

The Northwestern
Lutheran

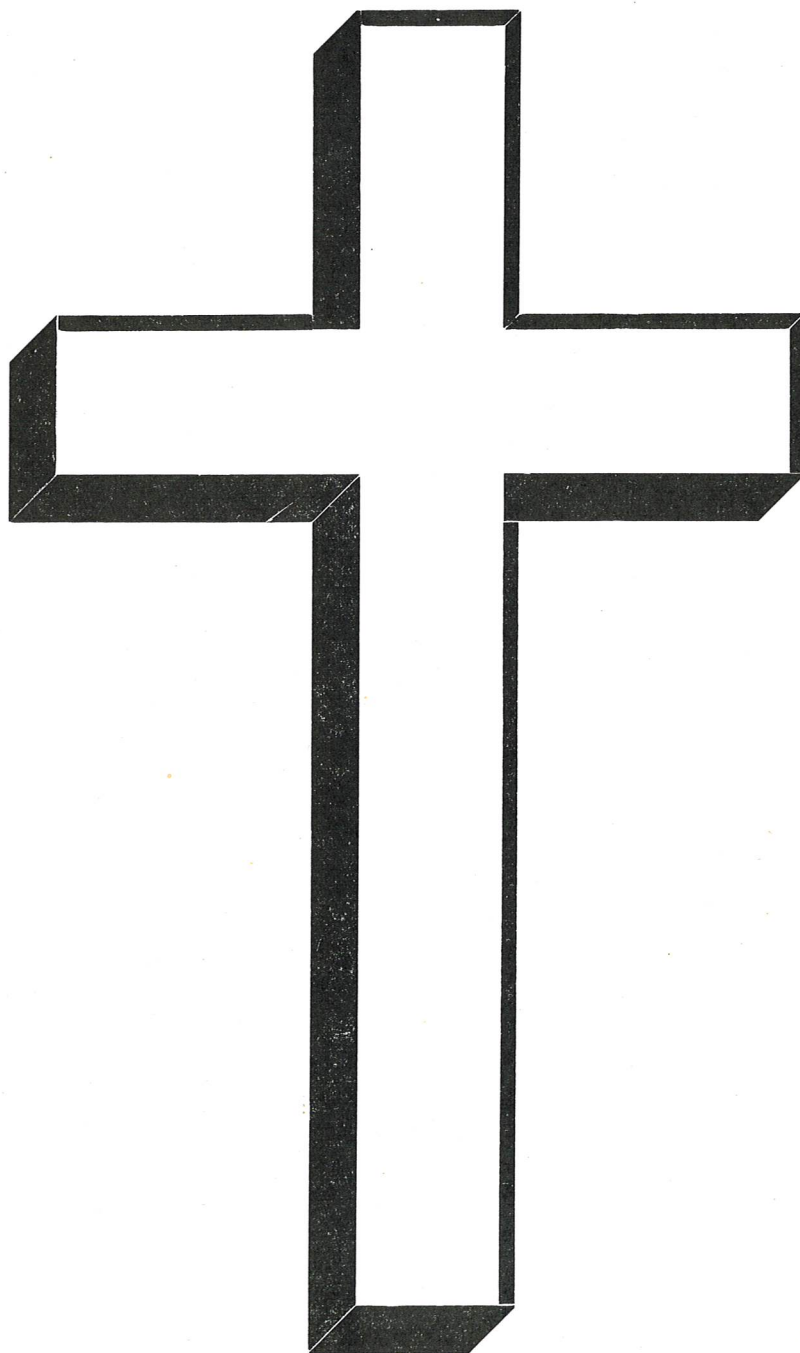
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

Milwaukee, Wisconsin

March 14, 1948

Volume 35 — Number 6

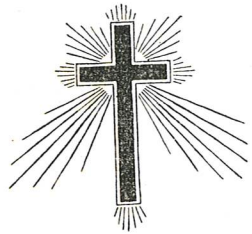


THE GLORIOUS CROSS OF CHRIST

John 13, 31-35

THE disciples were deeply agitated and grieved when Jesus announced that one of the twelve who had eaten the Passover Lamb with Him would betray Him. Finally Jesus dipped a sop and gave it to Judas, once more seeking to touch his

conscience. Yet the traitorous disciple, now fully in Satan's power, went out into the night stubbornly resolving to carry out his betrayal. "There-



fore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in Him, God shall also glorify him in himself, and shall straightway glorify him." With the departure of the traitor Jesus knew Himself to be in the shadow of the cross, of suffering, shame, condemnation, and death. Yet Jesus thought and spoke of it not in terms of torment and agony but of blessed glory.

It Glorifies the Lord Jesus

In Its Redemptive Power "Now is the Son of man glorified . . ." Through His cross immeasurable honor, praise, thanksgiving, and blessed adoration has come to Jesus. For with His passion and death Jesus, God's incarnate Son, completed a work which no one else could ever have done. Except for Him this work would ever have remained undone to our eternal loss and woe. It was the work of reconciling us sinners to God whose just and righteous wrath rested upon us because of our sins; it was the work of rescuing us from sin, death, and hell and of giving us again a blessed share in God's love for time and eternity. Only the perfect obedience of one who was true God and true man in one wonderful person could blot out the disobedience of every sinner; only the sacrifice of His life in suffering and death could remove the curse resting on every sinner's guilt. He could not possibly have any associates in this work:

it was for Him alone. That He rendered this perfect obedience and brought this sacrifice in free and unconstrained love glorifies Him with a glory that will ever remain His own. There is only one Savior; the halo of glory resting upon Jesus by virtue of His redemptive cross is unique. Our Lenten devotions, which are again drawing to a close, will have served their purpose if they have again moved us to pay a fuller tribute to this glory. May it be the tribute of a faith that has been strengthened in the realization that there is salvation in none other, that there is none other name under heaven given among men, whereby we must be saved. May it be the tribute of a heart loosened from sin and its service and consecrated to Him, saying with St. Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

In Its Fruit of Exaltation ". . . God shall also glorify him in himself, and shall straightway glorify him." With His soul fixed upon the glory of His cross Jesus also thought of the glory which would come to Him as a fruit and reward of His redemptive sacrifice. With His great work of redemption finished Jesus also according to His human nature entered upon the full and constant use and exercise of all heavenly power and majesty. This exaltation began with His descent into hell, when Jesus showed Himself as the mighty victor over Satan and hell. It proceeded with His glorious resurrection and His ascension to the right hand of God. Let us pay tribute to this glory of Jesus by ever looking in joyful faith to Him who is now at the right hand of God as our High Priest making effective intercession for us, as our Prophet comforting us with His Gospel, as our King protecting us against our enemies. In this glory as Lord over all, which is His by virtue of His saving cross, He shall finally come in the clouds of heaven for judgment to usher in our final redemption unto eternal bliss.

It Glorifies God Through Him

"God Was In Christ . . ." To the statement: "Now is the Son of man glorified," Jesus significantly added: "and God is glorified in Him." The glory of Christ is the glory of God, of Father, Son, and Holy Ghost. The Father sent His beloved Son into the world to be our gracious Redeemer; the Holy Spirit was upon Him for His work and now reveals Him as the Savior to men through the Word. God's love, God's truth, God's faithfulness, God's wisdom and power is revealed to us through the redemptive cross of Jesus.

We See God In Christ Those who look away from Christ's cross never will and never can glorify God. True enough, also the works of creation proclaim God's wisdom, power, and goodness. Yet in his sin-burdened conscience man cannot gain the assurance that the divine wisdom, power, and goodness revealed in the works of creation is meant for him. Only the redemptive cross of Christ can reveal God to us as the God of infinite grace, who has blotted out our iniquities and who for His Son's sake now invites us to share in all the riches of His wisdom, power, and love. Only through Christ's cross do we see God by faith as a loving Father whom we sinners can adore, in whose faithfulness we may trust, and whom we can glorify even in His mysterious ways and counsels.

It Enables Us to Glorify Our God and Savior

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." As God created mankind in His own image He looked forward to this glory that in their relation to Him and one another they would thankfully reflect the love which He was lavishing upon them as Creator and Preserver. Of this glory God was, however, robbed when man fell into sin. Estranged from God and held in bondage to fear, sinful man by nature is unable to honor and glorify God with true love.

(Continued on page 87)

Editorials

National Prayer Week There is something intriguing in the very expression, "national prayer week," that grips the heart of many well-meaning people of every religious persuasion. We have just had this again. Where this idea found root or who the originator of it is we are not able to say. It no doubt found its rise in some church body and in the heart of some church leader in this country. Seeing that America is morally on the decline and that its society is infested with virulent diseases and that politically this nation is in a bad way, prayer for our country was thought of as a savior. The idea is not altogether wrong. The Scriptures surely admonish the Christians enough to pray for all men, for all that are in authority, for kings and rulers, for the sinner, for the enemies, for all men in all walks and conditions of life. This will not be denied. Even mass prayers are enjoined; that is, prayers that are spoken by the congregations gathered together for worship. But nowhere does Scripture call upon us to join a heterogeneous mass where no spiritual agreement exists to offer up mass prayers for anyone or anything. The opposite is true. God forbids us to have any kind of fellowship with those who are not in full agreement with us doctrinally. God says, Romans 16, 17: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and *avoid* them. For they that are such serve not our Lord Jesus Christ, but their own belly; and *by good words and fair speeches deceive the hearts of the simple.*" These words are plain enough for the humble Christian as to the will of God in matters of joint worship. We are to avoid anyone who has left the doctrine taught by the apostles of Christ and have no fellowship with them in any religious exercise. This surely includes prayer; and prayer above all with those of a different mind and a different judgment in religious matters and in doctrine. Let us ever think soberly on these things lest we become confused by "good words and fair speech" and be tempted or persuaded to join them in their mass endeavors and call down upon our heads the curse and not the blessing of God. Read all that Christ has to say of prayer Matthew 6, 5-8.

