

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

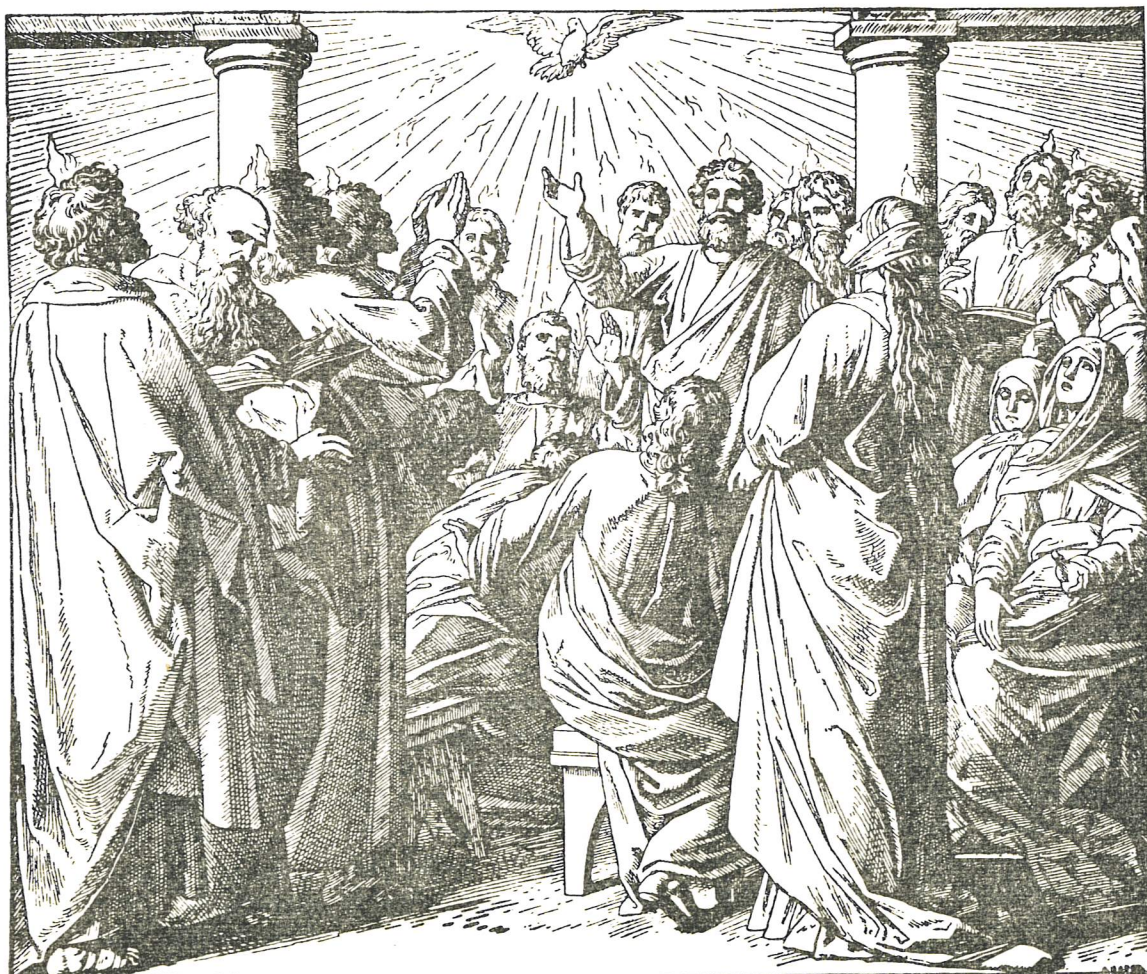
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PENTECOST



THE PENTECOST ADORNMENT OF THE CHURCH

Acts 2, 41-47

THE first Christian congregation, the mother congregation of all Christendom, was formed and established by the Spirit of God on the day of Pentecost. In our text we are told of the lovely string of spiritual pearls with which the Holy Spirit adorned her. We do well to take note of it, for in like manner the Holy Spirit wishes to adorn every Christian congregation as a true daughter of the mother church.



Faith To be worn at all, lovely pearls must be strung on a cord. If they are to be worn with safety this cord must be firm and strong. Faith was the essential and dependable cord upon which the Holy Spirit strung the spiritual pearls which He gave the mother church to wear as a lovely birthday gift. Peter's exhortation to the multitude had been: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Thereupon about three thousand souls gladly received His Word and were baptized. Through the Apostle's word the Holy Spirit wrought saving faith in the hearts of these people, and through baptism He confirmed them in this faith. Faith in Christ as our Savior, faith in His gracious pardon, is still the one essential cord upon which all our Christian graces must be strung. Without such faith there can be no display of spiritual pearls in a Christian congregation. This faith God's Spirit still awakens, strengthens, renews, and preserves through Word and Sacrament.

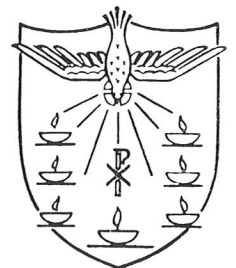
Appreciation of God's Word This was the first pearl with which the Holy Spirit adorned the faith of the Pentecost congregation. We are told that all the members glad-

ly received the Word of the apostle. They saw their supreme treasure in the pure Gospel of Jesus Christ, which the apostles had received as eye and ear witnesses of the Savior, and which the Holy Spirit now enabled them to teach and preach with full understanding. They found no fault with any part of it but were happy in knowing the full way of salvation in Christ Jesus. With their whole heart they rejoiced over the pardon, peace, comfort, and eternal hope which the word of the apostles held out to them as helpless sinners. Their deep appreciation of God's word of grace became manifest in the diligent use that they made of it. "They continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." We are also told that they continued "daily with one accord in the temple and broke bread from house to house," that is, gathered in different places in the city for the celebration of the Lord's Supper.

Brotherly Love Amidst such diligent use and appreciation of God's Word the Holy Spirit added also the lustrous gem of love to their string of spiritual pearls. In their common blessed faith these Christians felt even more closely bound together than physical brothers and sisters. We are told: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." It was not Communism which they put into practice. Private property was not abrogated among them. Yet every member looked upon his goods and possessions as something that the Lord had entrusted to him for the purpose of meeting not only his own but also his neighbor's needs. In their love they really gave thought and care to one another. Because so many among them were really poor and needy those more richly blessed readily and gladly offered of their means. Though only a short time before these people had not as much as known each

other one after another sold his possessions and goods and brought the money received to the apostles that they might distribute to those in need, so that no one might be lacking. It was all done without compulsion. These manifestations of brotherly love were spontaneous fruits of faith. This gem of Christian love the Holy Spirit also wishes to place upon the pearl string of our faith. Wherever it does adorn the members of a congregation it is only necessary to call attention to needs in order to awaken a hearty response.

Grateful Contentment This, too, was a Spirit-wrought pearl which the mother church at Jerusalem displayed as a part of her spiritual adornment. St. Luke tells us that these Christians "did eat their meat with gladness and singleness of heart." They praised God daily. Many in the congregation were poor, dependent upon the free gifts of their brethren for their daily sustenance. Undoubtedly they received but the bare necessities. Yet they did not murmur and complain; they were not sullen because they were obliged to accept gifts from others; neither did they look with jealous eyes upon the richer blessings of others. The more wealthy members, on the other hand, were not indignant over having to bear their needy brethren as a burden, nor did they look down upon them with disdain. Grateful contentment, thankful joy in the Lord, marked the daily life of both rich and poor in this first congregation of Christians. The one important thing in their life, that which moved them to constant praise and thanksgiving toward God, was this that they were assured of having a Savior and through Him a gracious God and a sure hope of eternal life. They truly sought first the kingdom of God and His righteousness, confident that all other things would be added unto them according to their needs. They firmly trusted that



(Continued on page 168)

Editorial

Enlisting the Laymen Ever since Charles P. Taft has been elected President of the Federal Council of Churches he has been bombarded in the religious press, especially the liberal religious press, with advice about enlisting the laymen in the work of the church at large. That advice has come particularly from those who are getting very impatient with the slow progress which has been made in getting the various Protestant churches to unite in one body. The gist of much of the advice given him is: By-pass the clergy and get the laity to take over. They will soon cut through the red tape of theology, which absorbs the clergy, and will soon get the job done.

Since then a number of articles have been written, as well as letters, to church papers, which have endeavored to analyze the reasons for the small part which laymen have been playing in the work of the general church bodies. One of the outstanding reasons given is that laymen have been so absorbed in their business affairs that they know little about church affairs, so that when they attend conventions they are standing on unfamiliar ground and become tongue-tied.

There is without doubt a great deal of truth in that. Even in our own Lutheran Church, in which the lay members, as kings and priests unto God, have always governed the affairs of the local congregation and have been entitled to proportionate representation at the District and synodical conventions, there has been a falling off of lay interest and influence. How few of our laymen speak up, especially in the doctrinal discussions, which properly are a prominent part of our District and synodical conventions! There was a time when many of our Christian laymen spoke up along with the preachers even in doctrinal discussions, because they knew doctrine and Scripture. In the olden days many of our laymen even read Luther as a steady diet. They could talk because they knew their subject, and the result was not that they formed a separate, class-conscious group who took issue with the preachers but found themselves in complete harmony with them because they were rooted and grounded in the same Word of God.

Greater participation of laymen in the affairs of the church at large is generally considered very desirable, and many pastors are giving much thought to achieving that goal with their laymen. How is that to be achieved? It certainly is not being achieved in the right way when at conventions laymen are incited to class consciousness and when a demagogic appeal is made, as in the union movement, to take the matter into their own hands and by-pass the preachers who, as impatient unionists say, are getting nowhere. Nor is the matter solved by thinking up all sorts of artificial ways of keeping the laymen busy with this and that and other things. You can produce a lot of lay activity in that way but it is a question whether the Church is being benefited in a spiritual way. A Martha religion is a poor substitute for a Mary religion.

We need to get down to the grass roots. Our lay people need to be informed on the work of the church and, above all, they need to be thoroughly indoctrinated in the Word of God, so that they can separate the wheat from the chaff and are not deceived by demagogic appeals that the absorption of preachers with theology, theological hairsplitting, is retarding the progress of the church. The more our preachers and laymen get back into the Scriptures the more the church will prosper, though it may not cut much of a figure in the eyes of the world.

