owosso, Michigan, K. W. Vertz, pastor.

The opening session will be held Monday afternoon, at 2:00 P. M.

The opening service will be held Monday evening at 7:30. Pastor A. H. Baer will deliver the sermon. Holy Communion will be celebrated in this service.

Professor E. E. Kowalke will read an essay on the subject: "The Use of the Term 'Ecclesia' in the New Testament."

The closing service will be held Thursday evening at 7:30. Pastor R. W. Scheele will preach the sermon.

All communications and memorials which are to come before the convention must be in the hands of the District President by June 5.

Lay Delegates must present certification signed by the president and secretary of the respective congregation.

Requests for quarters must be in the hands of the host-pastor, Rev. K. W. Vertz, 616 N. Park, Owosso, Michigan, not later than June 5.

A. J. FISCHER, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates

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SOUTHEASTERN WISCONSIN DISTRICT

The Sixteenth Biennial Convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary in Thiensville, Wisconsin, June 21 through June 24, 1948. The opening service will begin at 10 A. M., Monday, June 21. A service with the celebration of the Lord's Supper will be held in Calvary Ev. Lutheran Church, Thiensville, Wednesday evening, June 23, preacher: Pastor M. Schwenzen. The Essay: "The Scriptural Meaning of 'Koinonia' (fellowship), Its Manifestations and Restrictions," essayist: Pastor J. C. Dahlke.

Credentials of all lay delegates and alternates should be sent to the undersigned District secretary, on the mimeographed form provided by the District not later than June 10, 1948. Memorials should be in the hands of the District president by June 7, 1948.

ADOLPH C. BUENGER, Secretary.

* * * *

NORTH WISCONSIN DISTRICT

The North Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene for its sixteenth biennial convention, God willing, June 14-17, 1948, in Trinity Ev. Lutheran Church, Kaukauna, Wisconsin, Rev. Paul Oehlert, pastor.

The sessions of the convention will begin with a communion service at 10 A. M., District President I. Habeck preaching the sermon.

The credentials of the lay delegates, stating the place, name of congregation, and bearing the signature of the secretary and chairman of the respective congregation, should be delivered to the District secretary at the close of the opening service.

All petitions, memorials, reports and documents should be in the hands of District President Rev. I. Habeck, by June 1.

The following essays are in preparation: "Some Early Christian Congregations and What We Can Learn From Them," by Rev. Wm. Lutz; "The Specific Functions of the Church Militant," by Rev. H. H. Eckert.

A memorial service will be held Tuesday morning, Pastor K. Geyer preaching the sermon. The closing service will be held Wednesday evening; Pastor Paul Gieschen preaching the sermon.

Due to the fact that the sister congregations of Appleton will assist in the housing of the delegates it is urgently requested that all delegates make early application for lodging to the local pastor, Rev. P. Oehlert. Meals will be provided at reasonable cost.

F. A. REIER, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates

* * * *

PACIFIC NORTHWEST DISTRICT

The Sixteenth Biennial Convention of the Pacific Northwest District will be held in Grace Church, 115 No. 6th Avenue, Yakima, Washington, T. Adascheck, pastor, from June 8 to 10, noon to noon.

Credentials of all delegates must be signed by the president and the secretary of the congregation.

Please announce to the host pastor at your earliest convenience, so that he may be able to arrange meals and lodging for you.

W. AMACHER, Secretary.

CALENDAR OF CONFERENCES

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.

EASTERN PASTORAL CONFERENCE

Time: June 1 and 2, 1948, 9:30 A. M.

Place: Fairview Ev. Lutheran Church (Pastor P. Behn).

Preachers: J. Mahnke (A. Mittelstaedt).

Essays: "Luther and the Peasant's War," K. Lessow; "The Origin and Founding of the Synodical Conference," A. Keibel; "The Human Element in the Divine Call," J. Brenner; Exegesis: Hebrews, Chapter 10, E. Hinderer.

KARL J. OTTO, Secretary.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

We meet, D. v., with Brother H. Diehl, Lake Geneva, Wisconsin, June 1-2. First session at 9:00 A. M., Standard time.

Essays: Exegesis of Hebrews 10, C. Found; Manifestations of God in the Old Testament, E. Jaster; Names in Scripture Designating the Church, W. Pifer; What is the Church?, R. Otto; The Pastor and Teacher as Good Leaven in the Church, W. Lehmann.

Communion service Tuesday evening. Speaker: J. Toepel (T. Volkert).

