

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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NEW ULM GRADUATES

DR. MARTIN LUTHER COLLEGE

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A MODEL PRAYER OF REPENTANCE

Psalm 130

CHRISTIAN life is to be a life that is led in daily repentance. Such repentance is set before us in the psalmist's prayer.

It Rises Out of a Deep Sense of Need

Vividly Expressed "Out of the depths have I cried unto thee, O Lord. Lord hear my voice: let thine ears be attentive to the voice of my supplications." In setting forth his burden of distress the psalmist uses the picture of a stormy, turbulent sea. High waves are being tossed up by the wind, leaving deep gulfs between them. In his distress the holy writer feels as though he were in the midst of such a deep gulf, with angry waves threatening to close over his head at any moment to bury him. Thus he cries for help, hoping that he may be heard. The uproar and tumult of wind and waves is, however, so great that even a shrill human voice is likely to be drowned out and lost. Only ears which amidst all this noise are straining themselves to detect, to locate, to make out a particular cry will be able to hear him. Thus the psalmist pleads: "Let thine ears be attentive to the voice of my supplications."

Clearly Understood The heart of the great need in which the psalmist finds himself is the spiritual distress of his sin and guilt, meriting God's wrath and displeasure. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" This child of God had honestly examined his thoughts, words, and deeds in the light of God's holy law and found his soul encompassed by threatening waves of sin. Before the eyes of men many an impure thought and uncharitable desire of his heart had, of course, been hidden. They had not realized the selfish motive behind many a deed. They had already forgotten the unkind, loveless words that had fallen

from his lips. The psalmist realized, however, that it was not thus with his sovereign Lord. His all-seeing eye had not missed a single fault, a single sinful, selfish thought or desire. All of them were known to Him. What if God should impute these sins and begin to punish them? The power to do so was His as the almighty Lord who has all things in His hands. In His holy law God also threatened to do just that in His righteousness, saying: "Ye shall be holy: for I the Lord your God am holy." "Cursed be he that confirmeth not all the words of this law to do them."

Common to Us All Not only of himself does the inspired writer, however, confess that he could not stand before the Lord if He should deal with him according to His holiness and righteousness. He rightly makes his statement general and all-inclusive: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" No one can. "There is not a just man upon earth, that doeth good, and sinneth not." If our sins were to remain before God, we could only see signs of His wrath and displeasure in every earthly woe and distress befalling us.

It Mounts to a Firm Faith in God's Gracious Pardon

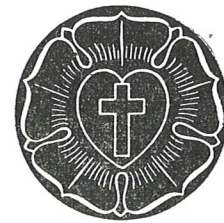
The Heart of Repentance If this psalm expressed nothing else than a deep consciousness of guilt and merited condemnation it would be anything but a model prayer of repentance. Then it would not teach us blessed repentance at all. It could only serve to hurl us into despair. Yet this psalm is indeed a model prayer of repentance. For though it is a prayer that rises out of a deep sense of need it nevertheless mounts to firm faith in God's forgiveness. After making a humble confession concerning himself the psalmist continues: "But there is forgiveness with thee, that thou mayest be feared." This is a blessed "but." Over against his own sin and guilt he knows the Lord as his gracious Savior, before whom there is forgiveness. With God as

he knows Him forgiveness is not merely something that is possible but the thing that lies closest to His heart. This child of God knows: it is the Lord's prerogative to forgive, and He delights to exercise it; God, whose very nature is love and mercy, has provided a sacrifice for sin, so that He may extend pardon in boundless grace.

Wrought by the Gospel The psalmist as an Old Testament saint had his faith nourished through God's promises of salvation, through God's prophetic assurances in word and ritual that a Savior would be coming to make a full atonement for all sins. We as New Testament believers are privileged to look even deeper into the gracious heart of our God. For to us has been given the Gospel of a finished redemption, in which we hear how God indeed sent His Son to wipe out our guilt and its curses. In Holy Communion this Gospel is proclaimed to us in the most forceful manner. For there under the bread and wine we receive as pledges of God's pardon the very body and blood of our Savior Jesus Christ which was given and shed for the remission of our sins. Thus God would remove every doubt from our heart that there is forgiveness with Him. It is by such faith that we are really living in repentance before Him.

It Reveals the Sanctifying Power of Contrite Faith

A Desire for Holiness The Lord's gracious pardon, to which the psalmist clings with a firm faith, is something very holy and sacred to him. It leaves no room in his heart for the light-hearted thought of living on in this or that sin because God's pardon is so free and boundless. This contrite believer testifies: "There is forgiveness with thee, that thou mayest be feared." He realizes that God's gracious pardon ought to move sinners to an ever deeper and greater fear of the Lord. He wants it to be thus in his own life after



Editorials

The Basis of Morality Consciously or unconsciously influenced by the theory of evolution which pervades the thinking of the general public, the view is becoming more widespread that standards of morality are subject to chance, that what may be wrong in one generation may be entirely proper in another. Morality, it is felt, is not absolute but only relative. What is to be regarded as right or wrong depends upon the environment, according to this school of thought. Finally, whether a thing is right or wrong depends on the verdict of public opinion. It has been said that where there is no society there is no sin. Standards of morality properly pass through a process of evolution. Each generation redefines morality and immorality.

Even church members have been contaminated by this spirit. With many the decisive factor in doing or not doing a certain thing is: What will the people of the community say? What will the congregation members think of it? How will the pastor judge it? If he lets it pass, then it must be all right. Those are about the only inhibitions that some people know. Though we should, of course, not be indifferent to the verdict of others on our moral conduct, our standards of morality ought to have a far more solid basis than that.

Whether a thing is right or wrong does not depend on the prevailing standards of morality in our generation and locality or the verdict of our fellow-members but on what God says in His holy Word. God has laid down the rules of behavior for men in the Ten Commandments. He did not give them subject to revision as public opinion changes, to be in a state of flux, as it were, but to stand for all time. Not what the newspapers and magazines or Hollywood or the leading educators of our days approve or condemn is to fix our moral standards but what the Word of God teaches. The moral standards which people have may change from generation to generation and from community to community but the standards which God has set up for us are not subject to revision.

I. P. F.

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"Little David" the Evangelist "Little David" the evangelist is in deep trouble.

According to reports in the newspapers "little David" aged 13 is a traveling evangelist under the guidance of the Reverend Raymond G. Hoekstra. With him "little David" has traveled the length and breadth of this country and has "preached" in some of the largest tabernacles in the states. From the newspaper account it seems that his mother, Mrs. Gertrude Walker of Chicago, at some time or another gave up "little David" to James M. Dawson of Indianapolis, Indiana. The reason for this action is not stated. Mrs. Walker claims that she was "hoodwinked" into "signing away" custody of her boy. This may or may not be the case. The facts in the case are that "little David" left his parents and was taken by James Dawson to Indianapolis and he became his "legal" guardian. It now

developed that "little David" developed some talents as a public speaker and eventually as an "evangelist."

We do not want to comment on this boy's presumption to preach publicly and attempt to teach his elders the way to salvation and the mysteries of God. That the Apostle Paul had no child in mind as a public teacher and minister is clear from 1 Timothy 3. The qualifications of a minister that Paul notes in this chapter are such that can refer only to older men. And the Fourth Commandment ought to leave no doubt in a Christian's mind with reference of the status of a child to his elders. Nor are we going to say anything about the promoters of "little David's" evangelistic campaigning and its questionable purpose. We are willing to let every one judge for himself.

