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The Northwestern LUTHERAN

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

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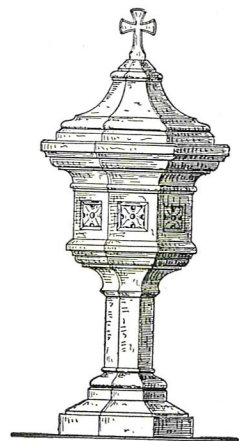
Number 11

Holy, Holy, Holy!

Blessed be the Holy Trinity
 and the undivided Unity:
 Let us give Glory to Him
 Because He hath shown
 His Mercy to us. Amen.

"And because ye are sons, God hath sent forth the Spirit of His Son
 into your hearts, crying, Abba, Father." — Gal. 4, 6.

Baptized into thy name most Holy,
 O Father, Son, and Holy Ghost,
 I claim a place,
 Though weak and lowly.
 Among thy seed, thy chosen host.
 Buried with Christ and dead to sin,
 Thy Spirit now shall live within.



JEREMIAH 15, 15-21

JEREMIAH was called to be the Lord's messenger during very difficult times. Israel had persistently neglected the warnings God had sent them through faithful prophets. They had drifted away from God more and more, and now the time was at hand when God would severely chastise them, as He had often threatened to do. The northern tribes of Israel had been led away into the Assyrian captivity about 100 years before, and now Judah was about to go into the Babylonian exile.

At this time the Lord called Jeremiah to be His prophet. His was a very unpleasant task. While the former prophets had always been in a position to temper their message with the hope that if Judah repented and turned to the Lord, His wrath might be averted and the impending doom might be avoided, Jeremiah could only tell the people, It is too late; the hand of the Lord can no longer be stayed. Do not try to resist the enemy, but repent, surrender, and patiently submit to whatever the enemy may decide to do.

To preach repentance is an unpleasant task; to preach surrender is hateful. Jeremiah met fierce opposition from the very people he was sent to save, to counsel with the Lord's counsel in their distress which they had brought upon themselves, and which no longer could be averted. His message was, Humble yourselves under the mighty hand of God.

Every minister of the Gospel is sent by God with the same message. Especially is this God's message to all cross bearers. It is not a pleasant message to hear, nor is it a pleasant task to deliver such message. It will be most profitable, therefore, for both pastors and patients to listen to a *brief discussion Jeremiah had with God concerning his task, as we find it in our text.*

I

In the first place we hear **Jeremiah's bitter complaint.**

We read again the first verse of the text. *O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering; know that for thy sake I have suffered rebuke.*

Jeremiah is speaking of people who, as the Lord well knows, are persecuting him, the very people whom he was trying to help. The fall of the city into the hands of the Chaldeans was inevitable. The only hope was surrender.

This Jeremiah counseled. For this he was considered as a very dangerous fellow. The leaders of Jerusalem were so thoroughly blinded that they vainly imagined they could hold out against the enemy, and could thus secure for themselves more favorable terms of peace. Jeremiah exposed their folly, and for that reason was denounced as dangerous, undermining the public morale. He was cast into prison.

The Lord who had sent Jeremiah did not show that He was standing by His messenger and supporting him. Jeremiah even feared that the Lord in His love for Jerusalem and in His longsuffering might take away His faithful prophet.

Therefore Jeremiah appeals to the Lord and reminds Him that he is suffering all this rebuke, not for his own sake but for the Lord's. When the

people rebuke him, they are really aiming at the Lord. It is the Lord who is being disgraced in the suffering of His prophet.

Had the prophet, perhaps, not been faithful in his ministry? had he, perhaps, in part brought the opposition of the people upon himself? We read the second verse of his complaint. *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.*

Oh, how Jeremiah esteemed the word of the Lord! That word was his food; it was the thing by which he lived. Let others study philosophy, or science, or

O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering; know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail? — Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.
Jer. 15, 15-21.

sociology, or politics, he meditated on the words of his Lord. He ate them. — And he did so gladly. Having been called by the name of the Lord, to be a prophet of the Lord of hosts, he knew of no greater joy than to receive and to proclaim the life giving word of this great God.

He tells us a little more about it. *I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.*

Isn't it a sad fact that some Christians are always craving for entertainments and partyings in order to be amused? They demand that the church arrange concerts and plays and social gatherings in order to satisfy their cravings. Should the church yield to their demands and try to make the Gospel more attractive by adding entertainment to the program?

Jeremiah tells us that he sat alone, that he did not seek the company of jesters in order to enjoy life. Rather, the Lord filled him with indignation at the levity of the people. His heart rejoiced in the Word of the Lord.

No, Jeremiah had not been unfaithful in his work. All the more he feels the pain for the apparent lack of success. He ends his complaint in these words: *Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?*

The prophet is thinking of a beautiful brook in spring, running full of water, sufficient for all the needs of man and beast. In the heat of summer the stream dwindles to a mere trickle and may in the end dry up altogether. Is the Lord toward him like such a deceitful brook? Why must he face constant opposition, causing him perpetual pain?

This is the complaint of Jeremiah. It is typical of the experience of every true minister of God. He must do his work in

the face of opposition, coming from the very people whom he is serving. Here a serious question presents itself to every hearer: Are you perhaps causing the man whom God sends to serve you to complain? Then hear in the second place

II

The reassuring answer of the Lord to Jeremiah's complaint.

Listen to the opening words of the Lord's answer. *Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me.*

The Lord invites His prophet to return. From what shall he return? Had he gone wrong? Has he preached the wrong word, or delivered a wrong message to the people? We recall how the prophet had received the word

of his Lord: he ate the Word, he meditated on it. He rejoiced in it. He desired no entertainment. He sat alone. The Word of the Lord was enough for him.

Yet the Lord calls him to return. What was wrong with him?

The same thing that is so often wrong with us preachers today. We, like Jeremiah, have been called by our Lord to preach His word; no more. We are not held responsible for the results. To produce results is the Lord's prerogative. But what do we do? What did Jeremiah do? He watched for results. And when the results were not what he thought they should be, when the people did not submit to the Lord's Word, when they rejected it and rebuked the prophet, he began to complain.

Now the Lord calls him to return, that is, to quit complaining, to take his eyes off the results, to learn to leave results to the Lord and to devote himself entirely to the task which had been assigned to him, namely to proclaim the Lord's message.

That is not easy to do, but it is absolutely essential. We only spoil our own work if we keep on worrying about results. Let us then heed the call of the Lord and return. Then, according to His promise, we shall stand before Him and shall be as His mouth.

But mark well how He describes our work. *And if thou take forth the precious from the vile, thou shalt be as my mouth.*

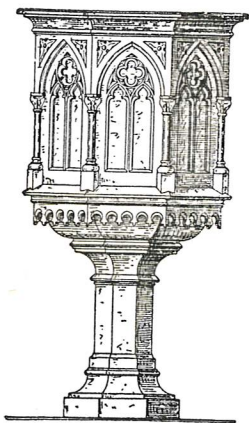
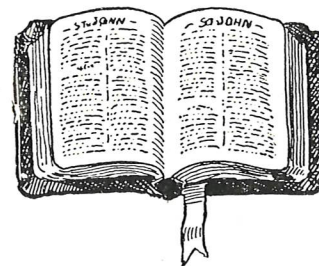
What is precious, what is vile — so that we may properly separate the two? All that man does by nature is vile. Man's wisdom is vile, man's strength is vile, man's works are vile. On the other hand, all that the Lord does is precious, most precious of all is His love and mercy.

Then as true ministers of the Lord we must take forth the precious from the vile, that is, proclaim the mercy of our Lord alone and condemn all men's boasting.

That will never be a popular message. Men do not like to hear their own achievements belittled and their character denounced. They will oppose us, and by sweet words or by threats will try to win us over to their camp. Will they succeed?

The Lord does not want us to worry about the success of our work, but He does want us to feel confident of His protection. Just hear the promise to Jeremiah. *Let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but shall not prevail against thee.*

The Lord does not say that Jeremiah will have a life of comfort and ease. No. Jeremiah was cast into prison and had to suffer great hardships at the hands of his



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enemies. The Lord is speaking of a spiritual battle. There Jeremiah will stand as a wall of brass against which the enemies may storm and rage, but which they shall not be able to take. And though the prophet must suffer, no real harm will befall him. *For I am with thee to save thee and deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.*

This promise holds good for every minister whom the Lord calls into His service. It applies also to all who submit to the Lord's word and receive it with penitent and

believing hearts. On the strength of it we still sing from the battle hymn of Luther:

The Word they still shall let remain
Nor any thanks have for it;
He's by our side upon the plain
With His good gifts and Spirit.
And take they our life,
Goods, fame, child, and wife,
Let these all be gone,
They yet have nothing won;
The kingdom ours remaineth. Amen.

