

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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In all places where I
record my name I will
come unto thee, and
I will bless thee.

Ex. 20:24

OUR BLESSED STATION AS CHRISTIANS

I Peter 2, 9

THE inspired Apostle writes: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light . . ." All this we as Christians are invited to apply to ourselves. Surely we can speak of a blessed station.

What We Are By God's Grace

Many high-sounding titles have either never stood for anything real or have long since lost their meaning. There are those whom men call priests and saints but who in reality are neither in the sight of God. There are some who still bear the title of a king, but who have little of royal power and prerogative to go with it. It is not thus with the titles which the Apostle Peter calls to our attention. They point to real and unchanging blessings, rights, and privileges.

"A Chosen Generation" God's infallible word repeatedly bids those who believe in Christ as their Savior to number themselves among the elect of God. It assures us that from all eternity God in His grace has for Christ's sake chosen us to become His children and to remain His children unto eternal life. The saving faith in which we stand through the Gospel, the saving faith which makes us heirs of eternal life is the result of God's eternal election of grace. Think of it; this title testifies that we are partakers of a divine love which reaches from eternity to eternity. It lets us rejoice in a salvation that is certain. Confidently we may look to the Gospel for preserving faith amidst all the temptations and afflictions of life. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1, 6).

"A Royal Priesthood" Christ has "washed us from our sins in his own blood and hath made us kings and priests unto God and his Father." Through Christ each and every Christian is a priest before God, a priest who has free access to the throne of His

grace. We need no further priest or mediator to deal with God for us, to plead our case. Directly we can offer up acceptable sacrifices of praise and adoration to God; directly we can commit all our needs and requests to His love and wisdom, certain that He will hear us. Since all Christians have these same priestly rights before God they together form one glorious priesthood. It is a royal priesthood. In our priestly rights we are at the same time kings. Christ our Savior arose from the dead as the Lord over sin, death, and hell; He is now at the right hand of God, reigning as the Lord of lords and as the King of kings. United with Christ in faith we rule with Him as kings. Satan no longer has a claim upon us as pardoned children of God; our conscience may not condemn us; the cares and troubles of life may not unsettle us; death need not frighten us. As mighty kings we can say with St. Paul: "Nay, in all these things we are more than conquerors through him that loved us."

"An Holy Nation" ". . . Christ also loved the church, and gave himself for it; that he might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Yes, the Christians are a nation of saints. Not in this sense, of course, that in our life we have reached a state of perfection in which we no longer commit sin. St. John earnestly warns against any such thought: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Yet we are holy, clean, faultless in God's sight in that all our sins are blotted out for Jesus' sake, of whom we confess in faith:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
In these before my God I'll stand
And enter heaven, my fatherland."

This perfect imputed holiness moves us to strive after holiness also in our lives, to walk "as becometh saints."

"A Peculiar People" We are that in the sense that we are the treasured possession of the Lord. We are not our own, we are bought with

a price. Those who hate us, abuse us, oppose us, slander and misuse us must reckon with the Lord, who bought us and made us His own in grace. He will never leave us or forsake us. He tells us: "Fear not: for I have redeemed thee, I have called thee by thy name: thou art mine." He will deliver us from every evil work and will preserve us unto His heavenly kingdom.

What We Are Privileged To Do By God's Grace

Being saved from something, we are also saved for something. The Apostle tells us: "*Ye are . . . that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.*" Before others we are to confess, magnify, and glorify the grace of our God who has called us out of the darkness of sin and its curses into the marvellous light of His full salvation in Christ. Yet Christians will not look upon this as a task with which they are burdened. The high titles which we bear by God's grace and the rich blessings which they assure to us all cry out for an opportunity to thank and praise our God and Savior. According to the new man in us we will see it as a privileged task, as another evidence of our blessed position as Christians.

Two recent issues of the *Northwestern Lutheran* were wholly devoted to two rich fields of opportunity for performing our privileged Christian task, the fields of mission work and Christian education. But also our daily lives which we lead in the presence of others afford us rich opportunity. By the joy that we show in our lives over the fact that we are at peace with our God through Christ we constantly remind others of His gracious redemption. The freedom from anxious cares which we win for our lives as we bring all our needs and troubles to our Lord in prayer will remind others that through Christ there is a friend in heaven who can put an end to worrying and fretting. By letting it become evident in our lives that we are motivated in our thoughts and actions by the fear and love of our God we will let others see that Christ's grace can build characters in which the inborn selfishness of human nature has been brought under control.

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Editorials

The Amsterdam Tragedy "The most widely representative gathering of Christians" at Amsterdam is now history. There they met, the representatives of every church denomination under the sun, except the Roman Catholic and some Lutheran church bodies. The Wisconsin and Missouri Synods had no official representative there. Prior to the convention it was estimated that 148 church bodies in 42 countries would send official delegates to this "World Council of Churches." As far as we are able to ascertain the delegates centered their attention on three themes: 1) "The Universal Church in God's Design"; 2) "Man's Disorder and God's Design"; 3) "The Church and International Disorder." That this heterogeneous group would center its attention on such topics does not surprise us. One would imagine that a convention of church people, Christian leaders, representatives of Protestant churches would prefer to consult together on the cardinal doctrines of the Bible on which there is wide disagreement among the various Protestant churches in the world, such as: 1) The Bible is the Word of God; 2) The Virgin Birth of Christ; 3) The Deity of Christ; 4) Justification; 5) Conversion, Election, Sanctification, etc. The fact that this gathering did not deem it necessary nor expedient to center its attention on these Scriptural doctrines testifies to the tragedy of it. These representatives met there each knowing that they differ and differ widely on some of the cardinal doctrines and yet did not find it worth while to discuss these differences and try to come to a mutual understanding of them. Instead they gave all their time to matters which in the last analysis do not concern the Church or at least concern it remotely. According to the newspaper reports they spoke at great length on Communism, and Capitalism. The body condemned them severely without qualification. What form of government they favored was not expressly said. What is left, however, but socialism which differs little from communism in its final application?

If that meeting of the World Council of Churches had nothing more important to discuss than such world affairs that meeting was a deep tragedy. Those men by-passed all the deep things of the Scriptures and God and concentrated on the world, men, and their affairs, as they pertain to man's physical wellbeing. Not that we are now disillusioned. Certainly not! We expected little more than this to come from this meeting of the many church bodies that do not perfectly agree and are not "perfectly joined together in the same mind and

in the same judgment" as the Scriptures puts it. In that case they must go far afield and speak on things on which they are not qualified to speak and in which the Church has no business to meddle. That's the tragedy, — God gets nothing but nice words.

W. J. S.

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Russia Anti-Religious Again Not so many years ago, it was in 1941 after Germany's invasion of Russia, the "government" of Russia assumed a more tolerant attitude toward religion, permitting the Orthodox Church of Russia to open its doors again and preach publicly. This was hailed all over the world and especially in America as an indication that Russia is a democratic and tolerant country. We were told that we only misunderstood Russia and her attitude toward democratic ideal. But then, Russia was our ally and it was good politics to put Russia in as favorable light as possible. Today the situation is different, and we may again speak the truth about Russia without incurring the ire and wrath of any one. Things have changed greatly in Russia since those balmy days. Today Russia is a threatening menace to the peace of the world and America. From all accounts one is able to read it seems that Russia has made an about face toward religion once again. There seems to be a new drive on foot to do away with all religion again and to spread the atheistic propaganda with renewed zeal and thus to discourage religion.

That this is not a change of mind and conviction on the part of Russia and the powers that be but that the reprieve given religion during the war was done only for political reasons, ought to be clear to any one who knows just a little about the temper of the Soviet powers. She needed the backing of the church during the war for many reasons, and this induced her to give the church a little freedom. Now the war is over and she can safely do without the church again. So Russia is once more spreading her atheistic lies about religion. Today she is once more telling her people in no uncertain words that religion and communism do not agree, they are antagonistic forces and that any youth who is found to be a member of a religious movement will be put out of the Communist Youth League. In this manner she hopes to discourage the growth of religion on her soil. To read this makes one sick at heart.

W. J. S.

OPEN QUESTIONS

II

WHEN our fathers met with a committee of the Missouri Synod in December, 1868, to devise ways and means from stopping the friction that existed between pastors and congregations of the two synods, the matter of Open Questions was the first doctrinal point taken up for discussion. To any one who had followed the development within the two synods there could be no doubt as to the outcome of the discussion. There was a controversy between Missouri and Iowa on this matter; and our own Synod had declined affiliation with Iowa because of it. Iowa sponsored Open Questions; while Wisconsin and Missouri both rejected them. Yet the matter is of such importance that it seemed vital to our fathers to express unanimity in a joint discussion.

It is still important for us to study and restudy the matter in order to retain a firm footing on Scripture ground. The last thesis of Prof. Walther's series of fifteen rightly denounces the theory of Open Questions as the "most dangerous unionistic principle of our day." In fact, this theory is the prolific mother of all unionistic endeavors. Without the admission of Open Questions unionistic endeavors would be doomed before they are started. The slogan of all unions of church bodies without agreement in doctrine and in the principles of practice really amounts to this: We agree to disagree. All differences are Open Questions.

What Are Open Questions?

This question is answered in a general way in the first and the seventh of Prof. Walther's theses. Also the other theses contain points that pertain to the nature of Open Questions, but they serve the purpose of developing some special aspect.

The first thesis sets forth the fact that there are questions which from the standpoint of theology may legitimately be called open, while the seventh defines the field in which absolutely no Open Questions may be admitted. We reprint these two theses for more convenient reference.

Th. 1. It cannot be denied that in the

field of religion or theology there are questions which, because they are not answered in the Word of God, may be called open in the sense that agreement in answering them is not required for the unity of faith and doctrine which is demanded in the Word of God, nor does it belong to the conditions required for church fellowship, for the association of brethren and colleagues.

Th. 7. No man has the privilege, and to no man may the privilege be granted, to believe and to teach otherwise than God has revealed in His Word, no matter whether it pertains to primary or secondary fundamental articles of faith, to fundamental or non-fundamental doctrines, to matters of faith or of morals, to historical matters or others that are subject to the light of reason, to important or apparently unimportant matters.