I. P. F.

* * * *

They See Hope There is joy in the camp of the unionists over the trend of church affairs in Germany. In Japan they did not fare so well. There the Lutherans withdrew from the Church of Christ in Japan, (the Kyodan) which was a union of all Protestant churches in Japan and into which all Protestants were forced before the war by the government of Japan. When the United States took over the control in Japan after the war, the Lutherans were permitted to organize an independent body, which they did. So the unionists lost out. In Germany, however, it is going to be different. So they believe, and so they are triumphantly announcing. The wedge has been driven with the appointment of Hans Lilje as German Bishop in place of Bishop Marahrens who held this position during Hitler's day of power. Though he is not accused of collaborating with Hitler, still, because he did not preach resistance to the Hitler government he was looked upon as a stooge. Now he is out and Hans Lilje is bishop. It is said that he is a close friend of Niemoeller and that he shares Niemoeller's disposition in regard to union of the Evangelical churches in Europe. The *Christian Century* says, "He is a member of the executive committee of that (Evangelical) church and of the faculty of the Ecumenical Institute at Geneva. He is also in closest contact with all the work of the World Council of Churches, and in all Lutheran deliberations he can be counted on to throw strong support to all proposals for ecumenical and interdenominational action." That is, Bishop Lilje is a man who favors wiping out all confessional lines in the Evangelical church of Germany and forming one united body or synod. Over this turn of affairs the unionists are happy. They see those who still call themselves Lutherans in Germany rapidly losing ground for an independent church body and separate from the Evangelical synod. Says the *Christian Century*, "Whereas it looked, a few months ago, as though the unhappy experience in Japan was to be paralleled in Germany, and Lutheran action would break the Protestant unity achieved in defiance of Hitler and the nazi tyranny, now it is confidently predicted that the Lutherans will stay in the Evangelical Church, and that arrangements will be made by which the former denominational groups may continue a close relationship within that body without undermining its influence as the voice of united Protestantism. This report from Ger-

many indicates that the shift in sentiment toward remaining in the united church rose in the Lutheran ranks when church members began to regret vocally that a Christian unity which had been achieved under the stress of war was in danger of being lost when facing the opportunities of peace. Too bad that the same voices did not speak loudly enough among the Lutherans in Japan." What the *Christian Century* does not mention is that there are, nevertheless, independent Lutheran bodies in Germany that will have nothing to do with

this unionistic federation of churches. Nor does it tell us that those who call themselves Lutherans and who have joined or are willing to join this Evangelical federation of churches are really not Lutherans at all. They are Lutherans in name which may be nothing more than a traditional sentiment, but they are not Lutherans in confession. Those who are really Lutherans in confession and spirit are still aloof and will refuse to fellowship with this reorganized Evangelical church of Germany. May the Lord add to their number. W. J. S.

TABLE OF DUTIES

For Male and Female Servants, Hired Men and Laborers

IV.

BEFORE leaving the subject of slaves, laborers, employers, domestics, etc., we turn to the words of exhortation which Peter has for them. We already saw that Peter had pretty much to say to wives (1 Pet. 3, 1-6) while he devoted only one verse to the duties of husbands (1 Pet. 3, 7). To his readers as citizens he addressed his words in chap. 2, 13-17. Then, while he did not say one word to masters, he added a special word of exhortation and encouragement for slaves. Open your Bible and note the outline which Peter followed. In his First Epistle in chap. 2, 11, he begins his admonition, first in general to the Christians as "strangers and pilgrims." Then in v. 13-17 he speaks to them as citizens. In v. 18 he addresses servants, continuing to the end of the chapter. In chap. 3, 1-6, he speaks to wives; in v. 7, to husbands; and from v. 8 on he again speaks to Christians in general.

The Text

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even

hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth; Who when he was reviled reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously; Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.



Grace

We omit verse 18 from our present discussion, because that would mean simply a repetition of what was said in our former studies.

In v. 19 we find the word "thankworthy" in our English Bible. Luther translated the Greek word with **Gnade**,

which is better. The Greek word means "grace" or "favor". In certain connections it is used also for "thanks", just as we in the English use the phrase "to say grace" as meaning "to offer up a prayer of thanksgiving to God." Peter tells the servant that there are certain things which they must learn to regard as grace or a favor from God.

Slaves were very numerous throughout the Roman Empire during the early years of the Church. So it was to be expected that among the converts to Christianity there would be many slaves, more slaves, in fact, than masters.

What happened when a slave embraced the Christian faith? From that moment on he tried to lead a Christian life. He tried to be honest, he did his work faithfully, he avoided foul language, he did not curse his master, he was kind to everybody. We should think that the masters would have appreciated the change, when their slaves became more willing and more dependable. Yes, they would have appreciated it — if their slaves had not turned Christians, if they had become naturally good. But when they became faithful and useful by turning Christians, their masters felt a sting in this. Because they themselves rejected Christ they stood condemned by the faith of their slaves. Their Christian slaves rejoiced in the hope of eternal life, while they themselves had no such hope, yes, according to the silent testimony of their slaves they were on the way to hell. Hence, instead of recognizing the increased usefulness of

their slaves they began to hate them and to make them suffer unjustly.

What would fellow slaves do, that did not become Christians? They would also resent the change in their comrades. Not only did they resent the silent rebuke that lay in their changed conduct, they misconstrued their new faithfulness as though they were merely currying favor with their masters. They began to ridicule their Christian fellows. This is illustrated by some crude scribblings found on the wall of the slaves' quarters in a ruined palace of Rome (discovered in 1857). A man with a ass's head is hanging on a cross. This is evidently to represent Christ dying as a fool. Before the cross a youth is kneeling with his hand lifted up to the figure on the cross. A Greek inscription (with several misspellings) reads: "Alex-amenos is praying to his God."

Christian slaves had to suffer for being Christians.

Suffering for Christ Is Grace

Peter makes it very plain to slaves that they must not consider every hardship which they may endure as an indication of grace and favor with God. It is grace only when they suffer "for conscience toward God." They know that there is only one God. He is the Father of our Lord Jesus Christ. If any one prays to a god who is not the Father of our Lord Jesus Christ, as did the Gentiles who served many gods, or if any one covers up the fact that he believes in that God only who is the Father of our Lord Jesus Christ, as is done in many organizations today, e. g., the lodges, where the name of Jesus Christ dare not be mentioned in their ceremonials, then he is praying to a man-made god, to an idol. There is only one God, and He is the one who so loved the world that He gave His only-begotten Son.

That is "conscience toward God" that we believe in Jesus Christ, who shed His own blood on the cross in order to purify our conscience, and then through Jesus Christ come to the Father and pray to Him in Jesus' name.

Among slaves there were always some who looked for a different kind of glory. They pretended to be hard-

boiled. When they were punished for their misbehavior they would take it very stoically, without wincing. Slaves would even vie with each other, who could take the severest punishment without softening, without showing any signs of pain. But Peter tells them that that is no glory "if when ye be buffeted for your faults, ye shall take it patiently."

Christian slaves must take their suffering patiently in a different way. Their consciences have been purified by the blood of Christ from their dead works to serve the living God. They are thankful to God that their sins have been forgiven. Now they are ready to do anything for Jesus' sake. They are slaves, and they know that Jesus will be pleased if they faithfully do the

tasks that are assigned to them by their masters. They are also ready to suffer for Jesus' sake. If their masters are unfriendly and harsh to them, if they are unfair in demanding only unpleasant work of them, if they underfeed them or rob them of their necessary sleep, if they even punish them cruelly when they had done well — all this they will bear patiently. They will not grumble, they will not secretly curse their masters. They will continue to work faithfully. They will always remain friendly. They will not stop praying for their masters' welfare.

Such patience, Peter says, is grace and favor with God. "If, when ye do well and suffer for it, ye take it patiently, this is acceptable with God."

J. P. M.

THE DEBATE ON UNION

Where Do We Stand?

IN our last issue our stand on the question of Union was defined on the basis of an analysis of the chief document, the Declaration of the American Lutheran Church, and of the recent invitation of its committee. At the same time we said that we would also present a study of the course of action followed by the American Lutheran Church since 1938. We believe that such a procedure is justified because very often the subsequent actions of a body help to make clear the meaning of its original resolutions. This is particularly true where there are conflicting interpretations of the resolutions that were passed. There the subsequent actions may well show which interpretation was the correct one.

Two Points of View

Precisely such a situation exists in regard to the Declaration. There a number of "non-fundamental" doctrines are mentioned and existing differences concerning them are admitted, but the Missouri Synod is nevertheless asked to declare "that the points mentioned there are not disruptive of church fellowship." Missouri's answer was that "we endeavor to establish full agree-

ment." It further stated that this doctrinal agreement is needed for true unity (Report of Committee No. 16). Ever since there has been much debate whether the American Lutheran Church Committee was merely referring to a deplorable condition which it would seek to remedy with all possible speed, or whether it was stating it as a principle that differences in certain doctrines are not disruptive of church fellowship, and should be recognized as such. There is a wide difference between these two different interpretations.

Missouri's Demand

Another part of the Declaration states: "At the same time we recognize it as our duty to do what we can to bring about the acceptance of these doctrinal statements by the bodies with which we are now in church fellowship." The part that is not clear is what is meant by the words, "do what we can." Just how far will those efforts go? What will be done if those efforts fail? Missouri stated that the establishing of church fellowship with the American Lutheran Church would depend on the success of this latter body in bringing its sister synods to

accept this new doctrinal position (Report of Committee No. 16). The implications are clear. The American Lutheran Church was expected to bring its sister synods around to a sound doctrinal position or, failing this, would have to sever these old connections. Otherwise there could be no union with Missouri. But how were these words understood by the other party?

The Answer

We think that the course of action followed by the American Lutheran Church since 1938 supplies the answer. In the Fall of 1938 the American Lutheran Church met at Sandusky, Ohio. It declared the Brief Statement of Missouri together with the Declaration of its own Committee to be "a sufficient doctrinal basis for church fellowship between the Missouri Synod and the American Lutheran Church." The provisions of the Report of Committee No. 16, which according to the stipulations of Missouri were to have been part of the Agreement, were not mentioned. But there was a statement that obviously had some bearing on this matter: "We are firmly convinced that it is neither necessary nor possible to agree in all non-fundamental doctrines." Incidentally, this is the same statement which is repeated in this year's "Friendly Invitation." Concerning the American Lutheran Conference (the sister synods who were to be brought to an acceptance of these doctrinal statements) the Sandusky Convention stated: "We are not willing to give up this membership." The trend of both these statements is obviously a liberal one, away from the stricter views which have been expressed by Missouri. The same trend showed itself in an agreement on the doctrine of the Inspiration of Scripture (Pittsburgh Agreement). For here the American Lutheran Church was joining hands, not with another conservative body like Missouri, but with a Church known for its liberal views on this important and fundamental doctrine.