J. P. M.

EDITORIALS

FAMILY DEVOTIONS

NEW STAFF MEMBER

CHURCH ATTENDANCE

Family Devotions This is not going to be an exhaustive treatise on the subject mentioned in the heading, rather, the undersigned will present only a few random thoughts.

Among our fathers, family devotions were a part of the order of the day. There was a regular time set aside for them, and when that time came the head of the house, the father, would gather the members of the family together to devote some time, perhaps 10 to 15 minutes, to the Word of God and to prayer.

The hour of devotion was not the same in all homes, each father choosing such time as best suited the conditions of his home. As a general rule, probably, family devotions were held in connection with a meal, either before or after. The family being gathered around the table for the meal, the father would lead in singing some hymn of a general nature, or one especially adapted to the season of the church year, or to the time of the day. He would read a chapter from the Bible and a prayer from some prayer book. The Lord's prayer was spoken in unison, or by some member of the family. In some cases each member of the family recited a prayer of his own.

The time most usually chosen for such devotions was the evening meal when the day's labor was over. In other homes it was at breakfast, before the members of the

family were scattered for their day's work. In not a few homes two devotions were held daily, one in the morning and a second in the evening.

If visitors were present, that fact was not permitted to interfere with the devotions. The visitor was invited to join, or to sit by for the time. The undersigned in his student days happened to be in the house of a Methodist family early one morning. It was close to their regular hour of morning devotion. Though a perfect stranger to them — traveling as a salesman during the summer months in order to earn a little for support in college — the family was not disturbed in the least by his presence. They conducted their devotion in their usual way.

This custom, sad to say, does not seem to be upheld in modern times with the same seriousness. Together with other practices of former years it seems to have largely gone by the board.

Do we not lose something valuable in our personal life, in our family life, in our church life by neglecting family devotion?

Let every one think about the matter earnestly. Could not the custom of our fathers be revived? The point is not that some "movement" — a family devotion movement — be started, no; rather let those who hold the responsibility in their homes, the fathers and mothers especially,

think of ways and means for reviving the custom in their own homes, over which God has placed them to lead His children to Him.

J. P. M.

* * * *

New Staff Member We welcome Professor J. P. Meyer of our Theological Seminary at Thiensville, Wisconsin, to the editorial staff of the *Northwestern Lutheran*. We know that Professor Meyer needs no special introduction to the members of our Synod, nor to the readers of the *Northwestern Lutheran*. For a number of years Professor Meyer has contributed articles to the *Northwestern Lutheran* on the Augsburg Confession and other subjects. From many letters that have come to us we know that his articles were appreciated, especially those on the Augsburg Confession. The readers, we are sure, will be glad to hear that Professor Meyer has consented to accept the position of an associate editor of the *Northwestern Lutheran*. Beginning with this issue Professor Meyer will write regularly on various subjects. He will write over the initials J. P. M.

Correspondence

We mentioned above that many readers have written the editor in regard to Professor Meyer's articles and other articles appearing in the *Northwestern Lutheran* as well. While on this subject of correspondence it may be well to state that we are unable to answer the volume of letters that come to our desk each week. The cost of time and postage alone would make this prohibitive. Letters, however, that we feel are of special importance we do attempt to answer. Many letters in our files remain unanswered because we considered the contents as of none of our concern. But even in such cases we have often answered such letters telling these people as much. This is not written to discourage correspondence from our readers if they care to comment — favorably or adversely — on anything that appears in the columns of the *Northwestern Lutheran*; on the other hand we would encourage this very thing. We do mean, however, to convey the idea that we do not intend, nor are we able, to answer every card and every letter that comes to us. Many times the writer may take for granted that his suggestion has been favorably acted upon and that the matter he wrote about has received serious consideration by the editors. Just because the writer has not received an answer to his card or letter does not mean — by the widest stretch of the imagination — that his card or letter has been ignored and cast unheeded into the waste basket. Let our correspondents be assured that your editors have received some valuable suggestions and advice from the readers and many of them have been adopted. But, please, and that is the purpose of this article, believe us when we tell you that your cards, letters, requests, advice, suggestions have been seriously weighed and often acted upon, all indications to the contrary notwithstanding. But do not expect the impossible from us that we answer every bit of mail.

W. J. S.

Church Attendance In spite of the fact that many men at this time must work on Sunday morning and in spite of the fact that there are many shut-ins, and in spite of the fact that many regularly attend, still we believe that church attendance could and should be larger.

Law, Gospel, faith, love, sanctification, consecration, the need of our soul, our testimony to the world, example to our children, the invitation of Christ, the power of the Word and the Sacraments, the devotion we owe to the Lord, the service He renders us, the light we need to find the way to the home above, the privilege to sing God's praises, the fellowshiping with believers, the rest for our soul it offers, all should make for *regular* church attendance.

We still believe that regular attendance EVERY SUNDAY, unless it be absolutely impossible, is not too much to expect from a child of God. You expect the pastor to prepare a sermon every Sunday, then he may expect you to hear it. You expect the Lord to answer you when you are in need, then He may expect you to listen to Him when He speaks to you — and He speaks to you through the Word. He, the Almighty One, is merciful in asking you to listen when you have your day of rest. He could demand of you to cease your labors when He is ready to speak and choose an inopportune time. He does not, but expects you at least to devote part of your Sunday, your every Sunday to Him. He awaits your leisure, you should await His pleasure.

One sermon is usually built on the preceding sermon. The pastor must take it for granted that you heard the preceding sermon and continues on. He cannot begin at the beginning every Sunday. How can you follow, how can you maintain interest by an occasional attendance? If a child learns the multiplication tables of twos and then is absent while the table of threes and fours is studied, and then learns the table of fives, and then misses again, that pupil will all through life find multiplication difficult and irksome. The irregular attender, we believe, must also find church-going irksome and distasteful. He doesn't get the connection.

A member once asked his pastor certain questions which were troubling many people. The occasion was not opportune to give a complete answer. The pastor, however, bore the question in mind as being of general interest, and as the text presented the opportunity he gave them a thorough study and a complete answer based upon the clear and certain Word, but on that Sunday the member was absent. No doubt he is still disturbed in his faith through no fault of His God or of his pastor, but because of his own neglect.

Children are never too young to attend services. They may not follow the complete service. A word only may cling. But that is the way a child learns. Observe the mother. She is a teacher of the child by divine creation. She speaks to the child, not only a word or two, but speaks as if her child could understand many things. At first the

infant doesn't seem to grasp anything; then a word is comprehended, then another and another. Thus the child grows in knowledge. The same holds true in regard to the child's church attendance. Of course, it does not understand the sermon or the Scripture reading or the hymn content, but how can it grow in faith and knowledge if it doesn't hear? If you wait until your child is old enough to understand before you bring it to church, why do you

not wait until the child is old enough to understand before you speak to it? In church the heavenly Father speaks. Read your Bible and become convinced that this is true.

In the name of Him who said, "Preach the Gospel to every creature," we urge EVERY member to be at the services EVERY Sunday if at all possible.

L. H. K.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE VII. Of the Church

Also they teach that ONE HOLY CHURCH is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the sacraments are rightly administered. And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and father of all, etc. Eph. 4, 5. 6.

VI

THE unity of the church is a great blessing of God, which should be gratefully received and cherished by us.

In order to do this we must be clear on the nature of this unity. In what does it consist?

In our last study we saw that matters of organization, of the order of service, and the like, all external, have little to do with the unity of the church. They may differ

greatly without disturbing the unity, while, on the other hand, even complete uniformity in these things is no guaranty of true unity. If, then, we do not see clearly in this question, we may adopt a wrong procedure, we may do more harm than good, and our most well-meant

endeavors for unity may on their part serve to undermine and destroy the unity we are trying to strengthen.

In what does the unity of the church consist?

Our Article makes this important declaration: *To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments.*

Some people take offense at the word *enough*, as though our fathers meant to say that very little is required for unity. But our fathers at Augsburg were far from holding such liberal views. Over against the emphasis the Catholics laid on *human traditions*, they said emphatically, *No, it is enough.*

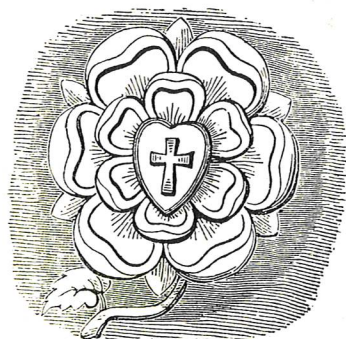
What they wanted to say, then, was this: regarding the unity two things may be considered, viz., *human traditions*, and *doctrine*. But *human traditions* are not necessary; *doctrine*, and *doctrine alone*, is the deciding factor. Hence *it is enough*. — We shall come back to this a little later.

Our Article demands an *agreement concerning the doctrine*. This is not to be understood as an external agreement, but an agreement of heart and mind, an agreement of faith and confession. Compare the German text: *dass da eintraechtlich nach reinem Verstand das Evangelium gepredigt werde*; and the Latin text has the word *consentire*. The unity of the church is a matter of the heart and mind, which is produced by the Spirit through the Gospel, and finds expression in the harmonious teaching of the Gospel.