Meals for all comers, quarters by request.

W. H. LEHMANN, Secretary.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will convene at Mt. Calvary Lutheran Church, Westowne, Wisconsin, on May 30, 1948, at 2:00 P. M.

L. HALLAUER, 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

Russow, Howard, in Trinity Church, Raymond Township, Racine County, and in Immanuel Church, Paris Township, Kenosha County, Wisconsin; by G. E. Schmeling; Jubilate Sunday, April 18, 1948.

CHANGE OF ADDRESS

Pastor

Weyland, Victor J., Route 4, Chilton, Wisconsin.

SOUTHEAST WISCONSIN DISTRICT

January, February, March, 1948

Arizona Conference

Reverend	Budgetary	Bldg. Fund	Non-Budgetary
W. R. Hoyer, Flagstaff.....	\$ 76.29	\$	\$
F. G. Knoll, Redeemer, Tucson.....	175.00		
Louis E. Pingel, Resurrection, Phoenix....	56.65		
Robert Wm. Schaller, Zion, Phoenix.....	269.77		
V. C. Schultz, Good Shepherd, Phoenix....	54.65		
Marvin Volkmann, Douglas.....	62.00		

Dodge-Washington Conference

Geo. W. Boldt, St. Peter, Theresa.....	67.66		
G. Bradtke, Kripplein Christi, T. Herman	254.00	50.00	
E. Weiss, Neosho.....	253.65		
Frederic Gilbert, Cedar Lake.....	41.99		
Frederic Gilbert, Slinger.....	171.15		
Harvey Heckendorf, St. Paul, T. Lomira...	186.03		
Harvey Heckendorf, St. Peter, T. Theresa..	53.60		
H. J. Lemke, Lomira.....	252.92	46.20	
W. O. Nommensen, Town Addison.....	65.96	7.00	
W. O. Nommensen, Town Wayne.....	160.51	25.00	
E. P. Pankow, Hustisford.....	513.74		
W. Reinemann, Huilsburg.....	228.41	40.00	
Ad. von Rohr, Hartford.....	480.77	5.00	146.67
W. P. Sauer, West Bend.....	1,501.22		
H. J. Schaar, Brownsville.....	25.00		
H. J. Schaar, Knowles.....	52.74		
Alfred C. Schewe, Emmanuel, T. Herman	205.62	65.00	
Alfred C. Schewe, Zion, Town Theresa...	128.97	22.00	
William F. Schink, Woodland.....	151.52		
F. Zurling, Iron Ridge.....	207.75	2.00	

Eastern Conference

Paul A. Behn, Fairview, Milwaukee.....	546.56		
L. Hallauer, Lannon.....	512.29	24.16	
John F. Brenner, Pewaukee.....	286.08		
E. Ph. Ebert, East Troy.....	377.23		
R. L. Wiechmann, Salem, West Granville	151.45		
Rich. R. Werner, Homehurst, West Allis	52.44		
Rich. R. Werner, St. Peter, West Allis....	91.27		
Eugene Hinderer, Hartland.....	985.00		
G. R. Hillmer, Bluemound, Wauwatosa...	104.67		
G. R. Hillmer, Hampton Heights, Wau-			
watosa.....	53.40		
Wm. P. Holzhausen, West Mequon.....	173.90		
Armin C. Keibel, St. John, Good Hope Rd.	178.65	6.20	66.59
Walter Keibel, Nain, West Allis.....	772.53		850.90
A. F. Krueger, Resurrection, Milwaukee...	255.03		
Henry Lange, Nathanael, Milwaukee.....	74.55		
L. G. Lehmann, Mukwonago.....	90.31		
Kurt A. Lescow, East Mequon.....	180.00		
Carl S. Leyrer, Big Bend.....	118.50		
A. H. Maaske, Newburg.....	588.45		
J. Mahnke, Mt. Lebanon, Milwaukee.....	475.22	88.27	
Wm. C. Mahnke, Root Creek.....	334.42	586.10	
A. J. Mittelstaedt, South Mequon.....	275.00		
Theo. Monhardt, Town Lake.....	144.00		
C. A. Otto-Karl J. Otto, St. John, Wau-			
watosa.....	726.97	482.00	
M. F. Rische, Kirchhayn.....	46.90	59.00	54.85
J. G. Ruege, Jordan, West Allis.....	1,514.10	13.00	
G. Schaller, Town Franklin.....	343.35		
A. Schuetze, Calvary, Thiensville.....	85.70	1.00	113.40
Arnold Schultz, Trinity, Milwaukee.....	1,286.00	50.00	
M. C. Schwenzen, Good Shepherd, West			
Allis.....	251.99	122.00	
H. W. Schwertfeger, Woodlawn, West Allis	125.50	180.45	
Harry Shiley, Trinity, Waukesha.....	1,153.55	35.00	
Delton J. Tills, Tess Corners.....	582.60		
Heinrich J. Vogel, Cudahy.....	515.59	22.00	39.54
H. Wojahn, Grace, Waukesha.....	357.82	24.01	
W. Zurling, Mt. Calvary, Westowne, Wau-			
kesha.....	57.50		

