

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

November 19, 1950

Volume 37 — Number 24



The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of
Wisconsin and Other States

Issued Bi-weekly

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

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4521 North 42nd Street

PROF. JOHN MEYER
PROF. C. LAWRENZ
Church News and Mission News
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

President John Brenner
Im. P. Frey
E. Schaller
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

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 West North Avenue.

COVER PICTURE

St. Jacob's Church.
It was organized in 1841.

The Pastor at that time was Pastor F. Schmidt, who also was pastor at Scio Twp. in Wastewaw County.

The exact location of the church is two and one-half miles northwest of the village of Waterloo. The official address of the church of Waterloo Twp., Jackson County, Michigan.

The present pastor, Andrew S. Bloom.

The present edifice was erected in 1853, the congregation having moved from its former location about two miles west, to where it now stands.

Siftings

BY THE EDITOR

According to an item in the *Christian Century* Martin Niemoeller, the much publicized Evangelical preacher whom Hitler disliked and put in a concentration camp during World War II, is again in the lime light. This time he, with 37 other ministers of the Evangelical Church, wrote a protest and personally delivered a letter to Chancellor Adenauer to stop the movement of limited rearmament of Germany. "Politicians, church leaders and the press have rushed to warn the German public against regarding Niemoeller as more than an individual espousing individual views." Be that as it may, whether it is wise or foolish to permit Germany to re-arm, we wonder whether Niemoeller could not find more important things to do than interfere in purely political matters? When we remember that it has often been said that there is a drought of ministers in Germany, surely Niemoeller will be kept busy doing the work of the ministry.

* * * *

We cull the following short item from the "Christian Century." "Watch for the next big test on Roman Catholic domination of the public schools in a case to be fought out in the Missouri courts. Suit filed in the circuit court of Clay county, in which the state capital is located, would enjoin four public school districts from levying taxes or receiving state funds on the ground that they are really parochial schools, connected with Catholic churches, taught by nuns and lay brothers. We have read the petitions submitted in this case, and believe that if it ever comes to trial it will create a national sensation."

* * * *

There is an old saying in the newspaper world: "If a dog bites a man, that is not news; but if a man bites a dog, that is news." We have a shade of this old saying in the great city of New York. There is an organization in that city which calls itself

"the Laymen's Movement for a Christian World." Some 45,000 of these laymen, so we read, took over the pulpits in the various Protestant churches of the city while the ministers sat in the pews, 30,000 of them, and listened to these laymen "preach." Among the "preachers" were men of every walk of life, carpenters, business men of all stripes and shades, professional men, politicians, etc. Here is a paradox: the shepherd is lead by the sheep.

* * * *

From Washington, D. C., comes the report that child delinquency is on the incline. According to statistics there is one juvenile arrest for every 20 children of school age. It does not seem possible that that figure should be correct, but it is. Rhoda Millikin of the Women's Bureau has expressed herself that the upward trend is due to the increasing number of six-year-old offenders. Joseph Paull of the *Washington Post* is quoted as having said, "Washington has an increasing number of six-year-old delinquents spawned in the backwash of war and reared in neglect." He traces this problem back to the war marriages. Others who are informed claim that we have not yet reached the peak of the trend in delinquency and will not reach it until 1960. It were well if these people would look to their Bibles and see what God has to say about the bringing up of children. Perhaps, there they will find the way out and the answer to their serious problem.

* * * *

The Refugee Mission in Germany working among the unfortunate people of German extraction who once lived in and were driven out of Poland report that the rapid growth of this mission is passed. They are still serving 20,000 people. Thirteen pastors serve these poor people. Four are active in the Russian Zone, six in the British Zone, and two in the American Zone.

But Deliver Us From Evil

Matt. 6, 13

IT is sin which has brought evil of every kind, of body and soul, of property and honor, into this world. Sin is in itself the greatest of all evils. Evils for time and eternity are its merited curse. Evil is the bitter fruit which it yields to the sinner. Evil is what it threatens to bring upon others in all of its manifestations. As Luther points out in his explanation, we are really summing up all the previous petitions when we close the Lord's Prayer with the final petition: "Deliver us from evil." For in all of them there is an appeal to God's grace for help against sin and all of its evil consequences. That we may pray for deliverance from all evil and that we can confidently look forward to a fulfillment of our prayer is due solely to the forgiveness of sins which our Savior has won for us and which God offers and imparts to us through His Gospel. Through faith in our Savior's pardon we are God's dear children who, freed from the guilt and curse of sin, enjoy the promise of His fatherly love that He will deliver us from all evil.

Constant Deliverance From Evil Here on Earth

By Keeping Evil From Us That our Heavenly Father would graciously shield us against many an evil of body and soul, of property and honor, is a first form of deliverance for which we are asking. We plead for it in our daily prayers: "Keep me this day from sin and every evil. . . . Let thy holy angel be with me, that the wicked foe may have no power over me." We plead for it likewise in our general prayer at public worship: "Preserve us from false and pernicious doctrine, from war and bloodshed, from plague and pestilence, from all calamity by fire and water, from hail and tempest, from failure of harvest and from famine, from anguish of heart and despair of thy mercy, and from an evil death." Our prayers for such deliverance are firmly founded upon the rich promise of His blessed word: "He shall give his angels

charge over thee, to keep thee in all thy ways." They shall bear thee up in their hands, lest thou dash thy foot against a stone." As on another Thanksgiving Day we look back upon a year of life we will all find much reason to thank God for the many evils which He has kept from us.

By Taking Evil From Us Included in our prayer for deliverance is also the

plea that in His love and wisdom our Heavenly Father would remove evils that have already come upon us. In times of sickness and pain we ask Him to restore our health. In times of war and unrest we plead for a restoration of peace that we may lead our lives in all godliness and honesty. When the acid lips of gossip have been at work disfiguring our fair name, when the secret poison of slander is robbing us of the confidence of those about us, when the foul mouths of tale bearers are breeding misunderstanding and suspicion, when jealous tongues are throwing a shadow upon our motives and actions, we impore God to put all such evil to naught. Also when we have given way to temptation through the weakness of our own flesh and entangled our soul in evil we ask the Lord to raise us up anew by the power of His grace. God Himself encourages us to pray for such deliverance from evil when He tells us in His Word: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

By Making Evil Serve For Our Good We also know from His Word,

while His children are still in this wicked world and still engaged in a bitter battle with their flesh God often uses the outward evil which sin has brought into human life for the very purpose of carrying out His good and gracious will in them. We know that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." In praying: "Deliver us from evil," we therefore do not ask the Lord to spare us from

every evil or to remove every trouble from us. When according to His wisdom troubles and sorrows have a salutary purpose to perform in us we rather seek deliverance from evil in this that He would give us strength to bear them that they may serve for our good. Realizing that we are prone to become wilful, proud, and secure in always having things our own way, we ask our Heavenly Father to keep us humble through trials and difficulties. Knowing that if our earthly course is always strewn with roses we are apt to become all too attached to this world, we ask God to use adversity and trouble to wean us away from earthly things and to awaken a heavenly homesickness in our hearts. Knowing that the comfort and sufficiency of His grace is glorified before our eyes and those of others just when we are weak and afflicted, we are ready to see a deliverance in the very thorns of the flesh that the Lord bids us to bear in patience. Mindful of the fact that our faith needs trials and temptations to be exercised and strengthened in clinging solely to God's Word and grace, we will consider ourselves delivered from evil on the very occasions when we are sorely tested and tried by crosses.

Full and Final Deliverance in Heaven

"We pray in this petition . . . that our Father in heaven would . . . finally, when our last hour shall come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven." This is the full and conclusive deliverance from all evil to which the Christian looks forward in his faith.

By A Blessed End Death in itself is not a deliverance from evil, but a curse of sin ushering in eternal woe for the guilt-laden sinner. It is a terrible delusion of Satan which moves the unbeliever to look to death for comfort and deliverance in the midst of evil, or even to seek it in death by his own hand. Full and conclusive deliverance from all evil is held out to us only by a blessed death, by a departure from this life that is made blessed by the Savior's cleansing merits embraced in faith. Such a blessed death lets us await the day of

(Continued on page 373)

Editorials

General Committee Meeting The long busy days of the General Committee are a thing of the past once more for the more than sixty members of the General Committee which met in Milwaukee during the week of the 17th of October. Five days of almost continuous meetings until the late hours of the evening were spent by this body studying the state of the Joint Synod of Wisconsin. The personnel of this committee is made up of the presidents of the eight districts comprising the Joint Synod together with the president of the Joint Synod, of the chairmen of the District Mission Boards, of the Board of Trustees, of the representatives of our institutions and the directors thereof, and the chairmen of the many and various departments of our Joint Synod. Besides these many visitors were in attendance.

