

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 8-9

WISCONSIN SYNOD

Milwaukee, Wisconsin

September 28, 1947

Volume 34 — Number 20



“.....And He
Healed Them”

OPENING ADDRESS

On 2 Tim. 15-17

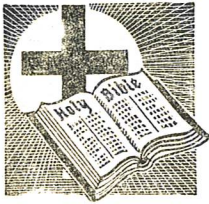
Seminary Chapel, Thiensville

Sept. 9, 1947

Dear Young Friends:

You have enrolled in our Seminary for the purpose of studying *Theology*. You aim to become theologians.

In our text St. Paul speaks to Timothy as to a theologian. He calls him a "man of God," *theou anthrōpos*. That was a name applied to the great prophets and theologians of the Old Testament, *e. g.*, Moses and Samuel, and others.



What Paul says to Timothy about theology applies today to us as well, and it will be of benefit if you

mark his words from the beginning of your studies. We cannot hope to exhaust the riches of St. Paul's remark in the few minutes at our disposal this morning, nor in the course of a year's study; you will have to continue to ponder his words prayerfully throughout your career. We take note of a few points only.

The Nature of Theology

First we consider the nature of theology. What is theology, and what is a theologian?

You were probably under the impression that theology is a science, that a man becomes a theologian if he acquires a certain form of knowledge. It is true, a theologian must be in command of a certain amount of information in order to be a theologian; without it he could never be one. But knowledge is not all, it is not even the most important mark of a theologian.

In speaking of a man of God Paul describes him as "thoroughly furnished unto all good works," *pros pan ergon agathon exērtismenos*. A theologian is a man, not who knows something, but who can do something, something good and profitable; and do it well. In other words, St. Paul regards theology as an aptitude. Our Lutheran theologians use the expression *habitus practicus*, that is an active, operative skill. The author of the Epistle to the Hebrews in this connection speaks of a *hexis*, the Greek word for the Latin *habitus* (ch. 5, 14). In writing about the administration of the New Testament St. Paul calls it *hikanotēs*, a sufficiency (2 Cor. 3, 5).

Remember then, in studying theology you are to acquire and develop a certain skill, a capability for doing something.

A capability for doing what? Paul uses a very general expression: "unto all good works." Naturally, in speaking of "good works" Paul does not have in mind meritorious works, works by means of which men try to build up their character and merit God's favor. He is not thinking of works, *e. g.*, of helping a neighbor in trouble or of doing him a good turn. Paul was an apostle of the Gospel of Christ, appointed to administer the word of reconcilia-

tion. Timothy, the theologian, had been elected and ordained to supervise the work of the Gospel in the churches in and about Ephesus. For him the "good work" was to discharge the duties of his office properly.

But Paul does not merely use the general term *pan ergon agathon*, he points out specifically in what this good work consists, when he says, "make thee wise unto salvation." Paul considered this as a most faithful saying and as worthy of all acceptance that Christ Jesus came into the world to save sinners. This aim of saving sinners he kept constantly before his eyes when under all sorts of conditions he adapted himself to the most unpleasant circumstances in order that he might by all means save some. This is the work for which Timothy as a theologian should seek to become ever better qualified.

Here note a peculiarity of theology. Paul says, "make thee wise." Timothy is to strive not only to save others, he is to strive for his own salvation first. This is not the only place in which Paul speaks in this way. In 1 Tim. 4, 16, he says: "In doing this thou shalt both save thyself and them that hear thee." Here, then, is a profession in which no harm is done to the service when a man first of all is mindful about his own welfare. Rather, it is in the nature of theology that, the more a man strives to achieve its purpose in his own person, the better will he be equipped to serve others. Yes, Paul was even afraid that he might disqualify himself as a theologian if while preaching only to others he himself became a cast-away.



Mark this well while studying your theology.

The Source of Theology

How does one become a theologian, a man of God thoroughly furnished unto every good work, saving himself and them that hear him? Paul tells Timothy: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."

There you have the source, the only source, of theology. Human science, human art, human philosophy can contribute exactly nil to theology. A man may have mastered all science, all art, all philosophy, he may thereby qualify for the highest position which the world has to offer: but he is for that reason not one hair's breadth nearer to being a theologian than is the profoundest ignoramus. Not that we despise the sciences and the arts, we treasure them highly as precious gifts of God; and a theologian will make full use of them in his work, but by themselves they contribute nothing toward theology. The Bible is the source, the only source.

Note that Paul says, know the holy Scriptures. He does not say, know something, know

as much as possible, *about* the Scriptures; but he says, know the Scriptures themselves. There are very many interesting and valuable things that may be known about the Bible and in connection with the Bible, *e. g.*, about the lands and people mentioned in the Bible, their background and their history; or about the writers and first readers of the books of the Bible, and the circumstances under which these were written; or about the collection, the preservation, the spread, the translations, etc., of the biblical books; or about the opinions people held of the Bible and the impression it made on them. And hundreds of other things.

Paul says, know the Scriptures. Hence you must make the Bible the center of your work in preparing to become a theologian.

Note something peculiar in this connection. Paul says "from a child." Yes, a little child, *a brepshos*, may know the Scriptures sufficiently for salvation. And yet, while this is true, there never dare be any break in our study of Scriptures. As the years progress, there must be a corresponding progress in our knowledge of the Bible, an ever widening and ever deepening understanding of the Scriptures, a process never completed.

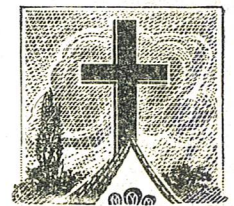
The Bible is the source of theology. It teaches salvation through faith in Christ Jesus.

All men have a natural knowledge of God, and some cultivate and develop their knowledge. All men know that God is holy and that He is good; and while great numbers may neglect His holiness and abuse His long-suffering goodness by giving themselves over to a life of sin and vice, others seriously insist on an honorable and upright life. Yet in all this they contribute not one iota to their salvation; rather, if they do not repent, they only increase their own damnation. There is only one way to salvation, and that is in the righteousness procured for us by our Savior through His holy living and His innocent suffering and death, appropriated by us through faith.

Scripture teaches this faith. And it does so under the most widely different circumstances conceivable. Paul, in our text, mentions four. He says, Scripture is profitable for *doctrine*. Scripture presents the facts: the fact of original sin, of our total depravity, of our separation from God, of our inability to make restitution or contribute the least thereto; and of God's love and the sacrifice of His only-begotten Son. A clear and simple doctrine.

Then Scripture is profitable for *reproof*. Natural man refuses to receive the doctrine of sin and grace. It is foolishness to him, and he rejects it. He insists on a recognition of his own merits. But Scripture is equal to the situation. It does not compromise. It does not integrate the two systems. It reproves natural man of his error.

It does not stop there. Even when re-proved and convicted of his error, natural man cannot by his own reason and strength come to Jesus and believe in Him. But Scripture is profitable for *correction*.



(Continued on page 309)

Editorials

Repentance on the Air It is reported by our daily papers that the NBC network which is the National Broadcasting Co. and its affiliated stations have had a change of heart and refuse to broadcast crime and mystery programs, including detective stories, before 9:30 P. M. This is done with an eye to the juvenile listeners. They believe that in most homes the children will be in bed by that time and in this way will escape those corrupting influences. It has been claimed over and over by parents, public educators and child psychologists that much of the juvenile delinquency is directly tracable to that type of program on the radio, that many children listen avidly and regularly to these programs and are by them taught the way of crime, not to mention the fact that these programs have a bad effect on the nervous system of the child.

We have no reason to doubt the judgment of these men. In fact, we don't see how these programs could have any other effect on children. We doubt whether the high tension sustained in these programs will do anyone any good. We are thinking here of those who have passed the childhood stage and reached the middle teens, from 13 to 16, well known as the danger-age in the development of young people. Just these are the ones, we believe, who are the most eager listeners to the radio. One may see them in groups huddled about the radio listening with rapt attention and bated breath to some hair-raiser. What are the broadcasting companies going to do about them? If children are to be taken into consideration, and we find no fault with the plan, then, surely, these teen-agers ought to be considered as well. But the difficulty is obvious. These teen-agers today have no regular bed-time and are around till almost any hour of the evening or night. They can't circumvent them.

This leads us right back to the home and the parents, the God-intended guardians of the children until they reach full maturity. The trouble in our day is this that parents try to shift the responsibility of training the children to any and every agency or let the children just grow up much as they please with not too much interference by the elders. What the Word of God says to parents about bringing up their children is unknown generally and, where still known, often disregarded or considered outmoded in this day and age. This fact, in spite of the radio and its programs, is the real cause of juvenile delinquency and all the evils rampant in the world today. In a home where father and mother are in control and where the home is still a home in which the family meets and enjoys each other's company, the present troubles and dangers are reduced to a minimum. In a home where especially the Word of God is still employed as the training medium, where prayers are

said regularly and the family altar is still a custom — in such a home children will thrive and live in the fear of God while all about them the world is hurrying on to perdition. Not the radio alone but the parents ought to repent and make earnest attempts to save their children.

W. J. S.

* * * *

Dedicated — For What? Sometimes a person is inclined to believe that the dedication of church equipment in nothing but a ceremony of hollow mockery. That feeling becomes rather acute when one reads of pipe organ dedications and the "recitals" which invariably follow as a part of the ceremony. In the Lutheran Church at least we always thought that the pipe organ was dedicated or set apart for the purpose of glorifying God and edifying His people. We've been disillusioned. From a newspaper account of an organ recital in connection with its dedication in a Lutheran Church, one can only conclude that the organ must have been dedicated solely for the purpose of exhibiting the organist's technique and ability. One could scarcely gather from the program that it had been dedicated to the worship of the Triune God. There were only two selections that could be called by any stretch of the imagination good church music. Some of the others were: "Rondo" by Couperin, "Melody" by Gaul, "Kamenow Ostrow" by Rubinstein, "Dawn" by Jenkins, "Claire de Lune" by Karg-Elert, Saint-Saens "The Swan," "Daguerrotype of an Old Mother" by Gaul and Franck's "Piece Heroique."