There is another angle to this story. It seems that "little David's" mother wants David to come back home to live with his parents and to grow up as a normal boy. The mother also objects to "commercializing the Gospel." Unsuccessful in persuading James Dawson, his guardian, to release the boy to his parents, she has found it necessary to bring her case into court and demand that Dawson release him. While the testimony was taken and the mother sobbed her story that she was tricked into signing away her boy, "little David" sat there and "stoically" listened to the testimony, declaring that he would like to continue his tour with Mr. Moekstra on the revival platform and spend his rest periods with his parents. Now if it is a fact or not that his mother was "hoodwinked" into "signing away" her boy, this boy, if he knew the abc of the Word of God and presumes to be able to teach others, ought to at least know the Fourth Commandment and be willing to go back to his mother without the need of any court action. The obedience required of a child toward his parents in the Fourth Commandment ought to be incentive enough to urge him to do the obvious will of God. His very actions in this matter thoroughly unfits him (if nothing else) to attempt to call upon others to repent. It adds to the odium of the whole shameful matter. "Thou shalt honor thy father and thy mother," says the Fourth Commandment. Let him read and study this and do accordingly and the blessing of the Lord will rest on him through Jesus Christ.

W. J. S.

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The Sponsors for Your Child The matter of selecting sponsors for their children often causes parents difficulties. Frequently their un-Lutheran relatives feel slighted because they are not asked to be sponsors. That in a private baptism service non-Lutherans can be accepted as witnesses, but that in the public divine service a distinction between witnesses and sponsors cannot well be made, does not satisfy them. At times the pastor is drawn into the problem, because our members are not able to give satisfactory reasons why at a Lutheran baptism only Lutherans can be sponsors.

To be a sponsor is a confessional act. The sponsor confesses that by Holy Baptism the child is born again, obtains saving faith; that Baptism is a means of grace through which the child obtains forgiveness of sins, life, and salvation. (Titus 3, 4ff.; Gal. 3, 27; 1 Pet. 3, 21, etc.)

This scriptural doctrine is denied by Romanists who teach that in Baptism the child is only cleansed of its inherited sin. The Reformed Church denies that baptism is a means of grace by which our sins are cleansed by water and the Word. They teach that Baptism merely signifies what God does to the child through Christ.

The sponsors promise to bring up the child in the true Ev. Lutheran Church, especially if it loses its parents. No Christian can bring up a child in a church which he himself does not consider as having the true Word of God. Such a non-Lutheran is either acting in ignorance of what the sponsor promises, or he is ready to deny His Lord by teaching His god-child a religion which he does not consider the truth. (John 8, 31f.)

Sponsors renounce the devil and all his ways and all his

works in behalf of their god-child. To the devil's ways belong also all false doctrines which Satan has brought into the world to bring or keep people from God's saving Truth. How can I renounce all false teachings at a Lutheran baptism and yet myself adhere to a church which does so? There is really no difference between the sponsor at Baptism and the catechumen at Confirmation.

So you are honest with your un-Lutheran relatives, honest with your child, honest with your church, and above all honest with your Lord, when you ask only Lutheran sponsors for your child. Self-evidently that means Lutherans who are faithful members of a Lutheran congregation. For confirmed Lutherans who have fallen from grace and show this by their attitude toward the preaching of the Word and the Sacrament, are worse than heathen. Their Word to you and your child can mean nothing. Remember, the tie that binds you to your Lord and your brethren within the church is closer than ties of blood or friendship. (Mt. 10, 34f.)

G. W. F.

IN THE FOOTSTEPS OF SAINT PAUL

THE PERSECUTION OF THE JEWS AND THE PEACE OF THE CHURCH

BY DR. HENRY KOCH, MORRISON, WISCONSIN

UP till now we have been dealing primarily with the life and inner development of Saint Paul for his great role as pioneer apostle to the Gentiles. The time had come, when the Lord of the Church wanted His Gospel to be carried into the heathen world. We should like to view some of the events that preceded and led up to this great task.

God's Providence

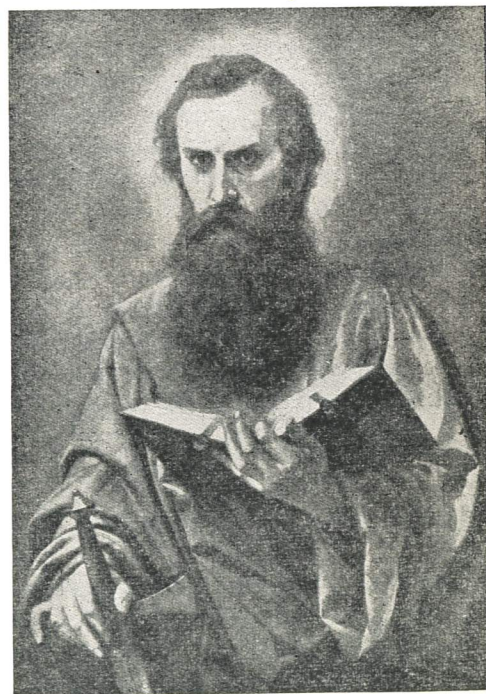
Nothing can unfold to us more clearly and beautifully the wonderful ways of God with His Church and His children than a study of Holy Writ. The most perfect picture of divine Providence we obtain, when we study the coming of the Messiah in the fulness of time. Closely related to it is the history of the kingdom of God as revealed in the Old and New Testaments. Just as the cogs of the wheels of an intricate mechanism fit exactly into one another, so the events in the early history of the Church fit into

one another and are so closely linked to one another, that we cannot but marvel, when we begin to observe them. Everything is timed perfectly as we behold the unfolding of God's eternal plans for the spreading of the Gospel and the kingdom. It is this very thought that impresses us so deeply, when we study the history of the early Church as it is recorded in the Book of Acts. In order to let the events portrayed by Luke stand out in bold relief it will be necessary for us at times to delve into the annals of profane history to see the dark and hideous background of sin. Sinful man, deceived by the Devil, may hamper and hinder the unfolding of the kingdom for a time, but not frustrate or destroy it. Before our eyes the beautiful and majestic drama of God's love and mercy toward an otherwise doomed mankind is unfolded.

An Example in the Early Church

When Paul had to flee out of Jeru-

salem to Caesarea and Tarsus because of the hatred of the Jews, Luke wrote (Acts 9:31): "Then had the churches rest throughout all Judea and Galilee and



Samaria and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied."

July 4, 1948

It might seem as though these words implied that the peace of the early Church was due to the fact that Paul was no longer in Jerusalem to arouse the hatred of his former Jewish allies. This, however, would be no satisfactory and sufficient reason, for the animosity of the Jews was not only directed against Paul, the one-time Pharisee, but against the Nazarene and His following. The Jews would have continued their persecution of the Jewish Christians in Jerusalem and also beyond the confines of the city and the Holy Land, if it had only been within their power to do so, but the gracious Lord of the Church protected His own little flock and granted His faithful followers peace as well as the opportunity to spread out and to multiply. How this was brought about we shall see presently.

The real reason for the respite of the Christians from Jewish persecution is to be seen in the increasing hatred of the Romans against the Jews and the changed attitude of the Roman government toward them. Because they themselves were being persecuted and had lost the favor of the Roman Emperor, they were too much concerned about their own fate and future to find time to harass the Christians.

A Period of Peace

It is generally assumed that the conversion of Saint Paul took place in the year 36 A. D. In the early part of the next year Emperor Tiberius died. Tiberius had been tolerant toward the Jews, not because he liked them, but because of the principle of toleration as practiced by the Roman government toward all forms of religion as long as they did not interfere with their own religion. Tiberius had listened to the complaints of the Jews against Pilate, had summoned him to the Isle of Capri to give an account of himself and his misdeeds in Palestine. While Pilate was still on his way for his trial, Tiberius died. This death did not improve the fate of Pilate, for he was sent into exile by the next emperor, Caligula, who favored the Jews. The new emperor's name really was Gaius. He was called Caligula or Bootling by the soldiers of his father Germanicus, because as a little boy he would strut about the camp in his small military boots.

In the beginning of his reign Caligula reigned sanely over the whole empire. The Jews basked in the royal favor. Agrippa, the grandson of Herod the Great, who had been cast into prison during the reign of Tiberius, was released by his royal friend Caligula. He was given the royal crown to be king over Judaea. The Jews had already heaved a sigh of relief, when Tiberius had died. They rejoiced, when Agrippa was made king over two tetrarchies of Palestine. Only too soon was their joy to be turned into sadness.