The various boards and committees met separately on Monday and Tuesday, seriously consulted together and reached decisions in regard to their special problems to present them to the general body which began its meetings on Wednesday morning. Every phase of the synod's work was again taken up for thorough study and disposition by the general body. The work goes on until every committee has presented its problems and decisions and these have been minutely reviewed and acted upon by the general body.

Joyous things are heard at these meetings that fill the heart of the Christian with thanksgiving to God, the Father of our Lord Jesus Christ. The heart rejoices to hear of the oneness of faith, confession and Scriptural practice which, by the grace of God, we enjoy; of the progress in our mission fields, the ever increasing mission opportunities; of the ever increasing enrollment at our higher educational institutions; of the blessings that God has showered upon our feeble efforts generally.

Still it is not all joy and good news. There are also shadow-dark clouds here and there that hide the blue of our synodical skies. One of the darkest clouds is our failure to have raised the synodical budget. Many congregation did and always do; but many did not and never do. The beggarly average of \$6.00 per communicant was not raised. Perhaps no one but they and the Lord will ever know the reason for this perennial failure. As a result new mission fields of great promise could not be opened and established mission fields could not be adequately supported in spite of their dire need. That is not pleasant news.

But by far worse is the case of our Academy at Mobridge, South Dakota. Their representatives lie at our door begging for the morsel we promised them as part of our Centennial Thankoffering. We promised to erect a much needed administration building there, without which this institution simply can not go on much longer without jeopardizing its very existence. How much longer must this school wait, can this school wait? The fault lies with those ministers and congregations that did not raise their fair share of the Centennial Offering. Little was asked of us, all will readily admit, but even this little token of thanksgiving to the Lord of all mercy

and grace was withheld. Perhaps in exceptional cases there may be a legitimate excuse but certainly in very few.

There is still time. While the Lord grants us grace let us get to work and give our Northwestern Lutheran Academy the needed building and so redeem our pledge. This was the mind of the General Committee.

W. J. S.

* * * *

"Let Him Be Accursed" "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, *let him be accursed.*" So says St. Paul, the apostle of the Lord Jesus Christ, Galatians 1:8.

We quote these words of the Bible with reference to the *new dogma*, or article of faith, which the pope in Rome will shortly proclaim. This new article of faith will declare that Mary, the virgin mother of the Savior, did not die but was taken alive into heaven. This dogma is called "The Assumption of Mary." As soon as this dogma is published every Roman Catholic will have to embrace it as a true Scriptural doctrine under the penalty of damnation.

The Episcopal bishops in England in an open letter to the pope and the whole Roman Catholic Church promised that if the pope can prove the Assumption of Mary from the Bible, the Episcopal Church of England will immediately dissolve and unite with the Roman Catholic Church. Even though this offer contains an empty promise on the part of the Episcopalian bishops, it is still a challenge to the pope that he dare not dismiss with a shrug of the shoulders.

What the Episcopalian bishops meant to tell the pope, of course, is that the dogma of Mary's Assumption is a figment of the pope's imagination and is nowhere taught or even hinted at in the Bible, like so many other dogmas concerning Mary — her immaculate (sinless) conception, her power to intercede (pray) for the faithful to Jesus, and the whole cult of Mariolatry. They are all brazen distortions of the Scripture. Scriptures tell us Romans 3:22, 23: "For there is no difference: for all *have sinned*" and this includes Mary. John 3:6 Jesus says, "What is born of flesh, is flesh." That is, what is born of sinful flesh is sinful. Mary was born of flesh and was therefore sinful. Mary herself confessed her sinfulness when in her Magnificat she sang, Luke 1:47, "My spirit had rejoiced in God, *my Savior.*" She confesses the need of a Savior and, hence her sinfulness. But why go on?

Certainly, we join the Episcopalians in their challenge to the pope to show and prove from the Scriptures that Mary was taken alive into heaven.

But the Scripture does have something to say to him who dares to "preach another gospel" than that which is recorded in the Bible. The passage quoted from the Epistle to the Galatian at the head of this article says: "*Let him be accursed.*" Paul calls down the curse of God on any and all men, including the pope in Rome, who dares to make dogmas to be believed by men under

the penalty of damnation, which are not taught in the Bible. Who dares, nevertheless, exalts himself above God. This is the very mark of the great Anti-Christ who is called in 2 Thess. 2:3, "that man of sin" and "the son of perdition" and described in the next verse, "Who

opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." "Let no man deceive you by any means." 2 Thess. 2:3. W. J. S.

But Deliver Us From Evil

(Continued from page 371)

resurrection when also our bodies, which here still share the outward consequences of sin and are subject to sickness and decay, shall put on glory and immortality and be fashioned like unto the glorious body of our Lord and Savior. By a blessed death we shall be cleansed from our sinful flesh so that we shall rest from the bitter battle against its deceitful lusts which we now need to wage unceasingly in the power of God's grace. A blessed death will transport us into the heavenly presence of our God and Savior, where Satan and the world can no longer reach us with their temptations, where God shall wipe all tears from our eyes, where there shall be no more death, sorrow, crying, or pain, but fulness of joy and pleasures at His right hand forevermore.

When Our Last Hour Shall Come We prayerfully look forward to such a death as Christians, having a desire to depart and be with Christ which is far better. Yet we will not pray for it out of a spirit of resentment and complaint over our present lot but in humility of faith, acknowledging that of ourselves we deserve nothing but evil and that the final deliverance from all evil will come to us, at God's own appointed time, as a pure gift of His grace. Our Christian prayers for a blessed death are also not voiced in disparagement of this life, its God-given purpose, its tasks and its blessings. From Holy Scripture we know that God has His children in Christ Jesus sojourn here on earth to carry out a mission for Him, to render service upon others to His glory and to the upbuilding of His kingdom. We know that in His wisdom and love He carefully determines how long this period of earthly service is to last for each one of us. As long as God still has work for us to do we will therefore be content

to remain in this service, to fulfill its tasks and obligations diligently and zealously, with the full interest of our heart, to bear its burdens and crosses with patience, and to acknowledge with thankful appreciation every blessing of body and soul which we experience in the midst

of it. Yet in our prayers for a blessed death we do await the time when God will be pleased to terminate our earthly service amidst sin and evil and to promote us to a more blessed service in heavenly joy and perfection.

C. J. L.

The Holy Spirit Creator

XII

JUSTIFICATION

(Fifth continuation)

THE Scripture passage which the Brief Statement adduces in support of the doctrine that "God has already declared the whole world to be righteous in Christ" show that so-called "objective justification" is a fact clearly taught in the Scriptures. After Christ has interposed between God and the guilt-laden world, God views the world in an altogether different light. When He looked at the world outside of Christ, He saw nothing but sin and guilt. When He looks at the world through Christ, through His blood and death, then all the sins of the world are blotted out from His view. Seen through the blood of Christ the whole world, every individual human being, looks clean and holy to God.

This is the grand truth which the Gospel announces to us. Paul and his helpers, and whoever is called to proclaim the Gospel, is thereby appointed to administer this precious reconciliation. When anyone preaches the Gospel to a poor sinner he tells him not only that forgiveness of sin has been secured and provided for him, no, he tells him: Your sins have been forgiven, you stand justified in the sight of God — whether you believe it or not. Why hesitate? Accept it in faith and enjoy it. Your justification is a fact secured by the death of Christ, proclaimed in His triumphant

resurrection. Hence we must always be very careful never to tone down this grand message as though forgiveness of sins had merely been gotten ready for us. Else we may find ourselves holding fast the term "objective justification" — as an empty shell from which the kernel has slipped away.

The passage which the Common Confession quotes in full, 2 Cor. 5, 19, says more than that "forgiveness of sin has been secured and provided" for us: it says that it already took place in Christ when God actually imputed the sins of the world not to them, but unto Christ.

"Subjective Justification"

In distinction from "objective justification," which took place on Calvary, which we discussed in the foregoing, it has become customary to speak also of a "subjective justification." What is it?

The Brief Statement

In previous instalments we discussed the definition of objective justification as it was formulated by the late Dr. F. Pieper in the Brief Statement and adopted by the Missouri Synod in 1932 and reaffirmed in 1947, but modified in 1950 by adopting the Common Confession. We now present the definition of subjective justification as contained in the same document as part of the same sentence in which objective justification

is presented. We here copy the complete sentence. "Scripture teaches that God has already declared the whole world to be righteous in Christ, Rom. 5, 19; 2 Cor. 5, 18-21; Rom. 4, 25 (so far objective justification); that therefore not for the sake of their good works, but without the works of the Law, by grace, for Christ's sake, He justifies, that is, accounts as righteous, all those who believe in Christ, that is, believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven."

Individuals

We note that while in objective justification the beneficiaries are "the whole world," in subjective justification they are "all those who believe in Christ." Those who do not believe are excluded. Subjective justification thus is a very personal affair.