It is reasonable to believe that God was neither glorified nor His people edified by that recital. The whole affair borders on a tragedy in view of the tremendous amount of really good church music available to the Lutheran organist.

Since we've heard so much trash palmed off for church music in recent years, we're wondering whether an adulterated taste for church music and for what is proper in a church does not go hand in hand with liberal theology. The type of music used in many a Lutheran Church today is certainly no compliment to its rich heritage.

Unfortunately this insidious adulteration does not restrict itself to music used on the church organ. It has even wormed its way into our wedding services. The use of "Because," "I Love You Truly" and songs of a similar nature desecrating God's House is becoming more and more common. Surely of all churches the Lutheran Church ought to be able to put a stop to these contaminating inroads being made into its musical life. It has for its weapons the best of church music and the knowledge of what it actually means to worship the Triune God.

CONRAD FREY.

TABLE OF DUTIES

For Widows

She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth.
1 Tim. 5, 5. 6.

I.

THIS paragraph on widows is taken from a lengthy discussion by Paul on this matter (v. 3-16). Ordinarily when Scripture speaks of widows it mentions orphans together with them. Paul does not do so here, he limits his discussion to widows. Thereby he already indicates that he has something special to say, that he is referring not merely to the pitiful condition of women who have lost their own providers and have, in addition, the care for their helpless children thrust on them, but he is considering a special station which the church accorded their widows.

God granting, we shall devote a later study to the entire passage on widows of which our text today, v. 5 and 6, is but a small section.

Widows Indeed

Paul opens the entire discussion in v. 3 with the remark: "Honor widows that are widows indeed." That is, widows that are actually widows. He wants to say that there are widows and widows. Some are widows in one sense of the word, but if you look a little more closely, they are not really widows at all. In our text he gives us a description of who should be considered as a widow indeed.

The first mark he mentions is that she is *desolate*, she is left entirely alone.

There are women who, because they have lost their husbands, are according to common usage called widows. Yet if they have grown-up children, they are not really left entirely alone; their children can take care of them and, according to the Fourth Commandment, are in duty bound to do so. Such widows the Apostle does not want to be considered as widows indeed.

In the verse preceding our text he spoke about another group of widows which are not *desolate* (left entirely

alone) and therefore do not come into consideration for the particular instructions which he is here giving to Timothy. He says: "But if any widow have children or nephews." When our English Bible translation was made the word *nephew* had a different meaning from the one we usually connect with it today. It meant *grandchildren*. St. Paul is speaking about a woman who still has some of her own children in her house, or some grandchildren, in case her own son or daughter, the parent of her grandchildren, had died.



Paul does not say anything about the age of these children or grandchildren. If they are of age and in a position to support themselves, then the Fourth Commandment applies to them; and their mother, or grandmother, although she lost her husband, is not a widow indeed. It is just as possible, however, that those children or grandchildren are still young, not only not able to support themselves, but actually depending on the support of their parents. Also in that case the widow is not alone. She may have no one that can care for her, but she has some one for whom she must care.

Paul thus considers as a widow indeed, as far as his present instruction is concerned, a woman who has no one on whom she can lean for support, and one who has no helpless offspring that is looking to her for guidance and support.

Trusteth in God

Paul is speaking about Christian widows. About heathen widows it

could not be said that they trust in God. About heathen widows Paul would say, as he does about all heathen persons who have lost any dear ones through death, that they "have no hope" (1 Thess. 4, 13). They may bring sacrifices to their gods, they may try to win their favor and help; but these are false gods. They are idols as the 115th Psalm describes them: having mouths, but unable to speak; having eyes, ears, noses, but unable to see, hear, or smell; yes, having hands, but unable to handle anything, and having feet, but unable to stand or walk. "They that make them are like unto them; so is every one that trusteth in them" (v. 8). And a widow trusting in these dumb idols, as heathen widows would do, could not be said to trust in God.

When Paul says that Christian widows trust in God, he is not speaking of their general faith in the forgiveness of their sins for Christ's sake, nor is he referring to their general faith in God's providence, as every Christian will commit his ways unto the Lord, trusting that whatever God ordains is good. Christian widows have a special trust because they have many special promises. We list a few.

Jer. 44, 41, says very tersely: "Let thy widows trust in me." And well may they if we regard such promises as

Ps. 68, 5: "A father of the fatherless, and a judge of the widows, is God in his holy habitation."

Ps. 146, 9: "The Lord preserveth the strangers, he relieveth the fatherless and widows; but the ways of the wicked he turneth upside down."

The Lord also promised to bless those that befriend widows.

Deut. 14, 29: "And the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

The Lord sternly warned that no one should harm a widow.

Ex. 22, 22: "Ye shall not afflict any widow, or fatherless child."

Rather, they should come to their protection.

Deut. 24, 17: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge." Chap. 10, 17. 18: "For the Lord your God is a God of gods, and Lord of lords, a great God. . . . He doth execute the judgment of the fatherless and widow."

Is. 1, 17: "Learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Jer. 7, 6: "If ye oppress not the stranger, the fatherless, and the widow . . . then will I cause you to dwell in this place . . ."

When one of Job's friends charged him: "Thou hast sent widows away empty" (chap. 22, 9) Job resented it. He knew that many sins are being committed, among them also this one: "They drive away the ass of the fatherless, they take the widow's ox for a pledge" (chap. 24, 3); but he knew also that such sins will find their just punishment in the end.

Widows certainly have the promise of God's protection in many different forms. Well may they put their trust in Him. In every need, in every trouble, of which there are plenty in a widow's life, they may confidently continue in supplications and prayers night and day.

Dead Though Living

There is a second class of widows whom Paul does not consider as widows indeed. He describes them in this way: "But she that liveth in pleasure is dead while she liveth."

Paul is speaking from experience. He has observed widows who acted as though they regarded their widowhood as a new freedom. They were out for a good time. Their household duties which they performed while their husbands were living, they regarded as an irksome burden, which hindered them from enjoying themselves. Now that their husbands were dead they considered themselves as free at last and did their best to enjoy their new freedom. They dressed themselves in beautiful clothing in order to win admiring attention, and to have a good time at the expense of their admirers.

When compared with a real widow, a lonely widow, such a self-indulgent, luxuriating "merry widow" may seem to

have a rich life. But it is only sham. In reality she is dead. Her husband is physically dead. He is buried. He is of no use on earth any longer. She is physically alive. And although not yet buried, she is held by a worse death than her husband. She is loving this present world and has thrown away her faith in God and Christ. She is spiritually dead. Not only is she not working anything good, she is doing actual harm by her mode of living.

"She is dead while she liveth."

J. P. M.

OPENING ADDRESS

(Continued from page 306)

And lastly, it is profitable for *instruction*, for education and training. It nourishes, strengthens, preserves the believer in his faith and helps him to progress in its expression by a life of daily repentance and sanctification.

You want to be a theologian? Turn to the Scriptures.

Theology a Gift of God

Do not make the mistake, however, to think that by a diligent use of Scriptures you can make theologians of yourselves. It is beyond your power to do so. Theology is a creation and gift of God.

Note that Paul says, Scriptures can make thee *wise, sophisai*, unto salvation. We have already considered briefly that Scripture teaches faith in Christ Jesus as the only way to salvation. Salvation is not a matter of our own merits. No good works that we may imagine to have done, no sacrifices that we may have performed, no self-denial that we may have imposed on ourselves, count for anything in the matter of salvation. The man who led an exemplary life all his days stands no nearer to salvation than the most abject scoundrel and vice monger. Salvation is a matter of God's grace alone, who gave His only-begotten Son that whosoever believeth in Him should not perish but have eternal life.

This Gospel, God's wisdom unto salvation, is utter foolishness to natural man. It not only seems ridiculous to him, he scorns it, he hates it, because it deprives him of any credit. Natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Such a man, who from the bottom of his heart detests the Gospel — he should be made wise unto salvation through faith which is in Christ Jesus. We realize that no amount of information, of education, of training will be able to make a theologian out of him, because all the instruction along these lines will only irk him and rouse him to more determined opposition.

What is needed is a new creation. Ye must be born again, Jesus said to Nicodemus. But this is a miracle which the Scriptures actually

can perform. They can make the fool wise unto salvation. They can overcome the foolishness of his heart, and they can create true wisdom in its stead.

How can they do it? No one but God is able to create anything out of nothing; and to a greater degree, no one but God can transform an obstreperous fool into a comprehending and appreciative wise man. Yet, Paul says, the Scriptures can do it.

He also gives us the reason: All Scripture is given by inspiration of God. It is *theopneustos* from beginning to end. No part of the Scriptures, not a single word, was produced by human will or ingenuity. The holy men of God, the old theologians, spoke as they were moved by the Spirit of God.

Let us try to get a clearer grasp of the situation. There are people who imagine that God at some time in the hoary past revealed Himself to selected men and spoke to them. Then they recorded what they heard. Thus the Scripture is a record of God's revelation, or, as some would say, the history of God's revelation.