The Field of Open Questions Defined

The first thesis plainly tells us that Open Questions pertain to matters of religion or theology. Since the church is not concerned with matters of politics, for instance, or economics, and the like, the question whether one is a nationalist, an internationalist, or an isolationist does not in the least touch his faith. Two people may be very devout Christians while holding diametrically opposed views in politics, etc., or both may be infidels. Such matters, however, are not called Open Questions because they lie in a field with which the church as such has nothing to do. Open Questions lie in the field of religion or theology.

There are such. There are many questions suggested in the Scriptures which are not answered there. To mention only a few, without going into details. The Scriptures tell us very much about the angels, about their nature, about their characteristics, about their glory, about their great number, about the service they render, etc. The Scriptures tell us that angels are creatures, created by God. But when were they created? Scripture does not tell us. It must have been during the six days, between the "beginning" of Gen. 1, 1, and God's rest on the seventh day. More than this we cannot say. — or, where did the devils come from? According to the Scrip-

tures they did not exist from eternity, together with God. God is the only one who inhabits eternity. The devils are created beings. They are fallen angels. But when and how did their fall take place? It must have been somewhere between the end of the sixth day, because then God beheld every thing that He had created, and it was very good, and the temptation of Adam and Eve. More cannot be said. And nothing is revealed about the manner in which the evil angels broke away from God.

Of such questions that are suggested in the Scriptures but are not answered there there are many; and our curiosity often leads us to devote more study to them than to the truths that God did reveal. But they must be considered and treated as Open Questions.

Open Questions Ever Remain Open

Since the Scriptures do not answer these questions nobody on earth will ever know the answer. In the light of eternity we shall probably know more about them.

Although we cannot know the answer, it may often be profitable to meditate on them and to study them. Take the last one mentioned above. When we see what thoughts the serpent suggested to Eve, we can well imagine that similar thoughts sprang up in his own heart and caused his downfall. When we see how he spreads the lie of self-righteousness among men, we may assume that the invention of this lie brought about the loss of his first estate.

But everybody must remember that, though these thoughts do not contradict anything that the Scriptures say, yet they are not directly taught in the Scriptures. Hence we dare not teach them as Scripture truths, nor dare we condemn anyone who does not share them. These questions are simply open, and must forever remain open. To insist on any specific answer would be adding something to the Scriptures—which God has strictly forbidden.

In the words of the thesis: agreement in answering such questions is not required for the unity of faith and doctrine. Our faith and doctrine may be correct and pure in spite of divergent views held on such questions. Nor dare

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Siftings

BY THE EDITOR

Dean Inge, the "Gloomy Dean" of England, is as confused as he ever was. His latest blast was directed against "traditionalists in religion." At the Modern Churchman's Conference, held in London, he delivered this broadside: "The few who still go to church do not want changes and would resent them because they feel an affection for symbols which are really dead. Some of them have petrified, others have evaporated; either process is fatal. Christianity is cluttered up with these dead symbols, which yet cannot be abandoned. . . . Preaching at best is an unsatisfactory business. It is like throwing a bucketful of water over a row of narrow necked vessels. A drop or two may find its way in here or there." Whatever the misguided convictions of the "Gloomy Dean" are, however, the Lord has given us the commission to *preach* the Gospel. Mark 16. We agree with Dean Inge that "preaching is at best an unsatisfactory business" when that which is preached from the pulpits of many churches can hardly be termed the gospel. Preaching the gospel may be an "unsatisfactory business" for the flesh and natural man, but that alone is God's power unto salvation.

* * * *

Theories are all right in their place. In science, for instance, one could hardly dispense with them. But when it comes to matters of faith, there is no room for theories. Peter says, "If any man speak, let him speak as the oracles of God." II Peter 4, 11. No opportunity for theorizing here. But Martin Lindstrom, rector of Lundsberg School, Lundsberg, Sweden, doesn't understand this. He writes, "My THEORY is as follows: Communist dictatorship is not a rightful authority according to the Bible. Romans 13. Thus, as a Christian, one should not help them into power, and, when in power, one has no duty to obey them." Even a superficial reading of Romans 13 will confirm the conviction that

Martin Lindstrom is indeed dealing with theory and not Scripture. Romans 13 calls upon every Christian to be subject to the "powers that be." There is no question raised as to whether they are fascist powers, democratic powers, or communistic powers. As long as they are the powers which are operating as the law of the land, exercising legislative, executive and judicial rights — regardless of the justice dispensed — they are the powers that be, and they are to be obeyed by the Christian. Martin Lindstrom claimed that one was not to support nor obey them because thereby one would also support its crimes against humanity and because it acts contrary to the law of love. Paul wrote to Christians who were under the rule of the Roman Empire. Although there was a form of mellow justice for those who could afford to pay the price, yet we wonder how many "crimes against humanity" and how many acts "contrary to the law of love" were perpetrated by the Roman Caesars with their autocratic powers. Let's have Scripture as our guide and not human emotion. The latter is fatal.

* * * *

Recently we reported that Doctor of Divinity degrees were being sold for the modest sum of \$50 in a few southern colleges. From the correspondence of the Christian Century we reprint an interesting letter for the readers of the previous notice.

Sir: In the Christian Century for August 18 you promise to give a doctor of divinity degree "with all the rights and privileges thereunto appertaining" to "any clerical subscriber whose own renewal is paid up and who has added at least one new subscriber during the year." As the record will show, I have been a subscriber to the Christian Century for the last fifteen years. I believe

in its policy, agree with its outlook, admire the intellectual courage of its editorial staff, and therefore I read it with pleasure. Please send the Christian Century for one year to the chairman of my board of deacons. You may send the bill to me, together with the instrument of the doctor's degree.

Name Withheld.

We hand this information on to our readers for what it is worth.

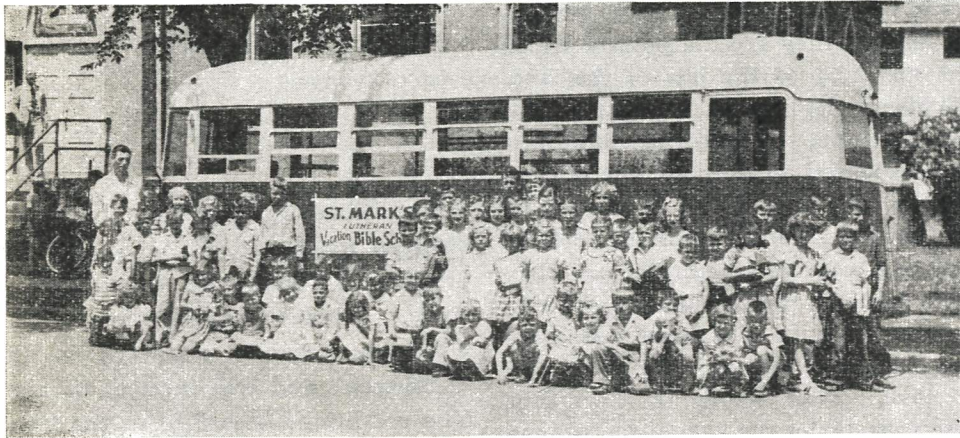
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Conditions in Germany have not changed much and do not give much promise of change for some time to come. A letter from a German housewife was recently reprinted in the "Lutheran" and will interest us also. The conditions described in the letter prevailed during the last winter but will hold true for next winter also. We reproduce the letter in part: "1) Can any German people buy coal for use to heat their rooms or to cook food? No. From time to time during the winter they get stamps on which they can buy coal. In Bremen one to three persons got until now 660 pounds of fuel for everything. For the offices we got no fuel (freeze or go to the black market. 2) Is there more or less food in the stores and bakeries than last winter? There is less. What is in stores is not the main fact, but what you can get. We can buy now for four weeks this: 13 pounds of bread (four slices daily), 1½ ounces of fat, 7 ounces of meat, a quart of skimmed milk, 2 pounds of grain, 2 pounds brown sugar. Try to reckon how much that is in one week or one day. It is nearly nothing. Those food rations are for normal grown-up persons. You can imagine that one is perpetually hungry, or worse, too weak to be hungry. 3) Is there more or less clothing in the stores than last winter? There is something in the stores, but you cannot buy it (too expensive)." That is the sad story in part. These conditions hold true also for our brethren in Germany. Let us not forget them!

A COMBINED VACATION BIBLE SCHOOL

THOUGH many may still regard the Vacation Bible School as a novelty, it is no longer an experiment with the Lutheran Churches of St. Mark and St. Paul, Mankato, Minnesota. This work was initiated several years ago by Pastor R. A. Haase of North Mankato. In

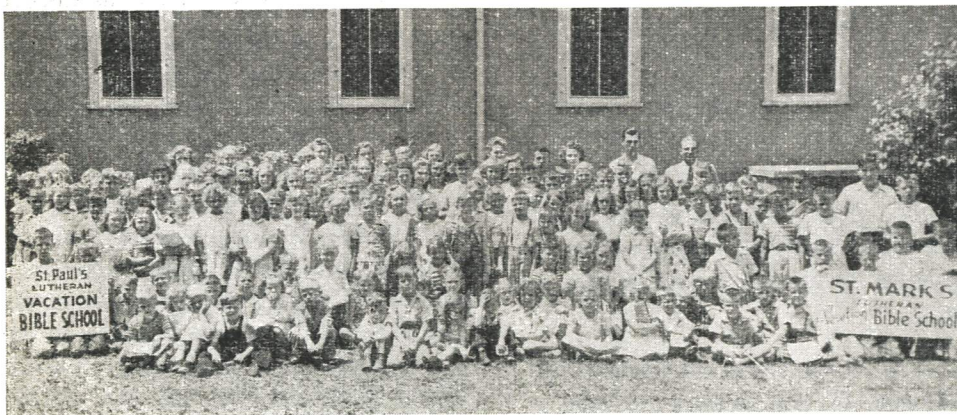
lessons was supplemented with film strips: "The Ten Commandments" and "The Life of St. Paul." The large group of children was divided into nine classes, and the pastors were assisted by eight women teachers from St. Paul's congregation, whose free services the congrega-



1943 he invited the Sunday School of the newly established mission congregation, St. Mark's of West Mankato, to join him in a combined Vacation Bible School. The classes were held in the North Mankato church and the pastors did the teaching. The children of St. Mark's were transported by their pastor in a special bus. During these years the

tion acknowledged with a gift of appreciation.

