

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

Volume 28

Milwaukee, Wisconsin, June 1, 1941

Number 11

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Pentecost

The Comforter — The Spirit of Truth



"He shall glorify Me; for He shall receive of Mine, and shall show it unto you." JOHN 16, 14.

THE LOVE OF THE HOLY SPIRIT

IN the fifteenth chapter of his letter to the Romans, the thirtieth verse, St. Paul appeals to Christians "for the sake of the Lord Jesus Christ, and for *the love of the Spirit.*"

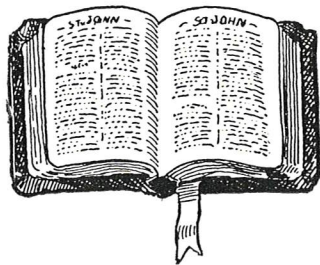
Much is said and written about the love of God the Father and the love of Christ our Savior, too little about the love of the Holy Spirit. Too much cannot be said about the love of the Father and the Son. The language of earth is too poor to describe it, the mind and heart of man too limited to grasp it fully. But this is equally true of the love of the Spirit.

Christ and the Holy Spirit are *both* indispensable to the salvation of sinners. Without the work of Christ there would be no foundation of hope for sinners; without the work of the Holy Spirit no sinner would build upon this hope and this foundation. Christ has opened the way of access to God; the Holy Spirit brings us to God on the way which Christ has opened.

The love of the Spirit is not so apt to strike us at first — the world knows nothing of it — from the very nature of the Spirit's ministration. It is *not without* us but *within* us that He operates. His work is not a spectacle to be viewed by men. His love has not one spot like Calvary for its manifestation. His love is not shown by outward suffering — the women of Jerusalem will hardly follow Him weeping sympathetic tears. Yet the Scriptures warn us, "Grieve not the holy Spirit of God."

The Bible — the Holy Spirit's Gift of Love to the World

God so loved the world that He gave His Only begotten Son — Christ loved the world and gave Himself for it — the Holy Spirit's love is seen in preparing the Scriptures for our instruction and salvation. "The holy men of God spake, as they were moved by the Holy



Ghost." It is His love that gave us this Book, and in it His love speaks to us in its warnings and threatenings, in its precious promises, and in its rich words of comfort. *Word for word* He speaks to us in the pages of Holy Writ reproving, correcting, instructing in righteousness. The handwriting on the wall in the sight of the doomed Belshazzar, "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances and found wanting" was the handwriting of God; the words written upon the leaves of our Bible are no less. The people who stood on the banks of Jordan on the occasion of our Lord's baptism heard a voice from heaven, the voice of the Father, concerning His Son Jesus Christ. When we open our Bible we hear him speak as He did then through the Holy Spirit who proceedeth from the Father. The Bible is the Holy

Spirit's gift of love to the world — "Not in words which man's wisdom teaches but which the Holy Ghost teaches."

Another Comforter, Another Teacher

It is true that God has in the last days spoken to us by His Son. Christ in His Word and deed is the full and final revelation of God. And when the hour came that Jesus was to go to the Father, that is through His death complete His atoning work and through His resurrection and ascension enter into His glory, His disciples stood around Him in speechless sorrow. They believed themselves to be without a Comforter, without a Master. But

we remember the promises of our Lord Jesus, "I will pray the Father, and He shall give you another comforter, that He may abide with you forever. John 14:16. —

But the Comforter, which is the Holy Ghost whom the Father will



send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. John 14:26. — Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you." John 16:13, 14. These precious promises of Jesus concerning the Holy Spirit speak of His love, His nearness, His abiding presence, His divine, gracious power as our Teacher and Comforter since Christ entered His glory. And this love of the Holy Spirit is unchanged. He still comforts us, He still takes the things that are Christ's and shows them to us, He still brings into remembrance all that Christ is and has done for us and He fills the hearts of the believers with peace, and hope, and joy, in believing. And:

**"No Man Can Say that Jesus is the Lord,
But by the Holy Ghost"**

The Spirit's great work of love is to convert the sinner to Christ His Savior. — That poor, lame man who sat at Bethesda's pool, watching with eager glance for the first signs of the descending angel, the first ripple on the waters, was *willing* enough to step down and be healed, but he was not able. His poor, paralyzed limbs would not obey his will. But with the sinner and his relation to the Fountain filled with blood, drawn from Immanuel's veins, where sinners plunged beneath its flood, lose all their guilty stains, it is just the reverse. — "Ye *will* not come to me, that ye might have life," Christ has said. The will of man is so depraved, his enmity against God and Christ so

(Continued on page 169)

EDITORIALS

CHURCHES AND WAR

DR. REINHOLD NIEBUHR AGAIN

THERE IS MUCH TO BE DONE

Churches and War From many quarters we again hear the cry against the churches of America that they are among the purveyors of war propaganda and among the war mongers. Colonel Charles Lindbergh, in a public address to the people of our nation, less than a week ago made this charge very emphatically and Boake Carter has made this statement more than once. This is not surprising to hear these men who really know what is going on in the United States make these charges. They are men who are not accustomed to pick their information out of thin air nor to say things that are not in conformity with the facts. Especially will no man care to challenge the honesty and the sincerity of Charles Lindbergh who, whether right or wrong, has been pleading with Americans to wash their hands of this war now in progress. And he dares to say this knowing full well that his advice will meet with strenuous opposition and much contradiction. When a man of his type makes the charge that the churches in our country are on the side of the war mongers and the war propagandists and when a man like Boake Carter joins him in this charge it behooves the churches to sit up and listen. They are men who can prove their charges and justify them.

Now what are the facts in the case? The one fact is that the charge is too general. When these men speak of the churches of our land we of the Lutheran Church know very well that they are not referring to the Lutheran churches generally. Their charge is too comprehensive. We are not going to question the fact that there may be even Lutheran churches or Lutheran ministers who are artless enough to be caught in the net of the subtle propagandists and in all innocence align themselves with them, but these are the exception; in fact, we believe, they are almost as scarce as the proverbial hen's teeth. The Lutheran ministers — the Synodical Conference ministers foremost among them — know the duty of their office. They know that they are *messengers of Christ and His Gospel* and that it is their privilege to preach the Word of Life to a sinstricken world, and like Paul "they are willing to know nothing but Christ and Him crucified. They spend all their time and energies on this great theme and have little time for other things. Especially will they studiously avoid giving the impression that they are world reformers and creators of opinions in the world.

The charge, then, against all ministers and against all churches is too general. Both Colonel Lindbergh and Boake Carter ought to be more specific in their denunciations. Let them say just which churches they have in mind; for we believe they could do this and produce the evidence if evidence were needed. Let these men say that the Lutheran ministers in our land have not soiled their hands and, yes, consciences by trying to arouse an already war minded or shall we say, ever ready war

minded populace to take sides in this infernal struggle. We are not interested in this exposure of the guilty churches on personal grounds nor for the sake of purely moral exoneration but for the sake of the Gospel. Let the world know that the Lutheran church and the Lutheran ministry desires but one thing in this world: to be known as witnesses of Christ, ambassadors for Christ and stewards of the mysteries of God. Every minister who knows this and has this hope in him will bend every effort to be found blameless in his generation and unspotted by the affairs of this world.

W. J. S.

* * * *

Dr. Reinhold Niebuhr Again What we have just said about the churches and the ministry that it keep itself unspotted from the world and world affairs has its full application in the case of Dr. Niebuhr. The May 14 issue of the *Christian Century* reports that Dr. Niebuhr is the head of a committee that demands that the United States take "*whatever political, economic, and military means are needed to defeat aggressors.*" This new organization is to be known as "The Union for Democratic Action." Two of its officers are editors of the *Nation*. Many of its members according to the committee's inaugural declaration are made up of "liberals and Democrats, Socialists and other radicals, naturally excluding communists."

Here is one example of a man who wants to be recognized as a theologian and as a minister of the Gospel who is not a bit adverse to dabble in politics; here is a man who is a leader among a certain class of religious groups who is willing to assume leadership in a purely economic and even military venture and fan the flames of hatred and the spirit of war and bloodshed; here is a man who, no doubt, wields a great influence with a certain class of religionists and is willing to become the instrument that would lead them into the very stream of blood. That is one case to which Colonel Lindbergh and Boake Carter, no doubt, would point if called upon to prove their assertion that churches and ministers of the Gospel have played a roll in the dissemination of vicious propaganda for war. This is the sad thing in the affair — those men have solid ground under their feet when they openly accuse the churches.

In the case of Dr. Niebuhr, however, we will not get very excited. It is not very hard for him to switch rapidly from one extreme to the other. Not so long ago he was supposed to be a dyed-in-the-wool pacifist, and the *New York Times* publicizes this fact in its headline: "Ex-Pacifists Favor War If Necessary. Liberals Headed by Niebuhr Form Committee Giving Up Stand of Two Decades." Just how ardent Dr. Niebuhr was as a pacifist we are not able to say, we just take it for granted because it makes so little difference to us. But, we ask, why must he head

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

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ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.
CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

that new organization? What has this to do with his calling as a theologian? Doesn't he realize that his membership in that committee will sway a lot of men in the churches to say things and do things that are not at all the business of the churches? Why will such men lend themselves to every movement, outside of the church and outside of their calling? Is it the flattery of the world, flattery by the men in high positions that tempt him and others like him to leave their chosen field of activity and graze in pasture wholly foreign to them? We believe that men like Dr. Niebuhr are the innocent dupes of wily politicians and scheming political mauntebanks.

