

The Northwestern Lutheran

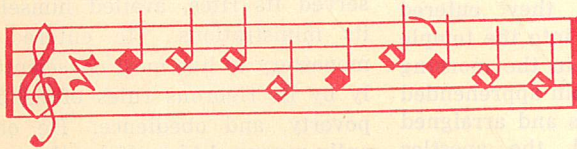
"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

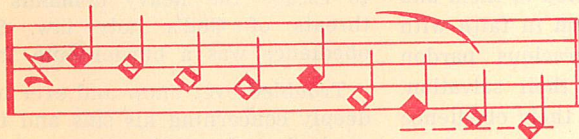
Milwaukee, Wisconsin

October 23, 1949

Volume 36 — Number 22



A mighty Fortress is our God,
A trusty Shield and Weapon;
He helps us free from ev'ry need
That hath us now o'ertaken.
The old evil Foe
Now means deadly woe;
Deep guile and great might
Are his dread arms in fight;
On earth is not his equal.



The Northwestern Lutheran

Official publication

The Ev. Luth. Joint Synod of

Wisconsin A. O. S.

Issued Bi-weekly

Entered as second class matter Dec. 30, 1913 at the Post Office at Milwaukee, Wisconsin under the Act of Oct. 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House 3616-32 West North Ave., Milwaukee, Wisconsin.

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Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 W. North Ave.

COVER DESIGN

Adapted from Wisconsin Synod Centennial Bulletin Series.

DO YOU KNOW that the first Lutheran Negro Congregation was organized (at Little Rock, Arkansas) in 1878.

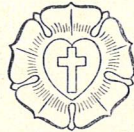
Luther Like The Apostles

"We Ought To Obey God Rather Than Men"

Acts 5, 29

Thus Spake the Apostles

THIS time not only Peter but all the apostles had been cast into prison for their public teaching and preaching of Jesus as the crucified and risen Savior of men. When, however, the angel of the Lord by night opened their prison doors and led them forth that they might continue their testimony they entered again into the temple early in the morning



and taught anew. Again apprehended by the Jewish leaders and arraigned before their council, the apostles were told: "Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Speaking for all the apostles Peter, however, answered: "We ought to obey God rather than men."

All the weight of authority could not move the disciples to give way to human demands which clearly militated against the will and word of their Lord. Their conscience was bound through the Gospel which the Holy Spirit had revealed to them and which confronted them in faith with the assurance of gracious pardon and the certainty of their salvation. For that very reason their obedience to their Lord and His word was, however, a gladsome, joyful thing, a fruit of their God-effected faith, a manifestation of the precious liberty which they enjoyed through the Gospel. This becomes evident when we consider the joyful testimony with which they followed up the statement "We ought to obey God rather than men," saying: "The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

Thus Also Luther Was Bound in His Conscience

Luther grew up as a faithful son of the church of Rome. Throughout his youth he was very zealous and diligent in all that this church taught and commanded. In his earnest quest for certainty of salvation he looked to it for guidance and direction; he humbly bowed to its authority, observed its rites, availed himself of its ministrations. He entered the monastery to live most conscientiously by its rigorous rules of celibacy, poverty, and obedience. He obediently prepared himself for the priesthood and later, against his own preferences, answered the call to teach in the newly-founded University of Wittenberg. He journeyed to Rome in the interest of his monastic order and sought to avail himself of the spiritual benefits which a visit to the Holy City was supposed to hold out. Yet on this path of justification through works, upon which the church of his day had directed him, Luther did not find the peace of conscience, the certainty of salvation for which he was longing. Behind all the obedience which he had rendered was the compulsion of fear, seeking to escape the heavy demands and threats of God's holy law. Such obedience was a burdensome thing.

Troubled ever anew and ever more deeply concerning his sins and their merited condemnation Luther studied and searched most earnestly the Holy Scriptures which the church had charged him to teach at the university. Amidst such study the Holy Spirit through the Word then opened his spiritual eyes to the true light of salvation, let him see Jesus as his vicarious Savior and salvation as a pure gift of His grace, let him understand that we are justified in the sight of God by faith without the deeds of the law. With eyes of faith Luther now saw that when the Apostle Paul spoke of the righteousness of God revealed in the Gospel not God's punitive righteousness is meant but a vicarious righteousness

(Continued on page 343)

Editorials

What Would Luther Say? Shortly the great Reformation of Dr. Martin Luther will again become the subject of much preaching in most Protestant churches, not to speak of Lutheran churches. Much will be said of Martin Luther and much will be said about the great work he, by the grace of God, accomplished. Much that will be spoken on this subject will be pertinent, more will be far afield. We distinctly remember last year's celebration of this great event. In many larger cities of our country great mass-services were held conducted by the Protestant churches (other than Lutheran). They had engaged an "outstanding" speaker for the occasion. What these "outstanding" speakers said would not have pleased Luther. They spoke of every thing and any thing that had but the remotest bearing on the Reformation. People who attended those "servises" certainly left as they came with no added knowledge of the meaning of Luther's work. The speakers used it as an occasion to speak on "the dangers of Communism," on some political situation, or some insignificant phase attendant on the Reformation. But the heart of the Reformation, the one thing that provoked the Reformation, that drove Luther on even against his will and intention to throw off finally the Roman Catholic yoke was disregarded entirely by these "outstanding" speakers. These people did not celebrate the Reformation. They went back to their homes as empty, spiritually, as they came.

No celebration of the Reformation, if it is to be that indeed, dare disregard some phase of the great issue that brought it on. Luther had no political aspirations, no social ambitions, no earthly conquests in mind when he attacked the all-powerful Roman Catholic Church in his day. The Reformation was born from a deep inner conviction of his sinfulness and God's forgiving grace in Christ Jesus as taught by God in His Word, apart from the works of the Law. The latter truth was the new element in the life of Martin Luther. He did not learn that in the Roman Catholic Church. There he as every other poor soul had been taught that man is justified by works, his own good works. This never did comfort Luther. He was convinced that his works were sinful and that they could not appease God. Studying the Bible, however, he found God's way of justifying a sinner: *not by works of righteousness which we have done but by faith in the redemptive work of Jesus Christ.* That was Luther's cry and that was the battle cry of the Reformation. That was the heart of it then and that must remain the heart of it now if, indeed, we want to commemorate in the spirit of Luther.

W. J. S.

At the Door of the Castle Church October 31 bids us to stand again at the doors of the Castle Church of Wittenberg to commemorate our great deliverance. On that day in 1517 immense crowds poured into that ancient city. The weather-beaten and dingy little houses forbade the idea

that the beauty of the city or its commercial importance drew the masses. In the city was an old church, miserable and battered, but venerable and holy, which attracted the crowds. It was the "Church of all Saints" and this was the day before "All Saints Day."

To the great delight of the faithful you could see in this church, a fragment of Noah's ark, some soot from the fiery furnace of Babylon, pieces of wood from the manger of the Infant Savior, some of St. Christopher's beard, and "nineteen thousand other relics equally genuine and interesting." But most adapted to the taste of the dark ages, "His Holiness, the Pope, had granted indulgences to all who should visit this church on All Saints Day."

Upon the door of that church of dubious saints, and dubious relics, and dubious indulgences was fastened on that memorable morning a scroll. The parchment was made of the same material which, on the crossbar of the Cross, held the Words of Redemption above the head of the dying Savior. It amplified the glory of our Salvation as it is in "Jesus of Nazareth, the King of the Jews."

The penitent looked and read, and, with the thief on the Cross, they believed and entered that day into paradise.

So it has ever been.

Again Christ is lifted up and is drawing all men unto Himself. Right in the very first of the Ninety-Five Theses is written: "Salvation through Christ alone."

The Magna Charta, buried beneath the pope's throne, reappeared on the doors of the Castle Church at Wittenberg. The key to the rich treasuries of eternity fits this very door. Through it the generations passed from the dark ages into the bright glory of God's true salvation.

It has opened unto us the Bible as the only authority; the way of salvation as only by faith, and the very gates of paradise as only in Christ. As the doors of the Castle Church swing back we enter into the celestial joys of the Redeemed. As we listen to the exhortations of the Reformer we hear the Voice of God:

"Behold I have set before you an open door, and no man can shut it."
P. B.

The Church and Television Charles M. Crowe, writing in the *Christian Century*, severely takes the television industry to task for its reluctance to put on religious programs and to give program time to the churches. He refers to the negligible progress that has been made with the four Chicago television stations. He considers such an attitude on the part of the stations very short-sighted. He bases his arguments chiefly on the public appeal that such programs would have. Whether he or the management of these stations are better qualified to say what constitutes public appeal is at best questionable.

Does the general public like religious programs? Even he is quick to say that that certainly is not true

of sectarian religious programs. He certainly is not pleading that "certain minor sects" be given television time. He is against that and does not like "the exposition of specific church doctrines and appeals or the presentation of controversial issues." He gives the impression that he would not like to see such programs included, though he realizes that that cannot be prevented if such sects purchase their own time. What he wants is interdenominational and non-denominational programs, preferably sponsored by the Federal Council, which would assure a broad and up-to-date religious program.

Television, radio and other modern inventions are gifts of God, but the trouble is, as experience clearly shows, that the devil gains control, so that more harm than good is done. Also when the church employs them the result is usually the undermining of the faith once delivered to the saints because the old Christian religion does not go over with the general public and the liberalists and modernists far outnumber the conservatives. And also when conservatives make use of these inventions it is difficult to keep from offering what the general public wants, so that the Gospel truths are obscured by "more attractive material." We do not wish to say that that is always the case, but the danger is there. How would some of the radio sermons sound in our regular church services where we rightfully expect quiet, simple Gospel preaching and not a harangue? So many ex-

traneous matters are often introduced to make the Gospel more attractive. There is danger that our generation will lose its taste for simple Gospel preaching like that of St. Paul, who shunned worldly techniques.

And the danger becomes doubly great when the church employs television. Television in its very nature is designed to put on a show. It is designed for eye appeal, and when people turn on their television set, they are seldom in the mood for drab and ordinary things. The church is not there to put on a show, though many churches even in their own services have felt the need of that even before the advent of television. There have been churches whose aim has been to have people say: "That certainly was a beautiful service," and yet the feelings of the church-goers may essentially be no different from those after a fine concert or uplifting dramatic production. When one leaves a church service, the thought uppermost in his mind ought to be: "I am a poor, lost sinner but Christ has redeemed me."

That must also be the result if and when the church employs television, and that in the very nature of television is difficult to accomplish. It is difficult to keep from putting on a show and to produce the result that no one is seen but Jesus only. If Jesus does not occupy the center of the stage, then, regardless of its crowd appeal, it is an abomination in the sight of God.