A Mad Emperor

Decreasing insanity drove the Emperor Caligula from one mad act to the other. Romans and Jews alike chafed under his despotic and cruel rule. It was the prevailing belief among the Romans that their emperor was a god. They worshiped him as such and brought sacrifices to him. The Japanese too believed and most likely many of them still believe that their emperor is a god. In both cases it is gross idolatry. When Caligula wanted to force the Jews to worship him as a god and had ordered that a statue be made of himself in the likeness of Jupiter, the supreme god of the Romans, and that it be placed in the Temple at Jerusalem, the hour of terrible persecution had struck for the Jews. They would rather die than permit the desecration of their temple. They refused to till their fields, to eat pork. Prostrate they would lie on the ground before the Roman governor Petronius, who at that time was residing in Antioch in Syria. Even though Petronius knew, that his intervention for the Jews might imply exile and death for himself, he nevertheless interceded for the Jews before Caligula. The sad plight of the grief-stricken Jews and the impending crisis for the whole Near East left Petronius no other choice. The welfare of the empire demanded it. Nothing could persuade the Jews to submit to the blasphemies demanded of them by Caligula. They did not resort to active resistance. Passively, however, they did resist very forcibly. When Caligula had received the letter of Petronius pleading with him to desist from having his statue placed in the Temple at Jerusalem and having the Jews worship him as a god,

he immediately sent a letter to Petronius demanding of him that he commit suicide because of his disobedience and intercession for the Jews. A terrific storm delayed the arrival of the ship and the letter. In the mean time the insane emperor had died. The news of his death traveled faster than the letter to Petronius. Who would not see the hand of the Lord in this too? Now both Petronius and the Jews could heave a real sigh of relief. The succeeding emperor Claudius sent Petronius an altogether different letter: all further persecution of the Jews was to be suppressed, all prayers and sacrifices to himself as a god were henceforth forbidden. Surely this was very welcome news.

During all this time the Jews were not able to harass the Christians. They could worship in peace, they could send out their evangelists throughout the land and even beyond the confines of Palestine to proclaim the Gospel. The Church in the Holy Land could become more firmly established. The number of those, who believed, were multiplied. Last, not least, our beloved Apostle Paul could be prepared in all seclusion and outward peace in Tarsus for his greatest task.

The Gospel Victorious

When we observe, how the Lord restrained the Jews from persecuting the Christians, so that the Gospel could be preached throughout the Holy Land, we are so vividly reminded of a striking parallel in the history of the Church in the days of the Reformation. The persecutions of Emperor Caligula kept the fanatical Jews in check and thwarted their plans to destroy the following of the Nazarene, their enemy Number One. In the days of the Reformation it was Emperor Charles V, who tried his utmost to bring the Protestants back into the fold of the Roman Catholic Church or to destroy them and the cause of Lutheranism in Germany and the whole of Europe. Every time he wanted to deal a death blow, he was either hindered by an outer enemy, the Turks, who sought to invade Europe anew, or by his own great antagonist within visible Christendom, the Pope in Rome. In the mean time the Protestants could worship and preach the Gospel in peace.

(Continued on page 216)

Siftings

BY THE EDITOR

The late British baron of the press, Northcliffe, is credited with the remark that "people are what they read." If so, the remarks of the "Lutheran Outlook" might profitably be studied: "A check of the Readers' Guide Index of Current Periodicals is one way to get a shock. Current periodicals are edited by people who are sharp at interpreting public interests. Their success depend upon accurate judgment. The latest full volume of the 'Index' lists about four times as much material under current 'comic book' literature as under 'theology.' The 'comic book' category was a random choice for comparison because it is one of the banes of my household at the moment. Every preacher (and every parent, we might add — Ed.) ought to be required to spend fifteen minutes a week examining the 'comic books' that are on display at the nearest news stand. This stuff is terrible. It's full of sexually suggestive drawings, sensational crime-mongering, tales of horror, and fantastic fruits of warped imaginations. My problem is to keep THE WORST of it out of the hands of my twelve-year-old son. That is no easy task." This is an observation which Christian parents might take well to heart.

* * * *

This should serve as a tragic warning for all those who would marry a Roman Catholic on the conditions stipulated by the Roman church. Judge Nathan D. Lapham, referee of the Supreme Court in New York state, has given a new ruling which is unique not only in that state but in the United States. In the case in point, a mother of two infants who had agreed prior to marriage to bring them up in the Roman Catholic faith and who herself had voluntarily become a convert to that faith, later during the wartime absence of her husband dropped all semblance of her promised agreement and in action for separate maintenance sought that the children's father, her husband, be denied the right to any of their time. Justice Lapham ruled in a 33-page decision that weighed in detail all factors and phases of the material disagreement, that this particular course of action on the part of

the plaintiff was a basic and underlying cause of other differences, none of which in themselves were sound enough to warrant separation under the law. Not only did Justice Lapham deny this wife the separation she sought but he instructed that the father of their children had a legal right to three hours of time with them one day a week and that when each reached the age of five years the father might after application for court authority place the child in a parochial school nearest the mother's home. While the Domestic Relations Law provides that contracts made between persons contemplating marriage remain in force after marriage, there has not before in this state been a decision that classed an agreement on religion as an enforceable legal contract. Apart from the reason or reasons which moved the wife to file suit, we feel that this is a perversion of justice which should quickly be corrected. Let's look at this as a warning!

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Not long ago a Roman Catholic publication advocated open defiance of military conscription. Now a statement signed by fourteen Protestant clergymen calls upon Christian youth to refuse to submit to conscription if enacted. The statement, released by Rev. A. J. Muste, secretary of the Fellowship of Reconciliation, says that Christian young people of draft age should refuse to register or render service under an conscription act. It urges "girl friends, relatives, Christian ministers, and fellow church members" to lend open support to men thus breaking the law and to identify themselves with them. We are not concerned here with the expediency of conscription but we are deeply moved by the statement of this group of Protestants who are advocating anarchy. Regardless of our personal opinion in the matter the word of God has bound us to obey the higher powers: "Let every soul be subject unto the higher powers (government). For there is no power but of God; the powers that be are ordained of God."

Rom. 13. And we are to obey them not because we fear what they may do to us, not as a measure of self-protection, but "for conscience sake."

* * * *

Reference has already been made to the first assembly of the World Council of Churches which convenes in Amsterdam on August 22 of this year. According to the "Christian Century" this meeting will "be something without parallel in Christian history. It will mark the inauguration of continuous processes of fellowship and cooperation among bodies hitherto separated," the "Christian Century" continues. "For the first time more than 130 churches, representing all the major Christian traditions except the Roman Catholic, will have an official and permanent instrument for cooperative witness and action on a world-wide scale." The permanent departments of work of the World Council also indicate its direction and purpose: a study department, a youth department, a department of reconstruction and interchurch aid, a faith and order department, and a department of evangelism. To cooperate with others in these various departments constitutes a gross case of unionism. The Council is described as a gathering of those churches "which accept our Lord Jesus Christ as God and Savior." But already the Quakers have taken exception to this provision and wish to qualify it. There will undoubtedly be others. Is this what Scripture means when it tells the Christians to AVOID those causing divisions and offenses contrary to the doctrine which we have learned (Rom. 16, 17)? Is this the "withdrawing" which Paul speaks of in II Thessalonians 3? It is not only Scriptural but it is also common sense that first we must speak the same thing, be one in spirit and in truth, then will be manifested the result of that union. The World Council of Churches will not produce a God-pleasing union wrought by the Holy Spirit.

REPORT OF THE COMMITTEE ON CHURCH UNION ON THE RECENT AGREEMENT BETWEEN THE EV. LUTH. FREE CHURCH AND THE EV. LUTH. CHURCH OF OLD PRUSSIA

THE Ev. Luth. Free Church, formerly of Saxony, which has been in fellowship with us for many years, recently reached an agreement with the Ev. Luth. Church in Old Prussia, commonly known as the Breslau Synod, in doctrine and practice.

