

The Northwestern Lutheran

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

WISCONSIN SYNOD

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**"Go Ye Into All The World And
Preach The Gospel Unto
Every Creature."**

GOD'S BELIEVING CHILDREN SHOULD NOT WORRY

Matthew 6, 24-33

WE daily meet with worries in others and are assailed by them ourselves. Yet they have no proper place in a Christian's life. Jesus bids us to ask ourselves:

Shall We Want To Rob God Of His Glory?

It is the Lord our God who has made us, who preserves us, who defends us against all danger, who guards and protects us from all evil. This glory He would have us accord to Him, that we sincerely acknowledge Him as our Creator, Preserver, and Protector. Ordinarily God provides for us through external means, through food, drink, clothing, shelter, money, goods, favorable employment, healthful surroundings, a devoted family circle, faithful friends, good government, good weather, peace, education, honor, and the like. God Himself provides these things in a measure which He in His love and wisdom deems best for our spiritual as well as our temporal welfare.

Worrying Is Idolatry If instead of raising our heart in trust to our Divine Preserver and Protector we, however, center our attention upon these outward means, so that we feel secure only when they are well supplied in the present and seemingly assured for the future, and give room in our heart to worries and anxious cares when they are not at hand and appear uncertain — then we are robbing God of His glory; then we are really making a God out of these external means, a God whom Jesus gives the summary name of Mammon. Thus Jesus admonishes: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

Worrying Is So Needless How can we ever justify robbing God of His glory with our worries? Jesus asks: "Is not the life more than meat, and the body more than raiment?" God gave us our life; and life is something so wonderful that no man has yet understood it, to say nothing at all of producing it. What blind folly to doubt that He who gave us our life is able also to give us whatsoever is really needed to sustain our life. It is God also who has given us our body. Men can admire it, study it, make fine pictures and statues of it, but only God could make our wonderful body with all its members and functions. Shall we fail to repose the confidence in God that He can also give us the clothes to shield that body from heat and cold, or that He is able to supply any of its needs?

Shall We Want To Despise God's Grace?

Jesus says: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" God's grace has raised us far above the birds or any other creatures. Not them, but man alone did God create in His own image. And when mankind through sin lost this divine image God's loving heart continued to go out to His lost children; He could not bear to see them sink into perdition. Thus God spared not His dearest, His Only-begotten Son, but delivered Him up for us all as a perfect atonement for our sins, that through Him we might by faith again become His dear children and enjoy His fatherly love for time and eternity. In reminding us that God feeds even the fowls of the air Jesus calls Him "*your* heavenly Father," not *theirs*. Shall we want to despise God's grace with anxious worry and fretful care, acting as though He will not do for His children in Christ Jesus what He does even for the birds?

Worrying Is So Thankless Jesus continues: "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" The most beautiful flower of the field is at best meant for only a few days. God has, however, appointed us in Christ Jesus for eternal life, for everlasting fellowship with Him in heaven. How, then, can we open our hearts to anxious cares and worries and thus doubt that God, who richly robes even the ephemeral flowers of the field, will also provide for our needs.

Worrying Is So Futile Are the anxious cares and worries worth it that we should persist in them even though it means despising God's grace? Do they avail us anything? Jesus asks: "Which of you by taking thought can add one cubit unto his stature?" No one has ever scored a single gain by worrying.

Shall We Want To Disregard God's Promises?

Worrying Is So Unbecoming Jesus says: "Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? (For after all these things do the Gentiles seek) . . ." Worrying is like heathen unbelief. The unbelievers do not know God as their gracious and provident Father. Thus they have no hope that the morrow will hold out anything for them unless earthly means and favorable circumstances are richly in evidence. Hence they are given to worries. Living for this life, their attention is centered on earthly things. Yet how unbecoming for God's believing children to adopt their manner of living. It would mean disregarding the wonderful promise revealed to us: "Your heavenly father knoweth that ye have need of all these things." He is our *heavenly* Father, and thus able to give all that we need; He is our *Father*, and thus willing

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Editorial

The Impact of the Church on Social and Political Affairs

That a large part of the Protestant Church, outside of the Lutheran Church, is devoted to the improvement of outward conditions in the world is evident to every observer. It wants to make this world a better place to live in. One of the most widely read church papers deals almost exclusively with national and international affairs and with matters which lie in the social, economic and political sphere. The church feels called upon to exert its influence in national and international affairs, to speak its piece on capital and labor, on the housing shortage and the G. I. bill, to prod the legislators, to foster the United Nations organization and help make it work, to see to it that the Indonesian question is handled correctly, and the like. There is hardly any problem facing national and international political leaders concerning which the church does not feel obligated to exert its influence.

Historically the sectarian churches have always been inclined that way, though not in the measure manifest in our day. To the extent in which the churches are departing from the old Gospel their occupation with such outward things increases. There is a feeling abroad that you can advance the Kingdom of God by improving outward conditions in the world without bothering to deal with the individual soul and leading it to faith in the Lord and Savior Jesus Christ.

On the other hand, our Lutheran Church has insisted that it has no rightful interest in mass reforms without regenerating the individual with the Gospel of Jesus Christ, believing that only that which is the fruit and product of the Word of God in the hearts of the individuals promotes the interests of the Kingdom of God, that its one assignment is to preach the Gospel. That is the thing, together with its complete loyalty to the unadulterated Word of God, which has set our church apart from the other churches in the land.

However, signs are not lacking that some Lutherans are beginning to feel a bit cramped under this arrangement of the Lord. They would like to have a wider scope and to be in a position to achieve something more tangible and something that will make a greater impression on the general public. They feel that our church, too, should make its voice heard in political affairs.

Increasingly prominent Lutheran churchmen are trying to influence thinking with respect to the questions of the day, whether such and such a law is good or bad, whether this or that international movement should be supported or opposed. There is a feeling that our church with its great spiritual treasure should help to set things right in the world. We are treated to the spectacle that church papers for Lutheran people open their columns to men who are supposed to be experts in international affairs and the like regardless of the fact that they are not Lutherans and perhaps not even Christians according to our definition. All sorts of free lance papers, flaunting the

name "Lutheran" in their mast head, are devoted to purely political and economic questions and do not hesitate to label certain people as communists, Nazis or fascists, though in some cases the accuracy of their charges is open to question.

For us Lutherans it ought to be clear that as a church we have no right to speak merely on the basis of human observation but that we have a right to speak only when we can say, "Thus saith the Lord." On social, economic and political questions we may honestly differ in our opinion, but there can be no difference of opinion where God's Word has spoken. We must always have the solid ground of God's Word to stand on.

Furthermore, let us bear in mind that as a church we have no call to reform the world but to regenerate individual souls with the Word of God which liveth and abideth forever. That builds the Kingdom, nothing else.

I. P. F.

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The Rural Church

For a number of years the rural church has been a matter of much concern in most denominations. Many rural churches have closed their doors, and abandoned rural churches in an increasingly dilapidated state dot the rural landscape. This is taken to mean that the church has failed in agricultural communities and that a new approach must be found to revive these abandoned churches and to keep others from closing their doors.

The solution most frequently offered is that the services rendered by the rural church must identify themselves with the work in the agricultural community. It is felt that the rural church, if it is to exist and regain the ground which it has lost, must take an active interest in farming and lead the way in promoting better agricultural methods. There is a feeling that the rural pastor must be a farm expert, a sort of glorified county agent, to whom the farmers can go for counsel as to how they can get the most out of the land which they are working. If this is achieved, a new day will dawn for the rural church in the opinion of many church leaders.

In July 2,000 Methodist delegates met in Lincoln, Nebraska, "to consider the plight of their country churches and what to do about it." The *Christian Century* reports: "They wanted at least one model rural church, subsidized by their home board, set up within the boundaries of each Methodist annual conference as a demonstration center. They wanted church support for the promotion of family type farms, for soil conservation programs, for developing a revolving loan system by which young church members would be helped, soon after marriage, to obtain farms of their own. (This is a project already being pushed by the Church of the Brethren.) They felt that their church should rewrite its regulations to make it easier for pastors in small towns and in the open country to fit their programs in with all constructive community projects."

In our Lutheran Church we are not faced with a crisis with respect to the rural church. There are not many abandoned

Lutheran churches in the country. We seldom hear of one closing its doors. It sometimes happens that one of our country churches moves into town, particularly when a new building program is undertaken, because with the advent of automobile transportation and the shifting of the residences of the members that is to the advantage of a congregation. We still have many strong churches in the country.

Why is that? Is it because we are a step ahead of the Methodists and others in making our churches an agricultural asset of the communities in which they are located? Just the contrary. Our churches are not there to promote better agriculture and our pastors do not pose as farm experts, but they continue to confine their work to the Gospel of Jesus Christ and the Word of God. The message which is heard in our

agricultural churches differs in no way from that proclaimed in our city churches. In both cases "Jesus and Him crucified" is the central theme. The language of the sermon may vary slightly and the comparisons employed in the sermon may take into consideration the immediate experiences in the daily life of the hearers, but both in city and country it is essentially the same Gospel that is being preached.

The solution of the rural church problem does not lie in edging away from the old Gospel and promoting community welfare in an economic way but in sticking to the Word of God and promoting the spiritual welfare of the members. Abandoning the Word of God is bound to lead to abandoned churches and, what is worse, abandoned souls.

I. P. F.

TABLE OF DUTIES

For Young Persons in General

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time. 1 PET. 5, 5, 6.

II

AFTER having impressed upon younger Christians that an outstanding characteristic of their Christian life must be to practice submission, just because they are young, Peter generalizes and applies the same principle to all Christians. When young people submit themselves to the authority of elders they show the Christian virtue of *humility*.