We are here not concerned for Dr. Niebuhr, let us say it again, but for the churches in which they are leaders. These churches are the losers. For if honest men like Colonel Lindbergh and Boake Carter say that churches and ministers are guilty of propaganda they have evidence enough to substantiate their claim right here in the case of Dr. Niebuhr. The churches ought to strive with all the energy they can muster to keep its reputation unsullied. Let them preach Christ and Christ crucified to a world that is in such dire need of that proclamation. Let them stick to their theme: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." If there is hope for men it is in this word; there is no help for them in the political philosophy of today or any other day. Let the churches know this and hue to the line. W. J. S.

* * * *

There is Much to be Done There is much to be done in our Synod and it ought to be done NOW without the loss of much time. During the years of the so-called "depression" and again the "repression" we in the Church and we in the Wisconsin Synod left many things undone that we should have done. Then we said that the times are too hard to do anything. We were satisfied to just glide along and coast on the past. We said, "We must not expand the work of our Synod; we must not raise the salaries of the professors and the missionaries; we must not make extensive repairs; we must not erect new buildings of any kind; we must cut our expenditures to the bone." Whether that was wise or not we will let the future determine. We were not so poor, even in those very hard days, taking the Synod as a whole into consideration. The Lord did not leave us entirely impoverished, in fact, many among

us still had much and to spare. But those are things of the past.

Now the Lord has given all of us an opportunity to reap bountifully again. Once again we hear in the cities the humm of the machines whose years of silence gave mute evidence of the despondency in many homes. Once again the farmer is going to see a good market for his goods. The Christian farmer and laborer will mark this upward trend and will not be blinded again to believe that selfishness is a virtue. They know and believe that "every good gift and every perfect gift cometh down from above, from the Father of lights" even though the outward cause of the better times now upon us results from present chaotic world conditions. These too are in God's hands. He still controls the destinies of the nations. His spirit strives with men to give them the knowledge of the glory of God in the face of Jesus Christ. But, His Spirit will not *always* strive with men; if they refuse to heed His call and continually do after the evil lusts of their hearts — God finally abandons them and gives them over to a reprobate mind to do those things which are not convenient. Rom. 1:28. Men then become their own scourge. While God permits the self-scourging, often self-destruction, as a just judgment to the rebellious world, it may at the same time bring in its wake days of prosperity. That may be the case now.

The Christian will realize that and will use those times wisely. He will not use them to serve selfish and personal interests but he will return to God a fair share of his earning to be used in His Kingdom on earth to expand it and make it more glorious. God expects that of every Christian — and wise is he who answers God's call. If we fail to do this gladly, willingly, gratefully, if we fail to pay our vows to Him He will surely dispossess us of these blessings. Remember the days after 1929 when the Lord took from a thankless world His unappreciated blessings and left us with nothing but the memories of misspent opportunities. They who rob God of His glory and will not pay their vows unto the Most High must experience the sorrow of poverty and want. Hear what God has to say to the Jews, Malachi 3:8: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of

heaven, and pour you out a blessing that there shall not be room enough to receive it." Let us believe this and go to work.

There is much to do done. There are still debts of the Synod that must be paid; there are still improvements to be made at our colleges; there are still many open fields into which we can send messengers of mercy; there are still the small, too small, salaries of professors and missionaries to be adjusted that they may live an honest and decent life among the men of the world. We can do all this with a mighty small effort. \$2.00 from each com-

municant of Synod would do it. Who would squabble with God over such a bagatel; who would dare? Read the words quoted above once more and in the face of them dare to say, "*We can't.*"

Oh, that every pastor in the Synod, that every member in the Synod, that all with one accord would say, "*we can and we will!*" Oh, that each member of Synod would inspire the other by his own example! There would be rejoicing in our own hearts, in our home churches everywhere, in our Synod, yea, in the highest heaven among the angels of God.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE III. OF THE SON OF GOD

Part Two

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

II

DO we always realize what it means for us that Jesus is now sitting on the right hand of the Father? The sitting on the right hand is this that He actually does *forever reign and have dominion over all creatures*. Thus our Confession. But what does that mean *for us*?

He who is sitting on the right hand of the Father is *our Savior*. The Son of God, before He assumed our human nature, did reign and have dominion over all creatures. By Him they had been created, they were His property. He had made them what they were, what He wanted them to be. He controlled them. He could change them to suit His purposes. He could destroy them if He saw fit.

But He of whom it is now said that He is sit-

ting on the right hand of the Father is the Son of God, not as He was with the Father from eternity, but as He is after He had assumed human nature, after He had suf-

fered and died for us on the cross in order to redeem us from sin, from death, and from the power of the devil. He so loved us, He so desired to see us saved eternally in heaven, that He gave himself for us into death and hell. He it is who now reigns and has dominion over all creatures.

Ponder this truth. Our Savior has been made the Supreme Ruler of heaven and earth. Nothing can stir in the wide world without His will, let alone against His will. Then we can be of good cheer. To be sure, He expects us to take up our cross and follow Him. There is no other way that leads to heaven. We must — yes, *must* — through much tribulation enter into the kingdom of God (Acts 14:22). And we can be sure that the enemies who heap tribulation on us seek to destroy us thereby and to drag us into hell. But they cannot do as they please. Jesus, our Savior, forever reigns and has dominion over all creatures. So they can harm us none. All things, even our bitterest sufferings, must work together for our good. He who is sitting on the right hand of the Father as the Supreme Ruler of the universe will see to it. He is our Friend.

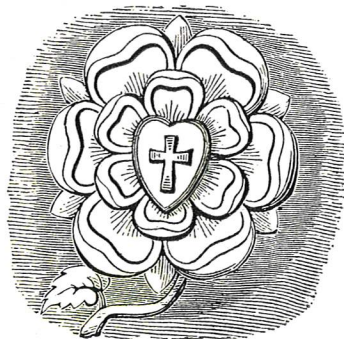
Why then not rejoice!

You will say, who can always rejoice? The cross is heavy and painful. It hurts. Our heart is filled with uneasiness and fear. And in addition to this, our nature is very weak. We are oftentimes so faint that we do not even know what to pray for as we ought.

Does our Jesus not know this? In reigning over all creatures He takes this very fact into consideration. We cannot by our own reason or strength take up our cross and follow Him. We cannot by our own reason and strength even come to Him and believe in Him.

But mark what our Article says: He does *sanctify them that believe in Him by sending the Holy Ghost into their hearts*.

That is what He promised His disciples before He went to His Father. I tell you the truth: It is expedient for you that I go away; for if I go not away, the Com-



ing on the right hand of the Father is the Son of God, not as He was with the Father from eternity, but as He is after He had assumed human nature, after He had suf-

forter will not come unto you, but if I depart I will send him unto you (John 16:7). He told His disciples to wait at Jerusalem for the promise of the Father that they might be baptized with the Holy Ghost (Acts 1, 4. 5). And on the day of Pentecost, when the Holy Ghost had been poured out upon the apostles, Peter said to the multitude by way of explanation: This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear (Acts 2: 32. 33).

If we have the Holy Ghost in our hearts, need we fear that the cross might become too burdensome for us, or that we might faint under its load? And though we do, we have the assurance that the Spirit helpeth our infirmities, yes, that the Spirit itself maketh intercession for us with groanings which cannot be uttered (Rom. 8:26). As our Article says: He will *rule*, He will comfort, *He* will defend us against the devil and the power of sin.

Let us not be deceived. The kingdom of our Savior

does not yet appear in glory. That will not happen till the end of the present world. Yet though His reigning may be hidden from the eyes of men, though unbelievers may scoff and sneer, yet Jesus is actually sitting at the right hand of the Father. All power has been given unto Him in heaven and on earth. Nothing happens here on earth, neither good nor bad, neither great nor small, which He does not control. No matter where we may turn our eyes, whether to the destruction wrought by the hands of man in war and bloodshed, or to the devastations following in the wake of storms and earthquakes, or of famine and disease stalking the earth; or to the modest violet blooming quietly in some hidden corner — it is our Savior sitting at the right hand of the Father who controls all things and makes all things — yes, *all* things — serve the purposes of His kingdom.

And in due time our Lord will reveal His kingdom in glory when He shall return on the Last Day.

Of this our Article speaks in the last paragraph. God granting, we shall briefly consider it in our next study.

OUR GOD IS IN THE HEAVENS

Psalm 115

AT first glance our country seems to be very religious, and it is. If St. Paul could visit us, he might say, as at Athens, "Ye men, I perceive that in all things ye are too superstitious, religious." Where one church would do, we may find a number of struggling little flocks, all dependent on charity and subsidies. Religion is pushed into our public life at many opportunities. It is promoted not only by the churches, but also by the lodges and even by individuals. They speak highly of Jesus as the founder of the most exalted religion, a religion of love so great that it finally lands all sinners in heaven, and no faith required, just die; they give him a place of honor along with Moses, Confucius and Mohammed. Where do they get these ideas? Not from the Bible! Jesus did not come to bring a new religion; nor did He propose to renovate and to improve the existing religions by giving them a deeper spiritual meaning; on the contrary, He announced the utter downfall and destruction of all man-made religion, including that of Israel which had left the Lord. He did never ask a man, Do you have religion? but rather, Believest thou me? He is seeking faith and not religion.