But what is *the doctrine of the Gospel*? Here some misapply the expression *it is enough*, and try to tell us that *doctrine of the Gospel* means no more than the principal truths of the Gospel. They say there are some fundamental articles which concern the very heart of the Gospel, while others do not affect the Gospel so directly. And, they say, it is necessary that we agree in the fundamental articles, but it is not required to agree also in the less essential points.

Now we all realize that unity, also external union, is a precious good. But if we purchase it at the expense of the truth, even though it be only in some non-fundamental article, is the price not too high?

Remember, the *doctrine of the Gospel* was not drawn up by men. It was God who revealed it to us. God considered it important to embody in His Gospel also all the



points which to us may seem less essential. They are His doctrine as well as all those points which we may call most important. How then dare we ignore any of them or set them aside, in order to unite with people who question, or even deny, any point that God has revealed? How dare we appear before God in joint prayer, or conduct joint services, or partake of the same Communion with people who reject or alter His word in any part?

Remember also for what purpose God revealed the *doctrine of the Gospel* to us, every part of it. He gave it to us not to exercise our ingenuity, to see if we can properly pick out the important from the less important. He gave it to us for our salvation. Every part is filled with His power to nourish and strengthen our faith. How, then, can we think of consenting to drop any part of it?

There is more to this. Every error *concerning the doctrine of the Gospel* is like a poison. It cannot leave our faith unaffected, it will destroy. The very fact that we try to establish a union with people who deny some parts of the Gospel doctrine would force us to tone down our confession on these points, force us to allow doubt and error more free play. And naturally, like a leaven they would spread and infect also such parts as at first had been taught correctly. A little leaven leaveneth the whole lump. And on the other hand, the fact that we had

allowed ourselves to yield to error once would leave us in a weakened condition in the future.

It is really surprising that some people should consider any error as insignificant. Just think how careful we are in other respects. Think of our precision instruments in machinery! Everything must be exact to within one thousandth, nay, a ten-thousandth, of an inch, and even more. But when it comes to our God's life-giving *doctrine of the Gospel* people insist on being liberal, and complain about hair-splitting if correctness in every detail is demanded.

The unity of the church is a spiritual unity. It is a gift of God which He gives to the church through the means of grace, the same means through which He confers all His spiritual gifts on us. The way to keep and to strengthen the unity of the church, then, is to pray fervently to God for this gift of His grace, and to use diligently and carefully the means through which He has promised to convey it. To establish union by ignoring differences *concerning the doctrine of the Gospel* would be like shutting off a part of the channel through which alone it is to come. An external union thus established, instead of strengthening the unity, would actually pave the way for greater disunity.

God grant and preserve to us true unity. One Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all (Eph. 4, 5, 6).

CHURCH DEDICATION, MOUNT OLIVE, ST. PAUL, MINNESOTA

THE new Mount Olive Church, St. Paul, Minnesota (C. P. Kock, pastor), was dedicated to the service of God on Sunday, April 19, 1942. Three dedicatory services were conducted. The local pastor officiating in the morning service, and pastors C. F. Bolle and W. J. Schulze delivering the afternoon and evening messages respectively. Approximately two thousand worshippers attended the three services.

The church is somewhat different in appearance and design. In many ways it is a departure from the customary patterns of church architecture so commonly used in our Lutheran circles. Yet its modernistic lines are in no wise offensive to the average conservative taste, and it is certainly not a gesture to the spirit of modernism so odious to Christian people. Much rather, it is a massive structure whose simple lines are representative symbolically of the simple, yet firm and all-powerful Word of God that is to be preached within its walls. The attenuated statue of Christ above the entrance sets forth the main idea of the being of the Church.



Interior of Mount Olive Church, St. Paul, Minnesota

The interior of the church, with its lofty expanse, heavy beams and trusses extending to the floor, creates the feeling of an exalted environment. The sanctuary, with

its rhythmic setting of mahogany panel wood, narrow sanctuary windows of stained glass, forming a cross, the massive stone altar, the iron communion rail with the symbols of the elements in Communion and Biblical inscriptions, arrests the attention of the worshipper to the focal point of the church. Various other Christian symbols in the sanctuary and nave windows, and also in the panels about the baptistry and choir loft form an added touch to the feeling of Christian environment.

The church is also equipped with an amplification system to convey the Gospel message in speech and song to the hard of hearing, the mothers room, basement auditorium, and, if desired, to the church tower.

The entire church is not an extravagant building. In fact, it costs less than most churches of equal size and dimensions. It was constructed thus, to use the words of the designer, Prof. Walter Huchthausen of the University of Minnesota, "To build around ourselves a place of worship possessing, instead of meaningless expressions, qualities which in composition subconsciously cause us to feel strong, calm, and wanting to worship with the humbleness we are expected to have." It is not an "article of exhibition nor a place where extravagances are displayed with a kind of temporal pride," but it is intended only as a house of God where sinners may be won for and kept in the Kingdom of the Lord, through the love and merits of Jesus.

May God be pleased with our efforts, and ever bless His flock that worships there. To Him be glory and praise.

C. P. Kock.

Tenth Anniversary of St. James English Evangelical Lutheran Church, Evanston, Ill.

ON Sunday, April 19, 1942, St. James English Ev. Lutheran Church of Evanston, Ill., Pastor H. J. Wackerfuss, was privileged to commemorate the tenth anniversary of its founding. Appropriate services were held on that afternoon at 4 P. M. to give due praise, thanks and honor to the Lord our God who had been so gracious to the members of this church for the last ten years. The undersigned preached the anniversary sermon.

St. James of Evanston had its beginning in 1932 when a group of Christians gathered in the Orrington Hotel on April 8 for the purpose of organizing a purely English congregation. The first service was held at the Elks Hall in Evanston on April 24, 1932. Later, arrangements were made by which the Levere Memorial Temple was made available to the young congregation for its services.

The first officers of St. James were the following: Edw. J. Boelke, Chairman; Wm. F. Weise, Vice Chairman; Eugene Vantrease, Secretary; Alf. L. Harloff, Treasurer; Wm. H. Weise, Educational Secretary; Wm. Brandt, Financial Secretary; Walter Dehmlow, Head Usher.

The first pastor was Pastor Paul W. Luecke, who served until 1934. Having learned from sad experience

that it is not good for a congregation to be without synodical connection, the Wisconsin Synod was contacted through Rev. P. J. Bergmann, the President of the South East Wisconsin District. Pastor Erich Schroeder of Milwaukee was sent to help out with preaching, and Pastor O. Heidtke of Morton Grove did the other pastoral work.

Later Pastor F. E. Blume of the University of Chicago was called and preached his first sermon there on June 9, 1935. The congregation was then still worshipping in the Levere Memorial Temple. A few months later Pastor Blume was officially called on October 27, 1935, and then moved to Evanston to take charge of the work in the congregation.

Two years later Pastor Blume was called to teach at Northwestern College as Professor and was released on November 19, 1939. During the vacancy Prof. C. Trapp, teacher at the Lutheran High School at Milwaukee, served with preaching, and Pastor Heidtke again took care of the pastoral work. Then a call was sent to Pastor H. J. Wackerfuss of Bison, So. Dak., and he was installed as pastor on January 7, 1940, by Prof. Blume.

As the congregation has no church of its own, services are still being held in the Levere Memorial Temple. The need of a new location and a church home was always felt by the congregation. The beginning was made November 14, 1940, when the congregation decided to buy a parsonage for the pastor, and then work for a new church. The picture of the parsonage appears herewith.



**St. James English Lutheran Church Parsonage,
Evanston, Illinois**

St. James numbers 150 souls, and has been self-supporting from the very beginning. It has grown through trials and afflictions and disappointments spiritually; and

it is now looking forward to a continual growth. A booklet with a short history of the congregation was published for the anniversary, and we quote in closing the last paragraph from that brief history:

"Even though St. James does not have a large membership (at present it numbers 150 souls), it is growing spiritually. As we look back over the decade, we who are living members of St. James, can testify as to God's blessing on our church. As we face the unknown future, let us do so with unflinching faith in God and in our fellowmen, so that when the next portion of St. James's history is made, it can in no way detract from our record established in the first years of our growth."

Carl H. Buenger.