We already saw that Peter does not want the slavish submission of a weakling, nor the slavish submission of one who merely seeks to gain some advantage or to avoid punishment: he wants the self-controlled submission of a man who recognizes his subordinate position as one into which God has placed him, there to practice his Christian sanctification, and who willingly adjusts himself to it.

The spirit of humility is not to be limited to young people, it is a Christian virtue which both young and old must

practice. Therefore Peter continues: "Yea, all of you be subject." He uses the idea of humility three times. First he has the abstract noun *humility*; then he uses the substantivized adjective *the humble*; lastly he has the verb *humble yourselves*.



Humility is a distinctly Christian virtue; in all heathen catalogs of virtues you will look in vain for it. The Greek philosophers pointed out that a man must assert himself, assert his rights. To submit and to be humble was not considered as a virtue, but rather as a disgrace, as a vice. It was regarded as unmanly. They knew only the slavish form of humility, the Christian virtue was unknown to them, and was unthinkable to them. The readers of Peter's epistle had grown up in heathen surroundings. It was a dif-

ficult lesson for them to learn that humility is a virtue. For that reason Peter is so emphatic and repeats the idea in different ways.

Be Clothed With Humility

Be clothed, so our English Bible has it. Literally the word means to *gird on*, as an apron. Peter could draw on a very drastic example of humility when he wrote *Gird it on*, one which Jesus Himself had given His disciples; and Peter had played an important part in the story. The event must have impressed itself deeply on his mind and heart. It was unforgettable.

In the night in which Jesus was betrayed and in which He instituted His Supper, He suddenly arose from the table, laid aside His garments, took a towel and girded Himself. Outwardly He thus girded Himself with humility, because inwardly He had long ago already girded Himself with it. How did He now show His humility when He girded Himself with the towel? He poured water into a basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded. To wash any one's feet was a task ordinarily assigned to some slave. Imagine the consternation of the disciples when they suddenly saw their Savior, their Lord and Master, undertake to do this menial service for them, His disciples! It was too much for Peter. He pro-

tested, "Lord, dost thou wash my feet?" Even after Jesus had pleaded that Peter, though he did not understand, yet should let Jesus have His way, Peter insisted, "Thou shalt never wash my feet." Only after Jesus told him, "If I wash thee not, thou hast no part with me," did he agree.

After finishing the washing, Jesus explained that He was inculcating the lesson of serving humility. The disciples had quarreled among themselves who should be the greatest. Here was the answer: Cultivate humility. Wash one another's feet. — Now Peter says, Gird on humility toward one another.

Christ's Humility

Christ's humility went much farther than just to wash the feet of His disciples. He came, not to be ministered unto, but to minister and to give His life a ransom for many. He was Master and Lord. He was the Son of God, who had taken on human nature. Even so He was in the form of God, and He might, if He so desired, have lived a life equal to God's. But instead, He emptied Himself, He took on the form of a servant and became obedient, obedient unto death, the death on the cross.

This He did in order to save us. The Lord laid on Him the iniquity of us all. What was our sin? In what did it consist? Expressed in one way, it was the utter lack of humility. We wanted to be like God, we wanted to determine for ourselves what is good and what is evil. We asserted ourselves and tried to shake off the yoke. We wanted to be masters of our own fate. Then the Lord made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him.

Paul introduces his description of Christ's humiliation with the admonition, "Let this mind be in you which was also in Christ Jesus" (Phil. 2, 5). And Peter says, "Gird yourselves with humility for one another." Christ's humility is the example after which we are to pattern our own; it is the fountain from which alone we can draw our own.

That God May Exalt You

Peter points out that humility carries a great promise: "humble yourselves,

therefore, under the mighty hand of God, *that he may exalt you in due time.*" That time may not come during our life on earth, but it will surely come after the great day of resurrection, in heaven. There we shall be highly exalted and receive a crown of glory. What does our light affliction matter which is but for a moment if it works for us a far more exceeding and eternal weight of glory! The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.

Peter refers to a word from Proverbs (chap. 3, 34): "Surely he scorneth the scorners, but he giveth grace unto the lowly," which he quotes in the translation of the old Greek Septuagint: God "resisteth the proud, and giveth grace to the humble." Jesus illustrated this truth in the parable of the Pharisee and the publican who went up into the temple to pray; which parable He concludes with the remark: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18, 14).

We mark well that this exaltation is not a reward of merit, but pure "grace." If any one practices humility with an eye on an expected reward, he is no longer humble, but is really proud in his vaunted "humility."

But the exaltation is sure. Christ, who truly humiliated Himself, was highly exalted by God who gave Him a name which is above every name "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2, 9-11).

Let us then, since Christ so humbled Himself for us, follow His example and gird ourselves with humility for one another, and in "lowliness of mind let each esteem other better than themselves" (Phil. 2, 3).

J. P. M.

GOD'S BELIEVING CHILDREN SHOULD NOT WORRY

(Continued from page 290)

to give what is truly needful and beneficial. As God's children we will also

not want to accord undue importance to earthly things. We understand the solicitous love which is behind the Savior's admonition and promise: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Our supreme longing shall at all times be this that God may continue to rule over us with His gracious Gospel, ever renewing us sinners in the assurance of faith that we are clothed in Christ's vicarious righteousness. Thus we will enjoy the greatest of all gifts: peace with God, the assurance of God's favor under all circumstances, strength and willingness to do God's will, and a blessed hope which will finally usher us into eternal life. The Savior promises that as we seek first the kingdom of God and His righteousness and gain imperishable treasures, also the earthly blessings that are necessary and salutary for us will be added. God has promised it and He can fulfill it. Shall we want to disregard such a precious promise and persist in anxious worries?

Worrying Is Most Unreasonable Jesus says: "Take therefore no thought for the

morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." In this sin-cursed world every present day brings to us a sufficient allotment of outward trouble: toil, fatigue, pain, sickness, sorrow, grief, heartaches, disappointments, and the like. As Christians we shall want to bear them cheerfully and humbly as wholesome God-sent crosses. Yet what cause have we to be so unreasonable as to add to the burden of the day by engaging in futile worrying about the morrow. He who paints possible future needs, troubles, difficulties before his mind and frets over them in advance is borrowing trouble and needlessly emburdening his life. It again means slighting God's gracious promises wherewith He aims to lighten life's burden for us and make us more happy and content.

Truly, God's believing children should not worry. It is idolatry, it is so needless, so thankless, so futile, so unbecoming, and unreasonable besides.

C. J. L.

Siftings

BY THE EDITOR

Oxnam on Union. Bishop G. Bromley Oxnam, of the Methodist Church, and former head of the Federal Council of Churches, thinks that Protestant unity can be attained within ten years if the machinery is set in motion now. Speaking to a conference of his church, Dr. Oxnam proposed that ten or twelve major Protestant denominations join together in a special convention call specifically "to effect union, not to discuss it." He saw immediate advantages that would follow such a union, such as a united overseas mission program; use of a common hymnal; publication of a national Protestant paper; sponsorship of a non-denominational (!) Christian radio hour and visual education program; setting up of an over-all pension system; and united support for theological seminaries. He said that such a united Protestant Church would rest "upon a confession: Thou art the Christ, the Son of the Living God." This monstrous conglomeration of churches would rest on this one confession that Jesus Christ is the Son of God. And thereby Bishop Oxnam collides head on with Scripture. In Rom. 16, 17, to choose but one of many passages, we are clearly warned to avoid, separate ourselves from those who cause divisions and offenses contrary to the doctrine which we have learned; not only those who deny that Christ is the Son of the Living God but all those who deviate from the words of Scripture whether their deviation is one of major or minor importance. Every deviation from Scripture, whether major or minor, is a denial of Scripture. However much the proposal of Dr. Oxnam appeals to the flesh (and who will deny that it does appeal) we must reject it on Scriptural grounds.

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Southern Baptists and Church Building. W. A. Harrell of the Church Architecture Department of the Baptist Sunday School Board drew up this statement on the building of churches which was adopted by the Executive Committee

of the Southern Baptist Convention. The statement included the following observations which we pass on to our readers for what they are worth: 1. It is considered wise for a church to have in hand from one-third to fifty per cent of the building cost when the construction is started. Another one-third should be raised during the actual building, leaving a total of one-third to be borrowed and liquidated over a period of ten to twelve years. 2. It is wise that total property or ground space be acquired when the church is located. It is often wise to undertake the total building by stages constructing each unit as needed (one unit at a time). 3. The total cost of a church building including all phases of church life is estimated at this time to cost from two hundred to three hundred dollars per person provided for in the building. A church should ordinarily be built to care for a number equal to 60 per cent of its anticipated membership during the life of the building.

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Legislation and Juvenile Delinquency. In an effort to halt the rising trend of juvenile delinquency a number of state legislatures throughout the country have enacted bills to aid in the prevention and the cure of delinquency. A bill passed by the Minnesota Legislature provided for the creation of a Youth Conservation Commission with broad powers to combat juvenile and youth delinquency. New York State extended the life of the State Youth Commission until July 1, 1950, and provided for expansion of its activities. When this commission was created in 1945 it had an appropriation of \$800,000. This year it was given an appropriation of \$2,380,000. Wisconsin's Legislature passed a bill providing that parents and guardians who contribute to the delinquency of their children through neglect may be fined \$25 to \$500 or sent to jail for ten days to a year. Yet everyone will admit that these are not basic remedies. The remedy must be applied

in the home and one can't by legislation restore broken homes.