Someone might say, "How much better it would be to have those children coming day after day to a Christian Day School." We readily grant this point. However, to overlook the Vacation Bible School would mean passing by a valuable agency in the field of Christian education.



length of classes varied between two and three weeks, and the classes generally began on the first Monday after the close of the public schools.

This year, which marks the fifth anniversary of the combined school, showed an enrollment which had doubled that of 1943: 95 pupils from St. Paul's, 65 from St. Mark's. The Concordia series of

Where a Christian Day School is not yet a reality it is a fine supplement to the Sunday School, insofar as it enlists the children for a period of intensive religious study in addition to the dispersed instruction on Sunday. The amount of work accomplished is almost equal to the usual Sunday School course of nine months. Our experience has also shown

that the attendance is much higher than the average attendance in Sunday School. Furthermore, it is a valuable mission agency. The children always find more children to bring along. It was our experience this year that we finally had to ask them not to invite any more when the special bus became crowded and the church where the classes were held was unable to accommodate any more.

MARTIN BURKHOLZ.

OUR BLESSED STATION AS CHRISTIANS

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As we bear our crosses with humble, trustful submission we testify before others that in Christ a truly sustaining comfort for every tribulation is to be found. By showing that we can think and speak of death without fear, that we can even face it not only fearlessly but with a living hope, we bear witness of Christ's victory over death and of his gift of eternal life. "Only let your conversation be as it becometh the gospel of Christ" (Phil. 1, 7).

C. J. L.

OPEN QUESTIONS

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divergent opinions in these matters be permitted to disturb fraternal relations. Church fellowship in the form of pulpit, altar, or prayer fellowship must be practiced freely, sincerely, and cordially.

The Field Where No Open Questions May Be Admitted

This field is clearly defined in the seventh thesis. Where the Word of God speaks clearly on a question there the matter is definitely settled. The answer of the Word of God is final.

The sponsors of Open Questions want leeway also in such matters. They will point to the fact that not all doctrines presented in the Scriptures are of equal importance for our faith. Even among the basic articles, on which our very faith rests, some are of primary, others of secondary importance. And some are so far removed from the heart of the Gospel that they may be considered as non-fundamental, non-essential. Here the

sponsors of Open Questions insist that disagreement in non-fundamentals need not be divisive of church fellowship. — But the question is not: How important may an article be? The question is: Has God spoken it? And if God has answered a question, who are we to call it open?

There are some matters contained in the Scriptures which pertain to historical or scientific facts. Here some are ready even to grant that such statements were not given by inspiration of God, that the holy writers drew on information which they had obtained from other sources, which might possibly have been not fully reliable. Others do not go quite so far, but they maintain that, though given by

inspiration, these statements must not be overstressed. The matter must be considered as subject to the light of reason, in which divergent views are possible. They must be considered as Open Questions regardless of the fact that God has spoken on them.

No, says the thesis, if the Word of God has spoken, then also historical, scientific, and other similar matters are no longer Open Questions. Just as little as we dare add anything to the Word of God in matters where God has not spoken, just so little dare we take anything away from God's Word in matters where He has spoken.

J. P. M.

(To be continued)

SYNODICAL CONFERENCE

Diamond Jubilee Convention

The Services

Since the Synodical Conference did not convene during the past year, which actually marked the 75th anniversary of its founding, the 40th convention held August 3-6, 1948, was designated as the Jubilee Convention. It was only natural that it should take place in Milwaukee, Wisconsin, the scene of the initial meeting. Concordia College graciously offered its facilities for the session. The opening service with Holy Communion was, however, held at Trinity Church, Ninth and Highland, and its pastor, Dr. Henry Grueber, served as liturgist. The opening sermon was given by Prof. Norman Madson of the seminary department of Bethany Lutheran College, Mankato, Minnesota. He based his timely exhortation on Jeremiah 6, 16: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." On Wednesday evening a special open air jubilee service was held at Humboldt Park with a large congregation of worshippers in attendance despite very cool weather. President E. Benj. Schlueter delivered the sermon on the basis of 1 Kings 8, 57-58, using the theme: "Our Jubilee Prayer." The Milwaukee A Capella Choir, directed by Hugo Gehrke, furnished special music as the festival choir. Secretary G. V.

Schick and Vice-Presidents S. C. Ylvisaker and Andrew Daniel served as liturgists. The offering was devoted to synodical conference mission work in Africa, while the offering in the opening service went to domestic negro mission work.

The Essay

Considerable time was devoted to hearing and discussing a doctrinal essay delivered by Dr. Henry Koch, Morrison, Wisconsin, on the theme: *The Church, Its Essence and Its Marks, Its Weapon and Its Enemies*. In the portion delivered the essayist on the basis of Scripture and over against past and present perversions reviewed the truths that the Church in its essence is the Communion of Saints, that it has no visible side, that the Word and the Sacraments are the signs or marks of the Church, that it has but one weapon, the Sword of the Spirit, the Word of God.

Its Missions

Already at its sixth annual convention in 1877 the Synodical Conference resolved to begin a mission among the religiously neglected and forsaken negroes of the land. It was begun in the deep South and, following Negro migration, was gradually expanded also to northern states. Thirteen years ago it was ex-

tended to include a promising foreign missionary endeavor in Nigeria, Africa. As the one missionary project which the constituent synods of the Synodical Conference carry out jointly Negro mission work again received much earnest and wholehearted attention. The written reports of the respective superintendents of the five United States fields and conferences showed that much faithful work had again been done by the missionaries and that the Lord had granted bountiful blessings. The 1946 resolution to enter upon a nation-wide, intensive, systematic, progressive mission-expansion program was reiterated; and the accounts of such expansion carried out in the various fields of Negro mission during the past biennium were received with genuine joy. The Missionary Board was encouraged also to give study especially to the matter of establishing missions in such centers in which higher schools of learning for the colored are located. The policy of integration inaugurated in 1946, according to which Negro pastors, teachers, and congregations were given an opportunity to affiliate with any of the constituent synods of the Synodical Conference or with one of their districts, was clarified by outlining the mode of procedure in obtaining such affiliation. An annual budget of \$198,630 for the domestic colored missions was adopted. It was resolved that Immanuel Lutheran College, Greensboro, North Carolina, shall be continued in its present location and the convention pledged its fullest support to the school. We would also like to pass on to our readers a resolution which encouraged wider circulation of *The Missionary Lutheran*, the official organ of the Missionary Board published monthly in the interest of Synodical Conference work among the Negroes. Let your pastor enter a subscription for you.

Nigeria

Pastor Karl Kurth, the Executive Secretary of the Mission Board, gave an inspiring report on the Nigerian mission which he had recently visited in person. His report was supplemented by the Rev. J. P. Kretzmann, one of our African missionaries at present on furlough in the States. Ten American and two native pastors serve the 112 churches of this field, in which 13,395 souls and 4,682

communicants are gathered about the saving Word of God. 6,021 children receive instruction in its 89 Christian Day Schools through two American and 229 native teachers. All workers agree that our Nigerian Lutheran Church must be an indigenous church and they are laboring faithfully to establish such a church. The budget of \$94,500 adopted by the Synodical Conference for the Nigerian mission covers expenditures for our white missionaries only. The local church in Africa pays its teachers' salaries, buildings, and equipment and in 1947 raised \$18,406.08 for church and school purposes. The churches have formed The Synod of the Evangelical Lutheran Church of Nigeria, which meets once a year and is subdivided in districts which have no separate annual sessions. These people feel that they must have an active part in the spreading of the Gospel among other clans and tribes and have already sent forth a young missionary out of their midst to bring the Gospel to the children and adults of the Ibo District. A first city church in Nigeria is being established at Calibar by Jonathan Ekong, one of the two native pastors. The convention resolved to establish a seminary in Nigeria as a means toward building up a native ministry as soon as possible. The Missionary Board was also asked to take the necessary steps toward the establishment of a secondary school in Nigeria as a means for preparing natives for seminary and normal school work. From all that was heard of this field there was great reason for joy and gratitude to God, who in His grace has led the Synodical Conference into this vast mission field and who has so abundantly blessed it.

The Interim Committee

A committee had been appointed on the floor of the 1946 convention of the Synodical Conference to study the Army and Navy Chaplaincy and other points relating to the doctrine of the call, the ministry, and the Church, which have been controversial matters between the constituent synods. This committee reported that it had not been able to finish its work, having thus far occupied itself only with a study of the doctrine of the Church with special reference to synodical organization, to the office of the min-

istry, and to the call into the ministry. Agreement had also not been reached in the matters studied. Thus the Interim Committee was requested to continue functioning and to endeavor to complete its work by the next convention; and the presidents of the constituent Synods were encouraged to appoint additional, advisory representatives to attend its meetings. Individuals and groups in our synods were urged prayerfully to study the doctrine of the Church in the meantime, in order to obtain the true Scriptural answer to the questions raised in the reports of the committee members.

Intersynodical Relations Committee

This standing committee reported that the authority of the Synodical Conference to send out material on the Boy Scout issue, as envisioned in its 1946 resolution on the matter, was questioned, but that through the actions of the individual synods a procedure has in the meantime been implemented which "is in keeping with the resolution of the Synodical Conference that the constituent synods re-study the matter and consult with one another." The committee therefore recommended "that an earnest attempt be made to solve this vexing question by this method of study and consultation." In adopting this recommendation the convention also included the addition of its floor committee that "in the meantime, congregations and pastors are urged to avoid any action that would commit them more deeply to a course disturbing to fraternal relations in the Synodical Conference."

On cooperation in externals the Intersynodical Relations Committee reported the following: "Your committee at each meeting has discussed a number of joint activities among Lutherans some of which, on the one hand, have been condemned as unionistic and, on the other hand, have been defended by the argument that only a cooperation in externals is involved. While no definite conclusion was reached by your committee, we wish to caution that such things as actually are externals be regarded as externals." This was adopted with the addition of the floor committee: "And that wherever there is cooperation in such externals, it be not made the occasion for joint work in the spiritual sphere."