The A. L. C. and Its Sister Synods

During the next year or so there was an exchange of official notes between

the committees of Missouri and the American Lutheran Church in which the former expressed its concern over these disturbing trends, and the latter offered explanations and reassurances. These were confirmed by the 1940 Convention of the A. L. C. at Detroit. This meeting was significant because of a rather frank statement made by the President of the body, Dr. Poppen, in which he admitted openly that the sister synods in the American Lutheran Conference teach doctrines and tolerate practices which are not in harmony with the position taken by the A. L. C. The convention declared by resolution that the statement of Sandusky ("not willing to give up this membership") was not to be understood as an absolute statement, but one conditioned by the future development of the American Lutheran Conference. It continued: "We entertain the confident hope (that our sister synods of the American Lutheran Conference will occupy the same ground in these matters now occupied by us." Although this was only a faint echo of the closing pledge of the Declaration ("our duty to do what we can to bring about the acceptance of these doctrinal statements with the bodies with which we are now in church fellowship"), it was still generally taken as a pledge, and called forth some rather sharp questions when the American Lutheran Church met its sister synods at the American Lutheran Conference Convention only a few weeks later. Dr. Poppen was obviously rather hard pressed when according to the *Lutheran Standard* (the official publication of the A. L. C.) he declared: "We want you to quit talking as though the American Lutheran Church has any intention of leaving the American Lutheran Conference. *None of us have advocated that.* Won't you please quit saying that."

They Got Nowhere

This attitude of the American Lutheran Church shows up even more clearly in the report of a subsequent meeting of the executive committee of the American Lutheran Conference. Here the Committee of the A. L. C. did

bring up questions of doctrine and sought to discuss the Brief Statement and their Declaration. But, according to their own report, they were told by the representatives of other synods in the American Lutheran Conference, "that such discussion would be altogether useless because the anti-Missouri feeling was at too high a pitch and that the time was not opportune for a consideration of these documents" (*Lutheran Witness*, May 11, 1943). All that they were able to achieve was to request "that this subject be kept on the agenda of the American Lutheran Conference Committee." There the matter stands today. Apparently the American Lutheran Church has, in the words of its 1938 resolution, done what it can to "bring about the acceptance of these doctrinal statements by the bodies with which we are now in church fellowship."

Now the Appleton Resolution

After all of these developments, it should have surprised no one when the A. L. C. at Appleton rejected the Doctrinal Affirmation. To accept such a single document involves a narrowing down of the field of theological opinion which this church is not ready to grant. The same thing is true of the Appleton Resolution concerning Selective Fellowship. This expresses the desire of the American Lutheran Church for fellowship with members of the United Lutheran Church on the one hand and of the Missouri Synod on the other. It is this same principle of "latitude of theological opinion."

In saying this we are not accusing the American Lutheran Church of bad faith. We are simply recognizing that this is the position of that body. While we do not agree with it, we are simply noting that the American Lutheran Church is only acting in keeping with its historical position and that it could not act otherwise without surrendering a principle of long standing.

A. L. C. Will Stretch a Point

We believe that the meaning of its statement "that it is neither necessary nor possible to agree in all non-fundamental doctrines," is made clear by

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these events. Concerning at least some doctrines the A. L. C. does not wish to be restricted to one view. It wishes to grant its sister synods the same right, and, therefore, is not willing to leave their fellowship. It wishes to establish fellowship with a Missouri Synod that still holds stricter views than the American Lutheran Church, but also with a United Lutheran Church which takes a more liberal stand. It states that it is ready to continue discussion on these points but adds, "certainly the erection of church fellowship should not be made contingent on the result of these deliberations; *church fellowship is justifiable and can be practiced, even if no agreement is reached in these points*" (Reply of the A. L. C. Representatives, C. T. M., December, 1939).

This is good A. L. C. doctrine. It has not been the doctrine of the Synod-

ical Conference. We still hold that there are clear words of Scripture which forbid acceptance of such differences of doctrine. Rom 16:17; 2 John 9; John 8:31.

"THY WILL BE DONE"

Teach me to truly say, "Thy will be done!"
All shall be well with me till heaven is won.
Thou hast created me; Thou canst sustain
If I but trust in Thee through joy or pain.

Teach me to place my life in Thy wise Hand,
'Though oft I cannot see nor understand
The reason why through valleys deep I'm led,
When I would choose the pastures green instead.

Teach me to gladly say, "Thy will be done!"
Remembering Thy love for me in Christ, Thy Son.
Teach me to cling to Him when doubts arise,
That some day I may live with Him in Paradise.

Teach me to rest my hope on Christ alone,
Who is my only Substitute before Thy throne,
Teach me to love Him daily, more and more,
Until in heaven, my Savior I'll adore.

Teach me to truly say, "Thy will be done!"
Each time I kneel to pray, Thou Holy One!
Let Thy most Holy Spirit lend me aid,
To always know my sins have all been paid.

For by the precious blood of Christ, my Lord,
And that all promises within Thy Word
Are "Yea and Amen" unto every one,
Who through Thy Spirit prays "Thy will be done!"
ADELINE WEINHOLZ-MOELLER.

SOME FRUITS OF OUR HOPE FOR THE LORD'S RETURN

IT is easy to see that if we fervently believe in the Lord's return for judgment and lead our life in constant expectation, yes, a hearty desire and hope for the event, this must have a powerful influence on the way we conduct ourselves. If death would end it all, there would be no sense in making preparations for the hereafter — there would be no hereafter — and the wisest thing would be to get as much out of this life as possible. It would be the only chance we have: "Let us eat and drink, for tomorrow we die" (1 Cor. 15, 32). If there is no hereafter, then the people living before the flood were outstanding examples of foresight and prudence: "they were eating and drinking, marrying and giving in marriage" (Matth. 24, 38). But since there is a hereafter and death does not end it all, they are fools who use this life as though it were the only life.

What effect will it have on us if we ever bear in mind that there is a world to come, if we are borne along in this life by a fervent hope that the life to come will bring us complete redemption, rid us entirely of sin and of all

traces of the curse that sin brought down on us? Let us look at a few Scripture passages which draw a connecting line from our hope in Christ's return to our present life on earth.

Watch therefore, for ye know not
what hour your Lord doth
come. Matth. 24, 42

On the one hand, our Savior promised very definitely that He will return. He gave us many signs that should constantly remind us of His promise and that should indicate to us that the time of His return is drawing nearer.

Signs of the Approaching End

Jesus called attention to disturbances and abnormal conditions in human society, that would point to a threatening collapse. How can human society survive when conditions reach this point: "Then shall many be offended, and shall betray one another, and shall hate one another. . . . And because iniquity shall abound, the love of many shall wax cold" (Matth. 24, 10, 12). How can civilization endure if

"nation shall rise against nation, and kingdom against kingdom" (Luke 21, 10). Observe how the world today is trembling at the thought of the devastation which the next world war is bound to work, against which no one knows a remedy. All of this because there is no mutual love, no mutual confidence, but selfishness and lust of power.

Jesus called attention to disturbances in the physical world. "There shall be famines, and pestilences, and earthquakes in divers places." Again: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matth. 24, 7, 29).

He also spoke of persecution against the church "for His name's sake" (Matth. 24, 9), so that "whosoever killeth you will think that he doeth God service" (John 16, 2). Many false prophets and false Christs will arise with powerful signs and enticing errors "that, if it were possible, they shall deceive the very elect" (Matth. 24, 11, 24). The last named disturbance in the church will hasten the end considerably. God has no pleasure in the present world as such. He is preserving it only in the interest of His church. If the church is disintegrating, without restraint, why should He preserve the world any longer? "Except that the Lord had shortened those days, no flesh should be saved; but for the elects' sake, whom he hath chosen, he hath shortened the days" (Mark 13, 20).

Thus are we Christians reminded constantly that the Lord's day is drawing nearer and nearer.

The Exact Time of the End Is Not Revealed

We do not know precisely just when the Lord's day will arrive. To set the time when this world shall come to an end belongs into the domain of the Father. He created the world; He is preserving it; He sent His Son to redeem it. It is entirely within His province to determine the time of its end. Hence Jesus told His disciples: "But of that day and hour knoweth no

man, so, not the angels of heaven, but my Father only" (Matth. 24, 36). He even included Himself in Mark 13, 32, adding: "neither the Son."

Because of the uncertainty of the time several illustrations are used in the Scriptures to arouse our attention. "For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21, 35). Paul adds: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape" (1 Thess. 5, 2, 3).

Watching and Prayer

If we ever bear this in mind, both the certainty of the event and the uncertainty of the time, must this not induce us to be watchful always? St. Paul expresses the thought in these words: "Therefore let us not sleep as do others, but let us watch and be sober. . . . Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation" (1 Thess. 5, 6, 8). Paul suggests that we must be watchful as against an enemy, to do him battle. Our worst enemy is our Old Adam. For that reason Jesus adds: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares" (Luke 22, 34).

Watchfulness must be accompanied by prayer. We cannot by our own strength overcome the enemy nor keep ourselves in proper readiness. For that reason Jesus says: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 22, 36).

Warning

There have always been some among the Christians who were not satisfied to watch and pray, and to keep themselves ready for the Lord's return at all times. They yielded to their curiosity, and although God kept the time of Christ's return from us, reserving it entirely to Himself, they tried to

figure out the day, basing their calculations principally on the symbolical figures used in Daniel and in the Book of Revelation. These figures are symbolical, as when Daniel speaks of seventy "weeks", meaning thereby periods of seven years each; or when the Book of Revelation calls the whole New Testament time from Christ's life on earth till His return to judgment "a thousand years"; or when it speaks of the persecution to be endured in Smyrna as lasting "ten days", that is, only a very short time (Rev. 2, 10). Being symbolical, these figures dare not be made the basis of calculation. And naturally, all prophecies based on them in the literal sense, trying to fix a definite date for Christ's return, have always failed so far, and are doomed to fail. The time of Christ's return has not been revealed, and it amounts to a tempting of God if, instead of watching and praying, we try to pry into His secrets.