Paul claims much more for the Scriptures: they are the Word of God itself. What does that imply? Jesus once said: "The words that I speak unto you, they are Spirit and they are life." When you hear the Scriptures, or when you read the Scriptures, it is the same as though God Himself were standing before you in person in all His holy majesty, and were addressing to you the words of His love. The Scriptures are not a record of a past revelation of God, they are His ever present and powerful revelation. The Gospel of Christ is a prayer of God unto salvation.

This being the case, the Scripture can make theologians out of you.

May God then bless your studies here at the Seminary and later throughout your lives that through the Scriptures you become ever more efficient theologians who save yourselves and them that hear you.

J. P. M.

GOD IS LOVE

God is Love! This truth sublime
Stands secure, as ages roll;
Towers o'er the scenes of time,
Brings sweet peace to every soul.

God is Love! In paradise
There, on that first blissful pair
Made in God's own image wise,
Shone our Maker's love so fair.

God is Love! Though we through sin
Now deserve God's anger all,
He a Savior sent to win
Us from Satan's dreadful thrall.

God is Love! Our Savior came
To this earth of woe and strife;
Took upon Himself our blame,
Wrought for us eternal life.

God is Love! Yes, still today
He's our best and truest Friend,
Our Protector, Guide and Stay,
Till our earthly course shall end.

God is Love! At His right side
We shall praise our heavenly King;
There, where all our tears are dried,
We His boundless love shall sing.

DOLORES SCHUMANN.



SPIRITUAL WELFARE COMMISSION



Perhaps it is not common knowledge that the S. W. C. is continuing to serve those in military service. We are of this opinion for a number of reasons: — 1. *Inquiries to that effect*; 2. *Some names of new enlistees received direct from parents rather than from pastors and congregations*; 3. *Names of hospitalized servicemen received from contact and hospital pastors and not from the home church*; 4. *Failure of some congregations to notify us of discharged servicemen*. Correspondence in such cases frequently elicits the reply, “*I didn’t know you were still operating,*” or “*Is it worth the effort since you will be closing up soon.*”

No definite answer can be given as to when the Synod’s efforts in behalf of the men in military service will be concluded. It is the expressed desire of the Synod to continue this part of our mission work as long as the number of men in uniform warrants; particularly as long as we have a goodly number of men on foreign duty. A recent letter from a serviceman in an isolated post in Korea reads in part, — “*I hope you can use the inclosed \$5.00 better than I can out here. Your religious mailings are the only contact I have with my church It means much to me.*” And from an out-post in the South Pacific, — “*Thanks for the sermon, ‘Where Is Your Faith.’ The cover picture was fine, it made me think of the Bible stories in my Sunday School days.*” Such comments reaching our office prompt the continuing of our mailing program of spiritual literature to the men in service, of which our files at the present writing show 1,247 to be on active duty. Another 1,100 names are in our “hold file.” The number in this file however changes from day to day as address changes reach us. But we are certain that some names in the hold file are those of discharged servicemen which could be removed if NOTICE OF DISCHARGE would be sent to us. Some congregations it seems have failed to follow through in this respect, although we fully appreciate the difficulties involved.

For reasons of economy, efficiency and accuracy in our work and records, we ask that all congregations continue to “follow through” until the last man from their church has been separated from the service. In view of the splendid cooperation which our office has received the past six years from pastors and congregations, we do not hesitate to make the following request: —

KINDLY SEND A NEW LIST OF NAMES, OF SUCH ONLY, WHO ARE STILL IN MILITARY SERVICE. (Indicate the hospitalized.) ALSO CONTINUE TO NOTIFY OUR OFFICE PROMPTLY OF DISCHARGES AND NAMES AND ADDRESS OF NEW ENLISTEES.

SPIRITUAL WELFARE COMMISSION

900 East Henry Clay Street

Milwaukee 11, Wisconsin

Given such an up-to-date listing from each congregation our files can be accurately checked and our work efficiently continued.

E. R. BLAKEWELL.

THE COMING ANNIVERSARY CONVENTION OF THE SYNODICAL CONFERENCE

THE biennial convention of our Wisconsin Synod, 1947, is a thing of the past. The voting delegates and the advisory members, after spending a week of strenuous work in Watertown and invoking the blessing of the Lord on their deliberations and resolutions, are at work again in their home fields. The next convention to which we are looking forward in prayerful expectation will be the anniversary meeting of the Ev. Lutheran *Synodical Conference* of North America.

Anniversary Year

From an article in a recent issue of the *Northwestern Lutheran* our readers know that the Synodical Conference was organized in 1872, and thus has been an instrument of the Lord in building His Church on earth for seventy-five years. Why does not the Synodical Conference observe its diamond jubilee in this year of 1947? There is a reason. In the first years of its existence the Synodical Conference met annually, but after the "election controversy" biennial meetings were introduced. These meetings are always held in the even-numbered years. Thus the meetings of the Synodical Conference alternate regularly with our own Joint Synod's meetings, which are held in the odd-numbered years. Hence the first opportunity which the Synodical Conference will have to observe the 75th anniversary of its founding will be a year after the actual date.

The last convention of the Synodical Conference adopted the following resolution:

"A resolution was adopted that the next convention be held in the first full week in August, 1948. Since this will be the seventy-fifth anniversary convention, it was resolved to ask the congregations at Milwaukee, where the Synodical Conference was founded, to be the host for the convention. The President of the Synodical Conference was empowered to appoint a committee which is to make arrangements for the celebration of the seventy-fifth anniversary of the founding of the Synodical Conference. This committee is also to consider measures to expedite the transaction of business at the

convention and to make provision for doctrinal discussion."

The anniversary meeting will be held in St. John's Lutheran Church, the same church which played host to the Synodical Conference when that body was organized seventy-five years ago.

Early Days of St. John's

In order to prepare our hearts for a God-pleasing celebration of the diamond jubilee of the Synodical Conference, in order to appreciate the blessings better which God sent to our own Synod through the channels of the Synodical Conference, it will be helpful to look at conditions as they obtained in our Wisconsin Synod before the founding of the Synodical Conference. Since the pastor of St. John's at the time of the founding of the Synodical Conference, the Rev. John Bading, played an important role in the affairs of those days within our Synod and later served the Synodical Conference as its president for many years, a few remarks about the beginning of St. John's will also be helpful, although, naturally, we may not go too far into details.

While looking up records of the church events of those days, my attention was called to a history of St. John's written by Pastor Bading for the golden jubilee of his congregation. I was particularly interested in Pastor Bading's account of the founding of the Synodical Conference, which took place in his church, but I found also some events in the beginnings of St. John's that are of more than local interest in this anniversary year.

It so happens that St. John's can observe the one hundredth anniversary of its existence in the same year in which the Synodical Conference will convene to celebrate its seventy-fifth anniversary. St. John's was organized in 1848, although its beginnings go back to 1847. The people had no pastor; they met every Sunday in the private home of one, Zuehlsdorf, and read a sermon from Luther's *Hauspostille*. In the summer of 1847 a young pastor, L. Dulitz, served the group for a short time, a baptism being

recorded for August 15. He left them, but soon returned and organized them into a Lutheran congregation. In 1851 Pastor Dulitz joined the Missouri Synod, and in 1853 St. John's also applied for membership in that Synod; but was not admitted, not because of confessional differences, but on geographical grounds, because of too close proximity to Trinity Lutheran Church. The application was repeated two years later with the same result. Pastor Dulitz left soon thereafter (1856) and the congregation appealed to Pastor Muehlhaeuser, pastor of Grace Lutheran Church and president of the young Wisconsin Synod, for help. It was admitted into membership of our Synod in 1858.

Our hearts may well receive inspiration from the fervent love which those early settlers manifested for the Word of God. When the services of a regular pastor were not available they did not use this as a convenient excuse to neglect divine services. They put into practice their spiritual priesthood. They assembled in private homes, they sang together, they joined in prayer, they appointed some one to read a Lutheran sermon to them. There was a true church gathered in the name of Jesus; and there was vigorous spiritual life blessed by God and nourished by His Word.

Steps Leading to the Founding of Synodical Conference

We now leave the history of St. John's and turn to the beginnings of the Synodical Conference.

In the year 1868 the Rev. J. Bading became pastor of St. John's. In his historical sketch, to which we referred above, he says: "In the same month of October an important historical event occurred, an event of far-reaching consequences for the Church.

"Already for years, one might say, from the very time of the founding of the Wisconsin Synod, the relation between this Synod and the honorable Synod of Missouri was most disagreeable. Friction and controversy between pastors and congregations of both synods were the order of the day and causing estrangement of the hearts. Also St. John's was frequently drawn into these controversies. To put an end, if possible,

to these disturbances, Pastor Bading, then president of the Synod of Wisconsin, was authorized and instructed by the convention of the Synod in 1868 to take the necessary steps that unity of faith and a brotherly relation in the dealings between both synods and their congregations be established. A beginning of the discussion of pertinent questions was made by correspondence. Our Lord Jesus, the Head of His Church, blessed and prospered this exchange of ideas, and a personal meeting of representatives of both synods was arranged for an early date. This meeting took place on the 21st and 22nd of October, 1868, here in Milwaukee. It is true, the meeting was not held within St. John's Congregation, but in the home of the brothers Eissfeldt; yet since it led to such extraordinarily favorable results, that peace between the two synods, their pastors and congregations, was achieved, this gratifying event not only warmed the hearts to devout thanksgiving toward God, but led to a pleasant

social gathering (on the last evening) in the home of Mr. Kuetemeyer, a member of St. John's.