I. P. F.

A Gift Of The Reformation

Christian Liberty

IN 1520 Luther published a little book, both in Latin and in German, with the title: *The Liberty of a Christian*. — By that time Luther had become involved in many bitter controversies. He wielded a mighty pen, and he did not spare his opponents, because he found them to be opposing the Gospel of salvation which he proclaimed. Did he enjoy these controversies? No. In the accompanying letter with which he sent a copy of the above named booklet to the pope he stated that nothing would please him more than if he were permitted to perform his work along the lines and in the spirit which he followed in writing about our Christian liberty. Why was not the pope satisfied with this declaration? How could he without denying himself? If he allowed the preaching of Christian liberty his own rule would crumble and fall. He is the Antichrist. While Christ has made us free the pope must aim to reduce us to servitude again.

Servitude in the Roman Catholic Church

Work righteousness. — The entire Catholic system is built up on the

idea that man must work out his own salvation. Christ died indeed, so they say, for us, and by His death procured for us the beginning of grace. God pours a little grace into our hearts, and if we make the proper use of it we may thereby do good works with which we merit an increase of grace.

According to the Scriptures grace is a form of God's love, it is a favorable disposition of the heart of God toward us. God takes pity on us because of our sins, and by His grace forgives us our sins for Jesus' sake. Catholics regard grace as a quality in our hearts. God pours it into us. Then our hearts are no longer completely filled with selfishness, they begin to possess a little love toward God and kindness toward our neighbor. Then by working along these lines a man will merit an increase of grace.

This is the idea underlying the entire Catholic system, that a sinner must work out his own salvation. No matter where you touch it: justification, the sacraments, purgatory — it is always man's works that are stressed. What is the result? Does this make for liberty?

Doubt. — A man can never know whether he repented deeply enough over his sins, if his confession covered everything, if his works of penance were sufficient. He can never be sure that God is fully pleased with him. He can never be sure of his salvation. Fear and doubt continue to trouble him, and drive him to make ever grater efforts; while his conscience tells him that God's demands by far exceed his most strenuous efforts.

Luther went through this struggle. He craved peace with his God, and could not find it. He entered the monastery against the will of his father, because he hoped to find peace by leading a monk's life. A very serious monk he became. He outdid the others in his vigils, his fastings, his performing of menial labors. — His anxiety only grew worse.

Servitude. — That is the state of mind in which the Catholic Church tries to keep the people. They declare it to be presumptuous arrogance if any one is sure of his faith, cheerfully believes in the forgiveness of all his sins and in the grace of God which will preserve him to the end. — The greater the doubts, the more tractable a man will be to the demands of the priests.

God's Will to Have Us Free

Nature of servitude. — People often hold the false opinion that to submit oneself to another's will constitutes servitude. On the contrary, this may really show the greatest freedom of the will. Jesus, who was in the form of God, voluntarily took upon Himself the form of a servant, and became obedient unto the death of the cross. He submitted His own will completely to the will of His Father, as witness His prayer in Gethsemane. Yet during all that time He was free. It was an act of His own free will that He thus submitted Himself.

Servitude is a state of the mind. When we endeavor to do the right thing because we expect a reward for it; or, because we are afraid of the consequences of wrong doing: then we are not free, we are slaves. We would like to, if we only could, do perhaps the very opposite of what we are doing. Either the hope of reward or the fear of punishment forces us to do as we do. We are the slaves of sin.

The service that we then render to God's commandments is merely an outward thing; it is an enforced thing. It is of no value, because it comes from a heart that would like to do otherwise if it only dared.

God's love. — The result of such servitude is unceasing fear. Our conscience will tell us that though we did the right thing outwardly, yet our heart was not in it. Hence God cannot be pleased with it; death and damnation threaten us. Instead of being drawn toward God we flee from Him. And the more we try to hide from Him, the more pitiable becomes our plight, the deeper we become entangled in sin.

Then God had pity on us. He was angry at our sins. He had created us in His own image. He had given us such a heart and constitution that we could know and love the good, and be happy in doing it. Now we were in the clutches of sin, and trembled all our life for fear of death. God determined to help us, to redeem us, to restore our original freedom.

Christ's sacrifice. — Jesus said to the Jews: "The servant (the slave) abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed" (John 8,

35. 36). God sent His Son into the world and "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. 5, 21). And the Son, though He was in the form of God "took upon him the form of a servant . . . and became obedient unto death, even the death of the cross" (Phil. 2, 7. 8). He was "delivered for our offenses, and was raised again for our justification" (Rom. 4, 25). He "brought life and immortality to light through the Gospel" (2 Tim. 1, 10).

The Work of the Reformation

Freedom in the early Church. — The idea that God deals with man on a commercial basis, that He will grant His favors as a reward of merit, this idea is natural to man, he is born with it. When the Gentiles accepted the Gospel, the free grace of God was a novel experience for them. But their Old Adam still insisted on their own merits. — For very definite purposes God placed the Children of Israel under rules and regulations in the Old Testament, to keep them separate, among others, from commingling with the Gentiles. They understood, however, that by observing these rules they were doing meritorious works. Some of the early Jewish Christians could not rid themselves of this idea, and insisted that the Gentiles also must submit to circumcision and the other laws of Moses; else they could not be saved.

St. Paul met these Judaizers in Antioch and there pointed out their error (Acts 15, 1. 2). Then he and Barnabas were sent to Jerusalem to discuss the matter with the Church there and with the apostles and elders. Christian liberty was vindicated. Then the Judaizers broke into the churches of Galatia, and Paul wrote his letter to the Galatians, to instruct them in true Christian liberty and to warn them against the dangers of legalism.

Liberty lost. — As long as the apostles lived they guarded the liberty with which Christ made us free. But soon after their death people relaxed in their watchfulness. Rules that had been adopted for the sake of order, or for educational purposes, were enforced as binding on consciences. People began to count and to record their good deeds, and tried to determine their relative meritori-

ous value. Even so good a book as the famous *Didache* (Teaching of the Apostles) contains the following statement: "If thou canst bear the whole yoke of the Lord, thou wilt be perfect; but if thou canst not, do what thou canst." The "Shepherd" of Hermas suggested that you may "do anything good beyond the commandment of God" and promised that thereby "you will gain for yourself greater glory."

Things went from bad to worse. In what servitude Luther was trained we may easily gather from his great hymn: "Dear Christians, one and all rejoice" (No. 387 of the new Hymnal).

Luther found liberty. — St. Paul's statement in Rom. 1, 17, that in the Gospel the righteousness of God is revealed, caused Luther very much trouble and anxiety. Is it not enough, he thought, that God demands righteousness in His Law, must He declare it also in the Gospel? He thought that St. Paul was speaking about the righteousness according to which God inflicts death and damnation on sinners. When he realized that the Gospel offers to us the righteousness which God Himself prepared for us by the death of His Son, oh, how happy he was! He had found freedom for his troubled conscience. He had come to Jesus, and Jesus had given him rest. How happy he was to proclaim this liberty!

Misconceptions of Christian Liberty

Licentiousness. — When Luther preached Christian liberty the people thought that the Gospel grants political liberty and freedom from taxation. The Peasant War followed. In Paul's time people misconstrued this liberty to grant license to sin. Paul rebuked their error sharply: "God forbid! How shall we that are dead to sin live any longer therein?" (Rom 6, 2). Sin caused all our trouble. Should we not be happy that the rule of sin over us has been broken?

Freedom to serve God. — Our faith joins us together with our God, who set us free from sin and guilt. Through faith our will has been conformed to God's. There is still the Old Adam in us, but we are happy that his rule over us has been broken. We crucify him, and live according to the will of God, in which our will takes pleasure, though in great weakness. Does God still drive us to do good by giving us commandments? No. He treats

us as free children, who have His Law written in their hearts. Any one who still needs a commandment to keep him on the right path, thereby shows that he is not free.

Liberty and love. — This question would really require a whole article. We can here touch only a few points. Many people seem to think that Christian liberty is the freedom to act in certain things as one pleases, because it is neither commanded nor forbidden in the law of God. — It is not a sin in itself, they say, hence no matter

how deeply a weak brother may be harmed in his spiritual life, that is his own fault. I did not give offence, he took offence. We quote a brief word of Paul: "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. . . . And through thy knowledge shall the weak brother perish, for whom Christ died?" (1 Cor. 8, 9, 11).

Let us thank God with hearts and hands and voices, who through Luther's service restored Christian liberty to the Church. J. P. M.

less about the soul of a child than we do about building an Indian wigwam. Unfortunately, the public is inclined to accept opinions, qualified or not, when they come from men of prominence.

General Doolittle On Religion

As a second example we have a pronouncement on the subject of religion from Gen. James H. (Jimmy) Doolittle, as published in the Sunday Magazine *This Week* of September 11, 1949. The General earned his military rank; as one of our outstanding war heroes, he deserves the respect and affection accorded him by millions of Americans. But here he speaks to America on religion and says: "Religion was once taught in our schools but was removed from the curriculum because of differences of opinion among religious sects. The time has now come for all religious beliefs to band together against atheism. The advancement of religion and religious tolerance is far more important than the promotion of any specific religious faith or group."

What Is Our Weapon?

Presumably this is intended as an admotion also to Christians; but what the General advocates is not Christianity, not Biblical religion. Indeed, he does not claim to represent Christianity. For he declares his creed in these words: "Religion, to me, means recognizing the existence of God, and the conduct of life in accordance with His precepts." This creed has completely eliminated from "religion" the Redeemer Jesus Christ; in such a creed there is no need of a Savior from sin. It voices, at least in part, a conviction shared also by the Devil, who certainly "recognizes the existence of God." See James 2, 19.

Our differences with such religion are not differences of opinion, but of faith and of doctrine, than which there is nothing more important for unyielding.

Against atheism, the weapon of adulterous union of truth and error, of God's children with heathen, which the General proposes, would be about as effective as a sword forged of cracked ice and crushed tulip bulbs.

Jesus said: "If ye continue in MY WORD, . . . ye shall know the Truth."

From A Wider Field

BY PASTOR E. SCHALLER, NICOLLET, MINNESOTA

The Death of a Supreme Court Justice

THE death of Justice Wiley Rutledge of the United States Supreme Court, following as it did so closely upon the passing of his colleague, Justice Frank Murphy, serves as a sharp reminder of the fact that the complexion of our highest court can change very suddenly. Past decisions of the Court, therefore, especially those in which the prevailing opinion was concurred in by a bare majority of the justices, may not remain in force if new cases are appealed and judged by a court whose membership has meanwhile changed through vacancy and new appointment.

A Real Danger

This variable quality of Supreme Court decisions must be of particular concern to us in its effect upon the constitutional safeguards which protect religious liberties in our country. Not infrequently the Supreme Court has been called upon to interpret laws in the light of the First and Fourteenth Amendment to our Federal Constitution. In the past, threatened infringements of the rights of individuals and minorities as guaranteed by these Amendments have been warded off by the Supreme Court well balanced in favor of an enlightened regard for the inviolability of conscience and for the proper separation of Church and State. The Champaign School Case of 1947 is a recent example. This correct and favorable trend of opinion has been a blessing of God to the

Church of the pure Gospel. Let us pray that He may preserve it through the appointment to our highest tribunal of men filled with the wisdom and moved by the ideals of their predecessors.

