

The Northwestern Lutheran

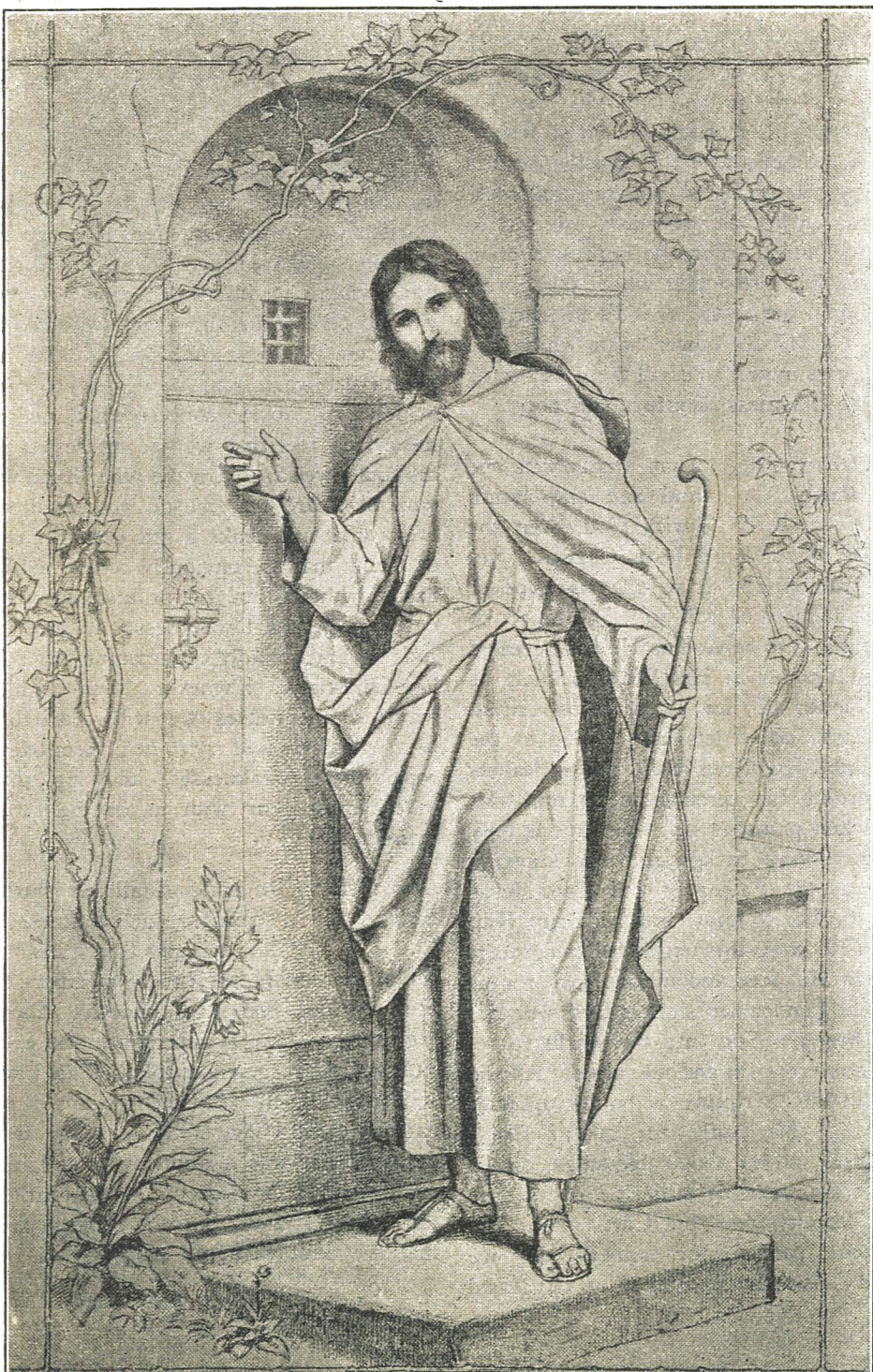
"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

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A New Church Year

"Behold,
I Stand
At The Door,
And Knock."

OUR ADVENT NEED OF LIKEMINDEDNESS

Romans 15, 4-13

HOW can our gracious Advent King reign in our hearts through His Word, if they are still filled with uncertainty and doubt, with enmity and ill-will toward others, and with an all too ardent love of this world? How can we jointly rejoice at Christmas time over the Savior's coming into our flesh to redeem us, if our faith in this saving mercy is still dim, if we still stand in quarrelsome relations with others, if our fondest hopes are still largely in things temporal? And if the Son of Man should suddenly come in heavenly glory to judge the quick and the dead, would we be prepared to meet Him with joy, if we were still uncertain in the knowledge of salvation, were practicing malice toward others, and were altogether steeped in wordly interest? To be properly prepared for each and every advent of our Lord we need the likemindedness to which we are exhorted in the epistle for the second Sunday in Advent.

That We Confess One Faith

The tendency of our day is to ride rough-shod over a pure and definite Christian confession, to let everyone handle the Bible as he pleases and still to unite in Christian fellowship without the basis of a common faith. Yet how can people be likeminded whose hearts are not united by a common faith?

Our Common, Firm Foundation "For whatsoever things were written aforetime were written for our learning, that we through practice and comfort of the scriptures might have hope." Here the apostle points out our common source of instruction. The things that were written aforetime, the Holy Scriptures, were written for the instruction of God's children of all ages. Paul had just quoted from the Old Testament and now asserts that what Moses and the prophets wrote was written not only for the people of their day but for the people of every day and age; and since the New Testament Scriptures are of one kind with those of the Old, they, too, are written for our common learning. The Holy Scriptures

hold out to all sinners a common hope of eternal life and bliss. They invite us to make this hope our own by faith; they give us such faith; they extend the necessary comfort and work in us the necessary patience and steadfastness to persevere in such faith. The more each and everyone of us gives heed to the Scriptures, the more we keep all our thoughts in humble subjection to it, the more fully will we be united in one common faith.

It Is God's Instruction "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." In this cordial prayer the Apostle ascribes to God that giving of patience and comfort which he has previously ascribed to the Scriptures. Thus he impresses upon us that the instruction which the Scriptures hold out to us is God's instruction, that it is God's power with which the Scriptures impart to us all their truths for our steadfastness, comfort and hope.

The Heart Of Our Faith "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Not any faith in God as we may imagine or desire Him to be will do. The object of our faith is to be God as He has revealed Himself to us in His Word, namely as the Father of our Lord Jesus Christ. Scripture indeed lets us see God as the Holy and Righteous One, who is jealous concerning His commandments and thus hates and punishes sin. Yet this is only the necessary background for knowing Him as the Father of our Lord Jesus Christ. For to know and to glorify Him thus is to know this with a believing heart that in His free and infinite love for us lost and condemned sinners God sent His only-begotten Son into the world to redeem us from sin and its curses. All the comfort of Scripture is bound up with faith in this truth, for all of God's promises, all of God's blessings, all of God's assurances of fatherly love for time and eternity rest on Christ and His gracious pardon for sinners. As we glorify God as the Father of our Lord

Jesus Christ we shall be truly likeminded, for we shall all enjoy the selfsame peace, comfort, and eternal hope.

That We Receive One Another In Love

"Wherefore receive ye one another, as Christ also received us to the glory of God." Those who trust in the same Savior, those who rejoice in the love of the same heavenly Father, those who embrace the same hope of eternal life will feel an obligation of love toward one another. In the beginning of the chapter Paul tells us what it means to receive one another in love: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." How necessary! Think of all the harm and danger that is wrought in the church through unwillingness to bear with each other's weaknesses. We are not bidden to hush up and condone every sin of our fellow-Christian, or to remain silent when grave offense is given. If we see a fellow-Christian living impenitently in some sin, we will do all within our power to convert him from the error of his ways. Yet as we correct, warn, reprove we need to give evidence of a loving concern which makes the erring feel that we are interested in his soul's welfare. On the other hand we will take care that we do not strain at every gnat and make a grave matter out of faults that are obviously committed in haste, without thought, or unconsciously out of a personal weakness. Instead of judging and roundly condemning our fellow-Christians whenever such faults manifest themselves we will charitably bear with them and try to help them overcome these weaknesses, knowing that others must bear with us in the same manner.

Christ Our Example In spite of all our shortcomings, our weaknesses, and our sins Christ has received us unto Himself to be members of His glorious body, the church. Daily He calls us anew to repentance and ever extends His forgiveness to us. Paul himself unfolds the Savior's example of patient, saving love. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for

(Continued on page 389)

Editorials

Advent Out of the distant past and sanctified by its use in the Church, comes the word ADVENT to comfort the believers each year and to strengthen them in their pilgrimage through this world. The ancients of the Church, the saints of long ago, found joy and cheer in the commemoration of the Savior's birth and all it meant to a world of sinners. To stimulate their memory and as a constant reminder of this great deed of the gracious Father in heaven the four Sundays before Christmas were introduced in the Church as preparation Sundays for the commemoration festival of Christ's birth. They called these Sundays ADVENT. Advent means coming. During the four Sundays in Advent the Christian Church contemplates the coming of the Savior in prophecy, grace, Word and judgment; the four Sundays corresponding to the four thousand years of the Old Testament when the faithful in Israel waited for the Advent or coming of the Savior into the flesh. With what intensity of feeling they waited is indicated by David in the 14th Psalm, verse 7: "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." This same cry for deliverance is repeated in the 53th Psalm. These words of David express the yearning, the longing, the homesickness for the Savior of God's people in the times of the Old Testament. Knowing this and remembering this, ought not we of the New Testament, who may look *back* to Christ's coming into the flesh and His completed work of redemption, rejoice greatly over the grace of God toward us? Ought not we use this Advent season of the Church wisely by meditating on all that the coming of Christ Jesus means to us who were lost in sin and redeemed by His holy, precious blood? Indeed, we ought to enter the Advent season penitently and with songs of joy in our hearts that the long period of waiting for Christ is over and that we need not look for another. In this spirit let us also look forward to the Savior's coming back to this earth on the last day to judge the quick and the dead. Those who accepted Him as their Savior in their lifetime will also rejoice and lift up their heads on that day. W. J. S.

* * * *

The Maneuverings of the German Church for Power in Public and Political Life

Quartalschrift, written in response to the request of the editor for information on church conditions in Germany. Since it gives information concerning the aims of the dominant church organizations there and demonstrates that they are essentially the same as those of dominant church organizations in our own country, the culling of a few thoughts from it will also be of interest and service to our lay people who do not read our Theological Quarterly. The writer is naturally speaking only of the state churches, not of the Free Churches, whose members left the state churches for doctrinal and conscientious reasons.

That is the general theme of a letter from Pastor Gerrs of the Free Church printed in the

The membership of the Free Churches is numerically so small that the general public pays little attention to them.