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England and Religion. From time to time we have published items dealing with the spiritual coolness of England. According to a report on hand the situation is not improving. A Methodist minister recently returned from England to Virginia says that the religious plight of that country is so deadly and the interest in religion so apathetic that many English clergymen consider the outlook hopeless. Mr. Carl J. Sanders, who served in London as exchange pastor for several weeks, says of a ministers' conference he attended: "I have never met a group of ministers anywhere who were so utterly pessimistic in their outlook, hopeless in their faith, and defeated in their work. . . . One gets the feeling here that the church, Free and Anglican, is no longer a national institution of cardinal importance. It is rather a social institution that still lingers in a swiftly changing scene." It would seem that the great evangelistic movement of a few months ago (the so-called Commando campaign, cf. *Northwestern Lutheran*, July 6, 1947) has failed in its purpose.

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This Is Not the Last Word. Much has been written about the merits and short comings of the *Revised Standard Version*. Dr. John Scott writing in the *Classical Weekly* in his review of the *R. S. V.* reaches some conclusions which will be of interest: ". . . This Version (*R. S. V.*) has the huge advantage of access to older and better manuscripts than any known in the last one hundred years. These improvements are real, and they are welcome; yet the King James Version is immeasurably superior in the knowledge of Greek, in the mastery of English, and, above all, in the honest and docile fidelity to the Greek text. The thing in this Version (*R. S. V.*) which distresses me most is the irreverent disregard for the simple meaning of the original, and while reading it I feel as Hamlet felt, when he chanced upon the jovial grave-digger: 'Has this fellow no feeling of his business, that he sings at grave-making?'"

THE DEBATE ON UNION

The Watertown Convention

BY PROFESSOR E. REIM, THIENSVILLE, WISCONSIN

AMONG the many matters which claimed the attention of our recent Synodical Convention at Watertown, August 6-12, was the report of the Standing Committee on Church Union, dealing with a considerable number of the issues which have been touched on in these columns during the past several months. In this connection much depended on the action taken by the Missouri Convention which had met at Chicago during July, especially its action in regard to its relations to the American Lutheran Church, the National Council, and in the question of Scouting. The general report on the decisions of our sister synod was substantially the same as the one given our readers in these columns in the last number of the *Northwestern Lutheran*. The special findings of the committee and the reaction of the convention to the same will appear most clearly if we quote the greater part of this report verbatim and then confine ourselves to a few explanatory remarks.

A. The Question of Union with the American Lutheran Church

"Important resolutions in this matter are those by which the Missouri Synod states that it is not ready at this time to enter into fellowship with the American Lutheran Church; at the same time declares its willingness to continue doctrinal discussions with the American Lutheran Church; and requests its constituent Districts to sponsor inter-synodical conferences wherever possible. Most important, however, is the following:

'That Synod declare that the 1938 resolutions shall no longer be considered as a basis for the purpose of establishing fellowship with the American Lutheran Church.'

The general thought is to use the Brief Statement (and such other documents at it may be necessary to formulate) and to make every effort

to arrive ultimately at one document.

"If one compares this with the text of the 'Friendly Invitation' of the American Lutheran Church Committee it will be seen that Missouri, while making no specific reference to this 'Invitation', has chosen to propose a different method of its own for the continuance of the discussion. In view of the spirit of the 'Friendly Invitation' and the clearly expressed principle in which it advocates 'an allowable and wholesome latitude of theological opinion on the basis of the Word of God,' it seems certain that unless this principle be rejected from the very outset by the representatives of our sister synod, subsequent discussions will still be held on dangerous ground (See Proceedings 1939 and the principles expressed there)."

It will be seen from this section of the report that our sister synod desires to continue negotiations with the American Lutheran Church, but upon a new basis. Whether this attempt to create a new basis can succeed will, in our judgement, depend on how the principle of latitude in theological matters is dealt with. If it be permitted to pass unchallenged and thus become a part of the basis for discussion, we greatly fear that it will again become a cause of the very confusion and disturbance in the Church against which we warned in our former resolutions. On the other hand, if the dangers shall be recognized and the pitfalls avoided, we should be the last to find fault. — The report continues:

B. The Question of Membership in the National Lutheran Council

"The situation here is very similar to the foregoing. The Missouri Synod is being urged by some of its members to join the National Lutheran Council. Reasons given were that the Synod is already using the facilities of the Council in certain matters, and that the constitution of the Council would permit the Synod

to choose the activities in which it would participate, thus allowing it to limit itself to cooperation in externals.

"In spite of these arguments the Missouri Synod did not join the National Lutheran Council but agreed to study the matter by means of an interim committee. It also resolved, however, to 'again officially express to the National Lutheran Council its willingness to cooperate in matters agreeing with Synod's principles.'

"As a result a cooperative movement which is still in need of being studied will continue. Since experience has shown that such cooperation almost invariably trespasses on spiritual ground, we deplore not only the continuance of this trend on the Synodical level, but also the encouragement which is thereby given to the many instances of inter-synodical cooperation in smaller circles, which are causing such confusion in the Church."

This brings up the entire question of "cooperation in externals" about which we wrote in our issue of July 20. If we were right then in saying that this constitutes an unsound trend in our day, by which the slow and difficult way of doctrinal discussion is bypassed for the sake of the speedy results which seem to follow the use of the cooperative method, then this is a matter which our Synod cannot view with indifference. We are justified in expressing our grave concern.

The reaction of the convention to this and the foregoing section of the report is indicated by its acceptance of the following recommendation:

"That because of the bearing which these questions of fellowship have upon our mutual relations in the Synodical Conference your committee be instructed to avail itself of whatever opportunities may offer in order to present our Synod's point of view, and to remain in close touch on these matters."

The committee also stated that because of the frequency with which the term "cooperation in externals" is used in these times it contemplates a

careful study of the term and will report its findings to the brethren.

C. The Question of Scouting

"The Memorial in this matter which your committee addressed to the Missouri Synod was referred to a committee which after reviewing it presented its report. The Missouri Synod resolved that since the Synodical Conference has requested its constituents synods to restudy the matter and consult with one another, a committee of three men be appointed by the president of Synod, who in conjunction with their Bureau of Information and the Board for Young People's Work are to restudy the matter, and report to the next convention.

"Your committee further recommends:

1. *That we stand ready at all times to discuss the matter with the brethren.*
2. *That this convention take up the "Study of Boy Scoutism" which appears on page 46 of the Convention Program in order to determine how it stands toward this unofficial document."*

Upon recommendation of the Floor Committee which had reviewed this report the Synod expressed its approval of the action of the Standing Committee in addressing our sister synod with a Memorial on this question. Thereupon the entire convention took up the aforementioned "Study of Boy Scoutism." The discussion was deliberate, with particular emphasis on the Scripture passages that were quoted in support of the position which our committee had taken against the introduction of Scouting into our Church. The entire "Study" was then adopted, first in its individual points, and then as a whole.

We believe that thus our body has been strengthened in its conviction as to the correctness of our stand. It was further decided to make the "Study" available to the congregations and conferences of our Synod. It was emphasized that its principles are not to be applied in a mechanical and

legalistic manner, but that by patient and careful instruction we seek to win any and all who still may have their doubts as to the Scriptural soundness of our position.

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This brings to a close our current series of articles on the Debate on Union. We hope that our readers have profited by these frank discus-

sions of intersynodical issues. This does not, however, change the new policy that was introduced when this series was launched. As new developments occur in the intersynodical field, as matters arise which may have a bearing on the issues which we have treated so far, we shall inform our readers and discuss these items in the same manner as heretofore.

MISSIONS

THE time of the year is at hand when our congregations observe their annual Mission Sundays. On these occasions we, on the one hand, give special attention to the misery which sin has brought upon the world, from which the heathen and the unchurched cannot escape by their own reason or strength; on the other, we remind ourselves that God has prepared salvation for all lost sinners by the sacrifice of His only begotten Son, no heathen or unchurched person excluded. We try to warm our hearts to the situation, filling ourselves with commiseration for the pitiable plight of the heathen, and strengthening our readiness to help them, seeing that God has had mercy on us and has filled us with the joy of our salvation.

God has done more. He has committed unto us the ministry of reconciliation, the administration of the salvation which He has prepared for the world, by giving us the Gospel to preach, which is the word of God's reconciliation. There is joy in heaven, God Himself rejoices, over every sinner that repents. What a wonderful joy to bring a despairing sinner to the knowledge of the truth! The joy of a shepherd who found his lost sheep, or the joy of a woman who recovered her lost penny, is small in comparison with the joy of winning a soul. God's heart is filled with joy; and He loves us so much that He wants us to share that joy of His.

God might easily go to each sinner personally. He might send His angels, and they would be glad to go; but no, He wants us to share this joy. He gave us the commission: Go ye into all the world and preach the Gospel unto every creature. He equipped us with the Gospel,

and by raising us to faith enabled us to bear witness unto the truth. He provides us with money, more than we need for this present life, and thus enables us to spend on mission endeavors abundantly.

What an encouragement God gives us to experience the wonderful joy of mission work!

Our Mission Work in the Synod

While I am writing these lines there lies before me a copy of the *Program* for the convention of our Synod which was held in Watertown, Wisconsin, recently. This program contains reports by various Boards on Home Missions, on Foreign Missions, on Inner Missions.

Home Missions have to do with the gathering in of unchurched people in our own country, and the support of congregations that are too small and too weak to maintain the preaching of the Word in their midst without aid from their brethren. Our Synod is composed of eight Districts, each one of which carries on Home Mission work within its confines. Besides, there are two purely Mission Districts.

Under Home Missions there is also listed our Poland Mission, which, though it is carried on in a foreign country, yet consists in helping our brethren in the faith.

Foreign Missions are such as are carried on, not necessarily in foreign countries, but among such people as are foreign to the Gospel. We have an Indian Mission among the aborigines of our own country, the Apache Indians of Arizona, and two Negro Missions, one in our own country, and one in Nigeria, Africa. Both of these Negro Missions our Synod conducts jointly with the other members of the Synodical Conference.