As a third matter this committee reported on a study of principles involved in establishing new missions in occupied territory of a sister synod. It reaffirmed the principle adopted by the 38th Convention of the Synodical Conference in the following form: "That wherever good and cogent reasons seem evident for beginning in such a field, the work be initiated only after brotherly consultation with the local pastor as well as with the President and the Mission Secretary of the Synodical District in which the new field lies. The brethren concerned shall meet for such consultation without delay, and no action leading to the establishment of a new mission in the field in question shall be taken by any of the parties involved while the matter is under discussion. In the event of an impasse the matter may be referred to the general Presidents for prompt arbitration without awaiting a meeting of the respective synodical Districts." This report was accepted in the sense that its resolutions be presented to the constituent synods of the Synodical Conference for adoption as governing principles.

Executive Officers

The Rev. E. Benj. Schlueter, Oshkosh, Wisconsin, was reelected as President; Prof. G. V. Schick, St. Louis, Missouri, as Secretary; Prof. S. C. Ylvisaker, Mankato, Minnesota, as Second Vice-President; Rev. Andrew Daniel, Detroit, Michigan, as Third Vice-President; Prof. G. Christian Barth, Springfield, Illinois, was elected First Vice-President.

In Memoriam

The convention arose to honor the memory of two departed brethren who had rendered faithful service to the Synodical Conference: that of Dr. L. Fuerbringer, for many years President of the Synodical Conference and up to the time of his death its honorary President; and that of Pastor Herman F. Eggers, one of the founders of Bethesda Lutheran Home and to the end active in its work.

May God graciously preserve and prosper His work in the Synodical Conference.

C. J. L.

THE DIVIDED CHURCH

I

WHEN we look at the church of Christ on earth today a sad sight greets our eyes. What should be a united body is "by schism rent asunder, by heresies distressed." Christ is not divided, why should His body be?

But still sadder the sight becomes when we see that people minimize the differences between the various church bodies, or are even ready to ignore them altogether, ready to unite outwardly into one body elements that are inwardly divergent and conflicting. The Church was meant by Christ to be "the pillar and ground of the truth" (1 Tim. 3, 15), but some people would make of it a conglomeration of truth and error, granting to error equal rights with the truth.

We can rest assured, however, that the real Church, which is invisible to human eye, the existence and preservation of which is a part of our Christian faith, the spiritual "Communion of Saints," is not divided as is the visible body of professing Christians. When speaking about the building of His Church, Christ promised that "the gates of hell shall not prevail against it" (Matth. 16, 18), they shall not make a dent in it, not inject a single error into its truth. When Christ redeemed His Church His aim was "that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. 5, 27). Christ promised to send His Comforter to the Church, whom He calls the "Spirit of truth" (John 16, 26), not the Spirit of guesswork, not the Spirit of human opinion, not the Spirit of a mixture of truth and error, but the Spirit who is truth personified and battles against all error to retain the truth of God inviolate. He is the Spirit who "will guide you into all truth" (John 16, 18) and who establishes the Church as the "pillar and ground of the truth."

The Origin of Divisions

Christ, who sanctified Himself for the Christians and prayed the Father "that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us" (John 17, 21), took every

precaution that His Church should ever remain one. When He ascended into heaven He instructed His apostles, and with them His whole Church on earth, to teach those whom they had baptized in the name of the Father and of the Son and of the Holy Ghost "to observe all things whatsoever I have commanded you" (Matth. 28, 20). In the Church, as Augustine expressed it, it matters nothing what I say, or what you say, or what this or that famous teacher says, but only: Thus saith the Lord. If we abide in His word, then are we His disciples indeed, and true members of His Church.

Thus adhering to His Word and observing all things — all, without exception — whatsoever He has commanded us, without adding anything of our own: that is the way of preserving the unity of the Church.

From this word of Jesus it is clear how schisms and divisions come about in the Church, namely by deviating from His word, omitting something, changing something, adding something. His word is "sound doctrine" (1 Tim. 1, 10; 2 Tim. 4, 3; Tit. 1, 9), and neglecting His word will bring about unhealthy conditions. In the very passages just mentioned Paul speaks of "gainsayers," of "unruly and vain talkers and deceivers," of people having "itching ears" who turn unto "fables" and the like.

In his farewell address to the elders of Ephesus (Acts 20, 17-35) Paul urged them: "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood." Then he called their attention to a double source of danger. The first threatened from without. Paul knew from sad experience what was going to happen. Wherever he preached the Gospel, personally or through his assistants, in Galatia, in Colosse, in Corinth, false teachers followed him, breaking into his newly founded congregations. They would not go into entirely new fields to bring the Gospel to such as had never heard it — that was too dangerous — they would sneak into young congregations, that

were not yet thoroughly grounded in the truth, and with their errors would undermine the faith which Paul had preached. From experience he therefore warned the elders of Ephesus: "I know that after my departing shall grievous wolves enter in among you, not sparing the flock."

The second danger threatened from within. "Also from your own selves shall men arise, speaking perverse things, to draw away disciples after them." — "Therefore watch," Paul says; and he commended them to "God and to the word of his grace."

Our Task

The unity of the Church, based on the purity of doctrine, is a very precious gift of God. We will show our appreciation by cherishing and cultivating it, bringing personal sacrifices to preserve it. In his Epistle to the Ephesians Paul says: "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; *endeavoring to keep the unity of the Spirit in the bond of peace*" (chap. 4, 1-3).

How shall we preserve the unity if we ourselves are ignorant of the doctrine on which it rests? The first duty, therefore, is that we strive to become ever better grounded in the doctrine of the Gospel. Let the word of God's grace be our daily study and our meditation.

For our endeavors to preserve the unity of the Church Paul stresses particularly "lowliness and meekness." The Church is still here on earth, where we are surrounded by temptations on all sides, where through the weakness of our flesh we frequently stumble and fall. Therefore "if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness" (Gal. 6, 1). Haughtiness and haughty judging of an erring brother is the chief cause of division, against which the author of Hebrews warns: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another" (chap. 10, 25). Read this in the light of the two preceding verses: "Let us hold fast the profession of our faith without wavering . . . and let us consider one another, to provoke unto love and to good works."

Thus patience, longsuffering, forbearance are the Christian virtues that are

required above all in our endeavors at helping a brother who was overtaken by some error. But what if he persists? If after all means at our disposal have been exhausted he still holds to his error, then in the interest of the truth and of true unity, which rests on it alone, it becomes our duty to sever connections with him. For by his error he is causing division. Paul admonished Titus: "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (chap. 3, 10, 11).

Paul issued this warning in agreement with what Jesus Himself had said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matth. 7, 15).

We close our study this time with another word of Paul. "Now I beseech you, brethren, mark them which *cause division and offenses contrary to the doctrine* which ye have learned, and *avoid them*. For they that are such serve not (that is, take their orders not from) our Lord Jesus Christ, but their own belly. And by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (Rom. 16, 17-20).

J. P. M.

(To be continued)

MICHIGAN LUTHERAN SEMINARY

THE thirty-ninth school year at Michigan Lutheran Seminary opened with the customary service at 10 A. M. on September 7. A regular class room, which also serves as assembly, was filled to capacity with students and faculty members. Other students and guests were forced to occupy the first floor corridor in order to take part in the opening exercises. This year Prof. Martin Toe-

On the following day 142 students were present for the first classes. There were 30 in the twelfth grade, 22 in the eleventh, 38 in the tenth, and 52 in the ninth. The boys' dormitory was filled to capacity with 72 students. Increased demands to house our girls more adequately compelled the Board of Regents to arrange for a temporary girls' dormitory on the second floor of the refectory. This arrangement,



pel gave the initial address, basing his remarks on the words of Christ, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Director O. J. R. Hoenecke presented Herbert Kuske from our Theological Seminary, who began his work as assistant, succeeding Kurt Eggert who entered the ministry.

however, only takes care of 10 girls. It is by no means ideal, since it deprives us of some hospital and storage space and places an added burden on our stewardess. It must serve as a temporary measure, though, until a real resolution is found.

The addition to the refectory has been completed. It provides much needed

space for provisions, added living quarters, and a well-equipped bakeroom. The cost of the addition was under the amount allotted for that purpose by Synod.

May God grant us a year filled with an abundance of His grace.

ARMIN SCHULTZ.

AN IMPORTANT ANNOUNCEMENT

Since our Executive Secretary of Schools, Mr. F. W. Meyer, has been advised by his physician that he is suffering from a nervous breakdown and needs absolute rest for several months, we kindly request that for the time being pastors and teachers direct all their inquiries and correspondence regarding school matters to the secretary of the Executive Committee of the Board of Education, Mr. Emil Trettin, 2920 North Richards Street, Milwaukee 12, Wisconsin. Telephone: CONcord 4-6428.

Adalbert Schaller, Chairman,
Board of Education,
Wisconsin Synod.

CHRISTIAN DAY SCHOOL OPENED JENERA, OHIO

For years Trinity Congregation of Jenera, Ohio, has been striving toward the objective of opening a Christian Day School in its midst. Just before the outbreak of the war the goal was apparently reached, when plans for a school had been approved and the necessary funds for its erection had in the main been gathered in the congregation. Yet the wartime building restrictions and the shortage of materials after they were lifted made the erection of the new school building impossible for another span of years. At present the congregation has found the contractors' bids too high to be met by the funds on hand. The members of Trinity Church and its pastors were, however, unwilling to postpone the opening of a Christian Day School any longer. They therefore decided that until the contemplated new building could be erected they would arrange and use their spa-

cious church basement for two class rooms. Mr. Wayne Wiechmann has been called as the first teacher to teach grades three to eight inclusive with 41 pupils. Pastor W. C. Voss has offered to teach grades one and two with 25 children. The envisioned enrollment of 66 may have been exceeded at the opening of the school. May the Lord bless these zealous efforts in behalf of thorough Christian training and through them stimulate a similar interest elsewhere.