Even in Paul's time some Christians became meddlers and busybodies when they tried, at least approximately, to fix the date of Christ's return. They themselves fell out of the proper order and they disturbed their fellow Christians. Paul wrote a letter of warning and comfort: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him, that ye be not soon shaken in mind, as that the day of Christ is at hand. Let no man deceive you by any means" (2 Thess. 2, 1-3).

If the expectation of Christ's return leads us to watch and pray, it has achieved a rich fruit in our lives. But there are more fruits to be considered. We shall do it, God granting, in a subsequent study. J. P. M.

THE PENTECOST ADORNMENT OF THE CHURCH

(Continued from page 162)

God's grace He may fill also our hearts but delivered Him up for them all, was withholding nothing from them that was really necessary and beneficial for them. Thus they could receive even the smallest blessing with thanksgiving, acknowledging with a grateful

heart that it had come to them only by God's grace. Let us pray the Holy Spirit that through the message of God's grace He may fill also our hearts with an ever fuller measure of such grateful contentment. C. J. L.

"ON MY HONOR"

Advocates of "Scouting" state very emphatically: "Every educational system implies a philosophy; every institution has its own spirit, or better, its soul, by which it lives and expresses itself. *The soul of Scouting, its vital principle, and its living expression, is the Scout Promise and the Scout Law.*"

Here is the Scout Oath.

"On My Honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout Law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight."

Note the foundation on which Scouting tries to build up a boy's good behavior: *his own honor*. That is precisely the honor about which St. Paul writes: "whose glory is in their shame" (Phil. 3, 19); and he calls such people the "enemies of the cross of Christ."

There was a time in the life of Paul when also he tried to build up his character on that basis. Outwardly he achieved a wonderful success: "touching the righteousness which is in the law, *blameless*" (Phil. 3, 6). Mark that word *blameless*. What greater success could be desired?

Yet he continues in the very next verse: "But what things were gain to me, those I counted *loss* for Christ." Yes, he uses the word *dung* (v. 7), of which one must be washed, "that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (v. 8, 9).

Building up your character on your own honor, on the one hand, and on the other, faith in the righteousness of Christ simply cannot exist side by side in the same heart. One will crowd out the other. J. P. M.

Siftings

BY THE EDITOR

The Church's Place. David Lawrence, editor of the *United States News*, recently wrote an editorial on "Mixing Religion and Politics." His editorial was called forth by the recent meeting of the Federal Council of Churches in Pittsburgh which met to discuss the responsibility of the church to the economic order. He bases his argument on this thesis that "all spiritual and religious influence as it touches the economic order can be most effective when it is divorced from organizational pressure. . . . It was a mistake to recommend at Pittsburgh that a commission be set up to find solutions of economic problems. . . . The church must not be partisan. . . . Church and state must be kept separate. . . . The influence of the church must be wholly individual and not institutional." Besides these words of Editor Lawrence it might be well for the church to remind itself of what Christ told it to do. They are to preach the good news of Christ's redemption Matt. 28, 19, 20. Or in other words, as He told His disciples on the day of His ascension: Ye shall be witnesses unto Me, Acts 1, 8. That is its God-given "duty"; that is its fultime "duty"; that is its only "duty."

* * * *

Relief Needs. From now until the end of June, relief needs in central Europe will be at the peak. During this period, says the Rev. John Scherzer, Lutheran World Relief commissioner, "all available supplies will be exhausted. The potatoes, which are the most basic food item, will have come to an end." Church aid to Europe's needy must be kept at a high level at least until the summer of 1948 another observer warns. "Conditions in Europe have worsened to such an extent that earlier hopes that church relief could be diminished after the next harvest must be abandoned." These words should remind us to give our wholehearted support to the Wisconsin Synod's *Committee for the Relief of War-Sufferers*.

* * * *

More Religion In Public Schools. Greater emphasis on religion in the public

schools is urged in a notable document just released by the Committee on Religion and Education of the American Council on Education. There is no attempt to conceal their fervent wish that religion may, in some way, be introduced in the public school system. They write: "Religion is either central in life or it is inconsequential. It is not the business of public education to secure adherence to any particular religious system or philosophic outlook. But we believe that it is the business of public education to impel the young toward a vigorous, decisive personal reaction to the challenge of religion." It does not take a constitutional lawyer to see that this statement of principle is out of line with both the spirit and the letter of the constitution. Their remark that "it is not the business of public education to secure adherence to any particular religious system or philosophic outlook" is a sop thrown to the constitution. The first amendment to the constitution of the United States is not only directed against the establishment of a *particular* religion but it is also directed against the establishment of a non-particular religious system — where such a monster exists we do not know — by the government. Sometime, somehow these advocates may evade the letter of the constitution, but they will never evade its spirit.

* * * *

Denominationalism. In a meditation on John 17, 18-23 Emil G. Chinlund in the *Lutheran Companion* has this to say: "We are not unmindful of the fact that there has existed a very unbrotherly feeling between members of separate Christian denominations. Church history has many pages that are sad records of hatred and strife between opposing Christians. Martyrdom has been caused not only by the antagonism of heathenism toward Christianity, but has occurred even within the ranks of the Christian Church, instigated by confessing Christians. We are thankful to God that one result of the present serious world situation has been to break down artificial denominational

barriers, and has created a deeper sense of Christian duty in the various denominations of Christians." We are astounded that the writer should call denominational differences "artificial". They are as "artificial" as Rom. 16, 17 and Tit. 3, 10 are "artificial". That we break fellowship with a church is not a decision which we make, but it is a decision which Scripture makes! That these barriers have been broken down should bring us to our knees to pray God that He return to His church purity of doctrine and faithful preachers which He has removed because of our scorning of His gifts.

* * * *

World Assembly. On August 22 to September 5, 1948, at the Concert Hall and the New Church, Amsterdam, Netherlands, 450 delegates of the World Council of Churches will meet. Anglicans and Orthodox, churches of the East, and all varieties of Protestants will be represented. In the United States the United Lutheran Church and the Augustana Synod are members. The American Lutheran Church is an applicant for World Council membership but as yet has not been enrolled. The purpose of this convention no one knows. But we know that it is not meeting to discuss the existing doctrinal differences. If anything, it will seek to minimize them. We are sure that the Lord's blessing is not resting on this endeavor.

* * * *

The Quest for Peter's Tomb. Roman Catholic scholars are awaiting with mounting interest the result of excavations in the vaults of St. Peter's Basilica at Rome, the Vatican reports. Church officials, however, raised the question as to whether the tomb, if found, will contain the bones of St. Peter, or merely a sepulchral monument. The excavations were originally ordered by Pope Pius in the summer of 1940 to provide better spacing and arrangement for the tombs of Popes and numerous royal personages buried under the great basilica. We believe that the search for the tomb of Peter will be as fruitless as the search for our Savior's tomb. The Lord would have man's heart directed elsewhere!

IN THE FOOTSTEPS OF SAINT PAUL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

PAUL MUST FLEE OUT OF DAMASCUS

WHEN Paul returned to Damascus from Arabia, he was a different, a transformed man. In the Arabian solitude he had been in the school and the seminary of the Holy Spirit. The years of enforced retirement had calmed his own fiery spirit, had confirmed him in the knowledge of the truth concerning Christ. He could not refrain from making a public confession of his faith and conviction before the brethren in Damascus and also before the Jews assembled in the various synagogues. He was moved to speak as he believed. "Out of the abundance of the heart the mouth speaketh" (Matth. 12:34). When pressed by his Jewish antagonists, he was of the same mind as Peter and John, who told the Jewish rulers: "We cannot but speak the things which we have seen and heard" (Acts 5:20).

Paul Arouses the Hatred of the Jews

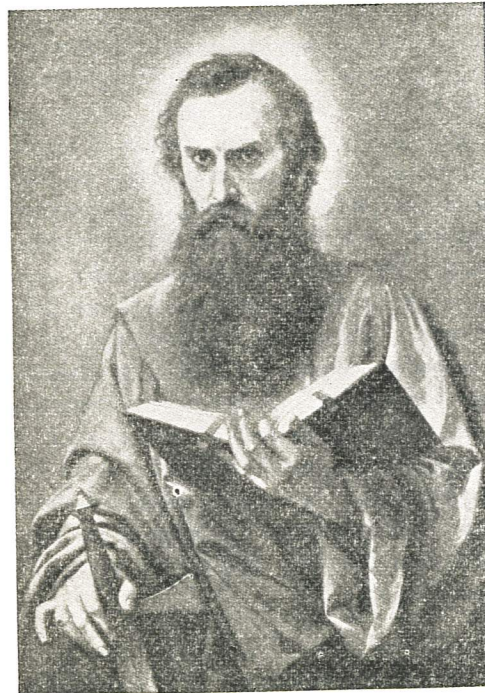
The Jews in Damascus soon noticed that they could not meet Paul in controversy. Quiet, unobtrusive Ananias seemed to be no serious match for them, for he remained unmolested. Paul at once kindled hatred and animosity by his open confession and scriptural proof that Jesus was the Christ. The Jews were incensed that Paul aroused them out of their spiritual lethargy and their decided, but dead, religious opinions and forced them to take a stand concerning Christ, either for or against. Since they were neither able to refute nor to silence Paul in his argumentation and preaching, they decided to get rid of their dangerous "gainsayer". From now on they sought to assassinate him.

When valid arguments cannot be refuted, when bitter and stubborn facts of truth and superiority stare the enemies of the truth in the face, they excite the rage of those opponents, who see their own future endangered. They then pursue the course of expediency. It was better for the enemies of Paul too that one man die than that their own cause perish and their own future

be imperiled. They did not dare to come out into the open with their devilish, sinister plan, they rather preferred to remain under cover, under ground. Man, however, proposes, and God disposes. This truth the enemies of Christ and His kingdom have to learn anew time and time again.