Our Inner Mission which we conduct as a Synod is centered in Belle Plaine, Minnesota, where we maintain a home for the aged. In addition, members of our Synod participate in several Children's Friend societies, societies for the care of old people, a home for epileptics and feeble minded.

Lastly, we mention also our Madison Student Mission.

Our Institutions

In the *Program* mentioned above the reports on the various missions are followed by reports on "Our Institutions." These institutions are, in fact, a very important part of our Synod's Mission program.

To sum up briefly, our Synod is conducting four academies or high schools comprising grades 9 to 12. Beginning in the east, there is first the Michigan Lutheran Seminary in Saginaw; then there is the preparatory department of Northwestern College in Watertown; the preparatory department of Dr. Martin Luther College in New Ulm; and the Northwestern Lutheran Academy in Moberge. Continuing this work, our Synod is maintaining one senior college in Watertown, one Normal college in New Ulm, and one theological seminary in Thiensville.

If men are to serve more efficiently as pastors of local congregations or as teachers in parochial schools, they must have a wider and deeper understanding of the Word of God than that of ordinary Christian laymen, they must have special training in the proper application of the Word, their minds must have been sharpened to sense dangers more readily, dangers that may be lurking in seemingly harmless movements, and the like. The same applies to workers in the various mission fields.

We must remember, however, that the Synod can never *produce* such workers. They are a gift of God, which He gives to the Church according to His good pleasure on the basis of the redemptive work of Christ, as St. Paul tells us, for instance, in 1 Cor. 12 and Eph. 4. We are to pray for laborers, and when God hears our earnest petition, we are to receive them gratefully and employ them to the best advantage.

The Church is to do more. These gifts of God must be developed, just as, for example, a musician develops his natural talents by diligent practice. Look at Paul the Apostle. He chose a number of promising young men and employed them as his assistants. Thus he trained them so that in due time they became capable leaders of the Church's work, for instance, Titus in Crete and Timothy in the congregations in and about Ephesus. For the same purpose our Synod is maintaining its system of academies, colleges, and seminary to develop the gifts which God has placed at our disposal.

Individual Work

What we have briefly sketched so far might aptly be compared to a superstructure in mission work. On what foundation does it rest? The foundation, by comparison, is the work of the individual Christian. Christ appointed us, each one of us, as kings and priests unto His Father. Every one of us is to be an active missionary. We are not only to pray for God's blessing on our Synod's work, we are not only to contribute liberally toward its support — each member should by word and deed confess Christ to his fellow men.

In Rom. 15, 19 and 23, Paul says that "from Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ . . . having no more place in these parts." How could he accomplish such vast results? In Acts 14, 6, 7, we read that Paul and Barnabas

came to the "cities of Lycaonia and unto the region that lieth round about, and there they preached the gospel." How could these two men do it? The answer is simple: they preached in some central location, and their hearers, having been brought to faith in Christ, at once began to spread the saving news to their friends and neighbors, and in this way the whole region was filled with the Gospel.

Is there opportunity for such individual work today? When, to mention but one case, in the rural districts of the State of Maine only one person out of every seven is affiliated with any church, is there opportunity for mission work? If we neglect such opportunities for individual work, what effect must that have on the mission work of our Synod? One who loves Christ and rejoices in his Savior cannot help but confess Him before men, for "out of the abundance of the heart the mouth speaketh" (Matth. 12, 34). If we allow our personal mission work to lag, our cooperation with our brethren in the Synod will soon become half-hearted, cold, and lifeless.

May God bless the season of Mission Sundays to fill us with renewed interest in the Gospel work of our church. We do not need slogans like "Each one reach one," but we need a heart filled with love for our Savior, and overflowing with gratitude for His unspeakable gift. Then we will do personal work in our immediate vicinity and support the work of our Synod with our gifts and with our prayers.

J. P. M.

PALESTINE TODAY

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IT is hardly possible to take up a newspaper or listen in to the radio without finding something startling about Palestine, the land, in which our Savior was born. From a letter written by Joseph Hoffmann Cohn, the General Secretary of the American Board of Missions to the Jews, we have gleaned some striking observations, which shed some light on religious conditions in Palestine of today. Joseph Cohn is a converted Jew, zealous for the conversion of his own "chosen" people and believing "that all Jews will some day accept the Lord Jesus Christ

as their Messiah and Savior." Even though it would be wonderful, if the Jews as a whole would see the light and accept Jesus as their Messiah, it is wishful thinking, finding no basis in Scriptures. The general conversion of the Jews at the end of time is a hope of the millennialists.

Resting along the shores of Lake Genesareth Joseph Cohn observes: "Peaceful and calm is the beautiful lake. But one's heart chills as the stark realities of Palestine's strife and terror manifest themselves in every city. They are in

strange contrast with the Shalom (a greeting meaning: peace) one receives. One thinks of the prophet's plaint: Peace, peace, but there is no peace (Jeremiah 8:11). Jerusalem is: Jeru-Shalom: he shall have peace. The poor Jews are uttering unconsciously only a mockery, when the hail each other with the wistful Shalom. They simply cannot, or will not, grasp the all-powerful fact that only in the Lord Jesus Christ, the true Prince of Peace, will their heart-yearnings ever be realized."

Visiting the Mount of Olives Joseph Cohn recalls the ominous words of Jesus (Luke 19: 41f): "Thou knewest not the time of thy visitation." Of Jerusalem he writes: "Jerusalem is the hot spot of the world just now. I told the Jews that their greatest sin is Pride. They have no God but Zionism, no creed but economic achievement. The synagogues are empty. On Sabbath evening (Friday night) we found perhaps 250 Jews in the principal synagogue and this out of a population of several hundred thousand! And even these were only the old people, those who had come recently from the lands of European torture and exile. The young ones were conspicuous by their absence. So it is all over Palestine. The young generation has no use for God. I saw a parade in Haifa of the Alijah — the Zionist Youth Organization. And here were the choicest of Israel's young ones marching down the streets, boys and girls together, singing at the top of their lungs of the glories of Zionism. I harked back twelve or fourteen years and remembered that I had seen the same things in Germany! Then it was the Hitler Youth Movement. Now it is Alijah, the Zionist youngsters being trained and drilled in pride and the art of skillful underground and individual warfare." We could mention numerous other imitations of the one-time adversary.

Concerning the influence of Russia in Palestine he also expresses himself: "We do know that Russia is now the greatest menace of the world. It is necessary to say that the Beast of the North is permeating Palestine with diabolical propaganda, calculated to bring on such a holocaust as never the world has known. And these poor Terrorists (the Zionists) will be lined up on either side and will

meet such crushing defeat and disillusionment, that there will be indeed a mourning and weeping and heart agony." Has it ever been different? Have not fanaticism and radicalism time and again split the Jews into various factions resulting in bloodshed and decimation, but never extermination? They continue to exist through a fiat of the Lord.

Mr. Cohn narrowly escaped the bombing of the depot at Ramleh, a station on the railroad from Jerusalem to Jaffa. Ramleh is considered by some to be the biblical Arimathaea, the home of the Sanhedrist Joseph. This, however, is rather improbable. In reporting on this narrow escape the author reveals his false chiliastic hopes concerning Israel: "Ramleh Station had been bombed, but I was safe! I could not help thinking what it will be some day, when we shall have the new Jerusalem and a new Jewish nation, a nation born in a day. How God will use this same Jewish boldness and initiative and resourcefulness to bomb (!) the message of salvation to all the earth." Surely in this age of bombing and the era of the atom bomb we are in for wonderful things according to the millennialists. There is no end of speculation.

History repeats itself! can also be said of Cohn's report on religious conditions in Jerusalem: "The truth is that it is now in Jerusalem as it was in the days of our Lord — the Pharisees neither themselves go into the kingdom nor do they allow others to enter in. The Jewish Agency exercises a control as despotic as anything ever practiced by the Pharisees of old. As evil fortune would have it, the British Government hands over to the Jewish Agency every month the allotments of immigration quota papers — say 1,500 visas every month. The Agency then parcels them out and no Jew is allowed to enter, if his papers indicate that he is a believer on the Lord Jesus Christ. The persecution and the intolerance exercised against any Jewish Christian is unbelievable. So the door is shut tight, one might say, hermetically sealed. I have thought much over this problem and it seems to me important beyond our ken, that the Jews of Palestine shall be Gospelized, I have worked out a plan which I believe the Lord has given me (enthusiasts so often believe, their ideas come directly from the

Lord) and by which we will go over the heads of the Jewish hierarchy directly into the homes and hearts of every Jew, whose name and address we will be able to secure. More of this later, just as soon as the plans are perfected. In the meantime keep on praying for His guidance and blessing." To hope for a general conversion of all Jews is as vain as to believe in the salvation of the whole of mankind with the universalists. It is wishful thinking and leads to nought.

In conclusion Joseph Cohn again points to Russia, which he considers to be the greatest menace to the world. In this he also reveals that he does not know Scriptures correctly. The greatest menace to Christ and His kingdom is the Antichrist (2 Thess. 2) and his kingdom, the Church of Rome. There is and can be no greater menace. Only the Scriptures offer us the true key to the understanding of things spiritual and temporal. Dangerous as the menace of Russia may be, it cannot be compared with the Roman menace, for here we see the destruction within the Church. We do not doubt the sincerity of Joseph Cohn to win the Jews, his kinsmen, for Christ. Unfortunately he is endeavoring to fight for the cause of Christ with blunt weapons. His is not a truly scriptural approach and thus doomed to ultimate failure. We do, however, admire the unselfish zeal of these converted Jews for their kinsmen. It puts us to shame. In this respect we of the Church of the Word could learn much from them.