W. J. S.

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Just Bones Usually bones are not worth much. They have a small market value. We remember when a wagon-load of them was worth but a dollar. Now bones are bones, it seems to us, if they are just bones, dead bones. Whether they once belonged to an animal or to a human being makes only little difference. And yet there are some people who value bones highly. According to a news item in one of our daily papers a report comes from Scranton, Pennsylvania, that a priest armed with a land mine detector is out on a search for bones. These bones once belonged to Rene Goupil who was a missionary of the Roman Catholic Church among the Iroquois Indians the middle of the 18th century and was killed by them. His bones seem to have a special value in the Roman Church.

They called him "a Jesuit saint." We are not told in the newspaper account why he is called a saint or who made him a saint or what made him a saint. To be sure there are saints, and saints enough. The Scripture speaks much of saints. Paul is wont to address the people to whom he wrote his letters, saints. But Paul by that term meant all and any believer in Christ. They are all saints in the eyes of God though they daily sin much and indeed deserve nothing but punishment. But they are saints because they have been washed in the blood of Jesus Christ. These saints claim no merit of their own. If Rene Goupil, the Jesuit, is called a saint in this sense we have no fault to find with the designation. But we know that that is not the basis on which a saint becomes a saint in the Roman Church. With them only those are so designated who have done some outstanding deed in the interest of the Roman Church. In this sense, we suppose, Rene Goupil was also a saint. Hence the Roman Church attaches much value to his bones. They preserve such bones for adoration by their people and claim special virtues for them. Well, perhaps if the priest from Scranton, Pennsylvania, is successful in finding these bones, and he has great hopes because of the iron crucifix which is buried with the bones, their bone-pile will have been increased by so many more. What a pity that people, with the open Bible at their disposal to read and study and learn, can still be deceived. What a pity!

W. J. S.

* * * *

Women Drunks One of the sad commentaries on womanhood is the ever increasing problem of women drunks. The Federal Bureau of Investigation has released some interesting though sad figures recently. Since 1941 80,729 fingerprints and police records have gone into the F. B. I. files. Their records also record 6,996 women arrested for drunken driving and 8,242 listed merely as violators of liquor laws. The major cause of all female arrests in the United States is drunkenness. And this condition is increasing daily in number and percentage. Since, of course, the F. B. I. records disclose only a portion of the actual offenders and arrests the true picture would be even more shocking. In many localities the police are reluctant to put drunken women through the ordeal of detention and fingerprinting. Many of them are not even detained or "picked up" but are escorted to their homes by companions under police permission or by the police themselves. If the complete figures of women drunks were known or could be known the result would be astounding. Perhaps it is just as well that we don't know. This is how the percentage of female drunkenness and arrests has risen: 1943, 14.8; 1944, 15.5; 1945, 17.5; 1946, 18.7 and the first six months of 1947, 20.6 per cent. This is indeed a shocking revelation. Let the Christian, the Lutheran read these figures and ponder them. The situation in our large cities, of course, is much more deplorable than in the smaller towns

and communities. But it is not at all confined to the larger cities. The smaller towns are facing the same problems.

It is not our purpose to claim a double standard: one for men and another for women. What is wrong for women is wrong for men. Yet we think of the Biblical picture of a Christian woman described in Titus 2, 9-10; 1 Peter 3, 1-2, as being modest, sober, full of good works, subject to her husband, chaste. We think of her as being an example to her children

in everything, bringing them up in the nurture and admonition of the Lord. Can one think of such a woman as being among them that frequent taverns and other questionable places? We are sure that among those 95,967 women on file in the office of the F. B. I. there is not one Christian woman among them. May God in these wicked times preserve unto this and all coming generations Christian womanhood, a womanhood that will read the above statistics with horror. W. J. S.

THE TWO STATES OF CHRIST

III.

CHRISt Jesus made Himself of no reputation. He emptied Himself of His God-like mode of living. This is the way in which He showed that He did not look after His own things but rather after the things of others, namely our interests, our salvation.

But how could He hope to achieve our salvation by humbling Himself? Were we not held by powerful enemies? Would it not have been better to use His divine power and majesty to the fullest extent, if He hoped to defeat them and to work out our redemption? The matter of our salvation is not one of pure power. When God created the universe, the earth with its rich life, the heavens with their majestic hosts, then a word of His power was sufficient to call them into being out of nothing; but not so when God set out to redeem mankind, which was lost in sin. "Zion shall be redeemed *with judgment*, and her converts with righteousness" (Is. 1, 17). That is why a display of God-like majesty was not indicated for Christ Jesus when He undertook the work of redemption. Rather He emptied Himself of that mode of living.

Form of a Servant

To take on the form of a servant means much more for Jesus than merely to empty Himself of a God-like mode of living. A servant such as Paul has in mind here is really a slave; not a person who has his own free will, who is master of himself, but hires out his services to someone else for a consideration — but a slave, who is the property of another.

That was indeed a deep humiliation, a very great emptying of Himself, when He who was God and Lord over all, the uncontested possessor of the universe, became so poor that He owned not even a place where He might lay His head, yes, when instead He even took upon Himself the form of a servant, who was the property of some one else.

This He did in order to redeem us. Since God created us, was He not rightfully our Master? Were we not His property? But He showed us such great love that He made us His children. He created us after His own image. What have we done? We were ungrateful to our loving God. We wanted to be like God, knowing for ourselves what is good and evil. But thereby we lost our grand freedom, we became slaves of sin and of the devil.

Now Christ Jesus stepped into our place. He took upon Himself the form of a servant, a slave, in order to regain for us our original freedom as children of God.

Likeness of Men

When did He take upon Himself the form of a servant? In the same moment in which He was made in the likeness of men.

Both things are not the same, but both took place at the same time, in the same moment. When the Son of God was made flesh, then at once, in the very same moment, He also took upon Himself the form of a servant.

In the next verse Paul expresses the thought in these words: "being found in

fashion as a man." All people that came into contact with Jesus during his entire life found Him to be in fashion as a man, they found that He was completely in the likeness of men. He was born like an ordinary human child. He needed the care of a mother like any human babe. He developed in the fashion of human infants. In His boyhood years He was a boy. He grew up as a young man. Read what St. Luke tells us about Him in his Gospel after His presentation in the temple, and after His return from the temple at the age of twelve (Luke 2, 40. 51. 52). Read what His neighbors said about Him and His family, who knew Him very intimately (Matth. 13, 55. 56; Mark 6, 3).

Jesus was made in the likeness of men for the very purpose that He might make Himself of no reputation and take upon Himself the form of a servant. And He did so in the very moment in which He was made man. His entire life here on earth was that of a slave. He never laid aside the form of a servant until He entered upon the state of exaltation, when His work of redemption was completed.

Obedient Unto Death

Although God had created us in holiness and righteousness, with not the slightest trace of sin in our heart; although it thus would have been easy for us, and a pleasure, to be obedient to God: yet we fell into sin. We lost our freedom as God's children and became slaves under the Law. Now Jesus was made under the Law in our stead. And He was obedient. He did not do according to His own pleasure, He waited to see what the Law demanded of Him.

Although He had taken upon Himself the form of a servant, His obedience was not that of a slave. A slave has no choice, he must do whatever he is told. Jesus had a will of His own, but willingly He submitted it to the will of His Father. Mark His prayer in Gethsemane: "Not my will, but thine be done." A slave often must be forced with threats and with fear of punishment to do the bidding of his master; Jesus was happy to do His Father's will. He considered it as His meat (John 4, 34).

Thus He was obedient from the very first moment of His earthly life until His death. Never did He violate any of the commandments in thought, or word, or deed. His perfect obedience was established by a rigid judicial examination before His death. Pilate examined Him, and would have been only too glad to find slight excuse for delivering Him up to the will of the bloodthirsty Jews. He had to resort to the empty ceremony of washing his hands. He knew that Jesus was innocent. Herod likewise, although his conscience bothered him about John whom he had beheaded, could not but declare Jesus innocent. The Jewish high council had summoned false witnesses in the hope of establishing some show for their accusations. But the testimony of these witnesses was so conflicting that one always eliminated the other.

Jesus had dared His enemies: "Which of you convinceth me of sin?" (John 8, 46). They tried, but failed dismally. Jesus was obedient unto death.

The Death of the Cross

The expression *obedient unto death* not merely indicates the duration of His obedience, it marks the degree. God demanded that Jesus should die, and Jesus complied. Willingly He laid down His life.

He was not subject to death. Death entered into the world through sin. Where there is no sin there is no death. For the wages of sin is death. But Jesus had not committed any sin. He was obedient. There was no cause of death in Him. Yet when the Father commanded Him to die, He did not refuse. He was obedient so perfectly that also death was included in His obedience.

But that is not all. It was not an ordinary death that the Father demanded of Him, it was the death of the cross.

Death by crucifixion was not only the most shameful and the most painful mode of execution: among the Children of Israel it meant that the man who was put to death in this manner was under a curse of God. Quoting from Deut. 21, 22, 23, St. Paul wrote to the Galatians: "Cursed is every one that hangeth on a tree" (chap. 3, 13). Jesus, the perfectly Obedient One, was to lay down His life in an accursed death.

In passing we note the providence of God. When Jesus was crucified the Romans ruled the land of Israel. If the Jews had been politically independent at the time, they would not have crucified Jesus, much as they hated Him, they would have stoned Him. The Romans applied this method of execution in the case of slaves and of rebels against the government. God wanted it clearly understood by every one that Jesus went to His death as an Accursed One. He used the imperialism of the Romans to achieve His purpose.

That Jesus hung on the cross as the Accursed One was symbolically shown by the supernatural darkness which covered the land for three hours. This was a picture of the outer darkness of hell into which Jesus was cast at the time. The curse found literal expression in the word of Jesus, "My God, my God, why hast thou *forsaken* me?" To be for-

saken of God is to be accursed. In the last Judgment Jesus will say to those on His left hand: "Depart from me, ye cursed, into everlasting fire" (Matth. 25, 41).