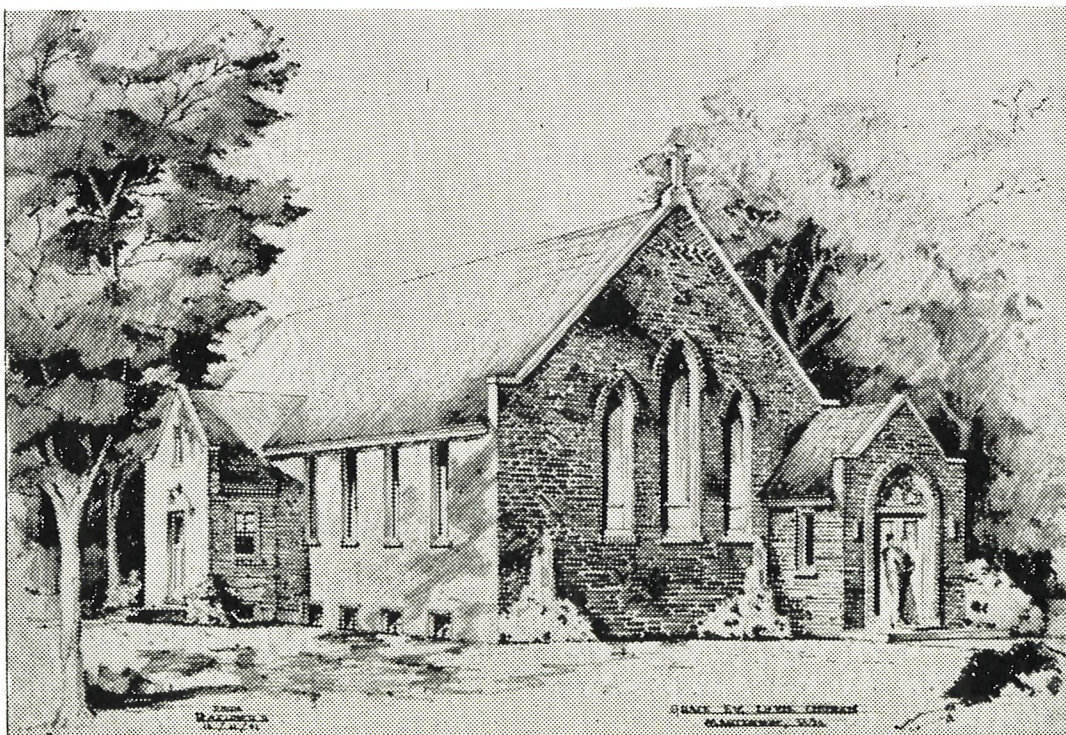
Dedication of New Church in Manitowoc, Wis.

ON May third our Grace Evangelical Lutheran Congregation in Manitowoc, Wis., was privileged to dedicate its new church to the services of the Triune God. The cornerstone had been laid on January fourth of this year and within the comparatively short time of a little more than four months the whole church was completed. The Lord had visibly guided and protected the building of the church in these trying times. The favorable circumstances accompanying the building, the beautiful structure obtained at a moderate price and above all the possibility to worship in their own house had gladdened the hearts of all the members, even though they were extremely grateful that they could worship in the Field House in Lincoln Park through the courtesy of the City Council for about a year and a half.

The Sunday of the dedication therefore was a real Cantate Sunday, a day of rejoicing. The Lord had also granted favorable weather and many friends from near and far joined the congregation in singing the praises of God on high for His wonderful help and grace. Not only did the members of the mother congregation on the South Side appear in large numbers, but also many representatives of neighboring congregations and their pastors came, yes, even from congregations and cities farther away. The congratulations of those who could not appear in person gave further evidence of the rejoicing in the day, which the Lord had made and given to the congregation.

In order to enable all to take part in the dedication a series of six services had to be arranged during the day, and every service was attended to capacity. In some of the services the overflow audience had to be provided for in the basement, where a loudspeaker had been installed. During the services in the evening some could not find room. After the evening service the crowds lingered on, viewing the church, conversing and visiting with friends, thereby giving additional proof to our members that they wanted to share with us and give expression to their joy. Visiting choirs from Manitowoc and their directors vied with one another to exalt the Lord and help beautify the services.

Pastor L. Koeniger of the mother congregation on the South Side preached the initial dedicatory sermon. Professor Dr. Peters of Thiensville and Pastor W. Roepke of Marquette, Mich., also preached in the morning services. Pastor W. Bodamer, director of our missions in Poland, preached in the German service in the afternoon,



Grace Evangelical Lutheran Church, Manitowoc, Wisconsin

Pastor R. Lederer of Green Bay in the English service in the afternoon. The President of our North Wisconsin District, Pastor W. Pankow from New London, delivered the sermon in the evening.

It would have been impossible for our little group to think of building a church through its own immediate resources at the present time, had it not been for the support of the Mission Board of our synod and the financial aid of the mother congregation. To both the congregation is deeply grateful, and has but one hope and prayer to God, that it may soon be in position to master its financial obligations and become self-supporting and at the same time help spread the kingdom of God in this city.

The church was built at a cost of approximately \$11,500 and can seat about 150 persons. The lots cost an additional \$4,125. The exterior is of red brick veneer. Amber colored windows spread a diffused and mellow light in the interior. Simplicity and harmony of form and color characterize both the exterior and interior. The roomy basement can be used for various congregational purposes. Private donations from members and friends enabled the furnishing and decoration of both church and basement.

Our Grace Ev. Luth. mission congregation, located in the northern section of Manitowoc near the Fair Grounds on 17th and Wisconsin Avenue, would welcome it if fellow-Christians from other cities and congregations would worship with us if they should happen to be in or come through Manitowoc on a Sunday. The services in the English language commence at 9:00 A. M. and those in the German language at 10:15 A. M. H. A. Koch.

Laying of Cornerstone, Coleman, Wis.

On the Sunday Cantate, on the 4th of May, Trinity Ev. Luth. Church of Coleman, Wis., was privileged to lay the cornerstone for its new church. Already last fall the basement was dug and the foundation put in. Enthusiastically the members had waited for the day of the laying of the cornerstone. Pastor Fr. Brandt of Appleton, Wis., was the preacher for the occasion. His text was 1 Kings 6, 11-13. The official act was performed by the undersigned, pastor of the congregation. Although the weather was chilly, many friends of the neighboring congregations and their pastors came for the occasion to rejoice and praise the Lord with the members of Trinity. May the cornerstone always be a symbol of the true Cornerstone of the Christian Church, Jesus Christ, to Trinity Congregation at Coleman. "For other foundation can no man lay than that is laid, which is Jesus Christ."

W. G. Fuhlbrigge.

Fifty Years of Service

On Sunday, May 3, St. Paul's Lutheran Congregation prepared a surprise dinner in the church basement in honor of Mr. Peter Diehm who has held a church office for the last fifty consecutive years. The members of St. Paul's presented him with a "Holman Home Bible." The undersigned spoke on Psalm 119:105. D. Metzger.

Fiftieth Wedding Anniversary



By God's good grace Mr. and Mrs. John Zimmer, members of St. John's Luth. Church of Redwood Falls, Minn., were privileged to observe the fiftieth anniversary of their wedding April 26. Until they retired from the farm some years ago they were faithful members of St. Matthew's Church of Town Flora, Renville Co., Minn.

The celebration took place on the old homestead of the couple, now owned and operated by their son. And it was here that their present pastor, the undersigned, for a number of years in the fore part of their wedded life was neighbor boy to them. So it was possible for him to speak on the basis of Psalm 23 from actual observation, how God in His mercy for fifty years made them to lie down in green pastures and led them besides still waters.

May the Good Shepherd continue to lead and guide them in His love during the evening of their life, and finally take them to His heavenly fold.

Edw. A. Birkholz.

Golden Wedding

Mr. and Mrs. John Hasencamp, members of Zion Lutheran Church of St. Louis, Mich., were privileged to observe their golden wedding anniversary surrounded by their children, grandchildren and friends. An appropriate service was conducted in the church, at which the undersigned addressed the jubilarians on the basis of 1 Sam. 7, 12. A thank offering of \$8.50 was lifted for the Negro mission.

After the services the Ladies' Aid, of which Mrs. Hasencamp is an active member, served a fine dinner for the family and for the members of the congregation.

May the God of grace continue to bless them unto the end.

C. G. Leyrer.

OBITUARY

† TEACHER J. G. BECK †



On April 11 Teacher J. G. Beck died in the Altenheim at Wauwatosa, attaining the ripe old age of 88 years and 13 days. In the forenoon of April 14 funeral services were held in Milwaukee, conducted by the Rev. Strassen, chaplain at the Altenheim, and in the afternoon burial services were conducted in the Oakwood Cemetery at

Beaver Dam, Wis. The undersigned preached the sermon on Gen. 24, 56 — "Hinder me not . . . send me away that I may go to my master." The choir of St. Stephen's Church sang a funeral song. St. Stephen's school, in which Teacher Beck taught for twelve years, and a number of friends contributed a memorial wreath for Missions, amounting to \$42.00.

Teacher Johannes George Beck was born March 29, 1854 in Tp. Theresa, Dodge Co., Wis., a son of Christian Beck and his wife Mary, née Leonhardt. He was baptized in infancy and renewed his baptismal covenant in the act of confirmation 1867. Later he entered Northwestern College at Watertown to prepare himself for the teaching profession. After completing the course, he accepted a call to teach in the school at Lewiston, Minn. On the 9th of October he was united in marriage with Elizabeth Sackreiter at Lewiston. This union was blessed with five children, who survive. His wife preceeded him in death in the year 1934. During his career Teacher Beck served at the following places: Lewiston, Winona, Minneapolis, Milwaukee and Beaver Dam.