Our God is in the heavens! Evolution is not our God; it is not even the evolutionist's God. Would he, could he believe in a principle subject to constant change? Does his pet theory bring him daily bread, protection, comfort, a righteous and holy life? On the contrary, it destroys all virtues and makes the mankind a rabble of ferocious beasts, with the survival of the fittest. The unbeliever

does not have God because he rejects Him; what he substitutes in His place, is ridiculous, Psalm 115:2-8.

God's people are asked to trust in the Lord, v. 9-11. The same invitation and the same promise are given three times, to Israel, to the priesthood and ministry, and to all believers: He is their help and their shield. The Israelites knew Him from their Bible history: Our God is in heavens: He hath done whatsoever He hath pleased. The forty years in the desert proved the wonders of His grace; He was their help and their shield. Now they could trust Him, follow Him and in the end always praise Him.

God did not change nor does He change His mind: Jesus Christ the same yesterday and today and forever! His blessings continue with the same abundance. His covenant made with Noah after the flood has stood ever since. To us he must say, "Why are ye fearful, O ye of little faith?" "If we believe not, yet He abideth faithful: He cannot deny Himself." On the Word of the faithful God the whole world rests, physically and spiritually.

Who shall praise Him? The believers who have died cannot join us here any more, they praise him in heaven; but we who are living witnesses of His loving kindness and grace, we will bless the Lord from this time forth and forever more. This praise will be more than mere meditation, more than admiration of His providence; prompted by faith, it will break out in works of charity, helping our neighbor to find and to walk the way of life.

Praise the Lord!

Fr. Soll †.

INTRODUCING THE LITURGICAL PART OF THE NEW HYMNAL

By Pastor Gervasius Fischer, Peshtigo, Wis.

X. DOCTRINAL DIFFERENCES IN THREE SIMILAR LITURGIES

THE Roman and Episcopalians liturgies are in many parts like the Lutheran Common Service. The *Gloria Patri* (Glory be to the Father), the *Kyrie* (Lord, have mercy), the *Gloria in Excelsis* (Glory be to God on high), the *Nicene Creed*, the *Ter Sanctus* (Holy, holy, holy), the *Agnus Dei* (O Christ, thou Lamb of God), the *Preface*, and other parts are identical in all three liturgies. They all follow the Christian Church year; in most instances the *Collects* (short prayers), the *Epistles*, and the *Gospels* are the same. The Roman and Lutheran liturgies use the same *Introits* and *Graduals*, with but a few exceptions. There is a free interchange of many hymns, so that you can hear hymns of Roman and Episcopalians origin in Lutheran churches, and hymns of Lutheran origin in Roman and Episcopalians churches.

Such similarity causes many to believe that there is little doctrinal difference between the three churches except that the Roman church prays to saints and uses more ceremonies than the Lutherans. Some even think the liturgical chant, kneeling, and vestments are distinctive Roman rites and often mistakingly oppose their use in a Lutheran Church. The reason for such similarity we hope to bring in later articles, but feel that we should not close this section of our studies on the doctrinal background of the Lutheran Liturgy without a brief discussion of the doctrinal differences of these three church bodies whose liturgies are so much alike.

The Roman Church and the Mass

The argument is often used by Romanists and repeated by uninformed protestants, that the Roman church is not only the oldest but also the original Christian church. The Eastern and Episcopalians churches make the same claims. Since the word "catholic" means "universal," that is truly apostolic, we should train ourselves not to use the word to mean "Roman." To the Roman church the word "catholic" implies their claim that it is the true visible representative of Christ on earth, because it alone has a continuous line of popes who have received the authority from Christ to be His vicars on earth. To the Roman church the word "catholic" means that it alone is the true church on earth outside of which there can be no surety of salvation.

We confess in the Nicene Creed: "I believe one holy Catholic and Apostolic Church." This "catholic" church is the communion of saints, the gathering of all believers. It is the invisible body of believers of which Christ is the head and through which our Lord continues His saving work on earth until the end of days. Our Savior tells us clearly who His representatives here on earth are: "If ye continue in my word, then shall ye be my disciples indeed." And again: "Where two or three are gathered to-

gether in my name there am I in the midst of them." Only there, where the Word of God is taught in truth and purity and the Sacraments are administered according to Christ's command is the catholic church truly represented here on earth. We should therefore not yield to the Roman church the monopoly of the word "catholic" anymore than we yield to it the monopoly of the symbol of the cross. We should say *Roman* church, *Episcopalians* church, *Eastern* church etc. It is to be regretted that somehow the word "catholic" used in the Nicene Creed was changed to "Christian" in many Lutheran hymnals in America. Our books of Confession retain the word "catholic."

The Roman or Western church very early began to introduce teachings contrary to the Word of God. When the Christians no longer fully appreciated the saving Gospel of Christ, they became self-righteous — then as now. Having lost the true appreciation of what God has done for them, the Christians lay more and more stress on what they are doing for God. When the early Christian forgot that the true purpose of the public divine service was to permit God to come to them through His saving Word and Sacrament, they began to think more of their good works of going to church and the Lord's Supper. This was and is the beginning of all false conceptions concerning the liturgy, and it was the beginning of a nearly endless chain of false teachings in the Roman church, false teachings which to this day hold millions of members enslaved in the fear of the uncertainty of salvation. Prayers saying Masses for living and dead, purgatory, ordination of priests, indulgences, mechanical performance of ceremonies — these and many others are a denial of the basic truth of the Scriptures, namely that man is saved alone by grace through faith in Christ Jesus. By all its false teachings the Roman church rejects God's gift of grace and glorifies man as one who is able to do something for his salvation.

A Roman Criticizes the Lutheran Liturgy

About four years ago the Roman writer and teacher, Ernest C. Messenger, wrote two volumes on "The Reformation, The Mass and The Priesthood." The purpose of the books is to show why the "catholic and Roman church refuses to allow that Anglican clergy have the powers of the catholic priesthood." Chapter two of Volume One deals with *Luther* and *the Mass*.

Messenger says correctly that Luther declared as unscriptural the "catholic system of buying and selling Masses and the multiplication of Masses for the living and the dead." Messenger accuses the Lutheran church of rejecting the Roman doctrine that the Mass (communion service) is a good work by which the living can more fully enter into the grace of God and by which the suffering of the dead in purgatory can be shortened. These Roman teachings are clearly against Ephesians 2:8.

"Luther's second innovation" writes Messenger, "was his denial of the doctrine of the Sacrifice of the Mass." He is correct in stating that Luther rejected this doctrine because the Mass would then be a good work and "would be fatal to the doctrine of justification by faith alone." So the Roman church teaches that in the celebration of the Lord's supper a sacrifice of Jesus is brought to God. Luther taught as does the Bible that Christ sacrificed Himself once for always to appease the wrath of God and to merit forgiveness of our sins. (Read Hebrews 10: 10f.; Romans 5: 1; Apology to Augsburg Confession, Article XXIV.)

Messenger furthermore claims that Luther erred from the Roman church by his denial of the Roman doctrine of the Priesthood. Only those, says the Roman church, can properly celebrate Mass, forgive sins etc. who have received such authority from the pope and who by the "sacrament of ordination" have received the supernatural power to change the bread and wine in the Lord's Supper to the body and blood of Christ. (Council of Trent, De Sacr. Ord. Cans. 1-8.) Luther taught the Word of God in claiming that all Christians are equally priests and have an equal power to administer the means of grace. The ordination, since it is not commanded in the Bible, is a human institution by which the call of a person to a Christian congregation as pastor is ratified. From the Roman standpoint Lutheran ministers cannot celebrate the Lord's Supper nor effectively forgive sins.

Luther also opposes the Roman "adoration of our Lord in the Sacrament," because the Sacrament was instituted to be received in communion and not to be adored.

The Episcopalian Doctrine of the Mass

When King Henry VIII broke with Rome the Lutheran Reformation had already made deep inroads in England. It is a well established fact that the first English Prayer Book of 1549 showed many traces of Lutheran influence and that only because of the political interests of the King and through the later influence of the Reformed church was this first Prayer Book abolished and another forced upon the people. Canon Dixon writes: "The church was held dumb throughout this period (of the second Prayer Book) by positive orders of the Council." So the Episcopalian church is a mixture of Lutheran-Reformed-Roman teachings. Both the Reformed and Roman teachings deny the "alone by grace" doctrine of the Bible and the Lutheran church.

The Episcopalians do not acknowledge the pope as the divine head of the church. They nevertheless teach that ordination is the only means by which the apostolic succession, and with it the true ministry, can be transmitted. Only those Bishops, accordingly, have the divine right to ordain ministers, who have been ordained by a continuous line of bishops originally ordained by the apostles. The Bible knows no such doctrine. The Lutheran minister according to their teachings is just a layman ordained by a layman, without the apostolic ministry which Christ

ordained, "who parodies the Lord's Supper by attempting to consecrate it without lawful Priesthood." If our liturgies were identical, yet we could never call such brethren who deny the right of the public ministry to our pastors, who in accordance with the Word of God are divinely called ministers of Christ.

Like the Romanists the Episcopalians approach God in the Sacrament with an "unbloody sacrifice." They claim: "We offer up Jesus Christ Himself, our Spiritual sacrifice, the offering up of a real gift, a true proper Sacrifice."