The Jews Plot to Kill Him

In Damascus began that fierce hatred of the Jews against Paul, which followed him all the days of his later life and did not end till he laid his



head in martyrdom on the executioner's block in Rome. Paul now had to taste of that very same bitter cup of intolerance, which he himself, once upon a time and not so long ago, had forced the followers of the Nazarene to drink. His own sin was forgiven by Christ Himself, but still he was forced to eat of the bitter fruit, which he once had sown. Divine justice meted this out to Paul. Jesus said of Paul to Ananias: "I will show him how many great things he must suffer for My name's sake" (Acts 9:16).

While the brethren prayed for the safety and the life of Paul just as the brethren prayed for Peter in Jerusalem,

when he was in prison, the enemies breathed revenge and assassination. The conspiracy against the life of Paul had become known to the brethren. With him they took every precaution to avert the untimely end of the life and career of their new brother in Christ. Paul no longer could be considered safe within the walls of the city. Even escape out of the city was extremely hazardous. The gates of the ancient citadel were guarded night and day by the soldiers of King Aretas and the watchful eyes of the Jews. The whole political constellation too had been changed since Paul's retreat into Arabia.

Damascus Changes Rulers

When Paul left Damascus for the first time in order to escape from the hate and vengeance of his former friends and colleagues, he could retreat into the realm of King Aretas who at that time was no friend of the Jews because of his son-in-law Herod Antipas. From the Gospel record we know that John the Baptist had rebuked Herod bitterly for having divorced his wife, the daughter of King Aretas, and having seduced the wife of his own brother Philip, Salome. As a result of this divorce and insult a bitter war had been waged between King Aretas and Herod, in which Aretas was victorious. At the time of his first flight out of Damascus Paul could find refuge in the kingdom of Aretas in Arabia Petraea. Now conditions were changed completely. Herod had been the friend and favorite of Emperor Tiberius. As soon as Tiberius had heard of the defeat of Herod by Aretas he ordered his own general Vitellius to take Aretas dead or alive. Vitellius, however, bore a secret grudge against Herod and was in no great hurry at all to carry out the command and death-sentence of Tiberius against Aretas. At last he could tarry no longer, could find no reasonable cause for delay. Reluctantly he set out for the execution of the disagreeable royal command lest his own life be endangered by the cruel wiles and whims of despotic Tiberius. While on his way the news reached him that Tiberius had died. Now he could wait and await further orders from Rome.

The successor of Tiberius on the throne was Emperor Caligula. He was friendly toward Aretas and promptly reversed the orders of Tiberius concerning Aretas. When the Eastern frontiers were adjusted, Aretas was presented with the rule over Damascus. Thus we now find King Aretas giving orders that the gates of the city of Damascus be guarded by his soldiers. Paul informs us of this in his autobiographical notes as found in 2 Cor. 11:32-33: "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison desirous to apprehend me and through a window in a basket was I let down by the wall and escaped his hands." Of this escape we shall hear later.

DELEGATE CONFERENCES

Usually in the spring and again in the fall of the year our church papers, the *Northwestern Lutheran* and the *Gemeindeblatt*, carry a number of announcements of delegate conference meetings. What are these delegate conferences? A delegate conference is made up of all the pastors in a given conference, and of a lay-representative of every Synod-affiliated congregation in this conference. To illustrate, the Lake Superior Delegate Conference of the North Wisconsin District of our Evangelical Lutheran Joint Synod of Wisconsin and Other States consists of 17 parishes; that is, 17 pastors with 26 congregations. Thus the Lake Superior Delegate Conference is made up of these 17 pastors together with a lay-representative of every Synod-affiliated congregation in this conference: 17 pastors and 26 laymen.

Purpose of the Delegate Conferences

We all know that our Synod has a twofold reason for its existence: to preach the Gospel of Christ for the perfecting of the saints and to reach out to those who yet sit in spiritual darkness. To this end we constantly are in need of pastors and Christian Day school teachers. However, to prepare these people for their work requires many years of training in spe-

cial schools. To operate these schools requires money. Hardly is any individual congregation in a financial position to carry on this work of training persons for this work by itself. However, for a number of congregations this becomes an easy task. That is our Synod: a banding together of a larger number of Christian congregations for a common task as indicated above.

Our Wisconsin Synod meets in convention every other year, in the odd number years, like again this year. All kinds of matters, in one way or another related to the purpose of the existence of our Synod, are discussed at these conventions and decided upon. However, whatever resolutions are adopted at these conventions are useless unless the individual members of our congregations learn about them.

Here is where the delegate conferences step into the picture. Every delegate conference from all over our synod is represented at these synodical conventions by pastors and laymembers. When the delegate conferences meet the pastors and laymembers who represented their delegate conference at the synodical convention they bring back to their own delegate conference their reports of the synodical convention. The pastors and laymembers present at the delegate conference pass on their information to their home congregation and urge favorable action.

In other words, the delegate conference in our synodical setup is a very important link between the individual member and the synodical convention. It forms the connecting link between the synodical convention, district and general, and the local congregation. Since it forms this very important link in our synodical machinery it is of the utmost importance that every congregation be represented not only by the pastor of the parish but also by a laymember of every congregation.

T. H.

CONFERENCE REPORT

The Colorado Mission District Delegate Conference convened at Mt. Olive Lutheran Church in Lamar, Colorado, from February 11 to February 13.

Thirteen pastors and nine delegates were in attendance. The Rev. R. Unke of Fort Morgan, Colorado, served as conference chaplain.

Much of the time was devoted to two papers that were read: one, on the religion of anti-Christian societies, delivered by the Rev. Wm. Wietzke of Montrose, Colorado; the other, on Second Peter, presented by the Rev. R. Vollmers of Englewood, Colorado.

Since the Colorado District is largely a district of missions, the report of the Mission Board created much interest. Practically every mission congregation revealed a fine increase in membership and substantial reductions in Synod subsidies. Some of the congregations are nearing the self-supporting status. In spite of the almost insurmountable difficulties encountered here in the West in efforts to establish Christian Day schools, we can, nevertheless, report that one such school has come into being at Golden, Colorado. It is a flourishing little school with an enrollment of 19 children, taught by Pastor Orval Kreie for the present. The success of the Golden, Colorado, congregation has encouraged other congregations in Colorado not to despair of ultimate success in the establishing of schools for their children.

The second evening of the conference a communion service was conducted in which pastors and laymen had an opportunity to partake of the Lord's Supper. The Rev. L. Hahnke, of Platteville, Colorado, preached the sermon.

The following members were elected to the Mission Board: The Rev. Victor Tiefel, Denver, Colorado; Mr. Stolte, Fort Morgan, Colorado; and the Rev. Wm. Wietzke, Montrose, Colorado.

The conference was edifying and was enjoyed by pastors and delegates alike. All appreciated the fine hospitality of the Lamar congregation and its pastor, the Rev. H. Witt. It may be of interest to our readers to know that this congregation is located in the fruitful Arkansas Valley in a city of about 6,000 inhabitants.

Next year our delegate conference has been invited to meet in the Hillrose, Colorado, congregation.

W. KRENKE.

NOTICE CLOSING SERVICE

On June 5 at 9:30 A. M., God granting, a special service will be held in the Seminary Chapel, in which the graduating class will be dismissed into the work of the Ministry.

Friends and patrons of the Seminary are herewith cordially invited to attend.

JOHN P. MEYER.

DR. MARTIN LUTHER COLLEGE SUMMER SCHOOL

During Holy Week we sent all of the teachers in our Joint Synod information pertaining to our this year's summer school, June 23 to August 1. To date the number of teachers registered is below our expectations. Will those of our colleagues who plan upon coming to New Ulm for summer work please register soon with the undersigned?

RICHARD J. JANKE.

NORTHWESTERN COLLEGE

Thursday, June 12, is graduation day at Northwestern College. The exercises will begin at ten o'clock.

The Alumni Society will meet Wednesday afternoon, June 11. After the meeting of the Society an alumni luncheon will be served in the college dining hall.

The annual spring concert of the students' musical organizations will be given in the gymnasium on the evening of Wednesday, June 11.

To all friends of our college the faculty and graduates extend a cordial invitation to attend the graduation exercises and the concert.

E. E. KOWALKE.

PASTOR O. ECKERT'S GOLDEN ANNIVERSARY OBSERVED

It was fifty years ago, on April 25, that Pastor O. Eckert, senior pastor of St. Paul's Church, Saginaw, Michigan, was ordained and installed as pastor of St. Paul's Church in Monroe Tp., Michigan. This event was fittingly celebrated on the evening of April 24

in an anniversary service by St. Paul's congregation and the pastors and teachers of the Northern Conference of the Michigan District, who had been invited by St. Paul's to hold their spring conference here. The spacious church was well filled. Director O. Hoenecke conducted the altar service, while Pastor F. Krauss, of Lansing, preached the anniversary sermon,



based on Ps. 103, v. 1-5, reminding both jubilarian and congregation of God's many blessings which they had experienced. A male choir and a children's chorus sang appropriate selections.

After the service members of the congregation and of the conference gathered in the church basement, where the women of the congregation served a luncheon and a social hour was spent, during which felicitations were extended by a number of speakers, letters of congratulations were read, and gifts were presented to the jubilarian from St. Paul's, from his former charges, and from the Northern Conference. The professors' quartet of Michigan Lutheran Seminary sang several selections. Pastor A. Westendorf of Bay City acted as toastmaster. In heartfelt words Pastor Eckert acknowledged that he deemed it a privilege to serve the Lord in the ministry; thanked Him for the grace that he had experienced;

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and also expressed his gratitude for the kindness shown him by so many on this occasion.

Pastor Eckert is a graduate of the Theological Seminary of the former Michigan Synod — our present Michigan Lutheran Seminary. Ordained and installed in St. Paul's Church, Monroe Tp., fifty years ago, he served that congregation three years. Since then he has served the following pastorates: 1900-1906, St. John's Church, Sturgis, Michigan; 1906-1909, Emanuel's Church, Greenwood, St. Clair Co., Michigan; 1909-1914, St. John's Church, Zilwaukee, Michigan; 1914-1929, St. John's Church, Riga, Michigan; and since 1929 he has been senior pastor of St. Paul's of Saginaw.

Pastor Eckert was a member of the Board of Trustees of the Michigan Synod. From 1913-1924 he served as treasurer of the Michigan District; later he was active as secretary of the District Mission Board and as its chairman and also as Synod's executive-secretary for the Poland Mission. At present he is in charge of aid for needy students in the District.