OBITUARY

† MRS. ANNA LEHNINGER †

With the death of Mrs. Anna Lehninger, beloved wife of Professor M. Lehninger of our Theological Seminary at Thiensville, God took from this earth to Himself in heaven one of His quiet saints. The description of the woman after the heart of God by the Apostle Peter in his second Epistle, verse 4, "But let (her adorning) be the hidden man of the heart . . . even the ornament of a meek and quiet spirit, which is in the sight of God of great price," can well be applied to the deceased. She was a true helpmeet to her husband in the ministry as well as later at the seminary. Vali-

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antly, as a true Christian, she bore up under the crosses that the Lord laid on her and her husband in life. She stood at the grave of three of her children but she uttered no complaint and found no fault with her God. Her faith in the faithfulness of God never wavered. In the home, as wife and mother, and as hostess her Christian character was always reflected. In her own quiet way she was an example of true Christian virtues. Her great faith in the Lord and His wise counsels was also evidenced in the last three months of her life which were marked by severe sufferings. Not a murmur, not a complaint did she utter nor indicate impatience. She was satisfied with the ways of her Father in heaven. A good soul has departed this life in the death of Mrs. Anna Lehninger.

Mrs. Anna Lehninger was born on February 8, 1876, at Greenview, Illinois. Her parents were Mr. and Mrs. William Kremer. The family left Greenview when she was still a child and settled at Firth, Nebraska, on a farm. Here she was instructed and confirmed in the Lutheran Church of our Synod. On March 18, 1896, she entered the estate of holy matrimony with Pastor Max Lehninger. Twelve children were born to this union, seven of whom survive their mother. Till 1929 she lived in Nebraska with her husband and family, first at Gresham, then at Plymouth. Since 1929 she made her home in Thiensville, Wisconsin, her husband having been called to a professorship in our Theological Seminary, which had been relocated in Thiensville in the same year. She departed this life on Sunday, July 20, at 3:45 P. M. She peacefully fell asleep, in faith embracing her Savior who conquered death for her. She attained the age of 71 years, 5 months, 16 days.

She is survived by her husband, Professor Max Lehninger, four sons and three daughters, two sons-in-law and four daughters-in-law, six grandchildren, eight great-grandchildren, two brothers, and one sister. The surviving children are: Erna, Mrs. E. H. Nispel, of Eau Claire, Wisconsin; Alfred of Jamestown, New York; Anna, Mrs. E. C. Grote, Beatrice, Nebraska; Max, Jr., and Otto of Milwaukee; Irmgard of Wheat Ridge,

Colorado; and Ernst, pastor in Appleton, Wisconsin.

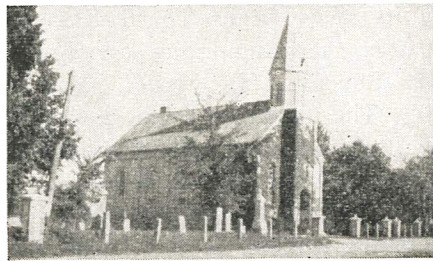
"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

W. J. S.

ANNIVERSARY

EIGHTY-FIFTH ANNIVERSARY ST. PAUL'S LUTHERAN CHURCH Sheboygan County, Wisconsin

On the second Sunday after Trinity, June 15, 1947, St. Paul's Congregation of Town Herman, Sheboygan County, Wisconsin, was privileged by the grace of God to celebrate the eighty-fifth anniversary of its organization. During the German



St. Paul's Church, Sheboygan County

morning service Pastor F. Zarling of Iron Ridge, Wisconsin, delivered the sermon, basing his words on Luke 14, 16-29. Pastor H. A. Kleinhans spoke in the English language on 1 Sam. 7. 12, during the afternoon service. An exceptionally large gathering was present. An offering was gathered for the Synodical treasury.

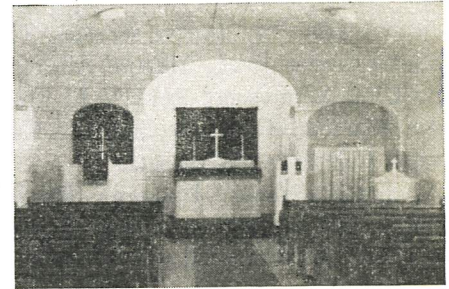
H. A. KUETHER.

1944 DEDICATION 1947 GRACE LUTHERAN CHURCH La Crosse, Wisconsin

Grace Lutheran Church, one of the newer missions of our Synod, was opened with a service on June 25, 1944, in which Rev. Otto Pagels was installed into office as the first pastor of the mission. A store building served as the first place of worship. For the purpose of erecting a church, school, and parsonage in the future, six lots in the Elmwood Addition of the Town of Shelby were purchased for the sum of \$1,800. Pastor Pagels served the mission only a few months. After an extended vacancy, Rev. Richard

Stiemke was installed as pastor on Palm Sunday, March 25, 1945. By November 18, 1945, organization was effected and the congregation was incorporated.

After the congregation had organized, plans were drawn up for a combined chapel and school. Because the estimates



Grace Church, La Crosse

for erecting this building were higher than the amount that could be allotted, plans to erect this building were tabled.

When, a year later, the congregation was notified that it was to vacate its rented chapel, it saw no immediate solution to the problem of finding a new place of worship. Then a school building belonging to St. Matthew's Lutheran Church of Stoddard, Wisconsin, was offered and purchased for \$1,000. Moving it was so long delayed that the congregation was forced to vacate its rented chapel about the time that the school building was in the process of being moved. As an emergency measure the La Crosse Housing Authority granted the use of a building at an emergency dwelling development for church purposes.

The work of renovating the building progressed slowly, because of the difficulty in securing the necessary materials. In renovating the building a sacristy, altar niche, organ loft, front entrance, and new steeple were added. In the main auditorium the ceiling was arched, ceiling and walls celotexed, and floors sanded and waxed. Used pews were purchased and the chancel was beautified with a new altar, pulpit, and lectern, made by members, and maroon-colored carpeting and velvet hangings.

The building, 22x56 feet, has a full basement, which affords adequate space for Sunday School and organizational meetings. The building is heated by means of a hot air furnace. There are plumbing facilities with an electrically

operated water system. Thanks to the members and friends of the congregation, who put in hours of labor, we have a modest, but churchly place of worship at a cost of approximately \$6,500. This amount includes an amount of about one thousand dollars for moving the building. The building has a seating capacity of 140. On June 15 the new chapel was dedicated with three festive services. The speakers were: Prof. Martin Albrecht, New Ulm, Minnesota; Rev. A. L. Mennicke, Winona, Minnesota; and Rev. Karl Gurgel, Caledonia, Minnesota.

At present Grace Lutheran Church numbers 122 baptized members, 61 communicants, 20 voting members. Among the administrations there have been 30 baptisms and 21 confirmations. The first children's class of eight was confirmed on Palm Sunday of this year. Grace Lutheran Church is located in the rapidly expanding south suburban section of La Crosse. Prospects for future growth seem very favorable. May the Lord of the Church cause the work begun here to prosper.

R. STIEMKE.

ORGAN DEDICATION

On Sunday, February 23, St. John's Lutheran Church of Sleepy Eye, Minnesota, was privileged to dedicate its new pipe organ to the service of the Triune God. The dedicatory service took place in the morning, with the principal of the congregation's Christian Day School, Harold Klatt, at the organ. The undersigned based his sermon on Psalm 98, 4-6. A special musical service was held in the evening, at which Prof. Martin Albrecht played several groups of appropriate organ numbers, and the children and choir under the direction of Mr. Klatt sang several selections. A brief address, fitting the occasion, was delivered by Dir. Carl Schweppe of our Dr. Martin Luther College at New Ulm. Though it was a bitter cold and stormy day, the church was packed for both services.

The new organ is a two-manual, all-electric Wick's Organ, with dual expression, and contains 14 speaking stops, housed in two sound-proof chambers constructed by members of the congregation. The chimes, which could not be delivered with the organ, were installed in June.

Total cost of the organ, including the chimes, is about \$8,300, which, together with an amplifying system installed at the same time, the congregation was able to pay in cash.

May the Lord, who made the hearts of His people willing to bring liberal offerings for the purchase of this organ and to whose service it was dedicated, grant that it might at all times contribute to the glorifying of His most holy and gracious name!

G. HOENECKE.

ORGAN AND WINDOW DEDICATION

ST. JOHN'S LUTHERAN CHURCH

Alma City, Minnesota

St. John's Lutheran Church, Alma City, Minnesota, was privileged to dedicate its new Master Touch Electronic Organ in a special morning service on the Fifth Sunday after Easter, May 11, 1947. The undersigned officiated at the dedicatory ceremony and also preached the sermon, reminding his hearers on the basis of Col. 3, 16 that the organ is an aid to the worship of the Triune God. Its chief function is to accompany the words of "psalms and hymns and spiritual songs" and to assist in the mutual teaching and admonition of those engaged in the worship. Even when used alone, its aim is to stir the heart with holy emotions, leading ever and again to the words of Christ.

The afternoon recital, given by Prof. Martin Albrecht of New Ulm, very appropriately stirred such holy emotions within the hearts of the many who had gathered to rejoice with St. John's that day. The organ program included selections in which the certainty of everlasting life through Jesus and the great doctrine of justification by faith shone out.

In addition, six new artglass windows were formally accepted as a gift from the children of the Sunday School and dedicated to the glory of God during a brief ceremony in the morning service.

May the Lord grant the congregation grace to use the new organ to the worship of His most holy name, and may the symbolic windows serve to honor Him and to edify all who worship in His sanctuary.