Although the Christian Church Year is a man made arrangement and has no foundation in the command of the Scriptures, yet say the Episcopalians that the "rise of the Church Year was authoritative" and that the "Liturgy is divine." However, since the Word of God has not given us definite ceremonies and rituals, all liturgies are things indifferent and the Christian church may use them, or not use them, as long as all things are done decently and in order and such liturgies serve for the edification of Christ's Church.

* * * *

NOTE: We refer our readers to two tracts by Dr. Dallmann: "Why Protestant, Not Roman Catholic," and "Why Not Episcopalian." In the latter Dr. Dallmann also gives a list of books by him in which he traced the Lutheran influence in England. Pastors and teachers and others might also be interested in Jacob's, "Lutheran Movement in England," and Dowden's, "The Workmanship of the Prayer Book" (in the foreword of the second edition Dowden defends many of Jacob's claims of the Lutheran influence in England), Messenger's "The Lutheran Origin of the Anglican Ordinal." Since the English of our Common Service is taken from the Prayer Book a careful study of these is important to fully understand the reform-calvinistic spirit of the Episcopalian church. Dr. P. Kretzmann's "Christian Art" and Webber's "Studies in the Liturgy" should be on the "must list" for every student of the Liturgy. G. W. F.

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CORRECTION!

Several typographical errors appeared in the last two articles of this series which changed the intended meaning: P. 106, second par., "only the ordinary Holy Communion" should have read "only the Ordinary of Holy Communion." P. 106, par. 5: "God commendeth his love toward us." P. 118, p. 3 change: "meditate on external values" to "eternal values."

FIFTIETH WEDDING ANNIVERSARY

We were informed that the congregation at Chaseburg, Wisconsin, celebrated the fiftieth wedding anniversary of their former pastor, Pastor emeritus E. H. Palechek and his wife now residing in Wauwatosa, Wisconsin, Sunday, April 27. Since your correspondent was unable to be present at this celebration, he cannot give a detailed account. We hope, however, that a more detailed report will appear in these columns shortly. We wish our former conference brother and his dear spouse God's choicest blessings for many more years of happy married life.

The Love of the Holy Spirit

(Continued from page 162)

bitter, his pride so towering, because of sin, that he will not be saved through Christ. It is a new heart, the making of a new creature altogether, the regeneration and quickening of man, by nature dead in sins, that constitutes conversion. It is the Spirit's work of love to bring men



to Christ. He convinces them of sin by bringing their guilt to their remembrance, by showing them sin's awful vileness in the light of God's pure and perfect law. Upon the heart, hard as a stone and dark as hell, he beats with the hammer of the law and flashes with the lightning of Sinai, till the face that was uplifted to God in brazen defiance and enmity hides itself in grief and shame. He mortifies our pride and

shows us that we are clothed in filthy rags when we supposed ourselves to be well dressed.

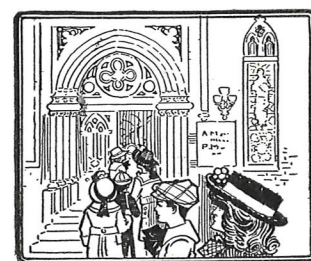
But the Spirit makes the soul tremble amid the lightnings and thunderings of Sinai only that He may make the law a schoolmaster to bring men to Christ. He loves the soul of man and will make the work of conversion a thorough work — no healing of the wound slightly — no daubing with external medicaments — no saying peace, peace when there is no peace — but a clear faithful searching of our lost condition, a complete probing of the wound of the heart, in order that the balm of Gilead may be successfully applied. When the Spirit has shown us our great guilt, His love freely shows us the salvation that is in Christ. He holds up before us the long, dark catalogue of our sins, only that He may bring us to Jesus to have them all blotted out. He shows us the filthy rags of our own righteousness only to clothe us in the perfect right-

eousness of Christ. He smites, only to heal; He kills, only to make alive; He convicts us of sin through the law only to convince us of the grace of God in Christ through the Gospel. It is *His* gracious operation. Congregations may build churches and schools, ministers may draw large audiences, but the Spirit alone brings the soul to Christ. — "Paul planted, Apollos watered, but God gave the increase."

The Fruit of the Spirit

is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance. "Grace for grace," abundant spiritual

gifts that abound to the believer through the grace of the Holy Spirit. He has enlightened me with His gifts.—He has *sanctified* me in the true faith. Through faith the Holy Spirit dwells in the believer's heart and sanctifies and cleanses it



from sins and evil lusts. Paul says, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . And grieve not the holy Spirit of God." Eph. 4.

We appreciate the force of the Apostle's appeal, "Grieve not the Spirit."

We are His workmanship. The spiritual life that has been created in us, faith, hope, and charity, all that we are and have is the Spirit's work of love. Grieve not the Spirit, Quench not the Spirit — we beseech you for the love of the Spirit.

A. P. V.

THE GENERAL SYNODICAL COMMITTEE MEETINGS

THE importance of these meetings of the representatives of all committees throughout the Synod can only be wholly appreciated by those who take the time to study the work that is done at these meetings. If we tell you here that, for instance, the representative of the Mission Boards from all the district, sat continuously for one week taking out time for meals only — you will understand that those representatives of yours really worked. Nor are they the only ones that were closeted in long sessions. The Board of Trustees, the Conference of Presidents too met so long and so often that one marvels at the possibility of human endurance.

Strenuous Days for the Committees

These meetings are necessary so that the various departments of our Synod's work may be wisely co-ordinated

and arranged. One department dare not encroach upon another department and one department dare not absorb so much of our Synod's income that another department may thereby suffer a shortage of money to carry on its work. The available money must be wisely distributed; each department must be justly considered and its demands fairly weighed. That is the vexing problem that must be solved by the representatives of these committees. You will understand that that is not an easy task. These men have real difficulties to solve and, we assure you, heartaches to experience when, for instance, they see the pressing need of one department for more financial support and are unable to yield to its cries because the income of Synod will not warrant it. Their hearts as sensitive and human as our own find little comfort when good judgment demands a negative vote. To the man on the out-

side these committee representatives often appear to be a hard lot to deal with; if it appears so to some let them remember that on their judgment and stewardship rests a grave responsibility of which they are ever conscious. They alone know the extent of Synod's possibilities and therefore must do as their judgment dictates. If they make mistakes (as some often believe), be assured that they are not willfully or maliciously made. None would be more ready to adjust and rectify them than these men.

Heart-Rending Appeals

The General Mission Board and the Board of Trustees of Synod hold an inenviable position. They hear the cry of one or two mission congregations in Arizona, let us say, begging for a mere \$1,000 to erect a very modest and extremely necessary chapel; they hear a plea from the Colorado district for a chapel which is sorely needed; they listen for hours to an appeal coming from a representative of another district for a much needed place of worship; and so the pleas and cries go on endlessly. They know that a certain territory is in dire need of assistance; they are willing to extent that assistance but find they are unable to do so because they see the lack of funds. In the face of such recognized necessities these men must first of all down the natural sympathy of their own heart and then face the harder task of denying the appeals. That is not an easy thing to do when their own heart is entirely on the side of the petitioners. When such cases come before them day after day and they must make such decisions day after day for the duration of a week — he who does not understand their service of love to the Synod certainly possesses a woeful lack of good common sense. These committee men deserve and need our prayers for their deliberations on these matters.

The Conference of Presidents

Nor does the Conference of Presidents do less work or less exacting work. Like the other committees this conference also hold sessions day and night. Their problems, of course, are the problem of their respective districts. They are the men who are called and elected to watch over the doctrine and the practice in their districts

together with the President of the Joint Synod. They are the watch-dogs to borrow a picture from the prophet. The difficulties that may arise in their own districts, of course, do not take up all their time. The General President may have matters to present to them for study and deliberation — some matter that concerns the doctrine and practice of the Synod, perhaps, or a necessary adjustment in one of the districts, or a case of discipline that demands attention. Often, too, there are difficulties created by some condition that arise outside of our own body but which intimately affects our Synod that demands thorough study and investigation. This is the work of the Conference of Presidents, work that requires every bit of application of good judgment and Christian patience of which the individual is capable. Slipshod, superficial work will not be countenanced and finds no favor in this body. Every angle of all cases is minutely studied and viewed from every side that a clear picture of the problems are developed and that a fair decision may be reached. These men, the presidents of our district, labor for us and we ought to appreciate their labors and remember them and their work in our prayers. Every Christian will do this.

Synod's Business

Before the whole body assembled as a committee of the whole the various reports and recommendations of the boards and committees of our Synod are presented. There are the reports of our Institutions: Colleges, Seminaries, Home for the Aged, Missions, etc., to be studied preparatory to presenting them to our Joint Synod for final action thereon. Every report or recommendation is gone over with a fine comb to eliminate every request that is possibly superfluous in the judgment of the committee, so that the various demands may be presented to the Synod clean and cut to the very bone. This laborious work on the part of the committee ought to assure every delegate to Synod that he may conscientiously look upon all reports and requests as honest and frank statements of actual needs.

May the Lord continue to bless us with conscientious men who in their hard work seek nothing but His glory and that of His kingdom.

W. J. S.

NEWS

BOY SCOUT ISSUE

IT may be of more than local interest to know that the Mixed Conference of Milwaukee assembled April 29 and 30 again went on record in condemning the Boy Scout Movement as anti-Scriptural and anti-Christian in fact and in its tendencies.