The Function Of Faith

Those who enjoy subjective justification are called believers. What is the relation of their faith to justification? Is their faith a term of condition which God lays down and which they must fulfill before He grants them justification? Or, is their faith a second factor in the transaction? Does God contribute one part, and the sinner by his faith a second part, so that only from a combination of the two justification will result? By no means. The Brief Statement defines faith in these words: "that is, believe, accept, and rely on."

Note the two words *accept* and *rely on*. When you accept a gift, how much do you add to it by accepting it? Is the gift incomplete until you have accepted it? The gift remains the same, whether you accept it or decline it. The only difference is in you. In the one case you become the happy possessor, while in the other your hands remain empty. So also in subjective justification. By accepting God's justification in faith we contribute absolutely nothing to it. It is offered to us as a ready blessing, which, upon accepting it in faith, we may enjoy as happy possessors.

When you "rely on" a promise, what do you thereby contribute to it? How much better, how much firmer, how much more complete does the promise become through your reliance? Everybody can see at once that a promise is not affected in the least, whether you rely on it or refuse

to do so. The only difference, again, is in you. You are rid of your anxiety, doubt, and fear, if you confidently rely on a friend's promise; and you are without such comfort when you hesitate to rely on it.

Object Of Our Faith

What is it that we accept by faith in our subjective justification? Or, in other words, on what do we begin to rely? The Brief Statement answers: "the fact that for Christ's sake their sins are forgiven." We note that the Brief Statement does not say *will be forgiven*, as though forgiveness were a matter of the future. Nor does it say *are being forgiven*, as though the transaction of forgiveness was only in progress while faith was being kindled in the heart, and not complete until faith had been kindled. No, it simply stresses the fact that the sins are forgiven. That is the fact which faith embraces. That is the fact on which it relies.

Scripture Proof

The proof for this statement is already contained in the passages which speak of objective justification. In 2 Cor. 5 Paul said that to him and to others the administration of the reconciliation (which, as we saw, is the same as objective justification) had been committed. The *word*, the message of this reconciliation, had been given to him. Now he was serving in the capacity of an ambassador, God's ambassador, so that when he announced the reconciliation, it was really God who was announcing it.

And what was his message? He presented it in the form of an earnest appeal, and summed it up in the one word: "Be ye reconciled." In Rom. 5 he used instead of this passive form of the verb the somewhat fuller statement: "We have received the reconciliation (atonement)." That is subjective justification when the individual thus becomes assured of his standing before God as a guilt-free child of God. The Brief Statement here adds the passage: "Therefore we conclude that a man is justified by faith, without the deeds of the Law" (Rom. 3, 28).

Daily Forgiveness

Jesus taught us to pray: "And forgive us our trespasses as we forgive those who trespass against us."

On this petition Luther says in his Large Catechism: "There is here again great need to call upon God and to pray, Dear Father, forgive us our trespasses. Not as though He did not forgive sin without and even before our prayer (for He has given us the Gospel, in which is pure forgiveness before we prayed or ever thought about it). *But this is the intent that we may recognize and accept such forgiveness.*" — On the Third Article Luther says: "Everything, therefore, in the Christian Church is ordered to the end that we shall daily obtain there nothing but the forgiveness of sin through the Word and signs, to comfort and encourage our consciences as long as we live here."

In the Gospel and in the Lord's Supper Jesus daily speaks to us as He did to the paralytic: "Son, be of good cheer, thy sins be forgiven thee" (Matth. 9, 2).

Reality Of Daily Forgiveness

Some one might think that if God already on Good Friday and Easter justified the whole world, every individual sinner, then, what is the sense of daily forgiveness? Is it necessary? Does it not become a mere form? a sham? An opponent of real objective justification once said that it *nullifies* the Biblical doctrine of justification.

In 2 Cor. 5 Paul spoke about an administration of reconciliation. The judgment of justification which God executed and proclaimed on Good Friday and Easter is announced and offered to the sinner individually in daily forgiveness. It is as real a justification in the one case as in the other. The fact that it was once pronounced over all does not make a repetition of this pronouncement for the benefit of an individual unreal and empty. Paul spoke about his administration in these words: "If I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ" (2 Cor. 2, 10). He speaks of his administration as being a real forgiveness. Jesus, in order that His disciples might properly administer His message of peace, equipped them with the Holy Ghost. Breathing on them He said: "Receive ye the Holy Ghost." Then He continued: "Whosoever sins ye remit, they are remitted unto them" that is, they stand remitted (John 20, 22, 23). Similarly He spoke in Matth. 18 about the action of the Church: "Whatso-

ever ye shall loose on earth shall be loosed in heaven" (v. 18). Hence we confess in our Small Catechism that we believe this to be "as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself."

Subjective Justification In The Common Confession

The Common Confession has a diluted definition of objective justification, retaining the name but permitting the great content to slip away. After this has happened it is very difficult to retain a proper definition of subjective justification, yes, it is difficult to retain justification itself, the heart of the Gospel, unadulterated. — The Common Confession has the following transition from objective to subjective justification. "God

offers this propitiation and reconciliation freely to all men through His means of grace. There is nothing in sinful man or in what he may do to merit God's declaring him righteous." On objective justification no more was said than that "forgiveness of sin has been secured and provided for all men." Now in the sentence leading over to subjective justification we meet with the term *declaring him righteous*.

And what may this subjective justification be? Here are the words: "God justifies the sinner solely on the basis of Christ's righteousness, which He imputes to the sinner through the Gospel and which the sinner accepts by faith."

We must defer an analysis to our next instalment.

J. P. M.

Guidance In Godliness

PASTOR KARL F. KRAUSS

This new department "Guidance In Godliness" is conducted by our new associate editor, Pastor Karl Krauss, recently appointed to the editorial staff. Pastor Krauss, however, is not new to the readers of the "Northwestern Lutheran" having held this position before. We welcome Pastor Krauss on our staff. — Ed.

"Seek Ye the Lord"

FOR all the multiplied and swiftly multiplying ills of this day there is but one basic cause, and for each there is but one effective remedy. The cause is SIN. The remedy is "Seek Ye the Lord!"

So true is this fact — and so important — that we find it emphasized again and again throughout the Scripture.

"Seek ye the Lord while He may be found, call ye upon Him while He is near." Isaiah 55, 6. This is a classic example. But there are others.

"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psalm 50, 15.

"Ask, and it shall be given you; seek, and ye shall find; knock, and

it shall be opened unto you." Matthew 7, 7.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11, 28.

Who can read such words without being touched by their simplicity and beauty? Who can hear them without feeling their power and assurance? And who can heed their earnest entreaty without experiencing a vast and immediate change in his life?

Seeking the Lord — it seems such a small thing to do, such a very small thing! We suffer from so many and such grievous ailments. The affairs of our world are so hopelessly tangled, so obviously out of control, and time presses so mercilessly. Surely, men say, anything as brief and tenuous and apparently abstract as the turning of the soul to God could not possibly be of any help; for what is needed is a celebrated diagnostician, a renowned surgeon, the very best legal talent, the foremost economists and financiers and scientists, the biggest names of the political and diplomatic worlds; what is needed is laws and agreements and machines and methods — something

we can see and hear and feel and handle.

But all these have failed in the past. And how completely they are again failing today. Yes, and how utterly they must always fail!

More than laws and machines and balances of power among the nations, or the setting up of a world government, is needed to bring our world out of its present difficulties, or to bring health and peace and happiness and hope to our troubled lives. Our only help is in the Lord who made heaven and earth.

Seek the Lord! Return! Come back to God! Here is the one and only solution to the problems of your life. Here is balm for the ache in your heart. Here is healing for the rough bruises and thorny tears of body and spirit. Here is the lamp of hope for your night of sorrow. Here is the hand of comfort in your hours of loneliness. Here is the narrow pathway that leads — steeply, perhaps; but unerringly — through the wild outlands of difficulty. Here is calm amidst the tempest, and turmoil, certainty amidst perplexity. Here in all its bounding fullness is the salvation of God! All this and more is there in our Father's wisdom and power, in His love and mercy, in His matchless ability to cleanse and make whole and start anew.

Resenting Reproof

The Scriptures abound with flagrant examples of this offense. The prophets met with it; the apostles encountered it. It is a common experience of life. When some one corrects us, shows us our weaknesses or sins, we are very apt to resent it and actually hate the person for his words. If we do not resent the reproof, it is because we have disciplined our feelings and passions and brought them under the rule of commonsense. We see the wholesomeness of the reproof and really take the lesson to heart.

To follow the bent of human nature in this is utterly foolish; and we see to it, too, the moment we stop to look at the matter coolly. We assume, of course, that the person reproving us is doing it not from malice of any sort, but from love and for our good. Certainly the wise thing for us to do is to thank this person for friendly reproof, take it to heart and amend our ways. We will then be

the better for the reproof and our friend can feel that he has rendered us a real service.