We wish Pastor Eckert God's continued blessing; and may He grant him strength to continue his work as a faithful servant of the Lord!

O. FREY.

"I WILL SING OF THY MERCIES FOREVER"

Psalm 89:1

"I will sing of Thy mercies forever,
Thou Father, Lord God of all grace!
Who out of Thy love and compassion,
Sent Jesus to take our place.
Too great for our mortal conception!
Too wondrous for us to discern!
How Thy Heart, O Father most Holy!
For us, sinful mortals should yearn!

"I will sing of Thy mercies forever,"
Thou Savior, God's Son, our Lord!
For leaving Thy wonderful glory,
Fulfilling each promise and Word.
Too deep for our faint understanding!
And for thoughts such as ours, far too high!
How Thou, O wonderful Savior,
For us did suffer and die!

"I will sing of Thy mercies forever,"
Thou Spirit of wisdom divine!
Who out of the Father and Savior
Comes forth into our hearts to shine.
Too wonderful even to fathom!
Too comforting even to shun!
How Thou in Thy heavenly power
Hast planted our faith in God's Son.

"I will sing of Thy mercies forever,"
Thou Triune Lord, God of all love!
Assist me to sing of Thy mercies
Until I reach heaven above.
And since Thy great love and compassion
Are far above words I could pen,
Give Thou me a heart full of mercy
To spread Thy great love among men.

ADELINE WEINHOLZ-MOELLER.

**SIXTIETH ANNIVERSARY
TRINITY EV. LUTHERAN CHURCH
Waukesha, Wisconsin**

On May 11, 1947, our congregation was privileged to celebrate the sixtieth year of its founding. Prof. A. Schaller of Thiensville, Wisconsin, encouraged and comforted us with words based on Psalm 118, 14-15. "Abide, O dearest Jesus, among us with Thy grace."

HARRY SHILEY.

**† DR. LUDWIG ERNST
FUERBRINGER †**

The death of Dr. L. Fuerbringer has taken from the Church militant another of the humble, learned servants of the Church. He attained the age of 83 years, 1 month and 10 days, verily a ripe old age. And it was granted him to be able to do efficient work up to the time of his last fatal sickness in April. On May 6 the Lord graciously released his servant and took him home. We shall let it suffice for this issue to call attention to a few facts that made Dr. L. Fuerbringer so well known and loved in the circles of the Synodical Conference. He was a gifted theologian who did effective work in the class room and in the Church generally. He began his labors in the Church as pastor of the congregation in Frankenthum, Michigan, in 1885. In the year 1893 he was called to the theological seminary of our sister synod at St. Louis, Missouri. From 1931-1943 Dr. Fuerbringer served as president of the institution. After the death of Pastor Gausewitz he was chosen president of the Synodical Conference and held this position for many years until in 1943 he resigned because of infirmities that severely handicapped him in conducting the meetings of that body. We join all who mourn and grieve over his death while we thank God who gave this man to the Church.

W. J. S.

NOTICES

Since Pastor Wm. Hartwig has accepted a call into the Manitowoc Conference, I have appointed Pastor Wm. Wojahn to be his successor as Visitor of the Winnebago Conference.

IRWIN J. HABECK, President,
North Wisconsin District.

* * * *

Mr. Ralph Lemke of Omro, Wisconsin, has accepted the call as professor of the commercial branches at Northwestern College and will begin his work there in fall.

KURT A. TIMMEL.

CALENDAR OF CONFERENCES

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

Time: May 27, 1947, at 9:30 A. M.
Place: West Salem, Wisconsin.
Works: First Letter in Revelation, Ph. Lehmann; Exegesis of 2 Tim. 2, H. Paustian; Woman Suffrage, H. Kuckhahn; Exegetical-homiletical treatment of Gospel for sixth Sunday after Trinity, A. Looek.
Preacher: P. Monhardt (H. Paustian).

**SOUTHEASTERN WISCONSIN DISTRICT
PASTORAL CONFERENCE**

The pastors of the Southeastern Wisconsin District will meet, D. v., on Tuesday and Wednesday, June 24 and 25, at St. Matthew's Church, North 10th Street and West Garfield Avenue, Milwaukee, Wisconsin. First session Tuesday morning, June 24, at 10 A. M. An essay on the subject: "Attendance at the Lord's Supper," will be read by Pastor Carl Buenger. Discussion of the program of the forthcoming convention of the Joint Synod.
ADOLPH C. BUENGER, Secretary.

**MICHIGAN DISTRICT
PASTOR-TEACHER CONFERENCE**

The Pastor-Teacher Conference of the Michigan District will convene June 17-19, beginning Tuesday at 10 A. M., at St. Paul's Lutheran Church, South Haven, Michigan, the Rev. W. W. Westendorf, the host pastor, 415 Indiana Avenue. The teachers of the District and the lay delegates to Joint Synod are also required to attend.

Essays: The Difference Between Lutheranism and Calvinism, A. Schultz; Pastoral Decorum, O. J. Eckert.

Confessional Sermon: Wm. Steih (Willard Kehrborg).

Sermon: Paul Heyn (Conrad Frey).
Please announce yourself early!
N. LUETKE, Secretary.

EASTERN PASTORAL CONFERENCE

Time: June 3 and 4. First session begins at 9.30 A. M.

Place: St. John's Ev. Lutheran Church, George W. Boldt, pastor, Lannon, Wisconsin.

Work: Exegesis Hebrews 8 (concluded), Schaller; Exegesis Hebrews 9, Schuetze; The Human Element in Inspiration, Hallauer; Luther and the Peasant's War, Lescow; Giving Offense and Taking Offense, Lange.

Sermon: Leyrer (Maaske).
J. F. BRENNER, Secretary.

**WISCONSIN AND CHIPPEWA RIVER VALLEY
PASTORAL CONFERENCE**

We shall meet at Christ Ev. Lutheran Church, Marshfield, Wisconsin, Pastor T. Bradtke, on May 27 and 28.

Essayists: T. Bradtke, C. Kuske, J. Henning, E. Prenzlow, C. Toppe, W. Schultz, G. Marquardt, L. Koenig.

Preachers: A. Schumann (C. Toppe), W. Weissgerber (Wm. Baumann).

Please announce early to the host pastor.
R. C. BIESMANN, Secretary.

**WESTERN DELEGATE CONFERENCE OF THE
DAKOTA-MONTANA DISTRICT**

This conference will meet June 17 and 18 at 9 A. M. at Zion Lutheran Church, Moberge, South Dakota. Lodging will be at the academy. Pastors and delegates will provide their own meals. Bring bedding, towels, etc.

Work: Program for the Synod meeting in August, and an essay by Prof. K. Sievert.
Sermon: H. Lau (Paul Kuehl).

A. SIPPERT, Secretary.

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

Place: Clark, South Dakota, Pastor H. Hempel.
Date: June 25, at 9:30 A. M.

Business: Program of Synod.
Please announce to host pastor!

WM. LANGE, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet, D. v., at St. John's Ev. Lutheran Church, Tp. Ridgely, on June 3, at 9 A. M. The host pastor is Pastor E. Habermann.

The conference will hear the latest, usually very interesting, reports on our synod work and make recommendations to our delegates for the Joint Synod meeting.

Each congregation of the circuit is asked to send at least two delegates.

G. F. ZIMMERMANN, Secretary.

CROW RIVER DELEGATE CONFERENCE

The Crow River Delegate Conference will meet at St. Peter's Lutheran Church, Monticello, Minnesota, June 10 and 11. Sessions will be opened at 10 A. M.

Essay: Material, Method, and Time of Confirmation Instruction, including also an Appeal for More Cooperation from Parents, R. L. Wichmann.

Communion service on the evening of the 10th.
Preacher: H. A. Mutterer (S. Baer).

Please announce yourself and your delegate to the host pastor, R. L. Wichmann.

E. BERWALD, Secretary.

RED WING DELEGATE CONFERENCE

God willing, the Red Wing Delegate Conference will convene on June 3, 9 A. M., at St. John's Ev. Lutheran Church, Minneola Tp., near Goodhue, Minnesota, T. E. Kock, pastor.

Essays: "What Is True Lutheranism?" by Pastor Ralph Goede; "What Scripture Teaches Concerning the Sacraments," by Pastor Karl Otto.

Confessional Speaker: K. A. Nolting (G. Radtke).

Pastors will kindly announce themselves and the names of their delegates as early as possible.

H. F. MUENKEL, Secretary.

RHINELANDER CONFERENCE

Time: May 19 and 20, 10 A. M.

Place: Enterprise, Wisconsin.

Preacher: Pastor Jos. Krubsack (F. W. Raetz).
F. W. RAETZ, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: Trinity Lutheran Church, Nicollet, Minnesota (Pastor E. Schaller).

Time: June 17, 1947 (9:00 A. M.).

Essays: Is Marriage of One of Our Members by a Catholic Priest a Sin Requiring Church Discipline?, Prof. R. Hoenecke; What is a Fair Salary for a Pastor, Missionary, Professor, and Teacher for 1947?, Pastor R. Schroeder.

Preacher: Prof. V. Voecks (Pastor G. Hinnen-thal).

Remarks: Conference will open with Holy Communion at 9:00 A. M. Kindly announce to the local pastor.

W. FRANK, Secretary.

CENTRAL PASTORAL CONFERENCE

The Central Pastoral Conference will convene on May 27 and 28, 1947, at Cambria, Wisconsin, Pastor C. Schewe.

Order of Business: Tuesday, 10:00 A. M., Opening and Roll Call. — 10:15, Exegesis, Galatians, Chapt. 5, 15ff, Prof. F. Blume. — 11:45, Financial Report, Pastor J. M. Raasch. — 1:30 P. M., Opening. — 1:45, Article VII of the Augsburg Confession, Pastor Reginald Siegler. — 3:15, "The Lost" Letter to the Laodiceans, Pastor W. E. Wegner. Wednesday, 9:00 A. M., Opening. — 9:15, Sermon

Criticism. — 10:00, The Imprecatory Psalms, Pastor Otto Pagels. — 11:30, Official Matters by Synodical Representatives. — 1:30 P. M., Opening. — 1:45, The Samaritans, Pastor Mentor Kujath. — 3:00, The Church and the Press, Pastor G. W. Zunker. — 4:15 Casual Questions and Miscellaneous Matters.
 Sermon: Pastor Wm. Franzmann. Alternate: Pastor Eldor Toepel.
 H. GEIGER, Secretary.