M. J. LENZ.

The Northwestern Lutheran

CORNERSTONE LAYING GRACE LUTHERAN CHURCH

Zillah, Washington

Sunday, July 27, Grace Ev. Lutheran Church, Zillah, Washington, laid the cornerstone for its new church. The Rev. Wm. Lueckel, President of the Pacific Northwest District, addressed the congregation, and the Rev. Arthur Sydow, pastor of the congregation, performed the rite according to the Book of Forms. Mr. G. Winkler, the president of the congregation, placed the customary items into the stone receptacle and the builder, Mr. Leland Stoops, adjusted the stone in place. A message from the Chairman of the Mission Board of the District, the Rev. Timotheus Adascheck, was read. Grace Choir sang two anthems and the assembly joined in the Creed and Doxology. The edifice, 24 by 60, will be erected of pumice brick.

ARTHUR SYDOW.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Fred Schreiber

Mr. and Mrs. Fred Schreiber, lifelong members of Trinity Ev. Lutheran Congregation at Brillion, Wisconsin, were privileged by the grace of God to observe the fiftieth anniversary of their marriage on June 29. A brief service was conducted by the undersigned for the immediate family in the home of their son-in-law and daughter, Mr. and Mrs. Alfred Wehausen. May God continue to bestow His grace upon them in the future as He has in the past.

V. J. SIEGLER.

ANNOUNCEMENT

The General Synodical Committee will meet in the week of October 12, 1947, in St. John's School, Milwaukee, Wisconsin.

The Conference of Presidents will open its sessions on Monday, October 13, 1947, 2:00 P. M., in St. John's School.

Kindly send all communications concerning the Collection to President Paul G. Albrecht.

JOHN BRENNER.

A REQUEST

A mission congregation is in need of a communion set and a baptismal font. Any congregation that is able to help this mission, please, write to:

Reverend Howard Henke,
St. Paul Park, Minnesota,
c-o Ed. Raasch.

CALENDAR OF CONFERENCES SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Pastoral Conference of the Michigan District will meet September 23 and 24, 1947, at Grace Ev. Lutheran Church, Tecumseh, Michigan (J. de Ruiter, pastor).

Exegesis: 1 Corinthians 15, W. Voss; Table of Duties: Wives, J. Gauss; Practical Demonstration of the Proper Decorum and Practice in the External Matters of the Divine Service, Holy Communion, and Other Agenda, T. Sauer; Isagogical — Exegetical Treatise on Obadiah, H. Buch; Report on Synod Convention, E. Hoenecke, R. Timmel.
 Preachers: Sermon — E. Hoenecke (T. Thurow).
 Confessional: N. Engel (A. Maas).
 Kindly announce to the local pastor by September 12.
 C. H. KIPFMILLER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will convene at Grover, Wisconsin (N. Schlavensky, pastor), October 7-8, 1947. The first session will begin at 9:30 A. M. Old Essays: Exegesis of 1 Cor. 15, 26-58, K. Geyer; Exegesis of Genesis 7, Wm. Fuhlbrigge; Isagogical Survey on the Book of Esther, A. Schabow; Engagements in the Light of Scripture and Application Today, Th. Zaremba; Signs and Sayings of Scripture Concerning the Coming of Judgment Day, R. Pope.
 New Essays: Exegesis of 1 Cor. 16, A. Schabow; Exegesis of Genesis 8, F. Dobratz; Isagogical Survey on the Book of Ruth, P. Eggert; Is the Signing of the Catholic Pre-Nuptial Contract a Public Offense Demanding Church Discipline?, A. A. Gentz; Paper on the Masons, Th. Hoffmann.
 Conference Preacher: F. Dobratz; Alternate: P. Eggert.
 Confessional Preacher: Th. Thurow.
 Please announce as soon as possible to the local pastor.
 A. A. SCHABOW, Secretary.

DAKOTA-MONTANA DISTRICT EASTERN CONFERENCE ONE DAY DELEGATE CONFERENCE

Place: Gary, South Dakota.
 Date: September 17, 1947.
 Time: 9:30 A. M.
 Business: Report of our delegates to Synod.
 Kindly announce to host pastor.
 WM. LANGE, Secretary.

RHINELANDER CONFERENCE

The Rhinelander Conference will meet on Monday, September 15, 1947, at Peace Church, Argonne, Wisconsin, at 10 A. M. Service at 7:30 P. M.
 F. W. RAETZ, Secretary.

SOUTHWESTERN CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Conference of the Western Wisconsin District will meet on September 16 at Warrens, Wisconsin, at 9:30 A. M.
 Works: Titus 5, A. Werner; Woman Suffrage, H. Kuckhahn; Is the so-called modern engagement binding?, A. Stuebs; Gospel for the Sixth Sunday after Trinity, A. Looock; Points of difference between Synodical Conference and other Lutheran bodies to be stressed in making mission calls, H. Kirchner; Second Letter in Revelation, G. Gerth.
 Sermon: H. Paustian.
 E. G. TOEPEL, Secretary.

MIXED PASTORAL CONFERENCE OF THE SOUTHWESTERN MINNESOTA DISTRICT

Date: September 2, (9:45 A. M. communion service) and 3.
 Place: Dr. Martin Luther College, New Ulm, Minnesota.
 Program: Historical Sketch of Synodical Conference, N. Madson; Exegesis on Titus 3, 10 in its Context, H. W. Degner; The Religious Elements of the Boy Scout Movement and How They Affect the Faith of our Youth, Th. Urban; Recent Synodical Resolutions on Lutheran Union, Missouri Synod, O. Soeldner and W. Mueller, Wisconsin Synod, G. Hoenecke; Unity in Liturgics and Singing of Chorales and Liturgy, E. T. Heyne; Selective Fellowship by W. Arndt (C. T. M., June, 1946).
 Announcement or excuse to Prof. Roland Hoenecke by August 27.
 H. A. SCHERF, Secretary.

RED WING DELEGATE CONFERENCE

God willing, the Red Wing Delegate Conference will meet at Grace Ev. Lutheran Church, Oronoco, Minnesota, on Thursday, September 11, beginning with a celebration of the Lord's Supper at 9 A. M. The confessional speaker will be Pastor Gordon Radtke.
 Program: A Christian's Conduct in the House of God, by Gale Maas; Tithing — God's System of Giving, by E. G. Hertler.
 Reports by our delegates to the Joint Synod convention.
 H. F. MUENKEL, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: St. Peter's Lutheran Church, Balaton, Minnesota, Pastor H. C. Sprenger.
 Time: September 23, 1947, 9:30 A. M.

Essays: Synodical Report by the Delegates; What is a Fair Salary for a Pastor, Missionary, Professor, and Teacher for 1947?, Pastor R. Schroeder; Is Marriage of One of our Members by a Catholic Priest a Sin Requiring Church Discipline?, Prof. R. Hoenecke.
 Remarks: Kindly announce to the local pastor.
 WILBERT FRANK, Secretary.

NEBRASKA DISTRICT

SOUTHERN CONFERENCE CONVENTION

The Southern Conference of the Nebraska District will meet in Delegate session at Gresham, Nebraska, Pastor W. Schaller, on September 23-24, 1947. Opening session at 10 A. M.
 Papers: Article V of Augsburg Confession, P. Habben; Rightfully Dividing the Word of Truth, 2 Tim. 3, 16, P. Bittorf; They Which Preach the Gospel Shall Also Live by the Gospel, P. Gruendemann; 1 Pet. 3, 18-20, with Special Emphasis on Christ's Descent into Hell, P. Kugler; Revelation 1, P. Roth.
 Speaker: P. Weishan (P. Hertler).
 Kindly announce to the host pastor.
 R. H. ROTH, Secretary.

CROW RIVER PASTORAL CONFERENCE

Place: Hancock, Minnesota.
 Time: September 23-24. Opening devotions September 23, 10 A. M.
 Essays: Problems in Communion Announcements, W. Voigt; Pros and Cons of a Separate Confessional Address, S. Baer; Historical Vestments of the Church, C. Albrecht.
 Conference preacher: P. Kuske (C. H. Lueker).
 Please announce yourself to the host pastor, H. C. Duehlmeier, Hancock, Minnesota.
 E. R. BERWALD, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 15 and 16 at St. John's Congregation, Montello, Wisconsin, Walter Oelhafen, pastor. The first session will begin at 9 A. M.
 Essays: Exegesis of Hebrews 5, Roy Gose; Introduction to the Book of Amos, Harold Kleinhans; Divorce in the Light of Scripture, Gerhard Pieper; History of the Wisconsin Synod, Armin Engel; Joshua, a Type of Christ, Richard Ziesemer; Communism, a Threat to Christianity, Robert Reim; The Divine Call, H. J. Diehl; Is the Church the Conscience of the State?, George Kobs.
 Preacher: Roy Gose; alternate, Traugott Redlin.
 Kindly send registrations to host pastor.
 O. SIEGLER, Secretary.

WISCONSIN RIVER-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Place: Rozellville, St. Paul's Lutheran, C. C. Kuske, pastor.
 Time: September 16 and 17.
 Work: Old Essays: Veteran Organizations Evaluated in the Light of God's Word, J. Henning; The Scriptural Approach to Soul Winning with Reference to Evangelistic Meetings, E. Prenzlow. — New Essays: Hebrew Exegesis, K. Gurgel; Isagogical-Exegetical Treatment of the Book of Esther, O. Lemke; The Christian Home, E. H. Kionka; The Pastor's Prayer-Life, E. Kolander; The Pastor and Holy Communion, W. Schulz; Practical Psychology on Mission Work, L. Koenig; The Recent Joint Synod from the Viewpoint of a Layman, G. Bartelt.
 Preacher: C. Toppe (E. Walther).
 All requests for lodging are to be announced previously to the local pastor.
 R. C. BIESMANN, Secretary.

MANITOWOC PASTORAL CONFERENCE

Place: Trinity Ev. Lutheran Church, Pastor E. Behm.
 Time: September 16, 1947, beginning at 9 A. M.
 Preacher: Waldemar Gieschen (M. Schwartz).
 ROLAND EHLKE, Secretary.