More than four years ago this same conference had the Boy Scout movement up for a lengthy discussion. At that time an essay was presented to the conference on Boy Scoutism in which the scripturally false and dangerously misleading movement was exposed. At that time the following resolution was adopted by the Mixed Conference:

LUTHERAN TROOPS?"

1. "We hold that the organizing of a Lutheran Troop as an integral part of the Boy Scout movement is a practical endorsement of its anti-scriptural principles of character-training, its indifferentism, and its unionistic tendencies."
2. "Such a troop is directly responsible for the false principles of character training and the indifferentism of the movement, as well as for the unionistic practices that occur within the organization and must, if it desires to abide by the rules of Holy Writ, sever its connection with this organization, Eph. 5:1-8; 15-20."

This attitude toward the Boy Scouts was substantiated at the sessions of this year's conference. It was the gen-

eral opinion that any boy who is a member of a Boy Scout Troop and refuses to leave the troop after having been thoroughly instructed as to its pernicious tendencies should not be confirmed in any of our churches, nor received for holy communion.

That this is the only tenable position for true Lutherans to assume will become clear on studying the whole movement — its inception, its purpose and the results it wishes to attain. No conscientious minister, nor a conscientious Christian will lend his name or influence to it. There simply can not be such a thing as a *Lutheran* Boy Scout Troop. The whole thing would simply be hypocrisy, using an honorable name to cover up a sinful thing.

W. J. S.

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A SIGNIFICANT CELEBRATION

THIS, too, we mention because, we believe, it is of general interest. Last Sunday, May 18, the Evangelical Lutheran Institutional Mission of Milwaukee marked the fortieth year of its life. As far as we know this is the pioneer mission of its kind. For this reason it is known far beyond the confines of Milwaukee and Wisconsin. This organization has served as a model for the organization of the many other such mission ventures in nearly all the large cities of our country.

Forty years ago a number of god-fearing ministers and lay members of the churches in Milwaukee both of the Missouri and the Wisconsin Synods met in one of the schools of Milwaukee and after hearing the great possibilities for such institutional mission work decided unanimously to sponsor the work. A constitution was read and adopted and a missionary was called. However, they were to experience a little trouble in securing a man for this work. Eight men were called and all eight felt they could not accept. In the mean time the now sainted Pastor William Rader, then pastor of St. John's in Wauwatosa, who had already been active in this work, served this mission with the help of Pastor William Rudolph, pastor of Bethany Church, Milwaukee.

Finally, after many months of fruitless calling, the call was sent to Pastor Enno Duemling, Pastor of Emmaus Church, Detroit, Mich. He, too, at first declined to come, but when the call was sent to him once more his congregation permitted him to leave for the Milwaukee field. He was inducted into his office on May 4, 1902. Pastor Duemling is still active in that work — that means that he has been in this work for 39 years. That is a long time. This makes him the dean of all Institutional Missionaries. His wide experience and his many associations during those past 39 years he has passed on to this generation in several books written by him during the last few years. Today Pastor Duemling is not alone anymore to do this vastly expanded work. For many years Pastor J. Helmes was active in the mission. After his death Pastor Arnold Schroeder was called into the work. He was installed on September 26, 1938.

Two services were held to commemorate this anniversary. One in the afternoon of May 18, at Trinity Church in which service Professor Paul F. Koehneke of Concordia College, Milwaukee, preached the sermon. The second service was held in the evening of that same day in the gymnasium of Concordia College in which President John Brenner preached to a very large audience, estimated at 1,000 to 1,200 worshippers.

May the Lord who has guided this mission for forty years guide it graciously on in the spirit of the founders — in the spirit of the Gospel of Christ. W. J. S.

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NEWS FROM MISSISSIPPI VALLEY CONFERENCE

MR. and Mrs. Nicolaus Luehmann, members of St. John's Lutheran Church, Lewiston, Minnesota, observed the fiftieth anniversary of their wedding day in the midst of a large concourse of relatives April 2. In a brief service in the evening their pastor spoke to them on the words: "Abide with us: for it is toward evening, and the day is far spent." May the Lord abide with this aged couple in the evening of their lives!

* * * *

The congregation of St. Matthew's Lutheran Church, Winona, Minnesota, has called a male teacher from this year's New Ulm graduates to serve as fourth teacher in St. Martin's school, Winona. St. Matthew's now has some forty children enrolled in St. Martin's school and is transporting its children to and from school by bus. May the zeal of St. Matthew's for Christian education provoke many other congregations within our Synod to do likewise. And may the parents of such congregations that maintain a Christian day school evermore realize the blessings of Christian education and send their children of school age to their church school!

* * * *

The Mississippi Valley Lutheran Chorus composed of choirs from St. Martin's and St. Matthew's, Winona; First Lutheran and Immanuel's, La Crosse, and St. John's and Immanuel's, Lewiston, under the direction of Mr. T. W. Zuberbier, principal of St. Martin's Lutheran School, Winona, gave a sacred concert in the Winona Senior High School Auditorium Sunday evening, May 4. Guest artists for the evening were Elizabeth and Marie Strasen, and Mathilde Schoessow of Milwaukee, who appeared as a violin, cello, and piano trio. The concert was repeated in the State Teachers College Auditorium, La Crosse, May 11 with Mrs. Carl Bolle, St. Paul, as guest artist.

Your Mississippi Valley Conference
Correspondent.

R. P. K.

SPIRITUAL WELFARE COMMISSION

For Our Men in Military Service



PASTORS, ATTENTION:

1. Have you sent in names and addresses of your men in service?
2. Are you keeping us informed of address CHANGES?
3. Has your congregation subscribed for the "Northwestern Lutheran" for your men in service? (260 subscriptions have been received).
4. Are you personally keeping in touch with your men in service?

More than one thousand names of men in service appear in our files, and every mail delivery is adding thereto. These one thousand men are scattered throughout the country in some 175 camps and bases. The greatest concentration of our Wisconsin Synod men being in Louisiana (about 400), California (about 200).

Our first endeavor will be to place a pastor at such locations. Much of our future action with regard to placing pastors at various camp communities depends upon our office receiving the names and addresses of our men in service, and on being kept informed as to address changes. This is extremely important. To facilitate this matter, write this office for forms, 1b, 2b, 3b.

Again your Commission is forwarding to every man in service whose name appears in our files a new daily meditation booklet for the period June 2 to July 26. The following letter accompanies the booklet:

May 25, 1941

Dear Friend:

The appreciative replies which our office received from some of the men in service, acknowledging our Easter letter and booklet prompts us to forward to you the new daily devotional booklet for the period beginning June 2.

Realizing that in many camps and stations our men have no opportunity of attending a church of our affiliation, we hope to help "fill the gap" by means of the devotional booklet enclosed. We assure you that the Spiritual Welfare Commission of your Synod fully realizes its responsibility and that every effort is being made to serve you in a sound, sane and Christian manner. But with men from our churches already scattered throughout the country in more than 175 camps and stations, it is no small problem to supply pastors for each locality. Until this involved problem is solved we are confident that our men in service will bear with us patiently and will be able to quit themselves as Christians should, since they have been instructed and grounded in the doctrine and practice of our faith.

Even now steps are being taken to send pastors to such camp communities where we have a larger concentration of Lutheran men from our circles, and gradually we hope to expand our efforts along these lines. At the same time we are encouraging every pastor and congregation to keep in personal contact with their respective men in service, and the Spiritual Welfare Commission intends to do likewise to the best of its ability.

With this in mind, we ask you to keep us informed of any change in your address. Also, we would welcome any suggestions that you may have for the furtherance of our work, or any items of interest and information that we might publish in the Northwestern Lutheran.

Trusting that you will "PROVE ALL THINGS AND HOLD FAST THAT WHICH IS GOOD," 1 Thess. 5, 21, we continue,

Your servants in Christ,

SPIRITUAL WELFARE COMMISSION,

REV. E. R. BLAKEWELL,

Executive Secretary.

NEWS FROM OUR COLLEGES AND SEMINARY

NORTHWESTERN COLLEGE

The commencement exercises at Northwestern College will take place on Thursday morning, June 12, beginning at 10:00 o'clock.

On the evening before, the musical organizations will present a concert.

On Thursday afternoon the Alumni Society will hold its annual meeting. E. E. Kowalke.

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MICHIGAN LUTHERAN SEMINARY

The present school year at Michigan Lutheran Seminary in Saginaw, Mich., is to close June 11. As usual, the closing day will be devoted to field events (including a baseball game) of all kinds. The commencement exercises will be held in the evening at our St. Paul's Church. A class of 16 scholars, 8 boys and 8 girls, will graduate. To all the friends of our school a friendly invitation is hereby extended to be with us on that day and to take part in all the events of the day and evening. — The annual meeting of the Alumni will likewise be held on June 11.

Otto J. R. Hoenecke, Pres.

Saginaw, Mich., May 12, 1941.

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NORTHWESTERN LUTHERAN ACADEMY

Graduation exercises will be held in Zion Lutheran Church, Mobridge, 10:30 A. M., Wednesday, June 11. A class of six will receive diplomas. Pastor H. Lau of Roscoe, South Dakota, will deliver the address. To our many friends we extend a cordial invitation to attend these exercises. R. A. Fenske.

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DOCTOR MARTIN LUTHER COLLEGE

The commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, will take place on Friday morning, June 13, at 10 o'clock. The Rev. L. Koeninger of Manitowoc, Wis., will deliver the address.