Co., Wisconsin, A. W. Saremba, pastor, on Tuesday, June 10, the sessions beginning with Holy Communion at 9:50 A. M.
 Preacher: A. C. Haase (A. E. Frey).
 Essays: Bade, "The Proper Relation Toward Heterodox Churches and Their Members"; Schaller, "What Do the Scriptures Teach Concerning Heaven?"
 P. R. KURTH, Secretary.

Grunwald, Harold, Box 154, Winneconne, Wisconsin.
 Sippert, A., R. R. 3, Kaukauna, Wisconsin.
 Sauer, Harold, 824 St. Cloud Street, Rapid City, South Dakota.

ACKNOWLEDGMENT AND THANKS
 Northwestern Lutheran Academy, Moberge, South Dakota, has received \$2.00 from Rev. Ralph Gehrke, Akaska, South Dakota, in memory of Mrs. Christ Sulzle, Akaska, South Dakota. The gift is herewith acknowledged with heartiest thanks.
 R. A. FENSKE.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Gurgel, Roland A., in St. John's Church, Rib Lake, Wisconsin, and in St. Peter's Church, Tp. Greenwood, Wisconsin; by Karl A. Gurgel; Cantate, May 4, 1947.
Grunwald, Harold, in St. Paul's Ev. Lutheran Church, Winneconne, Wisconsin; by O. T. Hoyer, assisted by President Irvin Habeck, who also delivered the sermon; Jubilate Sunday, April 27, 1947.
Tacke, Ewald, in St. Luke's Church, Milwaukee, Wisconsin; by Arthur Tacke, assisted by Herbert Koehler, Richard Buerger, William Mahnke and M. Sauer; Rogate Sunday, May 11, 1947.

MEMORIAL WREATHS

A Memorial Wreath in memory of Mrs. Augusta Birkholz in the amount of \$2.00 has been received from Pastor O. W. Heier. This was given by Our Savior's Ladies' Aid, Jamestown, North Dakota.
 EDGAR VANDREY, District Treasurer.

* * * * *
 In memory of Gottlieb Johann Steinke, age 87, who departed this life, April 11, 1947, a sum was given for Wisconsin Synod Missions. Grace Lutheran Ladies' Aid of Oskaloosa, Iowa, \$5.00; Mr. and Mrs. Axel Engnes, \$1.00; The Robert Steinke Family, \$3.00; Hulda, Ernst, and Rudolf Steinke, and the widow of the deceased, \$5.00; Pastor and Mrs. J. B. Erhart, \$2.00. Total: \$14.00.
 J. B. ERHART.

CHANGE OF ADDRESS

Pastors
 Gurgel, Roland A., Rib Lake, Wisconsin.
 Tacke, Ewald W., 2611 South Kinnickinnic Avenue, Milwaukee 7, Wisconsin.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet at St. John's Ev. Lutheran Church, West Town, Dunn

SOUTHEAST WISCONSIN DISTRICT
 January, February, March, 1947

Arizona Conference		Budgetary	Non-Budgetary
Reverend			
G. P. Eckert, Morenci		\$ 15.00	
O. Hohenstein, Glendale		234.43	
W. R. Hoyer, Flagstaff		26.00	
F. G. Knoll, Flowing Wells, Tucson		45.44	27.38
Louis F. Pingel, Phoenix		71.88	
Robert Wm. Schaller, Phoenix		203.66	
A. M. Upplegger, San Carlos		50.00	
Marvin Volkman, Warren		59.65	
Dodge-Washington Conference			
G. Bradtke, Kripplein Christi, Town Herman		147.00	30.00
A. G. Dornfeld, Neosho		124.07	
Frederic Gilbert, Cedar Lake		5.00	
Frederic Gilbert, Slinger		159.99	
Harvey Heckendorf, Town Lomira		183.42	9.20
Harvey Heckendorf, Town Theresa		64.75	16.00
H. J. Lemke, Lomira		228.52	34.20
R. O. Marti, Kekoskee		124.10	
R. O. Marti, Town Theresa		26.07	
W. P. Nommensen, Town Wayne		125.38	17.00
E. P. Pankow, Hustisford		496.12	
W. Reinemann, Huilsburg		267.55	13.20
Ad. von Rohr, Hartford		450.78	
W. P. Sauer, West Bend		1,246.51	
H. J. Schaar, Knowles		132.13	69.00
Alfred C. Schewe, Emmanuel, Town Herman		164.55	11.50
Alfred C. Schewe, Zion, Town Theresa		120.12	5.00
H. A. Schultz, Woodland		223.24	15.70
F. Zarling, Iron Ridge		156.15	
Eastern Conference			
Paul A. Behm, Fairview, Milwaukee		94.90	31.85
Geo. W. Boldt, Lannon		206.93	
John F. Brenner, Pewaukee		110.49	
E. Ph. Ebert, East Troy		305.50	
L. Hallauer, Homehurst, West Allis		49.64	
L. Hallauer, St. Peter, West Allis		49.68	
Ph. Henry Hartwig, Hartland		200.00	
G. R. Hillmer, Bluemound Mission, Wauwatosa		127.41	5.00
G. R. Hillmer, Hampton Heights, Wauwatosa		22.30	
Wm. Nolte, Vacancy Pastor, Cudahy		396.56	
Wm. P. Holzhausen, West Mequon		515.34	
Armin C. Keibel, West Good Hope Road, Milwaukee		301.16	12.00
Walther Keibel, West Allis		496.73	255.84
Arthur F. Krueger, Resurrection, Milwaukee		355.08	
Henry Lange, Nathanael, Milwaukee		76.00	
L. G. Lehmann, Mukwonago		88.13	
Kurt A. Lescow, East Mequon		167.00	
Carl S. Leyrer, Big Bend		112.47	
A. H. Maaske, Newburg		625.77	47.72
J. Mahnke, Mt. Lebanon, Milwaukee		379.49	133.21
Wm. C. Mahnke, Root Creek		336.86	
Wm. C. Mittelstaedt, So. Mequon		242.59	
A. J. Mittelstaedt, Town Lake		153.00	
Th. Monhardt, Town Lake		1,151.21	26.40
C. A. Otto, St. John, Wauwatosa		96.25	48.85
Martin F. Rische, Kirchhain		915.41	
J. G. Ruege, Jordan, West Allis		475.90	
G. Schaller, Town Franklin		182.15	
A. Schuetze, Thiensville		931.35	57.60
Arnold Schultz, Trinity, Milwaukee		265.68	
Melvin C. Schwenzen, Good Shepherd, West Allis		98.30	10.45
H. W. Schwertfeger, Woodlawn, West Allis		1,159.22	16.00
Harry Shiley, Waukesha		958.70	
E. W. Tacke, Tess Corners		464.48	25.92
H. Woyahn, Waukesha		93.75	22.50
W. Zarling, Westowne, Waukesha			

Milwaukee City Conference

E. R. Blakewell, Divinity	222.05	10.00
E. Blumenthal, Salem	517.10	325.00
John Brenner, St. John	1,047.28	516.17
Victor Brohm, Bethesda	494.04	255.02
R. O. Buerger, Gethsemane	686.49	50.00
P. J. Burkholz, Siloah	2,345.41	594.75
Herman Cares, Christ	613.40	49.25
J. C. Dahlke, Jerusalem	985.46	264.02
James de Galley, St. Paul	79.62	
E. Ph. Dornfeld, St. Marcus	1,027.39	64.90
G. W. Fischer, St. Jacobi	1,301.18	364.28
Arthur F. Halboth, St. Matthew	1,474.75	156.00
R. W. Huth, Messiah	251.63	15.00
John G. Jeske, Divine Charity	217.75	167.32
Louis F. Karrer, St. Andrew	125.88	31.10
Herbert P. Koehler, St. Lucas	2,186.03	1,028.79
Arthur C. Lengling, Saron	410.62	14.25
Erhard C. Pankow, Garden Homes	661.25	729.16
Paul Pieper, St. Peter	1,401.11	1,028.33
Wm. F. Sauer, Grace	826.10	5.00
W. J. Schaefer, Atonement	660.00	144.00
G. E. Schmeling, Bethel	450.07	167.48
Erich C. Schroeder, Apostles	346.76	17.85
Victor Schultz, Parkside	46.23	1.00
Arthur Tacke, Zebaoth	555.29	
Arthur P. Voss, St. James	760.00	169.50
Luther Voss, Ephrata	359.90	2.25

Southern Conference

Geo. A. Barthels, Burlington	479.19	5.00
A. C. Bartz, Waukegan	330.81	24.70
Carl H. and Adolph C. Buenger, Kenosha	1,536.62	
H. J. Diehl, Lake Geneva	10.00	
H. J. Diehl, Elkhorn	262.00	
Walter A. Diehl, Elkhorn	174.50	
E. W. Hillmer, St. Luke, Kenosha	54.50	
E. H. Huebner, Mt. Zion, Kenosha	122.94	10.00
Edwin Jaster, Epiphany, Racine	282.50	15.85
Arnold Koelpin, Caledonia	549.08	
W. H. Lehmann, Libertyville	741.73	
A. Lorenz, Slades Corners	642.11	150.00
O. B. Nommensen, South Milwaukee	505.88	44.12
R. P. Otto, Wilmot	285.40	10.00
W. K. Pifer, Bethany, Kenosha	95.68	51.00
M. F. Plass, Oakwood	395.20	
Gerhard Redlin, Crete	58.81	
J. Toepel, Town Maine, Cook Co., Illinois	706.95	
Theo. Volkert, First Lutheran, Racine	95.70	
H. J. Wackerfuss, Evanston	20.09	
Irvin W. Weiss, Palos Heights	10.59	
Irvin W. Weiss, Worth	158.00	
Wm. H. Wiedenmeyer, Town Raymond		

Miscellaneous

M. S. B.	15.00	
Milwaukee City Pastoral Conference	5.00	
	\$ 44,738.01	\$ 7,422.61

MEMORIAL WREATHS

(All following items are included in above totals)