Why did Jesus, the Obedient One, die the accursed death on the cross? The prophet Isaiah already announced the answer: "The Lord hath laid on him the iniquity of us all" (chap. 53, 6). And St. Paul repeats it in 2 Cor. 5, 21: "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." And again in Gal. 3, 13: "Christ hath redeemed us from the curse of the law, being made a curse for us."

Let us mark well that the accursed death on the cross was not forced on Jesus. It was an act of obedience on His part that He submitted to it. He dreaded the bitter cup that He was to drink. He prayed the Father if there were no way of avoiding it: "Nevertheless, not as I will, but as thou wilt" (Matth. 26, 39). This mind was in Him that He looked not on His own things, but on ours, on our salvation. He "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matth. 20, 28). Let us thank our Savior for His self-sacrificing love.

In our next study, after Easter, we shall, God granting, look at the wonderful state of glorification which Christ entered after His deep humiliation.

J. P. M.

STEPS TAKEN IN 1867 TO COMPOSE THE DIFFERENCES BETWEEN WISCONSIN AND MISSOURI

I

THE Synodical Conference of North America, having been founded in 1872, reached its diamond anniversary in the past year. But since no meeting of the Synodical Conference was held in 1947, the formal observance of the anniversary will be combined with the convention to be held in Milwaukee during August of the present year. In a former sketch we drew attention to the strained relations that from the beginning existed

between the two synods of Missouri and of Wisconsin, two churches that were eventually to be united in the Synodical Conference, and that by the grace of God still hold membership in it. What was it that caused the friction between these two bodies? And how was it removed and the way paved for a federation?

In the heading we mention the year 1867. There were no committees appointed, or negotiations carried on, between the two synods in that year with a

view to composing the difficulties. But an important preparatory step was taken by our own Wisconsin Synod to remove the greatest stumbling block.

Background

The founders of our Synod, particularly our first President, Pastor J. Muehlhaeuser, came from circles in Germany that were under the influence of the Prussian Union. They wanted to be Lutheran, but their views had been tainted by Unionism.

Our Synod, up to 1867, received support from German Mission Societies that were unionistic in their constitution, particularly the one of Berlin, which sent sorely needed pastors into our State, pastors who were to work under the auspices



Pastor John M. Muehlhaeuser
First President of the Wisconsin Synod

of our Wisconsin Synod. These men all were Lutheran, but since they came from unionistic circles and our Synod accepted help from unionistic societies, the suspicion of Unionism against us currently held in church bodies outside our own would not down.

We may mention in passing that our Synod was very careful in investigating and establishing the unity of faith before receiving into membership the men sent over by the unionistic societies. In the year 1867 the Berlin Society sent over three men; but before they were recommended to any congregation they had to submit to a colloquy to establish their Lutheran orthodoxy, while at the same time a pastor from the Iowa Synod was accepted on the strength of a letter of

recommendation from the president of that body without a colloquy.

In December of 1866 a meeting had been called to Reading, Pennsylvania, for the purpose of organizing a conservative Lutheran general body. The meeting was attended by two representatives of our Synod. There had been trouble in the Old General Synod of the eastern states between a vociferous liberal element and the conservatives. In spring of 1866 the conservatives left the old body, and made arrangements for the December meeting, which was attended by delegates from sixteen Lutheran synods of the United States and Canada. (At least, so the President of our Synod, who himself was a delegate, reported; while Dr. A. R. Wentz in his book *The Lutheran Church in American History* says there were 13.) The General Council was founded, a body which gave promise of being genuinely Lutheran. That it would fail in this, could not be foreseen from the beginning.

Gratitude

Since our Synod was seeking closer association with other Lutheran bodies in the General Council, and since this new federation in the beginning exhibited a firm confessional stand, our Synod owed it to the other constituents of the Council that it make its own confessional stand clear, above all, that it remove the suspicion of Unionism. In the debate during the seventh session of the synodical convention in 1867 the thought was expressed in this way: Our Synod owes it to itself and to synods already joined with us and to such as still oppose us, as well as to the Lutherans in Germany, that we issue a clear testimony on our position over against the Union and on the question whether from the nature of our connection with the unionistic Mission Societies a leaning to Unionism in some form may be rightly inferred.

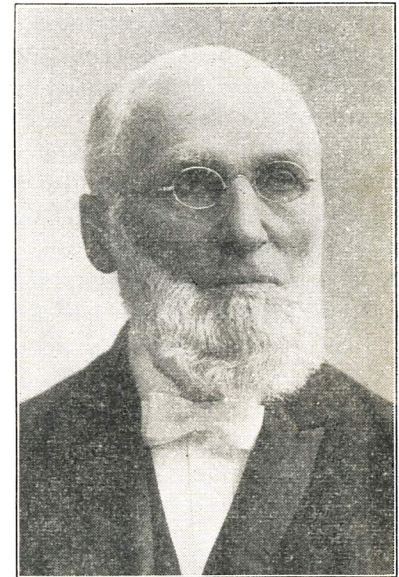
Our feeling toward the Mission Societies was one of gratitude. They had helped us in times of dire need. They had sent over missionaries when the few men in the field were unable to supply the spiritual needs of the rapidly increasing population of our State. Although the societies were organized along unionistic lines, they had never demanded of our

Synod that we also must become unionistic. The men whom they sent over were Lutheran, as our Synod took care to ascertain before it employed them. Hence all members of our Synod, no matter how sternly some opposed Unionism in any form, were united in the feeling of hearty gratitude toward the German Mission Societies for their aid which they so unselfishly rendered.

Discussion on Unionism

In the President's report of 1867 we find the following paragraph on our relation to the German Mission Societies:

"Of the German Societies only the honorable Berlin Society kept up its official relation with us during the past year in writing and in deed. As already



Pastor Streissguth, one of the
Founders of the Wisconsin Synod

reported (in the paragraph on the employment of new laborers) we owe thanks to the Society for the welcome sending of the pastors Baarts, Keller, and Ebert. Moreover, the Society tried its best to establish a pre-seminary school, although so far without tangible results; and in its organ *Ansiedler des Westens* tries to stimulate interest in the German Evangelical Church for the needs of America, and to keep such interest alive."

The idea of a *Proseminar* in Germany was to prepare young men in their homeland on the basis of Luther's Small Catechism and the Augsburg Confession, then to have them come to Wisconsin in

order to complete their theological training in our own Seminary, which at that time was combined with our College in Watertown.

To expedite the discussion on the Union question the President of the Synod appointed a committee, of which Prof. A. Hoenecke was a member; the other members were the pastors G. Thiele, H. Quehl, Th. Meumann, A. Kleinert, and the lay delegates Buntrock, Kieckhoefer, and Loehrke.

The Committee did not submit a unanimous report, but handed in both a majority report, signed by four of the pastors and two laymen, and a minority report, only Pastor Meumann being mentioned as presenting it.

Both reports are contained in the printed proceedings of the 1867 convention, the minority report in a somewhat modified form. Our Synod made the minority report its own, without, however, rejecting the majority report. There is no difference in the substance of both reports. That of the majority, headed by Prof. Hoenecke, presents the truth in clear and unequivocal terms, while that of Pastor Meumann, without denying the truth, strikes a more conciliatory tone in presenting the same truth.

The Synod adopted the minority report, but also resolved to have both reports plus the essential points of the debate printed in the proceedings. And although the propriety of having both committee reports printed was questioned several times in subsequent sessions, the Synod upheld its resolution which it had adopted in the seventh session, in the forenoon of June 24, in order to give full expression in this way to the position which we take over against the (Prussian) Union and Unionism.

God granting, we shall present both documents in our next issue in a free translation. We shall also bring some of the thoughts as they were developed in the debate. Both documents are important and, although adopted by our Synod more than 80 years ago, are still valuable today.

J. P. M.

THE GLORIOUS CROSS OF CHRIST

(Continued from page 82)

"Because He First Loved Us" Yet in the shadow of the cross we find Jesus bidding His disciples to love one another. He calls it a new commandment, for He was giving them a new motive and incentive whereby they would be enabled to make a beginning in exercising love for the glory of God. "As I have love you, that ye also love one another." The free and unmerited love with which Christ has saved us from perdition at the price of His life-blood prompts us to love all those whom Christ loved even as He loved us. Our thankful faith-born love toward the Lord will not permit us to evaluate them at anything less. The believers are especially precious to the Lord, for He has not only bought them with His blood but has also brought them to faith and thus made them His very own. Thus the love with which the cross of Christ fills our Christian hearts will be active in a special way over against our fellow-believers. We will be prompted to love them after the manner in which our Lord loves them. Yet with eyes of faith we know, too, that Christ shed His blood for all sinners, that every single human soul is very precious to Him, and that He would have them all become His very own by faith. Thus the love, which the cross of Christ implants into our hearts, while firmly embracing all fellow-believers, will also go out to those who are not yet Christ's by faith. It will be active above all in an eager effort to help bring them to Christ through the testimony of His saving Word. All that we do in such love, engendered by the grace of Christ's cross, however, truly glorifies our God and Savior.

C. J. L.

Concerning The Collection

In previous articles the information has been brought to the pastors and members of our Synod that it is vitally necessary to collect another million dollars to carry out Synod's Expansion Program. The originally estimated cost of the new buildings is far too low, since

building materials and cost of construction have increased substantially. Even now it is impossible to make a fair estimate as to the actual cost of the contemplated building and expansion program. It is estimated, however, that there is need of at least another million dollars. What are we going to do about it?

There is only one answer. Whenever and wherever there is need in the Kingdom of God, God's children will provide that need, if it is within their power so to do.

Even though many congregations have already raised a sizeable collection, or met their previous quota, for Synod's Building Fund, they must not hesitate to participate in this much needed project to provide the extra necessary funds. As long as God blesses us with all manner of spiritual and temporal gifts, we are love-constrained to express our interest in the advancement of His Kingdom. Every faithful child of God will want to do this. To be "a laborer together with God" is not an undesirable chore, but an honorable privilege.

Therefore, let us get busy and raise the collection. If every pastor and every congregation will proceed promptly, the necessary funds will be forthcoming.