In January of this year they issued the following joint statement, signed by Pastor H. Petersen, President of the Free Church, and by Lic. Dr. E. Ziemer, Kirchenrat of the Breslau Church.

Erklärung

Die Evangelisch-lutherische Kirche im früheren Altpreussen und die Evangelisch-lutherische Freikirche sind nach einer Reihe von Gesprächen in vorbehaltloser Bindung an die Heilige Schrift und die lutherischen Bekenntnisse einschliesslich der Konkordienformel zur völligen Einigkeit im Glauben und in der Lehre gelangt. Für beide Kirchen ist massgebend der Kirchenbegriff von Augustana Artikel VIII, in welchem das *consentire de doctrina evangelii et de administratione sacramentorum* gefordert wird. Auf diesem Grunde richten sie die Kirchengemeinschaft im Sinne der Kanzel- und Abendmahlsgemeinschaft miteinander auf.

Berlin, im Januar 1948.

Für die Evangelisch-lutherische Freikirche:

(gez.): P. H. Petersen, Präses.

Für das Oberkirchenkollegium der Evangelisch-lutherischen Kirche Altpreussens:

(gez.): Lic. Dr. E. Ziemer, Kirchenrat.

(Translation)

The Ev. Luth. Church in former Old Prussia and the Ev. Luth. Free Church, after a series of colloquies, have reached complete agreement in faith and doctrine on the basis of unconditional submission to the Holy Scriptures and to the Lu-

theran Confessions, including the Formula of Concord. Both churches recognize the concept of the Church, contained in Article VIII of the Augsburg Confession, as decisive in which agreement (*consentire*) concerning the doctrine of the Gospel and concerning the administration of the Sacraments is demanded. On this basis they jointly erect church fellowship in the sense of pulpit and altar fellowship.

(Signed as above)

In the name of the General Church Council of the Ev. Luth. Church in former Old Prussia Dr. Matthias Schulz petitions our Synod to declare that we recognize Church Fellowship as having been established also between our church body and theirs.

Your committee recommends:

1. That the theses of agreement adopted by the two churches in Germany should be published in our church papers for every one to study during the coming year, so that our Synod at its convention next summer may take God-pleasing action in this matter.
2. That Dr. Schulz be informed by President Brenner that for the sake of previous joint study the entire matter will be submitted by him to the Synodical Conference at its next convention, and that our Synod's own declaration will then follow in due time.

The Committee on Church Union,

JOHN BRENNER, *President.*

E. REIM, *Secretary.*

SPIRITUAL WELFARE COMMISSION

THE General Mission Board at its meeting in May resolved to continue the activities of the Spiritual Welfare Commission because of the number of men still in military service and the anticipated drafting of more men for military training.

Since its inception in the fall of 1940 the S. W. C. has emphasized a mailing program of spiritual literature as the best means of reaching all the servicemen of our Church with the Word of God. This mailing program, as well as personal contact work where ever possible, is still functioning as it did during the war years. Although the general interest in this department of our mission work cooled proportionately as armed hostilities ended and the men returned to civilian pursuits, the responsibility of the Church to those continuing in military service could not be ignored. For in many respects the peace-time soldier's temptations and spiritual problems required the light and encouragement of God's Word more than ever.

At this writing about 1,000 names appear on our active mailing list and for some months now this number has fluctuated very little; new enlistees about equalizing the number of men being separated from the service. To what extent the proposed draft laws, if enacted, will effect the expansion of our work is difficult to estimate. Based on the proposed military strength of our country and the prior draft ratios, our mailing list would carry about 3,000 to 4,000 addresses. This in turn would entail clerical help, more office equipment and larger material and printing orders. As long as our mailing list does not exceed 1,000 to 1,500 names the undersigned hopes to continue the work without clerical help.

The past year a saving of \$2,000 was effected in our budget allowance. Enactment of the draft laws will however increase our budgetary requirements.

It has come to our attention that some congregations are not listing their new enlistees with our office and frequently fail to notify us when servicemen have

been discharged. This may be due to the erroneous impression, on the part of some, that the S. W. C. has ceased to function or it may be the result of disinterest. This report should nullify the former and induce serious thoughts respecting the latter.

A MODEL PRAYER OF REPENTANCE

(Continued from page 210)

having again rejoiced in the Lord's forgiveness. He means the childlike fear of God which over against all things sinful is moved to say: "How can I do this great wickedness, and sin against God?" I will run the way of Thy commandments, seeing that Thou hast enlarged my heart, enlarged it with peace and comfort.

A Life of Trust In his contrite faith the psalmist is moved to trust more fully in God's provident care and in all the blessed promises of His Word. He testifies: "I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning." Comforted by the assurance of God's grace he is now ready to bid defiance to all outward troubles and tribulations. Let sickness, sorrow, suffering, disappointment, enmity, even death draw nigh to him. He will wait for the Lord, confident that God is all the while dealing with him as a true heavenly Father. He will build his hope under all circumstances upon the blessed promises of the Lord's Word. As trials and crosses surround him he will wait for the Lord's deliverance as one waits through a long night for the morning. To a watchman on guard at night the quiet hours of darkness may seem long and tedious. Amidst them many a sigh may pass over his lips. All the while he remains conscious of the fact, however, that the bright morning will eventually come to relieve him. Thus the psalmist, assured of God's pardon, is resolved to remember amidst all trials and troubles that sooner or later he, too, will again see the light of God's countenance. He will remember

Form cards for new names, address changes, and discharges will be sent promptly upon request. Your cooperation in the future is earnestly enlisted for the continued effective operation of this department of our Synodical Mission work.
E. R. BLAKEWELL, *Chairman.*

that it cannot be otherwise, since God is his gracious Father. Finally the Lord will let the blessed morning of eternal life come upon him.

Joyful Testimony In his contrite faith the psalmist is also moved to new zeal for the consolation of all others who are laden down with sin and distress. Our psalm closes with an exhortation: "Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. This pardoned child of God joyfully confesses to others and before others the great things which he has found in the Lord. He wants them to be partakers with him of God's grace and mercy; he wants the true glory of his God to be magnified.

God's grace apprehended in contrite faith is ever full of sanctifying power. It prompts to holiness, to a blessed life of trust, to zeal for the spreading of God's kingdom. May God give us grace through Word and Sacrament to lead our lives in daily repentance.

C. J. L.

IN THE FOOTSTEPS OF SAINT PAUL

(Continued from page 213)

Thus the Lord protects His Church and His children everywhere. His ways are often very mysterious. We may often think that the cause of the true Church is a lost one. It is not. The Lord still rules all things well. He still rules the world and protects His Church by His mighty arm and Word. May we never doubt it. It is our only comfort in these trying days for the true Church and the sad plight of this world.

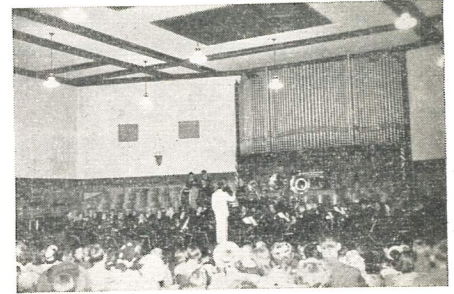
The Northwestern Lutheran

COMMENCEMENT AT DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

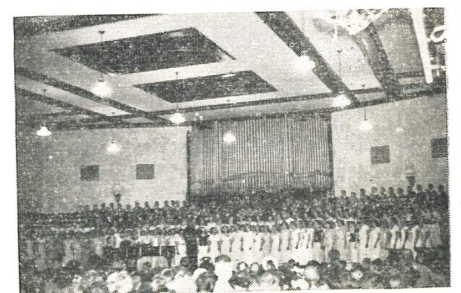
The Concert

On a high hill rising well over 200 feet above the level of Main Street in New Ulm, Minnesota, our synod's normal school, Dr. Martin Luther College, is situated as a light upon a hill. Nestling



neatly and serenely among the big oaks and towering elms of the hill stand the various, well constructed buildings of our college. A feeling of pride of possession takes hold on one as his eyes scan the grounds, and a prayer rises in the heart, a prayer of thanksgiving to God whose grace has given us so much.