As social and political conditions in Germany are naturally chaotic as an aftermath of the war, so church conditions have naturally also been in a state of flux. There has been a scramble on the part of the state churches to get, what they believe to be, the best possible position in the new political setup. They have fought for freedom from the control of the state. They do not want the state to interfere with the internal affairs of the church, and if that meant a complete separation of church and state we would have no fault to find with it. But these state churches do not want to go that far. They still want their churches to be supported by the taxes of the land as theretofore, and that is the case still under the new setup. But though they show a great deal of zeal that the state may not dominate the church, these same churches reveal no less zeal to dominate the state. They want the state to be a vehicle by means of which the church can implement its own views and teachings. Religion, under the control of these churches, of course, becomes a part of the curriculum of the public schools. Furthermore, the future pastors of the church receive their theological training in the state universities, which the churches deemed necessary to form an integral part of the national life. That is not always safe from encroachments by the state as they have learned through sad experience, as when recently several theological professors were removed from office by state authorities. Their vaunted freedom ends in servitude because they did not want to go all the way and cut themselves completely loose from the apron strings of the government.

The state churches are also working desperately to influence legislation in the parliament and to have such laws passed which have the endorsement of the church. They exert every pressure to force the state to put into effect their social and political ideas and have not even hesitated to form a political party to that end. They seem to be more occupied with political aims than religious aims. The letter referred to above substantiates these maneuverings for political power with chapter and verse.

When one reads this report, the feeling will not down that the dominant church organizations in Germany are brothers under the skin with the dominant church organizations in our own country. Think of Sunday legislation, prohibition, etc., all of which have the leading religious denominations behind them. Just read the leading religious journals of our day, and you will realize to what extent the aims and objectives are political. Most of the churches have political lobbies in Washington just like the liquor interests and other groups which want something for themselves. Note the interest of the churches in promoting and improving the program of the United Nations organization. They have sacrificed their interest in the saving Gospel of Jesus Christ to get things done politically.

And the Lutheran Church is edging that way, too. In the hearts of some there is envy that our church is not in it, that it is not making its impact felt upon the general public like the other denominations, that we are not achieving anything

tangible in this world but just keep on preaching the Word and Gospel, which does not seem to get us anywhere. There is no question that our Lutheran Church is out of step with the spirit of the times. May God keep it so. I. P. F.

TABLE OF DUTIES

For All In Common

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom. 13, 8ff. And persevere in prayer for all men. 1 Tim. 2, 1. 2.

II.

ALTHOUGH for the second part of this summary rule only 1 Tim. 2, 1. 2 is cited, it really is a combination of two texts. The exhortation to persevere in prayer is taken from Col. 4, 2. We reprint both texts in full.

Col. 4, 2: Continue in prayer, and watch in the same with thanksgiving.

1 Tim. 2, 1. 2: I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Why Pray?

Paul certainly insists on prayer. In one case he says, "Continue in prayer," in the other he exhorts that we first of all give attention to prayer. Why?

We are living in a wonderful world. Look at the heavens above with the sun and moon and the countless stars. Where did all this come from? Look about on earth, at the land with its vegetation, its grasses and herbs and trees, with its insects and creeping things and fourfooted animals, with its birds of beautiful plumage and cheerful songs. Look at the sea with its wild waves, filled with varied forms of life. Where did all this come from?

Look at yourself with your wonderful body and your intelligent soul. You did

not make yourself, you did not shape your body nor inspire your soul. You had nothing whatsoever to do with the fact that you are here. Your life was given to you. Look at the many things you need to sustain your life. You need food and drink, clothing and shoes, shelter and home. Who provides these things? You are surrounded by dangers of many kinds; to mention but one, by dangers of disease and pain. Who guards and protects you?

You may think that, although you had nothing to do with your creation, you cer-



tainly have a hand in preserving yourself alive. But have you really? "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman watcheth but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep" (Ps. 127, 1. 2).

Since we can do exactly nothing, since it is the Lord who must do it all: would it not be presumptuous not to pray to Him? not to commit our ways to Him? not to ask His blessing upon us?

Dare We Pray?

If God is such a powerful person that He created the heavens, the earth, and the seas, and all things that are in them; if He is such a wise ruler that He preserves and governs the universe — and if, on the other hand, we are such weak beings that we cannot do anything: dare we be so bold as to pray to the Lord? Has He not more important things to do than to listen to our stammering petitions for our trifling affairs? More. Are we not aware that we have not honored God as we should? We did not respect His Word, we did not thank Him for His free blessings, we did not trust in Him in the perils of our life. We were selfish and transgressed the Word of the holy God. How dare we who are but as dust and ashes, we who are sinners and have provoked the righteous wrath of God: how dare we approach Him to ask favors of Him?

God wants us to pray. He loves us. Did He not send His only-begotten Son into the world to take our sins upon Himself, to die for our sins, to reconcile us to the Father? God wants us to pray. He invites us to pray. He promises to hear us. We may pray to Him cheerfully, confidently, as dear children speak to their dear father. We can do it in the name of Jesus, who removed our guilt which separated us from God, and by His innocent suffering and death reunited us with God. It would now be dishonoring God if we hesitated to pray in Jesus' name, just as it is dishonoring Him if we dare to pray in any other than Jesus' name, or if we deliberately by-pass Jesus in our prayers.

How Shall We Pray?

Note that Paul uses four different words when speaking of our prayers. He

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says: "supplications, prayers, intercessions, and giving of thanks."

We mark the word, *thanksgiving*. We cannot pray without giving thanks. No matter how deep the misery may be out of which we cry to the Lord, there is always much to be thankful for. If we do not consider the many blessings which we have received from the Lord we shall never be in the required frame of mind to approach Him properly in our prayers. He gave us many temporal blessings, He gave us body and soul, He created us so that we might enjoy His fatherly, divine goodness and mercy. Above all, He gave us His Son that we might not perish in our sins, but have everlasting life and inherit the joys of heaven in the presence of our Father.

If we begin with thanksgiving, if we meditate on the rich blessings of our Father and on His fatherly love which His gifts reveal, then we shall be in a position to offer up prayers that are pleasing to God. We may present our *supplications* to Him. There are things which we think we need, there are evils from which we would like to be relieved: we may present them before God's throne. For after giving thanks we will no longer ask in the spirit of making a demand, as though God owed us anything; nor with murmurings and grumblings, as though God neglected us and did not care for us. — We shall present our supplications with *prayers*, that is, with worshipful reverence. And we shall come with *intercessions*, we shall approach the throne of God, not doubting and hesitatingly, but with bold childlike confidence.

Who May Pray?

Paul does not mention any person in particular. In the epistle to the Colossians he addresses all members of the congregation and urges them to continue in prayer. In First Timothy he tells Timothy to see to it that prayer be made. Thus Paul makes no exceptions: every Christian, no matter how little he may understand, no matter how weak his faith may be, no matter how feeble his resistance against temptation, no matter how often he may have stumbled and fallen into sin: every Christian may pray. And if he himself should be too weak, the Holy Spirit will make intercession for him with

groanings which cannot be uttered (Rom. 8, 26).

A Christian need not always pray alone. Certainly, he will often retire into his closet, close the door, and pour out his heart before his God. But he may also join with others. And what is more natural than that members of the same family join in prayer? When they sit down at table, or arise from a meal, they will fold their hands and say grace. When they retire for the night they will jointly commit themselves into the hand of God, and when they arise they will render thanks for the refreshing sleep under God's protection. Also on special occasions, be they happy or sad events, will families offer up joint prayer.

Moreover, Christians will never forget to take part in the prayers which the church offers up when people gather for their divine services on Sundays or on festival occasions. While the pastor says the prayer, they will not permit their thoughts to wander, but will unite their hearts and souls with the petitions he sends to the throne of God in the name of all.

What Promise Has Prayer?

Paul urges that we should not forget to include our government in our petition, that God would give them wisdom, courage, and power to carry out the duties of their difficult office. For if the rulers do not rule well, the whole country will suffer; but through an honest, efficient government God will bless a nation. Paul says: "that we may lead a quiet and peaceable life in all godliness and honesty."

If we pray for God's blessing God will hear us. He will do such great and mighty things that in answer to our prayer and for our benefit He will bless a whole country with its magistrates and citizens. As once He moved the whole Roman Empire in order to get Joseph and Mary to Bethlehem, that Jesus might be born in the place mentioned by the prophets, so will He also today, in answer to our prayers, move great things to bless our country and its inhabitants.

Our prayer has great promises. Shall we not continue in prayer, regularly, not only in times of distress?

Let each his lesson learn with care,
And all the household well shall fare.

J. P. M.

OUR ADVENT NEED OF LIKEMINDEDNESS

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his mercy." Unto the end Jesus pleaded patiently with those of the circumcision, with the Jews, bore their hardheartedness and continued to call them to salvation until they nailed Him to the cross. All this that the truth of God might stand, for God had graciously promised their forefathers that a Savior should appear in their midst bringing salvation. Through His apostles the glorified Savior even continued to be a servant to the Jews; but through these messengers He also became a servant to the Gentiles, the heathen, bringing salvation to them that they might glorify God for His mercy, even as the prophets had foretold. This wonderful example of our Savior ought to move us, who find our salvation in Him alone, to follow Him in being kind, generous, meek, humble, and forgiving toward one another.

That We Be Inspired By A Common Hope Of Eternal Life

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Everyone will readily concede that likemindedness is found where hearts are deeply inspired by a common hope, where all with concerted effort are striving for the same goal. If, then, through God's word and Spirit our eyes of faith are firmly fixed upon the eternal happiness which ere long we hope to share with each and everyone of our fellow-Christians, we cannot help being likeminded toward one another. Then our strifes about honors, our vexations over each other's faults will need appear petty and small; then we will cease keeping a close account of how much time and money and labor we must sacrifice for each other in Christ's kingdom; then we will be zealous about one thing only, namely that through the work of the church as many as possible may be saved.

C. J. L.

GOD'S WONDERFUL LOVE

THE approaching Christmas season again impresses on our hearts how unfathomable is the love of God toward us. Having entered the Advent season, preparing for a beneficial observance of the Christmas event, we may well devote a few moments to a study of the love of God, to which alone we owe His gift to the world in the birth of His Son.

The Scriptures contain a number of words that picture to us various ways in which the love of God manifests itself under different circumstances. For the love of God is not merely a disposition of the heart of God, a mere feeling which He has toward us: it is always active, communicating itself to us as the circumstances may require. We shall now briefly consider some of these terms in which the Scriptures unfold before our eyes the manifold love of God.

Love

The most comprehensive term is *Love*.

For the love that may exist between men we find particularly two words in the New Testament. The one denotes the love of friendship. Such love of friendship God cannot have toward the world, because the world with its sinfulness provokes Him to anger, and thus is subject to His righteous wrath. God has the love of friendship toward His believing children. "The Lord taketh pleasure in them that fear him" (Ps. 147, 11). "The Lord taketh pleasure in his people" (Ps. 149, 4). "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name: thou art mine" (Is. 43, 1).