The commencement concert is scheduled for Thursday evening, June 12, at 8:15.

Everybody is welcome. C. L. Schweppe.

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SEMINARY NOTICE

The present school year will be closed, God granting, with a special service in the seminary chapel on June 6, at 9:30 A. M. A little lunch may again be had after the service.

On the evening before, the Seminary Chorus will give its annual closing concert in the chapel.

Friends and patrons of the Seminary are cordially invited to both occasions. Joh. P. Meyer.

PASTOR'S INSTITUTE AT MT. MORRIS

Under the Auspices of Western Pastoral Conference of Missouri Synod and Winnebago Pastoral Conference of Wisconsin Synod

Time: June 30 to July 5. *Place:* Mt. Morris, located 7 miles from Wautoma. Guests arriving at Wautoma by Northwestern train or Greyhound bus will be called for. Please notify of time of arrival. *Lectures:* Three daily for pastors, one daily for their wives. Dr. L. Fuerbringer on the Prophet Habakkuk and on the Franconian Fathers; Prof. A. Rehwinkel on The Flood; Prof. E. Kiessling on Trends in Modern American Literature and on Luther: 1. The Most Significant Modern Books on Luther; 2. Luther, the Hymnist and Letter-writer; 3. Luther, the Preacher. *Recreation:* swimming, tennis, horseshoe, volleyball, soft-ball, table-tennis, boating, fishing, golf, hiking, trip to Wild Rose Government Fish Hatchery. *Price:* For men: \$10 in cottages \$9 in dormitory. For women: \$9.25 in cottages with husbands only. Cottages may also be rented for the week by those who desire to do their own cooking. *Address reservations:* The Reverend Geo. Pape, The Retreat, R. R. Wautoma, Wisconsin. Please enclose \$1 per person with reservation, \$5 per cottage when renting cottages.

The Committee:

PASTOR M. STRASEN, *Chairman.*

PASTOR G. PAPE, *Camp Manager.*

PASTOR J. ELBERT.

PROF. H. BIERWAGEN.

ANNOUNCEMENTS

CONVENTION OF THE JOINT SYNOD

The 26th convention of the Joint Synod of Wisconsin and Other States will be held August 6-13, in St. Paul's Congregation, Saginaw, Mich., O. Eckert and O. J. Eckert, pastors.

The convention will open Wednesday at 2 P. M. The opening service, with celebration of the Lord's Supper, will be held the same evening. The convention will adjourn Wednesday, August 13, at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, laymen) of their respective districts to the undersigned before July 20.

More detailed information on the convention will be announced later. Karl F. Krauss, Secretary.

ORDINATIONS AND INSTALLATIONS

Authorized by Rev. W. Pankow, President of our North Wisconsin District, I ordained Candidate Roland Ehlke and installed him as assistant pastor of the Ev. Luth. St. John's Church of Two Rivers, Wis., on Sunday, Mis. Domini, April 27, 1941. Pastors who assisted: F. Brandt, W. Kleinke, L. Koeninger, W. Wichmann and J. Schwartz.

Address: Rev. Roland Ehlke, 2604 Monroe Street, Two Rivers, Wis. W. G. Haase.

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Authorized by President Walter Pankow the undersigned ordained and installed Candidate Adalbert F. W. Geiger as pastor of Immanuel's Ev. Luth. Church of Oshkosh, Wis. Pastor Gerhard Geiger and Walter Hoepner assisted.

Address: Rev. Adalbert F. W. Geiger, 279½ Sawyer Ave., Oshkosh, Wis. H. Geiger.

On the Sunday after Easter, April 20, Pastor I. G. Uetzmann was installed by the undersigned as pastor of St. Luke's Congregation in Watertown, Wis. Prof. M. Franzmann assisted. May God bless both shepherd and flock.

Herbert C. Kirchner.

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Authorized by President William Lueckel of the Pacific Northwest District the undersigned, assisted by Pastor Tim. Adascheck, installed Pastor Ewald F. Kirst in our Mission at Zillah, Washington, on Sunday, May 4, 1941. May the Lord of grace bless shepherd and flock!

Address: Rev. Ewald F. Kirst, Box 203, Zillah, Wash.
L. C. Krug.

NOTICES!

A very fine, and convincing essay on "New Testament Canon" was read at the Mixed Pastoral Conference of Milwaukee and surroundings by Prof. F. Blume of Watertown, Wis. The complete essay will be printed in one number of the Quartalschrift. This essay ought to be studied by every pastor. If you wish to have a copy of it, send your order to Rev. J. G. Jeske, 2966 North 1st Street, Milwaukee, Wis., or to Rev. L. W. Mahnke, Station F, Route 9, Milwaukee, Wis. The price is 40 cents.

L. Mahnke.

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Pastor Harold Backer has been appointed to the office of Visitor in the Mississippi Valley Conference, and Pastor O. E. Hoffmann has been appointed to the office of Visitor in the Wisconsin River Valley Conference of the Western Wisconsin District.

Herbert C. Kirchner, President,
Western Wisconsin District.

CALENDAR OF CONFERENCES

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet in a one-day conference at Graceville, Minnesota, Im. F. Lenz, pastor, June 17, at 10 A. M.

Essays: The Stand of the Conference on the Wedding Dance, H. Duehlmeier. How a Layman Can Become a Missionary in His Own Congregation, Wm. Haar. Proper Procedure of Calling a Pastor, M. J. Lenz.

All pastors of Conference are to notify Pastor Im. F. Lenz as to whether they will be present at Conference or not.

Karl J. Plocher, Sec'y.

PASTORAL CONFERENCE OF THE SOUTH-EAST WISCONSIN DISTRICT

The Pastoral Conference of the South-East Wisconsin District convenes, God willing, for a one-day session on June 24, 9:30 A. M., at Bethesda Church, No. 11th and W. Chambers Sts., Milwaukee, Wis., V. Brohm, pastor.

W. Keibel, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet at Mt. Olive Church, Delano, Minn., E. H. Bruns, pastor, on Tuesday, June 3. The sessions will be opened with a Communion Service at 9:30 A. M.

Preacher: G. A. Ernst (P. C. Dowidat).

Essays: "Jehovah Witnesses," R. Palmer; "Blessings and Privileges of Synod Membership," E. M. Schroeder.

Please announce intended absence or presence to Pastor Bruns in due time.

P. R. KURTH, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference of the South-East Wisconsin District will convene, God willing, June 3 and 4, 9:30 A. M., at Trinity Church, Waukesha, with Pastor H. Shiley.

Essays: Hebrews, chap. 4, Jonathan Mahnke; Book Review: In Quest of Reality, H. Herwig; Zweck und Nutzen

der Beichtrede, K. Lescow; "May a Party, who Enters Upon a Catholic Marriage, After Signing the 'Document' Remain a Communicant Member in Our Church?" Wm. Mahnke; Use and Mis-use of Allegory in Biblical Interpretation, H. Lange.

Communion service Tuesday evening, Sermon: L. Voss, H. Wojahn (English). Th. Monhardt, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on June 3 and 4, 1941, at Crete, Illinois, with Pastor G. Redlin. First session at 9:30 Daylight Saving Time.

Sermon: Pastor C. H. Buenger, Matt. 17:24-27 (Pastor W. A. Diehl, Mark 8:34-38).

Confessional Address: Pastor Edwin Jaster (Pastor Wm. H. Lehmann).

Old Essays: Jaster, Nommensen, Blume, Bernthal, and Redlin.

New Essays: Hinderer: Exegesis on 1 Cor. 12, 1-11; Koelpin: "Bible Class in the Educational System of Our Congregation."

Remarks: Please make early announcement for quarters to the local pastor.

Edmund Sponholz, Sec'y.

ONE-DAY DELEGATE CONFERENCE OF THE EASTERN DAKOTA-MONTANA DISTRICT

The one-Day Delegate Conference of the Eastern Dakota-Montana District will be held June 18, 9:30 A. M., at Rauville, South Dakota, M. Lemke, pastor.

Purpose: Thorough discussion of Vorlage for the meeting of General Synod. — Announce, please!

W. F. Sprengeler.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet on the second Sunday after Trinity, June 22, at 2 P. M. The meeting will be held at Nathanael Ev. Luth. Church, 1111 North 48th Street, Milwaukee, Wis., Pastor H. Lange.

A. C. Schewe, Sec'y.

WESTERN DAKOTA-MONTANA DELEGATE CONFERENCE

The Western Conference of the Dakota-Montana District will convene on June 17-18 at the Northwestern Lutheran Academy, Mobridge, South Dakota. Sessions will begin at 9 a. m.

Papers: Practical Explanation of the Office of the Keys and Confession (Heckendorf); How far a Pastor may go in Exercising his rights as a Citizen (Eberhardt); Importance of Attending Conferences and Congregation Meetings (Holzhausen).

Sermon: (English) Ham; Bretzmann.

Confessional: (German) Heier; Holzhausen.

Pastors and delegates will provide their own bedding, towels, etc. Prices for meals as usual.

P. R. Kuske, Sec'y.

MICHIGAN PASTORAL CONFERENCE

Time: June 25 to 26.

Place: Trinity, Jenera, Ohio (Pastor J. Gauss).

Sermon: E. E. Rupp (A. Sauer).