Milwaukee City Conference

E. R. Blakewell, Divinity.....	267.25		
E. Blumenthal, Salem.....	310.12	6.00	
John Brenner, St. John.....	1,221.76	689.45	
Victor Brohm, Bethesda.....	538.06	308.93	
R. O. Buerger, Gethsemane.....	678.63		
P. J. Burkholz, Siloah.....	2,857.00	622.90	
Herman Cares, Christ.....	655.08	59.50	686.85
J. C. Dahlke, Jerusalem.....	1,063.82		487.68
James A. de Galley, St. Paul.....	204.11		
E. Ph. Dornfeld, St. Marcus.....	1,110.09	55.56	
G. W. Fischer, St. Jacobi.....	1,523.41	355.59	
Arthur F. Halboth, St. Matthew.....	1,759.81	274.32	
R. W. Huth, Messiah.....	342.97	37.00	
John G. Jeske, Divine Charity.....	456.42	95.50	
Louis F. Karrer, St. Andrew.....	126.95	36.73	
H. P. Koehler-E. W. Tacke, St. Lucas....	2,306.81	30.00	696.65
A. C. Lengling, Saron.....		2.00	
Erhard C. Pankow, Garden Homes.....	779.51	62.10	
Paul Pieper, St. Peter.....	1,994.71	754.65	
Wm. F. Sauer, Grace.....	613.06	3.00	
W. J. Schaefer, Atonement.....	802.96	156.00	
G. E. Schmeling, Bethel.....	361.51	1,193.41	
Erich C. Schroeder, Apostles.....	239.50	10.00	
R. C. Stiemke, Parkside.....	104.15		
Arthur Tacke, Zebaath.....	643.14		
Arthur P. Voss, St. James.....	1,040.00	917.00	
Luther Voss, Ephrata.....	161.06	20.50	

Southern Conference

Geo. A. Barthels, Burlington.....	476.47		48.00
A. C. Bartz, Waukegan.....	409.29		
Carl H. Buenger-A. C. Buenger, Kenosha	2,262.00		
Walter A. Diehl, Elkhorn.....	764.22		
E. Walter Hillmer, St. Luke, Kenosha...	257.64		
E. H. Huebner, Mt. Zion, Kenosha.....	10.00		
Edwin Jaster, Epiphany, Racine.....	151.85		7.00
Arnold Koelpin, Caledonia.....	477.30		20.65
W. H. Lehmann, Libertyville.....	700.00		
O. B. Nommensen, South Milwaukee.....	673.51		150.00
R. P. Otto, Wilmett.....	660.06		
W. K. Pifer, Bethany, Kenosha.....	325.25		
M. F. Plass, Oakwood.....	100.00		56.05
Gerhard Redlin, Crete.....	207.65		
Julius Toepel, Town Maine, Cook Co., Ill.	72.15		
Theo. Volkert, First Ev. Lutheran, Racine	575.77		
H. J. Wackerfuss, Evanston.....	71.60		
Irvin W. Weiss, Palos Heights.....	35.47		
Wm. H. Wiedenmeyer, Town Raymond....	196.00		

Miscellaneous

M. S. B.	5.00		
	\$ 49,993.55	\$ 240.66	\$ 10,823.00

(All following items are included in above totals.)