* * * *

They Understand Not What They Say

The Apostle Paul describes certain of his day as "desiring to be teachers of the law; understanding neither what they say nor whereof they affirm." 1 Tim. 1, 7.

The world has an unfortunate habit of offering us teachers of that kind in matters of religion and morals. Two recent examples may be cited.

There is, first, a newspaper headline of September 1 which proclaims in bold type: "Mayo Doctor Claims Comic Books Are O. K."

We have a great deal of respect for the Mayo Clinic and its accomplishments in the field of medicine. But when one of its psychiatrists is quoted as saying that comic books "fill a definite need in our society because they allow children to siphon off many of the hostile, aggressive feelings they are not permitted to express," we feel very much like a Mayo surgeon would feel if he saw one of our editors about to operate on a patient's gall bladder with a paring knife.

Although there are a few comic books available which may be regarded as spiritually harmless, the greater share of such publications are poisonous literature for a child. Evidently some psychiatrists know

This is more authoritative than a contrary pronouncement by an expert on military aviation, no matter how fondly he may otherwise be regarded.

* * * *

A Busy Year for Rome

According to a Reuters dispatch, the Vatican is issuing an appeal to Italians to tend the graves of all soldiers of all nationalities who fell in Italy, so that relatives who come to that country for the "Holy Year" will feel that "their loved ones rest with friends." Rome is putting forth its best manners and decking itself in welcoming robes for the expected thousands from all over the world who will make the pilgrimage to the Holy City during the Year of Jubilee which opens on next Christmas Eve. Ships and railroads are reducing rates, a new airdrome is being built to handle the heavy plane traffic.

Why the throng? The Associated Press explains: "Roman Catholics in a state of grace — that is, those who have confessed and obtained pardon for their sins and received communion — will earn plenary indulgences if they visit these four churches (in Rome) during the year. Catholics believe such indulgences erase punishment for past sins which otherwise would be served in purgatory after death."

Luther Like The Apostles

(Continued from page 338)

which He has provided for all men through Christ, a righteousness which He extends to all sinners and which He imputes to them through faith.

Through this Gospel message Luther's conscience was henceforth bound in God's word. He now rendered a new obedience, the glad some obedience of the Apostles, the willing obedience of a believing heart. Clinging in faith to God's word which had brought him blessed certainty of salvation he was compelled from within to communicate it in all of its purity also to others. Thus he was moved to attack the un-Scriptural sale of indulgences among his parishioners and to set forth the Scriptural truths concerning repentance in his ninety-five theses. As thereafter ever further errors and false practices of the church came to his attention through the study of God's word and the

church consistently demanded of him to leave them untouched he continued to say in effect with the Apostles: "We ought to obey God rather than men." This finally led to a full break with the papal church at Rome at Worms. There in spite of all the powerful threats of papal legates, emperor, prelates, and princes we hear him counter the demand to recant with the heroic utterance that unless refuted by Scriptural testimonies his conscience was bound in the word of God and he neither could nor would retract anything.

Also when those who wished to be his colleagues in the work of reformation asked him to do what was contrary to God's word, asked him to extend to them the right hand of fellowship in spite of their denial of the real presence of the Savior's body and blood in Holy Communion he obeyed God rather than men. Clinging to the Savior's clear words of institution he departed from those who clung to error. Through the Gospel which comforted his heart his conscience was bound in God's word.

May the Gospel Likewise Bind Our Conscience in God's Word

In our daily Christian lives we, too, repeatedly face human demands to do, accept, approve, tolerate, and condone that which is not in accordance with God's word and will. We face such demands also in our church life, face them, for example, when we are asked to join or to approve organizations which deny Jesus as the only source of salvation and Godliness, when we are asked to practice fellowship with those who espouse or tolerate error and false practices. Over against all such human demands we need to say with the Apostles: "We ought to obey God rather than men." Yet only then will our obedience be like theirs if the Gospel has bound our conscience in God's word. Then it will be for us not a burdensome "must" but a joyful, glad some thing, a willing obedience which flows from a believing heart, an obedience rendered in the glorious liberty which we enjoy through Christ.

C. J. L.

The Need Of The Reformation Concerning The Assumption of Mary Into Heaven

BY DR. HENRY KOCH, MORRISON, WISCONSIN

ON August 15 Roman Catholics throughout the world celebrate the assumption of Mary, the mother of Jesus, into heaven. For most of them it is an article of faith even though it has not as yet been proclaimed as such officially by the pope of the Church of Rome. The year 1950 will be decreed a jubilee year by the pope. Thousands of pilgrims will then journey to Rome to obtain privileges in the way of indulgences. It is highly probable that the pope will deem it advisable, the time to be ripe and the conditions favorable, for a proclamation of a new article of faith during the jubilee year and the creation of a number of new saints.

The Claim of Infallibility

At the instigation of the Jesuits papal infallibility in matters of doctrine was decreed at the Vatican Council in 1870. At the time many bishops did not want to yield to this arbitrary new article of faith. They

felt and knew that they were being deprived of their rights which they had enjoyed in the past. The dogma of papal infallibility shocked the world at the time and shattered the Vatican Council. It was deemed highly inadvisable to come with any new "articles of faith" for some time.

According to the teachings of the Church of Rome as fixed by the Vatican Council the pope can proclaim doctrines as articles of faith independently or jointly with summoned church council. The pope is not bound to summon a universal council for such a proclamation. He can speak authoritatively "ex cathedra," from his papal seat or throne, as "the visible head of the church universal." This is blasphemy in its vilest form.

A New Article of Faith

Up till now the Roman Catholics were free to believe or reject the belief that Mary was transferred or taken into heaven by an angel like

Moses after her death and burial. The apostles are said to have returned to Jerusalem to witness this assumption or "taking" into heaven. After the pope has made an official pronouncement that this belief is to be a new "article of faith" anyone rejecting it will be considered a heretic and cannot go to heaven.

That Mary was taken into heaven bodily has no foundation in Scripture whatever. The Church of Rome is not worried about that. It will try to bring a sham proof from Scripture, but it will base its main proof on tradition, which it has followed in most of its so-called articles of faith. Today everything culminates in the supreme authority of the pope. When Rome or the pope has spoken, the matter is considered to be final.

Conflicts In Tradition

In dealing with the assumption of Mary into heaven the pope will have to eliminate at least one of two conflicting traditions and it will have to be the one, in which "the church" has spoken. Juvenal, a patriarch of Jerusalem of the fifth century, claimed that Mary died in Jerusalem and was taken to heaven from there. About the same time the bishops assembled at the Council of Ephesus in 431 denied this claim of Juvenal and others claiming that the tombs of John and Mary were in Ephesus. Now we do know that John was bishop of Ephesus. When Paul summoned the elders of Ephesus to Miletus, John was not as yet bishop of Ephesus. It is highly improbable that Mary, for whom John was to provide, accompanied him to Ephesus. It is to be assumed that John left for Ephesus after her death in Palestine.

If the pope wants to support the claim of Juvenal, he will have to contradict the claim of the bishops at the Council of Ephesus, where the Church spoke. How the pope in his shrewdness will circumvent this obstacle will be anyone's guess. It would not be the first time that a pope overruled unruly bishops. He did it at the Vatican Council in 1870 and he can and will do it again, if it is deemed necessary.

A Sham Proof

How do the Romanists try to prove and justify the assumption of Mary into heaven? For them it is an article of faith that Mary was born

without original sin, was immaculate, when she conceived Jesus. Why should her sinless body molder in the grave? They are of the opinion that the words of the Psalmist (16: 10): "Thou wilt not suffer thine Holy One to see corruption" refer to Mary as well as to Jesus, since she was of the same flesh with Jesus. This is idolatry pure and simple. Mary was a sinner like all other mortals and needed a Savior. Christ also died for her and her sins as well as ours.

If the pope fails to proclaim the

assumption or ascension of Mary into heaven as an article of faith during the jubilee year, expediency alone will be the real reason. The pope will not deem it wise to surprise the world with such an unscriptural doctrine that would only be an additional challenge to the Protestant world and might antagonize unfavorably at a time, when Rome seeks the support of the world in its fight for supremacy over against its mighty enemy Communism. Expediency dictates the policies of the Church of Rome and not Scriptures.

Centennial Of Grace Evangelical Lutheran Church

GRACE Evangelical Lutheran Church, located at Broadway and East Juneau Avenue, has made May 15, May 22, and June 4, the chief dates for its Centennial Celebration, held this year.

Its Famous Founders

Pastor John Muehlhaeuser, trained for missionary work in America by the "Langenberger Verein" of Barmen, Germany, after about ten years of service in Rochester, New York, came to Milwaukee in 1848, and became the founder and first pastor of Grace Church, the congregation's organization taking place on May 13, 1849.

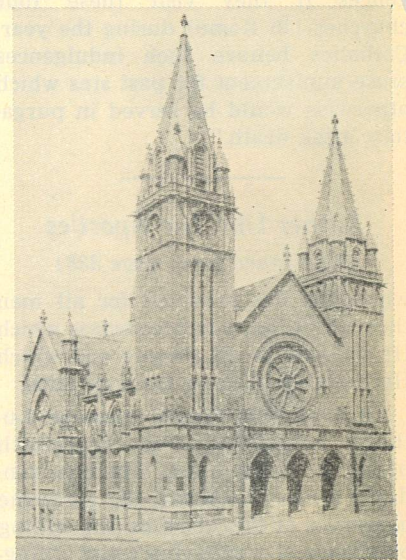
Its first house of worship, erected in 1851 and enlarged in 1876, was built on the northwest corner of what was then called Main and Division Streets, now Broadway and East Juneau. The present fine Gothic structure, with a seating capacity of about 700, was dedicated in August, 1901. During the pioneer days the church commonly was called "the Muehlhaeuser Church."

During the hundred years of its existence Grace Church has had but four pastors: John Muehlhaeuser, 1849-1876, Theo. Jaekel, 1868-1906, Carl Gausewitz, 1906-1927, and the present pastor, W. F. Sauer, since January, 1928.

Christian Education

From its very beginning the congregation's pastors and its members showed a lively and determined in-

terest in the Christian training and education of its youth. For more than eighty years, until 1935, the congregation conducted its own parochial school with a staff of four teachers, and an average enrollment of 100-150 pupils. Some of the generally better known names of these



PRESENT CHURCH

teachers are those of H. O. R. Siefert, in later years the superintendent of Milwaukee's public schools, and of Kantor Kneyse.

In the same interest of Christian education the pastors and members of Grace Church together with those of St. John's, 8th and Vliet Streets, and of Immanuel Lutheran Church, and others were among the leaders

in the organization of Milwaukee's Lutheran High School.