L. C. Kirst.

FROM OUR COLLEGES

CLOSING SERVICE IN THE SEMINARY

God granting, our present school year will be brought to a close, and the graduating class will be dismissed from the Seminary, in a special service to be conducted in the Seminary Chapel on June 4, at 9:30 in the forenoon. Friends and patrons of the school are cordially invited.

As has been the custom for several years, a light lunch will be served after the close of the service.

* * * *

The Seminary Chorus will give a sacred concert in the Seminary Chapel on the evening before closing day, Wednesday, June 3, 1942.

John P. Meyer.

MICHIGAN LUTHERAN SEMINARY

June 9 is to be the commencement day at Michigan Lutheran Seminary. The closing exercises are to be held in the evening of that day in our St. Paul's Church. A class of 13 scholars will graduate.

The forenoon and afternoon, as usual, will be devoted to all kinds of field events. The committee of the alumni has made preparations for a banquet and is endeavoring to induce a large number of graduates to spend commencement day at Michigan Lutheran Seminary.

All friends of our school, especially former students and graduates, are cordially invited to spend commencement day with us on our beautiful grounds.

Otto J. R. Hoenecke, Pres.

NORTHWESTERN LUTHERAN ACADEMY

The commencement exercises of this institution will be held at Zion Ev. Luth. Church, Mobridge, at 10:30 A. M., Friday, June 5. The Rev. W. Herrmann of Zeeland, North Dakota, has consented to deliver the address. On the evening before, the student chorus will render its closing concert at the Academy. Our friends are cordially invited to attend these exercises.

We must now begin to think of our enrollment next fall. Friends of Christian education will not forget that this institution is the only Christian school of our synod in this wide and promising field.

R. A. Fenske.

NORTHWESTERN COLLEGE

Commencement exercises at Northwestern College will take place on June 11, at ten o'clock in the morning. The college extends an invitation to all its friends to attend these exercises and also the concert to be given by the musical organizations the evening before.

E. E. Kowalke.

WINNEBAGO LUTHERAN ACADEMY

Commencement day June 7. Graduation services at 3:00 P. M. Academy program at 7:45. All friends of this school are invited.

G. E. Bergemann, Director.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

Thursday, June 11, Commencement Concert, 8:15 P. M.

Friday, June 12, Commencement Exercises 10:00 A. M.

The Rev. John Brenner, Milwaukee, Wis., will deliver the address.

Everybody is cordially invited. C. L. Schewpe.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will convene, D. v., June 9 and 10 at Grace Congregation, Waukesha, with Pastor H. Wojahn. Sessions begin at 9:30 A. M.

Essays: Hebrews, chap. 5, Paul Behn (A. Buenger); Zweck und Nutzen der Beichtrede, K. Lescow; Adult Instruction, J. Ruege; May a person, who enters upon a Catholic marriage, after signing the "Document" remain a communicant member in our church? Wm. Mahnke.

Communion service Tuesday evening. Sermon: Paul Behn (A. Buenger).

Th. Monhardt, Sec'y.

REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet, D. v., on June 2, 1942, beginning at 9 a. m., in St. John's Church (Im. Albrecht, pastor), at Fairfax, Minnesota.

Work: Reports on and discussion of the work of synod including General Synodical Committee Meeting.

Leaders: Pastors Wehausen, Albrecht, Fritz, Traub, Kuehner, Birkholz.

Note to pastors: Please report number of your delegates to Pastor Albrecht by May 17.

G. F. Zimmermann, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet in Zion Ev. Lutheran Church, East Farmington, Wis., L. W. Meyer, pastor, on Wednesday, June 3, opening with a conference service at 9:00 A. M.

Sermon: G. A. Ernst (A. E. Frey).

Essay: H. E. Lietzau, "The Proper Procedure on Calling a Pastor."

N. B.:—Delegates are requested to bring credentials signed by the chairman and secretary of the congregation.

Conference dues of \$1.00 per year per congregation are payable at this meeting.

Please notify Pastor Meyer in due time as to intended absence or presence and the number of delegates.

P. R. Kuth, Sec'y.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will convene at Menominee, Michigan (Theodore Thurow, pastor), June 16, 1942. Opening service 9:00 A. M. Central War Time. Please announce to the local pastor the number of persons he may expect from your congregation. Also have the congregation send a collection to defray expenses.

L. G. Lehmann, Sec'y.

NEW ULM DELEGATE CONFERENCE

Name: New Ulm Delegate Conference.

Place: Brighton Township, Nicollet Co., Minn., Pastor M. Kunde.

Time: June 17, 1942, 9:30 A. M.

Remarks: Kindly announce to the local pastor.

W. Frank, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet on June 16, at 10 a. m., at Montrose, Minn., with Pastor F. R. Weyland.

Essays: Continuation on Stand of the Conference on the Wedding Dance, Pastor H. Duehlmeier; How a Layman can

become a Missionary in his own Congregation, Pastor Wm. Haar, Jr.; Proper procedure of calling a Pastor, Pastor M. J. Lenz.

Announcements requested. Karl J. Plocher, Sec'y.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet on the third Sunday after Trinity, June 21, at 2 P. M. The meeting will be held in David Star Ev. Luth. Church of Kirchhayn, Rockfield, Wis., Pastor Martin Rische.

A. C. Schewe, Sec'y.

MISSISSIPPI VALLEY DELEGATE CONFERENCE

Place: St. Paul's near Whitehall, Wis. (Pastor Harold Neubauer).

Time: June 9, 9 A. M. Opening address: Pastor H. Kuckhahn.

Papers by Pastors A. L. Mennicke, R. Korn, Mr. Marquardt of St. Matthew's, Winona, Finance Report: W. C. Limpert, and Program for District Convention.

Dinner will be served by the ladies of the congregation.

Pastors are asked to register for themselves and delegates.

Rud. P. Korn, Sec'y.

FOX RIVER VALLEY DELEGATE CONFERENCE

The pastors, teachers and delegates of the Fox River Valley Conference will meet June 17, 1942, beginning 9 A. M., one day, at St. Paul's Church, Dale, Wis., Rev. W. Zink.

Work: Program for District Synod; The God-Pleasing Relation Between Congregation and Their Aging Pastor, by P. Th. Oehlert.

Please notify the host of your coming and how many delegates you are bringing.

F. A. Reier, Sec'y.

SOUTHWESTERN DELEGATE CONFERENCE

The Southwestern Delegate Conference will convene at Elroy, Wis., with Pastor G. W. Zunker, on Tuesday, June 9, 1942.

The service will begin at 9:30 o'clock A. M.

Papers: Method of Calling a Pastor, by Pastor Wm. Nommensen; Substitute: The Bereans (Acts 17:10-12) by Pastor L. Bleichwehl.

Eugene A. Toepel, Sec'y.

DELEGATE CONFERENCE OF THE RED WING CIRCUIT

The Red Wing Delegate Conference will convene at Bremen, Minnesota (Rev. Jul. F. Lenz), on Tuesday, June 9, sessions beginning at 9 A. M.

Papers: Scriptural and Lutheran Practice in the Calling of Pastors by Rev. Theo. Kock; and, What may a Lutheran Congregation expect of its Pastor, by Delegate Mr. Courtney Quandt.

Confessional address: Jul. F. Lenz.

Please announce your and your delegates' intended presence to Pastor Lenz.

Rud. F. Schroeder, Sec'y.

ARIZONA CONFERENCE

The Arizona Conference will meet at San Carlos and Peridot, Pastors F. and A. Uplegger and H. Rosin, June 2 to 5. Sessions will begin Tuesday morning.

Essays: R. Schaller, W. Zarlring, and W. Huber, Application of the Catechism Truths in a practical program, taking into considerations the festivals of the church year; A. E. Sitz, The Distinction between Lutheranism and Calvinism, showing the Distinction in historical Development; E. Sprengele, An Exegesis on Corinthians; A. E. Sitz, Arguments of Chiliasts and Millennialists; F. Knoll, John 14:15; R. Schaller, Cure of Soul; H. Rosin, The Significance of the Sermon on the Mount; F. Uplegger, Personal Equipment in our Profession in the Life of Ministers and Teachers; W. Huber, Phil. 4, 8-9 (Christian Behavior).

Kindly announce.

Arthur P. C. Kell, Sec'y.

DISTRICT CONVENTIONS**NORTH WISCONSIN DISTRICT**

Pursuant to an invitation of Emanuel's Ev. Luth. Congregation of New London, Wis. (Pastor W. E. Pankow), the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, D. v., for its 13th regular meeting in its midst June 22 to 26 at noon a. c., inclusive.