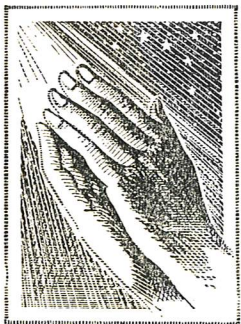
"The peace which was achieved was a lasting one, not only continuing to this day (1898), but tried in bitter doctrinal controversies which shook the Lutheran Church in America to its very foundation. As an immediate result of the declaration of unity and of the mutual fraternal recognition pulpit and altar fellowship was introduced. Pastor Lochner (of Trinity Lutheran Church) was the speaker in a special Sunday evening service held in St. John's. His text were the words of Ps. 133: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

This was the beginning of the events that led to the founding of the Synodical Conference. God granting, we shall from time to time discuss the matter some more on the basis of Pastor Bading's history and of old Wisconsin synodical records.

J. P. M.

AN UNWARRANTED ATTACK

THE *Milwaukee Journal* in a recent editorial attacked our Wisconsin Synod for opposing prayer fellowship with any and all except those who have the true faith with us. It is clear from the editorial that the writer does not judge our actions from the standpoint of God's Word and so is either ignorant of what the Word of God tells us concerning prayer fellowship or he does not accept the



Bible as God's Word and is satisfied to make his own opinion the criterion in the matter. In either case there is no need of answering him nor the general public. It is, however, important that we as Christians know the answer so that we know "how we ought to answer every man" (Col. 4, 6).

The American Legion's Position

The *Journal* tells us that the American Legion post at Rib Lake, Wisconsin, had become divided in the question of opening the meetings with prayer. Twenty-five members belonging to our Wisconsin Synod congregation demanded that such prayers be discontinued. The local post deferred action until judgment had been passed by the Wisconsin Department of the American Legion. Jack Spore, Milwaukee, adjutant of the Wisconsin Department of the American Legion said, according to the *Journal*, "that as far as the state organization is concerned, the prayer will stay in, of course; it is not offensive to any faith." He noted that of the 150 membership at Rib Lake post about 75 are regular attenders at meetings. If the prayer was kept in 25 to 30 might resign, if the prayer is removed it might mean the resignation of the other fifty. Spore said that the prayer, delivered at the beginning of every meeting of the legion post, was written by the combined efforts of outstanding religious

men of all faiths and had been used by the legion for about 25 years. He said he believed that the *purpose of the prayer was to impress meetings with the solemnity of the occasion.*" (!) (Emphasis ours.)

A False Conception of Religion

If our religion were merely the reaching out of the human heart for some supreme being, — if religious beliefs were the creation of the human mind, — if that were the true religion for the individual which is most helpful to him, — if the Bible were only a book containing the religious beliefs of the Jews and the followers of Jesus, — if the Bible were merely the product of religious genius giving the history of the progress mankind made in the attempt to find divine truths, — if the Bible *contained* much truth, but as a product of man also contained much error, which modern man has to screen out or which the church has to apply or discard as it saw fit to supply modern man's religious needs in our "scientific era", — or if the Church or the people could substitute for or add to those teachings of the Bible to make the Bible up to date, then of course the *Journal* is correct in its judgment upon those who condemn prayer fellowship with any and all religious faiths.

After all, if all religion is guess work, then one guess is as good as another, then no one can say with surety: This is the Truth! Then Christians, Jews, and Pagan (the latter represented in our country by the Masonic lodge religion) are one as right as the other and by the same token all may be wrong as the other. If man's reason is judge in matters religious then certainly some common denominator can be found by which all religions are in agreement, namely this that which is written in every heart, that there is somekind of supreme being whom man should worship and whose divine laws must be kept. It also should not be hard for all religions to agree upon a name which they give this supreme being, let's say the name God, and formulate a prayer which would not "be offensive to any faith." Such prayers would possibly and could only have the purpose "to impress meetings with the solemnity of the occasion," because if religious beliefs are guess work, the existence of a God is

also guess work, and the fact whether such a God can hear prayers is also guess work.

But the Christian Has a Different Conception

For the TRUE CHRISTIAN, however, the Bible, the whole Bible, is the true and unerring Word of God, and nothing but the Bible is the saving Word of God. The true Christian's faith does not rest upon guess work, but upon God's own revelation to man in His Word given by His inspiration though written by men. Our Bible centers in Christ Jesus, God's only Son. The Old Testament of the Bible predicts and prepares His coming into the world, the New Testament establishes the Old in showing the fulfillment of God's promises in sending His Only-begotten Son to become man that by His life, suffering, and death He might redeem the world from sin, death, and everlasting condemnation. The surety of the Christian's faith and hope is the resurrection of Jesus from the dead. By it God has declared that Jesus is the Son of God (Rom. 1, 4) and the Savior of the World, that God's Word is true (1 Cor. 15); by it we know that Jesus lives and reigns forever and that He will come again as Judge of all mankind, and "that he that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark 16).

There Is a Great Gulf Between the Two

Jesus and His Word then IS the TRUTH (1 John 4, 2). This Truth is opposed to all religions which deny this Truth. All religions which do not accept this Truth do not believe in the true God neither can their adherents pray to the true God. "How shall they call on Him in Whom they have not believed?" (Rom. 10, 14.) Jesus told the Jews, who would not accept Him as the Son of God and their only Savior, and who thought they believed in and prayed to the true God: "Ye are of your father the devil . . . if God were your father, ye would love me. . . . He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8). Jesus warns the believers of false prophets that come in sheepsclothing. These teachers of false religions are dangerous, because

they "transform themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light" (2 Cor. 11, 13). We should remember that every religious error is a lie which Satan has brought into the world to keep or to lead mankind from God's saving Truth. We Christians are to keep away from all false religions. "for what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and *be ye separate*, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6, 15f.). So we simply cannot enter into prayer fellowship with any and all religions.

The true Christian cannot enter into prayer fellowship with such Christians or churches which besides the Word of God adhere to false doctrines. God's Word warns us: "Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned; and *avoid them*" (Rom. 16, 17). "Can two walk together, except they be agreed?" (Amos 3, 3).

Love Compels Us to Make This Division

The Christian owes a duty of love to all who adhere to false religions or adhere to doctrinal error. Is that his duty of love to enter into fellowship with them? To the contrary, he is to testify to the truth. Prayer fellowship with those who have not the truth is a sham love, just as opening a meeting with prayer to "impress upon those present the solemnity of the meeting" is blasphemy. True Christian love demands that we confess Christ at any cost. "Whosoever shall confess

me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace but a sword . . . and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me." Prayer fellowship with any and all religious people is the false peace against which Jesus warns and is a denial of the fact that Jesus is our Only Savior and that His Word alone is true. (Matthew 10.)

Indeed, promiscuous prayer fellowship is pleasing to our modern pagan world and all they who are opposing all religious error by publicly confessing the Truth also in this by refusing to join in prayer fellowship with any and all will be attacked as narrow, loveless, bigoted, unpatriotic, or even un-Christian. Even there the Lord tells us: "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Mt. 10, 38f.).

So the Christian has but one choice: If any civic, political, or patriotic organization, to which he belongs attempts to open the meeting with a prayer or have any form of religious ceremony, he must protest against it, if he is unsuccessful in his efforts that such un-Christian and un-American practice cease, then HE MUST COME OUT FROM AMONG THEM AND BE SEPARATE. His love for Jesus will demand this.

In these last days of sore distress
Grant us, dear Lord, true steadfastness
That pure we keep, till life is spent,
Thy Holy Word and Sacrament.

A trusty weapon is Thy Word,
Thy Church's buckler, shield, and sword.
Oh, let us in its power confide
That we may seek no other guide!

G. W. FISCHER.

INSTITUTIONAL MISSION WORK IN THE TWIN CITIES

ORGANIZED institutional mission work was begun by Synodical Conference Lutherans in the cities of St.

Paul and Minneapolis in the fall of 1922, or twenty-five years ago. Since then the Lord has blessed the Word brought to

groups and individuals; and at present three full-time missionaries give spiritual care to various types of patients in hospitals and sanatoria, to aged and lonely in homes for aged and rest homes, to delinquent and neglected people in institutions of correction, to unchurched Lutherans and others in their respective homes.

the volunteers. Superintendents, physicians, nurses, and social workers were cooperative. In nine institutions Sunday or mid-week services are conducted. In a recent period of 12 months there were 318 services with 27,980 hearers. Patients are visited regularly in 15 institutions and in 50 others occasionally as requests to do so are received from pastors

Glen Lake. Religious classes are held with delinquent boys at both the Ramsey County and the Hennepin County Schools for Boys and with Lutheran girls at the House of Good Shepherd, St. Paul. Besides, individuals and small groups are prepared for baptism or confirmation in other institutions. Of fifty persons baptized in a recent period of one year seven were adults, and of the thirteen confirmed five were adults.



Three Boys Were Baptized and Seven Confirmed in the Ramsey County School for Boys (Institution of Correction) in St. Paul, Minnesota City Missionary A. E. Frey and Superintendent Geo. Reif

The Missionaries

Pastor W. Melahn, 3412 Park Avenue, Minneapolis, serves in the institutions of that city, with the exception of University, Central, and St. Andrew's hospitals.

Pastor E. N. Seltz, 233 N. 6th Street, Hopkins, serves Glen Lake Sanatorium and Glen Lake School for Boys near Hopkins, and in Minneapolis, the University, Central, and St. Andrew's hospitals.

Pastor A. E. Frey, 600 S. Brimhall Street, St. Paul, has as his field all the St. Paul institutions and is the Synodical Conference pastor at V. A. Hospital in Minneapolis and at the V. A. Annex Hospital at Fort Snelling. Much valuable time is saved when the above pastors are notified immediately about patients in the respective hospitals.