To be visitor at the commencement exercises at our normal school in New Ulm is an experience that every member of our synod ought to be privileged to have. There is warmth of fellowship there that makes one's heart glad and happy to be one of the eighteen hundred

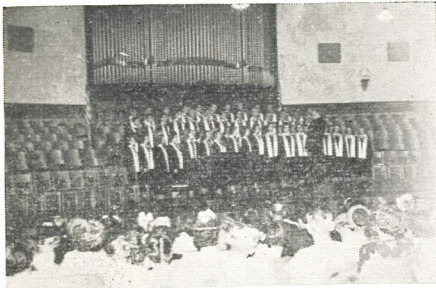


or more who came to New Ulm to witness the closing exercises of our normal school.

Chronologically our report ought to begin with the events of Thursday evening, the evening before graduation. On this beautiful spring night the most spacious and at the same time the most practically arranged combination chapel and gymnasium was filled to overflowing an hour prior to the concert by the choirs, band and soloists of Dr. Martin Luther

July 4, 1948

College. We marvelled; but marvelled still more when we noticed that every available spot was utilized to place a chair and to see the spacious hall filled with 2,000 people. We did not believe this to be possible since the hall is capable of seating 1,400 people comfortably.



This Thursday evening was an evening to be remembered. The popularity of the concert soon became clear. First the concert choir under the direction of Professor Backer rendered five sacred numbers. Those who were ever privileged to hear this choir know their ability. The strains of their music rang down through the large auditorium with ever increasing charm. Under the spell of the music one became oblivious to the world and time.

Following the concert choir the large choir under the direction of Professor M. Albrecht ascended the stage. On they came, a seemingly endless stream of young men and young ladies until 260 of them filled the spacious stage and stood in reverent attention. They sang five secular numbers at the close of which the great audience emphasized their appreciation by prolonged applause appealing to the director to have the choir sing some more. A piano solo, an organ solo and an organ and piano duet were also well received. The program was brought to a close with five numbers by the college band of sixty pieces also under the able direction of Professor M. Albrecht. The band gave a good account of itself and was enthusiastically received.

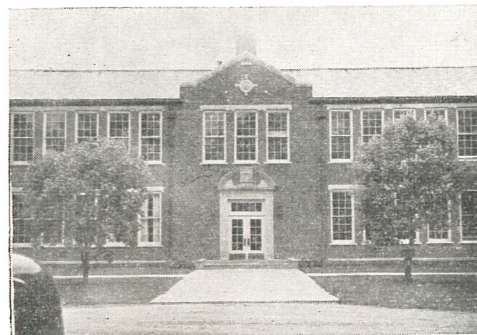
We sat in the audience for nearly two hours but it seemed to be a much shorter time. Though the crowded condition left no one any elbow room yet we noticed no restlessness on the part of the audience, not even among those who stood in the hall during the whole concert. There was always a silent, orderly, reverent attitude.

Commencement

On Friday morning the graduation of both the normal and the high school department took place. Again the large auditorium was by far too small to accommodate the people.

A large class of 52 pupils was graduated from the high school department but only 21 students from the normal department. As we sat there contemplating the present situation on Synod and in our schools, the great need of teachers, we silently wished that this number could be turned about. But just wishing will not do it, we know.

The warm words of Professor K. Schweppe addressed to the graduates will not easily leave the memory of those young people. They listened with wrapt attention to their director and seemed to hang on every word he spoke to them.



This service, too, will be cherished in the memory of the editor.

W. J. S.

MICHIGAN LUTHERAN SEMINARY

Saginaw, Michigan

The commencement exercises of Michigan Lutheran Seminary were held at St. Paul's Church in the evening of June 10. The large edifice was completely filled for the occasion. There were 30 graduates, of which at least half intend to prepare for work in the Church.

Including the class of this year 426 have graduated during the existence of Michigan Lutheran Seminary. Of these 117 were and are serving the Lord as

pastors and teachers, and quite a large number are now continuing their preparation for this service.

The Rev. Fred Schroeder, who graduated from our school 25 years ago, was the main speaker. He mainly dwelt on the lasting value of Christian higher education.

The program of the commencement service follows:

- ProcessionalEdgar Backer
- Organist at St. Paul's Lutheran Church
- Hymn: "Holy God, We Praise Thy Name" Congregation
- Scripture ReadingRev. O. Eckert
- Pastor of St. Paul's Lutheran Church
- "O Savior Sweet" — Bach
-Girls' Choir and Vocal Ensemble
- K. J. Eggert, Director
- Oration: "Sidelights on the Diet at Worms"Alfred Heyer
- "All Glory Be to God on High" — Decius-BachMixed Chorus
- E. W. Anderson, Director
- "Sheep May Safely Graze"Bach-Biggs
- Piano: Rolfe Westendorf
- Organ: Harold Hosbach
- Valedictory AddressHenry Peter
- "O God, Our Help in Ages Past".....Nickel
- Male Chorus
- K. J. Eggert, Director
- Commencement Address
-Rev. Fred A. Schroeder
- Findlay, Ohio
- Presentation of Diplomas
-President O. J. R. Hoenecke
- BenedictionRev. O. Eckert
- DoxologyCongregation

The new school year is to begin on Tuesday, September 7. There is a great shortage of teachers for our Christian day schools and a shortage of pastors is in sight. All teachers and pastors are urged to win scholars for our schools who are willing to prepare for work in the Church. Please, send applications as soon as possible.

OTTO J. R. HOENECKE.

NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

A large gathering from near and distant communities had assembled itself on Friday, June 4, to take part in the closing exercises of Northwestern Lutheran Academy. The same interest was shown on the evening before when over two hundred had come to hear the com-

mencement concert, in which Professor H. G. Meyer, directing both chorus and band, presented a selection of delightful numbers.

At the commencement exercises our guest speaker, Rev. H. Birner of Faulkton, South Dakota, gave a heartening and edifying talk to a class of eight graduates — three boys and five girls. Of these,

two girls will continue their preparation at Dr. Martin Luther College, New Ulm, Minnesota, and we hope that others of the class will make the same decision before the summer months have passed.

According to applications received up to date, our enrollment next year will be about the same as it was the past year, though the vacation months may revise

this estimate. Our girl boarders are eagerly looking forward to their new home, the construction of which is to begin before the end of June.

Looking back upon the past year, we have every reason to give thanks to the Lord for his protecting care and for the many blessings we have received.

R. A. FENSKÉ.

ONE HUNDREDTH ANNIVERSARY

ST. JOHN'S CONGREGATION
Milwaukee, Wisconsin

St. John's Congregation, well known throughout our Synod, celebrated the one hundredth anniversary of its founding on Trinity Sunday, May 23, 1948. The pastor of this church is John Brenner, president of our Joint Synod.

Two services were conducted, one in the morning and the other in the afternoon. Professor A. Schaller was in the pulpit in the morning service preaching in the German language while Pastor William Sauer preached in the English language. In the afternoon service Professor Walter Schumann of our college

in Watertown delivered the sermon. Mr. W. Denninger was the guest organist in both services, and Mr. A. Ehlke directed the choir.

A Little History

St. John's has an interesting history which concerns our synod as well as the Synodical Conference.