Fellowship With Other Lutherans

In its fellowship and affiliation with a larger church body the congregation from its earliest days was a member of the Wisconsin Synod. Pastor Muehlhaeuser was one of the three founding pastors, and its first president. The organization was effected in the meeting hall of Grace Congregation on December 8, 1849.

With the Wisconsin Synod the congregation, about 75 years ago, joined a still larger fellowship, the Synodical Conference, consisting chiefly of the Missouri and Wisconsin Synod.

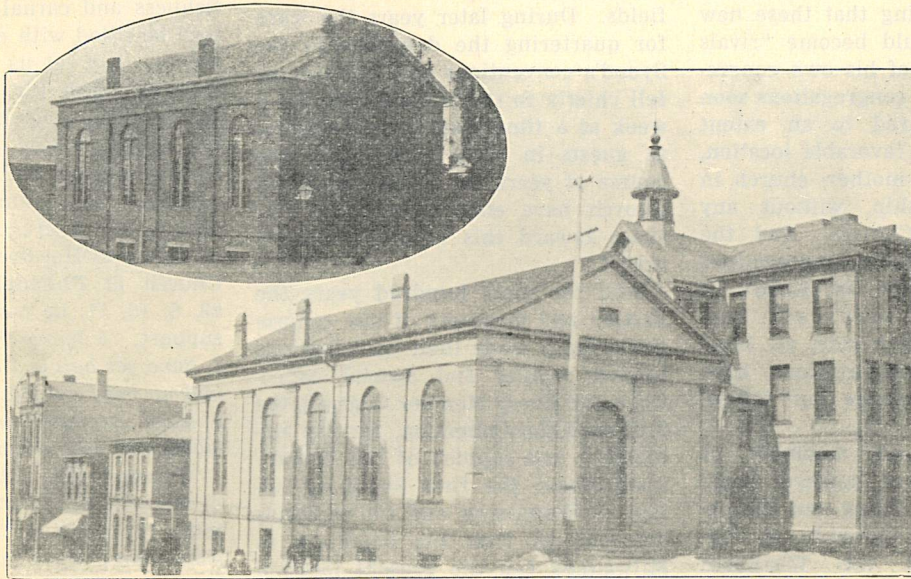
theran Children's Home, the Lutheran Altenheim, and the Bethesda Home for the Feeble-Minded.

It's God-Pleasing Goal

Thus has the congregation carried on its work for the past hundred years. Its pastors were pledged to be above all else "ministers of the Gospel," of the good news of Christ Crucified. Their chief aim was to bring sinners to repentance, and not to "impress the world." They have not aimed to make of their members a pressure group for the correction of all the political, economic, and social evils that the world is heir to.

The Sometimes Forgotten Numbers

And then, of course, every congregation has what some may call "just common members." Their names may never have appeared in print, they may never have held any kind of office in the church. But some of them sing in the choir, and that for many years, some teach in the Sunday school, some always help in the "church kitchen," but above all they are in their place or pew in church almost every Sunday. During the week they go quietly about their common tasks in shop, office, and store, or their daily duties of their household. There is no glamor, no fan-



GRACE CHURCH OR MUEHLHAEUSER KIRCHE

For the last fifteen years before his death Pastor C. Gausewitz had been the president of that organization.

As to local relations, Grace Church had in its early years joined with St. John's, 8th and Vliet, and with Trinity Lutheran Church, 9th and Highland, in the purchase and operation of Union Cemetery, and later of Graceland Cemetery, both being supervised by a joint board from the three congregations.

The women of Grace Church, organized for many years as the Ladies' Mission Society, besides being the willing helpers in the management of the social gatherings of the church are chiefly concerned — in co-operation with the women of their sister congregations of the Synodical Conference — with the support of such charitable institutions as the Lu-

theran Children's Home, the Lutheran Altenheim, and the Bethesda Home for the Feeble-Minded. By their preaching and teaching they strove, however, to create in their members a character that made for faithfulness, reliability, efficiency, honesty and thrift in business and civic matters. Grace Church had such men among its membership of the past 100 years. We need but recall some of their names from the business world of Milwaukee: Julius Andrae and Sons, George Brumder, George Martin, John and Henry Frank, George and Adam Mayer, William and Charles Upmeyer, Gustav, Oscar, and Gottfried Griebing, Alexander Maercker, Henry Weden, Chas. Netzow. In civic matters, Judges Edmund Gausewitz and Otto Breidenbach, Attorney Ernst von Briesen, Theodor Dammann, former Secretary of State, have rendered valuable service.

fare about their way of life, but they make up the real backbone of a congregation and of our country. God in His grace has during the past hundred years given to Grace Church a goodly share of such "common members." They shall not be forgotten in its Centennial Celebration.

Grace Church and the Wisconsin Synod

The founders of our congregation did not consider it their one and only duty to build a "large and prominent Grace Church." From the very beginning they remained conscious of Christ's commission to His Church, "Ye shall be witnesses unto me both in Jerusalem (the mother congregation), and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1, 8.)

The fellowship of faith and Lutheran confession which they fostered in their own congregation our founders strove to establish in and with other congregations. The same year that saw the organization of Grace Church also saw, on December 8, 1849, in the meeting hall of our congregation, the organization of, "Die erste deutsch evang. luth. Synode von Wisconsin," when Pastors Muehlhaeuser, Weinmann, Wrede met for that purpose.

For the purpose of establishing that larger fellowship Pastor Muehlhaeuser also took a leading and active part in the founding of St. Peter's Lutheran Church and St. Mathew's Lutheran Church, of our city, without fearing that these new congregations would become "rivals and competitors" of his own congregation. These new congregations soon grew and prospered to an extent that, due to more favorable location, they outgrew the mother-church in size of membership, without any harm to Grace Church. And the coming of other sister-congregations such as St. Jacobi's, St. Luke's of the southside, St. Mark's and Jerusalem's on the north side, all large and flourishing congregations, have only helped to *enlarge* our fellowship.

The pastors and members of Grace Church have worked faithfully for the upbuilding and the extension of that fellowship of congregations called the Wisconsin Synod. Pastor Muehlhaeuser served for many years as its first president, and later as Senior Pastor and Counselor. Pastor Jaekel for years performed the onerous and laborious duties of the Synod's secretary; Pastor Gausewitz was one of its presidents, and for years president of the Synodical Conference, that still larger fellowship of congregations and synods established for the furtherance of the Gospel, of truly Biblical doctrine of Lutheran confession and practice. As the records show, all of the four pastors of our church have served the Synod on various boards of its Academies, College, and Seminaries, and have done their fair share of work on special committees, without which a synod can not function.

The *members* of Grace Church, however, both men and women, have shared the work for that larger fellowship. For the past century men

of our congregation have served regularly as delegates to the Synod's conventions and conferences, and have done duty as officers on its various boards and committees, some of them for many years. The names of them are too many to recount them here.

The women of our church have worked likewise in that same interest, especially during the early pioneer years. (See, "Prof. J. P. Koehlers Geschichte der Wisconsin Synode," pages 279, 280.) They received into their homes those first candidates for the ministry, pastors and missionaries, coming from the East and from Europe, until these men and their wives could be sent into their new fields. During later years the work for quartering the delegates to the Synod's conventions and conferences fell chiefly to the women who, for a week at a time, had these delegates as guests in their homes. In the course of years the women of Grace Church have contributed their fair share toward this kind of "church-work."

And for these hundred years the pastors and members of our congregation have made their contributions toward regular and special collections, the Every Member Canvass, the Million-Dollar-Collection, for the upbuilding and support of the Synod's institutions: the first Seminary-College at Watertown and its buildings destroyed by fire; the Seminary in Milwaukee (on the present location of the Lutheran High School); the Seminary at Wauwatosa; the Seminary at Thiensville; the expansion of the High and Normal School at New Ulm, Minnesota; the Academies at Saginaw, Michigan, and Mobridge, South Dakota.

But above all, by the Grace of God, *we have shared the joy of seeing our Synod's work, the Lord's work, grow and prosper.* Some of us have been life-long witnesses to that growth of the "Mustard Seed," Math. 13, 31, 32. The Synod which at its first session in 1850 numbered 5 pastors and 18 small congregations, all in the neighborhood of Milwaukee, has now spread to the east into the States of Michigan and Ohio, and to the west to the Pacific coast; and now numbers 611 pastors, 356 teachers, and 828 congregations with about 209,000 communicant members; and some of our missionaries now serve in Europe and Africa.

Yes, after these hundred years, Grace Church has much to be thankful for. But let us keep in mind the Word of Christ. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." (Luke 17, 10.)

The Future, What Will It Bring?

Surely, no one of Grace Church, be he pastor, teacher, or member will claim that he has *always* done his *full duty* to the Master. When we look into the past in the terms of our flesh with its lack of true gratitude, its coldness, indifference, lukewarmness, half-heartedness, its selfishness and carnal pride, we might well be filled with concern about the future. But let us look to the flesh only as cause for repentance. For the future let us keep our eyes on the *Grace of God and His promise* for our support and guidance and we will face the coming years with confidence and courage. Let the words of Christ as He directed them to the Church at Philadelphia, Revelation 23, 8, 10, 11, be our guide and firm support, "*I know thy works: behold I, have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*"

"*Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, Behold, I come quickly, hold fast that which thou hast, that no man take thy crown.*"

We again close with the prayer of Pastor Muehlhaeuser:

"*May Jesus Christ, the Head of His Church, bless this congregation to the glory of His name and for the salvation of many immortal souls! Thy kingdom come! Even so, do Thou Thyself come quickly, Lord Jesus! Amen.*" W. S.

DEDICATION AND ANNIVERSARY

St. Bartholomew's Church Kawkawlin, Michigan

On September 3, 1888, thirteen men gathered at Bedell School, Kawkawlin, Bay County, Michigan, for the purpose of organizing a Lutheran congregation. Thus by God's grace, the St. Bartholomew Evangelical Lutheran Church came into being, and

for the past sixty-one years has continued to serve the Lutheran Christians in this vicinity.

On December 8 of the following year the new church was dedicated. The "Little White Country Church" typical of the many found throughout the country, which was built as a temporary building until such a time



when a better church could be built, served its wonderful purpose for these sixty years.

Of late years, however, repairs and more room were required. The congregation took note of this need and decided to make plans for a new church. A five-year plan was carried out and on October 3 of last year, following the morning service, ground was broken for the new church. On December 12, the cornerstone was laid. The Rev. Adelbert Westendorf, son of the first resident pastor here, was the guest speaker.

Because of a very mild winter, workers were able to make excellent progress. Many man-hours of labor were donated by members of the congregation. By the grace and with the help of God, St. Bartholomew members were able to dedicate their new house of worship on the First Sunday after Trinity, June 19, 1949.