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

C. P. KOCK.

ATTENTION!

Pastors and Subscribers

The tremendous increase in the volume of our business, together with a shortage of help and the fact that 20,000 of our 25,000 subscriptions expire in January and February have made it virtually impossible for us to keep our subscription list up to date.

Please note that renewals will not be entered to expire from date of receipt but from date of first issue. Changes of expiration date on renewals are being made as soon as possible.

Watch our periodicals for further notices concerning subscriptions.

Siftings

BY THE EDITOR

The President's 28-man commission on higher education has been issuing a series of six reports on what the federal government should do to maintain and expand college education in this country. In its fifth report, released recently, it recommended that the federal government appropriate \$450 million the first year and up to \$850 million by 1960 for this expansion. Other reports by this commission have been unanimous. This one carried a dissent by two members. The dissent arose over the recommendation that, while federal funds should provide scholarships in all colleges, they should not be used to help pay the running expenses or building operations of private institutions. In other words, sectarian colleges would not be built with public funds, nor would their costs of operation be partially defrayed from taxes. That the two dissenters were Catholic need not be said. Congress has already voted down several measures which were intended to extend help to public elementary schools and this measure which also eliminates federal funds for private or parochial schools will, undoubtedly, face a like fate. The pattern is being set: there are forces, and not necessarily Catholic, which will not be satisfied until taxes will support, at least partially, some of the activities of the parochial school. That would be as unfortunate as it is short-sighted.

* * * *

We have said little about atomic control. Human experience has taught the futility of such universal action. Such a control based on international agreement predicates a universal state and if 6000 years of world history has proved nothing else, it has established the hard fact that a universal state is a myth. It will always be so, because man is what he is: selfish, self-centered, deceitful, and sinful. Co-operative efforts cannot be built on that foundation. Dr. Oppenheimer, writing in *Foreign Affairs*, voices his despair: "It is necessarily denied to us in these days to see at what time, to what im-

mediate ends, in what context, and in what manner of world, we may return again to the great issues touched on by the international control of atomic energy." The full bloom of optimism has withered, pessimism takes its place!

* * * *

The "Religious News Service" carries a short report on the Dixon, N. M., school situation reported in this column before. According to the report the "free schools" committee organized there to "rid tax-supported public schools in the area of Catholic influence and the use of nuns as teachers" plans court action to enforce its demands. The committee charges that nuns teaching in the public schools are "infiltrating their instruction with religious doctrine." During the 1947 session of the New Mexico legislature a measure permitting religious instruction in the public schools was defeated by a Protestant majority. The "free schools" committee estimates that there are 122 nuns teaching in the state's public schools.

* * * *

An attempt is to be made to persuade the Church of England to appoint a high-powered church information board to be its spearhead in every kind of modern publicity. The suggestion that an officially sponsored daily newspaper be launched has been brushed aside as not only too expensive but as a scheme in which "neither God nor mammon would be properly served." The reporting commission is not satisfied with the attention given to religion by the big national dailies. It believes that the things of the spirit are neglected or suppressed as not being news, and that the press considers religion a dull subject. That is, of course, the way it will always be. We cannot expect banner headlines for the message of Christ; we cannot expect front page spreads for the message of the church: Jesus Christ, and Him crucified. 1 Cor. 2, 3. The press devoted to the "wisdom of men" has no time for the "wisdom of God."

First draft of a new translation of all but eight books of the Old Testament has been completed, states Dr. Luther Weigle. He is chairman of the committee preparing the Revised Standard Version. Translation of the New Testament was published in 1946. The Old Testament translation is scheduled for 1950. Two books of Chronicles, Nehemiah, Isaiah, Micah, and Zephania, and part of Jeremiah and Job are not yet dealt with by the Old Testament committee, says Dr. Weigle. "Mimeographed drafts of the books of the Old Testament will soon be sent to members of the New Testament section and of the advisory committee for review, criticism, and suggestions," Dr. Weigle reports. The Old Testament committee will meet for 44 days during 1948 to work on the translation. Fourteen Bible scholars are co-operating in the task.

* * * *

The American Council on Education has been wrestling with a difficult problem: how to carry on religious education. In a recent study they attempt to prove that our educators like Horace Mann never intended to separate religion and education, only sectarianism from education. They claim that the separation of religion from education, "negative religious dogmatism" — is their word for it, is actually an un-American practice. The American Council committee is asking that public education engage in a study of religion, integrating it with the social sciences and literature. The committee proposes that sectarian indoctrination be avoided and that the study of religion be conducted in its proper setting as a part of the culture and history of man. The purpose of this proposal is clear: "It is the business of public education to impel the young toward a vigorous, decisive personal reaction to the challenge of religion." As we view this recommendation we should be conscious of two questions: To whom is "religious education" entrusted by the Lord; and is unregenerate, natural man a qualified teacher of divine truths?

FIVE YEARS OF GRACE

ONE of the first things that a student learns as he enters our college at Watertown is that history is "His-story": God's story of how He guides and directs the evil and good thoughts, words, and deeds of men to accomplish His aim. No matter how consecrated or profane, sin-

Five years ago last September the Mission Board of our Western Wisconsin District sent a missionary into an apparent mission field on the southwest side of the city of Wausau. It was evident from the beginning that the field was ripe unto the harvest. Approximately ten thousand



Our Savior's Lutheran Church and Christian Day School

cere or hypocritical the efforts of man may be, no matter how talented or skillful an individual or group of individuals are, the truth still remains that "God's will is done." Church history has shown that the sainted Apostle Paul was correct when he said, "By the grace of God I am what I am."

This is especially true in our congregations and mission fields. Nowhere upon this sin-sick earth do we see a clearer revelation of God's almighty power and unmerited love. Through the power of His Word God has built a mighty Church Militant which will eventually, at God's appointed hour, become His Church Triumphant. There are thousands upon thousands of examples in our Synod where the frail, feeble, and even faulty and selfish efforts of men have been blessed with glorious success. We have one example of this Grace of God in our

mission field in the city of Wausau, Wisconsin.

people were living in a distinctly divided section of the city with no Roman Catholic or Protestant church of any kind.

The actual history of Our Savior's Ev. Lutheran Church is very brief. One month after the canvass began, seven communicant Christians met in an abandoned school house for the purpose of organizing a congregation. October 21, 1942, could, therefore, rightfully be called the birthday of this mission church. At the time of organization the congregation was made up of seven communicants, four voting members, and eleven souls.

Their first house of worship was a small abandoned school building with a seating capacity of about sixty. On November 9 the congregation submitted a bid to the city of Wausau for the school building and six lots. The city accepted

their bid with the result that the congregation had its first church home and six lots for \$550. Within the next seven months the congregation grew from seven to thirty-six communicant members, from four to sixteen voting members, from eleven to seventy-eight souls; the Sunday School had also grown from fifteen to seventy-eight children. The condition demanded a larger building. With the help of a loan from our Church Extension Fund the congregation remodeled and built an addition to the old school. The new chapel with a seating capacity of 135 was dedicated on June 27, 1943.

With the command of God to bring up children in the nurture and admonition of the Lord before them, the congregation began discussions of starting a mission Christian Day School. After several meetings with the Mission Board of the Western Wisconsin District and from all apparent developments it became evident that it was God's will that the congregation together with the Mission Board should begin and support a school where children could sit at the feet of Christ's called servants and learn the Truth which would liberate them from the powerful grasp of sin, satan, and hell. The congregation resolved to build a school and call a teacher. The new two class-room school building was dedicated to the services of our Triune God on October 29, 1944. Mr. Adolph Willbrecht received and accepted the call to serve the Lord as principal of the new mission school.

The school opened its doors for the first time in September 1944. Fifty-six children were present to answer roll-call the first morning. The enrollment, however, increased to sixty-eight during the following months, and with the pastor only teaching half days it became an absolute necessity to call a second teacher. Mr. Donald Kolander, a student at Northwestern College, taught the remaining months of the school year. The Lord supplied the second permanent teacher the following fall in the person of Mr. Wilmer Gresens.

In the fall of 1945 the Lord again revealed to men how weak and frail the efforts and faith of man is at times. The



Grades 1 and 2 — Mr. Wilmer Gresen, Teacher

new school building was built to accommodate seventy-eight children. When school opened in September, 109 children wanted to sit at the feet of God's teachers. The result was that eleven had to be turned away because the limit in the two class rooms and the temporary basement class room was ninety-eight. Even that was not enough. The following fall there were 136 children whose parents wanted the fourth "R" added to their children's education, with the result that there was a total enrollment of 136. In the meantime the congregation had decided to use the church for a class room if necessary and also to call another teacher if possible. God sent another man from outside of our circles. Mr. Alfred Gresens heard God's call and has been doing the work of the Lord since September, 1946. The church has also been serving in a dual capacity since September, 1946. During the week the pews are removed and fifty school seats are moved in. On Friday the school seats are moved out and the pews are moved in. During Lent this takes place twice a week. The over-all enrollment thus far this year has been 143. The average attendance has been 123.