C. J. L.

ANNIVERSARIES

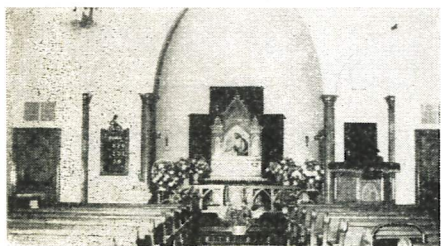
NINTIETH ANNIVERSARY ST. BARTHOLOMEW'S CHURCH Kasson, Wisconsin

By God's grace St. Bartholomew's Ev. Lutheran Congregation of Kasson, Wisconsin, was privileged to celebrate the ninetieth anniversary of its existence. Organized in 1858, the congregation has



always been served as an affiliated congregation, first from Reedsville, then Morrison, for a lengthy period from Brillion, and in recent years, Greenleaf. Never a large congregation, it has nevertheless received countless blessings from the Lord through the means of grace.

In the anniversary festival on June 20 many friends joined with the members of St. Bartholomew's in praising the



Lord for His constant mercies. In each of three services the church was crowded to overflowing. In the forenoon the Rev. Wilmer Valleskey, a former pastor

of the parish, preached the sermon, and the combined choirs of Greenleaf and Kasson sang. In the afternoon Pastor Gerhard Struck preached the Word, and the Wrightstown Mixed Choir added their voices in praise. For the evening service Pastor Harold Eckert spoke, and the Male Chorus of Morrison sang.

In all three services the principal thought was always to praise the Lord for ninety years of grace, and to look forward in trust to His continued care and guidance.

M. W. CROLL.

EIGHTY-FIFTH ANNIVERSARY ST. JOHN'S LUTHERAN CHURCH Lomira, Wisconsin

On Sunday, July 25, St. John's Lutheran Congregation, Lomira, Wisconsin, was privileged by the grace of God to celebrate in three jubilee services the eighty-fifth anniversary of its organization. Pastor H. Heckendorf of St. Paul's, Lomira, which is the mother church of St. John's, preached in the

grace of God which St. John's had experienced these many years, and exhorted the members in word and in deed to show forth their sincere thanks to the Lord of the Church for His bountiful blessings.

The congregation has been served by the following pastors: J. Conrad, 1863-1868; J. Kilian, 1868-1902; R. Pietz, 1902-1940; E. C. Rupp, 1940-1944; and the undersigned since 1944.

Early in 1944 the congregation reached the decision to establish a Christian Day School. Pursuant to this resolution the school building was completely remodeled in preparation for the opening of the school, in September, 1945. Thus for the last three years the congregation has enjoyed the blessings of a Christian Day School. In the fall of 1947 a steam heating system was installed in the church, and in the spring of 1948 the remodeling of the basement was completed.

"And let the beauty of the Lord our



forenoon in both the German and the English service. Pastor Clarence Koepsell of Morrystown, South Dakota, a son of the congregation, preached in the evening service. Both extolled the manifold

God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Psalm 90, 17.

H. J. LEMKE

EIGHTY-FIFTH ANNIVERSARY ST. PAUL'S LUTH. CONGREGATION

Tp. Eldorado, Wisconsin

With praise and thanksgiving to the almighty and merciful God St. Paul's Church of Township Eldorado, Wisconsin, celebrated the eighty-fifth anniversary of its existence on Sunday, August 15.

The preachers for the occasion were Pastors Arnold Koelpin and Walter Strohschein. In their very fine sermons both speakers reminded their hearers of God's abundant blessings of the past and exhorted them to abide firmly by God's Word and doctrine pure also in the future. Their messages ought long to be remembered.

Two former pastors, John Dowadit and W. K. Pifer, were also present and addressed the assembly in words befitting the occasion.

The choir from the sister congregation of Van Dyne helped to enhance the services with the rendition of several appropriate hymns.

All glory was given to God to whom alone it belongs. May He continue to abide with St. Paul's with His grace, His Word and His blessing.

W. A. WOJAHN.

FIFTIETH WEDDING ANNIVERSARY

PASTOR AND MRS. JOHN C. A. GEHM
Bay City, Michigan

On July 27, 1948, Pastor emeritus John C. A. Gehm and his spouse Anna, nee, Bublitz, now residing at Bay City, Michigan, were privileged to observe the fiftieth anniversary of their wedding. Since Pastor Gehm is ailing and bound to his bed, this occasion was celebrated in a comparatively quiet manner. The undersigned brought the Word of Life to the jubilarians on the basis of Isaiah 46, 4. — To give some outward expression of their appreciation of this singular blessing to their God the jubilarians brought a thank offering of \$5.00 in support of our Home for the Aged at Belle, Plaine, Minnesota. — May our Heavenly Father graciously continue to carry these jubilarians until they may be able to join in the Eternal Jubilee of the Lamb in heaven!

M. C. SCHROEDER.

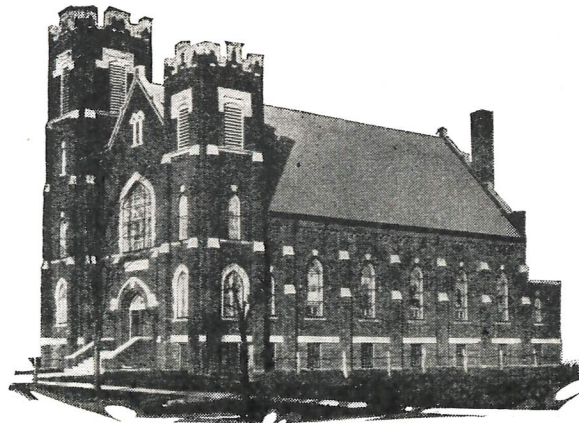
GOLDEN WEDDING ANNIVERSARY

PASTOR AND MRS. F. C. UETZMANN
Town Lebanon, Wisconsin

Having just celebrated the fiftieth anniversary of its pastor's ordination into the ministry, the congregation of Town Lebanon, Wisconsin, on the following Sunday, June 20, also celebrated the golden wedding anniversary of Pastor and Mrs. F. C. Uetzmann with a service of thanksgiving. Pastors Bruno Gladosch and Walter Seidensticker preached the sermons. Following the service dinner was served by the congregation to the family, relatives, and many friends who had come for the occasion. A purse was presented the honored couple as a gift of the congregation. Gifts were also received from the Ladies' Aid, Choir, relatives, and friends. May the Lord continue His abundant blessings toward His servants as they continue together their pilgrimage.

E. H. WENDLAND.

TWOFOLD ANNIVERSARY ST. JOHN'S LUTHERAN CHURCH Lake City, Minnesota



On Sunday, July 25, St. John's Lutheran Church of Lake City, Minnesota, was privileged to celebrate the 60th anniversary of its organization, and the 30th anniversary of church dedication. The interior of the church had been completely redecorated for the occasion, a new set of lights has been purchased.

In the morning services the Rev. Theophil Haar of Mazeppa, Minnesota, a son of the first resident pastor of the congregation, and the Rev. Wm. Franzmann of Watertown, Wisconsin, a former pastor, were the guest speakers. In the anniversary service of the afternoon

Pastor O. Naumann of St. Paul, Minnesota, President of the Minnesota District of the Joint Synod, brought a festival message and greetings to the congregation. As a special privilege the members of the congregation had the pleasure of having the only living charter member and first secretary, Mr. J. H. Schuldt of Santa Barbara, California, in their midst on this festive occasion, who also addressed the assembly.

St. John's Congregation was organized June 11, 1888, with 12 charter members. Pastor W. Fettinger of W. Albany served the congregation until the following year, when Pastor Wm. Haar took over the pastorate and served until 1900. From 1901 until 1922 Pastor Wm. Franzmann was pastor. Since 1923 the undersigned has been serving. The congregation has maintained a Christian Day School since 1909. At present Edward Kionka and Myra Bruns are in charge as teachers.

During the past 60 years 1,633 were baptized, 1,232 confirmed, 524 marriages were solemnized, 581 received Christian burial, 56,177 communed.

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

T. H. ALBRECHT.

DOUBLE DEDICATORY SERVICE ST. PAUL'S EV. LUTHERAN CHURCH Neosho, Wisconsin

St. Paul's Lutheran Church of Neosho, Wisconsin, experienced the joyful event of dedicating its new parsonage in a double dedicatory service on June 16. The morning sermons were delivered by

Rev. I. Uetzmann of Watertown, and the evening sermon by Rev. R. Stiemke of Parkside, Milwaukee.

About a year ago St. Paul's Congregation was faced with the problem of erecting a new parsonage, to which work they immediately applied themselves until they had it completed in February. In spite of material shortages and vacancy in the pastorate, the members diligently worked to its completion.



The parsonage is of Colonial style, consisting of seven rooms and a bath. The main floor measuring 26' by 30' with two additional entries; the front 5' by 8' contains a clothes closet and dressing mirror, the rear 5' by 16' contains a closet and opposite a wash room. The main floor consists of a study, a kitchen-dinette, a living room, and a bed room.

The upper story consists of three bed rooms and a bath.

The basement measures 26' by 40' containing a furnace, electric hot water heater and softener, well with pressure pump, drive-in garage and a large storage room with a root-cellar. The sewer septic tank is buried in the lot and three-quarter of garden.

Since the old parsonage was some distance from the church, this land had to be acquired, which is directly opposite the church and next door to our school.

The whole enterprise cost the congregation about \$9,000.00 of which about \$1,000.00 remains to be paid at present.

The 200 communicants and its pastor express their thanks that they were permitted to erect this beautiful structure by the grace of God.

EDW. WEISS.

CORNERSTONE LAYING ZION LUTHERAN CONGREGATION Chesaning, Michigan

On Sunday, August 22, 1948, the cornerstone of a new church edifice was laid by Zion Lutheran Congregation, Chesaning, Michigan. The local pastor officiated at the rites. The Rev. Gus. Schmelzer, Hale, Michigan, a former pastor of Zion, delivered the sermon.

H. A. SCHULTZ.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, October 13, at 9 A. M., in St. John's School, Milwaukee, Wisconsin.

GROUP MEETINGS

Monday

Board of Education — Jerusalem School, 9 A. M.
General Mission Board — St. John's, 10 A. M.
Conference of Presidents — Parsonage, 2 P. M.
Conference of Presidents and Board of Education — St. John's, 7 P. M.