Following the customary valedictory service in the old church the congregation went in procession to the doors of the new church where the formal opening service was conducted. The keys for the new church were handed to the pastor by the contractor, Mr. Fred Muehlenbeck of Saginaw, Michigan. With the Rev. Conrad Frey, a former pastor, as guest speaker, the dedication service followed in which the church and all its appointments were dedicated to the service of the Triune God, Father, Son, and Holy Ghost.

The church of old English design is somewhat of a departure from the usual high side-walled Lutheran church ideal. However, the Gothic touch, which for centuries has been employed by architects to draw the worshippers attention heavenward, is

evidenced throughout the church. The building, 93x33-4, gives the congregation a church which normally seats 300 with an overflow capacity of about 425. One of the fine features is a sound-proof room which enables mothers with small children to hear the service through a loud speaker without disturbing the congregation. The room is so constructed that the entire service can also be seen. A small balcony accommodates the organ and a choir. The basement accommodates the cloakroom, rest rooms, furnace room, meeting and dining room and a complete kitchen.

All furnishings are new with the exception of the sacred vessels, altar, baptismal font, and pulpit. The three beautiful pieces, the altar, the baptismal font and the pulpit were refinished, and the pulpit remodeled to match the modern trend.



This being the sixty-first anniversary of the congregation, an anniversary service was conducted in the afternoon, with the Rev. Emil Kasichke of Bay City as the guest speaker. In the evening service the

Rev. August Kehrberg, Frankenmuth, was the guest speaker. Mr. Lothar Stolper, wellknown Saginaw organist, was the guest organist at the console of our new Wurlitzer, series 20, organ. The organ and a set of Maas Cathedral Chimes, the latter also being amplified through the tower and used instead of a bell, are a gift from the Walther League of our congregation. Mr. Wilbert Luehring, teacher and choir director of the congregation, was organist in the other two services.

Pastors who have served the congregation during these 61 years of grace were: Rev. William Reuther to 1889; Rev. John Westendorf to 1892; Rev. C. Bast to 1904; Rev. L. Kionka to 1919; Rev. C. Waidelich to 1929; Rev. G. Albrecht to 1940; Rev. Conrad Frey to 1943, and the undersigned since that time.

In 1945 the congregation also resolved to open a Christian day school. Although we had a promise of but 19 children at that time, when the school actually opened in the fall 34 boys and girls enrolled. At present we have an enrollment of 72 children in a two-room school. Mr. Wilbert Luehring as teacher in the upper room and the pastor in charge of the kindergarten through third grade.

Not only did St. Bartholomew Congregation dedicate a new church, but in general rejoiced because of the manifold blessings which God has so generously showered upon us. Our prayer at this time is indeed, "All honor, praise and glory unto Thee, O God! Continue to bless, command, and direct us Thy humble servants. Give us faith, courage, wisdom, and strength to do Thy will. All this for the sake of Jesus Christ, Thy Son, our only Lord and Savior. Amen."

WILLIAM E. STEIH.

WISCONSIN SYNOD BUILDING FUND COLLECTION II

January 1, 1948 to October 1, 1949

	Required Minimum	Raised	
Dakota-Montana	\$ 35,070.00	\$ 32,677.60	90%
Michigan	100,870.00	27,596.11	27%
Minnesota	186,790.00	92,341.16	49%
Nebraska	27,465.00	17,098.19	64%
North Wisconsin	220,610.00	108,034.08	49%
Pacific Northwest	6,055.00	4,485.86	74%
Southeast Wisconsin	239,455.00	139,378.99	59%
West Wisconsin	238,835.00	78,638.39	33%
	<u>\$ 1,055,150.00</u>	<u>\$ 500,250.38</u>	<u>50%</u>

PAUL G. ALBRECHT.

† MRS. BERTHA PIETZ †

Mrs. Bertha Pietz, née Timm, daughter of August and Wilhelmina Timm, was born December 31, 1869, in Milwaukee, Wisconsin. She was baptized and confirmed in St. John's Lutheran Church, Milwaukee. On August 19, 1890, she was united in marriage with Pastor Rudolph Pietz who preceded her in death on September 21, 1947. This union was blessed with five children of whom two sons died in infancy and one daughter, Regina, died in her early childhood. She was a faithful companion and helpmeet to her husband during the many years that he served the congregations of Marathon City, Town Theresa, and Lomira, Wisconsin. The Lord granted her a peaceful departure from this life and took her unto Himself into her heavenly home on Monday, August 8, at the age of 79 years, 7 months, and 8 days. The funeral services were conducted by the undersigned on August 10 in St. John's Church, Lomira. She leaves to mourn her death two daughters, Adela, now Mrs. Andrew Spielman of Lomira; and Esther, now Mrs. Walter Meyer of Milwaukee; three brothers, Charles of Baldwin Park, California, and Edward and George of Milwaukee; one sister, Mrs. Otto Haberkorn of Oakfield, Wisconsin, seven grandchildren and seven great-grandchildren.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14, 13).

H. LEMKE.

† EMMA SOPHIA MUMM
SCHALLER †

Emma Sophia Mumm was born at Alexandria, Virginia, on September 25, 1864. Her father, a member of the Union forces in the Civil War, fell on the field of battle shortly before her birth, and the deceased was brought up in the nurture of the Lord by her pious mother and stepfather, Mr. Mumm, enjoying the privilege of parochial school training in the city of her birth.

In her sixteenth year she became acquainted with John Schaller, a young theological student of St. Louis, Missouri, who had been commissioned to vicar in Alexandria;

and after he had graduated from the Seminary, she entered with him into holy wedlock and accompanied him to his first pastoral charge at Alexander, Arkansas, as well as to his successive stations of ministerial service at Little Rock, Arkansas, and Cape Girardeau, Missouri. In 1889, having accepted a call to the directorship at Dr. Martin Luther College in New Ulm, Minnesota, her husband brought her to that city, which was to be her home until 1908. In that year another call extended to Prof. Schaller by the Board of Control of the Theological Seminary of the Wisconsin Synod brought the deceased to a new home at Wauwatosa, Wisconsin, where she resided until the death of her husband in 1920 left her under the necessity of seeking another place of residence in Milwaukee.

Her twenty-nine years of widowhood were spent here, while certain of the children still at home completed their schooling, and thereafter in the companionship and care of her youngest daughter. Others of her children, in residence nearby, assisted in this filial duty especially during the later years and months of their mother's increasing infirmity.

The marriage of John and Emma Schaller had been endowed by the Lord with a heritage of nine children, of whom eight survived, the oldest Elsa having died in infancy.

After a life of the blessings which abound so richly for the children of God, Emma Schaller fell asleep during a brief final illness, thus being accorded the last earthly gift of grace for which she had devoutly prayed. She departed this life on the sixteenth day of August in the age of 84 years, 10 months, and 23 days.

She is survived by her eight children; five sons: Prof. A. Schaller, Thiensville, Pastor A. Schaller, Tomah, Prof. W. Schaller, Fond du Lac, Pastor E. Schaller, Nicollet, Minnesota, Pastor G. Schaller, Daggett, Michigan; and three daughters: Mrs. E. Sauer, New Ulm, Minnesota, Mrs. E. Reim, Thiensville, and Miss Ruth Schaller, Milwaukee. Twenty-five grandchildren and twenty-three great grandchildren also remain to honor her memory.

Bless the Lord O my soul . . . who redeemeth thy life from destruction and crowneth thee with loving kindness and tender mercies.

W. F. SAUER.

CALENDAR OF CONFERENCES

MINNESOTA DISTRICT
SPECIAL CONVENTION

Pursuant to the approved recommendation of Joint Synod's committee in re "The Mehler Case" (quote): "The committee recommends the return of this appeal to the Minnesota District, which promises immediate action on the same," a special convention of the entire Minnesota District is hereby called for Tuesday and Wednesday, October 25 and 26, 1949, at St. John's Ev. Lutheran Church, Margaret and Hope Streets, St. Paul 6, Minnesota, O. Naumann and J. Plocher, pastors. The first session is to begin at 10 A. M.

It is urgently requested that every pastor, teacher, and lay-delegate make an effort to attend, and be prepared to remain at least two days.

Those unable to provide for their own lodging in the cities are asked to notify the host pastor, Oscar J. Naumann, 727 Margaret Street, St. Paul 6, Minnesota, no later than October 1.

M. J. LENZ, Secretary.

WESTERN PASTORAL CONFERENCE OF
THE DAKOTA-MONTANA DISTRICT

The Western Pastoral Conference of the Dakota-Montana District will meet October 25 and 26 at First Lutheran Church, Faulkton, South Dakota, Pastor H. A. Birner. Sessions begin at 10 A. M.

Essays: Divorce, G. Ehler; How to Cultivate the Use of Good Lutheran Church Music in Our Churches, H. Meyer; An Exegetical-Isagogical Treatment of Malachi, M. Herrmann; A Hermeneutical Study of the Sermon on the Mount in the Light of Present-day Social Gospel, L. Schaller.

Sermon: T. Hartwig (O. W. Heier).

Essay Committee: A. Schuetze, M. Albrecht, and P. Bauer.

O. W. HEIER, Visitor.

NEBRASKA DISTRICT LUTHERAN
TEACHERS' CONFERENCE

The Nebraska District Lutheran Teachers' Conference, Wisconsin Synod, will convene at St. Paul's School, Norfolk, Nebraska, on Monday and Tuesday, October 24 and 25.

A display by our Northwestern Publishing House will be available to convention delegates.

HENRY F. KRENZ, Secretary.

CENTRAL CONFERENCE OF THE
NEBRASKA DISTRICT

Place: Gethsemane, Omaha, Nebraska, Pastor Herold Schulz.

Time: November 8 and 9, at 9:30 A. M.

Speaker: W. F. Sprengeler (Gordon Fuerstenau).

Papers: Exegesis: Romans 14, 1-9, A. Laper; Methods of Raising Money for the Church with Special Reference to the Abuses, E. J. Dreyer; Exegesis: John 17, Leonard Schmidt; Common Faults in Preaching, L. Sabrowsky.

W. F. SPRENGELER, Secretary.

CENTRAL PASTORAL CONFERENCE
OF THE WESTERN WISCONSIN DISTRICT

Place: Platteville, Wisconsin, F. Naumann, pastor.

Date: October 25 to 26, 1949.

Program: Tuesday, 10 A. M., Opening; 10:15, Exegesis of Col. 1, 24, by Prof. R. Gehrke; 1:30 P. M., Opening; 1:45, V. F. W., by A. Berg; and Report of the Delegates to the Synod Convention. Wednesday, 9 A. M., Opening; 9:15, Sermon read for Criticism, by M. Kujath; Order of Baptisms with Sponsors, by L. Bleichwehl; 1:30 P. M., Opening; 1:45, Pastoral Counseling, by M. Nommensen; "Personal Evangelism" as outlined by A. L. Mennicke, presented by N. Paustian.

Sermon: A. Berg; Prof. E. Schroeder. Every one who desires meals and lodging is kindly requested to announce to the host pastor a week before the Conference meets.