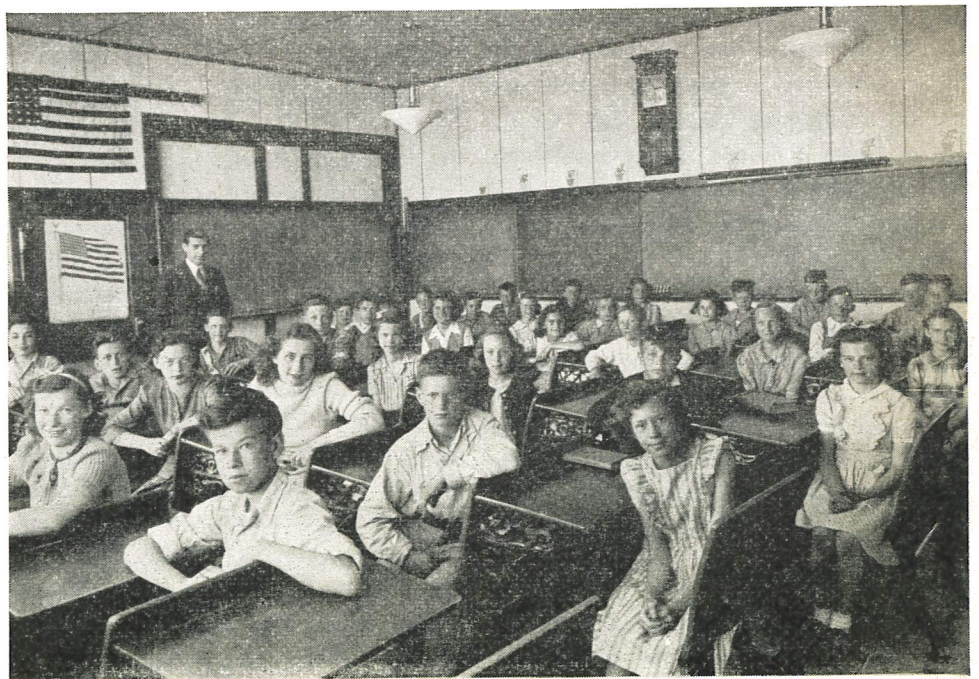
The congregation celebrated its fifth anniversary last November 2. Guest preachers for the anniversary celebration

were Pastor G. Pieper, Fond du Lac, Wisconsin, and Pastor R. Mueller of Medford, Wisconsin. If all events, advancements, accomplishments together with the failures on the part of man could be summed up into one sentence that sentence would read, "Five Years of God's Grace." The congregation today numbers 468 souls, 223 communicants,

and 79 voting members. There have been 92 adult confirmations in the congregation during the past five years, 24 child confirmations, 70 baptisms. Out of the 468 souls now constituting the congregation 270 were walking down the road of life five years ago without any religious training whatsoever. It is true that figures are very weak and misleading but these figures will at least in part show what power the Word of God has had upon the hearts of sinners in this mission field. The congregation owes the Church Extension Fund \$5,000 on the church and school.

There still is a very serious problem confronting the congregation as it looks ahead into the future. The school has outgrown the building in which it works. The congregation has outgrown the church in which it worships. At present the average attendance at services on Sunday morning is 245. What can be done, what should be done, what will be done will have to be left to the wise and infallible guidance of God. May the Lord guide this congregation, our Mission Board, and the General Mission Board to deal in accordance with the will of God in directing the future actions of this mission congregation.

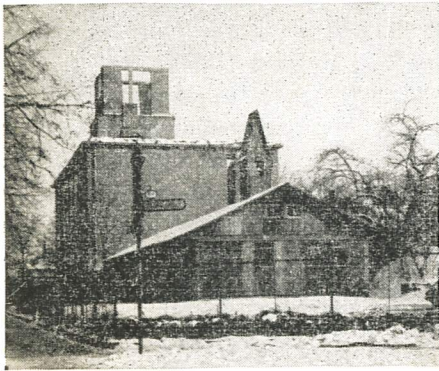
LYLE KOENIG.



Grades 5 to 8 — Mr. Adolph Weibrecht, Principal

A CORRECTION

In the series of pictures portraying the ravages of war in Berlin, Germany, the picture of the portable church in the rear of the ruined church was omitted. The portable church is a gift of the Missouri Synod to the Berlin-Steglitz congregation as well as the one on the North



Side of Berlin. For the sake of completeness it is herewith being added.

Another correction must be made. In the picture of the three pastors before the parsonage the one in the middle is the first pastor, H. Amling. To the left of him is Pastor H. Petersen. On the picture before the church the tall gentleman to the left is Kirchenrat Schultz, a representative of the Breslau Free Church in Germany. Next to him is Pastor Petersen and next to him is Pastor H. Amling. You will find the article in the last number of February 29 of this year.
H. A. KOCH.

ORGAN DEDICATION

ST. JAMES LUTHERAN CHURCH

St. Paul, Minnesota

Carl F. Bolle, pastor

On November 9, 1947, St. James Congregation finally realized its dream of many years. After years of planning and disappointments the new organ was installed and ready to be dedicated to the service of Him by whose redemption we have once more become the children of God. The purpose of this new organ is to help glorify the Triune God and His mercy toward the children of men.

The program at its dedication was as follows:

- Hymn 239 (unaccompanied)
- The Service of Dedication
- Hymn 39, Stanzas 1, 4, 5

ORGAN SELECTIONS

- a) Now Thank We All Our God —
(Chorale Fantasy)*Karg-Elert*
- b) Jesu, Joy of Man's Desiring.....*Bach-Grace*
- c) Trumpet Voluntary*Purcell-Dickinson*

THE SENIOR CHOIR

- a) Come, Christians, Join and Sing
Alleluia*arr. J. R. Gillette*
- b) O Jesus Grant Me Hope and Comfort*Wolfgang Franck*
- c) Send Forth Thy Spirit*Schuettky*

ORGAN SELECTIONS

- a) Prelude and Fugue, B Flat Major.....
.....*J. S. Bach*
- b) Come, Sweet Death.....*Bach-Kraft*
- c) A Mighty Fortress*Faulkes*

CONGREGATION AND CHOIRS

Singing of some of the Church's Great Hymns. 235 — 172 — 511 — 262 (first stanzas only)

Brief Address

The Offering

JUNIOR CHOIR

- a) Father, Son and Holy Ghost.....
.....*arr. Malmin*
- b) O Bride of Christ.....*arr. Malmin*

BOTH CHOIRS

All Glory, Laud and Honor.....*arr. Teschner*

ORGAN SELECTIONS

- a) Shepherds Pipes.....*N. W. Harris*
- b) Festival Toccata*Fletcher*

The Prayers

The Benediction

Description of the Organ

Our new organ was built by M. P. Moller, Inc., of Hagerstown, Maryland. The factory in which it was built is the largest in the world devoted exclusively to the production of pipe organs. Over 7,400 organs have been built here, many of which rank among the world's largest and most famous. Our organ bears number 7413. These instruments are to be found in churches and educational institutions throughout the United States and in ten foreign countries.

The musical specifications of the instrument were made by Mr. Harry O. Iverson, a representative of the builder, after a visit to the church and a study of all conditions. The tonal resources combine power, wide musical variety and the rich dignity so essential to the church service.

The organ action is electro-pneumatic after the latest design developed in the Moller Factory and is noted for its simplicity and ruggedness. Its ease of operation and its prompt response are due to the refinement in engineering designs

which are incorporated in it. The electrical system of the organ makes use of pure silver contacts and a new type of electric magnet, both exclusively developed by M. P. Moller, Inc.

Each pipe in the organ was designed and made to fulfill a special function. The result is a blend of organ tone in which no single voice predominates since the characteristic tone color of each stop has not been exaggerated.

The pipes and mechanism of the organ are placed in two special chambers with no connections between the organ and the console except electrical wires and wind conductor. With such an arrangement, the organ is under the easy and immediate control of the organist and the speech of the pipes is instantaneous throughout the entire dynamic range of the instrument.

The stoplist of the organ is as follows:

Great Organ		
Diapason	8'	61 pipes
Hohl Flute	8'	61 pipes
Unda Maris	8'	49 notes
Gemshorn	8'	61 pipes
Principal	8'	61 pipes
Mixture II	12th	
	14th	122 pipes
Chimes (prepared for)		
Tremolo		
Swell Organ		
Rohr Bourdon	16'	97 pipes
Geigen Diapason	8'	73 pipes
Rohr Flute	8'	73 notes
Viole	8'	73 pipes
Viole Celeste	8' Tenor C	61 pipes
Viole	4'	73 notes
Flute	4'	73 notes
Viole	12'	61 notes
Viole	15'	61 notes
Trumpet	8'	73 pipes
Oboe	8'	73 pipes
Clarion	4'	12 pipes
Tremulant		

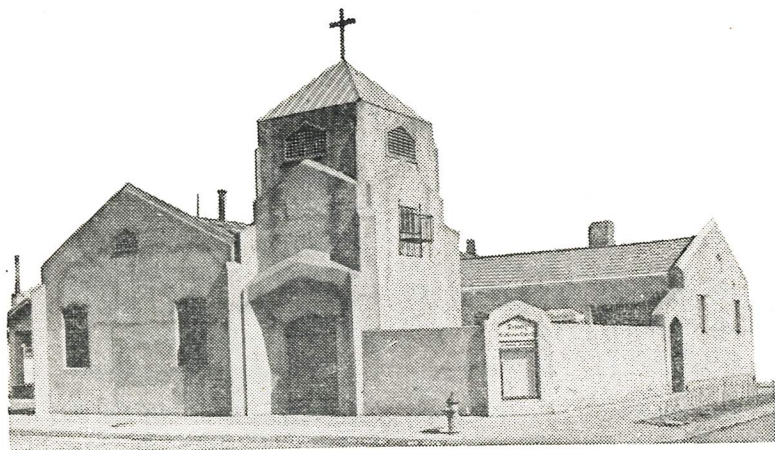
ORGAN DEDICATION

CROSS EV. LUTHERAN CHURCH

Rockford, Minnesota

On Sunday, February 29, 1948, Cross Ev. Lutheran Congregation was privileged to dedicate its new Wurlitzer organ to the service of the Triune God. Pastor Carl Bolle of St. Paul's preached the sermon and his wife, Mrs. Bolle, played the organ. After the service she gave a brief recital of church music. All honor and praise and glory to God for making this gift possible.

S. BAER.



ORGAN DEDICATION

TRINITY LUTHERAN CHURCH Winslow, Arizona

On Sunday Sexagesima, Trinity Lutheran Church, Winslow, Arizona, dedicated its newly acquired organ, a large-sized Estey Reed organ, with "Orgablo"

motor, to the Lord's service. The instrument was purchased from Zion Lutheran Church, Osceola, Wisconsin, where it had been replaced by a new pipe organ. The pastor on this occasion preached on the "Ministry of Music in the Church," using Ps. 150 as the text. J. E. SCHAEFER.