The opening services will take place Monday morning at 10 o'clock, combined with Holy Communion.

The Lay-Delegates of the respective congregations are kindly asked to hand their Credentials to the Secretary of the District immediately after services. These Credentials must bear the signature of the Chairman and the Secretary of their respective congregation.

The first session will be held Monday at 1:45 P. M.

All announcements to attend the sessions must be in the hands of the local pastor by June 1. All later announcements for lodging can not be considered. All delegates should consider that it is a difficult matter for any congregation to find proper lodging for about 200 delegates under present housing conditions. If any delegate prefers to have some other named delegate as partner, he should please state so in his announcement, because no changes can be made afterward. Please state also, whether you are coming with your own car.

All petitions and memorials must be sent in English and German to the President of the District, the Rev. W. E. Pankow, by the 1st of June, a. c.

A paper will be submitted by Pastor W. W. Gieschen of Wautoma, Wisconsin.

Meals will be served at the usual price, lodging and breakfast will be free.

Please make your announcement at the earliest date possible.
G. E. Boettcher, Sec'y.

WESTERN WISCONSIN DISTRICT

God willing, the Western Wisconsin District of the Joint Synod of Wisconsin and Other States will convene in the midst of St. John's Congregation at Waterloo, Wisconsin (Rev. H. C. Nitz, pastor), June 15-18. The opening session will be held Monday afternoon, June 15, at 2 o'clock. Credentials of lay delegates, signed by the president and secretary of the congregation, should be in the hands of the District secretary by 1:30 o'clock.

The opening service will be held on Monday evening at 8 o'clock. A Communion Service will be held on Wednesday evening.

During the course of the convention a paper on "Worship in the New Testament Church" will be presented by Prof. F. E. Blume.

All memorials and communications pertaining to the convention must be in the hands of the District president by June 1.

Breakfast and lodging will be furnished gratis, dinner and supper at a reasonable price. Requests for quarters should reach the local pastor by June 1. Those not driving their own cars are requested to indicate this in their announcement.
A. W. Paap, Sec'y.

MINNESOTA DISTRICT

The Minnesota District will meet at Dr. Martin Luther College in New Ulm, Minn. Date: June 22, at 2 P. M., until and including June 26.

Credentials of delegates shall be signed by the president and secretary of the congregation. All memorials to the District Synod should be submitted to the District President by June 1.

Holy Communion will be celebrated at the service in St. Paul's Ev. Luth. Church on Monday evening.

On Thursday evening services will be held in the convention hall.

Essays: "A popular Commentary on 1 Corinthians 5 and 6" by the Rev. Egbert Schaller; "The Progress of True Lutheranism in the Old Minnesota Synod," by Dr. Paul Spaude.

The Housing Committee will send information on quarters. A registration fee of 25 cents will be charged those delegates quartering elsewhere.
R. A. Haase, Sec'y.

SOUTHEAST WISCONSIN DISTRICT

Time: June 22-26, 1942.

Place: Ev. Luth. Theol. Seminary, Thiensville, Wis.

Opening Service: Monday, 10 A. M. After this service the lay delegates are to submit their credentials properly signed by the chairman and secretary of their respective congregations, to the undersigned.

Closing Service with Holy Communion: Thursday evening.

Essays: Civil Government and Citizenship (English), Pastor Waldemar Sauer; The Doctrine of Justification in the Light of Present-Day Controversies (German), Prof. A. H. Schaller.

All memorials are to be in the hands of President R. O. Buerger by June 1, 1942. Memorials and committee reports are to be furnished in two copies in both English and German.

Announcements, excuses, requests for night lodging are to be sent early to Prof. John Meyer, Lutheran Seminary, Thiensville, Wis. Those intending to stay at the Seminary are to provide their own bedding.

Telephone connection during sessions: Thiensville.
W. Keibel, Sec'y.

NEBRASKA DISTRICT

The Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will hold its 13th biennial convention, God willing, in the midst of St. Paul's Congregation at Norfolk, Nebraska (Rev. J. Witt, pastor), June 17-22.

The first session will be opened with a brief devotional service at 9 A. M. on June 17. Immediately thereafter lay delegates will present credentials signed by the president and secretary of their home congregation.

All petitions and memorials to receive consideration at the convention should be submitted to the District president no later than June 1.

The following essays will be heard: "The History of the Lutheran Church in America with Special Emphasis on Various Efforts at Merging" by Rev. H. Hackbarth; and "Gospel versus Canonical Law" by Rev. A. C. Bauman.

A Synodical service with Holy Communion will be held on Sunday morning and a service for the encouragement of Christian education on Sunday evening.

Please mail your announcement of attendance and request for lodging to the host pastor before June 10.

L. Sabrowsky, Sec'y.

MICHIGAN DISTRICT

God willing, the Michigan District of the Ev. Luth. Joint Synod of Wisconsin and Other States will hold its 71st convention in Bethel Ev. Luth. Congregation, Bay City, Michigan (Rev. M. C. Schroeder, pastor), June 22 to 26. The opening session will be held Monday afternoon, June 22, at 2 o'clock. Credentials of lay delegates, bearing the signature of the Chairman and the Secretary of the respective congregation, should be in the hands of the District secretary not later than 1:30 o'clock.

The opening service will be held on Monday evening at 7:30 o'clock in English. Holy Communion will be celebrated in this service. The Rev. H. H. Engel will deliver the sermon.

On Thursday evening at 7:30 o'clock another service will be held in which the Rev. K. Vertz will preach. This service will also be in the English language.

The Rev. George Luetke of Zion Church, Toledo, Ohio, will present an essay on Psalm 46 during the convention.

All memorials and communications to come before the convention must be in the hands of the President of the District, the Rev. Karl F. Krauss, not later than June 1.

All announcements to attend the convention must be in the hands of the local pastor, the Rev. M. C. Schroeder, not later than June 10. Give him the 100% cooperation you gave your secretary with reference to your Parochial Reports.

A. W. Hueschen, Sec'y.

DAKOTA-MONTANA DISTRICT

Time: 9 A. M., June 16 to 12 M., June 19.

Place: Emmanuel's Lutheran Church, Grover, So. Dak., Pastor W. Sprengeler, Route 1, Hazel, So. Dak. Kindly announce as early as possible, stating how many delegates you will bring. Also indicate whether you are coming by car or train.

Papers: Prof. E. Reim of Thiensville will deliver an essay on "Our Christian Liberty and Its Proper Use." Prof. Klatt of New Ulm will deliver an essay on the theme: "Religion and Education."

Credentials: Kindly send the credentials of your delegates to the secretary at Mobridge, So. Dak., before June 12.

Services: Communion services will be held Tuesday evening. Another service will be held on Thursday evening and will be devoted to Missions. K. G. Sievert, Sec'y.

PASTORS' INSTITUTE

July 6-10

Plans are being made for a Pastors' Institute to be held at Bethany College, Mankato, from July 6 to 10. This Institute will be open to all pastors of the Synodical Conference.

A very interesting and instructive program has been planned and is herewith offered to the clergy of our church. Prominent men from both the Missouri and the Wisconsin Synods will be present to lead in the discussions. Prof. J. P. Meyer of the Wisconsin Synod Seminary in Thiensville, Wisconsin, and Dr. J. T. Mueller and Prof. A. Rehwinkel of Concordia Seminary in St. Louis will serve as lecturers. Prof. Meyer will lecture on "II Corinthians," Dr. Mueller on "Our Christian Ministry in an Unchristian World," and Prof. Rehwinkel on "The Pastor and Social Psychology." The lecturers will meet the group for a total of thirty hours.

The evenings during the Institute will be reserved for "Open Forum" meetings. These meetings will be conducted by a number of men well-versed in special fields of learning applicable to the present day pastor's work.

Pastors in greater Mankato area will be contacted by letter in regard to the details of the program, fees, etc. This Institute, however is intended for all pastors of Southern and Central Minnesota and Northern Iowa. The outlook for a well-attended session is good.

All pastors interested in this Institute are asked to write to Prof. Carl S. Meyer, Bethany College, Mankato, Minnesota, for detailed information. Prof. Meyer will act as Dean of the Institute. Registrations will close July 1.

Besides Prof. Meyer, the other members serving on the Committee on Arrangements include the Revs. C. M. Gullerud, E. Peterson, and R. C. Beisel. R. C. Beisel.

NOTICE

Pastors and parents of young men and women who are being or will be employed in Buffalo, New York, war industries are urged to send names and addresses of such young people to Rev. H. F. Wind, 115 Glenwood Avenue, Buffalo, New York, who will gladly aid them to secure board and lodging and to connect with the nearest church of the Synodical Conference. H. F. W.

CORRECTION

In my report of remittances received during the months of January, February and March, 1942, from the Western Wisconsin District, item Rev. A. F. Berg, Wilton \$57.75 should have read: Rev. C. E. Berg, Ridgeville \$57.75.