When the Lord commands us: "Thou shalt love thy neighbor as thyself," He does not mean that we should establish and cultivate friendship with all men. Just remember the warning of the First Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (v. 1). What God wants is that we try to understand our neighbor's needs, and then help and befriend him as the circumstances may require. There is a special word in the Greek language for this form of love.

This is the word which is used for

God's love in the well-known passage, "God so loved the world", etc. God saw and understood the misery and helplessness of the world. He saw that there was no other way of rescuing the world except by the sacrifice of His only-begotten Son. He loved the world, and gave His only-begotten Son.

This is a most wonderful love, far beyond our conception. "The love of God is shed abroad in our hearts (that is, is richly poured out on us with its healing balm) . . . For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5, 5-8). This love is beyond human conception. To the Greeks it was foolishness, and one of their philosophers, Celsus, published a book about 178 A. D., which he called the "True Word" and in which he ridiculed the Christians because they believed that God, although enraged by the sins of men, sent His beloved Son to die for His enemies. Yet such is God's love.

Kindness, and Love Toward Man

Tit. 3, 4: "But after that the kindness and love of God our Savior toward man appeared." The words *love* and *toward man* belong together. They form one word in the Greek, although in the English they are separated by *of God our Savior*. The Greek word is the one from which our English *philanthropy* is derived. It literally means a loving interest in mankind. Tit. 3, 4, is the only passage in which this word is used with reference to God's love. In Acts 28, 2, it is used of friendliness among men. — The word is really self-explanatory. It sums up in a single term the idea of God's helping love for the world.

The word which above is translated with *kindness*, is translated with *goodness* in other places.

Rom. 2, 4: "Despisest thou the riches of his *goodness* and forbearance and longsuffering, not knowing that the *goodness* of God leadeth thee to repentance?" — Note how in this passage *goodness*, as the general term, is coupled with *forbearance* and *longsuffering* as a special manifestation of *goodness*.

Rom. 11, 22: "Behold therefore the *goodness* and severity of God: on them which fell, severity; but toward thee, *goodness*, if thou continue in his *goodness*, otherwise thou also shalt be cut off." — Note here that *goodness* stands in direct contrast to *severity*, that is, a sharpness which cuts short any opportunity to change or repent.

We list one more passage which translates the Greek word with *kindness*. Eph. 2, 7: "That in ages to come he might show the exceeding riches of his grace in his *kindness* toward us through Christ Jesus."

When applied to men, the Greek word is translated with *kindness* (2 Cor. 6, 6; Col. 3, 12), or *gentleness* (Gal. 5, 22). — The English word *goodness* is here used for another Greek word; or simply with *good* (Rom. 3, 12).

Mercy, Compassion

There are several Greek words and a combination of words that come into consideration here. But as the meaning of the two English words listed above is very closely related, synonymous, so also the meaning of the Greek words.

We first cite three passages which contain the chief Greek word. Eph. 2, 4, 5: "But God, who is rich in *mercy*, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Tit. 3, 5: "Not by works of righteousness which we have done, but according to his *mercy* he saved us by the washing of regeneration and renewing of the Holy Ghost." Mary and Zacharias both sang of the mercy of God: "He hath holpen his servant Israel in remembrance of his *mercy*" . . . "That we should be saved from our enemies and from the hand of all that hate us; to perform the *mercy* promised to our fathers, and to remember his holy covenant" (Luke 1, 54, 71, 72).

We next list two passages containing another word. Rom. 12, 1: "I beseech you therefore, brethren, by the *mercies* of God that ye present your bodies a living sacrifice." 2 Cor. 1, 3: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of *mercies*, and the God of all comfort."

The third word, *bowels*, is used with reference to the love of Christ. Phil. 1,

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8: "For God is my record, how greatly I long after you all in the *bowels* of Jesus Christ." — The word *bowels* is not used very much in modern English in the meaning of love. We substitute the word *heart* as the seat of emotions. Jas. 5, 11, contains a compound of the word: "The Lord is *very pitiful*, and of tender mercy." Luke 1, 78, contains a combination of this word and the first one mentioned above: "Through the *tender mercy* (literally: bowels of mercy) of our God."

Some times the word *compassion* is used in the translation, for instance, in Matth. 9, 36; Rom. 9, 15.

The meaning is clear. This is God's love as it is moved by our misery.

Forbearance, Long-suffering

We had one passage above, Rom. 2, 4, in which these terms indicate a special manifestation of the goodness of God. We now add Rom. 3, 25, where Paul speaks of a "remission of sins that are past, through the *forbearance* of God," in view of the demonstration of His righteousness at the present time. The meaning is clear: God does not punish at once, He is "slow to anger" (Ps. 103, 8), and extends the time of grace for the sinner in the hope that he will repent. Thus St. Peter explains: "The Lord is not slack concerning his promise, as some men count slackness; but is *long-suffering* to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 5, 9).

Grace

This is the great word of God's love, filled to the brim with comfort for poor sinners. God does not demand of a sinner that he make atonement for his sins himself; He does not demand that he show himself worthy of any help; He is ready to wipe out the sinner's guilt for Christ's sake without any merit or worthiness of his own.

Acts 15, 11: "We believe that through the *grace* of the Lord Jesus Christ we (the Jews) shall be saved even as they" (the Gentiles).

Eph. 2, 8, 9: "By *grace* are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast."

Rom. 3, 24: "Being justified freely by

his *grace*, through the redemption that is in Christ Jesus."

Rom. 11, 6: "If by *grace*, then is it no more of works: otherwise *grace* is no more *grace*. But if it be of works, then is it no more *grace*: otherwise work is no more work."

Let us thank God for His wonderful love, and let us use the present Advent and Christmas season to ponder it for a strengthening of our faith; for "of his fulness have all we received, and grace for grace" (John 1, 16).

J. P. M.

NEWS FROM OUR NIGERIA MISSION

BY PASTOR KARL KURTH, EXECUTIVE SECRETARY

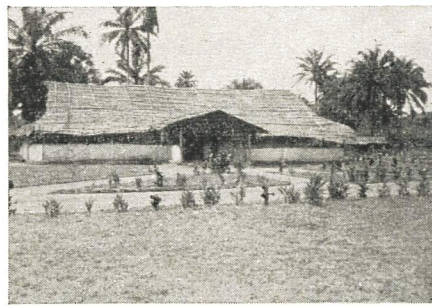
IN our last issue we printed the first part of the report of the Executive Secretary for our Nigeria Mission. In it he gave us a picture of a day's work with Pastor William Schweppe, one of our missionaries of the Wisconsin Synod. In this instalment he tells us of his experience with another of our missionaries, Pastor Norbert Reim.

"We shall now relate a day's experience with Pastor Norbert Reim and his dear wife, Celeste, née Kasper. Our visit with them was of a week's duration. We enjoyed the little African babe which is being mothered by Mrs. Reim. The mother of this child had died when the baby was two weeks old. Since no one

teacher was present. It had rained all night and the roads were saturated with water. The natives were a little hesitant to venture out of their huts because it was still raining. Pastor Reim used his auto horn to indicate to the people in the bush that we were waiting for them. In about fifteen minutes the mud church was filled with young and old. After the devotional period the missionary lectured on the Sixth Commandment. We followed with our usual address on the theme: 'Christ, Him crucified and resurrected, our only salvation,' basing our remarks on Job 19:25: 'I know that my *Redeemer liveth*.'

"Then we drove to the next church, at least, we tried to. After driving some distance on the water-soaked road, we came to a hill, quite steep, which had been covered with fresh mud. Halfway up we got mired in the mud. Pastor Reim made two attempts to conquer the hill with its deep muddy ruts, however, his efforts were futile. He decided that we return to the compound since walking to the church, about two miles, would consume too much time and would be useless as the natives would be gone before our arrival. This church is located at Itak Ikot Akab. We both regretted that we had to cancel this visit on account of impassable road conditions.

"We now had a full breakfast and at 10 A. M. we began our journey to a church located at Ntan Akpan Ubon. Here five churches of the Ibiono area had gathered for a combined reception. This church is located 20 miles from the compound. The roads, due to heavy rains, were slippery and treacherous in places. There are many curves and steep hills with deep drops at times into a valley below. The road to the church took us through the bush for quite some distance.



Mission House, Ukpom, Ikot Ekpene
Pastor and Mrs. N. H. Reim

could be found to mother the child, relatives brought it to the mission house. The child was baptized and given the name "Grace." Pastor and Mrs. Reim are striving to find some one who will raise the child, however, they have been unsuccessful thus far. God bless Pastor and Mrs. Reim for caring for this child so tenderly!

"We shall now record the happenings of one day, viz., on Friday, October 24: We arose at five A. M. and had a cup of coffee and a slice of bread. Our first visitation was the church located at Ukpon Anwana. When we arrived only the

"When we arrived we noticed much activity around the church, children marching and singing. We were escorted to the school building there to begin the processional to the church. Some 200 children marched in the procession which ended in front of the church. Here we were given a seat of honor and the service began with the children's choir number. Then followed the introduction of the 'guest' from America and the service. We delivered the sermon based on Revelation 3:11: 'Behold, I come quickly; hold that fast which thou hast; let no man take thy crown.' We showed the congregation that it had something which was worthwhile holding fast, viz., the Word and the Sacraments and that there was such a possibility of losing what it had because of the devil, the world, and our flesh, hence the admonition: 'Hold that fast which thou hast.' Now followed the welcome address by the teacher and our response.



Pastor and Mrs. N. H. Reim
Ukpom, Ikot Ekpené

"The presentation of gifts was next in order. They consisted of the following: A raffia ball mat with an inscription reading: 'Please send us a missionary for 167 villages,' a raffia hand bag, five large yams, a half sack of oranges, dozens of eggs, two cocks. As we were concluding the celebration the drums outside indicated that games were in the program. The entire congregation now formed a large circle outside and the games were in full operation. A tent had been erected and out of the top opening puppets made their appearance. There was much laughing, singing and clapping of hands, especially when two natives appeared on stilts cleverly manipulated. Chiefs of the neighboring villages made their appearances dressed in gay colors. A photographer took pictures of the group seated

in front of the church, including Pastor and Mrs. Reim and the Executive Secretary.



Mrs. N. H. Reim and Orphan Baby
Three Months Old
Ukpom

"At about 2:30 P. M. we began our homeward journey over the muddy road. When we reached a certain hill the mud prevented the auto from mastering it and we were stuck. The interpreter and others put their shoulder to the car and began pushing it. After many attempts the jeep finally reached solid ground on a higher

elevation and we could proceed again. We reached the compound at 4 P. M. and had our lunch. Tired out from our varied activity we all took a brief rest. This is an absolute necessity in the tropics.