Confessional Address: E. C. Leyrer (R. Kaschinske).

Works: W. Schaller: The Preaching of the Unconditional Gospel; J. Gauss: Advertising Schemes Involving Churches; H. Richter: Constitution and Synodic Report.

Remarks: Announcements should be in the hands of the local pastor not later than June 14. Please also announce whether or not you will drive your own car. Directions: Take Highway 25 out of Toledo to Findley, Ohio. Five blocks south of the Court House in Findley, the Highway

turns towards the southwest. Follow this for 6 miles to Highway 698. Here turn left to Jenera. — All laymen elected as delegates to Joint Synod are also invited to attend.

H. J. Zink, Sec'y.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1941

Minnesota District

Pastors (circuits)

- Pastor Immanuel Lenz; alternate: Pastor Wm. Haar, Jr.
- Pastor L. F. Brandes; alternate: Pastor A. Jul. Dysterheft.
- Pastor W. Frank; alternate: Pastor J. C. Gehm.
- Pastor Edw. Birkholz; alternate: Pastor E. G. Fritz.
- Pastor F. W. Weindorf; alternate: Pastor T. E. Kock.
- Pastor J. W. Pieper; alternate: Pastor P. Kurth.
- Pastor E. Penk; alternate: Pastor A. Saremba.

Pastors (at large)

- Pastor Chr. P. Kock; alternate: Pastor O. K. Netzke.
- Pastor Dr. P. Spaude; alternate: Pastor F. Traub.

Teachers

- J. Wirth; alternate: Paul Denninger.
- A. Sprengeler; alternate: E. Nolte.
- Prof. R. Albrecht; alternate: Prof. H. R. Palmbach.

Congregations (circuits)

- St. Peter, Ellsworth; alternate: Immanuel, Pelican Lake.
- Trinity, Smith's Mill; alternate: Trinity, Smith's Mill.
- St. Peter, Balaton; alternate: Zion, Sanborn.
- Bethany, Emmet; alternate: St. Matthew, Danube.
- St. John, Red Wing; alternate: St. John, Frontenac.
- St. James, St. Paul; alternate: Trinity, Osceola, Wis.
- St. John, Baytown; alternate: St. Matthew, Town Grant.

Congregations (at large)

- Salem, Greenwood; alternate: St. Paul, No. Mankato.
- St. John, Wood Lake; alternate: St. John, Sheridan.

NOTE: Please send the credentials for the laymen to your District Secretary before July 15.

R. A. Haase, Sec'y.

NEBRASKA DISTRICT

January, February, March, 1941

Rosebud Conference

Reverend	Budgetary	Non-Budgetary
S. Kugler, Burke, So. Dak.	\$ 33.92	
S. Kugler, Carlock, So. Dak.	3.85	
H. Fritze, Valentine (Calvary).....	21.90	7.05
E. Weiss, Valentine (Zion).....	42.72	14.75
I. G. Frey, Platte, So. Dak.	7.65	
W. J. Oelhafen, Witten, So. Dak.	6.43	
W. J. Oelhafen, Winner, So. Dak.	53.86	
E. A. Knief, Herrick, So. Dak.	22.15	
R. Stiemke, Mission, So. Dak.	37.95	10.00
R. Stiemke, Wood, So. Dak.	3.00	
R. Stiemke, White River, So. Dak.	10.50	
L. F. Groth, McNeely, So. Dak.	2.00	

Central Conference

J. Witt, Norfolk, Nebr.	281.00	25.21
L. Sabrowsky, Sioux City, Iowa.....	49.79	1.00
R. F. Bittorf, Hoskins, Nebr.	74.23	56.50
N. M. Mielke, Broken Bow, Nebr.	14.30	
N. M. Mielke, Merna, Nebr.	1.80	
N. M. Mielke, Brewster, Nebr.	10.70	
H. H. Hackbarth, Stanton, Nebr.	214.88	

Southern Conference

E. F. Hy, Lehmann, Firth, Nebr.	37.38	10.59
Ladies' Aid, Firth.....	10.00	
R. H. Roth, Grafton, Nebr.	64.53	
E. J. Hahn, Gresham, Nebr.	106.65	
H. H. Spaude, David City, Nebr.	13.56	
H. H. Spaude, Rising City, Nebr.	25.26	
E. C. Monhardt, Clatonia, Nebr.	29.11	118.85
R. H. Vollmers, Geneva, Nebr.	16.39	
A. T. Degner, Plymouth, Nebr.	126.12	100.00
J. Raabe, Shickley, Nebr.	13.08	

Colorado District

V. Tiefel, Platteville, Colo.	1.95
Wm. Wietzke, Montrose, Colo.	8.80
O. Kreie, Hillrose, Colo.	29.68
J. B. Erhart, Pueblo, Colo.	3.37
W. H. Siffring, Deer Trail, Colo.	5.00
H. Schulz, Ft. Morgan, Colo.	39.29
V. Schultz, Golden, Colo.	4.30
W. A. Krenke, Mancos, Colo.	27.48

\$1,454.58 \$ 343.95

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Distribution of Budgetary Funds

General Administration	\$ 151.11
Supervision, Promotion and Publicity	105.82
Finance	8.84
Educational Institutions, General	250.05
Theological Seminary	8.19
Northwestern Lutheran Academy	49.63
Parochial School Commission.....	10.07
Home for the Aged.....	26.09
Missions, General	651.68
Indian Mission	7.00
Home Mission	112.09
Poland Mission	9.23
General Support	29.28
Church Extension Fund	35.50

\$1,454.58

Distribution of Non-Budgetary Funds

Wheatridge Sanatorium Christmas Seals	\$ 7.50
Wheatridge Sanatorium Christmas Seals	31.80
Kinderfreund Society	2.50
Fremont Orphanage	33.59
Bethesda, Watertown	50.00
Institute for Deaf, Detroit	25.00
Church Extension Fund for Immediate Use	* 120.85
Dr. Martin Luther College Library Endowment Fund ...	* 47.50
Buildings in Nigeria, Africa	* 25.21

\$ 343.95

* The money for the last three items is still on hand in the Nebraska District Treasury under Protest.

OWEN MC. FARLAND,
Nebraska District Treasurer.

NORTH WISCONSIN DISTRICT

January, February, March, 1941

Fox River Valley Conference

Reverend	Budgetary	Non-Budgetary
Boettcher, Imm. P., Grace, Sugar Bush...\$	112.60	\$
Boettcher, Imm. P., Christus, Maple Creek	37.83	
Boettcher, I. P., Immanuel, Maple Creek	46.30	
Brandt, F. M., St. Paul, Appleton.....	684.00	16.00
Brenner, Th., St. Peter, Freedom.....	156.58	
Gieschen, W. A., St. Paul, Green Bay.....	164.50	
Gose, Roy B., Zion, Jacksonport.....	62.82	9.65
Henning, O. C., St. John, Valmy.....	74.39	
Hinnenthal, E., Immanuel, Forestville.....	46.00	
Johnson, S., St. Matthew, Appleton.....	173.70	
Kaspar, L., Immanuel, Greenville.....	130.80	
Kaspar, L., Immanuel, Clayton.....	25.30	
Kuether, W. A., Immanuel, Kewaunee....	105.18	
Kuether, W. A., St. Peter, Carlton.....	24.65	
Lederer, R., Erste Ev. Luth., Green Bay..	202.51	48.02
Masch, John, Immanuel, Black Creek.....	47.30	
Oehlert, Paul Th., Trinity, Kaukauna....	561.56	
Pankow, W. E., Immanuel, New London	341.23	
Redlin, E., Trinity, Ellington.....	109.50	
Redlin, E., St. Paul, Stephenville.....	15.20	
Reier, F. A., Immanuel, Waupaca.....	55.00	
Reuschel, J., St. John, Dundas.....	85.48	6.00
Schumann, F., St. Peter, Sawyer.....	73.33	
Siegler, V. J., Salem, Nasewaupee.....	26.88	