MEMORIAL DEDICATED

ST. PAUL'S EV. LUTHERAN CHURCH Winneconne, Wisconsin

Under ideal winter weather conditions St. Paul's Ev. Lutheran Church of Winneconne, Wisconsin, on Sunday, February 1, 1948, dedicated their Memorial, consisting of a Liberty Tower Carillon, the first of its kind to be installed in Wisconsin; Maas chimes, and an Echo organ with tower amplification. The Memorial, at an approximate cost of \$2,500, was dedicated to the glory of God in memory of all who gave their lives or otherwise served in the Armed Forces of our country in World War II. Two young men from the congregation, Clarence Harper and Bertram Hoyer, sacrificed their lives in this service.

The divine service, under the charge of the undersigned, included the presentation and dedication of the Memorial; altar services conducted by Pastor O. Hoyer, a former pastor of the congregation; and the sermon, based on Psalm 150: "Music in God's Temple," by the local pastor. The choir enhanced the services with appropriate numbers and also rendered a sacred concert in the evening.

For this occasion the church was beautifully redecorated at a cost of

\$3,000; a new communion rail was installed; new altar, pulpit, and lectern coverings and new carpeting were purchased.

A member of the congregation, Martin Weller, composed the following poem for this solemn occasion:

The Carillon of St. Paul's

Hark, the carillon is ringing
From the tower of St. Paul's!
Bringing' us the wondrous message
That the loving Savior calls.

"Come to Me, ye heavy-laden,
I will quicken you anew;
For My love is all-refreshing
Like the early morning dew.

I'm the only Way to heaven
And the truly guiding Light;
That your feet may never falter
And your steps be set aright."

Therefore, let us seek His temple;
Glorify Him with our praise.
To His name, with exultation,
Joyfully our voices raise.

"His the Kingdom, His the Glory,
His the Power, supreme, divine."
That shall be our guiding slogan,
Then our light will truly shine.

"Soli Deo Gloria."

HAROLD GRUNWALD.

The Northwestern Lutheran

PARSONAGE DEDICATION ST. JOHN'S AND ZION EV. LUTHERAN CONGREGATIONS Town Rib Falls, Wisconsin

Sunday, February 8, 1948, was a happy day for the members of St. John's and Zion Ev. Lutheran congregations, both of Town Rib Falls, Marathon County, Wisconsin. These two congregations were privileged to dedicate their new parsonage. There were two morning services, and Rev. Edward Kionka was the guest speaker for the afternoon service. The progress of the building project was hampered by the usual difficulties in these uncertain times, but the need for a new parsonage had existed for a long time. The cost exceeded the \$15,000 mark, but the results are satisfactory. "Except the Lord build the house, they labor in vain that build it," Psalm 127, 1.

O. A. LEMKE.

ANNIVERSARIES

TWENTY-FIFTH ANNIVERSARY PASTOR HERBERT SCHUMACHER Milton, Wisconsin

Twenty-five years of service, in the ministry, and at one congregation, was the occasion for a jubilee celebration for Pastor Herbert Schumacher on August 24, 1947, at Milton, Wisconsin. An evening service was held at the church, with Pastor Fred Loeper, conference visitor, conducting the liturgical service, and Pastor Ewald Tacke, a schoolmate of Pastor Schumacher, preaching the sermon. Pastor Walter Zank spoke briefly in behalf of the Central Conference, Mr. Arthur Schrank in behalf of the congregation, and Pastor Schumacher responded with words of thanks. Following the service a luncheon was served by the Ladies' Aid of the congregation, at which congregation members and neighboring pastors expressed congratulatory wishes.

ERNST WENDLAND.

FIFTIETH ANNIVERSARY FRANK ROMBERG Sleepy Eye, Minnesota

On Sunday evening, February 22, the members of St. John's Congregation at Sleepy Eye, Minnesota, came together for a rather unique occasion, the celebration of the fiftieth anniversary of one of

its members, Frank Romberg, as recording secretary of the congregation. With an interruption of only two years Mr. Romberg held this office from the year 1896 until the end of the past year. A divine service, with Mr. Romberg the honored guest, highlighted the occasion. At this service the undersigned, on the basis of Ex. 18, 13-26, spoke on "Lay Offices in the Christian Congregation in the Light of Jethro's Advice to Moses." A social hour in the basement of the church followed, during which the president of the congregation presented the congregation's token of appreciation to Mr. Romberg, a gold pen and pencil set and a Bible.

G. HOENECKE.

FIFTY-FIFTH WEDDING ANNIVERSARY

MR. AND MRS. HENRY HEIDER
Aurora, Nebraska

On February 22, 1948, Mr. and Mrs. Henry Heider were privileged to celebrate their fifty-fifth wedding anniversary. Theirs was the special joy on that day both to see themselves in good health and all of their eleven children living. The congregation of First Lutheran Church, of which they are members, invited them after the Sunday services to a dinner which had been prepared. A program of musical selections, singing of hymns, renditions by the choir, and readings followed. The undersigned addressed the Christian couple on the words of Psalm 107, 1. The honored couple was presented with a gift from the congregation. Mr. Heider, who is a son of the late Paul Heider, parochial school teacher in St. Louis, Missouri, and his wife have confessed their Savior faithfully from childhood. May this Savior be their constant stay and guide!

M. F. WEISHAN.

GOLDEN ANNIVERSARY
ST. JOHN'S CONGREGATION
Sterling, Michigan

On January 19, 1948, St. John's Lutheran Congregation of Sterling, Michigan, observed the fiftieth anniversary of Pastor John Zink in the holy ministry. The celebration was held in conjunction

with the meeting of the Northern Conference of the Michigan District, which held its sessions at Bay City on January 19 and 20. The pastors of the conference motored to Sterling on Monday evening for their regular conference service. At the conclusion of the regular service Pastor John Gauss addressed the jubilarian and the assembly, extolling the grace of God in the fifty years of service of Pastor Zink. The choir of Trinity Lutheran Church, Bay City, one of Pastor Zink's former charges, rendered a fitting anthem.



PASTOR JOHN ZINK

After the service the assembled group, including many of his former parishioners, close friends, and members of Pastor Zink's family, met in the church parlors for a social gathering at which the ladies of the congregation served a buffet lunch. At this gathering various speakers addressed the jubilarian, extending congratulations on Pastor Zink's completion of fifty years of active service in the work of the Church. Cash purses were presented to the jubilarian from the three congregations which he has served as well as from the brethren of the Northern Conference.

Pastor Zink was ordained and installed as pastor of St. John's Lutheran Church, Frankenmuth, Michigan, on December 19, 1897. From 1918 to 1938 he served Trinity Lutheran Church at Bay City, Michigan. Since 1938 he has served in his present charge at Sterling.

Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Ps. 115, 1.
W. F. ZINK.

GOLDEN WEDDING ANNIVERSARIES

MR. AND MRS. AUGUST DRAVES
MR. AND MRS. L. A. BENIER
Eldorado, Wisconsin

Mr. and Mrs. August Draves and Mr. and Mrs. L. A. Benier, both couples members of St. Peter's at Eldorado, Wisconsin, were privileged by the grace of God to observe their fiftieth wedding anniversary, the former on December 16, 1947, and the latter on February 8, 1948. A brief address was given on both occasions by the undersigned. May the Lord continue to abide with them with His grace and blessing also in the evening of their lives.

W. A. WOJAHN.

OBITUARY

† **MRS. HELENA WEYLAND** †

Mrs. Helena Weyland, the daughter of Solomon Oppenheimer and Emilie, née Felsberg, was born in Iserlohn, Westphalia, Germany, on September 15, 1880. She came to America in 1907 and three years later was married to Pastor Ferdinand Weyland.

Ever a faithful helpmate, the deceased joined her husband in his labors in the following Wisconsin parishes: Crandon, Green Bay, Winchester, and Enterprise. During the last seventeen years of her life she suffered from arthritis. This illness became steadily worse so that for a little more than the last year of her life she was confined to her bed or wheelchair. The Lord relieved her of the cross which she bore most patiently through death on December 12, 1947.

Remaining to mourn her death are her husband, Pastor F. Weyland, Sr., of Enterprise; three sons, Pastor Ferdinand Weyland, Jr., of Thornton, Iowa, Rudolph Weyland of Floodwood, Minnesota, and Pastor Victor Weyland of Bonduel, Wisconsin; one daughter, Mrs. Helen Koerwitz of Niles, Michigan; one brother, William Oppenheimer of Dallas, Texas; and nine grandchildren.

Two funeral services were held on December 16, one in Enterprise, conducted by the undersigned, and the other in Winchester, conducted by Pastor Armin Engel. The earthly remains of our sister in Christ were laid to rest in St. Peter's Cemetery at Winchester.

May our dear Lord comfort the survivors with the hope of a blessed reunion in heaven.

ERWIN SCHARF.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will convene in the week of May 23, 1948, in St. John's School, Milwaukee, Wisconsin. The Committee on the Assignment of Calls will meet at the Seminary in Thiensville on Friday, May 23, 1948, at 9:00 A. M. The Closing Service of the Seminary will be held on Thursday, May 27, 1948, at the Seminary, at 7:30 P. M.

JOHN BRENNER.

PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST

Time: April 13-15, noon to noon.
Place: Trinity Lutheran Church, Spokane, Washington. M. J. Witt, pastor.
Sermon: E. Schulz; substitute T. A. Adascheck.
Sermon Critic: T. Stern.
Exegesis: Old Testament, Amos 3, 9ff., E. Kirst; New Testament, I John 1, 8ff., L. Grams; Homiletical Study, Matt. 11, 25-30, V. Greve; Trends in Church History, W. Lueckel; The Practical Application of Matthew 28, 19-20, in the Light of Scripture, M. J. Witt; Tithing, T. Adascheck; The Names of Jehovah, F. Tiefel.
E. O. SCHULZ, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

Time: March 30, 10:00 A. M., to April 1.
Place: Northwestern Lutheran Academy, Moberge, South Dakota. Bring your own bedding. No meals will be served by the institution.
Essays: Exegesis, Rom. 13, 1-7, Zickuhr; The Doctrine of the Call, Bode; An Examination of the Passages Usually Adduced Against Unionism, Gehrke; Does the Bible Teach that Only Christians of the Apostolic Age Would Possess Miraculous Powers? Sauer; Church Discipline as Carried out by the District or Synod, Meier.
Sermon: Ten Broek, Walther.
K. G. SIEVERT, Secretary.