"At 6:45 P. M. we were off again for an evening visitation at a church located at Ukpom Ikot Nya, about a mile from the compound. This church has had many contentions and has caused the missionary much concern and grief. When entering the church Pastor Reim called our attention to this condition and requested us to bear this fact in mind when we address the congregation. The missionary presented his topic on: 'The work of the Holy Ghost.' He spoke to the congregation on the first Christian church of which it is stated that the members, 'Continued steadfastly in the Apostle's doctrine and in fellowship and in breaking of bread and in prayers,' and urged the members to work toward that end by the grace of God so that the same may be said of their church. At 9 P. M. we were home again and soon partook of our evening meal. Following the meal we conversed on salient matters pertaining to the work in this particular area and then retired at about 11 P. M. After reading a chapter of St. Paul's Epistle to the Galatians we retired placing ourselves into the care of Almighty God and praying that His holy angels may keep watch over us."

REWARD OF \$50,000.00 TO ROMAN CATHOLICS

ONE of our readers handed us the following challenge hurled at the Roman Catholic Church. It is a generous offer and ought to be taken up by them. Surely, some one of their learned men ought to be able to adduce Scriptural proof for their tenets or admit that their religion is not founded on the Word of God and is nothing but superstition.

Below is a reprint from the *Churchman's Magazine*, London, and it speaks for itself.

1. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce one text of Holy Scripture proving that we ought to pray to the Virgin Mary.

2. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the wine at the Lord's Table ought only to be taken by the priests.
3. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter had no wife.
4. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that priests ought not to marry.
5. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text from the

December 7, 1947

inspired Word to prove that we ought to pray to the dead, or for the dead.

6. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that there are more Mediators between God and man than one.
7. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter was Bishop of Rome.
8. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Virgin Mary can save us.

9. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Church of Rome is the oldest Church.

10. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Pope of Rome is the Vicar of Christ, or the successor of St. Peter. In all 50 thousand Dollars Reward to anyone who shall produce the required text of Scripture.

The Protestant Truth Society (Inc.)
104 Hendon Lane, Finchley, N. 4,
England. W. J. S.

CONFERENCE IN ARIZONA

YOUR chronicler feels a little too young to do justice to an account of the Arizona Pastors' and Teachers' Conference held at the Globe Mission this fall. The mission at Globe together with its parsonage has such an interesting and varied history that only a veteran Lutheran Indian missionary could do justice to the background against which this Conference was held.

Some forty years ago the mission at Globe was the scene of many conferences for then it was one of the main stations of our Lutheran Apache Mission. At this time the sainted Pastor Harders served this area. Since that time quite a number of the present Arizona pastors have served at Globe. Due to the moving of the Indians to the reservations the size and character of the mission has changed much through the years. Thus no conference has been held at Globe since 1921. Some seven years ago the Arizona Mission Board took over the mission from the Indian Mission Board.

On Tuesday morning, October 28, the pastors and teachers began to arrive from the four far-flung corners of Arizona, from 25 to 250 miles distant, from the wilds of the Cibecue Indian Mission and from the city congregations of Phoenix and Tucson. They were greeted by a typically sunny and warm fall day, for the climate of this mining community, nestled at the foot of the Pinal Mountains, is among the best in the Southwest. By

the opening time most of the seventeen pastors and seven teachers who attended had arrived. Conference opened with a service in which Pastor Sprengeler of the East Fork Indian Mission delivered the sermon.

Essays on Scouting, on Divorce, and on The Mission Board and the Call received the most attention and discussion. Other essays read were The Abiding Efficacy of Baptism and Exegesis of 1 Corinthians. In the discussions adherence to sound Scriptural teaching was stressed again and again. Favorable reports on the growth of mission stations and progress on several chapel building programs were given by the chairman of our Mission Board. The members of conference unanimously expressed their pleasure at the edification and strengthening received from the discussions.

For the members of the Globe Mission the high point of the Conference was the evening Communion service on Wednesday. A full church, Communion with a large number of fellow-Christians and co-workers, the spine-thrilling sound of full male voices raised in praise of God, and the cheering Gospel message of John 3, 16, expounded by Pastor V. Schultz, combined to lift the hearts and strengthen the faith of these members, who faithfully gather each Sunday in a rented chapel with a small number of fellow-Lutherans.

This service will not soon be forgotten in Globe.

On Tuesday evening the members of Conference gathered in the historic Globe parsonage for a special evening. Tales of college and seminary days, of early missionary days, and of present church work were exchanged. Refreshments were served from the table, still in use, at which Pastor Harders is reputed to have written his well-beloved Apache Indian novels.

All too soon for us in Globe and also for the members of conference the three-day session came to a close. But what we heard and felt at this conference went along home with each and every one of us. May the essays and the discussions of our conference all serve to fill us with a greater determination to do the one task given us, to preach the Gospel. Even the background of our meeting place can serve to this end. For if any of us, in Arizona or in any other field of our Lutheran Church, remember or hear of the devotion and zeal with which the sainted Pastor Harders labored and gave his life for the work of the Lord here at Globe, that alone would drive us forward to combat the many evil forces in the Indian mission field, the indifference in our Arizona towns and cities, the forces of the devil throughout the world. We in Arizona thank God for the privilege of being able to meet for mutual edification and encouragement, especially since we are so separated by the vast but beautiful Arizona spaces. Praise God, from whom all blessings flow!

N. BERG.

A PRAYER FOR FAITH, STRENGTH AND HOPE

Lord, give me faith! that I may tell others
The wonders of Thy love and mighty power.
Uphold me when the sun of joy is shining,
But also when night's shadows o'er me lower.

Lord, give me strength! that I may better serve
Thee!

That I may comfort those who are in need,
Dispel the anxious fears and doubts that haunt me;
Help me Thy gracious promises to heed.

Lord, give me hope! when all the world is doubt-
ing;
For only then can I a blessing be.
Hear Thou my prayer! for truly would I serve
Thee,
Because in mercy Thou hast died for me.

ADELINE WEINHOLZ-MOELLER.

NOTES FROM THE CONVENTION OF THE SLOVAK EVANGELICAL LUTHERAN CHURCH

THE thirty-second convention of this body which is a constituent body of the Synodical Conference was held at St. Stephen's Church, Dickson City, Pa., from October 1-7.

President Andrew Daniel, D. D., sounded the keynote of the convention in his presidential address when he stated that the work of the Christian Church outranks in importance even the momentous decisions and events shaking the world today.

Three essays were read. The first was presented by Rev. Jaroslav Pelikan, Sr., Chicago, Illinois, on the theme "The Atomic Energy in the Light of God's Word." The second essay in Slovak, was read by Rev. John Kovac, Akron, Ohio, on the theme, "The Danger of Communism Which Confronts the Christian Church." The third essay was read in English by Rev. John Daniel, Bethlehem, Pennsylvania, on "The Church and Labor-Management Relations."

Prof. George Dolak, Concordia Seminary, St. Louis, was elected editor of the *Svedok*, the official Slovak organ, and the Rev. Stephen G. Mazak, Cudahy, Wisconsin, editor in chief of *The Lutheran Beacon*.

The Board of Directors of the Slovak Ev. Lutheran Church are: Rev. John Bradac, D. D., Whiting, Indiana, and Mr. Stephen Toth, Jr., Garfield, New

Jersey. Other members of this Board are the synodical president, secretary, and treasurer.

"The Slovak Ev. Lutheran Church will celebrate the 50th anniversary of its existence in 1952. A committee is to be appointed to edit and publish its history for this occasion."

"The synodical budget for mission work was raised from \$7,500 to \$12,500 annually. The report of the financial secretary, Rev. Michael Estok, showed that for the past two years the Slovak Ev. Lutheran Church had contributed over \$84,500 for synodical purposes, missions, and benevolences. This amount does not include a gift of \$14,000 of A. Duda & Sons, Slavia, Florida, for the Lutheran Haven, given in 1946. With this gift the total would be over \$98,500."

"It was reported that the Children's Home and the Old Folk's Home known as the Lutheran Haven, in Slavia, Florida, is now under construction. A contract was let by the Building Committee for \$113,280 for two units. It is estimated that the buildings may be equipped and furnished for \$12,000. Total cost to be about \$125,000."

"The proceedings and reports of the convention are to be published in both English and Slovak in one booklet."

W. J. S.

ANNIVERSARIES

CENTENNIAL

SALEM EV. LUTH. CONGREGATION
Town of West Granville,
Milwaukee County, Wisconsin

An event in which the whole Joint Synod of Wisconsin is both intimately concerned and involved occurred the week of November 2 to 9 at Salem Church, West Granville, Wisconsin. It was at Salem Church that the Wisconsin Synod had its origin 98 years ago.

Salem Church, however, was organized two years prior to this historical event and thus was privileged to celebrate its centennial.

During the week of November 2 to 9, many friends and former members of Salem gathered for one or more of the services to rejoice with us in the celebration.

On the opening day of the celebration, a communion service was held, the pastor preaching the sermon. On Monday evening the Seminary chorus and Mr. Kurt Eggert gave a combined chorus and organ concert. On Wednesday evening the Ladies' Aid Society held its reunion. After the devotional service the present members of the Society presented a program. Many former members were present. On Thursday evening a reunion service was held for the confirmation

classes up to and including the year 1915. Pastor Arthur Voss preached the sermon at the service which was followed by a social hour in the basement of the church. At a similar service Friday evening for the classes from 1916 to 1947 Pastor Behn preached the sermon. The film on the Apache Indian Mission Field entitled "Of Such Is the Kingdom" was shown, Pastor Behn providing the commentary. At these services the confirmands were reminded of their vows made at the altar of the Lord on the day of confirmation and were urged to remain steadfast, with the help of God, in the confession of their faith. After each of these services the ladies served a lunch, thus providing an opportunity for old friends and classmates to renew acquaintances and chat about bygone days.

The main anniversary services were held on Sunday, November 9. At the morning service, Pastor W. Hoenecke preached the German sermon and Pastor Paul Kneiske the English. Both are former pastors of Salem Church. In the afternoon service President John Brenner preached the sermon and extended the official greetings and congratulations of our Wisconsin Synod, of which Salem was a co-founder.

Although other congregations of Synod are older than Salem, nevertheless she is the first of the original founding congregations to celebrate 100 years of God's grace. On Christmas Day, 1847, about twenty families under the leadership of a layman from Pennsylvania, Samuel Wambold, gathered to form this congregation. Although they did not enjoy the services of a pastor, they met regularly in their homes for the first seven months. After this time Pastor Dulitz was chosen to serve them, and a log church was built. The first official name of the congregation bears out the fact that there was a strong Reformed element in their midst for they called it "Our Evangelical Lutheran and Reformed Church of West Granville." This led to contention under their next pastor, Paul Meis, but finally subsided under the leadership of Pastor Wrede who preached the pure Lutheran doctrine.