Opportunities for Services

We are grateful to the Lord for the opportunities for activities in the field of spiritual endeavor and thankful that the work could be carried on without hindrance. The authorities in the institutions showed a continuing favorable attitude toward our workers, including

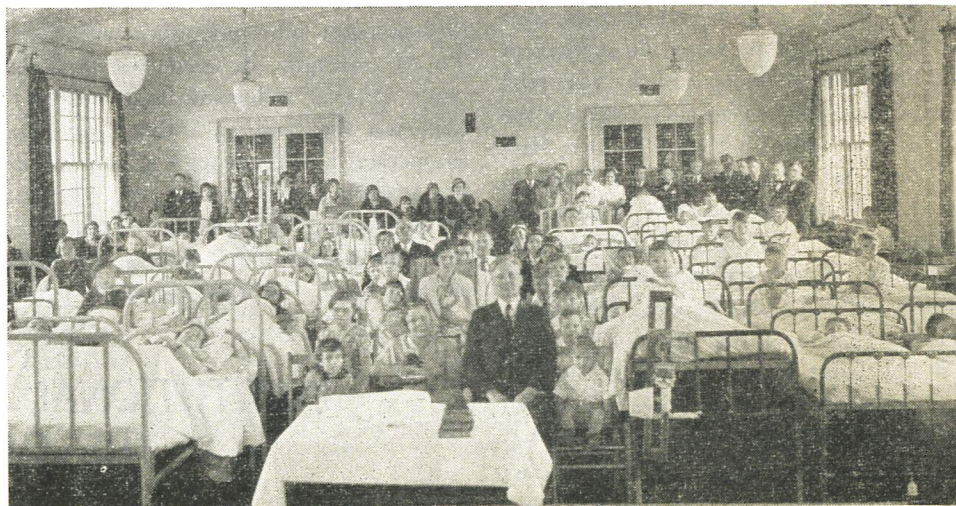
throughout the state and beyond. An annual total of 7,350 bedside visits and interviews were reported.

Religious Instruction

Much time is given to Christian training. Sunday School classes are held for crippled children at Gillette Hospital, for children with rheumatic heart trouble at

A Settlement Mission

Late last fall a Settlement Mission was begun at "River Bend", the area between the St. Paul Airport and South Robert Street. Fully twenty-three nationalities are represented in that section of St. Paul. Lutheran churches are more than a mile away. Release-time classes are conducted in the Neighborhood House. With favorable facilities and equipment at a most reasonable price we were happy to begin the work. The teacher is Mrs. Donald Smith, a graduate of Dr. Martin Luther College, New Ulm, and experienced in teaching. The enrollment rose to forty children, who are divided into four groups, each receiving one hour's religious instruction per week. Since Easter Sunday we have been conducting Sunday morning services in the Neighborhood House. More children than adults attend, but that children show enough interest is encouraging. Perhaps they will bring the parents and other adult members of their families. Faith, work, patience and hope are required to create



Baptism and Confirmation Service at Gillette Hospital for Crippled Children, St. Paul Institution was Served by Pastor W. Melahn from 1929 to 1945

interest and participation on the part of the indifferent and unchurched people of the River Bend area. There are four prospects for adult instruction. — Several larger contributions for the support of this Settlement Mission have been received.

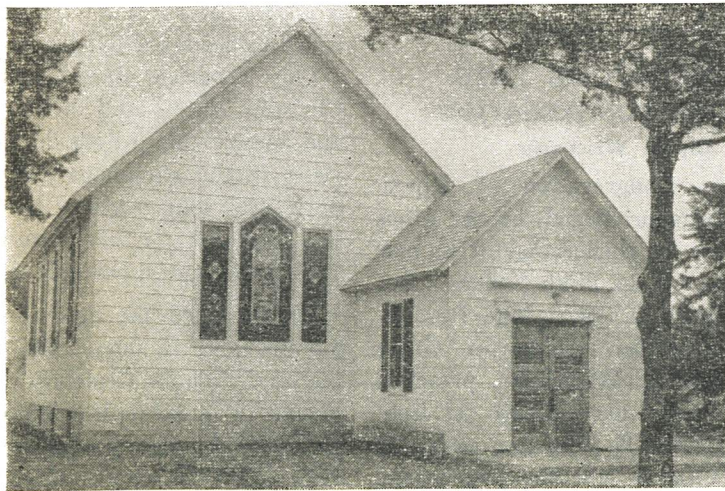
One by One

The telephone rang urgently at midnight. The city missionary hurried to the city hospital to serve in an emergency. A man over 60 years old apparently was near death. That was the opinion of the doctor and the nurse. The patient's mind was clear and the answers to searching questions convinced the missionary that the man believed the basic things of the Christian religion. He desired to be baptized. The wish was fulfilled. The man did not die but gradually regained strength. He was led deeper into the Word and the instruction continues. He is a railroad man. Between "runs" from St. Paul to Spokane the missionary meets with him.

A. E. FREY.

**CHURCH DEDICATION
FIRST EV. LUTHERAN CHURCH
Aurora, Nebraska**

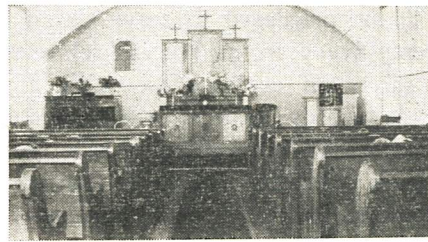
An interested and thankful crowd, together with a most pleasant day, made the occasion of the dedication of the chapel of First Ev. Lutheran Church, 12th and



P Street, Aurora, Nebraska, on July 6 a memorable one. During the day the Pastors R. H. Roth of Grafton, Nebraska, Im. P. Frey of Denver, Colorado, and A. T. Degner of Plymouth, Nebras-

ka, addressed the audience which was seated in the chapel and a large tent. The mixed choir of seventeen voices and the Sunday School children rendered appropriate numbers in the three services.

This mission, located in a county seat with a population of some 3,000 and without a Lutheran Church, was begun on Pentecost of 1945 by Pastor R. H.



Roth of Grafton. A vacant theater building was rented and evening services were held. Twenty-three attended the first service. The first resident pastor, Rev. Milton F. Weishan, was installed on February 24, 1946, to conduct regular morning services. The abandoned building remained the place of worship for this congregation until August of 1946, when the property was sold. A short-time lease on a hatchery building next door was now obtained and services were comfortably held.

Thereafter a \$6,000 loan from Synod made possible the purchase of a vacant church at Eldorado, Nebraska, for \$500.

The edifice had a large tower, which was dismantled, and the main part which was moved twenty miles. The old siding was removed and replaced with white asbestos shingles. For the sum of \$800 a suitable

corner lot, located on the main paved entrance into the city and three blocks from the square, was obtained, and construction of the basement by a contractor was begun in November, 1946. By February 2, 1947, when the lease on the hatchery building expired and the congregation was asked to move again, services could be held at the new location. The basement had been roughly completed by this time, and the church had been placed upon its new foundation.

Members and interested friends of the church worked zealously on their new place of worship during the next months, contributing over 3,000 hours of labor. The building, though small (24'x40') with an annex (13'x13'), will seat 150. A low arch was constructed which separates the chancel from the nave. Venetian blinds cover the windows. The coloring of a large stained glass window to the front, blends with the walls, which are painted in the shades of ivory and rose, and with the altar and pulpit hangings and the carpeting, which are of a deep wine shade. The ceiling is of blocked celotex. Three hanging lights and six lumiline side lights illuminate the auditorium. Shutters on the outside have given the building a cozy and modern appearance. A new natural gas furnace and blower supplies the heat for the chapel.

In addition to the major portion of construction, several members also made the beautiful oak and birchwood altar and pulpit, hymn board, and offering plates. A marble baptismal font, and cross and candlebra set imported from England, were donated. The cost of the entire project including the lot is some \$7,000. The congregation has raised a sizeable amount during the past months, so that \$1,000 of its loan from Synod could be returned, which leaves the total indebtedness at present at \$5,000.

The congregation organized and applied for membership with Synod on May 25, 1947, on the second anniversary of its first service, and numbers 110 souls, 52 communicants, and 16 voters. The average attendance since the first of the year has been 74. There are 23 enrolled in Sunday School.

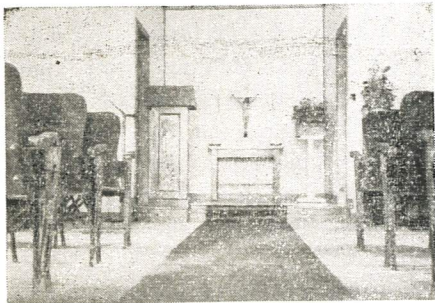
Unto the Lord be thanks for the blessing He has given to this mission congre-

gation and its pastor. It is through the contributions of our interested Christians and through the Lord's blessing resting upon them that projects of this kind continue to be carried out.

M. F. WEISHAN.

A NEWLY-ESTABLISHED MISSION MAPLEVIEW, MINNESOTA

St. Paul's Church of Austin, Minnesota, is very obviously a congregation "full of faith and the Holy Ghost." Not only is it zealously meeting its own congregational needs that the testimony of the Gospel may be richly upheld in its midst, but it has determined to extend this testimony in the community in which it has been placed. Immediately to the north of Austin lies the community of Mapleview. When the pastor and members of St. Paul's parish realized that this community had no church, they determined to do something about it.



Interior of Maplevew Lutheran Church

It became our high privilege to dedicate the new church at Mapleview on the Sunday afternoon of June 15. A year ago this church had been a lowly, tumble-down, weather-beaten warehouse. Today that building, into which members of St. Paul's have put 500 hours of donated labor and a great supply of materials, stands reborn as a fine house of worship.