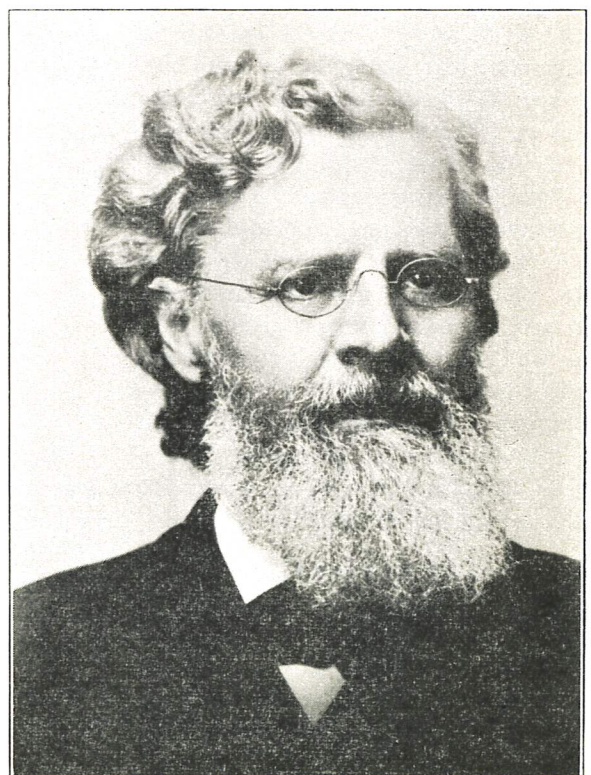
During these one hundred years, St. John's has had only four pastors, though Professor E. Notz for a time served as an assistant to the pastor. The first pastor of St. John's Church was L. Dulitz who organized this church in the home of William Schroeder. Eleven members were present at the organization meeting and became the charter members of St. John's. Pastor Lulitz served the

congregation until 1856. His successor was Pastor W. Streissguth. During his pastorate the congregation grew perceptibly in membership. In the year 1868, then twenty years old, the congregation numbered 350 voting members. Because of physical debility Pastor Streissguth resigned. Pastor John Bading, at that time pastor at Watertown, Wisconsin, was called to succeed him. Having accepted the call of St. John's Church he was installed on October 4, 1868. He served the congregation for forty years or until the year 1908. In 1880 the congregation called Professor E. Notz as assistant pastor. In 1908, however, Pastor Bading found it necessary to resign his pastorate because of his advanced age.

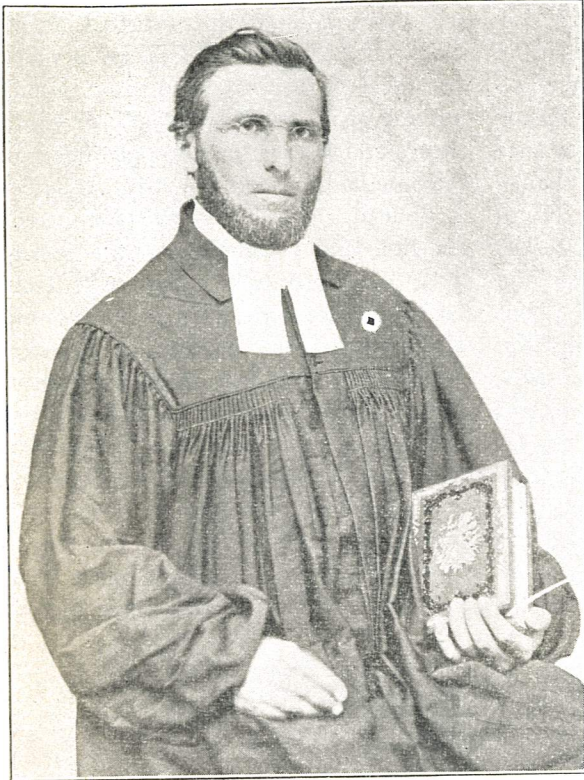
St. John's now called President John



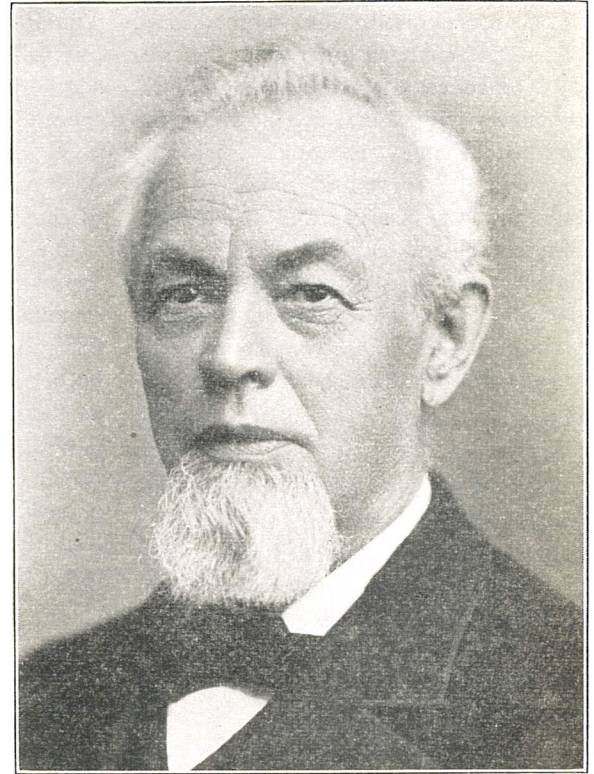
Pastor John Brenner



Pastor W. Streissguth



Pastor L. Dulitz



Pastor John Bading

Brenner of Cudahy, Wisconsin, to begin a long and successful pastorate. The Lord has blessed Pastor Brenner with exceptional health and strength so that he is still able, after forty years of service here, to carry on the burden of his ministry and besides do the strenuous and exacting work of President of the Joint Synod of Wisconsin.

In the year 1858 St. John's Church became a member of the Wisconsin Synod. It is noteworthy that the first meeting of the Synodical Conference was held in this church in July of the year 1872. In this church our Joint Synod of Wisconsin was organized in 1892.

St. John's acquired its first church building in 1850. They bought the old

Episcopal Trinity church which was later enlarged. This church building occupied the corner of Prairie and Fourth Streets, a block north of the present Publishing House building. In 1891 the present beautiful church was erected on the corner of 8th and Vliet Streets.

Almost from the very beginning, St. John's maintained a Christian day school. This school at this time is served by teachers A. Ehlke, F. Berg, and Hildegarde Hauber. In 1873 a branch school was erected in the "fifth ward," in 1885 another on St. Paul Avenue. These schools led to the organization of two churches: St. Mark's Ev. Lutheran Church and Apostles' Ev. Lutheran Church. This is certainly a praiseworthy

zeal for the Christian training of the children and has been a blessing, no doubt, to many.

A history of the mixed choir goes back to February 1, 1869. To meet the needs of the time, the former "Christenlehre" was changed into a Sunday school, and Bible classes were started for the young and the old who sought spiritual growth.

For years there has been a trend away from the center of the city to the outskirts, yet the congregation is still doing valuable work in the kingdom, particularly also through its Christian day school.

May our gracious Lord keep St. John's firm in His Truth and zealous in His service.
W. J. S.

OUR MISSIONS IN COLORADO

THERE has been a steady influx of population into the Rocky Mountain region and especially into the cool and colorful state of Colorado. People were attracted by the sunshine, clear air and healthful climate, the beautiful and fertile irrigated valleys, the dense forests, and

the mineral-studded, snow-capped mountains. About twelve or more years ago the Wisconsin Synod was also allured to this state, not by the natural beauty of this area, but by the natural ugliness of man, by the lost condition of men, women, and children living here. Mission work

began on a very small scale; at first only two or three missionaries crossed the boarder into Colorado to preach the Word of Truth. But as time went on other laborers were called into the vineyard of the Lord, so that today the Colorado Mission District has sixteen pastors serving about thirty-six congregations and preaching stations. A brief survey of

our mission here will show how the Word of God regenerated men, women, and children, and changed them from the children of darkness to the children of light. This survey will show also how the the Word of Truth motivated Christians throughout the Wisconsin Synod to contribute toward missions and toward the Wisconsin Synod Building Fund. For, hunmanly speaking, without the financial aid of the Synod missionaries could not have been sustained and chapels and parsonages could not have been erected.