It was under Pastor Wrede's leadership that history was made. He, together with Pastor Muehlhaeuser of Grace Church of

Milwaukee and Pastor Weinmann of Racine, met at Grace Church for the purpose of organizing a synod. On the eighth day of December, 1849, the official name, "Die erste deutsche evangelisch-lutherische Synode von Wisconsin" was adopted. At this meeting Muehlhaeuser was elected president, Weinmann, secretary, and Wrede, treasurer. It was agreed to meet

Pastor Buehre1853 to 1860
 Pastor Rauch1860 to 1861

Under the first resident pastor, J. H. Sieker, the congregation built the present church edifice. Dedication of the church took place in October of 1868. In the same year Pastor Hoffmann was called. It was under his leadership that the

Christian Day School was opened. This remained a well established institution of the congregation until 1942, when the school was closed.

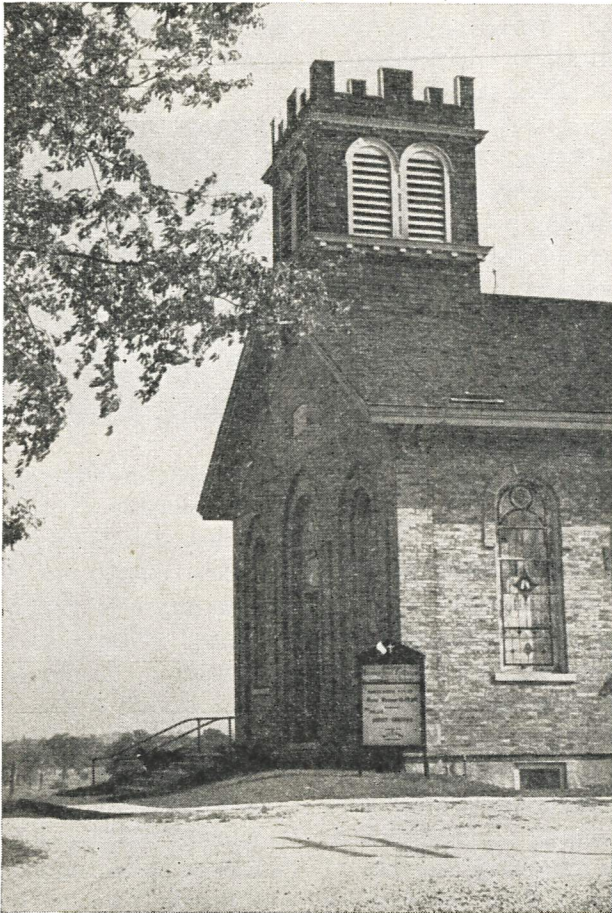
These first pastors also served St. John's Congregation of Good Hope Road and Trinity of Mequon until 1900. As successor to Pastor Hoffmann, Pastor C. F. Duecker was called. At this time the present parsonage was built.

Succeeding Pastor Duecker was Pastor Walter Hoenecke, em., of Milwaukee, who served from 1900 to 1910. Pastor P. Kneiske, called late in the year 1910, served until 1920 when Pastor F. Gundlach was called to succeed him. He served Salem for 26 years, resigning in the spring of 1947. In May the present pastor, R. L. Wiechmann, was called.

The following teachers served the Christian Day School:

- Mr. L. B. Hoffmann...1887 to 1897
- Mr. G. Brauer1897 to 1901
- Mr. John Prager1901 to 1920
- Mr. C. Lemke1920 to 1936
- Mr. John Meyer1936 to 1938
- Mr. F. W. Schultz...1938 to 1942

Having reviewed the history of these hundred years, we cannot but confess with Jacob, "Lord, I am not worthy of the least of all the mercies, and of all the truths which Thou hast shown unto Thy servant." We rejoice and we glory, not in anything that we or our fathers before us have accomplished, but what God in His mercy has done. We say with the Psalmist, "Blessed be the Lord God of Israel, who only doeth wondrous things." We rejoice in the Lord and bless His

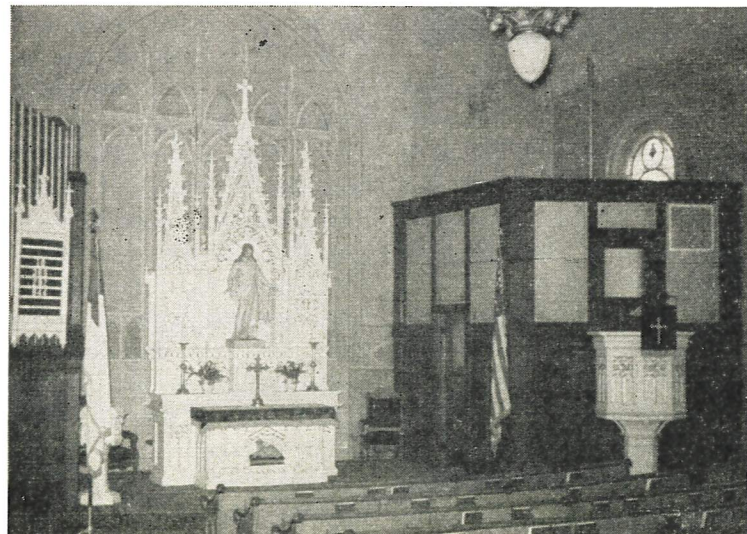


at Salem Church in May of the next year, at which time President Muehlhaeuser was to submit a constitution.

When Synod met for the first time, May 26, 1850, at Salem, five pastors representing eighteen congregations were present. Because the first official meeting was held here, Salem could be spoken of as the "cradle of the Wisconsin Synod."

The rest of the history of Salem Congregation reads much like any other. Following is the roster of the pastors who served Salem until 1861, none of whom were resident:

- Pastor H. L. Dulitz...1848 to 1849
- Pastor Paul Meis1849
- Pastor W. Wrede....1849 to 1853



name because of His greatest gift to man, His own Son, Jesus Christ, our Savior. We thank and praise Him for the revelation of His grace as it is in Christ Jesus; for blessing us richly and daily with spiritual food throughout these hundred years of grace. R. WIECHMANN.

CHURCH DEDICATIONS
GRACE LUTHERAN CHURCH
 Zillah, Washington

Special services to dedicate the new Grace Lutheran Church of Zillah were held Sunday, October 12. The guest speakers were the Rev. Ewald Kirst of Leavenworth, the first local pastor of the congregation, and the Rev. Gilbert Sydow of Ellensburg, a son of the local pastor, the Rev. Arthur Sydow. The congregation and guests assembled on the premises in the bright October sunshine of the beautiful Yakima Valley and Mr. Gotlieb Winkler, president of Grace

bell, and cross. The ceiling is of knotty cedar. A space of 20 feet in the rear is partitioned off for Sunday School and meeting room. The floor is of concrete, which later may be covered with more suitable material. The pews are custom built to provide seating for about 100. The total cost is \$7,343.57, which may be broken down as follows: 2 large lots, \$699.53; building proper, \$5,814.31; equipment, \$829.73. There is a long time private loan of \$6,000.00, which the congregation and the pastor confidently believe, with the help of God, to liquidate in the not too distant future. Grace Church in Zillah thanks Almighty God for the fine harmony that has prevailed in the building committee and the congregation. May the Lord Jesus Christ, the Head and Cornerstone of the whole Christian Church, continue with His blessings, so that the tender plant may grow strong and mighty and be a bulwark to withstand the forces of evil within and without.

ARTHUR SYDOW.

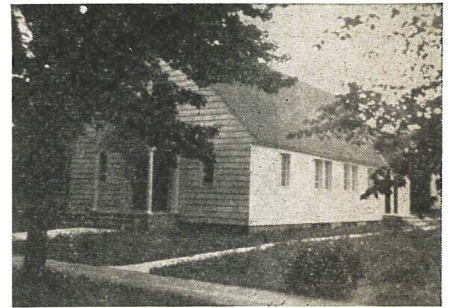
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IMMANUEL LUTHERAN CHURCH
 Mosinee, Wisconsin

In December of 1938 a group of Lutheran Christians came to Pastor G. Marquardt, Schofield, Wisconsin, asking if it might be possible to arrange a meeting with the officials of the Western Wisconsin District of our Synod. They were interested in organizing a Synodical Conference Lutheran Church in the city of Mosinee. President Wm. Nommensen and Rev. E. Walther, Chairman of the Mission Board, met with these families during the second week of December, 1938. The result of this meeting was that services were started in the Community Gospel Tabernacle on Christmas Day, 1938. A meeting of organization was held in January of 1939. Pastor G. Marquardt continued to serve this congregation for the next two years. Rev. T. Zaremba, then a candidate for the ministry, assisted with the preaching. In May, 1941, the undersigned was called, ordained, and installed by President H. C. Kirchner of Baraboo, Wisconsin.

The blessings of our Holy Triune God continued to flow upon and into His church. The Lord in His mercy led and guided His flock through many trying

days. The congregation had no church home of its own and had to depend upon someone else to provide a building in which they might worship their God. The Lord, however, continued to give them strength and patience. The preaching of God's Word did not return void. The sinful hearts of men were turned to Christ, the Lord of Life. Children were led to Him who said, "Suffer the little children to come unto Me and forbid them not."



The congregation was forced to leave the Community Gospel Tabernacle and move into the Mosinee Bank basement in the early months of 1945. This auditorium was very impractical for church purposes. After several meetings the congregation unanimously resolved to build a church of their own. The Mission Board of our District also saw the need and resolved to help.

The undersigned was called to organize a mission congregation in the city of Wausau. After meeting with the Mission Board, Immanuel Ev. Lutheran Congregation of Mosinee jointly with the Mission Board extended a call to Rev. W. Koelpin of Toledo, Ohio. Pastor Koelpin was installed by his father on May 6, 1945.

It was during Rev. Koelpin's pastorate that the new church was actually planned. After much work and searching the church began to take form. It was indeed a sad day for the members of this congregation when the Lord saw fit to call Pastor Koelpin back to Toledo, Ohio. In a special meeting the undersigned was called as vacancy pastor.

The history of the actual construction of the new church would constitute a book in itself. The church was built during the "war years." It was evident immediately that it would be impossible to



Church, unlocked the doors and the local pastor performed the rite of dedication and set the building aside as a House of Worship. The cornerstone was laid July 27 in a special service. August 26 the contractor finished the exterior. Painting of exterior trim and interior woodwork, and the erection of partitions for chancel, sacristy, utility rooms was done by volunteer labor.

The building is 24 by 60 feet and is of pumice block construction. The roof is carried by five 8 by 8 inch trusses resting on reinforced buttresses and has a 55 degree pitch. It is adorned with a bell-cote,

purchase enough new material to build the entire church. The congregation, therefore, resolved to buy the old church building of St. Peter's Lutheran Church of Schofield for \$1,800.00. This building was wrecked and the lumber was transported to Mosinee by the members. Finally after two years of patient waiting and pushing the new church is practically completed. The Sunday School rooms are still unfinished. The landscaping is to be done early next spring.