Tuesday

Representatives of Institutions — Grace Church, 9: 50 A. M.
Board of Trustees — St. John's, 9 A. M.
Church Union Committee (Presidents and Seminary Faculty) — St. John's, 7 P. M.
JOHN BRENNER.

APPOINTMENT

Teacher R. H. Sievert having resigned on account of his removal from the Michigan District, I have appointed Teacher W. Stindt as a member of the Board of Directors of Michigan Lutheran Seminary.

JOHN BRENNER.

CALENDAR OF CONFERENCES

DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE

Time: October 5-6 at 9: 30 A. M.
Place: St. Paul's Congregation, Neosho, Pastor E. Weiss.

Preacher: W. Schink (F. Zarling).
Essays: Gen. 2, 4ff., W. Schink; Continuation of James 5, 13-18, W. Reinemann; Continuation of May Pastors and Teachers Due to Present Day Economic Conditions Ignore the Scriptural Principles of 1 Cor. 9, 14, W. Nommensen; Phil. 4, 12 in comparison with Luke 22, 34, H. Schaar; Communism and the Church, G. Boldt; Luke 9, 62, Does Christ here Refer to our Calling as Pastors and Teachers in the Church?, H. Heckendorf.

ALFRED SCHEWE, Secretary.

MISSISSIPPI VALLEY CONFERENCE

Place: Lewiston, Minnesota, Pastor R. Korn.
Time: September 23-29, 1948. Opening session at 10 A. M., September 23.

Essays: Sponsors and Witnesses at Baptism, W. Koepsel; The Pastor in Politics, A. Mennicke; The Forbidden Degree of Marriage, Lev. 18, 16-18, W. Lange; Exegesis, Mt. 5, 1-12, G. H. Geiger; The Smalcald Articles Applied to Present Conditions, F. Miller; Sermon on the Gospel for the 19th Sunday after Trinity, G. Horn; A Lecture on a Phase of Archeology (Choice of Essayist), Dr. Ylvisaker.

Service: Holy Communion service September 23, at 8 P. M.

Sermon: Pastor A. W. Sauer.
Note: If you desire quarters please inform Pastor Korn not later than September 25. Positively no quarters after that date!
G. H. GEIGER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE OF THE NORTHERN WISCONSIN DISTRICT

The Lake Superior Pastoral Conference of the Northern Wisconsin District will convene at Lena, Wisconsin (C. Krug, pastor), September 28-29, 1948. The first session will begin at 9: 30 (C. S. T.).

Old Essays: Exegesis of 1 Cor. 15, 26-53, K. Geyer; Exegesis of 1 Cor. 16, A. A. Schabow; Exegesis of 2 Cor. 1, C. Krug; Exegesis of Genesis 9, H. Walther; Isagogical Survey on the Book of Malachi, Th. Zaremba; Strikes in the Light of Scripture, Th. Thurow; History of Homiletics, B. Kuschel.

New Essays: Exegesis of Genesis 10-11, Th. Hoffmann; Isagogical Survey on the Book of

Ezekiel, F. Dobratz; Round Table Discussion on Prof. Rehwinkel's Book on Communism, Leader—G. Tiefel; Sermon Study on the Epistle for Reformation Day, Wm. Lutz.

Conference Preacher: Wm. Fuhlbrigge — Alternate: K. Geyer.

Please announce your presence to the local pastor immediately.

A. A. SCHABOW, Secretary.

PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT

Time: October 5-7, noon to noon.
Place: Zion Church, Rainier, Washington, E. O. Schulz, pastor.

Essays: Exegesis, Amos 4, E. F. Kirst; Exegesis, 1 John 2, 3f., G. Frey; Homiletical Study on Hebr. 11, 8-16, T. Stern; Third Commandment re Sabbath Day, F. E. Stern; Catechetical Study on 2nd Petition, Teacher Q. Albrecht; What do the terms 'sheol, hades, gehenna' and related terms teach us concerning the state after death?, E. Schulz; Trends in Church History, W. Lueckel.

Preacher: W. Amacher; Alternate, E. Zimmermann. Text: Jer. 17, 5-10.

Critic: V. Greve.

Kindly register with host pastor.

F. E. STERN, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 27 and 28 at St. Peter's Church, Town Winchester, Winnebago County, Wisconsin. First session will start at 9 A. M.

Topics: Hebrews 6, H. Grunwald; Divorce in the Light of Scripture, G. Pieper; Is the Church the Conscience of the State?, G. Kobs; Side-lights in the History of the Wisconsin Synod, A. Engel; Is Gambling a Sin?, G. Schaefer; Sermon Study on the Sunday Gospel Lesson Preceding Conference Meeting, G. Kaniess; Exegetical, Dogmatical Treatise on Matthew 16, 18 and 19, and Application, P. Bergmann; An Evaluation of Bazaars, Church Sales, etc., vs. Christian Stewardship, I. Habeck; Jonah Isagogics, J. Raabe, Matthew 13, 24ff., R. Reim.

Preacher: T. Redlin; alternate, M. Drews.

Pastors wishing to stay overnight are asked to announce with the host pastor, Armin Engel, Route 1, Larsen, as soon as possible. St. Peter's Church is on Highway KK, a mile and a half south of Highway 110, halfway between Winchester and Fremont. Watch for cheese factory at junction of KK and 110.

OSCAR SIEGLER, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Place: Echo, Minnesota, Theo. Bauer, pastor.
Time: October 28, 1948, 9 A. M.

Essays: Exegesis of 1 John 4, W. Dorn; What is the Scriptural Teaching on Offence?, H. Schmitker.

Remarks: If unable to attend, please inform the host pastor.

N. E. SAUER, Secretary.

CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference will meet Sunday afternoon, September 26, at Barron, Wisconsin, Rev. L. Lambert, pastor. Session begins at 2 P. M.

Essays: Mixed Marriages, J. Mittelstaedt; Church Membership and Its Obligations, E. Becker.

Please announce!

E. E. PRENZLOW, Secretary.

SOUTHERN CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

God willing, the Southern Conference of the Southeastern Wisconsin District will meet on October 19 and 20 at Slades Corners, Wisconsin. The sessions will begin at 9 A. M. Please notify the undersigned whether night's lodging is desired.

Old Essays: Hebrews 10, Pastor C. Found; Names in Scripture Designating the Church, Pastor W. Pifer; Manifestations of God in the Old Testament, Pastor E. Jaster.

New Essays: What is the Church?, Pastor R. P. Otto; The Pastor and Teacher as Good Leaven in the Church, Pastor W. Lehman.

Conference Preacher: Pastor T. Volkert.

A. LORENZ, Secretary.

RHINELANDER DELEGATE CONFERENCE

The Rhinelander Delegate Conference will meet Sunday afternoon, September 26, at 2: 30 P. M., at Christ Ev. Lutheran Church, Eagle River, Wisconsin, J. Krubsack, pastor.

LOUIS O. KEUP, Secretary.

ROSEBUD DELEGATE CONFERENCE

Date: October 12-13, 1948.
Place: Carlock, South Dakota.
Time: 10 A. M., C. S. T.
Papers: 2 Timothy 1, L. Groth; Isaiah 12, L. Wenzel; How the Eighth Commandment is to be

Properly Used, O. P. Kuehl; How we may Properly make our Pastoral Calls, E. Ploetz.
 Speaker: K. Neumann.
 Alternate: L. Wenzel.
 Bring delegates, and announce to the host pastor, O. P. Kuehl, Burke, South Dakota.
 WM. NEUJAHR, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Ordained and Installed

Pastor
Albrecht, Marcus, in St. James Church, Tolstoy, South Dakota, by Herbert Lau; Ninth Sunday after Trinity, July 25, 1948.

Installed

Pastors
Kohl, John, in Parish of Doylestown, Fountain Prairie and Fall River, Wisconsin, by E. A. Wendland; Fourteenth Sunday after Trinity, August 29, 1948.

Scherf, Herman, in Our Redeemer Church, Wabasha, Minnesota, by Karl A. Gurgel; assisted by Theo. H. Albrecht, Gerhardt Klonka; Fifteenth Sunday after Trinity, September 5, 1948.

Teachers

Wiechmann, Wayne, as first teacher and principal of Trinity Lutheran School, in Trinity Church, Jenera, Ohio, by W. C. Voss; assisted by John Gauss; Fourteenth Sunday after Trinity, August 29, 1948.

Sievert, Walter, as teacher in First German Ev. Lutheran Church, Manitowoc, Wisconsin, by L. H. Koeninger; Fifteenth Sunday after Trinity, September 5, 1948.

Cudworth, Gerald R., as principal of Mt. Olive Lutheran School, Bay City, Michigan, by J. L. Vogt; Fifteenth Sunday after Trinity, September 5, 1948.

CHANGE OF ADDRESS

Professors

Gehrke, Ralph, 803 Clyman Street, Watertown, Wisconsin.

Schaller, Winfred, 311 Gillett Street, Fond du Lac, Wisconsin.

Pastors

Albrecht, Marcus, Akaska, South Dakota.

Baer, Samuel, Morton, Minnesota.

Kohl, John, Doylestown, Wisconsin.

Teachers

Cudworth, Gerald R., 1008 11th Street, Bay City, Michigan.

Swantz, Ralph E., 1218 Madison Street, La Crosse, Wisconsin.

Sievert, Walter, 1326 8th Street, Manitowoc, Wisconsin.

Wiechmann, Wayne, Box C 10, Jenera, Ohio.

ACKNOWLEDGMENT

We wish to acknowledge the following gifts for the choir robe fund of Michigan Lutheran Seminary: Mr. and Mrs. Louis Bandkau, Owosso, Michigan, \$100.00; Ladies' Aid, St. Bartholomew Church, Kawkawlin, Michigan.
 DR. E. W. ANDERSON.

MISSION FESTIVALS

Fifth Sunday after Trinity
 St. John's Church, Leviston, Minnesota.
 Offering: \$615.32. Rud. P. Korn, pastor.

Ninth Sunday after Trinity
 Trinity Church, Hoskins, Nebraska.
 Offering: \$455.55. W. F. Sprengeler, pastor.
 Trinity Church, Winner, South Dakota.