H. GEIGER, Secretary.

EASTERN CONFERENCE —
DAKOTA-MONTANA DISTRICT —
PASTORAL CONFERENCE

Date: October 25 and 26, 9:30 A. M.

Place: St. John's Ev. Lutheran Church, DEMPSTER, South Dakota, Rev. E. Bode, pastor.

Sermon: Rev. F. Schulz (Rev. H. Rutz).

Essays: E. Bode, What is the Relation of the Father and the Son in the Light of

1 Cor. 15, 22-28; W. T. Meier, A Paper of his own choice on Unionism; R. Beckmann, Exegesis of 11 Tim. 1; H. A. Hempel, "The Use of Visual Aids in the Work of the Gospel."

H. A. HEMPEL, Secretary.

MICHIGAN STATE TEACHERS' CONFERENCE

The conference will meet at Trinity Lutheran School, Bay City, on October 26, 27, and 28. If you desire meals and quarters, please notify Wm. Woltmann, 1121 Marsac Street, at an early date.

PROGRAM

Wednesday Morning

- 9:00-9:50-The Samaritan Woman.....E. Backer Sub.-Ascension of Christ...G. Cudworth
9:50-10:50-Practical Demonstration in Reading Comprehension.....M. Roehler Sub.-Poem Study (Gr. 6-8).....D. Zimmerman Sub.-Science Lesson (Gr. 6-8).....G. Felch
10:45-11:05-Preparation for a Reading Lesson (Gr. 3-5).....Delores Becker
11:05-11:25-Picture Study (Gr. 3-5).....H. Wollenweber Sub.-Home Geography (Gr. 3-5).....Betty Bowden Sub.-Practical Demonstration in Art (Gr. 3-5).....Ivan Raddatz

Wednesday Afternoon

Chairman's Address and Report. Election of Conference Officers. Discussion of the Morning's Lessons. "The Teacher's Preparation for the School Year".....Robert Meyer

Wednesday Evening - 7:30

Divine Service. Speaker.....J. Vogt Choir Director.....Robert Meyer (A. Jantz)

Thursday Morning

Physical Education in the Elementary School.....Prof. Oldfield, Dr. M. L. College

Thursday Afternoon

Evaluation of Test Results.....Committee "Modern Trends in School Music".....G. Mueller Sub.-Handicraft.....A. W. Schleef

Friday

Unfinished work and business matters. A display by our Northwestern Publishing House will be available to convention delegates. W. MUELLER, Secretary.

WISCONSIN STATE TEACHERS' CONFERENCE

God willing, the Wisconsin State Teachers' Conference, Wisconsin Synod, will meet at Bethesda Ev. Lutheran Church, corner of North Eleventh and West Chambers Street, Milwaukee, Wisconsin, on Thursday and Friday, November 3 and 4.

Please send your announcement cards to Mr. C. Pape, 3224 North Teutonia Avenue, Milwaukee 6, Wisconsin, no later than October 21. The opening session is at 9 A. M.

PROGRAM

Thursday Morning

- 9:00-9:45-Opening Service.....Rev. Geo. Barthels
9:45-10:45-The Historical Background of the Ecumenical Creeds.....Prof. E. Reim
10:45-10:55-Organ Solo.....Mr. Otis Stelljes
10:55-11:05-Intermission.
11:05-11:55-The Effects of Socialism on the Church.....Prof. E. Kiesling

Thursday Afternoon

- 1:20-1:50-Devotion.
1:50-2:10-How I Did It.....Miss Viola Schlueter
2:10-2:50-Book Review.....Mr. Ralph Swantz
2:50-3:00-Children's Chor. of Bethesda Ev. Lutheran School.
3:00-3:10-Intermission.
3:10-4:00-Business meeting.
4:00-5:00-Choir Rehearsal.....Mr. Kurt Oswald

Thursday Evening

7:30-Conference Service, Rev. V. Brohm of Bethesda Ev. Luth. Church, Milwaukee, Wisconsin, will preach the sermon. The Conference Choir will sing at this service under the direction of Mr. Kurt Oswald.

Friday Morning Session at Northwestern Publishing House

- 9:00-9:10-Devotion.
9:10-10:30-School Music.....Prof. Martin Albrecht
10:30-11:00-Comments on Matters of Interest
11:00-12:00-Tour through the Publishing House.

Friday Afternoon Session at Bethesda Church

- 1:20-1:30-Devotion.
1:30-3:00-Sectional Meetings. The following are the leaders of the groups: Mr. A. Fehlauer.....Upper Grades Mr. E. Trettin.....Intermediate Group Miss Ada Stevert.....Primary Group Mr. Emanuel Arndt.....Kinderagarten
3:00-3:15-Business meeting.
3:15-3:35-Closing Address.....Rev. A. Buenger

A display by our Northwestern Publishing House will be available to convention delegates. W. NOLTE, Secretary.

PASTORAL CONFERENCE OF THE NORTHERN WISCONSIN DISTRICT

The Northern Wisconsin District of the Joint Synod of Wisconsin and Other States will convene, God willing, October 31 and November 1, 1949, in St. Paul's Ev. Lutheran Church, Appleton, Wisconsin, Rev. F. M. Brandt, pastor. The sessions will begin with a divine communion service at 10 A. M. Sermon by Rev. Geo. Tiefel; Rev. W. Oelhafen, alternate.

The following essays will be delivered: Prayer Fellowship, Prof. J. Meyer; What to Consider When Receiving A Call, Rev. W. Wichmann; Legalistic Practices in the Church, Rev. E. G. Behm; What Are Valid Reasons for Instituting Disciplinary Action, Rev. P. Oehlert; The Problems Posed by Suicides, Rev. S. Johnson.

The host congregation will provide meals at a nominal cost. The pastors are requested to arrange for their own lodgings, if possible. F. A. REIER, Secretary.

MINNESOTA STATE TEACHERS' CONVENTION

The Minnesota State Teachers' Convention will be held at Concordia College, St. Paul, Minnesota, October 27 and 28. EDWIN H. SORGATZ, Secretary.

NEW ULM PASTORAL CONFERENCE

Place: St. John's Lutheran Church, New Ulm, Minnesota. Time: November 2, 9:30 A. M. Essays: Exegesis on Philipians 2, Pastor E. Schmelzer; Is the Minnesota Law Permitting Released Time a Mixture of Church and State?, Pastor H. C. Sprenger. Confessional address: Pastor E. Schmelzer (Pastor W. Scheitel). W. FRANK, Secretary.

ARIZONA PASTORAL CONFERENCE

Place: Flagstaff, Arizona, Mt. Calvary Lutheran Church, W. Hoyer, pastor. Date: October 25 to 27. Program: Sermon for discussion, A. Schuppenhauer; "Scriptural Treatment of the Backslider in the Christian Church," E. Guenther; Exegesis I Cor., E. Sprenger; "Sermon on the Mount," H. Rosin; "Critique of New Lutheran Hymnal," A. Sitz; Exegesis of Colossians, O. Hohenstein; "The Article of Faith in the Lutheran Church that the Pope is the Anti-Christ in his Teachings and Practices," P. Schliesser. Please announce to the host pastor. A. SCHUPPENHAUER, Secretary.

EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

Date: October 25 and 26 (opening session at 9:30 A. M.) Place: Tess Corners (D. Hills, pastor). Program: Exegesis of Hebrews 10, E. Hinderer; History of Manuscripts of Paul's Letters, H. Vogel; Isagogical Study of Hosea, W. Zurling; Some Present-Day Applications of Separation of Church and State, K. Otto; A Discussion on "The Manpower Survey," R. Schoeneck. Conference preacher: C. Otto (Rische). R. L. WIECHMANN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

- Krug, Clayton, in Peace Church, Green Lake, Wisconsin, by Geo. Kobs; assisted by R. Ziesemer, Harold Warnke, Aug. Mueller; Eighth Sunday after Trinity, August 7, 1949.
Ziesemer, Richard, in Zion Church, Tp. Omro, Wisconsin, by E. Froehlich; Ninth Sunday after Trinity, August 14, 1949.
Thurow, Theodore R., in Christ Church, Pewaukee, Wisconsin, by W. J. Zurling; assisted by E. Hinderer, L. Hallauer, K. Thurow; Fifteenth Sunday after Trinity, September 25, 1949.
Erhardt, J. B., in Zion Church, Cream, Wisconsin, by Gerhard P. Kionka; assisted by Rud. Korn and H. Scherf; Fifteenth Sunday after Trinity, October 2, 1949.

Teacher

- Rosin, Rupert, in the Indian Mission at Lower Cibecue, Arizona, by F. Upleger; Twelfth Sunday after Trinity, September 4, 1949.
Kolander, Kenneth, in St. Jacobi Lutheran School, Milwaukee, Wisconsin, by Harold H. Eckert; Tenth Sunday after Trinity, August 21, 1949.
Schwartz, M. C., in Salem Lutheran School, Town Granville, Wisconsin, by R. L. Wiechmann; Eighth Sunday after Trinity, August 7, 1949.

CHANGE OF ADDRESS

Pastor

Frey, Theodore, Sterling, Michigan.

Teacher

Schwartz, M. C., 7828 N. 107th Street, Milwaukee 9, Wisconsin.

MISSION FESTIVALS

- Eighth Sunday after Trinity Zion Church, Van Dyne, Wisconsin. Offering: \$169.75. Gale Maas, pastor.
Tenth Sunday after Trinity Salem Church, Barron, Wisconsin. Offering: \$280.61. L. Lambert, pastor. St. John's Church, Tp. Helen, McLeod Co., Minnesota. Offering: \$316.05. H. H. Schaller, pastor. Immanuel Church, Acoma Tp., McLeod Co., Minnesota. Offering: \$859.00. W. G. Voigt, pastor. St. Matthew's Church, Tp. Beaver, Wisconsin. Offering: \$80.75. W. G. Fuhlbrigg, pastor.
Eleventh Sunday after Trinity St. John's Church, Neillsville, Wisconsin. Offering: \$956.79. Alfred Schewe, pastor. Grace Church, Nye, Wisconsin. Offering: \$120.55. A. H. Leerssen, pastor.
Twelfth Sunday after Trinity St. Jacobi Church, Glenham, So. Dakota. Offering: \$1,136.05. Karl G. Bast, pastor. St. John's Church, Barre Mills, Wisconsin. Offering: \$850.00. H. E. Paustian, pastor.
Thirteenth Sunday after Trinity Trinity Church, Coleman, Wisconsin. Offering: \$225.63. W. G. Fuhlbrigg, pastor. Zion Church, Tp. Theresa, Dodge County, Wisconsin. Offering: \$233.00. F. H. Senger, pastor.

First Lutheran, Aurora, Nebraska.
Offering: \$248.67. M. F. Weishan, pastor.
Trinity Church, Osceola, Wisconsin.
Offering: \$235.71. A. H. Leerssen, pastor.