January

In Memory of		
Carl Klemp	Harvey Heckendorf	16.00
Leroy Rucks	H. J. Lemke	13.00
Martha Lange	Henry Lange	47.00
Prof. August Pieper	Wm. C. Mahnke	8.00
Mrs. Wm. Radloff	E. R. Blakewell	2.00
John Wichmann	E. R. Blakewell	3.00
Mrs. Flora Herr	P. J. Burkholz	6.00
Henry Qualman	P. J. Burkholz	3.00
Baby Wenthur	E. Ph. Dornfeld	

Mrs. Anna Pihl	H. P. Koehler	2.00	
Mrs. Emma Bertram	H. P. Koehler	12.50	
Allen Pfeiffer	H. P. Koehler	5.00	
Mrs. Hulda Naumann	H. P. Koehler	2.00	
Mrs. Ulricka Fabian	H. P. Koehler	2.00	
Mrs. Minnie Rappold	H. P. Koehler	2.00	
Rev. Ph. H. Koehler	H. P. Koehler	25.00	
Prof. August Pieper	H. P. Koehler	2.00	
Henry Qualman	H. P. Koehler	5.00	
Prof. August Pieper	Paul Pieper	5.00	
Mrs. Ida Sterz	Paul Pieper	3.00	
Mrs. Henrietta Beversdorf	Paul Pieper	5.00	5.00
Prof. August Pieper	Paul Pieper	5.00	12.00
Alfred Hauck	Wm. F. Sauer		5.00
Mrs. Theresa Mennicke	Arthur P. Voss	5.00	
Alma Broecker	Luther Voss	2.00	
Prof. August Pieper	H. J. Diehl	10.00	
		\$ 84.00	\$ 135.50

February

Prof. August Pieper	Frederick G. Knoll	7.00	
Albert Brummond	G. Bradtke	2.00	
Herbert Key	E. P. Pankow	20.00	
August D. Volkman	F. Zarling	36.00	2.00
	Armin C. Keibel		12.00
Otto Behling	Wm. C. Mahnke		2.00
Mrs. Ellen Lindner	Arnold Schultz		10.00
Julius Ruele	E. W. Tacke	7.00	
Mrs. Iner Ahrendt	P. J. Burkholz		6.00
Mrs. Clara Freiman	P. J. Burkholz		34.00
Mrs. Ernestine Raguse	Herman Cares		2.00
Miss Martha Buege	E. Ph. Dornfeld	1.00	
Mrs. Emma Prange	E. Ph. Dornfeld	2.00	
Albert Voland	E. Ph. Dornfeld	5.00	
Miss Emma Brummond	H. P. Koehler	2.00	
Robert Reichert	H. P. Koehler		2.00
Mrs. Anna Kieckow	Paul Pieper		20.00
Mrs. Wm. Kussow	Arthur P. Voss	5.00	
Gustave Schoenicke	Arthur P. Voss		3.00
Mrs. Ruth Ihlenfeld	Arthur P. Voss		9.00
Mrs. Nell Rusch	Arthur P. Voss		5.00
John Kastner	Geo. A. Barthels		5.00
Gustav Wolff	O. B. Nommensen	5.00	
Mrs. Marie Gutch	O. B. Nommensen	3.50	
Mrs. Lizette Friedhof	O. B. Nommensen	3.50	
Miss Martha Buege	O. B. Nommensen	6.00	
Otto Davitz	O. B. Nommensen	2.00	
Gustav Schoenicke	O. B. Nommensen	3.00	
Wm. Heidtke	M. F. Plass		11.00
Prof. August Pieper	Milwaukee City Pastoral Conference — E. C. Schroeder, Secretary	5.00	
		\$ 107.00	\$ 131.00

March

August Kraetzner	H. J. Lemke	1.00	
Mrs. Emma Price	H. J. Lemke	6.00	
August Joecks	Geo. W. Boldt		15.00
Mrs. Hedwig Milbrath Sommer	Wm. P. Holzhausen	12.00	
Paul Sorveid	M. F. Rische		10.00
Mrs. Wm. Albrecht	A. Schuetze	1.00	
John C. Schwan	Arnold Schultz		5.00
Max Opitz	Harry Shiley		11.00
Mrs. Arthur Lardinois	P. J. Burkholz		5.00
Allen Pfeiffer	H. P. Koehler	15.00	
Mrs. Emma Prange	H. P. Koehler		6.00
Gustav Schoenicke	Paul Pieper		5.00
Otto Behling	Paul Pieper		2.00
Walter F. Glas, Sr.	Carl H. Buenger	10.00	
Mrs. Rhoda Blodgett	Edwin Jaster		6.00
Wm. Mross	Edwin Jaster		4.00
		\$ 38.00	\$ 76.00

G. W. SAMPE, District Cashier.

NEBRASKA DISTRICT

January 1, 1947 to March 31, 1947

Central Conference

Reverend	Budgetary	Non-Budgetary	
G. A. Fuerstenau, Brewster	\$ 21.85		
L. Tessmer, vacancy, Broken Bow	8.55		
I. G. Frey, Council Bluffs	6.82		
E. A. Knief, Des Moines	4.57		
Hugo Fritze, Des Moines	13.75		
H. H. Spaude, Hadar	173.85	1.50	
W. F. Sprengeler, Hoskins	300.90		
L. Tessmer, vacancy, Merna	56.67		
W. W. Gieschen, Norfolk	421.45		
Harold Schulz, Gethsemane, Omaha	132.06		
Ardin D. Laper, Good Shepherd, Omaha	5.00	5.00	
Lee Sabrowski, Sioux City	96.77		
Herbert Hackbarth, Stanton		20.00	
Total	\$ 1,242.12	\$ 26.50	

Colorado Conference

W. A. Krenke, Colorado Springs	\$ 103.00
Im. P. Frey, Mt. Olive, Denver	41.76
V. Tiefel, St. Luke, Denver	49.44
Ralph Unke, Fort Morgan	43.85
O. Kreie, Golden	56.94
G. B. Frank, Hillrose	57.46
Herbert Witt, Lamar	65.69

Wm. F. Wietzke, Montrose	27.55
E. C. Kuehl, Grace, Pueblo	40.86
W. H. Siffring, Savior, Pueblo	10.62
Total	\$ 497.17

Rosebud Conference

D. Grummert, Batesland	\$ 45.22	
H. E. Lietzau, Bonesteel	48.50	
D. J. Tills, Burke	49.75	
D. J. Tills, Carlock	21.66	
L. F. Groth, Colome	65.22	
H. E. Lietzau, Herrick	101.65	
D. Grummert, Long Valley	17.12	
D. Grummert, Martin	8.10	
L. F. Groth, McNeely	12.50	
Erwin Ploetz, Mission	381.76	
N. E. Sauer, Naper	338.82	
H. E. Lietzau, Platte	29.19	
E. S. Weiss, Calvary, Valentine	12.40	
Hugo Fritze, Zion, Valentine	123.76	36.58
L. Wenzel, Winner	189.61	
L. Wenzel, Witten	77.29	
E. H. Ploetz, Wood	37.90	
Total	\$ 1,560.43	\$ 36.58

Southern Conference

Milton F. Weishan, Aurora	\$ 30.07	
R. F. Bittorf, Beatrice	34.32	
S. Kugler, Clatonia	502.92	18.00
A. K. Hertler, David City	45.00	7.00
E. Lehmann, Firth	95.94	50.00
R. H. Roth, vacancy, Geneva	104.75	22.20
D. Grummert, Geneva	119.70	
R. H. Roth, Grafton	141.61	86.70
E. J. Hahn, Gresham	137.25	
A. B. Habben, Hastings	19.08	
L. Gruendeman, Lincoln	14.25	
Alvin T. Degner, Plymouth	275.00	202.45
N. M. Mielke, Rising City	57.50	
Total	\$ 1,377.39	\$ 386.35
Nebraska District, Pastors of Nebraska District	\$ 42.50	

Memorial Wreaths

In Memory of	From	Amount
Mrs. John Helmke	S. Kugler	\$ 37.50
Lutheran Hour	Mr. and Mrs. W. Hinz	2.00
Lutheran Hour	Mr. and Mrs. P. Hinz	1.00
Old People's Home	Mr. and Mrs. B. Daro	1.00
Station K. F. U. O.	Mr. and Mrs. P. Schroeder	3.00
Obed Raasch	W. W. Gieschen	12.50
Mrs. Anna Schmiedeke	W. W. Gieschen	7.50
Obed Raasch	Board of Directors Lutheran Hospital, Norfolk, Nebraska	5.00
Obed Raasch	Mr. Herman Koch	5.00
Ernest Winter	Mrs. Mina and Miss Louise Rohrke	5.00
Ernest Winter	Mr. Herman Koch	5.00
Prof. August Pieper	Pastors of the Nebraska District	42.50
Total		\$127.00

Monies for Memorial Wreaths Dispersed As Follows

Theological Seminary	\$ 42.50
Lutheran Hour	3.00
Home for the Aged	10.00
Bethesda Lutheran Home	20.00
Missions General	42.50
Spiritual Welfare Commission	5.00
Radio Station K. F. U. O.	3.00
Old People's Home	1.00
Total	\$127.00

Recapitulation

Cash Received From All Sources

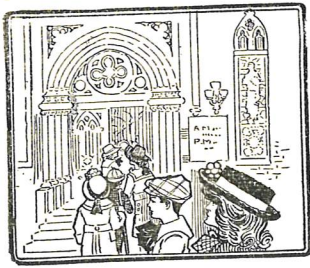
Cash received all districts, budgetary	\$ 4,619.61
Cash received all districts, non-budgetary	422.45
Cash received all districts, memorial wreaths, budgetary	100.00
Cash received all districts, memorial wreaths, non-budgetary	27.00
Total	\$ 5,169.04

Disbursements

Cash Accounted For As Follows

Evangelical Lutheran Joint Synod of Wisconsin and Other States	\$ 4,719.61
Lutheran Orphan's Home	113.58
Lutheran Children's Home Society of Nebraska	9.00
Bethesda Lutheran Home	158.00
Old People's Home	37.95
Lutheran Hour	3.00
Radio Station K. F. U. O.	3.00
Lutheran Children's Home	24.90
Deaf Children's Institute	20.00
Apache Indians	20.00
East Fork Orphanage	35.00
Wheat Ridge Sanatorium	25.00
Total	\$ 5,169.04

DAVID J. MOLL, District Cashier.



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Rev A Schuetze Jan 48

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