CALENDAR OF CONFERENCES DODGE-WASHINGTON COUNTIES'

PASTORAL CONFERENCE

Date: April 6 and 7, 1948.
Time: 9:30 A. M.
Place: Zion Church of Town Wayne, W. Nommensen, pastor.
Sermon: H. Schaar (W. Schink).
Work: Gen. 2, W. Schink; James 5, 13-18, W. Reinemann; Continuation of: "How may we counteract parental delinquency in our congregations?", R. Marti; "May pastors and teachers due to present day economic conditions ignore the Scriptural principle of 1 Cor. 9, 14?", W. Nommensen; "Veterans Organizations," A. von Rohr; "Scouting," F. Gilbert.
A. SCHEWE, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Place: Grace, Benton Harbor, Pastor E. J. Berg.
Date: April 13-14. Opening at 9:30 A. M.
Essays: Catechetical Instructions, H. Haase; Ephesians 1, C. J. Kionka; The Execution of Authority in Administration or Government of the Church, R. Gensmer; "He Descended into hell," E. Berg; Revelation 1, A. Fischer.
Preacher: R. Gensmer (A. Hoenecke).
Kindly notify local pastor if quarters are desired.
WILLIAM KRUEGER, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will assemble April 13 to 25, 1948, in the First Ev. Lutheran Church, Aurora, Nebraska, Milton Weishan, pastor.

The first session will begin at 9:30 A. M. Essays: Winning and Instructing the Unchurched, L. A. Tessmer; Isaiah 65, 1-16, R. F. Bittorf; Hebrews 11, N. Sauer; Romans 9, 6-13, L. Groth; The Lutheran Preacher as the Messenger of Christ the King, H. Hackbarth.
Communion service Wednesday evening.
Speaker: L. Sabrowsky, H. Fritze, substitute.
Kindly send registrations to Pastor Weishan.
R. F. BITTORF, Secretary.

PASTORAL DELEGATE CONFERENCE OF THE ARIZONA MISSION DISTRICT

Place: Grace Ev. Lutheran Church, Glendale, Arizona.
Time: April 6 to 8, 1948, opening at 10:30 A. M.
Work: The Scriptural treatment of the backslider in the Christian Church, E. Guenther; According to Scripture can anyone who clings to the fundamental doctrines of the Mormon Church be saved?, A. Uplegger; Exegesis of Colossians, O. Hohenstein; The pastor as voting and communicant member in his congregation, V. Schultz; The intrinsic value of Christian training in the parochial school in these uncertain times, A. Schultz; Exegesis of 1 Corinthians, E. Sprengeler; Sermons on the Mount, H. Rosin.
Services: Opening service, April 6 at 10:30 A. M., sermon: R. Schaller (M. Volkmann); Communion service, April 6, at 8:00 P. M., sermon: A. Schuppenhauer (A. Schultz); Service for installation of Spanish missionary, April 7, at 8:00 P. M., at Zion Ev. Lutheran Church, Phoenix, Arizona.
Please announce to the host pastor as soon as possible!
N. BERG, Secretary.

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Date: April 6 and 7.
Place: Ascension Lutheran Church, Detroit, Michigan (E. Frey, pastor).
Essays: 1 Cor. 13, 8-13, W. Voss; What is the Scriptural Doctrine or Policy as to the Acquisition, Disposal, and Use of Personal Property (part 2), A. Maas; Isagogical Treatment of Hosea, G. Albrecht; A Practical Demonstration of the Proper Decorum and Practice in the External Matters of the Divine Service, Holy Communion and other Agenda, T. Sauer; History of the Beginnings of the Michigan Synod (continuation), H. Heyn.
Sermon: J. Gauss.
Confessional: C. Kipfmiller.
C. H. KIPFMILLER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will convene at Peshtigo, Wisconsin (K. Geyer, pastor), April 13-14, 1948. The first session will begin at 9:30 (C. S. T.).
Old Essays: Exegesis of 1 Cor. 15, 26-58, K. Geyer; Exegesis of 1 Cor. 16, A. Schabow; Exegesis of Genesis 8, F. Dotbratz; Isagogical Survey of the Book of Ruth, F. Zarling; Signs and Sayings of Scripture Concerning the Coming of Judgment Day, R. Pope; Strikes in the Light of Scripture, Th. Thurov.
New Essays: Exegesis of II Cor. 1, C. Krug; Exegesis of Genesis 9, H. Walther; Isagogical Survey on the Book of Malachi, Th. Zaremba; History of Homeletics, B. Kusche; Sermon Study on the Ascension Day Gospel, C. Krug; Sermon Study on the Pentecost Day Gospel, R. Pope.
Conference Preacher, A. A. Kentz; Alternate, Wm. Fuhlbrigge.
A. A. SCHABOW, Secretary.

MISSISSIPPI VALLEY—SOUTHWESTERN JOINT PASTORAL CONFERENCE

The Mississippi Valley-Southwestern Joint Pastoral Conference will meet, D. v., on April 7, 1948, at First Lutheran Church, La Crosse, Wisconsin. 9:30-10:30—Communion Service. Speaker: Pastor Carl Mischke.
10:30-10:45—Opening.
10:45-12:00—Exegesis, II Cor. 6, 14-18, Rev. Carl Mischke.
1:30-1:45—Opening.
1:45-3:00—Prayer Fellowship, Rev. Carl Siegler.
3:00-4:15—Communism, Rev. Walter Paustian.
4:15-5:00—Business and reports.
The paper on Communism will dwell on a Christian's conduct against a Communist government with emphasis on Romans 13.
HERBER NOMMENSEN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Holtz, Robert W., in Grace Ev. Lutheran Church, Flint, Michigan, by Werner H. Franzmann; assisted by H. Hoenecke, B. Westendorf, M. E.

Mayer, H. A. Reischauer, T. Zelle, Harold Schmidt, R. Lemke; Invocavit Sunday, February 15, 1948.

Hallauer, Lyle, in St. John's Church, Lannon, Wisconsin, by George W. Boldt; assisted by H. Shiley; Sexagesima, February 1, 1948.

CHANGE OF ADDRESS

Pastors

Hallauer, Lyle, Box 36, Lannon, Wisconsin.
Holtz, Robert W., 2222 Cummings Avenue, Flint 3, Michigan.
Schulz, J. G., 649 Indiana Avenue, North Fond du Lac, Wisconsin.
Greve, Vernon, Box 126, Withrow, Washington.

URGENTLY NEEDED

Our growing choir needs about twenty-five copies of the following publications: "Sounds from Zion." A Collection of 100 Motets and Anthems for Mixed Chorus. Arranged and Composed by George Kessel. Copyright 1911 by George Kessel. We are ready to purchase new or used copies in any quantity from 2 to 25. Anyone able to help us please contact Harold Mraz at Algoma, Wisconsin.

ACKNOWLEDGMENT AND THANKS

Since November 12, 1947, the Home for the Aged at Belle Plaine, Minnesota, received gifts from the following:

Minnesota: St. John's Mother's Club, Caledonia; A. A. L. Branch 1020, Goodhue; St. Paul's Mis-Danube; R. F. Neubert, Mankato; Immanuel Ladies' Auxiliary, Mankato; Ladies' Aid, St. Paul's, Arlington; Ladies' Aid, Immanuel, Acoma; Ladies' Aid, St. John's, Vesta; Willing Workers, Wood Lake; Guild, St. James, St. Paul; Ladies' Aid, St. John's, Wood Lake; Emanuel Guild, St. Paul; Moltke Ladies' Aid, Gibbon; Immanuel Ladies' Aid, Mankato; Ladies' Aid, Christ, No. St. Paul; Ladies' Aid, St. John's, Red Wing; Mr. and Mrs. G. E. McKinnon, Mankato; Ladies' Aid, Grace, So. St. Paul; Mr. and Mrs. Herman Zantow, Minneapolis; Ladies' Aid, Essig; St. Matthew's Women's Club, Winona; Ladies' Aid, St. Paul's, New Ulm; Ladies' Aid, Grace, Le Sueur; Mission Society, St. Paul's, Arlington; Ladies' Aid, Peace, Hutchinson; Happy Birthday Club, Austin; Ladies' Aid, St. John's, Renville; Ladies' Aid, St. Paul's, Jordan; Ladies' Aid, St. Matthew's, Winona; Ladies' Aid, Emanuel, St. Paul; Mt. Olive Guild, St. Paul; Ladies' Aid, Trinity, Belle Plaine; Helen Burmeister, Winona; Mrs. G. Jaeger, Jordan; Ladies' Aid, St. Paul's, No. Mankato; Ladies' Aid, St. Matthew's, Danube; Sewing Circle, St. Martin's, Winona; Miss Eleanor Voelker, Winona; Willing Workers, Wood Lake; Mrs. G. Lutter, Cloquet; Ladies' Aid, St. John's, Lake City; Ladies' Aid, St. John's, Goodhue; Mrs. C. Ernst, Belle Plaine; Ladies' Aid, Immanuel, Gibbon; Anna Stelaff, Belle Plaine; Ladies' Aid, Buffalo; Mrs. F. C. Lott, Danube; Sewing Circle, Immanuel, Gibbon; The Herzbergs, Winona; St. Paul's Church, Jordan; C. W. Quandt and friends, Red Wing; Mrs. Venske, Belle Plaine; Mrs. Art Duffert, Mrs. Wm. Ernst, Belle Plaine; Ladies' Aid, St. Paul's, Jordan; Emma Fenske, Minneapolis; Ladies' Aid, St. John's, Wykoff; Leola Bosse, Winona; Memorial Wreath for Mrs. Ed. Henschke from children, Echo; Memorial Wreath for Charles Gilman from friends, St. Paul.