The new church was dedicated to the service and glory of our merciful Triune God on May 4, 1947. The Rev. G. Marquardt preached the sermon in the morning service. The Rev. H. Gieschen of Fort Atkinson was the guest preacher for the afternoon service. About 400 friends and members filled the church to sing their praises unto the Lord.

The cost of the new church was \$12,000.00. The congregation applied for and received a loan of \$8,500.00 from the Wisconsin Synod Church Extension Fund. The balance was contributed by the members. The building proper is 62 feet long and 30 feet wide and has a seating capacity of 165. The congregation is made up of 148 souls, 105 communicants, and 44 voting members.

L. J. KOENIG.

SEVENTY-FIFTH ANNIVERSARY

ST. MATTHEW'S LUTH. CHURCH

Tp. Flora, Renville Co., Minnesota

On May 8, 1872, under the leadership of the sainted Pastor J. J. Hunziker, a small group of Christian men gathered at a farm house to organize a Lutheran congregation; the usual procedures were followed and thus St. Matthew's of Town Flora came into existence.

On the twelfth Sunday after Trinity, August 24, 1947, St. Matthew's congregation was permitted, by the grace of God, to observe the seventy-fifth anniversary of its organization. In the two days set aside to remember this glorious event two anniversary services were held on Sunday and one on Monday evening. Three former pastors addressed the jubilee congregation on Sunday: In the forenoon Rev. H. Schaller spoke on the basis of Ps. 74, 2; in the afternoon Rev. F. Zarling delivered a German sermon on Col. 1, 12-14, Rev. C. Kuske an English ser-

mon on 1 Kings 8, 54-60. On Monday evening Rev. Edward Birkholz, a son of the congregation, preached on Ps. 103, 1-2. Friends and such as had once been



confirmed in the midst of this congregation came from far and near to rejoice with the members of St. Matthew's. Thankofferings for God's kingdom were taken up at all the services.

St. Matthew's Congregation, which is joined together with Bethany Church of

Tp. Emmet in one parish, at present numbers 98 communicants. This little country congregation has been served by the following pastors: J. J. Hunzinger, 1870-

1879; I. M. Kreuter, 1879-1881; F. Spindler, 1881-1886; G. Fischer, 1886-1897; G. Albrecht, 1897-1920; H. Schaller, 1920-1926; F. Zarling, 1926-1931; G. Kuske, 1931-1944; K. Neumann, 1944-1946; the undersigned since January, 1947. O. K. NETZKE.

ORGAN DEDICATION

ST. ANDREW'S CHURCH

Milwaukee, Wisconsin

On Sunday, September 14, 1947, the members of St. Andrew's Congregation were privileged, by the grace of God, to dedicate their new electric Wurlitzer Organ to the service of the Triune God. On this occasion, a day of thanksgiving and praise, Pastor Henry Woyahn of Waukesha, preached the sermon. His words of encouragement to praise and thanksgiving he based on the words of the Psalmist, Psalm 150, 1. Mr. Arthur Griebing, organist of Grace Lutheran Church of Milwaukee, presided at the organ. L. F. KARRER.

ANNOUNCEMENT

To fill two vacancies in the Mission Board of the Dakota-Montana District I have appointed Pastor R. Bretzmann and Pastor K. Bast.

P. G. ALBRECHT, President.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors Installed

Knickelbein, Paul, in Salem Church, Tp. Nase-waupee, Wisconsin, by Roland A. Gurgel; assisted by E. C. Hinnenthal, T. Baganz, and O. Henning; Twenty-fourth Sunday after Trinity, November 16, 1947.

Pastors Ordained

Albrecht, Egbert, candidate of theology and instructor in Winnebago Lutheran Academy, to assist in pastoral duties in St. Peter's Congregation of Fond du Lac, Wisconsin; by Gerhard Pieper, assisted by G. E. Bergemann, and Martin F. Drewes; Thirteenth Sunday after Trinity, August 31, 1947.

Gawrisch, Wilbert, candidate of theology and instructor in Winnebago Lutheran Academy, to assist in pastoral duties in St. Peter's Congregation of Fond du Lac, Wisconsin; by Gerhard Pieper, assisted by G. E. Bergemann, and Martin F. Drewes; Thirteenth Sunday after Trinity, August 31, 1947.

Teachers

Zuberbier, T. W., as Director of Music in St. Peter's Congregation, Grade School, and Winnebago Lutheran Academy, Fond du Lac, Wisconsin, by Gerhard Pieper; Fifteenth Sunday after Trinity, September 14, 1947.

Patzer, Oscar W., in St. Peter's Grade School, Fond du Lac, Wisconsin, by Gerhard Pieper; Fifteenth Sunday after Trinity, September 14, 1947.

CHANGE OF ADDRESS

Pastor

Knickelbein, Paul, Route 4, Sturgeon Bay, Wisconsin.

MEMORIAL WREATHS

The West Wisconsin Teachers Conference donated a memorial wreath of \$25.00 to the Dr. Martin Luther College Music Department. The above amount was given in memory of the late Prof. Edwin H. Sauer, New Ulm.

We express our heartiest thanks to the colleagues.

EMIL D. BACKER, Music Department.

* * * *

Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a memorial wreath of \$276.45 in memory of the late Prof. Edwin H. Sauer. The mentioned amount was donated by relatives, friends, colleagues, students and former students.

We herewith express our heartiest thanks to all kind donors.

EMIL D. BACKER, Music Department.

ACKNOWLEDGMENT AND THANKS

Since February 24, 1947, our Home for the Aged at Belle Plaine, Minnesota, has received donations from the following:

Minnesota: St. John's Ladies' Aid, Arlington; Sarah Meany, St. Clair; W. H. Brogmus, Hutchinson; Mrs. Henry Ruehling, Belle Plaine; Ladies' Aid, Le Sueur; Mrs. E. R. Biefernicht, New Ulm; Twin City Mission Society, St. Paul-Minneapolis;

Ladies' Aid, Bethlehem, Morrystown; Violet L. Sell, Elgip; Mrs. F. Heiland, Mrs. V. Tiegs, Mrs. Wm. Sellnow, Mrs. Henry Ruehling, Bieder Brothers, Anna Sielaff, Belle Plaine; Mr. and Mrs. W. H. Brogmus, Hutchinson; John Matthees, Goodhue; Mrs. Wm. Haack, Mrs. H. Ehlers, Mrs. J. Jasmer, Mrs. Wm. Haack, Winona; Miss M. Herzberg, Belle Plaine; Sarra Stephen, Triumph; Ladies' Aid, St. John's, Arlington Twp.; Mrs. Ed. Zierman, Meyer; Vaal. Ruediger, Jordan; Ladies' Aid, St. Paul's, Jordan; Fred Schulenburg, Arlington; Mrs. Fred Goetting, Rochester; Memorial Wreath for Fred Bendix from Peace Lutheran Church, Echo; Memorial Wreath from Pastor W. Stopler, Iwer Grove; Memorial Wreath from Herman Frederick, Hendricks; Memorial Wreath for Mrs. Oetting by Mrs. Oetting, Echo; Memorial Wreath for Luella Mueller by Mrs. Paulina Bosse, Winona; Memorial Wreath for Fred Wohlman by St. John's Church, Renville; Memorial Wreath for Mrs. Karl Schroeder, by relatives and friends, Belle Plaine; Memorial Wreath for Mrs. Joe Haas by relatives and friends, Belle Plaine; Memorial Wreath for Fred Morlock, Sr., by relatives and friends, St. Paul; Memorial Wreath for Mr. and Mrs. Rudolph Zaske, Renville; Memorial Wreath for Martha Reemer, by Mr. and Mrs. Galle, Betsy Snyder.

Wisconsin: Maria Kuecker, La Crosse; Bethany Ladies' Aid, Appleton; Ruth Mission Club, Milwaukee; N. N., Columbus; Mrs. Helena Bess, Fountain City; Mrs. Viola Dahlke, Neenah; Memorial Wreath for Mrs. G. F. Dobbratz from Mr. and Mrs. Edmund Marquardt, Randolph; Memorial Wreath for Mrs. Dorothy Krueger, Sturgeon Bay; Memorial Wreath for Mrs. Wm. Engel, Sr., from Mr. and Mrs. Darwin Schleicher, Ripon; Memorial Wreath for Ole Peterson from Mathilde Anderson, Mrs. Art Korth, Crandon; Memorial Wreath for Ernestine Voss by relatives and friends, La Crosse; Memorial Wreath for Edward J. Willenkamp by friends, Town Center; Memorial Wreath for Carl E. Boettcher by relatives and friends, Pulaski; Memorial Wreath for Mr. A. Bierbaum by Adolph Rusch, Wabeno; Memorial Wreath for Mrs. Mary Powers, by Friedens and St. Paul's Lutheran Churches, Bonduel.

South Dakota: Ladies' Aid, Emmanuel, Grover; Memorial Wreath for Mrs. Emma Behrend by relatives and friends, Bruce; Memorial Wreath for William Wessel by Mission Society, St. Luke's, Leith; Memorial Wreath for Mrs. E. Nommensen by Ladies' Aid, Bethlehem, Raymond; Memorial

Wreath for Henry Krumwiede by Mr. and Mrs. H. Koch and Mrs. Fr. Koch, Raymond; Memorial Wreath for Julius Schultz by relatives and friends, White; Memorial Wreath for Mrs. Elizabeth Boar by Ladies' Aid, Zion, Moberg; Memorial Wreath for Paul Wiesner by relatives and friends, White; Memorial Wreath for George Gutgesell by A. Thomson, C. Jones, Mrs. Hattie Meyers, Florence; Memorial Wreath for Ernest Guenther by Mr. and Mrs. L. Shenk, Mr. and Mrs. F. Boeder and N. N., Watertown; Memorial Wreath for Mrs. Emma Guenther by N. N., Watertown.

Washington: Leland Grams, Tacoma; Fred Groth, Yakima; Mrs. Kracharaan, Seattle.

Michigan: Concordia Aid Society, Zion, St. Louis; Ladies' Aid, St. Paul's, Manistee; Memorial Wreath for John Keebler from St. Stephen's Altar Guild, Adrian.

California: Mrs. M. A. Skien, Riverside.

Iowa: Mrs. Fred Borcherdig, Guttenberg. May the Lord richly bless both gift and giver.

L. F. BRANDES, Superintendent.

BOOK REVIEW

The Christmas Story In Pictures. Print: Concordia Publishing House, St. Louis, Missouri. Pages 16. Format, 8½ X 11 inches.

A beautiful book for children. The entire Christmas story is told in pictures. The pictures are large and often covering the entire page. They are done in many colors. The children, no doubt, will enjoy them. W. J. S.

Story Picture Lessons for the Cradle Roll. Print: Concordia Publishing House, St. Louis, Missouri. able to grasp. W. J. S.

Story Picture Lessons for Little Children. Print: Concordia Publishing House, St. Louis, Missouri.