H. J. Koch, Sec'y.

ACKNOWLEDGMENT AND THANKS

Our Dr. Martin Luther College Library received from the Rev. L. Koeninger, Manitowoc, Wis., the sum of \$5.00. This represents a memorial collected by the 11th grade of our school in memory of the late Fred. Kiekhaefer of Manitowoc. To the kind donors our cordial thanks.

E. R. Bliedernicht, Librarian.

* * * *

A Memorial Wreath in the amount of \$5.00 was donated to the Library of Dr. Martin Luther College. This was donated by the members of the Mixed Choir of Friedens Congregation of Kenosha, Wis., in memory of the late L. C. Sievert. Our cordial thanks to the donors.

E. R. Bliedernicht, Librarian.

* * * *

The Rev. I. Albrecht family of Fairfax, Minn., gave the sum of \$2.00, a memorial wreath for the late L. C. Sievert, to Dr. Martin Luther College Library. Our thanks to the kind donors.

E. R. Bliedernicht, Librarian.

BOOK REVIEW

Walks With the Lord Through John's Gospel by Erling C. Olson. Print, Zondervan Publishing House, Grand Rapids, Michigan. Two volumes. Pages 651. Price \$3.00 for two volumes.

The author of these books is not a minister but a layman. It is surprising to read the wealth of material which this layman offers on the Gospel of St. John. Dr. Wilbur M. Smith says in the foreword, "there is not another layman anywhere in America and few ministers on our continent who could produce such a work as this." Perhaps he is right. These meditations were originally broadcast over a period of more than two years from radio station WMCA, New York and WIP, Philadelphia. We also believe that the audience who listened to them was deeply interested. This man loves the Bible and was satisfied to preach or rather expound the Bible in a simple and humble way. In this he can be an example to many ministers who believe in preaching on short texts in order to have an opportunity to let their thoughts drift whither they will. Often we could not agree with Mr. Olson and his interpretations but these do not make the book valueless to a discerning reader. W. J. S.

Simple Talks on the Tabernacle by D. H. Dolman, M. A., D. D. Print, Zondervan Publishing House, Grand Rapids, Michigan. Pages 228. Price \$1.50.

Any one interested in a deeper study of the Tabernacle will want this volume for collateral reading. The subject is treated in a simple way so that it is easily understood. It is well written and instructive and one can agree with the author in the essentials. W. J. S.

The Order of Service as Presented in the Lutheran Hymnal. Print, Concordia Publishing House, St. Louis, Missouri. Pages 100. Price 15c.

This is the same order of service as found in the New Lutheran Hymnal bound separately in stiff paper covers. This is a very handy little book which can be of great value to choirs or whenever the Order of Service alone is wanted. W. J. S.

TREASURER'S STATEMENT

July 1, 1941 to April 30, 1942

Receipts	
Cash Balance July 1, 1941	\$ 7,009.49
Budgetary Collections:	
General Administration	\$102,707.62
Educational Institutions	46,093.53
Home for the Aged	2,669.04
For Missions	185,596.98
Indigent Students	2,205.99
General Support	7,904.37
School Supervision	397.64
To Retire Debts	4,704.67
Revenues	53,021.80
Total Collections and Revenues.....	\$405,301.64
Non-Budgetary Receipts:	
From Debt Retirement Committee....	\$ 16,350.00
Sale of Minnesota Lot	525.55
From Trust Funds for Northwest- ern Academy	300.00
Miscellaneous	80.70
Notes Payable—Money Borrowed....	48,350.00
Total Receipts	470,907.89
	\$477,917.38
Disbursements	
Budgetary Disbursements:	
General Administration	\$ 21,053.22
Theological Seminary	21,179.86
Northwestern College	55,786.36
Dr. Martin Luther College	43,962.21
Michigan Lutheran Seminary	22,465.38
Northwestern Lutheran Academy....	11,383.78
Home for the Aged.....	6,671.05
Missions—General Administration....	630.90
Indian Missions	27,931.76
Negro Missions	14,412.71

Home Missions	134,767.95
Poland Mission	6,373.64
Madison Student Mission	981.37
Spiritual Welfare Commission	4,943.83
General Support	21,323.00
School Supervision	2,713.99
Total Budgetary Disbursements	\$396,581.01
Non-Budgetary Disbursements:	
Notes Paid	73,000.00
Total Disbursements	\$469,581.01
Cash Balance April 30, 1942	\$ 8,336.37

Debt Statement

Budget Debt:	
Notes Payable July 1, 1942	\$152,525.55
Net Decrease in Notes Payable.....	24,650.00
Budget Debt April 30, 1942.....	\$127,875.55
Church Extension Debt:	
Notes Payable July 1, 1941	\$ 40,642.69
Notes Paid Since.....	22,144.00
Church Extension Debt April 30, 1942	18,498.69
Total Notes Payable April 30, 1942	\$146,374.24
Inmates Deposits Reserves.....	19,340.32
Annuities Reserves	8,350.00
Total Debt April 30, 1942.....	\$174,064.56

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 2,228.01	\$ 2,577.50
Nebraska	4,708	8,702.22	11,770.00
Michigan	15,983	44,053.44	39,957.50
Dakota-Montana	5,798	11,753.10	14,495.00
Minnesota	31,637	64,520.36	79,092.50
North Wisconsin	39,905	71,208.28	99,762.50
West Wisconsin	40,788	68,044.62	101,970.00
Southeast Wisconsin	43,893	74,083.96	109,732.50
Total	183,743	\$344,593.99	\$459,357.50

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest	\$ 349.49		86.44
Nebraska	3,067.78		73.93
Michigan		4,095.94	110.25
Dakota-Montana	2,741.90		81.08
Minnesota	14,572.14		81.57
North Wisconsin	28,554.22		71.37
West Wisconsin	33,925.38		66.73
Southeast Wisconsin	35,648.54		67.51
Total	\$118,859.45	\$ 4,095.94	71.01

Collections for Chapels

Cash balance June 30, 1941.....	\$ 1,720.78
Collections since July 1, 1941	1,630.50
Repayments on Chapel's Loans	786.24
.....	\$ 4,137.52
Less Disbursements for Loans	1,600.00
Cash Available for Loans	\$ 2,537.52

C. J. NIEDFELDT, Treasurer.

April requisitions for Northwestern Lutheran Academy, and Negro Mission not received. C. J. N.

MICHIGAN DISTRICT
January 1 to March 31, 1942

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan.....	\$ 40.34	
W. Franzmann, Coloma.....	100.80	
C. J. Kionka, Dowagiac.....	179.00	
E. T. Lochner, Hopkins.....	19.00	
E. T. Lochner, Dorr.....	6.55	
A. Hoenecke, Muskegon.....	64.64	

A. J. Fischer, Sodus.....	92.56
W. Westendorf, South Haven.....	118.79
W. G. A. Essig, Stevensville.....	41.48
H. Hoenecke, Sturgis.....	34.52

Southeastern Conference

A. Baer, Adrian.....	279.12	
J. H. Martin, Belleville.....	39.30	
H. Heyn, Detroit.....	307.76	
H. Richter, Detroit.....	63.85	
K. Vertz, Detroit.....	158.35	4.50
W. Valleskey, Detroit.....	53.65	
R. Gensmer, Findlay, Ohio.....	48.51	
K. Krauss, Lansing, including \$11.00 from Sunday School	1,170.06	11.00
W. Steih, Lansing.....	105.65	1.00
T. Sauer, Livonia, including \$6.75 from Sunday School	71.39	
H. Zapf, Monroe.....	63.61	
G. Ehnis, Monroctown.....	16.50	
A. Maas, Northfield.....	128.78	
E. Hoenecke, Plymouth.....	284.22	
C. Schmelzer, Riga, including \$6.00 from Sunday School	290.22	6.00
H. Engel, Saline.....	89.08	53.27
A. Wacker, Scio, including Baptismal Collection (Drape) \$2.70, Wedding Collection Frey-Gartman \$6.00, Silver Wedding Gift by Mr. and Mrs. Louis Reimold \$10.00, Silver Wedding Gift by Mr. and Mrs. Ottmar Kaercher \$5.00, Silver Wedding Collection Mr. and Mrs. Albert Herter \$6.00 — See also under Memorial Wreaths	412.55	50.00
R. Scheele, Tecumseh.....	32.15	
G. Luetke, Toledo, Ohio.....	496.00	
R. Timmel, Toledo, Ohio.....	151.00	
F. Zimmermann, Toledo, Ohio.....	68.31	
P. Heyn, Van Dyke.....	39.12	
H. A. Muehl, Waterloo.....	67.00	
G. Press, Wayne.....	162.13	