The first service on June 22 brought out 45 worshipers. Twenty-eight children were enrolled in Sunday School. On the following day 21 children attended the first session of the Vacation Bible School. Pastor Lester Schierenbeck, who had the assistance of Mr. John Schaadt during the summer, is making a thorough canvas of this field.

May the Holy Spirit through Word and Sacrament continue to abide with

the members of St. Paul's Congregation, and may He come to dwell with His grace and power through the same means of grace in many new hearts in the mission at Mapleview.

CARL F. BOLLE.

TWENTY-FIFTH ANNIVERSARY PASTOR W. H. LEHMANN

To be privileged to serve Christ for twenty-five years as His special servant is surely an evidence of God's grace. These words express the sentiments voiced as the congregation at Libertyville, Illinois, and the Southern Conference celebrated the twenty-fifth anniversary of Pastor W. H. Lehmann's pastorate.

On Sunday afternoon, August 3, the congregation together with the Conference assembled in God's house. Pastor Ewald Tacke of Milwaukee, a classmate of Pastor Lehmann, spoke fitting words based on 1 Cor. 15, 10. After the service a social gathering provided opportunity for congratulatory wishes and the presentation of various gifts to the jubilarian.

During his twenty-five years in the ministry Pastor W. H. Lehmann has served two charges, one for five years at Darfur, Minnesota, and the other for the past twenty years at Libertyville, Illinois.

May God grant strength and wisdom for extended service.

G. REDLIN.

CORNERSTONE LAID MT. ZION CONGREGATION

Ripon, Wisconsin

Mt. Zion Congregation of Ripon, Wisconsin, was privileged, by the grace of God, to lay the cornerstone of its new church edifice on the ninth Sunday after Trinity, August 3, 1947. The Rev. E. Benjamin Schlueter, pastor of Grace Church, Oshkosh, Wisconsin, preached the sermon, basing his message on Eph. 2, 19-22. Richard D. Ziesemer, pastor of Mt. Zion's Church, laid the cornerstone, assisted by the Pastors E. Froehlich, Ralph Gehrke, W. Oelhaufen, Robert Reim, T. Redlin, O. Sommer, E. B. Schlueter, H. Warnke, and W. Wichmann.

RICHARD D. ZIESEMER.

OBITUARIES

† MRS. MINNIE ALBRECHT †

Mrs. Minnie Albrecht, daughter of Mr. and Mrs. R. H. Retzlaff, was born in Little Falls, Minnesota, July 23, 1885. She grew to womanhood in New Ulm, where she attended our Lutheran Day School and the city high school. She also took a course in the School of Agriculture at the University of Minnesota and was graduated in June, 1905. She was confirmed in St. Paul's at New Ulm by Pastor C. G. Albrecht on March 26, 1899, receiving as her Memory Verse the precious words of the Good Shepherd: John 10, 27-28.

Miss Minnie Retzlaff was united in the bonds of holy matrimony with Pastor Wm. C. Albrecht of White, South Dakota, on June 19, 1907, in St. Paul's at New Ulm. They resided in White, South Dakota, until they moved to Sleepy Eye, Minnesota, in April, 1911. Pastor Albrecht served St. John's Church at Sleepy Eye for more than thirty-five years, whereupon he resigned from the holy ministry because of ill health. Moreover, his beloved wife had for many years been suffering the severe affliction of a grave rheumatic condition which necessitated the loving care she so constantly received from the members of her family. On December 5, 1946, the family moved to New Ulm and on March 5, 1947, Mrs. Wm. C. Albrecht was called to her home in heaven.

Our departed sister possessed many Christian graces and virtues which ever and again came to light during her many years in the parsonage and particularly during the long years of her illness. In her devotion to her family and her church she was an example to many of us.

She attained the age of 61 years, 7 months, and 10 days. She was laid to rest in St. Paul's Cemetery at New Ulm. Pastor W. J. Schmidt conducted a special service at the family home and Pastor G. Hinnenthal officiated in the church and at the grave. Mrs. Wm. C. Albrecht is survived by her husband, by four sons, three daughters, and seven grandchildren; also by her father and her stepmother, Mr. and Mrs. F. H. Retzlaff, by two brothers, one sister, and one halfbrother. One

son, Marcus, died in 1918, and her mother preceded her in death in 1922.

Precious in the sight of the Lord is the death of his saints, Ps. 116, 15.

G. HINNENTHAL.

† MRS. MINNIE M. ESSIG †

Mrs. Minnie Essig, a daughter of the late Rev. E. Kirchner and his wife Amelia, née Golm, was born on the 18th day of July, 1886. A change of residence brought her to Secor, Illinois, where she spent most of her childhood years. Here she attended the Christian Day School and here she was confirmed by her father. She took up the teaching profession and taught several years at the parochial school in Peoria, Illinois. She also studied music at the Conservatory of Music in Peoria and became an accomplished organist, a gift which she used primarily in the service of the church. On February 2, 1910, she was united in marriage to Rev. Wm. Essig, who at that time was pastor at Posen, Michigan. Their sojourn at Posen was short, for after a year her husband followed a call to Sawyer, Michigan, which was their home for the next eight and one half years. In 1920 her husband accepted a call to the St. Paul's Ev. Lutheran Church in Stevensville, Michigan, where he was pastor until his retirement in 1943. The remaining years of her life were also spent in Stevensville, where she passed away.

Her death came suddenly on August 16, 1947, when she suffered a heart attack. For some time she had not been in the best of health; yet her sudden death came as a distinct shock to the members of her family, the members of the congregation, and her many friends. The departed was a devout Christian wife and mother, who found her greatest joy in serving others. She ever faithfully used the talents which the Lord had given her in the interest of the Church and the Lord's work. She departed this life at the age of 61 years and 28 days. Her mortal remains were committed to the ground on August 19, the service being conducted by the under-

signed. Left to mourn her loss are her husband, three sons: Rev. Ernest Essig of Golgatha Lutheran Church in Detroit; Erhardt, a professor in the department of

English in Valparaiso University; Rev. Raymond Essig of Jamison, Nebraska; and one daughter, Mrs. Vera Lockwitz of Stevensville. Others who mourn her loss are four grandchildren, three sisters, one brother, and many other relatives and friends.

In loving memory of the departed many memorial wreaths were received. May the Lord comfort the survivors with the hope of a blessed reunion in heaven.

HAROLD J. ZINK.

FIFTIETH ANNIVERSARY ST. PAUL'S EV. LUTH. CHURCH Remus, Michigan

On the 11th Sunday after Trinity St. Paul's Ev. Lutheran Congregation of Remus, Michigan, celebrated the fiftieth anniversary of the Dedication of her church. The Rev. Carl Clabush, a son of the congregation, delivered the sermon, based on Psalm 26, 8: "Lord, I love the habitation of Thy house, and the place where Thine honor dwelleth."

DAVID M. METZGER.

THE GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, Wednesday, October 15, at 9:00 A. M.

Group Meetings

General Mission Board, Monday, October 13, 9:00 A. M., St. John's School.
Board of Education, Wisconsin Synod, Monday, 9:00 A. M., Jerusalem School.
Conference of Presidents, Monday, 2:00 P. M., St. John's School.
Spiritual Welfare Commission, Monday, 7:30 P. M., St. John's School.
Representatives of Institutions, Tuesday, 10:00 A. M., Grace Church.
Board of Trustees, Tuesday, 2:00 P. M., St. John's School.

JOHN BRENNER.

ANNOUNCEMENT

The Board of Control of Northwestern College will meet in regular session at the college on Wednesday, October 8, at 9:00 A. M. At this meeting the election will be held to fill the newly created professorship. The following have been nominated:

Pastor George Barthels, Burlington, Wisconsin.
Pastor A. Dobberstein, Elroy, Wisconsin.
Mr. Kurt Eggert, Saginaw, Michigan.
Professor W. Franzmann, Saginaw, Michigan.
Pastor George Frey, Clarkston, Washington.
Pastor R. Gensmer, Coloma, Michigan.
Professor Robert Holtz, Milwaukee, Wisconsin.
Pastor Richard Jungkuntz, Fort Atkinson, Wisconsin.
Pastor R. Mueller, Medford, Wisconsin.
Pastor Melvin Schwenzin, West Allis, Wisconsin.
Mr. Homer Schweppe, San Francisco, California.
Pastor O. Siegler, Calvary, Wisconsin.
Pastor Gilbert Sydow, Rainier, Washington.
Pastor Carleton Toppe, Elmwood, Wisconsin.
Pastor Ernst Wendland, Janesville, Wisconsin.

Any correspondence concerning these candidates must reach the secretary before October 8.

KURT A. TIMMEL,
Watertown, Wisconsin.

CALENDAR OF CONFERENCES

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 C. S. T. 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. Zarembo; 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.

RHINELANDER DELEGATE CONFERENCE

The Rhinelander Delegate Conference will meet on Sunday afternoon, October 12, at 2:30, at Grace Ev. Lutheran Church, Monico, Wisconsin, F. C. Weyland, pastor.

LOUIS O. KEUP, Secretary.

CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference will meet Sunday afternoon, September 28 at Bloomer, Wisconsin, the Rev. T. Mahnke, pastor. The session begins at 2 o'clock.

Kindly announce to the local pastor!

E. E. PRENZLOW, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Slinger, St. Paul's Church, Pastor F. Gilbert.

Time: October 7-8, at 9:30 A. M.

Essays: Exegesis, Gen. 1, 26ff., W. Schlink; 1 Cor. 7, 16ff., H. Lemke; James 5, 13-18, A. Dornfeld; Boy Scouts, F. Gilbert; Veteran's Organizations, A. von Rohr; How may we Counteract Parental Delinquency in our Congregations, R. Marti.