When you enter Colorado by way of the old Santa Fe Trail, your eyes will behold a blanket of green covering the Arkansas valley all the way to Pueblo, a distance of over one hundred miles. The snow waters from the Rockies have converted this parched prairie land into beautiful, fertile fields. Soon we arrive at the modern city of Lamar. It has a population of about 5,000 or more. Here we have a fine congregation nearing the self-supporting status. The combination chapel and parsonage is debt free. The Rev. Herbert Witt is the pastor here; he is one of our senior missionaries. About forty-five miles to the west of Lamar is the prosperous little city of Las Animas. Pastor Witt had been serving this field from Lamar for a number of years. It was only recently that this field received its resident pastor in the person of the Rev. R. Unke. We have an unorganized congregation here of fifty-six souls. A parsonage and chapel are sorely needed. About thirty miles west of Las Animas is the city of Rocky Ford. Here Pastor Bodamer is serving a small congregation which has its own parsonage and church. About eleven miles north of Rocky Ford is another rich irrigated valley. In this region of sugar beets and tall corn the city of Ordway and the town of Sugar City form a parish. The Rev. A. C. Baumann is the pastor. The church building is located in Sugar City and is owned by the congregation; the parsonage is in Ordway and is property of Synod. Our next stopping place is Pueblo, the second largest city in the state. Because of the steel mills here Pueblo is often referred to as the "Pittsburgh of the West." It is also the home of the Colorado State Fair and the State Hospital for the Insane. In this city the Wisconsin Synod has two

congregations, which are four miles apart. The Rev. W. Siffring is pastor of Our Savior's Lutheran Church (located in the southern part of the city); and Grace Lutheran in the north is served by Pastor E. C. Kuehl. Both congregations are supplied with parsonages and chapels, thanks to the Wisconsin Synod Building Fund.

Our next mission field takes us to the southwestern part of the state, into the mountains proper, a distance of about 325 miles from Pueblo. It is a long trip, but a pleasant one; for the journey takes us through dense forests, over mountain passes, along deep canyons, and across fertile irrigated valleys. At last we arrive in the San Juan basin. This part of the state is chiefly devoted to mining and cattle raising. It has many fine fields of clover and alfalfa. It is not, strictly

ful one, the scenery awe-enspiring. The trip takes us over the so-called Million Dollar Highway. A European would be reminded of the Alps. We have mentioned nothing about the deer, the elk, mountain sheep, and bears; but they are here, for the mountains are their habitat. Montrose is a clean, modern city of about five or six thousand population. It is situated in a rich irrigation valley with fertile farms and orchards. This is the beginning of the great fruit country of Colorado. In this city of Montrose we have an organized congregation. It has a church building already paid for. Sixty-seven miles east of Montrose is the college town of Gunnison. This parish is served by the Rev. Wm. Wietzke. On our trip out of the mountains and back again to the east slope we follow the scenic highway



Mt. Olive Lutheran Mission
Lamar, Colorado

speaking, a fruit country, but there are many orchards of apples, peaches, apricots, and cherries. Here in the town of Mancos we have a little organized congregation. It has a chapel made possible through a loan from the Wisconsin Synod Building Fund. This field has three additional preaching places all served from Mancos. This field is vacant at this time, for Pastor Karl Molkentin has been called away to Valentine, Nebraska. Until the vacancy is filled these congregations may have to be served from Montrose, Colorado Springs, or Pueblo. We are not yet ready to leave the mountains, for a hundred miles north and a little east of Mancos is our Montrose-Gunnison field. The journey to this area is a most delight-

along the Arkansas river. Our destination is Colorado Springs which is about forty miles from Pueblo and seventy-five miles from Denver. This city is undoubtedly the most beautiful city in Colorado and probably in the United States. It lies there spread out at the foot of the famous Pikes Peak. Here the Synod has a congregation organized last year with twelve voting members. It is supplied with a neat combination chapel and parsonage made possible through a loan from the Wisconsin Synod Building Fund. The pastor of this congregation is the Rev. W. A. Krenke.

Seventy-five miles north of Colorado Springs is the city of Denver. It has the capitol and is the largest city in the state

July 4, 1948

with an estimated population of 500,000. South of the city are two suburbs, Littleton and Englewood. In these towns the congregations are as yet unorganized. Littleton has a parsonage and Englewood a chapel which is almost completed. These buildings have been made possible through a loan from Synod. The Rev. R. Volmers is pastor of this parish. In the city of Denver proper we have three congregations, Mt. Olive, St. Luke, and Park Hill Mission. Mt. Olive Congregation has a fine chapel and parsonage; St. Luke has a church and parish-hall; and in Park Hill Mission the Synod owns a fine parsonage. In this new mission a chapel or combination chapel and school is sorely needed. The acquisition of all buildings here has, as in most other congregations, been made possible through loans from the Wisconsin Synod Building Fund. President Frey is pastor of Mt. Olive Congregation, the Rev. Tiefel is pastor of St. Luke, and the Rev. N. Luetke is pastor of the Park Hill Mission. About ten miles west of Denver, situated at the foothills of the Rocky Mountains, is the city of Golden with a population of three or four thousand. This congregation can boast of the only parochial school in our District. It is justly proud of its beautiful combination chapel and school which will be ready for dedication in June of this year. Here the housing condition, like in so many other towns and cities of the state, is critical. The congregation is sorely in need of a home for its pastor. The members in their last meeting called Mr. John Gehm to teach their school. The pastor of this congregation is the Rev. O. Kreie. About fifty miles north of Denver is the town of Platteville with a population of about six hundred. The journey to this town takes us through a rich farmland country. The irrigation begins at the foothills of the Rocky Mountains and extends to the east as far as the eye can see. As we drive along we see not only the beauties of the mountains to our left, but prosperous farm homes and fields upon fields of clover, corn, wheat, sugar beets, and other crops. In this rich farm country is the town of Platteville, in which the Synod has a growing congregation. The membership has doubled in the last year. The Christians here have their own church building, and a parson-

age was purchased a year ago through a loan from the Wisconsin Synod Building Fund. The pastor is the Rev. L. Hanke. Sixty miles east of Platteville is Fort Morgan, a city of about five or six thousand population. Here we have at present our only self-supporting congregation in the District. The congregation has a fine church and parsonage. It is temporarily without a pastor, but we hope that the vacancy will soon be filled. Sixteen miles east of Fort Morgan brings us to Hillrose and to the end of our mission journey. Here in the town of Hillrose is a congregation nearing the self-supporting status. In the last mission report we find this statement about the Hillrose congregation: "This little village contains one of our strongest and rapidly growing missions — the congregation will soon be forced to enlarge the little church." The congregation has its own parsonage and church building. The pastor here is the Rev. G. Frank.

The purpose of this article is to give our readers a general picture of our missions in the State of Colorado. The Christians here are grateful to the brethren of the Wisconsin Synod for their financial aid and are hopefully looking forward to the time when they will be able to sustain themselves. One congregation is already self-supporting; three are nearing the self-supporting status; and two more have almost reached the half way mark. At some future date we hope to publish a detailed account of the individual stations.

E. C. KUEHL.

CORNERSTONE LAYING
REDEEMER EV. LUTH. CHURCH
Scottville, Michigan

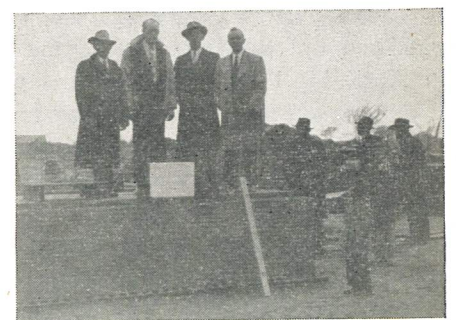
On May 11, 1947, a new preaching station was opened in Scottville, Michigan, by the Michigan District of the Wisconsin Synod. Before this date a preliminary canvass of the field in and around Scottville was made by Rev. R. W. Scheele, who then continued to conduct regular services in the Scottville Community Hall. On July 29, 1947, the undersigned was called as the first resident pastor of the mission and as pastor

of Emanuel Lutheran Congregation in Sheridan Township.