NORTHERN MICHIGAN PASTORS' AND DELEGATES' CONFERENCE

Place: Brady, H. Schultz, pastor.
 Time: September 22 and 23, opening at 9 A. M.
 Work: Doctrinal Affirmation (continued), A. W. Hueschen; Bring your copy along; Continuation of Fundamental and Non-Fundamental Doctrines, etc., O. J. Eckert; A Practical Instruction in the Training of Children in the Christian Home, E. Kasischke; What is the Meaning of "Righteousness" in "Thus it becometh us to fulfill all righteousness"?, J. Vogt; The Ascension of Christ — Its Significance for Christ; Its Significance for Us, Wm. Stein; What do our Confessional Writings Say as to the Scope of what the Law Reveals and how should this Revelation be Applied, Prof. A. Schultz; Exegetical and Homiletical Treatment of Luke 7, 36-50, A. W. Hueschen; Exegesis of Eph. 4, 3, G. Martin.

Sermon: N. Maas (G. Martin, substitute).
 No confessional.
 Kindly announce early to Rev. H. Schultz.
 A. SCHWERIN, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will meet, D. v., on September 23 and 24 at Stoddard, Wisconsin (Pastor Otto Engel).
 Opening at 9:30 A. M., September 23.
 The program for the Conference will be: Introduction to the Book of Daniel, by G. Geiger; Sermon on Luke 7, 11-17, by G. Kionka; Book Review: "The Quest for Holiness," by H. Backer; Exegesis on Eph. 3, 13-21, by W. Gutzke; Review of Boettcher's New Catechetical Materials, by F. Miller; Funeral Practices, by J. C. Bast; Review of Synod Conventions within the Synodical Conference during 1947, by A. Hanke.
 The Communion Service will be held on the evening of September 23, Pastor Harold Neubauer delivering the sermon (H. Nommensen, substitute).
 H. NOMMENSEN, Secretary.

WESTERN WISCONSIN TEACHERS' CONFERENCE

The Western Wisconsin Teachers' Conference is to be held at Medford, Wisconsin, on September 25 and 26.
 Practical lessons given by the faculty of Emmanuel Lutheran School, Medford.
 Essays: Latin America, R. Swantz; Bible Reading, F. Broker; The Film and Film Strip as a Visual Aid, T. Zuberbier; The Quietness in the classroom and how to achieve it, J. Bremer; Child Literature, Vollendorf; The Delinquent Parents, W. O. Johnson.
 Report on Joint Synod Convention by delegates R. Swantz and F. Redeker.
 R. SWANTZ, Secretary.

WINNEBAGO TEACHERS' CONFERENCE

The Winnebago Teachers' Conference will meet October 2-3, 1947, at Brillion, Wisconsin.

Thursday A. M.

9:00—9:40	Devotion and Inspirational Address	Pastor W. Zink
9:40—9:45	Announcements.	
9:45—10:00	Recess and Assemble for Divided Sessions.	
10:00—11:00	Upper Grades.	
	Practical Lesson and Discussion.	
	Topic — My Lutheran Church an Orthodox Church...H. Gruenhagen Sub. — The Unjust Steward.....T. Boettcher	
10:00—10:40	Lower Grades	
	Practical Lesson and Discussion.	
	Topic — The Centurion.....E. Johannes Sub. — Jacob's Flight Into Mesopotamia.....R. Schroeder	
10:40—11:00	Your Problems and Mine as a Primary Teacher.....A. Falk	
11:00—11:45	Choir Rehearsal.	

Thursday P. M.

1:15—1:30	Devotion.	
1:30—2:30	Surmounting the Barriers of Adding the Ninth Grade to Our Christian Day Schools.....E. Leitzke Sub. — The Procedure to Follow Upon Receipt of a Call.....Prof. E. Friedrich	
2:30—2:40	Recess.	
2:40—3:30	Report of Delegates to Synod.....Chairman of the Delegates Sub. — Current Synodical Developments.....Pastor O. Siegler	
3:30—4:15	Business Meeting.	
4:15—	Choir.	

Friday A. M.

9:00—9:15	Devotion.	
9:15—10:15	Grades 5-8	
	Practical Lesson in History and Discussion.....G. Fischer Sub. — Putting a Remedial Reading Lesson into Practice Gr. 6..M. Hilger	
	Grades 1-4	
	Primary Social Studies..L. Klinker Sub. — Putting a Remedial Reading Lesson into Practice Gr. 3.....D. Walther	
10:15—10:25	Recess.	
10:25—11:05	Your Problems and Mine...T. Lau	
11:05—11:45	How to Develop Literature Appreciation in the Lower Grades...A. Kutz Sub.—The Role of Santa Claus in Our Christian Day School.....M. Temple	

Friday P. M.

1:15— 1:25 Devotion.
 1:25— 2:25 A School Paper.....E. Roloff
 Sub. — The Evil of Baccalaureate
 and Other Similar Services and How
 to Cope With Them.....
 Pastor P. Gieschen
 2:25— 2:55 Recess.
 2:55 Business Meeting.
 EARL O. ROLLOFF, Secretary.

ORDINATIONS AND
 INSTALLATIONS

(Authorized by the Proper Officials)

Ordained and Installed

Pastors

Schulz, Edmund, in Zion Church, Ranier, Wash-
 ington, by L. Grams; Eighth Sunday after
 Trinity, July 27, 1947.
Gieschen, Henry, in St. Peter's Church, Ellsworth
 Tp., Darwin, Minnesota, by Karl J. Plocher;
 assisted by Hy. Gieschen and Walter Voigt;
 Eleventh Sunday after Trinity, August 17, 1947.

Installed

Hinderer, Eugene, in Zion Church, Hartland,
 Wisconsin, by John F. Brenner; Twelfth Sun-
 day after Trinity, August 24, 1947.

Teachers

Denninger, George, as teacher and principal of
 St. Paul's Christian Day School, Cudahy, Wis-
 consin; by Heinrich Vogel; eighth Sunday
 after Trinity, July 27, 1947.
Gerlach, Vernon, in St. John's Congregation,
 Red Wing, Minnesota, by G. Radtke; Eleventh
 Sunday after Trinity, August 17, 1947.
Bauer, Gerhard (Candidate), in St. John's
 School, Fairfax, Minnesota, by Im. F. Albrecht;
 Twelfth Sunday after Trinity, August 21, 1947.

CHANGE OF ADDRESS

Pastors

Hinderer, Eugene, 511 W. Capitol Drive, Hart-
 land, Wisconsin.
Stiemke, R., 2470 North Grant Boulevard, Mil-
 waukee 10, Wisconsin.
Witt, John, Box 22, Lamar, Colorado.

Teacher

Gerlach, Vernon, 617 Bush Street, Red Wing,
 Minnesota.

MISSION FESTIVALS

St. John's Church, Lewiston, Minnesota.
 Offering: \$656.06. Rud. P. Korn, pastor.
Trinity Sunday
 St. Peter's Church, Goodhue, Minnesota.
 Offering: \$134.66. T. E. Kock, pastor.
First Sunday after Trinity
 St. Peter's Church, Elmwood, Wisconsin.
 Offering: \$273.42. Carleton Toppe, pastor.
 St. John's Church, Caledonia, Minnesota.
 Offering: \$875.19. Karl A. Gurgel, pastor.
 Immanuel Church, Ward, South Dakota.
 Offering: \$197.14. Wm. Lindloff, pastor.
 Zion Church, Morton, Minnesota.
 Offering: \$700.00. M. J. Wehausen, pastor.

Second Sunday after Trinity
 St. John's Church, Frontenac, Minnesota.
 Offering: \$284.30. Karl A. Nolting, pastor.

Third Sunday after Trinity
 Immanuel Church, West Florence, Minnesota.
 Offering: \$534.67. Karl A. Nolting, pastor.

Fourth Sunday after Trinity
 Trinity Church, Elkton, South Dakota.
 Offering: \$187.00. Wm. Lindloff, pastor.
 St. John's Churches, Bear Valley and Mazeppa,
 Minnesota.
 Offering: \$343.00. Theo. Haar, pastor.
 Cross Church, Rockford, Minnesota.
 Offering: \$657.82. S. Baer, pastor.
 Trinity Church, Johnson, Minnesota.
 Offering: \$396.68. P. R. Kuske, pastor.
 St. John's Church, Helen Tp., McLeod Co., Min-
 nesota.
 Offering: \$518.06. H. H. Schaller, pastor.
 Trinity Church, Smith's Mill, Minnesota.
 Offering: \$178.00. M. J. Lenz, interim pastor.

Fifth Sunday after Trinity
 Trinity Church, Tp. Norton, Winona Co., Min-
 nesota.
 Offering: \$445.00. A. Hanke, pastor.

Sixth Sunday after Trinity
 St. Paul's Church, Algoma, Wisconsin.
 Offering: \$765.00. Karl Toepel, pastor.

Seventh Sunday after Trinity
 St. John's Church, Minneola Tp., Minnesota.
 Offering: \$366.77. T. E. Kock, pastor.
 Zion Church, Eitzen, Minnesota.
 Offering: \$492.25. Frank F. Ehlert, pastor.
 St. Paul's Church, Zachow, Wisconsin.
 Offering: \$285.00. V. J. Weyland, pastor.
 St. Peter's Church, Mishicot, Wisconsin.
 Offering: \$154.85. Ed. Zell, pastor.