Eleventh Sunday after Trinity
 St. John's Church, Rib Lake, Wisconsin.
 Offering: 250.07. R. A. Gurgel, pastor.
 St. John's Church, Oakwood, Wisconsin.
 Offering: \$351.91. M. F. Plass, pastor.

Twelfth Sunday after Trinity
 Trinity Church, Tn. Berlin, Marathon Co., Wis.
 Offering: \$375.00. W. E. Schulz, pastor.
 St. Paul's Church, Remus, Michigan.
 Offering: \$292.10. D. Metzger, pastor.

Thirteenth Sunday after Trinity
 Bethany Church, Manitowoc, Wisconsin.
 Offering: \$137.80. Armin Roelke, pastor.
 St. Paul's Church, Gresham, Nebraska.
 Offering: \$477.17. W. Schaller, Jr., pastor.

Fourteenth Sunday after Trinity
 St. Andrew's Church, Goodrich, Wisconsin.
 Offering: \$180.00. W. E. Schulz, pastor.
 Zion Church, Mission, South Dakota.
 Offering: \$250.20. Erwin H. Ploetz, pastor.
 Grace Church, Yakima, Washington.
 Offering: \$632.20. T. R. Adascheck, pastor.
 St. Martin's Church, Watertown, South Dakota.
 Offering: \$1,075.45. W. T. Meier, pastor.
 St. Peter's Church, Tp. Freedom, Wisconsin.
 Offering: \$494.51. Walter Hoepner, pastor.

Fifteenth Sunday after Trinity
 Zion Church, Broomfield Tp., Michigan.
 Offering: \$206.00. D. Metzger, pastor.
 St. John's Church, Witten, South Dakota.
 Offering: \$149.20. L. Wenzel, pastor.

BOOK REVIEW

Stories of Great Hymn Writers. Ivan H. Hagedorn. Zondervan Publishing House, Grand Rapids, Michigan. 128 pages. Cloth. Price: \$1.50.

This book, the author hopes, "will serve a very practical purpose in providing program material for a series of meetings, in young people's societies, in men's or women's groups." In the arrangement the author wishes to present a "study of hymns which have been inspired under somewhat similar circumstances." The reader will find many of the authors of our hymns in the Lutheran Hymnal listed with a short biography.

W. J. S.

Autobiography by C. H. Spurgeon... The Soul Winner by C. H. Spurgeon. Condensed and edited by David Otis Fuller. Zondervan Publishing House, Grand Rapids, Michigan. Price: \$1.50 and \$2.00 respectively.

Dr. Fuller has added two more volumes to the constantly growing library of Spurgeon condensations. These books are certainly some of the best by the well-known English evangelist. They reflect the great faith in Christ of the sometimes misguided Spurgeon. Because of Spurgeon's Reformed convictions there will be many times when we will be forced to take issue with him, e. g., his denial that baptism is a means of grace. Both books have lost none of Spurgeon's forcefulness and clarity.

W. J. S.

This Blest Communion by Paul H. Burgdorf. Northwestern Publishing House, Milwaukee, Wisconsin. 208 pages. Cloth. Price: \$2.00.

In a series of fifteen addresses, which are as warm as the Gospel they breathe forth, Pastor Burgdorf presents a series of communion sermons based on the common liturgy — the versicles, the Kyrie, the Gloria in Excelsis, the Offertory, through to the Benediction. Each sermon is a reminder of our need for Lord's Supper and its blessed benefits. Among the thousands of sermon books published in America here is one of but few which will strike a responsive chord in our heart both as to form and content. Pastor Burgdorf's sermons did not become the vehicle for vapid moralizing nor a political forum. They content themselves with preaching the Gospel in all its effulgent glory. May this book find its way into many hearts, and encourage us to make diligent use of the Lord's Supper.

W. J. S.

The Gospel of Suffering by Soren Kierkegaard, translated by David F. Swenson and Lillian Marvin Swenson. Augsburg Publishing House, Minneapolis, Minnesota. 239 pages. Cloth. Price: \$2.75.

A series of discourses under the general theme of suffering, e. g., The Joy That Lives in the Thought of Following Christ, the Joy in the Thought that the School of Suffering Trains for Eternity, etc. This is a so-called Christian Philosophy and the reader will find the going heavy. The discourse, beautiful in language and rich in imagery, can be read with considerable edification. The book is a disappointment, as are all of Kierkegaard's books, because it lacks a consistent and clear preaching of the forgiveness of sins through Jesus Christ, and to speak of the "Gospel of Suffering" apart from that fact is speaking of suffering in a vacuum.

W. J. S.

Revision or New Translation? "The Revised Standard Version of 1946." A Comparative Study by Oswald T. Allis. The Presbyterian and Reformed Publishing Company, Philadelphia. 164 pages. Price: \$2.00.

With commendable vigor and scholarship Dr. Allis maintains that the authors of the Revised Standard Version "have gone far beyond the limits of legitimate revision . . . and that the result of their labors is, as some of them have not hesitated to assert, a new translation. The name Revised Standard Version is a misnomer." Dr. Allis does not content himself with vague accusations but in an exhaustive and painstaking comparison of the Authorized Version and the Revised Standard Version proves his thesis. While the nature of the book, of course, demands considerable technical discussion, nevertheless the author did not lose himself in a maze of unintelligible detail. Hence the book can be read with profit by the general reader. We submit that Dr. Allis has done an excellent work of evaluation which should prove valuable for all concerned.

W. J. S.

A Brief History of the Origin, Development, and Work of the Evangelical Lutheran Synodical Conference of North America by J. T. Mueller. Concordia Publishing House, St. Louis, Missouri. Paper, 56 pages, 30 cents, net.

Upon the request of the president and missionary board of the Synodical Conference Dr. Mueller prepared this booklet for its Diamond Jubilee. Drawing largely on such material as already had been printed in previous histories the author has compiled a fluent and readable history of the Synodical

WINNEBAGO TEACHERS' CONFERENCE

God willing, the Winnebago Teachers' Conference will meet at Zion Lutheran Church, Rhinelander, Wisconsin, the Rev. E. R. Scharf, pastor, on Thursday and Friday, September 30 and October 1, 1948.

Kindly send all announcements to Louis O. Keup, 223 Conro Street, Rhinelander, Wisconsin, early.

THURSDAY A. M.

- 9:00—9:40 Devotion and Inspirational Address
Dr. H. Koch
- 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 — The Unjust Steward.....
T. Boettcher
 Sub. — Third Commandment.
 (Gausewitz—Ques. 51 to 55 incl.)
F. Hagedorn
- 10:00—10:40 **Lower Grades.**
 Practical Lesson and Discussion.
 Topic — Jacob's Flight to Mesopotamia
R. Schroeder
 Sub. — Fourth Commandment.
 (Gausewitz — Ques. 67 and 68).
- 10:40—11:00 Your Problems and Mine as a Primary TeacherG. Birkholz
 Sub. — (Some Topic)L. Krenz
- 11:00—11:45 Choir RehearsalG. Koepsell

THURSDAY P. M.

- 1:15—1:50 Devotion.
- 1:50—2:30 Reciprocal Relations between Principal and Teachers in the School
E. Behrens
 Sub. — The Procedure to Follow upon Receipt of a Call.
- 2:50—2:40 Recess.
- 2:40—3:50 Current Synodical Developments....
Pastor O. Siegler
 Sub. — Report of Delegates to Synod
Chairman of Delegates
- 3:50—4:15 Business Meeting.
 4:15 Choir Rehearsal.

FRIDAY A. M.

- 9:00—9:15 Devotion.
- 9:15—10:15 **Grades 5 — 8: Practical Lesson and Discussion.**
 Putting a Remedial Reading Lesson into Practice, Grade 6....M. Hilger
 Sub. — A Current Event Lesson (Gr. 7—8)H. Schnitker
Grades 1—4: Practical Lesson and Discussion.
 Putting a Remedial Reading Lesson into Practice, Grade 3....D. Walther
 Sub. — Using the Weekly Reader (Gr. 3).....L. Quandt
- 10:15—10:25 Recess.
- 10:25—11:05 Your Problems and Mine...R. Behmer
 The Roll of Santa Claus in Our Christian Day School....M. Temple
 Sub. — The Value of Home Contacts in the Primary Teacher's Work
A. Ihlenfeldt

FRIDAY P. M.

- 1:15—1:25 Devotion.
- 1:25—2:25 The Evil of Baccalaureate and Other Similar Services and How to Cope with Them....Pastor P. Geschen
 Sub. — Practical Steps toward Solving the Junior High School Problem in Our Schools.....Pastor D. Brick
- 2:25—2:55 Recess.
- 2:55 Business Meeting.
 G. A. KOEPSSELL, Secretary.

TEACHER'S CONFERENCE

The Teachers' Conference of Watertown, Wisconsin, and Vicinity will meet at St. Paul's Lutheran School, Fort Atkinson, Wisconsin, on Friday, October 1, beginning at 9 A. M.

PROGRAM

Upper Grades

Historical Preparation for Reformation....A. Lober
 Use of Percentage in "Profit and Loss"....W. Huber

Lower Grades

Meaning of "The Reformation".....E. Wehausen
 Mother Nature Prepares for Winter.....
Miss A. Schoenicke

Joint Session

Optional (Art Appreciation—Basic Principles)
A. F. Wilbrecht
 School Management.....L. W. Mueller
 Carl Sandburg.....Prof. E. Kiessling
 Substitute: Prof. D. Rohda
KURT F. OSWARD, Chairman
 Program Committee.

Conference. The mission work, dealt with in some detail, will prove interesting to the reader. Those who purchase this history will find it well worth the price.

W. J. S.

The Devotional Bible. Volume I. The Gospels according to St. Matthew, and St. Mark. Centennial Series. 404 pages. Concordia Publishing House, St. Louis, Missouri. Cloth. Price: \$3.00. This is the first in a series of volumes of the nature of the Altenburger Bibelwerk offered by the Centennial Committee of the Lutheran Church — Missouri Synod. We heartily recommend this book of Lutheran devotional literature. It will enrich the understanding of the reader and apply the truths embodied in the Gospel texts. The arrangement of the book also is commendable since the entire text of the two Gospels is contained in the devotionals together with an introduction, explanation, and prayer which applies the truths of the text. May this book find its way into many homes for private study and family devotionals.