Fourteenth Sunday after Trinity

Emmanuel Church, Tp. Herman, Dodge County, Wisconsin.
Offering: \$285.02. F. H. Senger, pastor.
Bethany Church, Hustisford, Wisconsin.
Offering: \$536.17. E. P. Pankow, pastor.
St. Paul's Church, Broken Bow, Nebraska.
Offering: \$67.60. R. N. Baur, pastor.
Immanuel Church, Merna, Nebraska.
Offering: \$287.41. R. N. Baur, pastor.
Trinity Church, Brillion, Wisconsin.
Offering: \$1,321.64. V. J. Siegler, pastor.
Immanuel Church, South Shore, So. Dak.
Offering: \$242.53. H. Winkel, Jr., pastor.

Fifteenth Sunday after Trinity

Faith Church, Tacoma, Washington.
Offering: \$100.17. William G. Zell, pastor.
Trinity Church, Huilsburg, Wisconsin.
Offering: \$315.00. W. Reinemann, pastor.
Zion Church, Stetsonville, Wisconsin.
Offering: \$404.48. Wm. P. Holzhausen, pastor.
Salem Church, Circle, Montana.
Offering: \$224.02. H. Wiedmann, pastor.
Trinity Church, Saline, Michigan.
Offering: \$2,064.81. H. L. Engel, pastor.
Trinity Church, Grafton, Nebraska.
Offering: \$408.81. M. Koepsell, pastor.
Mount Olive Church, Colorado Springs, Colorado.
Offering: \$100.31. W. A. Krenke, pastor.

Grace Church, Nelson, Wisconsin.
Offering: \$100.00. Gerh. P. Kionka, pastor.
St. John's Church, Lake City, Minnesota.
Offering: \$761.91. T. H. Albrecht, pastor.
St. John's Church, Lake City, Minnesota.
Offering: \$761.91. T. H. Albrecht, pastor.
Immanuel Church, Gibbon, Minnesota.
Offering: \$1,910.00. Hy. Boettcher, pastor.

USED CHURCH PEWS WANTED

Our Mission Congregation at Paradise would like to buy church pews, if any of our congregations have used factory-made pews, or if any one knows where we can get any such pews, please, write to Rev. E. J. Otterstatter, Flasher, North Dakota.

TREASURER'S STATEMENT

July 1, 1949 to August 31, 1949

Receipts

Cash Balance July 1, 1949.....	\$ 22,385.53
Budgetary Collections	\$ 85,397.04
Revenues	8,190.71
Total Budgetary Collections and Revenues	\$ 93,587.75
Non-Budgetary Receipts:	
U. S. Government Bonds Sold....	100,000.00
Payments on Mortgage Receivable	100.00
Total Receipts	\$193,687.75

Disbursements

Budgetary Disbursements:	
General Administration	\$ 9,803.25
Theological Seminary	5,834.63
Northwestern College	18,803.36
Dr. Martin Luther College	16,478.25
Michigan Lutheran Seminary....	14,436.43
Northwestern Luth. Academy	6,099.91
Home for the Aged.....	2,871.35
Indian Mission	15,148.23
Negro Mission	2,735.61
Home Mission	60,432.08
Refugee Mission	1,384.16
Madison Student Mission	438.28
Spiritual Welfare Commission	698.90
General Support	10,436.00
School Supervision	987.24
Total Budgetary Disbursements....	\$166,592.68
Cash Balance August 31, 1949.....	\$ 49,480.60

C. J. NIEDFELDT, Treasurer.

P. S. Requisitions for August from Northwestern Lutheran Academy and Refugee Mission were not received in time for this report. C. J. N.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For August, 1949

For Spiritual Welfare Commission

Carl Grief	\$ 1.00
Mr. and Mrs. H. Palm	5.00
.....	\$ 6.00

For Missions

Memorial Wreath in memory of Mr. Marvin Drews, given by Mr. and Mrs. Fred Bruss, Mr. and Mrs. Earl Bruss, and Mr. and Mrs. Charles Laimon.....	\$ 10.00
Memorial Wreath in memory of Mr. Wilmer Nitz, given by Mr. and Mrs. Fred Bruss, Mr. and Mrs. Earl Bruss, and Mr. and Mrs. Charles Laimon	10.00
.....	\$ 20.00

For Church Extension

Memorial Wreath in memory of Mr. Chas. Tietz, father of Mrs. Clara M. Schmidt, Northwestern Publishing House employee	\$ 10.00
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C. J. NIEDFELDT, Treasurer.

NORTH WISCONSIN DISTRICT

Fox River Valley Conference

April, May, June, 1949

Reverend	Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 1,836.00
Hallemeier, D. E., Bethany, Appleton.....	111.00
Ziesemer, R. E., Mt. Olive, Appleton.....	814.74
Lehminger, Ernst, Riverview, Appleton.....	78.00
Johnson, S., St. Matthew, Appleton.....	575.82
Brandt, F. M., St. Paul, Appleton.....	2,151.26
Thierfelder, F. D., Immanuel, Black Creek.....	50.00
Wendland, John, Friedens, Bonduel.....	425.26
Kuether, W. A., St. John, Carlton.....	
Bergholz, H., St. John, Center.....	
Gieschen, W. A., Immanuel, Clayton.....	157.55
Franzmann, Gerhard, St. Paul, Dale.....	14.00
Henning, Carl, Trinity, Ellington.....	52.86
Hinnenenthal, E. C., Emanuel, Forestville.....	138.11
Hoepner, Walter, St. Peter, Freedom.....	456.22
Krueger, E. H., First, Green Bay.....	658.11
Voigt, A. W., St. Paul, Green Bay.....	589.70
Kroll, Melvin W., St. Paul, Greenleaf.....	70.07
Gieschen, W. A., Immanuel, Greenville.....	493.30
Wicke, Harold, Bethlehem, Hortonville.....	635.34
Croll, Melvin W., Bartholomew, Kasson.....	
Oehlert, Paul Th., Trinity, Kaukauna.....	854.50
Zink, Waldemar P., Immanuel, Kewaunee.....	1,255.80
Brick, Delmar C., Mt. Calvary, Kimberly.....	65.00
Kahrs, H. A., Immanuel, Maple Creek.....	
Knickelbein, P. W., Salem, Nasewaupee.....	98.50
Pankow, W. E., Emanuel, New London.....	1,018.06
Henning, Carl, St. Paul, Stephenville.....	107.26
Baganz, Theo., St. Peter, Sturgeon Bay.....	583.63
Kahrs, H. A., Grace, Sugar Bush.....	
Henning, Otto C., St. John, Valmy.....	333.10
Reier, F. A., Immanuel, Waupaca.....	
Senger, F. H., Zion, West Jacksonport.....	142.17
Sippert, A., St. John, Woodville.....	299.56
Struck, Gerhard, St. John, Wrightstown.....	425.45
Wendland, John, St. Paul, Zachow.....	341.47
Conference Total.....	\$ 14,771.64

Lake Superior Conference

April, May, June, 1949

Reverend	Budgetary
Krug, Clayton L., Peace, Abrams.....	\$ 139.25
Fuhlbrigge, W. G., St. Matthew, Beaver.....	96.45

Krug, Clayton L., St. Paul, Brookside.....	174.20
Schaller, Gilbert, St. Mark, Carbondale, Mich.....	122.50
Fuhlbrigg, W. G., Trinity, Coleman.....	214.20
Pope, Reinhart J., Grace, Crivitz.....	
Schaller, Gilbert, Holy Cross, Daggett, Mich.....	137.58
Lutz, Wm. F., Salem, Escanaba, Mich.....	420.00
Zaremba, Theo., St. John, Florence.....	80.50
Hoffman, Theo., St. Paul, Gladstone, Mich.....	71.00
Roepke, W. St. Paul, Green Garden, Mich.....	234.85
Schlavensky, Norman, St. John, Grover.....	262.31
Schabow, Alvin, St. Paul, Hyde, Mich.....	268.58
Krug, Clayton L., Our Savior, Lena.....	229.80
Krug, Clayton L., St. John, Little Saunico.....	219.50
Walther, H., St. Peter, Manistique.....	52.00
Gentz, A. A., Trinity, Marinette.....	503.44
Roepke, W., Trinity, Marquette, Mich.....	466.49
Thurow, Theodore, Christ, Menominee, Mich.....	272.95
Geyer, Kurt, Zion, Peshtigo.....	631.86
Dobratz, Franklin C., Grace, Powers, Mich.....	189.60
Hoffman, Theo., St. Martin, Rapid River, Mich.....	63.00
Zarling, Fredric H., Emanuel, Sault St. Marie.....	168.04
Tiefel, George, St. Peter, Stambaugh, Mich.....	281.37
Zaremba, Theo., St. Paul, Tipler.....	

Conference Total.....\$ 5,299.45

Manitowoc Conference
April, May, June, 1949

Reverend	Budgetary
Siegler, V. J., Trinity, Brillion.....	\$ 712.05
Braun, M. A., St. John-St. Peter, Cleveland.....	671.46
Weyland, V. J., St. Peter, Collins.....	500.00
Wadzinski, A., Christ, Denmark.....	80.25
Wadzinski, A., Immanuel, Eaton.....	23.00
Fussell, Henry A., St. John, Gibson.....	208.21
Habermann, Elwood, St. Peter, Haven.....	82.10
Kuether, H. A., St. Paul, Town Herman.....	456.39
Zell, Ed., Jambo Creek Luth., Jambo Creek.....	17.90
Behm, E. G., Trinity, Kiel.....	
Geiger, A. F. W., Trinity, Liberty.....	227.58
Roekle, Armin, Bethany, Manitowoc.....	545.00
Koeninger, L. H., First German, Manitowoc.....	2,246.00
Gieschen, Waldemar, Grace, Manitowoc.....	247.27
Gieschen, Paul J., St. John, Maribel.....	724.23
Zell, Ed., St. Peter, Mishicot.....	180.00
Koch, Henry A., Zion, Morrison.....	1,634.28
Knueppel, F. C., St. John, Newtonburg.....	305.70
Thurow, Carl M., St. Paul, Pine Grove.....	73.56
Eckert, Harold H., St. John, Reedsville.....	1,159.71
Zell, Ed., Rockwood Luth., Rockwood.....	129.10
Ehlike, Roland, St. John, Sandy Bay.....	25.91
Hartwig, Wm. J., Zion, Town Schleswig.....	
Thurow, Carl M., Immanuel, Shirley.....	210.25
Fussell, Henry E., St. John, Two Creeks.....	159.01
Haase, W. G., St. John, Two Rivers.....	673.49