Let us apply these things in particular to the reproof that comes to us from God's Word through the pastor or any one who speaks that Word to us. The faithful pastor cannot do otherwise than show us our faults. Why turn against him for doing that which he has been appointed to do? Why not turn against ourselves and

correct our fault, then all will be well.

Two Good Rules

"There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it is true. Never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it." — Sel.

As We See It

Let's Get This Straight

BY E. REIM

SINCE we have taken up the subject of Scouting once more by reporting in our last issue on the action of the Synodical Conference, we might as well dispose of a few false impressions that have been floating around for some time, and which some of our readers may have found disturbing.

There is for instance the impression that men give when they speak as though the principle for which we are contending, and on which we have repeatedly addressed our sister synod, dealt chiefly with the handling of the various individual cases of Scouting in a congregation. This has been pictured as a situation where the Wisconsin Synod in its not-so-imposing numbers seeks to intimidate a solitary Cub or Ranger by swinging over him the club of excommunication. Or our stand has been described as an attempt on the part of the Synod to dictate the policies of an individual congregation. Now what are the facts?

Time was when there was agreement in our Synodical Conference on this matter. It was generally recognized that neither the code of Scouting nor its method of character training fit into the pattern of Christian education. Where individual cases occurred nevertheless, they were handled by the pastors in conjunction with their congregations. The aim was to do this by patient instruction and evangelical persuasion. Many were the warnings against the

mechanical application of "rules," and other legalistic measures. Where differences of practice did occur, they were usually discussed privately between brethren.

Scouting became a controversial issue, however, when the theory was developed that the character training program of Scouting can be fitted into our Christian education provided the group be under the supervision and control of Lutheran leaders and congregations. This theory then received the official endorsement of the Missouri Synod, a view which we have found ourselves unable to share. We have stated our objections, basing them on an analysis of the literature of Scouting, on the conditions which a Lutheran troop is still required to accept, and on definite principles which we find laid down in the Scriptures.

That is where matters stand today. We have unfortunately come to differ seriously with a sister synod over the question of whether to endorse or not to endorse a system of training which is so foreign to the Gospel as Scouting, and whether to accept or decline the integration of such methods into a system of Christian education that has done so well without this addition. It is not a matter of Wisconsin against some poor little Scout. It is Wisconsin standing for a certain principle of Christian education, holding out against a widely held modern

opinion, against an almost universal popular trend.

This is certainly no minor matter. The Church bears a great responsibility for what it offers its children in the way of training. Or have we forgotten what our Lord said about "whoso shall offend" (that is mislead, or injure the faith of) "one of these little ones that believe in me"? The answer is written Matthew 18:6.

Our stand on this issue must be tested by Scripture alone. But whatever its merits, it is not "the Wisconsin Synod against a poor little Scout." Let's get this straight.

Another of these widely held, but incorrect opinions is that our Wisconsin Synod is the only group still objecting to Scouting. That is how National Scout Headquarters were quoted when this whole question was played up so strongly in the public press some months ago. Spokesmen for our sister synod expressed themselves in a similar vein when questioned by inquisitive reporters. Again, what are the facts?

It is quite likely that the failure of National Scout Headquarters to notice our Norwegian brethren was a genuine oversight. They are not large as the world counts greatness. Their stature is of a spiritual kind. But what Headquarters should know, and what we should not forget, is that Missouri itself is still officially on record against the institution of Scouting as a whole.

For the policy on Scouting which was accepted in 1944 and reaffirmed last June was designed for a limited situation, namely that of Lutheran troops under Lutheran leadership. Under such specific conditions the endorsement was given. But this means that for all troops not under Lutheran supervision the judgment of an earlier Convention, that of 1938, must still apply: "Because of the naturalistic and unionistic tendencies still prevalent in the Boy Scout movement, membership in non-Lutheran or sectarian troops cannot be sanctioned." (Quoted from *Proceedings*, 1938, p. 341.) Another part of the same resolution encourages the Board for Young People's Work in collaboration with the Walther League "to provide our congregations with an educational and recreational program that will attract the interest of our youth and thus counteract the inclination to

affiliate with the Boy Scout organization." That was Missouri's official judgment on Scouting as a whole. It has never been revoked.

If the reader notices an inconsistency here on the part of our brethren, a conflict between this official position of former years and the modern tolerance of Scouting in general, the explanation should not be hard to find. An opening was made in 1944 by the resolution admitting Scouting under certain specific conditions, under the safeguard of Lutheran supervision. We shall not debate the wisdom of such a policy here. The fruit of it is proof enough. "A little leaven leaveneth the whole lump."

Let us get this straight!

A Kodachrome 16 mm film is now available showing the Northwestern Publishing House both the old and the new building. This film depicts printing processes and is a silent film with numerous titles.

The film is available from Rev Edwin Jaster, 2917 Olive Street, Racine, Wis. There is no rental fee. A handling fee of \$2.00 is to be made to cover postage and shipping.

CHURCH DEDICATION

Our Savior's Lutheran Church Wilton, Wisconsin

June 4, 1950, was the happiest day in the history of Our Savior's Congregation in Wilton, Wisconsin, for it was on this day that the congregation was privileged to dedicate its new house of worship.

The history of Our Savior's goes back to the year 1935, when a number of Lutheran families living in the vicinity of Wilton, desirous of being affiliated with the Wisconsin Synod, approached Pastor Alvin Berg, who served a Wisconsin Synod congregation in the neighboring village of Norwalk, and asked him to conduct services for them also. With the consent of Synod officials Pastor Berg decided to accept their invitation. Worship was conducted in the Methodist Church in Wilton, which was rented for the purpose. These services at first were held every other

Sunday. On April 25, 1937, the congregation adopted a constitution and established itself as an incorporated church body.

Pastor Berg accepted a call to serve a mission field in Madison in 1942. He was followed by Pastor R. C. Hillemann. In 1948 under Pastor Hillemann's leadership the congregation, which ever since its beginnings had



Our Savior's Church, Wilton, Wis.

wanted a home of its own, took the first step in this direction by purchasing a piece of property in the village for \$500. In the same year application was made to the Mission Board of the West Wisconsin District for a loan of \$5,000, which was to be used in renovating an abandoned frame school house which stood on this property and in converting it into a suitable house of worship.



The Schoolhouse Remodeled by the Wilton Congregation

The loan was granted last year, and immediately the congregation went to work. A building committee was appointed, which included as one of its members Pastor J. R. Petrie, who had followed Pastor Hillemann in July, 1949. Under the guidance of this committee, and with the wholehearted cooperation of the rest of the members who donated many, many hours of labor, the work moved along rapidly. The first services were held in the new building in March of this year; and formal dedication ceremonies took place on June 4.

On this joyous day morning and afternoon services were held, in

which the two former pastors, Alvin Berg and R. C. Hillemann, addressed the congregation, exhorting the tiny flock to remain ever true to the Lord and to the pure doctrines of His Word, for only then could they be assured that their undertaking would receive the Lord's blessing. Many friends of the congregation came from far and near to rejoice with Our Savior's on this happy occasion, so that there were overflow crowds for both services.

At present the congregation numbers 44 communicants, 17 voters, 61 souls. It is our confident hope, however, that with a home of our own at last, we can look forward to a sure and steady growth in the future. To that end we implore the Lord's help as we pray: "Thy kingdom come."

J. R. PETRIE.

ORGAN DEDICATION

St. Martin's Lutheran Church Watertown, South Dakota

St. Martin's Congregation, Watertown, South Dakota, received as a gift a Wicks pipe organ from one of its members who prefers to have the name withheld. The gift flows from a humble Christian heart, is given in a truly Christian spirit, in grateful recognition for the many blessings received, as a memorial.

The organ was set aside to the service of the Triune God, Sunday, September 24, 1950, with an organ concert presented by Prof. M. Albrecht from our Dr. Martin Luther College, New Ulm, Minnesota.

W. T. MEIER.

CORNERSTONE RE-LAYING

Friedens Ev. Lutheran Church Randolph, Wisconsin

On Sunday, October 1, 1950, the members of Friedens Evangelical Lutheran Church re-laid the cornerstone of their church building in a special service and ceremony held on the church grounds. Dr. Henry Koch, son of the pastor during whose pastorate the cornerstone was originally laid and the church built, addressed the congregation, basing his remarks on 1 Cor. 3, 11-14.

The church building is being completely remodeled, new additions are being built on the building, and a

basement is also being built under the building. Because of the new additions and other factors, the building has had to be moved slightly. Thus the old foundation walls were useless, and new foundation walls were built. The old cornerstone, newly re-faced, was re-layed into the new foundation walls. All the original contents of the cornerstone were placed back into the stone, and new materials were added.

May Christ always be the true Cornerstone, upon whom we are built!