With zeal and enthusiasm the members of this mission together with their pastor began laying plans for a church in Scottville. After a loan from Synod was obtained, lots were selected and the first ground for the new church was broken on October 20, 1947. In the meantime an abandoned church near Bay City, Michigan, was providentially found by the Mission Board of our Michigan District and was in turn purchased by our mission in Scottville at a very reasonable price.

Though work on the church was halted during the winter months, the project was continued early in the spring of this year. Already by the ninth of May, just one year from the time of its first service, our congregation was ready for a cornerstone laying ceremony. At this service Pastor R. W. Scheele of St. Paul's Congregation in Manistee delivered the address.



We feel that the outstanding feature about our entire project is the interest and zeal shown by our members for the work which this congregation has taken upon itself. It is the willingness on the part of our members which makes it such a joy for both pastor and members to

carry on this project to the glory of our God and Savior. The work of dismantling the church at Bay City was done almost entirely by volunteer labor of our own people. Although the purchased church was located more than 130 miles from Scottville, many trips were made by our men and on several occasions they remained there for a number of days in order to complete the work as soon as possible. In all two semi-trailer-loads and four ordinary truck-loads of church furnishings and lumber were hauled to Scottville. Again three of these trucks were sent by willing workers of our congregation. May the love for the Lord's work in His kingdom continue to grow in the hearts of these and all other members of our congregations.

The day of our cornerstone laying was a day of rejoicing and of thanksgiving to our God who had made it possible for us to come together for this service. He has blessed our labors in the past and we pray and trust that He will continue to prosper our project so that in the near future we may again come together in a completed house of worship to be dedicated to His service.

E. C. RENZ.

DEDICATION

ST. PETER'S EV. LUTH. CHURCH

Helensville, Wisconsin

St. Peter's Congregation of Helensville, Wisconsin, was privileged to rededicate its newly remodeled and renovated house of worship to the Triune God on April 11, 1948. Two services were held. The morning service was conducted by the local pastor and the guest preacher for the evening service was Rev. H. C. Nitz of Waterloo, Wisconsin.

The entire interior of the church was renovated. A part of the horse shoe balcony was remodeled. The ceiling was covered with a muslin cloth and the entire interior decorated. New light fixtures were also installed and the old carpet was replaced with a new one. All the furniture was polished and the floors painted. An automatically controlled oil-burning forced-air furnace now takes care of the heating problem.

Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth. Ps. 26, 8.

A. NICOLAUS.

ORGAN DEDICATION ZION LUTHERAN CHURCH

Town of Leeds, Wisconsin

Zion Lutheran Church of the Town of Leeds, Columbia County Wisconsin, was privileged, after waiting for two years, to dedicate their new Maxey-Barton Pipe Organ to the glory and service of the Triune God on the first Sunday after Trinity, May 30, 1948. Over a year ago, before the contract was placed with the organ company, a set of Deagan Chimes had already been installed and temporarily connected up with the old organ.

The organ was dedicated in the morning service, in which Prof. E. A. Wendland of Northwestern College of Watertown, Wisconsin, preached the festival sermon and Mr. Gilbert Glaeser, teacher at St. Stephen's Lutheran School at Beaver Dam, Wisconsin, was the guest organist. In the afternoon a music recital of some of our beautiful Lutheran chorals was given by the same organist. The festivities were concluded with a lunch given by the ladies in the church basement.

May this organ help to beautify our services of worship to the honor and glory of Him alone to whom we owe all glory.

H. GEIGER.

ANNOUNCEMENTS

During the Easter week we sent out folders announcing Summer School at Dr. Martin Luther College, New Ulm, Minnesota. These sessions last six weeks, Monday, June 28, 8:00 A. M. to Friday, August 6, 10:00 A. M.

Courses are offered for graduates, undergraduates, and "specials."

If you have not received our folder, write for one. Announce yourself betimes, please. Come and spend a profitable six weeks with us.

RICHARD J. JANKE,
Dean of Summer Session.

* * * *

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.

* * * *

If any of our pastors have members now living in or near the vicinity of Kenosha, Wisconsin, please contact Pastor E. H. Huebner, 3604 60th Street, Kenosha, Wisconsin. They will be referred to the nearest congregation.

E. H. HUEBNER.

ADDRESS CHANGE

Southeast Wisconsin
District Treasurer

G. W. SAMPE
3383A North 28th Street
Milwaukee 10, Wisconsin

EVANGELICAL LUTHERAN SYNOODICAL CONFERENCE OF NORTH AMERICA

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

GEORGE V. SCHICK, Secretary.

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.

CENTRAL DELEGATE CONFERENCE

Date: Tuesday, July 20, 1948.

Place: Sun Prairie, Wisconsin, Wm. Wiedenmeyer, pastor.

Paper: The Proper Procedure at the Calling of a Pastor, by Pastor L. C. Kirst.

Remarks: Kindly announce and give numbers of persons wishing to attend.

H. GEIGER, Secretary.

CHANGE OF ADDRESS

Pastor
Brick, Delmar, 223 South Washington, Kimberly,
Wisconsin.

ACKNOWLEDGMENT AND THANKS

Dr. Martin Luther College Music Department received the following memorial wreaths from relatives and friends: in memory of Mrs. C. H. Luecker, Montrose, Minnesota, \$10.11; in memory of Mr. Romand Bowdle, South Dakota, a former student, \$47.00; in memory of Mr. Henry Halt-haus, Analaska, Minnesota, \$3.00; in memory of Mrs. Lena Kopitzke, Boyd, Minnesota, \$5.00.

The department received a gift of \$100 from Dr. and Mrs. Howard Vogel, New Ulm, Minnesota. Our heartiest thanks are herewith expressed to the friends of our school.

EMIL D. BACKER, Music Department.

A REQUEST

The mission at Charles City, Iowa, is in need of altar, pews, and lecturn. If a congregation of ours has these items, please write to

R. A. KETTENACKER,
107 1/2 9th Avenue,
Charles City, Iowa.

MISSION FESTIVALS

First Sunday after Trinity

St. John's Church, Town Omro, Minnesota.
Offering: \$689.29. A. W. Fuerstenau, pastor.

Third Sunday after Trinity

Peace Church, Echo, Minnesota.
Offering: \$577.15. Theo. Bauer, pastor.

MINNESOTA DISTRICT
January, February, March, 1948
Red Wing Conference

Table with columns: Reverend, 3rd Quarter Amount, 1st, 2nd, 3rd Quarter Amount, Total. Lists names and amounts for the Red Wing Conference.

Mankato Conference

Table with columns: Reverend, 3rd Quarter Amount, 1st, 2nd, 3rd Quarter Amount, Total. Lists names and amounts for the Mankato Conference.

St. Croix Valley Conference

Table with columns: Reverend, 3rd Quarter Amount, 1st, 2nd, 3rd Quarter Amount, Total. Lists names and amounts for the St. Croix Valley Conference.

Redwood Falls Conference

Table with columns: Reverend, 3rd Quarter Amount, 1st, 2nd, 3rd Quarter Amount, Total. Lists names and amounts for the Redwood Falls Conference.

Crow River Valley Conference

Table with columns: Reverend, Amount. Lists names and amounts for the Crow River Valley Conference.

New Ulm Conference

Table with columns: Reverend, Amount. Lists names and amounts for the New Ulm Conference.

Memorial Wreaths

Table with columns: In Memory of, Reverend, Amount. Lists names and amounts for Memorial Wreaths.

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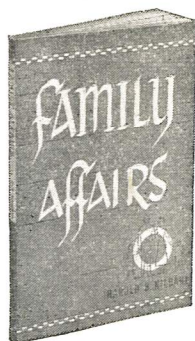
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