The above are Sunday School lessons intended for the respective classes mentioned above. They are very well done. The pictures are good and the story is told in words which little children will be able to grasp.

The Birthday of Baby Jesus. By A. W. Gross. Pages, 32. Price, 25 cents. Format, 5½ X 7½ inches. Concordia Publishing House, St. Louis, Missouri.

This little booklet is profusely illustrated in colors. It will serve well as a reader for little ones. It tells some of the events of the Savior's birth in verse. It is good. W. J. S.

The Road to Bethlehem. By E. J. Saleska. Print, Concordia Publishing House, St. Louis, Missouri. Price, 10 cents.

This book is the same size as the one above and is intended for "A Christmas Service for Family Worship." We like the designation. It were well if the families, in this hectic time of ours, would or could come back to the simple Christmas — praise to the Christ Child. W. J. S.

Partnership With God. By August W. Brustat. Pages, 112. Price, \$1.50. Ernst Kaufmann, Inc., Chicago, Illinois.

This book contains eight lectures on stewardship. They are well written and interesting. Who reads the book will profit by it. The fact that one may differ with the author here and there does not mar the contents. W. J. S.

Daniel Speaks to the Church. By Walter Luethi. Translated by John M. Jensen. Pages, 140. Price, \$2.00. Print, Augsburg Publishing House, Minneapolis.

This is no doubt an interesting book to read and there is much food for thought in it. Whether one agrees with the writer in all his applications is another question. He does apply the teachings of the book to our days. The author tries to apply rather than expound what Daniel says to the Church. W. J. S.

Unto A Living Hope. By Pastors of the Evangelical Lutheran Church (Norwegian Synod). Pages, 294. Price, \$2.50. Print, Augsburg Publishing House, Minneapolis, Minnesota.

This volume contains 24 sermons for the eight Sundays after Easter, including Pentecost. There are three sermons for each Sunday written by as many pastors of that synod. As is always the case in such a collection of sermons so it is in this book. Some of the sermons are good and one may readily subscribe to every word; others are not. What we sorely miss is the fact that none of the sermons have either theme or parts and this makes it very difficult for the reader to follow the thought. W. J. S.

The Family Next Door. By G. L. Wind. Pages, 31. Price, 25 cents. Print, Concordia Publishing House, St. Louis, Missouri.

A play in two acts. There is nothing objectionable in it. The characters are, Grandma, age 70; Peter, age 7; George, Jr., age 21; mother, father, Alice, a married daughter. W. J. S.

NORTHERN WISCONSIN DISTRICT

July, August, September, 1947
Fox River Valley Conference

Reverend	Budgetary
Toepel, K. F., Algoma, St. Paul.....	\$ 1,205.00
Weyland, V. J., Angelica, St. Paul.....	285.00
Hallemeier, D. E., Appleton, Bethany.....	114.30
Ziesemer, R. E., Appleton, Mt. Olive.....	1,458.33
Lehninger, Ernst, Appleton, Riverview.....	146.20
Johnson, S., Appleton, St. Matthew.....	403.40
Brandt, F. M., Appleton, St. Paul.....	653.50
Thierfelder, F. E., Black Creek, Immanuel.....	189.33
Kuether, W. A., Carlton, St. Peter.....	
Bergholz, H., Center, St. John.....	
Gieschen, Walter, Clayton, Immanuel.....	
Franzmann, Gerhard, Dale, St. Paul.....	232.00
Sippert, A., Dundas, St. John.....	75.85
Henning, Carl, Ellington, Trinity.....	585.27
Hinnenthal, E., Forestville, Immanuel.....	
Hoepner, Walter, Freedom, St. Peter.....	48.12
Krueger, E. H., Green Bay, First Ev. Luth.....	141.75
Voigt, A. W., Green Bay, St. Paul.....	273.13
Croll, Melvin W., Greenleaf, St. Paul.....	6.00
Gieschen, Walter, Greenville, Immanuel.....	
Weyland, V. J., Hartland, Peace.....	503.28
Wicke, Harold, Hortonville, Bethlehem.....	401.12
Senger, F. H., Jacksonport, Zion.....	18.00
Croll, Melvin W., Kasson, Bartholomew.....	90.00
Oehlert, Paul Th., Kaukauna, Trinity.....	238.29
Zink, Waldemar P., Kewaunee, Immanuel.....	875.00
Brick, Delmar C., Kimberly, Mt. Calvary.....	159.62
Kahrs, H. A., Maple Creek, Immanuel.....	
Kneuppel, F. C., Nasewauppee, Salem.....	482.65
Pankow, W. E., New London, Emanuel.....	572.67
Baganz, Theo., Sawyer, St. Peter.....	
Henning, Carl, Stephenville, St. Paul.....	51.28
Kahrs, H. A., Sugar Bush, Grace.....	500.00
Henning, Otto C., Valmy, St. John.....	
Reier, F. A., Waupaca, Immanuel.....	55.30
Struck, Gerhard, Wrightstown, St. John.....	351.55
Conference Total	\$ 10,093.94

Lake Superior Conference

Eggert, Paul C., Abrams, Peace.....	\$
Fuhlbrigge, W. G., Beaver, St. Matthew.....	
Eggert, Paul C., Brookside, St. Paul.....	
Kuschel, Bernard G., Carbondale, Michigan, St. Mark.....	110.65

Fuhlbrigge, W. G., Coleman, Trinity.....	51.05
Pope, Reinhart J., Crivitz, Grace.....	
Tiefel, Geo., Crystal Falls, Michigan, Zion.....	16.20
Kuschel, Bernard G., Daggett, Michigan, Holy Cross.....	174.65
Lutz, W. F., Escanaba, Michigan, Salem.....	140.00
Zaremba, Theo., Florence, St. John.....	250.00
Hoffmann, Theo., Gladstone, Michigan, St. Paul.....	69.95
Roepke, W., Green Garden, Michigan, St. Paul.....	177.00
Schlavensky, Norman, Grover, St. John.....	118.63
Dobratz, Franklin C., Hermansville, Michigan, Trinity.....	
Schabow, Alvin, Hyde, Michigan, St. Paul.....	93.56
Krug, Clayton L., Lena, Our Savior.....	119.53
Eggert, Paul C., Little Suamico, St. John.....	
Walther, H., Manistee, Michigan, St. Peter.....	8.40
Gentz, A. A., Marinette, Trinity.....	710.39
Roepke, W., Marquette, Michigan, Trinity.....	44.33
Thurow, Theodore, Menominee, Michigan, Christ.....	252.71
Geyer, K., Peshtigo, Zion.....	
Dobratz, Franklin C., Powers, Michigan, Grace.....	
Hoffmann, Theo., Rapid River, Michigan, St. Martin.....	82.80
Zarling, Frederic H., Sault Ste. Marie, Michigan, Emanuel.....	72.77
Tiefel, George, Stambaugh, Michigan, St. Peter.....	292.78
Zaremba, Theo., Tipler, St. Paul.....	16.00
Conference Total	\$ 3,201.40

Manitowoc Conference

Siegler, V. J., Brillion, Trinity.....	\$ 362.55
Braun, M. A., Cleveland, Parochie.....	
Schwartz, H. Marcus, Collins, St. Peter.....	600.00
Wadzinski, A., Eaton, Immanuel.....	173.37
Wadzinski, A., Fontenoy, Christ.....	96.10
Pussehl, Henry E., Gibson, St. John.....	95.91
Schink, W. F., Haven, St. Peter.....	
Kuether, H. A., Town Herman, St. Paul.....	272.02
Zell, Ed., Jumbo Creek, Jumbo Creek Lutheran.....	11.80
Behm, E. G., Kiel, Trinity.....	288.87
Geiger, Adalbert F. W., Liberty, Trinity.....	
Grunwald, Harold O. (Vacancy), Louis Corners, Zion.....	
Roekie, Armin, Manitowoc, Bethany.....	595.00
Koeninger, L. H., Manitowoc, First German.....	1,222.00
Gieschen, Waldemar, Manitowoc, Grace.....	
Gieschen, Paul J., Maribel, St. John.....	208.91
Zell, Ed., Mishicot, St. Peter.....	334.85
Koch, Henry, Morrison, Zion.....	
Kionka, Ed. H. (Vacancy), Newton, St. John.....	482.75
Kionka, Ed. H. (Vacancy), Newton, St. Paul.....	
Thurow, Carl M., Pine Grove, St. Paul.....	16.50
Eckert, Harold H., Reedsville, St. John.....	118.25

Zell, Ed., Rockwood, Rockwood Lutheran.....	86.45
Ehlike, Roland, Sandy Bay, St. John.....	100.52
Thurow, Carl M., Shirley, Immanuel.....	79.20
Pussehl, Henry M., Two Creeks, St. John.....	288.76
Haase, W. G., Two Rivers, St. John.....	110.00
Conference Total	\$ 5,544.81

Rhineland Conference

Ristow, LeRoy, Argonne, Peace.....	\$
Bergfeld, Fred, Bruce Crossing, Michigan, Bethany.....	150.00
Ristow, LeRoy, Crandon, St. Paul.....	53.72
Krubsack, J., Eagle River, Christ.....	
Weyland, F. C., Enterprise, St. John.....	195.45
Ristow, LeRoy, Hiles, Christ.....	13.30
Raetz, F. W., Laona, St. John.....	
Weyland, F. C., Monico, Grace.....	6.15
Scharf, Erwin, Rhineland, Zion.....	1,355.63
Weyland, F. C., Starks.....	
Krubsack, J., Three Lakes, Grace.....	
Raetz, F. W., Wabeno, Trinity.....	146.75
Conference Total	\$ 1,880.98