E. A. BREILING.

CORNERSTONE LAYING

St. John's Ev. Lutheran Church

Dafur, Minnesota

On Trinity Sunday, June 4 of this year, the cornerstone for St. John's Ev. Lutheran Church of Dafur, Minnesota, was laid. At the ceremony the Rev. G. Zimmermann of Fairfax, Minnesota, preached the sermon. Choosing as his text Psalm 26, 3-8, Pastor Zimmermann elaborated on this concept, Building the Place Where God's Honor Dwells. Pastor Zimmermann showed the congregation that it could say with the Psalmist to God: Thy loving kindness is before mine eyes; I have not denied Thee by fellowshiping with Thine enemies; I will tell all Thy wondrous works.

E. C. SCHMELZER.

TWENTY-FIFTH ANNIVERSARY OF TEACHING

Mr. Arvin Jantz

Benton Harbor, Michigan

On the Sunday evening of October 1, the St. Matthew's Congregation of Benton Harbor, Michigan, celebrated the twenty-fifth anniversary of Mr. Arvin Jantz's installation as teacher and principal of its Christian Day School. A large gathering of congregation members, friends, and associates assembled at the church in the evening for a service of thanksgiving to God who had granted the jubilarian twenty-five years of uninterrupted service in the same congregation. The undersigned preached the sermon, basing his words on Psalm 34, 11. Appropriate choral numbers by the church choirs and school children beautified the service.

Following the service a reception was held in the church parlors, at

which opportunity was given to former pupils and colleagues to express congratulatory wishes. Mr. Martin Roehler, school visitor from Wayne, Michigan, and Mr. Kurt Oswald, of Watertown, Wisconsin, a fellow-student of the New Ulm graduating class of twenty-five years ago, were among the principal speakers at the reception. The congregation presented the jubilarian with a purse as a token of appreciation, to which he responded with fitting words of thanks.

Although the congregation has fostered a Christian Day School since its beginning, the teaching duties were taken care of by pastors until the coming of Mr. Jantz in 1925. Under God's blessing the school has developed into a fully-graded elementary school of 130 pupils. A modern four-room school is now rapidly nearing completion.

May our gracious Lord continue to grant us a love for His Word and a resultant devotion to the cause of Christian education.

E. H. WENDLAND.

TAKE MY HANDS

Hands consecrated to the service of the Lord can find many ways of serving the Lord. Pictured is one valuable and practical project for Christian wood-workers.



This case for the protection and storage of valuable communion ware was made by Mr. and Mrs. Roland Wagner of Eastside English Ev. Lutheran Church at Madison, Wisconsin. The material used is half inch plywood. Each item of the communion ware is firmly held in place by blocks cut to form and padded. The entire case is lined with Pacific cloth, which keeps silverware from tarnishing.

R. A. S.

TWENTY-FIFTH ANNIVERSARY OF ORDINATION

Pastor Herman Kuckhahn

Lime Ridge, Wisconsin

On the evening of September 6 St. John's Congregation, Town Washington, Sauk County, Wisconsin, and Trinity Congregation, Lime Ridge, Wisconsin, and the Southwestern Pastoral Conference of the Western Wisconsin District observed Pastor Herman Kuckhahn's twenty-fifth anniversary in the Holy Ministry. The service was held in Trinity Lutheran Church at Lime Ridge. The undersigned preached the sermon with Ps. 116, 12-14 as the basis for his remarks. The attention of the jubilarian was directed to the grace of God by which he had come hitherto, and by which alone he could praise the Lord in a fitting manner in the future. At the close of the service the chairman of the conference extended the well-wishes and the gift of the brethren to the jubilarian. Mr. Walter Schulte, president of St. John's, presented the gift of both congregations with congratulations to Pastor Kuckhahn. After the service an informal social gathering was held in a village hall. The members of both congregations arranged for a sumptuous lunch. The occasion also served as a farewell for Pastor Kuckhahn, who accepted a call to serve the congregations at Beyer Settlement and Poplar Creek near Menomonie, Wisconsin. The jubilarian closed the service and the social event in his usual humble manner with words of praise and thanksgiving to God, by whose grace in Christ we are what we are. May the Lord of the Church guide and bless him in the future as in the past.

W. E. SCHULTZ.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Fred Stolzenburg

Valentine, Nebraska

By the grace of God Mr. and Mrs. Fred Stolzenburg, faithful members of Zion Lutheran Church, Valentine, Nebraska, were privileged to celebrate the fiftieth anniversary of their wedding day on April 16, 1950. Their six children and their families together with a host of relatives and friends joined them in a service of thanksgiving, which was conducted

by the undersigned in the Church. The address was based on the text, Matthew 28, 20. May the Lord be with them always.

K. MOLKENTIN.

Centennial Services

DOOR-KEWAUNEE

"Let us give thanks unto the Lord, our God." With these words in heart and mind the members of our Synod living in Door and Kewaunee Counties of Wisconsin gathered at the Fairgrounds in Sturgeon Bay on July 2 to worship and praise our God for the gracious and unmerited blessings He bestowed and still bestows upon us through our Synod which in the course of 100 years received and retained the Gospel in its truth and purity. In the morning service Professor W. Schumann of Watertown addressed the assembly on the basis of Deut. 33, 27, pointing out that our joy is the Everlasting God who has been with us in the 100 years of our Synodical history and will be with us in the times which lie ahead. On the background of familiar Old Testament History we were made aware how the God of Israel mercifully led us of the Wisconsin Synod out of the bondage of error and unionism which prevailed in the land whence our forefathers came and how the God of Israel brought us into the position where we possess His Word in its truth and purity. Therefore we were urged as the Israel of God to possess and retain this precious heritage. A mass choir under the direction of Pastor T. Baganz enhanced the services with the rendition of "A Mighty Fortress Is Our God" and "Beautiful Savior." The liturgist, Pastor O. Henning, led the congregation in prayer fitting the occasion. It was a joyful and thankful group that sang to the accompaniment of Teacher H. Goede "Holy, Holy, Holy"; "The Church's One Foundation"; and "Now Thank We All Our God."

In the afternoon service Professor W. Schaller of Fond du Lac exhorted the congregation to raise its prayer unto God that He would grant our Wisconsin Synod one more hour of Grace. Using as his text, Rev. 3, 8-10. 15-20, the speaker urged the members of our Synod to hold the glorious heritage which through much

struggle in the past 100 years has come down to us, viz., the assurance that "God's Word is Truth." The need to withstand every form of error which in one way or another always denies that God's Word is Truth was forcefully set forth. Especially the present trend to deal lightly with the Truth while denying the clearness of God's Word and leaving room for different opinions on and interpretations of various portions of the Bible brought forth pointed and specific warnings. In spite of all dangers and in spite of the disfavor which falls upon those who withstand error we were exhorted to treasure the Truth so that with fervent trust in Him whose Truth it is we move forward and build Christ's Kingdom with the Truth, not in a lukewarm manner, lest the prophecy of our text be fulfilled on us, but with repentance and zeal entering the doors which Christ opens before us. The mass chorus against presented two appropriate hymns: "Built On A Rock" and "O God, Thou Faithful God." The liturgist, Pastor W. Fuhlbrigge, led the congregation in appropriate centennial prayers and in the responsive reading of Psalm 46. The assembly joined heartily in singing: "Lord Jesus, Thou The Church's Head"; "Praise To The Lord, The Almighty"; and "Holy God We Praise Thy Name."

During the noon hour the women of the various Door County churches provided food for the crowd of people. With grateful hearts we now think back not only to the blessings of the past 100 years but also to the blessings of our joint Centennial service.

T. F. STERN.

* * * *

SOUTHERN CONFERENCE

On Sunday, June 11, six congregations of the Southern Conference (Bristol, Burlington, Elkhorn, Lake Geneva, Slades Corners-Pell Lake and Wilmot-Antioch) gathered at the Lake Geneva High School Auditorium to observe the hundredth anniversary of the Synod. Prof. Carl Schweppe of New Ulm was the festival speaker, his text being Psalm 71, 17, 18: "O God, Thou hast taught me from my youth; and hitherto have I declared Thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have showed Thy

strength unto this generation, and Thy power to every one that is to come." Pastor H. J. Diehl served as liturgist. A choir of a hundred voices sang special hymns of praise under the direction of Mr. Waldemar Nolte of Burlington, who also served as organist. The Bristol congregation loaned its Hammond Organ for the occasion and the Bradford Company of Milwaukee supplied two sound cabinets. A collection was gathered for the Building Fund of the Synod. A joint session of the Sunday Schools was held, Pastor Charles Found of Bristol showing a film of the Prodigal Son to the children.