Sermon: A. von Rohr (W. P. Sauer).

A. SCHEWE, Secretary.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet in Valentine, Nebraska, October 14-15, 1947, 10 A. M., M. S. T.

Papers: Exegetical and Practical Study of Is. 7, 14 and 9, 6-7, Sauer; 1 Tim. 6, Wenzel; Is. 10, Weiss; The Lord's Supper, Groth; How may Christian giving be encouraged?, Ploetz.

Speaker: Lietzau.

Alternate: Tills.

Please announce!

WM. NEUJAHN, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Place: St. John's, Allegan, Michigan, Louis G. Meyer, pastor.

Date: October 21-22. Opening at 9:30 A. M., October 21.

Essays: Romans 1, H. Hoenecke; Catechetical Instructions, H. Haase; Ephesians 1, C. J. Kionka.

Preacher: H. Haase (A. Hoenecke).

WILLIAM KRUEGER, Secretary.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

God willing, this conference will meet at Friends Ev. Lutheran Congregation, Kenosha, Wisconsin, October 21-22. C. Buenger and A. Buenger, host pastors. The first session shall begin at 9 A. M., Central Standard Time.

Essays: Old — Continuation of 1 Tim. 2, 9-15, H. Wackerfuss; Exegesis of Passages Relating to the Discipline of Children, A. Buenger; Manifestations of God in the Old Testament, E. Jaster; Continuation of the Discussion of the Advisability of Establishing an Academy on Milwaukee's South Side, led by A. Buenger.

Essays: New — Exegesis, Hebrews 10, E. Hinderer; Names in Scripture Designating the Church.

W. Pifer; Report on Various Church Papers, A. C. Bartz.
 Preacher: Redlin (Toepel).
 Timely announcements, please!
 WM. H. WIEDENMEYER, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Time: October 21 and 22. Opening session at 9:30 A. M.
 Place: Immanuel Lutheran Church, Kewaunee, Wisconsin. Waldemar Zink, pastor.
 Preacher: Walter Gieschen; D. Hallemeyer, alternate.
 Works: Ex.-Hom. Treatise on Daniel 5, 19-30, O. Henning; Exegesis of Romans 8, 24-30, S. Johnson; Isagogical Treatise on Amos, W. Gieschen; Is the Synod a Church? H. Kahrs; The Hand of God in the Fulfillment of Old Testament Prophecy, E. Lehninger; An Explanation of the Old Testament Term: "This shall be a statute forever", F. Reifer; A Popular Catechism on the Differences of the Various Lutheran Synods, H. Wicke; Catechesis on the Seventh Commandment, C. J. Henning; Catechesis on the Eighth Commandment, E. C. Hinenthal, alternate.
 All pastors of the conference are requested to notify the host pastor of their intended presence or absence.
 G. PRANZMANN, 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. Boetcher

10:00—10:40 Lower Grades
 Practical Lesson and Discussion.
 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—1:50 Devotion.
 1:50—2:50 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
 Recess.
 2:50—2:40 Report of Delegates to Synod.....Chairman of the Delegates Sub. — Current Synodical Developments.....Pastor O. Siegler
 3:50—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—2:35 Recess.
 2:35 Business Meeting.
 EARL O. ROLLOFF, Secretary.

STATE TEACHERS' CONFERENCE

The State Teachers' Conference will meet, God willing, November 6-7, 1947, at St. John's Ev. Lutheran Church, Waterloo, Wisconsin, the Rev. H. C. Nitz, pastor.

PROGRAM

Thursday Morning

9:00—9:45—Opening Service.....Pastor Henry Gieschen
 9:45—10:45—Luther, the Educator.....Mr. J. P. Gawrlich
 10:45—10:55—Organ Solo...Miss Ruth Engelhardt
 10:55—11:05—Intermission.
 11:05—11:55—Psychology as an Aid in Teaching the Individual as well as the Class as a Whole...Mr. Morton Schroeder

Thursday Afternoon

2:00—2:10—Devotion.....Pastor H. C. Nitz
 2:10—2:50—Book Review.....Mr. Louis Keup
 2:50—3:00—Children's Chorus.....Under Direction of Mr. P. Kolander
 3:00—3:10—Intermission.
 3:10—4:00—Visual Education.....Mr. E. Arndt
 4:00—5:00—Choir Rehearsal.....Under Direction of Mr. T. Zuberbier

Friday Morning

9:00—9:10—Devotion.....Pastor H. C. Nitz
 9:10—10:30—Essay/ost — Dr. Martin Luther College, New Ulm, Minnesota.
 10:30—10:40—Intermission.
 10:40—11:15—Comments on Matters of Interest.....Mr. F. W. Meyer
 11:15—11:55—Business Meeting.

Friday Afternoon

1:30—1:40—Devotion.....Pastor H. C. Nitz
 1:40—2:40—Panel Discussion: Ethics of a Christian Day School Teacher — Rev. W. Gieschen Rev. H. Pussehl Mr. F. Manthey — Leader Mr. M. Zahn Mr. R. Christman Mr. H. Schiffler
 2:40—2:50—Intermission.
 2:50—3:20—Business Meeting.
 3:20—3:50—Closing Address.....Rev. P. Oehlert
 3:50—4:00—Closing of Conference.

Requests for quarters are to be addressed to Mr. P. Kolander, 175 Jefferson Street, Waterloo, Wisconsin, and should reach him not later than Friday, October 17, 1947.
 Milwaukee teachers please take note: Train from Milwaukee to Watertown at 8:30 A. M.
 Chairman has been requested to announce that only members of the Conference should ask for lodging because of the housing situation.
 WALDEMAR NOLTE, Secretary.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will convene for three days beginning at 9 A. M., October 22, at St. Bartholomew's Lutheran School, Kawkawlin, Michigan.
 Please have announcements, with requests for quarters, in the hands of Pastor W. E. Steih by October 15.

The Program

- The Sixth Commandment...Rev. O. J. Eckert Substitute: The Samaritan Woman...E. Backer Substitute: The Seventh Commandment (Preparation for Memory Work...J. Wantoch The Gulf Stream and Labrador Current.....W. Stindt Substitute: Profit and Loss.....A. Schleaf
 - At Lesson.....Mrs. Pfeiffer Substitute: Picture Study.....Betty Wagner
 - The Study of a Poem.....Wm. Winterstein Substitute: Telling Time.....Lois Trettin
 - The Position of the Principal in a Christian Day School, His Duties and Responsibilities.....Rev. A. Westendorf
 - Round Table Discussion: Busy Work, Sources, and How to Use Them.....Discussion Leader: Emma Tiefel
 - The Professional Growth of the Christian Teacher.....Prof. Walter Schumann
 - Services Available to Our Schools and Teachers from the State Department of Public Instruction.....Rep. of State Department
 - Preparing Our Pupils for Enrollment in Michigan Lutheran Seminary.....Prof. Franzmann
- Conference service: Wednesday evening, 7:45, Rev. A. Baer.
 W. MUELLER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Birkholz, Howard E., in Grace Church, Carrington, North Dakota; by Edw. A. Birkholz, assisted by O. W. Heier; Thirteenth Sunday after Trinity, August 31, 1947.
Found, Charles, in Zion Church, Bristol, Wisconsin; by Adolph C. Buenger; Fifteenth Sunday after Trinity, September 14, 1947.

Teachers

Goede, Harold W., as teacher and principal of Immanuel School, Kewaunee, Wisconsin; by W. F. Zink; Sixth Sunday after Trinity, July 13, 1947.
Kolander, Robert, as teacher and principal of Woodlawn Lutheran Day School, West Allis, Wisconsin; by H. W. Schwertfeger; Sixth Sunday after Trinity, July 13, 1947.
Hatzung, Wilbur (candidate), as teacher in Zion Lutheran School, Rhineland, Wisconsin; by Erwin Scharf; Eleventh Sunday after Trinity, August 17, 1947.
Felch, Glenn W., as teacher and principal of Darlington Lutheran Day School, East Ann Arbor, Michigan; by H. C. Buch; Twelfth Sunday after Trinity, August 24, 1947.
Trapp, Cornelius, as teacher in Dr. Martin Luther College, New Ulm, Minnesota; by E. G. Fritz; September 9, 1947.

CHANGE OF ADDRESS

Pastors

Birkholz, Howard E., 205 9th Avenue S., Carrington, North Dakota.
 Renz, Edward, 304 East State Street, Scottville, Michigan.

Teacher

Hatzung, Wilbur, 33 N. Pelham Street, Rhineland, Wisconsin.

MEMORIAL WREATH

Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a memorial wreath of \$5.00 from Mrs. Florence Koehler Timmel in memory of Dr. and Mrs. Max Beisel, Mankato, Minnesota.

Our heartfelt thanks are herewith expressed to Mrs. Timmel.

EMIL D. BACKER, Music Department.