Conference Total.....\$ 11,179.25

Rhineland Conference
April, May, June, 1949

Reverend	Budgetary
Waldschmidt, R., Peace, Argonne.....	\$ 28.80
Bergfeld, Fred, Bethany, Bruce Crossing, Mich.....	91.90
Waldschmidt, R., St. Paul, Crandon.....	86.50
Schumann, W., Christ, Eagle River.....	95.25
Weyland, F. C., St. John, Enterprise.....	71.85
Waldschmidt, R., Christ, Hiles.....	
Biesmann, R., St. Paul, Hurley.....	143.81
Raetz, F. W., St. John, Laona.....	46.61
Biesmann, R., Zion, Mercer.....	123.80
Weissgerber, W., Trinity, Minocqua.....	187.05
Weyland, F. C., Grace, Monico.....	2.00
Scharf, Erwin, Zion, Rhineland.....	1,465.05
Raetz, F. W., Trinity, Wabeno.....	
Weissgerber, W., First, Woodruff.....	107.95

Conference Total.....\$ 2,448.55

Winnebago Conference
April, May, June, 1949

Reverend	Budgetary
Engel, Armin L., St. John, Caledonia.....	\$ 100.00
Strohschein, Walter, Immanuel, Campbellsport.....	
Strohschein, Walter, Trinity, Dundee.....	544.75
Schwartz, H. Marcus, St. John, E. Bloomfield.....	400.00
Wojahn, W. A., St. Paul, Eldorado.....	298.20
Wojahn, W. A., St. Peter, Eldorado.....	88.11
Raabe, John, Faith, Fond du Lac.....	
Raabe, John, Good Shepherd, Fond du Lac.....	152.60
Reim, R., Redeemer, Fond du Lac.....	314.26
Pieper, Gerhard, St. Peter, Fond du Lac.....	819.38
Siegler, O., St. John, Forest.....	73.51
Siegler, O., St. Paul, Forest.....	382.47
Warnke, Hugo, Peace, Green Lake.....	1,207.78
Kaness, G., St. Lucas, Kewaskum.....	354.18
Sommer, Orvin A., Zion, Kingston.....	234.50
Wadzinski, Wm., St. Paul, Manchester.....	909.59
Kobs, Geo., St. John, Markesan.....	1,465.00
Wadzinski, Wm., St. Paul, Marquette.....	93.65
Hartwig, Paul L., Trinity, Mears Corners.....	103.22
Oelhafen, W. J., Emmanuel, Mecan.....	506.24
Bergmann, P. G., Trinity, Menasha.....	528.42
Oelhafen, W. J., St. John, Montello.....	1,174.59
Wichmann, W. F., Grace, Neenah.....	178.55
Hartwig, Paul L., Martin Luther, Neenah.....	236.96

Schaefer, Gerhard A., Trinity, Neenah.....	2,014.24
Kuschel, Bernard G., St. Paul, N. Fond du Lac.....	520.38
Koepsell, Clarence, St. Luke, Oakfield.....	143.95
Hoyer, O., Zion, Town Omro.....	55.40
Schlueter, E. Benj., Grace, Oshkosh.....	812.46
Mittelstaedt, T. J., Immanuel, Oshkosh.....	172.20
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	263.93
Froehlich, Erwin, Grace, Pickett.....	57.00
Warnke, Harold, St. John, Princeton.....	1,844.10
Engel, Armin L., Zion, Readfield.....	105.57
Eggert, Paul C., Trinity, Red Granite.....	
Ziesemer, Richard, Zion, Ripon.....	74.45
Sommer, Orvin A., St. John, Salemville.....	135.17
Eggert, Paul C., St. Paul, Seneca.....	210.15
Maas, Gale A., Zion, Van Dyne.....	455.13
Redlin, T. W., Peace, Wautoma.....	262.55
Habeck, Irwin J., St. Peter, Weyauwega.....	836.27
Engel, Armin L., St. Peter, Winchester.....	120.55
Grunwaldt, Harold, St. Paul, Winneconne.....	500.44

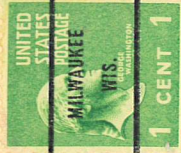
Conference Total.....\$ 18,547.48
District Total.....\$ 52,246.55

Memorial Wreaths

In Memory of — Pastor	Amount
Mrs. Emil Ahlswede — P. W. Knickelbein, Nasewaupee..\$	28.00
Albert Anderson — P. Th. Oehlert, Kaukauna.....	8.00
Otto E. Anklam — I. J. Habeck, Weyauwega.....	17.00
Mrs. L. Bauer — P. Th. Oehlert, Kaukauna.....	7.00
Mrs. Anna Becker — E. B. Schlueter, Oshkosh.....	3.00
Julius Beduhn — W. G. Haase, Two Rivers.....	13.00
Richard Boerst — J. J. Wendland, Bonduel.....	3.00
Mrs. Dora Braun — L. H. Koeninger, Manitowoc.....	28.00
Mathilda Bruemer — K. F. Toepel, Algoma.....	3.00
Mrs. Herman Budde — O. A. Sommer, Kingston.....	2.00
Mr. J. Danz — E. H. Krueger, Green Bay.....	20.00
Herman Dittmar — P. Th. Oehlert, Kaukauna.....	5.00
Herman Dittmar — L. H. Koeninger, Manitowoc.....	82.50
Mrs. F. Drews — L. H. Koeninger, Manitowoc.....	5.00
William Dummer — L. H. Koeninger, Manitowoc.....	3.00
Mrs. Ad. Ebert — Orvin Sommer, Kingston.....	5.00
Harvey Engebrecht — W. G. Haase, Two Rivers.....	5.00
Mrs. Edward Fanslau — W. G. Haase, Two Rivers.....	14.00
Mrs. Wm. Fehring — L. H. Koeninger, Manitowoc.....	5.00
Lorna Flunker — Harold Wicke, Hortonville.....	7.00
Fred Giese — Harold Warnke, Princeton.....	2.00
Mrs. L. Groh — P. Th. Oehlert, Kaukauna.....	3.00
Lt. Herman Gurgel — L. H. Koeninger, Manitowoc.....	9.00
Mrs. Bertha Hartweg — Wm. F. Lutz, Escanaba.....	5.00
Mrs. H. C. Hass — P. Th. Oehlert, Kaukauna.....	11.00
Mrs. Adam Hendrick — L. H. Koeninger, Manitowoc.....	5.00
Mrs. Augusta Hillmann — V. J. Siegler, Brillion.....	9.00
Mrs. L. P. Hinn — E. Benj. Schlueter, Oshkosh.....	49.00
Roy Johnson — K. F. Toepel, Algoma.....	6.00
Mrs. Laura Jourdan — L. H. Koeninger, Manitowoc.....	13.00
Henry Karnopp — E. H. Krueger, Green Bay.....	25.00
Mrs. Stuart Karresebahn — Harold Warnke, Princeton.....	3.00
Lena Karstedt — H. A. Kuether, Town Herman.....	2.00
Jul. Kiekhafer — I. J. Habeck, Weyauwega.....	2.00
Mrs. Henry Kirschenstein — E. Scharf, Rhineland.....	19.00
Mrs. Emilie Kleist — I. J. Habeck, Weyauwega.....	6.00
Mrs. Alb. Kobs — P. Th. Oehlert, Kaukauna.....	1.00
Mrs. Henry Koepf — W. Roepke, Marquette.....	6.00
Clara E. Kosanke — I. J. Habeck, Weyauwega.....	2.00
Herman Krenkel — P. Th. Oehlert, Kaukauna.....	6.00
Louis Lambrecht — Orvin Sommer, Kingston.....	4.00
Mrs. Ida Lehnigk — E. Benj. Schlueter, Oshkosh.....	15.00
Andrew Letzke — H. O. Kleinhaus, Oshkosh.....	10.00
Charles Lemke — Wm. F. Lutz, Escanaba.....	45.00
Mrs. John Lemke — E. Scharf, Rhineland.....	5.00
Pvt. Elton R. Lenz — A. F. W. Geiger, Liberty.....	13.00
Louise Lohrey — K. F. Toepel, Algoma.....	4.00
Howard Maedke — K. F. Toepel, Algoma.....	11.00
Wm. Manthey — R. E. Ziesemer, Appleton.....	18.00
Mrs. Wm. Manthey — L. H. Koeninger, Manitowoc.....	55.30
Mrs. William Manthey — E. Scharf, Rhineland.....	9.00
Jost Miller — O. J. Siegler, Calvary.....	3.00
Elmer Otto — Harold Wicke, Hortonville.....	2.00
Mrs. Elmer Paulmann — L. H. Koeninger, Manitowoc.....	65.00
Mrs. Albert Peters — P. Th. Oehlert, Kaukauna.....	14.00
Louis Prah — E. Benj. Schlueter, Oshkosh.....	10.00
Mrs. Augusta Reichel — V. J. Siegler, Brillion.....	4.00
Jacqueline Ristau — P. Th. Oehlert, Kaukauna.....	8.00
Mrs. H. Sasnowski, Sr. — P. Th. Oehlert, Kaukauna.....	38.50
Mrs. John Schepp — O. A. Sommer, Salemville.....	6.00
Hugo W. Schmidt — E. Benj. Schlueter, Oshkosh.....	5.00
Mrs. Fred Schultz, Sr. — W. A. Gieschen, Greenville.....	5.00
Mrs. E. F. Schulz, F. M. Brandt, Appleton.....	6.00
Mrs. Hannah Seeler — F. H. Zarling, Sault Ste. Marie.....	5.00
Mr. Edward Sieker — A. F. W. Geiger, Liberty.....	3.00
Mrs. Wm. Storm — A. H. Kuether, Town Herman.....	2.00
Mrs. Mary Tacke — E. B. Schlueter, Oshkosh.....	14.50
Henry Tamble — O. A. Sommer, Kingston.....	10.00
Gus. Tanck — F. H. Senger, West Jacksonport.....	2.00
Herman Trettn — P. Th. Oehlert, Kaukauna.....	6.00
Mrs. Albert Wagner — N. Schlavensky, Grover.....	8.00
Mrs. Elsie Warning — E. Benj. Schlueter, Oshkosh.....	1.00
Gordon Wittmus — L. H. Koeninger, Manitowoc.....	1.00
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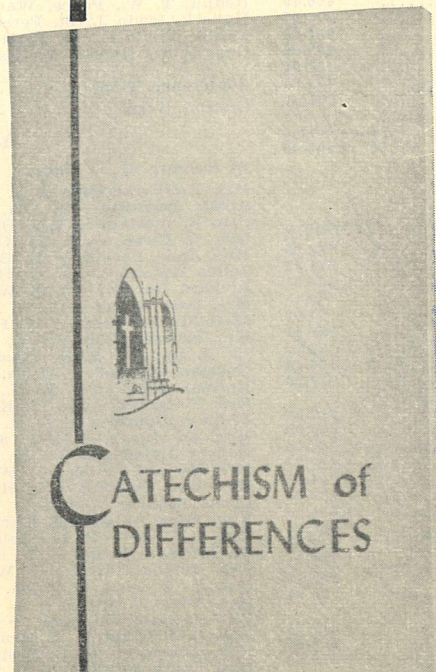
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