H. J. DIEHL.

* * * *

ROSEBUD CONFERENCE

In spite of rainy weather and overcast skies between 800 and 900 people of the Rosebud Conference of the Nebraska District observed Synod's Centennial with a joint service at Winner, South Dakota, on May 28. Some of those attending the service drove as far as 130 miles one way. The unfavorable weather held off long enough so that the service could be conducted out of doors in the Leahy Bowl. The physical make up of the Bowl provided the worshippers a fitting place to hold their service. The undersigned served as liturgist. Prof. R. Fenske of Moberge preached the sermon. He pointed out that it is a great accomplishment to reach one hundred years but a much greater accomplishment to preach pure doctrine for one hundred years. On the basis of his text, he showed that it is wholly that because of God's grace we have preached this pure doctrine. Therefore he exhorted the worshippers to true thankfulness. The chorus of Northwestern Lutheran Academy of Moberge sang. Teacher William Neujahr of Mission, South Dakota, was the organist. The Ladies' Aids of Winner and Colome served as hostesses to the guests from Moberge and to the pastors.

L. WENZEL.

* * * *

RED WING CONFERENCE

Fifteen congregations of the Red Wing Conference of the Minnesota District observed Synod's Centennial in two joint services held at the Red Wing Armory on Pentecost Sunday.

May 28. Attendance at the two services was estimated at 2,600. Prof. Walter Schumann of Watertown, Wisconsin, and Pastor A. C. Haase of St. Paul preached the centennial sermons. Pastors Paul E. Horn of Zumbrota and T. H. Albrecht of Lake City served as liturgists. A mass chorus composed of members of the participating congregations sang at both services under the direction of Mr. Vernon Gerlach, principal of St. John's School in Red Wing. Another choir composed of pupils from the parochial schools of the participating congregations sang at the morning service under the direction of Mr. Gerhard Bauer, teacher at St. John's School near Goodhue. Miss Louise Pape and Mr. Edward Kionka served as organists. All expenses were defrayed by the individual congregations so that the entire offering might be placed into Synod's Building Fund.

C. MISCHKE.

† PASTOR OTTO T. HOYER †

Otto Theodore Hoyer, was the eldest son of the late Pastor and Mrs. Otto Hoyer, being born in Neenah, Wisconsin, on December 19, 1879. During his childhood the family moved to Saginaw, Michigan, where the deceased received his elementary education in the Christian Day School of that city. He received his high school education by attending Dr. Martin Luther College at New Ulm, Minnesota, and later graduated from the Michigan Lutheran Seminary. Entering Northwestern College of Watertown, Wisconsin, he graduated with the class of 1900. He thereupon completed his three year theological course at our Theological Seminary, located at that time at Wauwatosa, Wisconsin. His first pastorate was at Crivitz, Wisconsin, where he served two years. Answering the call of the St. Paul's Ev. Lutheran Church of Winneconne, Wisconsin, he was installed on September 17, 1905, and served the congregation faithfully for nigh unto 42 years. During his pastorate he also served Zion Congregation of the Town of Omro from 1917 to 1949.

Pastor Hoyer was united in marriage with Gertrude Doehler, daughter of Pastor and Mrs. Christian Doehler, on October 15, 1908. This happy union was blessed with 8 children,

four of whom preceded their father in death — Gerhardt on April 15, 1913; Gerald on June 20, 1917; Gertrude on December 17, 1937; and Bertram, who was killed in action on Saipan Island on June 15, 1944. His faithful and beloved wife was called to her eternal rest on January 4, 1928.

During Pastor Hoyer's pastorate at Winneconne, two important projects were completed, namely, the present beautiful house of worship erected in 1914, and the parsonage built in 1923.

Aside from serving his congregations faithfully and conscientiously the greater part of a half century, this veteran of the Cross of Christ also held the office of recording secretary of Joint Synod for several terms, and served the North Wisconsin District in the same capacity for a number of years. He also served the institutions of the Winnebago County area until the present institutional missionary relieved him of this work.

He was respected and loved by his brethren in the ministry for his sincere humility, his unwavering and childlike faith in Christ Jesus, and his implicit trust in the wisdom of his Heavenly Father in the ways in which He led His servant.

Many friends have given proof of their esteem and love for the deceased through their Memorial Wreaths which have been given to the Synod Church Extension Fund, Synod Missions, Synod Centennial Building Fund, the Lutheran Academy at Fond du Lac, the Home for the Aged at Belle Plaine, the Lutheran Children's Home, and the St. Paul's Altar Fund.

This faithful servant of the Lord was in failing health the past several years, necessitating hospitalization repeatedly. On Wednesday, August 23, he was again removed to the hospital, where on Friday, August 25, the Lord called His servant home to the heavenly mansions. He attained the age of 70 years, 8 months, and 6 days.

Funeral services were conducted from the St. Paul's Ev. Lutheran Church, Winneconne, on Monday, August 28. The undersigned delivered the sermon on Romans 1, 16, 17a, and also conducted the committal service on the Winneconne Cemetery. Pastor Harold Kleinhans served as liturgist and read the obituary.

Pastor Hoyer leaves to mourn his departure, his two sons: Pastor Walde-

The Northwestern Lutheran

mar Hoyer, Grand Island, Nebraska; Theodore, Oshkosh; two daughters: Mrs. Norman (Anita) Hallstrom of Evanston, Illinois, and Mrs. Burton (Hidegard) Menzel, Oshkosh;; two sons-in-law; one daughter-in-law; five grandchildren; one brother Oscar of Milwaukee, three sisters, Mrs. Alex (Olgo) Hildeman of Shawano; Mrs. Wm. (Agnes) Schlueter of Watertown, and Mrs. Ernst (Erna) Schoenecke of Winona, Minnesota, and a host of relatives and friends.

For many years this faithful veteran of Christ kept a daily diary. His daily entry was: Read the Bible. Those were his last recorded words. Surely he has given to all a beautiful example and encouragement to search the Holy Scriptures, for therein we will find eternal life.

"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."

HAROLD GRUNWALD.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Emil Wolfgram
Menomonie, Wisconsin

Mr. and Mrs. Emil Wolfgram were privileged to celebrate the fiftieth wedding anniversary on October 1. They have been members for many years of St. Paul's Congregation at Menomonie, Wisconsin. The undersigned spoke a few words on the basis of Luke 24, 29. May the Lord abide with them in the future years, as He did in time past.

H. A. PANKOW.

ATTENTION

The "Theologische Hochschule" at Oberursel in Germany, the seminary of our brethren there, in which also the future pastors of our "Refugee Mission" receive their training, stands in need of about two dozen of Schaller's "Kurze Bibelkunde," published by Professor J. Schaller in 1899.

Some of our older pastors and teachers who still have this book in their library are encouraged to send copies of this book, if they can spare it, to our Theological Seminary at Thiensville, Wis., from where they will be forwarded to their destination.

**SOUTHWESTERN PASTORAL
CONFERENCE OF THE WESTERN
WISCONSIN DISTRICT**

The Southwestern Pastoral Conference will convene on November 23, 1950, at St. Paul's Lutheran Church, Woneewoc, Wisconsin, W. Schulz, pastor.

- 9:30 A. M. Communion Service — Speaker, J. Dalke; alternate, A. Dobberstein.
 - 10:30 A. M. Roll call, reading of minutes. Exegesis: Col. 1, by A. Stuebs; alternate, 2 Tim. 3, G. Albrecht.
 - 11:45 A. M. Noon recess.
 - 1:30 P. M. "What Should Be the Congregation's Attitude Towards a Member Who Embraces Communism?" J. Petrie.
 - 2:45 P. M. Recess.
 - 3:00 P. M. "How Can We Stimulate More Frequent Attendance at the Lord's Table?" E. Mahnke.
 - 4:00 P. M. Conference business.
- A. W. LOOCK, Secretary.

MANKATO PASTORAL CONFERENCE

Place: St. Peter Ev. Lutheran Church, St. Peter, Minnesota.

Date and Time: December 4, 1950, 9:30 a. m.

Preacher: Pastor L. F. Brandes, (Pastor G. W. Fischer).

- Program: 1—Exegesis of 2 Thess. 2, 3-12—G. Rattke;
 - 2—Dr. Schwan's work on Evangelical Practice and Legalism—A. Martens;
 - 3—Proper Procedure in Receiving and Releasing Members from a Christian Congregation—E. Kolander;
 - 4—How Should a Pastor Advise Members, Especially Young People, When They Plan on Enrolling in Denominational Institutions Outside the Synodical Conference?—G. W. Fischer;
 - 5—Discussion of the Comments on the Majority Report of the Interim Committee—M. J. Wehausen;
 - 6—Ordinations—E. F. Peterson.
- M. H. EIBS, Secretary.

Correction

First Sunday after Trinity
St. John's Church, Darfur, Minnesota.
Offering: \$171.47. E. C. Schmelzer, pastor.