NEBRASKA DISTRICT

July 1, 1946 to June 30, 1947

Central Conference

Congregation	Quota		Non-Budgetary
	One Year	Receipts	
Brewster	\$ 207.00	\$ 154.90	
Broken Bow	46.00	15.90	
Council Bluffs	36.80	30.85	
Des Moines	92.00	85.33	
Grand Island	184.00	184.00	
Hadar	1,357.00	1,573.58	1.50
Hamburg	9.20	8.90	

Hoskins	1,104.00	1,504.88	
Merna	299.00	256.47	
Norfolk	2,760.00	1,786.52	
Omaha (Geth.)	423.20	401.90	5.00
Omaha (G. S.)	9.20	69.38	5.00
Sioux City	478.40	525.78	
Stanton	2,208.00	2,034.74	106.50
Total	\$ 9,213.80	\$ 8,231.15	\$ 118.00

Colorado Conference

Byers	\$ 36.80	\$ 24.00	\$
Cheyenne	55.20		
Colorado Springs	55.20	144.82	

Cortez	78.20		
Denver (Mt. Olive)	207.00	317.95	
Denver (St. Luke)	69.00	70.05	
Eads	13.80		
Fort Morgan	506.00	216.96	
Greely	69.00	13.16	
Golden	158.00	71.59	
Hillrose	388.40	383.33	
Ignacio	27.60		
Lamar	522.00	384.02	
Las Animas	13.40		
Littleton Frank	69.00		
Mancos	73.60		
Montrose	142.60	111.35	
Ordway	134.00		
Platteville	96.60		
Pueblo (Grace)	165.60	114.13	
Pueblo (Our Savior)	87.40	43.55	3.50
Rocky Ford	101.20	162.25	
Sugar City	644.00		
Wiggins	69.00		
Total	\$ 5,647.80	\$ 2,057.16	\$ 3.50

Rosebud Conference

Batesland	\$ 220.80	\$ 316.97	\$
Burke	440.20	335.22	
Bonesteel		107.75	
Carlock	266.80	297.29	
Colome	441.60	456.51	
Herrick	391.00	483.98	
Littleburg	23.00		
Long Valley	64.40	89.24	
Martin	50.60	46.14	
McNeely	207.00	117.25	
Mission	478.40	672.89	
Naper	800.40	797.64	
Platte	105.80	29.19	
St. Francis	13.80		
Valentine (Cal.)	322.00	126.18	
Valentine (Zion)	708.40	687.02	56.98
Winner	621.00	816.17	
Witten	133.00	151.13	
White River	184.00	50.45	
Wood	105.80	119.34	
Total	\$ 5,589.00	\$ 5,700.32	\$ 56.98

Southern Conference

Aurora	\$	\$ 165.72	\$
Beatrice		92.54	10.00
Clatonia	851.00	2,093.94	314.41
David City	529.00	355.77	7.00
Firth	506.00	542.27	50.00
Geneva	478.40	666.48	39.95
Grafton	368.00	1,517.02	86.70
Gresham	450.80	862.17	
Hastings	142.60	144.88	
Lincoln	202.40	329.20	
Plymouth	1,564.00	1,200.00	227.45
Rising City	349.60	376.07	
Shelby		6.66	
Shickley	506.00	58.50	284.20
Total	\$ 5,947.80	\$ 8,380.77	\$ 1,019.71

Miscellaneous

Pastors of the Nebraska District	\$	42.50	
----------------------------------	----	-------	--

RECAPITULATION

Receipts

Cash received from all sources, budgetary	\$ 24,411.88
Cash received from all sources, non-budgetary	1,198.19
Total cash to be accounted for	\$ 25,610.07

Disbursements Budgetary

General Administration	\$ 1,691.93
Supervision and P. and P.	110.55
Finance	108.00
Educational Institutions, General	595.05
Theological Seminary	344.00
Northwestern College	106.00
Dr. Martin Luther College	125.09
Michigan Lutheran Seminary	55.57
Northwestern Lutheran Academy	154.54
Home for the Aged	75.00
Spiritual Welfare Commission	501.41
Missions, General	16,101.34
Indian Mission	564.39
Negro Mission	421.24
Home Mission	2,550.54
Poland Mission	282.94
Madison Student Mission	50.00
Student Support	97.32
General Support	281.30
School Commission	148.17
Church Extension	47.50
Total	\$ 24,411.88

Disbursements Non-Budgetary

Lutheran Old People's Home	\$ 60.45
Lutheran Hour	104.50
Lutheran Children's Home Society	35.00

Deaf Mute Child Institute	44.45
Fremont Orphanage	312.23
War Sufferers Relief	348.78
Bethesda Lutheran Home	161.00
Radio Station K. F. U. O.	3.00
Apache Indians	20.00
East Fork Orphanage	35.00
Wheat Ridge Sanatorium	28.00
Visual Education Committee	45.78

Total Disbursements Non-Budgetary	\$ 1,198.19
Total Disbursements Budgetary	24,411.88

Total cash accounted for \$ 25,610.07

DAVID J. MOLL, District Cashier.

DAKOTA-MONTANA DISTRICT

July 1, 1946 to June 30, 1947

Eastern Conference

Congregation — Pastor	Budgetary	Remitted	Non-Budgetary
Altamont	\$ 515.00	\$ 410.68	\$ 23.00
Arco, Bretzmann	147.00	99.84	
Argo, Reede	276.00	364.67	15.50
Aurora, Hahm	317.00	323.47	
Bruce, Hahm	216.00	165.53	
Bryant, Zickuhr		17.50	
Clark, Hempel	276.00	350.12	3.00
Clear Lake	441.00	366.81	
Dempster, Bode	368.00	589.48	87.50
Estelline, Bode	202.00	227.66	
Elkton, Lindloff	860.00	999.66	169.50
Florence, Ten Broek	207.00	291.57	
Gary, Lange	391.00	428.69	57.00
Germantown, Found	497.00	540.15	
Goodwin, Hellmann	299.00	403.99	
Grover, Rutz	768.00	2,124.80	147.00
Hague, Zickuhr	445.00	379.40	
Havana, Hellmann	258.00	313.16	49.00
Hendricks, Bretzmann	621.00	449.06	
Henry, Ten Broek	391.00	511.64	1.00
Hidewood, Reede	437.00	396.24	
Mazepa, Steffenhagen	529.00	603.62	
Rauville, Borgschatz	934.00	1,096.26	
Raymond	584.00	585.50	6.50
South Shore, Found	616.00	553.38	53.00
Ward, Lindloff	653.00	704.70	127.50
Watertown, Meier	1,541.00	2,062.38	47.50
Willow Lake, Zickuhr	423.00	291.65	
Eastern Conference Total	\$ 13,216.00	\$ 15,456.63	\$ 787.00

Western Conference

Akaska, Gehrke	\$ 506.00	\$ 871.63	\$ 43.00
Athboy	184.00	170.45	
Bison	165.00	413.58	
Bowdle, Albrecht	1,104.00	1,590.29	
Burt, Ellwein	225.00	154.05	
Carrington	83.00	88.10	
Carson, Otterstatter	170.00	98.38	
Circle, Walther	221.00	321.40	
Date	110.00	139.08	
Dupree, Russow	156.00	134.54	
Faith, Russow	363.00	213.13	23.00
Elgin, Ellwein	414.00	917.24	
Faulkton, Birner	239.00	442.21	
Flasher, Otterstatter	97.00	73.87	
Gale	115.00	143.50	
Glenham, Bast	317.00	1,330.86	
Hague, Herrmann	285.00	471.21	
Hazelton, Ehlert	726.00	761.76	
Ipswich, Birner	170.00	201.42	
Isabel, Hanke	281.00	279.60	
Jamestown, Heier	920.00	1,215.61	13.00
Leith, Ellwein	351.00	190.94	8.00
Lemmon, Schumann	345.00	515.84	
Mandan, Kuehl	510.00	511.94	17.00
Marmarth	64.00	10.00	
McIntosh, Koepsell	221.00	269.57	
Mobridge, Bast	1,150.00	1,155.83	5.00
Morristown, Koepsell	313.00	514.51	5.00
Miner, Koepsell	92.00	100.00	
Mound City	506.00	573.20	
Paradise, Otterstatter	124.00	162.03	
Piedmont, Sauer	55.00	23.65	
Rapid City, Sauer	64.00	123.30	
Reeder	285.00	378.94	
Ridgeview, Russow	32.00	62.11	
Roscoe, Lau	1,817.00	2,352.09	
Sturgis, Sauer	69.00	28.06	
Tappen, Kettenacker	897.00	1,276.32	6.00
Timber Lake, Hanke	184.00	121.55	
Terry, Walther	238.00	265.11	
Tolstoy, Gehrke	161.00	337.02	
Trail City, Sievert	207.00	259.00	
Valley City, Wendland	230.00	200.23	
Watauga, Koepsell	138.00	201.72	
White Butte, Schumann	97.00	174.90	
Windsor	106.00	165.81	
Zeeland, Herrmann	474.00	722.46	
Western Conference Totals	\$ 15,930.00	\$ 20,729.93	\$ 134.00

District Totals	\$ 29,147.00	\$ 36,186.56	\$ 921.00
------------------------	---------------------	---------------------	------------------

EDGAR VANDREY, District Treasurer.



Synod
 C T Niedfeldt
 7623 W State St
 Wauwatosa 13 Wis



PACKAGE NO. 2400

Per package of 10 cards.....\$.25

Per package in quantities (30 packages or more)
10 cents

SPECIAL OFFER

This card sold last year at 30 cents per package. We are now offering this same card at the special price of 25 cents. The quantity price to you is 10 cents per package.

The attractive price makes this an excellent item for sale by Day Schools, Sunday Schools, or Societies who desire to raise additional funds for Missions, Charitable Institutions, etc.

These colorful Christmas Cards will help to promote the use of CHRISTIAN Greeting Cards in your congregation and community. These cards have been produced expressly for the religious trade, and are carefully chosen for the appropriateness of design and Christian sentiment. An appropriate Scripture passage enriches every folder.

The IDEAL CHRISTMAS CARD PACKAGE

For —

- Day Schools
- Sunday Schools
- Societies



PACKAGE NO. 2401

Per Package of 12 cards — 30 cents

The Christmas Greeting
for the Lutheran Family

Each assortment is separately
packaged, complete with
envelopes

QUANTITY PRICE
30 packages or more
18 cents per package