Winnebago Conference

Engel, Armin L., Caledonia, St. John.....	\$
Strohschein, Walter, Campbellsport, Immanuel.....	116.50
Strohschein, Walter, Dundee, Trinity.....	
Schneider, A. E., E. Bloomfield, St. John.....	200.00
Wojahn, W. A., Eldorado, St. Paul.....	177.74
Wojahn, W. A., Eldorado, St. Peter.....	203.62
Raabe, John, Fond du Lac, Faith.....	35.00
Raabe, John, Fond du Lac, Good Shepherd.....	40.00
Reim, R., Fond du Lac, Redeemer.....	186.72
Pieper, G., Fond du Lac, St. Peter.....	534.72
Siegler, O., Forest, St. John.....	
Siegler, O., Forest, St. Paul.....	
Warnke, Hugo, Green Lake, Peace.....	
Kaniess, G., Kewaskum, St. Luke.....	190.07
Sommer, Orvin A., Kingston, Zion.....	209.41
Wadzinski, Wm., Manchester, St. Paul.....	
Kobs, Geo., Markesan, St. John.....	
Wadzinski, Wm., Marquette, St. Paul.....	
Hartwig, Paul L., Mears Corners, Trinity.....	110.03
Oelhafen, W. J., Mecan, Emanuel.....	244.97
Bergmann, P. G., Menasha, Trinity.....	427.62
Oelhafen, W. J., Montello, St. John.....	
Hartwig, Paul L., Neenah, Martin Luther.....	121.42
Schaefer, Gerhard A., Neenah, Trinity.....	1,143.04
Wichmann, W. F., North Fond du Lac, St. Paul.....	99.20
Dowidat, John, Oakfield, St. Luke.....	17.97
Hoyer, O., Town Omro, Zion.....	48.35
Schlueter, E. Benj., Oshkosh, Grace.....	573.54
Mittelstaedt, T. J., Oshkosh, Immanuel.....	
Kleinhaus, Harold O., Oshkosh, Martin Luther.....	
Froehlich, E., Pickett, Grace.....	
Warnke, Harold, Princeton, St. John.....	669.45
Engel, Armin L., Readfield, Zion.....	517.15
Oelhafen, W. J. (Vacancy), Red Granite, Trinity.....	
Ziesemer, Richard, Ripon, Zion.....	
Sommer, Orvin A., Salemville, St. John.....	125.70
Oelhafen, W. J. (Vacancy), Seneca, St. Paul.....	
Schulz, J., Van Dyne, Zion.....	178.00
Redlin, T. W., Wautoma, Peace.....	
Habeck, Irwin J., Weyauwega, St. Peter.....	547.00
Engel, Armin L., Winchester, St. Peter.....	162.76
Grunwald, Harold, Winneconne, St. Paul.....	678.35
Conference Total	\$ 7,558.33
District Total	\$ 28,279.46

Memorial Wreaths

In Memory of	Reverend	Amount
Mrs. Harry Barneson	L. H. Koeninger, Manitowoc	\$ 7.00
Mrs. Amelia Behm	Paul G. Hartwig, Neenah	6.00
John Busch	Karl Toepel, Algoma	60.00
Mrs. Richard Cords	R. E. Ziesemer, Appleton	5.00
Carl Ebert	Karl F. Toepel, Algoma	26.00
Erna Engel	Karl F. Toepel, Algoma	39.00
Mrs. Charles Fender	L. H. Koeninger, Manitowoc	47.00
Mrs. Ruth Fender	Harold H. Eckert, Reedsville	2.00
Albert Franz	L. H. Koeninger, Manitowoc	14.00
Mrs. Elmer Hein	Delmar C. Brick, Kimberly	8.00
Mrs. Richard Hoffmann	E. Benj. Schlueter, Oshkosh	26.00
Paul Hollender	L. H. Koeninger, Manitowoc	35.00
Marvin Jensen	W. Roepke, Green Garden, Mich... ..	2.00
Hugo Kelm	Harold E. Warnke, Princeton	3.00
Mrs. Eliz. Kiekhafer	Irwin J. Habeck, Weyauwega	10.00
Mrs. William Klabunde	E. Benj. Schlueter, Oshkosh	5.00
Henry Knoelke	Paul Th. Oehlert, Kaukauna	5.00
Mrs. Charles Koehn	E. Benj. Schlueter, Oshkosh	1.00
Mrs. Charles Koehn	Paul Th. Oehlert, Kaukauna	6.00
Mrs. Erna Kurth	E. Benj. Schlueter, Oshkosh	5.00
Mrs. George McAllister	Delmar C. Brick, Kimberly	2.00
Carl Nemitz	E. Benj. Schlueter, Oshkosh	5.00
Mrs. Fred Paschen	Paul Th. Oehlert, Kaukauna	4.00
Carl Priebe	E. Benj. Schlueter, Oshkosh	13.00
Mrs. Arthur Rehbein	Henry E. Pussehl, Mishicot	2.00
Henry Schmidt	Orvin A. Sommer, Kingston	2.00
Mrs. Arthur Schneider	V. J. Siegler, Brillion	5.00
Herman F. Schumann	R. E. Ziesemer, Appleton	6.50
Herb. Sibilsky	Karl F. Toepel, Algoma	60.00
Mrs. J. Stibbe	Norman Schlavensky, Peshtigo	10.00
Wilmer Strube	Melvin W. Croll, Greenleaf	6.00
Mrs. Anna Teske	F. M. Brandt, Appleton	30.50
Dorothea Toepel	Karl F. Toepel, Algoma	255.00

Mrs. Roland Voss	Paul Th. Oehlert, Kaukauna	2.00
Mrs. Roland Voss	F. M. Brandt, Appleton	17.00
Mrs. Chas. Wangelin	E. Benj. Schlueter, Oshkosh	2.00
Myrna Elaine Wesenberg	E. Benj. Schlueter, Oshkosh	11.50
Mrs. Henry Wilde	L. H. Koeninger, Manitowoc	14.00
Mrs. Alex. Zambon	Geo. Tiefel, Stambaugh, Mich. ..	10.50

Total

\$ 770.00

GERALD C. HERZFELDT, District Treasurer.

TREASURER'S STATEMENT

July 1, 1947 to October 31, 1947

Receipts

Cash Balance July 1, 1947	\$ 76,518.66
Budgetary Collections:	
General Administration	\$ 98,626.59
Educational Institutions	17,075.18
Home for the Aged	758.86
Spiritual Welfare Commission	786.85
For Other Missions	156,891.54
Indigent Students	645.41
General Support	2,736.55
School Supervision	211.56
Revenues	65,685.51
Total Budgetary Collections and Revenues	\$23,418.05

Non-Budgetary Receipts:	
Payments on Mortgage Receivable	400.00
Total Receipts	\$323,818.05

Disbursements

Budgetary Disbursements:	
General Administration	\$ 13,806.18
Theological Seminary	10,158.32
Northwestern College	39,639.60
Dr. Martin Luther College	47,680.64
Michigan Lutheran Seminary	19,913.25
Northwestern Lutheran Academy	14,333.63
Home for the Aged	5,505.35
Missions — General Administration	164.21
Indian Mission	22,719.88
Negro Mission	7,899.55
Home Missions	96,056.95
Poland Mission	3,021.00
Madison Student Mission	732.12
Spiritual Welfare Commission	1,663.68
Winnebago Lutheran Academy	1,000.00
General Support	16,362.23
School Supervision	1,663.14
Total Budgetary Disbursements	\$302,199.71
Capital Advance to Northwestern Publishing House..	35,000.00
Total Disbursements	\$337,199.71

Cash Balance October 31, 1947	\$ 63,137.00
P. S. The report of collections for October from the Minnesota and Pacific Northwest Districts were not received for this report.	

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

October 31, 1947

For Spiritual Welfare Commission

Memorial Wreath in memory of Mr. Adolf Bierbaum given by Mr. and Mrs. Walter Raetz	\$ 3.00
Memorial Wreath in memory of Mrs. Wilhelmine Koenig given by Mr. and Mrs. John Reese	5.00
Carl Greif, Mesa, Arizona	1.00
E. Zellmer, Waupun, Wisconsin	2.50
Michigan Federation of the Aid Association for Lutherans, Elmer W. Engel, Secretary, Detroit, Michigan..	15.00
St. John's Lutheran Hospital Association, St. Paul, Minnesota	10.00
Mr. Walter E. Nuernberg, Watertown, Wisconsin.....	10.00
Memorial Wreath in memory of Mrs. Wm. Schaefer given by St. Paul's Men's Club, Whitehall, Wisconsin	2.50
Mr. E. Moegenburg, Milwaukee, Wisconsin	2.00
Mr. Carl Grief, Mesa, Arizona	1.00
	\$ 52.00

For Missions

Memorial Wreath in memory of Mrs. Schaefer given by Mr. and Mrs. Paul Schroeder, Mrs. Bertha Schroeder, Mrs. Olive Jacobson, Mr. and Mrs. Fred Fischer, and Mr. and Mrs. Conrad Jacobson	\$ 5.00
Mr. and Mrs. Melvin Holmen, Mrs. Emma Vold, Mr. and Mrs. Anton Vold, Mr. and Mrs. Melvin Rue, Mr. and Mrs. Odin Rongstad	6.00
	\$ 11.00

For Church Extension

Memorial Wreath in memory of Gustave F. Kalfahs given by Rev. and Mrs. Roepke	\$ 2.00
Memorial Wreath in memory of Rev. R. Schierenbeck given by E. Fredrich and R. Reim	2.00
Memorial Wreath in memory of Prof. E. Sauer given by Rev. Karl J. Plocher	2.00
Memorial Wreath given in memory of Mrs. Wm. Schaefer by the Trustees of St. Paul's Church.....	10.00
	\$ 16.00

C. J. NIEDFELDT, Treasurer.

Prof Carl Lawrenz
 Lutheran Theol Seminary
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<p><i>Salutations</i> that it is the firstfruits of Ā-chā'jā, and that they have addicted themselves to the ministry of the saints.)</p>	<p>II CORINTHIANS 1 the church that is in their house. 20 All the brethren greet you. Greet ye one another with an holy</p>
---	--

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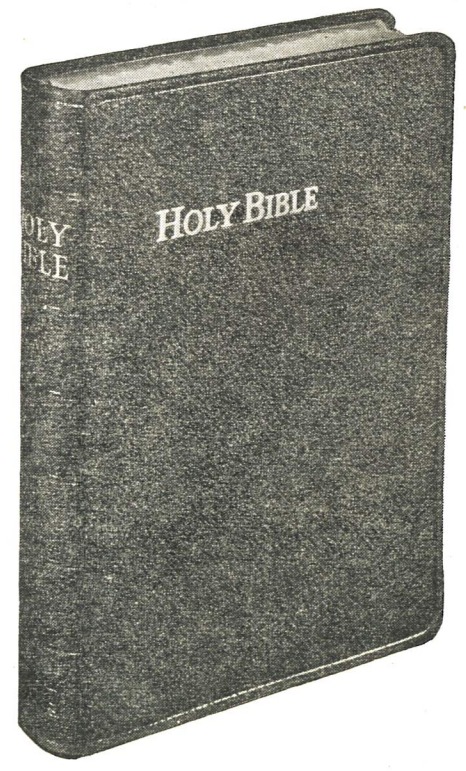
- No. 450—Black cloth binding, amber edges, boxed.....\$5.00
- No. 451—Morocco-grained Fabrikoid, semi-flexible, amber
 edges, boxed\$6.00
- No. 452—Genuine leather, flexible, gold edges, boxed.....\$10.00

[11] CHAPTER 11
The Tower of Babel
AND the whole earth ^awas of
 one ¹language, and of ²one
 speech.
 2 And it came to pass, as they
 journeyed ³from the east, that
 they found a plain in the land of
^bShī'nār; and they dwelt there.

mLuke 3:36
 n 1 Chr. 1:
 19
 1 Heb. *lip*
 2 Or, *few*
words
 3 Or, *east-*
ward
 2281→
 4 Or, *come*
 5 Bake,
 rather

Note the large
 "Crystal-Clear" Type
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Page Size 6 1/2 x 9 1/2 inches



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