CHANGE OF ADDRESS

Pastor

- Dommer, Robert, 1003 Hawthorne, Tacoma, Washington.
- Rev. Otto Klett, Elgin, Minnesota.

BUILDING FUND COLLECTION

October 22, 1950

	Required	Raised		Surplus	Deficit
Dakota-Montana.....\$	34,565.00	\$ 38,904.36	113%	\$ 4,339.36	\$
Michigan	100,670.00	80,635.56	80%		20,034.44
Minnesota	178,705.00	140,612.89	79%		38,093.11
Nebraska	27,465.00	25,259.09	92%		2,205.91
North Wisconsin..	210,755.00	188,711.11	90%		22,043.89
Pacific Northwest	6,055.00	6,113.42	101%	58.42	
Southeast Wis.....	239,455.00	194,815.61	82%		44,639.39
West Wisconsin....	238,385.00	156,710.24	65%		85,296.67
	<u>\$ 1,000,000.00</u>	<u>\$831,762.28</u>	<u>83%</u>	<u>\$ 4,397.78</u>	<u>\$168,237.72</u>

Performance by Congregations

	Congregations 100% or More	Congregations Average	Congregations Less Than 100%	Shortage	Congregations Did Nothing
Dakota-Montana	53	\$ 6,450.00	20	\$ 2,230.00	0
Michigan *	35	2,986.00	41	24,285.00	1
Minnesota	73	13,272.00	36	52,148.00	1
Nebraska	40	3,202.00	32	6,057.00	8
North Wisconsin *	81	8,639.00	63	36,080.00	1
Pacific Northwest	13	714.00	7	824.00	0
Southeast Wisconsin	58	10,067.00	73	55,403.00	3
West Wisconsin *	47	6,692.00	119	93,435.00	11
	<u>400</u>	<u>\$ 52,022.00</u>	<u>391</u>	<u>\$270,472.00</u>	<u>25</u>

* Figures for these Districts are not accurate to date because of remittances reported after this compilation. There would therefore also be a slight difference in the totals.

Collection I	\$ 1,060,000.00			
Interest	9,563.00			
Collection II	831,762.00			
	<u>\$ 1,901,325.00</u>			
Deficit above	168,238.00			
	<u>\$ 2,069,563.00</u>			

Allocated to Date	
Church Ext. Fund.....\$	600,000.00
Watertown	580,000.00
New Ulm	350,000.00
Saginaw	400,000.00
	<u>\$ 1,930,000.00</u>

Assuming that the second million will be collected, we would then have for Mobridge \$139,563.00.

If every congregation in the synod completes the Collection 100% we would then have for Mobridge, in round figures, \$215,000.00.

PAUL ALBRECHT.

WESTERN WISCONSIN DISTRICT

January, February, March, 1950

Reverend	Congregation	Amount
G. F. Albrecht, Hustler.....		\$ 375.77
G. F. Albrecht, Town Chifton.....		441.69
H. J. Anger, Washington.....		11.55
H. F. Backer, La Crosse.....		579.55
J. C. Bast, St. Charles.....		200.00
Wm. A. Baumann, Marshall.....		589.50
E. R. Becker, Beyer Settlement.....		8.97
E. R. Becker, Poplar Creek.....		5.09
E. R. Becker, Iron Creek.....		10.19
Arthur Berg, Sparta.....		521.87
Alvin Berg, Madison.....		72.20
R. F. Bittorf, McConnell.....		40.71
L. M. Bleichwehl, Fort Madison.....		33.44
F. E. Blume, Columbus.....		663.00
T. P. Bradtke, Marshfield.....		350.51
E. A. Breiling, Randolph.....		351.66
J. C. Dahlke, Tomah.....		1,028.15
A. T. Degner, Town Trenton.....		547.96
A. H. Dobberstein, Elroy.....		258.43
W. A. Eggert and G. Redlin, Watertown.....		2,663.41
F. F. Ehlert, Eitzen.....		23.00
A. J. Engel, Medford.....		781.77
Otto Engel, Town Genoa.....		70.80
J. B. Erhart, Buffalo City.....		15.00
J. B. Erhart, Cream.....		556.24
J. B. Erhart, Cochrane.....		98.77
Gerhard Fischer, Helenville.....		34.50
G. Franzmann, Fort Atkinson.....		114.55
G. H. Geiger, Wilson.....		319.00
Henry Geiger, Leeds.....		243.88
Henry Gieschen, Fort Atkinson.....		1,675.97
R. A. Gurgel, Rib Lake.....		130.95
R. A. Gurgel, Town Greenwood.....		69.05
W. E. Gutzke, La Crosse.....		1,126.41
A. Hanke, Town Norton.....		144.50
A. Hanke, Minnesota City.....		23.00
H. Henke, Whitehall.....		90.70
H. Henke, Arcadia.....		63.50
John Henning, Wausau.....		627.65
R. C. Hillemann, Mosquito Hill.....		48.15
R. C. Hillemann, Savanna.....		240.00
O. E. Hoffmann, Tomahawk.....		421.82
W. P. Holzhausen, Stetsonville.....		267.05
G. Horn, Chaseburg.....		350.00
E. H. Kionka, Town Maine.....		146.87
G. Kionka, Stoddard.....		688.48
G. P. Kionka, Nelson.....		268.71
H. C. Kirchner, Baraboo.....		1,808.69
L. C. Kirst, Beaver Dam.....		707.55
O. W. Koch, Lowell.....		933.20
L. J. Koenig, Wausau.....		1,026.65
L. J. Koenig, Mosinee.....		212.35
W. J. Koepsell, Pickwick.....		36.02
W. J. Koepsell, Ridgeway.....		217.98
John Kohl, Doylestown.....		32.85
John Kohl, Fountain Prairie.....		29.41
John Kohl, Fall River.....		17.82
G. O. Krause, Marathon.....		159.00
R. P. Korn, Lewiston.....		725.19
W. R. Krueger, Friesland.....		657.90
H. Kuckhahn, Town Washington.....		78.66

H. Kuckhahn, Lime Ridge.....	58.10
D. H. Kuehl, McMillan.....	243.00
D. H. Kuehl, Town Eau Plaine.....	344.50
Mentor Kujath, Janesville.....	110.64
C. C. Kuske, Green Valley.....	29.25
C. C. Kuske, Rozellville.....	55.50
L. Lambert, Barron.....	96.66
L. Lambert, Rice Lake.....	278.72
Wm. Lange, La Crosse.....	215.90
Oscar Lemke, Town Rib Falls.....	30.00
Oscar Lemke, Rib Falls.....	200.77
A. H. Mackdanz, Pardeeville.....	521.97
E. A. Mahnke, Hillsboro.....	393.57
E. A. Mahnke, Viroqua.....	38.38
G. C. Marquardt, Ringle.....	177.62
G. C. Marquardt, Schofield.....	569.04
A. L. Mennicke, Winona.....	1,656.43
A. L. Mennicke, Goodview.....	63.30
F. H. Miller, La Crosse.....	1,250.60
R. W. Mohrhardt, Prairie Farm.....	234.71
R. W. Mohrhardt, Town Dallas.....	3.00
P. Mohnhardt, South Ridge.....	391.05
H. A. Muehl, Altura.....	35.65
R. W. Mueller, Jefferson.....	1,701.61
H. C. Nitz, Waterloo.....	600.09
H. Nommensen, Fountain City.....	413.97
M. J. Nommensen, Juneau.....	936.17
A. W. Paap, Farmington.....	257.24
O. A. Pankow, Menomonie.....	1,125.09
H. A. Pagels, Ixonia.....	186.41
H. E. Paustian, Barre Mills.....	993.86
N. E. Paustian, Oconomowoc.....	180.00
W. A. Paustian, West Salem.....	790.20
J. R. Petri, Wilton.....	20.00
J. R. Petri, Norwalk.....	88.85
E. E. Prenzlouw, Cornell, Keystone and Birch Creek.....	269.60
J. M. Raasch, Lake Mills.....	847.69
C. R. Rosenow, Richwood.....	99.50
C. R. Rosenow, Hubbleton.....	58.39
A. Saremba, Town Knapp.....	93.84
A. Saremba, Town Lincoln.....	3.30
A. Saremba, Shennington.....	25.55
A. W. Sauer, Winona.....	1,313.66
H. Schaller, Oskaloosa.....	5.00
A. C. Schewe, Neillsville.....	1,001.03
E. C. Schewe, Cambria.....	28.76
W. E. Schulz, Wonewoc.....	5.00
H. C. Schumacher, Milton.....	181.32
A. Schumann, Veeckind.....	13.95
A. Schumann, Globe.....	122.13
H. W. Schwertfeger, Tripoli.....	98.84
H. W. Schwertfeger, Spirit.....	97.18
H. W. Schwertfeger, Prentice.....	53.75
A. Stuebs, Portland.....	51.75
R. A. Siegler, Madison.....	475.00
M. F. Stern, Ixonia.....	193.76
K. A. Timmel, Watertown.....	1,440.30
E. A. Toepel, Ridgeville.....	467.72
E. G. Toepel, Onalaska.....	178.80
J. G. Uetzmann, Watertown.....	24.00
F. C. Uetzmann, Lebanon.....	199.00
M. W. Wahl, Cambridge.....	483.40
M. W. Wahl, Cold Spring.....	177.06
E. Walther, Wisconsin Rapids.....	514.85
W. Wiedenmeyr, Sun Prairie.....	639.40
W. E. Wegner, Moline.....	125.00
A. J. Werner, Cataract.....	55.61
A. J. Werner, Millston.....	14.79
A. A. Winter, Mauston.....	1,538.75
A. A. Winter, New Lisbon.....	815.09
W. E. Zank, Newville.....	337.00
W. E. Zank, Town Deerfield.....	188.40
G. W. Zunker, Fox Lake.....	1,394.26
Budgetary.....	\$ 40,327.95
Synod Building Fund.....	10,450.26
Non-Budgetary.....	486.29