Wisconsin: Mildred Albrecht, Lake Mills; Ladies' Aid, Church of St. John, Whitewater; Ladies' Aid, St. Paul's, Tomah; Ladies of Grace Church, La Crosse; Ladies' Aid, Redeemer, Amery; Ladies' Aid, Grace, Clear Lake; Pastor O. P. Medenwald, Amery; Ladies' Guild, Riverview, Appleton; Mrs. Viola Dahlke, Neenah; Ladies' Missionary Society, Lake Mills; Robbins Flooring Co., Rhinelander; Ernest Kuesel, Spring Valley; Mission Circle, Tomah; Needle Club, Sawyer; Mr. and Mrs. Jos. Wachute, Prairie du Chien; Mission Aid, St. Stephen's, Beaver Dam; Ladies' Aid, Trinity, Marinette; Ladies' Aid, St. John's, Centuria; Martha Herzberg, Fountain City; Ladies' Aid, Hortonville; Ladies' Aid, Trinity, Menasha; Needle Club, St. Peter's, Sawyer; Memorial Wreath for Mrs. Carl Wunsch from Mr. and Mrs. F. W. Behnke, Chilton; Memorial Wreath for Mrs. Alma Scharin from Paul Scharin, Mr. and Mrs. Richard Tratt, Whitewater; Memorial Wreath for Emil Hasse, Menomonee; Ladies' Aid, St. John's, Iron Creek; Mrs. Gunder Turnbull, Frederic.

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Memorial Wreath for Mrs. Wm. Hauschild from Faith Lutheran Ladies' Aid, Platte; Memorial Wreath for Mrs. George Andree by Oscar Taecker family, Watertown; Memorial Wreath for Mrs. H. B. Stein by E. Redlin, R. Redlin, O. Gunderson and A. Hackbarth, Watertown; Memorial Wreath for Mrs. George Anohier, Watertown.

Nebraska: Ladies' Aid, Trinity, Hoskins; Memorial Wreath for Mrs. Martha Zauder from nieces and nephews and Mrs. Martha Moritz family, Stanton.

Michigan: Ladies' Aid, Mt. Olive, Detroit; Concordia Aid Society, Zion, St. Louis; Ladies' Aid, St. Matthew's, Benton Harbor; Memorial Wreath for Mrs. Gottlob Henzler from Mr. and Mrs. T. Selorress and Mr. and Mrs. Ferd Rekkitt; Memorial Wreath for John J. Seaman from Mr. Lorenz Claubuesch, Pigeon.

Washington: Pastor T. R. Adascheck, Yakima; Ladies' Aid, Omak; Grace Lutheran Church, Yakima.

To all donors our sincere thanks.

L. F. BRANDES.

The Music Department of Northwestern Academy has received a donation of \$12.00 by way of a Memorial Wreath in memory of Roy Hintz, Hoskins, Nebraska (Pastor W. Sprengeler). Heartiest thanks!
R. A. FENSKE.

BOOK REVIEW

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Forever"; "Lord Jesus Christ, With Me Abide"; "I Heard the Voice of Jesus Say."

We are glad to recommend this entire selection to our people and hope that many will purchase this album of sacred songs.
W. J. S.

Be Of Good Cheer. By E. J. Saleska. Print, Concordia Publishing House, St. Louis, Missouri. Price 20 cents.

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W. J. S.

Growing Up With Jesus. A Nursery Manual for Parents and Teachers. By A. C. Mueller. Print, Concordia Publishing House, St. Louis, Missouri. Pages, 166. Price, \$2.50.

Few books are written on this subject from a Christian point of view. That in itself makes this book valuable to any Christian parent. The advice and directions given in the book are usually good.
W. J. S.

PACIFIC NORTHWEST DISTRICT
July 1, 1947, to December 31, 1947

Reverend	Budgetary	Non-Budgetary	Total
Adascheck, T. R., Yakima, Wash.	\$ 888.80	\$ 80.55	\$ 969.35
Amacher, W. P., Tacoma, Wash.	497.48		497.48
Frey, Geo., Clarkston, Wash.	357.25	7.00	364.25
Grams, Leland, Tacoma, Wash.	113.64		113.64
Kirst, E. F., Leavenworth, Wash.	176.55	5.00	181.55
Lueckel, Wm., Portland, Ore.	177.21		177.21
Schulz, E. O., Rainier, Wash.	225.20		225.20
Stern, F. E., Seattle, Wash.	107.20		107.20
Stern, T. F., Omak, Wash.	103.12	13.00	116.12
Sydow, Arth., Zillah, Wash.	82.50		82.50
Sydow, Gil., Ellensburg, Wash.	157.96		157.96
Sydow, Gil., S. Cle Elum, Wash.	18.50	5.00	23.50
Tiefel, F., Withrow, Wash.	210.00		210.00
Zimmermann, E., Snoqualmie, Wash.	325.67		325.67
	\$ 3,440.88	\$ 110.55	\$ 3,551.43
General Administration	\$ 141.72		
Education General	280.00		
Mission General	2,531.47		
Theological Seminary	31.05		
Michigan Lutheran Seminary	5.00		
Northwestern College	25.00		
Martin Luther College	15.00		
Spiritual Welfare Commission	1.00		
Aged Home	90.00		
Indian Missions	38.10		
Home Missions	237.54		
Church Extension Fund		105.55	
Negro Missions	45.00		
Children's Home		5.00	
	\$ 3,440.88	\$ 110.55	

Memorial Wreaths

In Memory of	Contributed by	Amount
Mrs. John Witt, Yakima, Wash.	Erna Adascheck	\$ 5.00
Mrs. M. Gaidos, So. Cle Elum, Wash.		5.00
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Mrs. Anna Lehninger, Yakima, Wash.	Rev. T. R. Adascheck	5.00
Prof. E. Sauer	Rev. T. R. Adascheck	5.00
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Mrs. Marie Timmie, Clarkston, Wash.	Mr. and Mrs. H. Heitman	5.00
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Mrs. J. A. Duchow, Omak, Wash.	Rev. and Mrs. T. Stern	.50
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Walter W. Hoge, Yakima, Wash.	Mr. and Mrs. R. Solberg and Anna Soll	7.00

HENRY KARG, District Treasurer.

DAKOTA-MONTANA DISTRICT
July 1, 1947, to December 31, 1947
Eastern Conference

Reverend	Budgetary	Non-Budgetary
F. Schulz, Altamont	\$ 170.77	
R. E. Bretzmann, Arco, Minnesota	33.55	
Roy Reede, Argo Township	217.89	
B. R. Hahn, Aurora	208.09	
B. R. Hahn, Bruce	56.56	
W. H. Zickuhr, Bryant	40.40	
H. Hempel, Clark	367.95	
F. Schulz, Clear Lake	360.45	
Elden M. Bode, Dempster	236.60	
Elden M. Bode, Estelline	242.96	
Wm. Lindloff, Elkton	619.35	
Wayne TenBroek, Florence	186.48	25.00
Wm. Lange, Gary	288.18	5.00
Vacant, Germantown Township	148.85	
A. A. Hellmann, Goodwin	179.68	
H. E. Rutz, Grover	1,365.06	52.00
R. E. Bretzmann, Hendricks, Minnesota	211.56	
Wayne TenBroek, Henry	473.66	
Roy Reede, Hidewood Township	232.57	67.00
W. H. Zickuhr, Hague Township	227.80	
A. A. Hellmann, Havana Township	208.36	
R. Steffenhagen, Mazeppa Township	537.74	
B. A. Borgschatz, Rauville Township	860.27	
R. Beckmann, Raymond	405.60	
Vacant, South Shore	169.15	10.00
Wm. Lindloff, Ward	382.77	
W. T. Meier, Watertown	1,821.50	24.00
W. H. Zickuhr, Willow Lake	300.52	

Western Conference

R. D. Gehrke, Akaska	\$ 559.07	\$
Max Herrmann, Athboy	106.78	
Max Herrmann, Bison	163.02	
P. G. Albrecht, Bowdle	1,029.51	4.00
H. Ellwein, Burt	142.80	
H. Birkholz, Carrington	50.92	14.37
E. J. Otterstatter, Carson	102.29	
A. Walther, Circle, Montana	439.28	
Max Herrmann, Date	76.49	
H. E. Russow, Dupree	70.87	
H. Ellwein, Elgin	505.13	
H. E. Russow, Faith	158.82	
E. J. Otterstatter, Flasher	163.10	
H. A. Birner, Faulkton	68.65	
Theo. Hartwig, Gale Township	205.50	
K. G. Bast, Glenham	1,157.63	
W. Herrmann, Hague	348.27	
G. J. Ehler, Hazelton	438.09	
M. H. Hanke, Isabel	316.39	
H. A. Birner, Ipswich	150.78	
O. W. Heier, Jamestown	676.73	11.00
H. Ellwein, Leith	138.60	
W. Schumann, Lemmon	694.91	
Paul Kuehl, Mandan	422.13	5.00
C. A. Koepsell, McIntosh	154.01	
C. A. Koepsell, Miner	26.25	
K. G. Bast, Moberge	1,011.93	
C. A. Koepsell, Morrilton	286.95	
Theo. Hartwig, Mound City	38.53	
E. J. Otterstatter, Paradise	266.56	
H. A. Sauer, Piedmont	13.66	
H. A. Sauer, Rapid City	105.00	
Elmer H. Semenske, Reeder	194.19	
H. E. Russow, Ridgeview	20.68	
Herbert Lau, Roscoe	1,495.00	
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K. G. Sievert, Trail City	213.31	
J. J. Wendland, Valley City	163.55	
C. A. Koepsell, Watouga	130.07	
W. Schumann, White Butte	176.50	
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