W. J. S.

The Communion of Saints. A Study of the Origin and Development of Luther's Doctrine of the Church. Herman Amberg Preus. Augsburg Publishing House, Minneapolis, Minnesota. Cloth. Price: \$2.00. This is a study of Luther's doctrine of the Church sketched from his early days as a scholastic and then as critic and leader of the Reforma-

tion. Much source material is used which has just recently been made available to scholars and will not be found in the St. Louis edition of Luther's works. The use of this material enhances the value of the book. It is not an overstatement when we say that Dr. Preus has made a fine contribution to the stream of Luther books published today. Dr. Preus is a master of his sources and writes with authority. There were some things which we missed, e. g., a clearcut confession that papam esse ipsum verum antichristum. Pages 97-101, with their undue emphasis on the spoken Word to the practical exclusion of the written Word, smack of the Dorpat theologians. Despite these blemishes, the Luther student will find this book invaluable for his study of the Reformer.

W. J. S.

Atonement and Forgiveness by Jacob Tanner. Augsburg Publishing House, Minneapolis, Minnesota. Pages XI, 114. Cloth. Price: \$1.75. "God's saving purpose and plan are carried out in a definite way, in a definite historic process." With that statement behind him, Dr. Tanner treats the forgiveness of sin in the Old Testament and in the New Testament. His material is drawn from Scripture and he makes full and effective use of it. Apart from several errors — Objective atonement theory (!), speculations on Scriptural incidents — this book will serve to enrich the knowledge and understanding of the reader.

W. J. S.

BOOKS FOR CHILDREN

Patty Lou, Flying Missionary. Price: 75 cents.
Ann Judson, Heroine of Burma. Price: \$1.50.
Ten Girls Who Became Famous. Price: \$1.00.
Ten Boys Who Became Famous. Price: \$1.00.
Ten Famous Boys of the Bible. Price: \$1.00.
 These books were written by Basil Miller. Zondervan Publishing House, Grand Rapids, Michigan. Here are wholesome, appealing books for juvenile readers. The style of Basil Miller is admirably suited for children. He is simple and direct.

Adventures with the Story-Tellers. Price: \$1.00.
Tom Hunter Sophomore Pitcher. Price: \$1.00.
Tom Hunter, Sophomore Forward. Price: \$1.00.
 By Ken Anderson. Zondervan Publishing House, Grand Rapids, Michigan. Ken Anderson, star athlete, will appeal to juveniles. The style is simple and interesting.

W. J. S.

WANTED

Used Church Pews by our mission congregation in Monroe, Wisconsin. Write Pastor E. Toepel, 2008 16th Street, Monroe, Wisconsin.

FOR SALE

An Estey Reed Organ with two manuals and pedal clavier. It is not electrified. Anyone interested please contact Pastor W. Schaller, Jr., Gresham, Nebraska.

MICHIGAN DISTRICT

July 1, 1947 to June 30, 1948

Southwestern Conference

Reverend	Budgetary 1947-1948	Building Fund April, May, June, 1948	Non-Budgetary April, May, June, 1948
L. Meyer, Allegan	\$ 610.00		
E. Berg, Benton Harbor	940.00		
H. Haase, Benton Harbor	4,000.00	1,000.00	
A. Kell, Battle Creek	20.91		
R. A. Gensmer, Coloma, including \$8.27 from Sunday School	1,303.86		
E. Lochner, Dorr	419.65		
C. J. Kionka, Dowagiac	943.33	251.10	
W. Krueger, Eau Claire	682.78		
E. Lochner, Hopkins	1,625.00		
A. Hoenecke, Muskegon	846.00		
A. Fischer, Sodus	1,067.75		
W. Westendorf, South Haven	1,406.18	520.15	
H. Zink, Stevensville	2,347.19	261.00	
H. Hoenecke, Sturgis	1,224.13		

Southeastern Conference

A. Baer, Adrian, including \$5.00 from Men's Club; \$15.00 from Sunday School and \$5.00 from Altar Guild	2,235.30	5.00	251.00
L. Koeninger, Ann Arbor	124.75		
H. Buch, East Ann Arbor	155.44		
C. Kipfmiller, Belleville	240.00		
E. Frey, Detroit	785.00		
W. Valleskey, Detroit	543.56		
N. Engel, Detroit	788.12		
C. Frey, Detroit, including \$18.89 from Sunday School	1,002.51		
Dexter	215.00		
F. Schroeder, Findlay	499.33		
A. Tiefel, Greenwood	570.00		
J. Gauss and W. Voss, Jenera, including \$50.00 from Sunday School	4,000.00		
K. Krause, Lansing	7,200.00	588.77	
F. Zimmermann, Lansing	594.45	74.75	
T. Sauer, Livonia	1,079.64		
E. Zell, Lola Park	154.44		
S. Westendorf, Monroe	3,962.86	245.64	
H. Muehl, Monroe Twp.	516.25		
A. Maas, Northfield	1,037.65		
E. Hoenecke, Plymouth	1,624.87		
C. Schmelzer, Riga, including \$15.87 from Ladies' Aid	2,106.05		20.87
H. Engel, Saline	2,963.06	247.00	
A. Wacker, Scio, including donation by Mr. and Mrs. A. Jedele on their 20th Wedding Anniversary \$20.00	1,501.15		62.00
A. Maas, South Lyons	160.00	25.00	
J. de Rulter, Tecumseh	660.78		
R. Timmel, Toledo	1,700.00		
W. Koelpin, Toledo	615.00		
J. Martin, Toledo	1,700.00		
P. Heyn, Van Dyke	443.16		
A. Bloom, Waterloo	567.76		
G. Press, Wayne	2,617.12		
A. W. Tiefel, Yale	210.40		

Northern Conference

M. Schroeder, Bay City	1,903.53		17.00
J. Vogt, Bay City, including \$26.48 from School Children	394.45		
A. Westendorf, Bay City	3,128.00		
E. Kasischke, Bay City	2,039.46		
H. Schultz, Brady	1,039.34		
D. Metzger, Broomfield	335.22		

H. Schultz, Chesaning, including \$3.00 from Ladies' Aid	1,016.19		3.00
E. Leyrer, Clare	524.30		
N. Maas, Durand	123.03		
E. E. Rupp, Elkton	472.49		
B. Westendorf, Flint	2,048.20		
Flint, Grace	740.78		
A. Kehrberg, Frankenmuth	1,404.16	21.00	24.25
A. Schwerin, Freeland	813.10		
R. Frey, Fremont Twp., Hemlock	1,006.89		
G. Schmelzer, Hale	247.04		
E. Leyrer, Hamilton	62.36		
W. Steih, Kawkawlin	759.80		
G. Schmelzer, Lincoln	20.85		
R. Scheele, Manistee	728.76		
R. Schaller, Mayville	350.39		
Marion Springs	100.00		
R. Schaller, North Branch	59.26		
K. Vertz, Owosso	2,880.00		
A. Hueschen, Pigeon	1,673.60		
D. Metzger, Remus	444.02		
O. Frey, Saginaw	1,321.20		
H. Eckert, Saginaw	794.98		
O. and O. J. Eckert, Saginaw	5,750.54	502.00	
E. Renz, Scottville	56.35		
Sebewaing	1,140.00		
E. Renz, Sheridan	268.05		
J. Zink, Sterling	384.60		
C. Leyrer, St. Louis	579.45	60.20	
G. Cares, Swan Creek	584.75		
J. Roekle, Tawas	1,409.47		8.00
W. Kehrberg, Vassar	759.43		
R. Koch, Zilwaukee	1,179.33		

Total \$98,553.80 \$ 3,601.61 \$ 386.12

NOTE: Of the Non-Budgetary money there was \$93.00 for Church Extension Fund and \$293.12 for non-synodical activities.

Special donations included above are for the last quarter only, others given during the year have been reported in previous reports.

Memorial Wreaths

(Included In Above Monies)

In Memory of	Sent In By	Amount
Robert Mickensturm	Adrian	\$ 2.00
Mrs. Roy Nicholson	Adrian	8.00
Albert Carlin	Adrian	95.00
George Schneider	Adrian	8.00
H. Roman Walz	Adrian	35.00
Fred C. Scholl	Adrian	289.00
Mrs. Emma Erbel	Bay City, Bethel	1.00
Mrs. Henrietta Meir	Bay City, Bethel	9.00
Mrs. Susanna Kleinert	Bay City, Bethel	2.00
Conrad Oblender, Sr.	Bay City, Bethel	5.00
Wm. Mumrow	Chesaning	3.00
Jacob Keinath	Frankenmuth	7.00
Mrs. Maria Bierlein	Frankenmuth	1.00
Baby Kehrberg	Frankenmuth	1.00
Mrs. Margaret Veitengruber	Frankenmuth	16.00
Bernhard Bierlein	Frankenmuth	2.00
Wm. Leverenz	Frankenmuth	3.00
Mrs. Caroline Beyerlein	Frankenmuth	2.00
Jacob Haubenstricker	Frankenmuth	13.25
Mrs. Mary Ames	Riga	29.87
Julius Schmid	Scio	20.00
Otto Stierle	Scio	15.00
Ernest Duble	Scio	41.00
Ernest Schroeder	Scio	5.00
L. Reimold	Scio	3.00
Oscar Fahselt	Tawas	2.00
John Auschuetz	Tawas	2.00
Joseph Flint	Tawas	2.00
Mrs. Paul Wiesenber	Toledo-Arlington	8.00

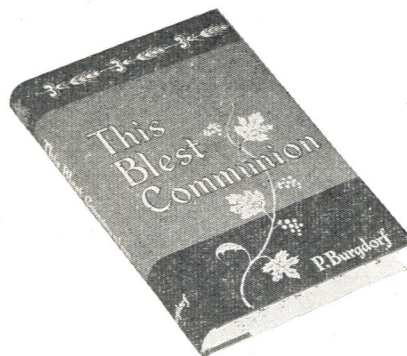
ALWIN R. BURKHARDT, Treasurer.

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