Toepel, K. F., St. Paul, Algoma.....	710.50	145.00	Pussehl, H. E., Grace, Monico.....	5.70	2.65
Uetzmann, F. C., St. John, Wrightstown	220.97	20.00	Pussehl, H. E., St. John, Enterprise.....	29.81	14.15
Vallesky, Wilmer, St. Paul, Greenleaf.....	.....	.....	Raetz, F. W., Trinity, Wabeno.....	90.00	.....
Vallesky, Wilmer, Bartholomew, Kasson..	52.55	.....	Raetz, F. W., Laona.....	10.00	.....
Werner, A., St. John, Center.....	28.54	.....	Conference Total	\$ 508.56	\$ 143.99
Weyland, V. J., Friedens, Hartland.....	74.74	.....	Winnebago Conference		
Weyland, V. J., St. Paul, Angelica.....	67.60	.....	Behm, E. G., St. Paul, Forest.....	128.49	.....
Wichmann, W. F., Mt. Calvary, Kimberly	70.79	14.80	Behm, E. G., St. John, Forest.....	34.41	.....
Wicke, Harold, Bethlehem, Hortonville....	264.33	.....	Bergmann, P. G., Trinity, Menasha.....	100.73	.....
Ziesemer, R., Mt. Olive, Appleton.....	444.50	.....	Dowidat, John, St. Luke, Oakfield.....	.....	.....
Zink, W., St. Paul, Dale.....	173.11	.....	Fleischer, M. A., Zion, Ripon.....	18.08	.....
Conference Total.....	\$5,470.27	\$ 259.47	Gieschen, W. W., Friedens, Wautoma....	105.30	.....
Lake Superior Conference			Habeck, Irwin J., St. Peter, Weyauwega....	319.64	.....
Croll, Melvin W., St. John, Florence.....	14.85	.....	Hartwig, Wm. J., St. John, Montello.....	185.01	.....
Eggert, Paul C., Friedens, Abrams.....	.....	.....	Hartwig, Wm. J., Immanuel, Mecan.....	103.04	.....
Eggert, Paul C., St. Paul, Brookside.....	.....	.....	Hoyer, O., St. Paul, Winneconne.....	173.76	.....
Eggert, Paul C., St. John, Little Suamico	4.51	.....	Hoyer, O., Zion, Town Omro.....	33.50	.....
Engel, A. L., Church of Our Savior, Lena	18.55	.....	Kaniess, G., St. Luke, Kewaskum.....	197.12	.....
Fischer, G. W., St. John's, Grover.....	267.98	.....	Kleinhaus, H. O., Martin Luther, Oshkosh	288.53	.....
Fuhlbrigge, W. G., Trinity, Coleman.....	90.00	.....	Kleinhaus, H. O., Trinity, Mears Corners	.....	.....
Fuhlbrigge, W. G., St. Matthew, Beaver	.....	.....	Kobs, Geo., St. John, Markesan.....	435.21	.....
Gentz, A. A., Trinity, Marinette.....	.....	.....	Lawrenz, Carl, St. Paul, No. Fond du Lac	116.50	.....
Geyer, K., Zion, Peshtigo.....	25.00	.....	Pankow, E. P., Friedens, Green Lake.....	30.00	.....
Henning, Carl J., Grace, Crivitz.....	7.00	.....	Pieper, G., St. Peter, Fond du Lac.....	722.52	.....
Henning, Carl J., St. John, Athelstane....	.....	.....	Pless, W. O., Redeemer, Fond du Lac....	80.51	.....
Hoffmann, Th., St. Paul, Gladstone, Mich.	9.50	.....	Redlin, T. W., Zion, Kingston.....	.....	.....
Hoffmann, Th., Martini, Rap. River, Mich.	.....	.....	Redlin, T. W., St. John, Salemville.....	.....	.....
Hopp, H., Holy Cross, Daggett, Mich.....	.....	.....	Schaefer, Gerhard A., Trinity, Neenah....	847.76	.....
Hopp, H., St. Mark, Carbondale, Mich....	.....	.....	Schlueter, E. B., Grace, Oshkosh.....	446.96	.....
Kahrs, H. A., Grace, Powers-Spald., Mich.	.....	.....	Schneider, A. E., St. John, E. Bloomfield	245.49	10.00
Kahrs, H. A., Trinity, Hermansville, Mich.	14.90	.....	Schroeder, Frederick, Trinity, Red Granite	7.20	2.55
Lehmann, L. G., St. Paul, Hyde, Mich.....	21.40	.....	Schroeder, Frederick, St. Paul, Seneca....	14.11	2.65
Lemke, H. J., St. Peter, Manistique, Mich.	.....	.....	Schulz, J., Zion, Van Dyne.....	.....	.....
Lemke, H. J., Grace, Germfask, Mich.....	.....	.....	Strohschein, Walter, Trinity, Dundee....	.....	.....
Lutz, W. F., Salem, Escanaba, Mich.....	100.00	26.40	Strohschein, W., Immanuel, Campbellsport	.....	.....
Roepke, W., Trinity, Marquette, Mich....	.....	.....	Sommer, Orvin A., Friedens, Waucousta..	.....	.....
Roepke, W., St. Paul, Green Garden, Mich.	.....	.....	Uetzmann, I. G., Grace, Pickett.....	.....	.....
Thuraw, Theo., Christ, Menominee, Mich.	113.92	.....	Uetzmann, I. G., Immanuel, Oshkosh....	8.95	.....
Tiefel, Geo., St. Peter, Stambaugh.....	78.79	.....	Wadzinski, Wm., St. Paul, Manchester....	44.35	.....
Tiefel, Geo., Zion, Crystal Falls, Mich....	9.00	.....	Wadzinski, Wm., St. Paul, Marquette, Wis.	6.03	.....
Zarling, Fredric H., Emanuel, Sault Ste.	.....	.....	Warnke, Harold, St. John, Princeton, Wis.	238.68	.....
Marie, Mich.....	40.20	.....	Weyland, F. C., St. Peter, Winchester....	10.10	.....
Conference Total	\$ 815.42	\$ 26.40	Weyland, F. C., Zion, Readfield.....	37.64	.....
Manitowoc Conference			Weyland, F. C., St. John, Caledonia.....	23.69	.....
Braun, M. A., Parochie Centerville.....	.....	.....	Wojahn, W. A., St. Paul, Eldorado.....	31.14	.....
Eckert, Harold H., St. John, Reedsville....	692.78	.....	Wojahn, W. A., St. Peter, Eldorado.....	11.00	.....
Gladosch, B., Zion, Morrison.....	236.86	22.65	Conference Total	\$5,045.45	\$ 15.20
Grunwald, Harold, Zion, Louis Corners..	.....	.....	District Total	\$15,608.70	\$ 476.21
Haase, W. G., St. John, Two Rivers.....	87.32	4.00	Memorial Wreaths		
Hinnenthal, Kurt, St. John, Sandy Bay....	.....	.....	In Memory of		Amount
Kionka, Ed. H., St. John, Newton.....	250.25	.....	From Rev.		
Kionka, Ed. H., St. Paul, Newton.....	26.15	.....	Abendroth Memorial.....Harold H. Eckert, Reedsville...\$	100.00	
Kleinke, W., St. John, Gibson.....	80.67	.....	Mrs. Anna Breaker.....Gerhard A. Schaefer, Neenah....	17.00	
Kleinke, W., St. John, Two Creeks.....	38.86	.....	Mrs. Aug. Bussion.....Gerhard A. Schaefer, Neenah....	17.25	
Koch, Henry, Immanuel, Manitowoc.....	.....	.....	Mrs. Wm. Buth.....Gerhard Struck, Maribel.....	11.00	
Koeninger, L. G., Erste Ev. Lutherische....	1,205.00	.....	Mrs. O. Gehring.....John Masch, Black Creek.....	5.00	
Kuether, H. A., St. Paul, Town Herman..	187.66	.....	William Hembel	5.00	
Sauer, M. F., Trinity, Brillion.....	305.56	.....	Theophil Henning	7.00	
Schink, W. F., St. Peter, Haven.....	2.00	.....	John Hoffmann	9.50	
Schlavensky, Norman, Immanuel, Eaton..	69.74	.....	John Hoffmann	2.00	
Schlavensky, Norman, Christ, Fontenoy	168.20	.....	Joseph Huebner	23.00	
Schroeder, E. C., Trinity, Liberty.....	53.21	4.50	Mrs. Rev. L. Rader.....F. M. Brandt, Appleton, Wis.	5.20	
Schulz, C. P., Immanuel, Mosel.....	.....	.....	Mrs. Mary Kottke.....Gerhard Pieper, Fond du Lac	2.00	
Schwartz, H. Marcus, St. Peter, Collins..	114.01	.....	Mr. Kremmer	11.00	
Struck, Gerhard, St. John, Maribel.....	168.12	.....	Harvey W. Larsen.....Norman Slavensky, Eaton....	2.00	
Voigt, A. W., Immanuel, Shirley.....	61.00	.....	Sophie Lemke	3.00	
Voigt, A. W., St. Paul, Pine Grove.....	.....	.....	Rev. Erdm. Pankow.....W. E. Pankow, New London....	5.00	
Zell, Ed., St. Peter, Mishicot.....	.....	.....	Frank Patzlaff	10.00	
Zell, Ed., Rockwood.....	10.35	.....	Carol Pennell	3.00	
Zell, Ed., Jambo Creek.....	11.26	.....	Mrs. John Pingel.....F. M. Brandt, Appleton.....	2.00	
Conference Total	\$3,769.00	\$ 31.15	Mrs. Gustav Polzin.....Paul J. Gieschen, Rhinelander	6.00	
Rhineland Conference			Mrs. Henry Roepcke.....Paul J. Gieschen, Rhinelander	69.00	
Bergfeld, F., Bethany, Bruce's Cross., Mich.	55.56	.....	Herman Schultz, Sr.....F. M. Brandt, Appleton.....	6.00	
Gieschen, Paul J., Zion, Rhinelander.....	220.01	112.19	Mrs. L. Schumacher.....F. M. Brandt, Appleton.....	5.00	
Koepsell, W., St. Paul, Crandon.....	6.60	.....	Past. Ph. Sprengling.....Manitowoc Pastoral Conference	20.00	
Koepsell, W., Friedens, Argonne.....	18.61	.....	Mrs. A. A. Uhlig.....W. G. Haase, Two Rivers.....	8.00	
Koepsell, W., First English, Hiles.....	.....	.....	Ferdinand Zastrow	10.50	
Krubsack, J., Christ, Eagle River.....	72.27	15.00	All Memorial Wreaths are included in the General Report.		
Krubsack, J., Three Lakes.....	.....	.....	HERBERT VOECKS, Treasurer.		
			Appleton, Wis., April 5, 1941.		