Rockwood Lutheran, Rockwood, Wisconsin.
 Offering: \$86.45. Ed. Zell, pastor.
 Jambo Creek Lutheran, Mishicot, R. 1, Wiscon-
 sin.
 Offering: \$15.80. Ed. Zell, pastor.
 Zion Church, Readfield, Wisconsin.
 Offering: \$517.15. Armin Engel, pastor.
 St. Paul's Church, Rocky Ford, Colorado.
 Offering: \$175.00. W. G. Bodamer, pastor.
 Bay City, Michigan.
 Offering: \$41.50. Gale A. Maas, pastor.
 Emanuel Church, Grover, South Dakota.
 Offering: \$837.15. H. E. Rutz, pastor.
 St. Matthew's Church, Wellington Tp., Monroe
 Co., Wisconsin.
 Offering: \$814.42. P. Monhardt, pastor.

Eighth Sunday after Trinity
 Immanuel Church, Globe, Clark Co., Wisconsin.
 Offering: \$298.97. Adolph Schumann, pastor.
 Bethany Church, Bryant, South Dakota.
 Offering: \$28.00. W. H. Zickuhr, pastor.
 St. John's Church, Alma City, Minnesota.
 Offering: \$624.21. M. J. Lenz, pastor.
 St. John's Church, T. of Newton, Wisconsin.
 Offering: \$82.75. A. Roekle, vacancy pastor.
 Trinity Church, Hoskins, Nebraska.
 Offering: \$393.00. W. F. Sprengler, pastor.
 Trinity Church, Winner, South Dakota.
 Offering: \$200.00. L. Wenzel, pastor.

Tenth Sunday after Trinity
 St. John's Church, Rib Lake, Wisconsin.
 Offering: \$223.55. Roland A. Gurgel, pastor.

Eleventh Sunday after Trinity
 Friedens Church, Bonduel, Wisconsin.
 Offering: \$510.00. V. J. Weyland, pastor.

BOOK REVIEW

Everyday Science for the Christian by Theodore
 L. Handrich. Print, Concordia Publishing House,
 St. Louis, Missouri. Pages 188. Price (single
 copies) \$2.25; dozen copies \$1.80.

In the introduction the author tells us why he
 wrote: "In spite of the existence of some excellent
 apologetic books dealing with the fallacies of anti-
 religious modern science, it is still true that also
 in this field of the Lord's work 'the harvest truly
 is plenteous but the laborers are few.'" We feel
 that the author added an excellent book to the
 field of apologetics. It not only covers the field
 adequately but it also presents the material in very
 readable and (what is more amazing) understand-
 eable form. We wish this book many readers but
 not without the warning which we must always
 bear in mind when reading in the field of apolo-
 getics: The best apology of the Christian religion
 is its proclamation. W. J. S.

SOUTHEAST WISCONSIN DISTRICT

April, May, June, 1947

Arizona Conference

Reverend	Budgetary	Non- Budgetary
Norman Berg, Globe.....	\$ 57.60	
W. R. Hoyer, Flagstaff, Mt. Calvary.....	67.02	
W. R. Hoyer, Kingman Mission.....	16.74	
F. G. Knoll, Flowing Wells, Tucson.....	127.64	
G. P. Eckert, Casa Grande.....	23.15	
G. P. Eckert, Coolidge.....	17.45	
Louis F. Pingel, Phoenix, Resurrection.....	243.13	
Robert Wm. Schaller, Zion, Phoenix.....	350.50	
E. Arnold Sitz, Grace, Tucson.....	713.39	
Marvin Volkmann, Douglas.....	69.00	
Marvin Volkmann, Warren.....	52.15	

Dodge-Washington Conference

G. Bradtke, Kripplein Christi, Town Herman.....	502.00	
A. G. Dornfeld, Neosho.....	423.05	
Frederic Gilbert, Cedar Lake.....	50.74	
Frederic Gilbert, Slinger.....	164.95	
Harvey Heckendorf, Town Lomira.....	230.79	36.00
Harvey Heckendorf, Town Theresa.....	127.30	
H. J. Lemke, St. John, Lomira.....	388.00	15.00
R. O. Marti, Kekoskee.....	265.00	
Walter O. Nommensen, Town Addison.....	165.36	
W. O. Nommensen, Town Wayne.....	586.33	
E. P. Pankow, Hustisford.....	596.87	
W. Reinemann, Huilsburg.....	567.07	64.00
Ad. von Rohr, Hartford.....	1,150.86	42.00
W. P. Sauer, West Bend.....	1,090.29	
H. J. Schaar, Brownsville.....	509.40	
H. J. Schaar, Knowles.....	158.00	
Alfred Schewe, Emmanuel, Town Herman.....	474.66	
Alfred C. Schewe, Zion, Town Theresa.....	240.58	
W. F. Schink, Woodland.....	383.68	
F. Zarling, Iron Ridge.....	373.01	

Eastern Conference

Paul A. Behn, Fairview, Milwaukee.....	1,080.71
Geo. W. Boldt, Lannon.....	297.11
John F. Brenner, Pewaukee.....	304.41
E. Ph. Ebert, East Troy.....	253.20

L. Hallauer, Homehurst, West Allis.....	61.70
L. Hallauer, St. Peter, West Allis.....	74.89
Ph. Henry Hartwig, Hartland.....	444.43
G. R. Hillmer, Bluemound, Wauwatosa.....	72.28
G. R. Hillmer, Hampton Heights, Wauwatosa.....	34.94
Wm. Nolte, Vacancy Pastor, Cudahy.....	376.90
Wm. P. Holzhausen, West Mequon.....	125.56
Armin C. Keibel, St. John, Good Hope Road, Milwaukee	264.81
Walther Keibel, Nain, West Allis.....	797.88
Arthur F. Krueger, Resurrection, Milwaukee.....	181.27
Henry Lange, Nathanael, Milwaukee.....	167.94
L. G. Lehmann, Mukwonago.....	210.05
Kurt A. Lessow, East Mequon.....	161.51
Carl S. Leyrer, Big Bend.....	55.45
A. H. Maaske, Newburg.....	320.00
J. Mahnke, Mt. Lebanon, Milwaukee.....	529.18
Wm. C. Mahnke, Root Creek.....	296.95
A. J. Mittelstaedt, South Mequon.....	147.41
Th. Monhardt, Town Lake.....	143.00
C. A. Otto, St. John, Wauwatosa.....	543.14
Martin F. Rische, Kirchhayn.....	177.80
J. G. Ruege, Jordan, West Allis.....	2,034.60
G. Schaller, St. Paul, Town Franklin.....	274.75
A. Schuetze, Calvary, Thiensville.....	195.73
Arnold Schultz, Trinity, Milwaukee.....	1,360.25
Melvin C. Schwenzen, Good Shepherd, West Allis.....	292.10
H. W. Schwertfeger, Woodlawn, West Allis.....	425.78
Harry Shiley, Trinity, Waukesha.....	934.22
E. W. Tacke, St. Paul, Tess Corners.....	643.35
H. Wojahn, Grace, Waukesha.....	458.80
W. Zarling, Mt. Calvary, Westowne, Waukesha.....	44.45

Milwaukee City Conference

E. R. Blakewell, Divinity.....	313.84
E. Blumenthal, Salem.....	500.83
John Brenner, St. John.....	1,261.12
Victor Brohm, Bethesda.....	1,710.74
R. O. Buerger, Gethsemane.....	562.76
P. J. Burkholz, Siloah.....	2,100.00
Herman Cares, Christ.....	552.75
J. C. Dahlke, Jerusalem.....	2,222.85
James de Galle, St. Paul.....	188.42
E. Ph. Dornfeld, St. Marcus.....	2,134.18
G. W. Fischer, St. Jacobi.....	1,265.31
Arthur F. Halboth, St. Matthew.....	1,526.52
R. W. Huth, Messiah.....	302.11

Table with 3 columns: Name, Amount, Total. Includes John G. Jeske, Divine Charity (598.22), Louis F. Karrer, St. Andrew (147.19), Herbert P. Koehler-E. W. Tacke, St. Lucas (1,652.94), etc.

Southern Conference

Table with 3 columns: Name, Amount, Total. Includes Geo. A. Barthels, Burlington (929.48), A. C. Bartz, Waukegan (359.01), Carl H. Buenger-A. C. Buenger, Friedens, Kenosha (375.00), etc.

Miscellaneous

Table with 3 columns: Name, Amount, Total. Includes M. S. B. (5.00), Total: \$ 55,924.25 \$ 5,696.53

Memorial Wreaths

(All following items are included in above totals)

April

Table with 3 columns: Name, Amount, Total. Includes In Memory of Sent in by, George Haas (14.00), Jacob Haag (5.00), Mrs. Katherine Hagen (8.00), etc.

May

Table with 3 columns: Name, Amount, Total. Includes Fred Hall Chambers (18.00), Matthias Beigler (10.00), John Hatzung (3.00), Rev. Henry Wolter (7.00), etc.

Table with 3 columns: Name, Amount, Total. Includes June, Henry Hahn (4.00), Mrs. Wm. Greget (1.00), Mrs. Jane Gregorius (4.00), Mrs. John Troeller (64.00), etc.

G. W. SAMPE, District Cashier.

PACIFIC NORTHWEST DISTRICT

July 1, 1946 to July 2, 1947

Table with 4 columns: Name, Budgetary, Non-Budgetary, Total. Includes Reverend Adascheck, T. R., Yakima, Wash. (\$ 1,444.64), Amacher, W. P., Tacoma, Wash. (609.85), etc.

Table with 4 columns: Name, Budgetary, Non-Budgetary, Total. Includes General Administration (\$ 700.00), General Education (415.55), Publicity and Supervision (43.71), etc.

Table with 4 columns: Name, Amount, Contributed By, Amount. Includes In Memory of Pfc. Richard Arndt, Yakima, Wash. (Erna Adascheck \$ 2.00), Prof. August Pieper, Wauwatosa, Wis. (Rev. and Mrs. L. Krug.. 1.00), etc.

HENRY KARG, District Treasurer.



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 C J Niedfeldt
 7623 W State St
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