Memorial Wreaths (January)

In Memory of	Sent in by			
Mrs. Maria Bartelt... H. Lemke.....		\$	\$	\$ 22.00
Adele Krahn..... W. Reinemann				30.00
Mrs. Martin Schmidt... F. Zurling		17.00		
Mrs. Augusta Frentz... Walter Keibel		17.00		
August Stanske..... M. F. Rische.....			59.00	5.00
Mrs. Arthur Prahl... M. F. Rische.....				7.00
Albert Warnke..... Arnold Schultz.....				7.00
Mrs. Esther Miller... Harry Shiley				5.00
Lois Frank..... P. J. Burkholz.....		10.00		
Mrs. Wm. Zemke..... P. J. Burkholz.....		5.00		
Henry Kosanke..... P. J. Burkholz.....				12.00
Frank Hermann..... P. J. Burkholz.....				5.00
Mrs. Louise Falk... Herman Cares.....			10.00	10.00
Mrs. Emilie Huebner... Herman Cares.....				8.00
Christ Seizer..... Herman Cares.....				5.00
Henry Rosenberg..... Herman Cares.....				2.00
Robert Friedrich..... E. Ph. Dornfeld...		5.00		
H. W. R. Albrecht... Koehler-Tacke		20.00	28.00	121.00
Mrs. Amanda Stuppan... Koehler-Tacke		5.00		
Mrs. Ulricka Ziesemer... Koehler-Tacke		2.00		9.00
P. A. Schernemann... Koehler-Tacke				8.00
Mrs. Rosetta Pandorf... Koehler-Tacke				3.00
August Manzeck... Koehler-Tacke				3.25
Mrs. Theresa Schenzel... Koehler-Tacke				5.00
Edward Loppnow... Koehler-Tacke				5.00
Mrs. James Baake... E. C. Pankow.....		17.00		5.00
Mrs. L. Pfannenstiel... Paul Pieper				20.00
Herman Buchholz... C. and A. Buenger		6.00		
Martin Klippel... O. B. Nommensen..		10.00		
Herman Albrecht... O. B. Nommensen..		2.00		
Mrs. Minnie Wendt... O. B. Nommensen..		2.00		
		\$ 110.00	\$ 87.00	\$ 297.25

Memorial Wreaths (February)

Mrs. Christ Klumb... W. O. Nommensen	6.00		7.00
Rev. J. H. Paustian... W. O. Nommensen	1.00		10.00
Mrs. Anna Klink... Ad. v. Rohr.....		3.00	7.00
August Braun..... E. Ph. Ebert.....	5.00		
John B. Pinnt..... Wm. P. Holzhausen	10.00		
Mrs. Amanda Sperber... J. Mahnke			6.00
Mrs. Emma Bagel... J. Mahnke			15.00
Ernst Krubsack... J. Mahnke	35.00		
Robert Duncan..... Arnold Schultz			3.00
Mrs. L. Fischer Zachow... Arnold Schultz			4.00
Mrs. Myrtle Kohls... H. W. Schwertfeger	3.00		
Mrs. Helen Volkmann... John Brenner	5.00		
John Kiesow..... Herman Cares			5.00
Mrs. Lena DeHeus... Paul Pieper			5.00
Louise Sieker..... Geo. A. Barthels..			45.00
	\$ 65.00	\$ 3.00	\$ 107.00

Memorial Wreaths (March)

Herman Strassman... H. Lemke.....	\$ 1.00	\$	\$
Wm. Blank..... Ad. v. Rohr.....		2.00	17.00
Mrs. B. Marquardt... C. Otto-H. Otto....			15.00
Mrs. Augusta Wallner... P. J. Burkholz....	2.00		
Mrs. Emma Raasch... P. J. Burkholz....	2.00		
Charles Beyer..... P. J. Burkholz....			5.00
Ervin Faber..... P. J. Burkholz....			3.00
Mrs. Gust. Hintz, Sr... R. W. Huth.....			10.00
Mrs. Emilie Riese... R. W. Huth.....			12.00
Pvt. O. W. R. Bruss... Koehler-Tacke	8.00		47.00
Mrs. Herman Horn... Koehler-Tacke		2.00	
Ernst Dumke..... Koehler-Tacke			2.00
Elmer H. Zebell... Paul Pieper	16.00		
Mrs. Herm. Marquardt... Paul Pieper			5.00
Fred Katzner..... W. J. Schaefer....	3.00		
Wm. Behrens..... Arthur P. Voss....			3.00
Elmer Zebell..... Arthur P. Voss....			10.00
Mrs. Fred. Koehler... Geo. A. Barthels..	3.00		
Thomas Nehls..... Geo. A. Barthels..			3.00
Rev. L. Nuechterlein... Edwin Jaster			5.00
Albert Haskins..... Edwin Jaster			2.00
	\$ 35.00	\$ 4.00	\$ 139.00

G. W. SAMPE, District Cashier.

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 Wauwatosa 13 Wis
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