Northern Conference

M. C. Schroeder, Bay City.....	257.47	6.00
A. Westendorf, Bay City.....	354.00	
E. Kasischke, Bay City.....	345.40	
R. Hoenecke, Chesaning.....	92.23	
R. Hoenecke, Brady.....	47.27	
E. Leyrer, Clare.....	60.78	
M. Toepel, Elkton.....	16.90	
B. Westendorf, Flint.....	135.59	
V. Winter, Flint.....	122.45	20.00
A. Kehrberg, Frankenmuth.....	117.40	
R. Kaschinske, Greenwood.....	25.00	
A. Schwerin, Hale.....	32.25	
N. Luetke, Hemlock.....	47.60	
C. Frey, Kawkaulin.....	42.15	
E. Rupp, Manistee.....	7.15	
E. Rupp, Sheridan (Batcheller).....	9.00	
W. Voss, Owosso.....	509.93	1.00
A. W. Hueschen, Pigeon.....	100.44	71.50
D. Metzger, Remus.....	16.21	4.75
D. Metzger, Broomfield.....	15.88	7.02
O. Eckert and O. J. Eckert, Saginaw.....	442.15	
O. Frey, Saginaw.....	94.85	
H. Eckert, Saginaw.....	26.93	
G. Schmelzer, Sebewaing.....	57.00	
C. Leyrer, St. Louis.....	92.42	
G. Cares, Swan Creek.....	36.45	
J. Roekle, Tawas City.....	205.29	
A. Voges, Vassar.....	19.56	
A. Voges, Mayville.....	8.76	
A. Voges, Silverwood.....	5.85	
R. Koch, Zilwaukee, including \$6.00 from J. Kettlehohn and \$22.00 from Sunday School	198.35	16.00

Special Contribution

N. N., Personal.....	51.50
Total	\$ 8,667.78

Note: Of the \$232.13 Non-Budgetary monies \$56.50 are for Church Extension and \$195.63 for non-synodical activities.

Memorial Wreaths
(Included In Above Amounts)

Sent in by	In memory of	Amount
Swan Creek.....	Miss Gertrude Kionka.....	\$ 3.00
Dowagiac.....	Miss Gertrude Kionka.....	5.00
Frankenmuth.....	Mrs. Wm. Zehnder.....	1.00
Frankenmuth.....	Mrs. Marie Nuechterlein.....	2.00
Flint (Grace).....	Mrs. V. Winter.....	20.00
Owosso.....	Mrs. Wilhelmine Schlaack.....	1.00
Riga.....	Mrs. Helen Ickler.....	2.00
Bay City (Bethel).....	(2 Wreaths) Franklin Kriewall.....	3.00
Bay City (Bethel).....	Reinhold Schultz.....	3.00
Bay City (St. John).....	John Arnold.....	1.00
Bay City (St. John).....	John Reinhardt.....	2.00
Bay City (St. John).....	Mrs. Anna Hachtel.....	1.00
Detroit (Mt. Olive).....	(2 Wreaths) Edward Young.....	7.50
Detroit (Mt. Olive).....	Mr. Wies.....	5.00
Detroit (Mt. Olive).....	Miss Ida Billam.....	2.00
Sebewaing.....	(2 Wreaths) Henry Bode.....	7.00
Sebewaing.....	Rev. J. F. Henning.....	1.00
Monroe (Zion).....	(3 Wreaths) Mrs. Aug. Kuhl.....	6.50
Toledo (Zion).....	Otto Lueck.....	30.00
Northfield.....	(2 Wreaths) Jacob Henes.....	6.00
Adrian.....	Mrs. Frieda Carlin.....	2.00
Scio.....	Rev. John P. Henning.....	4.00
Scio.....	Gift in memory of Mrs. Lucy Frey.....	75.00
Scio.....	Gift in memory of Anna Huber.....	25.00

E. WENK, Treasurer.

CHURCH FURNITURE

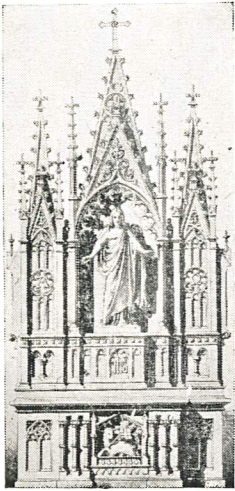
Altars, Pulpits, Pews, Lecterns, Baptismal Fonts,
Hymnboards, Altar Chairs, Altar Railings,
Collection Plates and Statues

Our Altars and Pulpits are designed by one of the best
designers of Church Furniture and are absolutely
correct in style

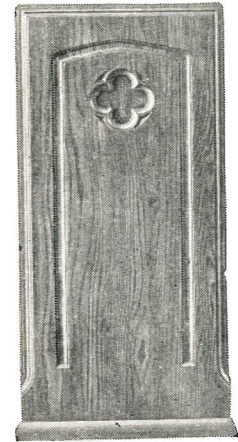
Our Pews are made of the very best of lumber constructed
in the most durable manner

Our workmanship is of the very highest quality and the
material we use the best

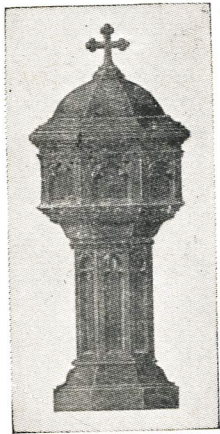
Kindly Write for Catalog and Price List



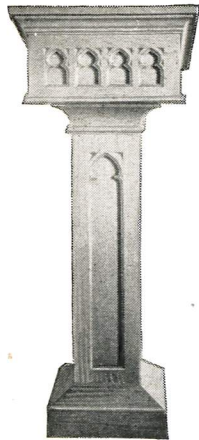
Altar
No. 2129



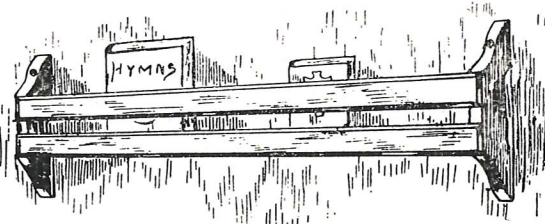
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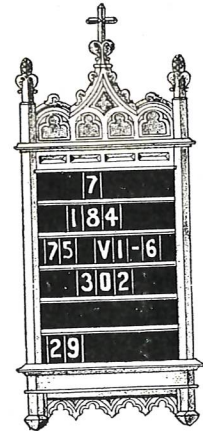
Baptismal Font
No. 4012



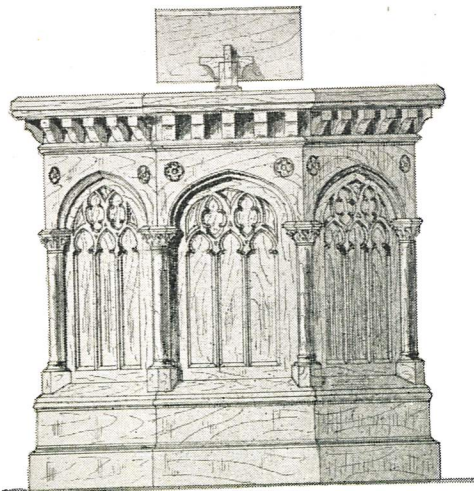
Lectern
No. 6016



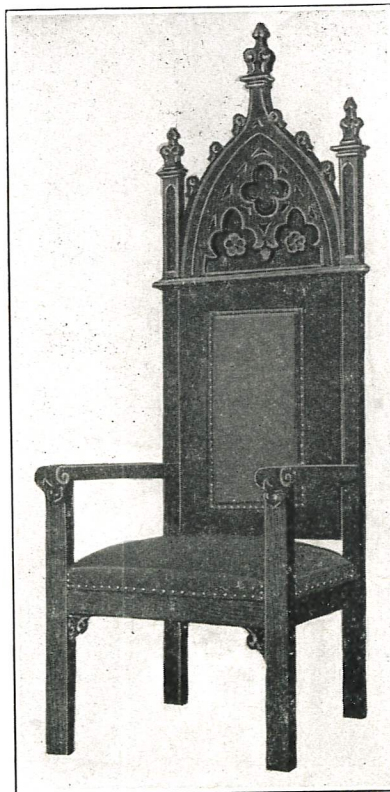
Book Rack for Pews



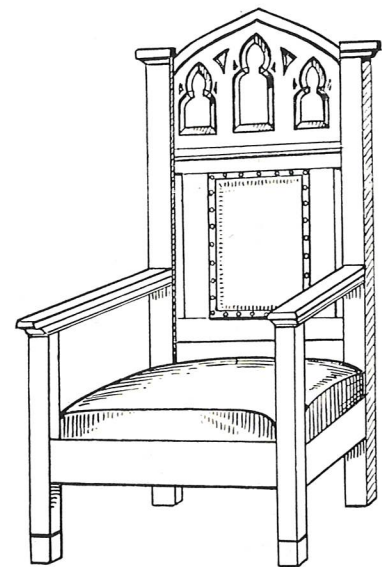
Hymn Board
No. 5009



Pulpit
No. 3028



Altar Chair
No. 7011



Altar Chair
No. 7010