Total Receipts for January, February, March, 1950.....\$ 51,264.50

Memorial Wreaths

January, February, March, 1950

In Memory of	Pastor	Amount
Louis Klahn — F. E. Blume, Columbus.....		\$ 16.00
Mrs. Emily Kassahn — Redlin, Watertown.....		5.00
John Harder — O. Engel, Town Genoa.....		3.00
Rev. O. Kuhlow — G. Fischer, Helenville.....		25.50
Mrs. Aug. Klavitter — G. Geiger, Wilson.....		19.00
Mrs. F. Berg — H. Gieschen, Fort Atkinson.....		7.00
G. Prust — H. Gieschen, Fort Atkinson.....		3.00
John Schroeder — W. E. Gutzke, La Crosse.....		10.00
Pfc. La Verne Hanke — H. Henke, Whitehall.....		2.00
Mrs. Albert Herman — H. Henke, Whitehall.....		4.00
Mrs. Tina Engelbrecht — G. P. Kionka, Nelson.....		1.00
Herm C. Wendorf — G. C. Marquardt, Schofield.....		7.00
Henry Schumacher — A. W. Sauer, Winona.....		3.00
August Worchel — A. Schumann, Globe.....		5.00
Mrs. Mathilda Bonow — E. H. Walther, Wisconsin Rapids.....		5.00
Fred Klug — J. B. Erhart, Cochrane.....		14.00
Rev. Aug. Vollbrecht — W. E. Gutzke, La Crosse.....		15.00
Mrs. J. G. Glaeser — L. C. Kirst, Beaver Dam.....		12.00
Mrs. Arnold A. Rink, Sr. — C. C. Kuske, Rozellville.....		5.00
Rev. Henry Lange — Wm. Lange, La Crosse.....		5.00
Emil Paque — W. E. Schulz, Wonewoc.....		5.00
Ferdinand Krause — W. E. Zank, Town Deerfield.....		14.50

Mrs. L. C. Bernthal — A. T. Degner, Town Trenton.....	4.00
Herman Linde — A. T. Degner, Town Trenton.....	2.00
Timothy Frey — A. T. Degner, Town Trenton.....	2.00
Mrs. Leonard Maus — A. T. Degner, Town Trenton.....	2.50
Wm. Brammer — F. F. Ehler, Eitzen.....	23.00
Dr. Walter A. Maier — J. B. Erhart, Buffalo City.....	15.00
John Martin — G. Fischer, Helenville.....	9.00
Mrs. John Kant — L. C. Kirst, Beaver Dam.....	23.00
Carl W. Mueller — R. P. Korn, Lewiston.....	126.00
Mrs. Edith Hanson — Wm. Lange, La Crosse.....	1.00
G. J. Bilse — R. Mohrhardt, Prairie Farm.....	50.00
Ludwig Krenz — R. Mohrhardt, Town Dallas.....	3.00
Mrs. Chas. Jaeger — R. Mueller, Jefferson.....	1.00
Dr. Walter A. Maier — H. Nommensen, Fountain City.....	20.00
Milton Ewings, Sr. — E. Prenzlouw, Cornell.....	2.00
Mrs. Geo. M. May — A. Schewe, Neillsville.....	175.50
Mrs. Aug. Marten — E. A. Toepel, Ridgeville.....	13.00
Aug. Marten — E. A. Toepel, Ridgeville.....	12.00
Mrs. Alfred Frohock — G. Kionka, Stoddard.....	35.00
Mrs. Geo. Loos — H. Schaller, Oskaloosa.....	5.00

H. J. KOCH, Treasurer.

MICHIGAN DISTRICT

Budgetary and Building Fund — July 1, 1949 to June 30, 1950

Non-Budgetary — April 1, 1950 to June 30, 1950

Southwestern Conference

Reverend	Budgetary	Building Fund	Non-Budgetary
L. Meyer, Allegan.....	\$ 743.45	\$ 87.94	\$
J. Brenner, Battle Creek.....	232.31	93.00	
E. Berg, Grace, Benton Harbor.....	550.00	925.00	
E. Wendland, Benton Harbor.....	3,739.51	1,398.70	
R. Gensmer, Coloma.....	1,416.00	706.25	
C. Kionka, Dowagiac, including \$5.00 from Ladies' Aid.....	1,140.00	237.50	
E. Lochner, Dorr.....	328.96		
W. Krueger, Eau Claire.....	745.06	340.19	
Hopkins.....	1,647.96	1,000.00	
A. Hoenecke, Muskegon Heights.....	763.00	396.10	
A. Fischer, Sodus.....	1,655.74		
W. Westendorf, South Haven.....	2,259.20	280.58	
H. Zink, Stevensville.....	2,677.91	924.04	
H. Hoenecke, Sturgis.....	1,255.00	383.51	
Rocky Ford, Colorado.....	95.00		
Paul Albrecht.....		10.00	
Southwestern Pastoral Conference.....			5.00

Southeastern Conference

A. Baer, Adrian.....	1,962.50	1,497.50	3.00
L. Koening, Ann Arbor.....	350.00	150.00	
H. Buch, East Ann Arbor.....	228.69		
C. Kipfmiller, Belleville.....	419.00	349.50	
E. Frey, Detroit.....	970.59	317.15	
W. Valleskey, Detroit, including \$150.26 from Sunday School.....	1,190.46	639.43	
N. Zell, Detroit.....	272.62	181.86	
E. Engel, Detroit.....	608.69		
E. Fredrich, Detroit.....	1,533.21	326.79	
J. DeRuiter, Detroit.....	803.15	475.78	
H. Hackbarth, Dexter.....	272.63	170.00	
A. Gallert, Findlay.....	491.39	21.50	
A. Tiefel, Greenwood.....	596.80	293.25	
W. Voss, Jenera.....	2,691.00	1,975.00	
K. Krause, Lansing.....	7,800.42	2,068.54	
F. Zimmermann, Lansing.....	510.57	178.75	
T. Sauer, Livonia.....	1,197.88	268.25	
S. Westendorf, Monroe.....	5,005.33	3,252.75	
A. Schultz, Monroetown.....	602.32	561.00	
J. DeRuiter, Tecumseh.....	531.00		
A. Maas, Northfield.....	1,222.96	128.00	
E. Hoenecke, Plymouth.....	2,431.58	56.00	
C. Schmelzer, Riga.....	1,760.13	896.80	
H. Engel, Saline.....	3,334.96	1,181.60	
A. Wacker, Scio, including \$25.00 from Mr. and Mrs. Albert Eschelbach, 25th Wedding Anniversary.....	1,710.67	990.50	
A. Maas, South Lyons.....	128.94		
R. Timmel, Toledo.....	1,462.50	2,126.00	5.00
W. Koelpin, Toledo.....	660.00	394.00	
R. Scheele, Toledo, \$5.00 from Sunday School.....	2,705.00	206.50	
P. Heyn, Van Dyke.....	437.97	32.00	
A. Bloom, Waterloo.....	657.36	182.00	60.00
G. Press, Wayne.....	2,637.71	919.85	
J. Westendorf, Williamston.....	155.00	150.00	
A. Tiefel, Yale.....	421.55	250.20	
Southeastern Conference Collection.....		64.75	
Eastern District Centennial Collection.....		269.91	
Washtenaw County Centennial Collection.....		1,000.00	

Northern Conference

M. Schroeder, Bay City.....	2,188.42	1,660.48
J. Vogt, Bay City, including \$27.00 from school children.....	520.45	97.75

A. Westendorf, Bay City.....	3,600.00	3,624.76	
E. Kasischke, Bay City.....	1,564.08	1,900.35	
H. Schultz, Brady.....	827.07	446.47	
D. Metzger, Broomfield.....	330.51	270.64	
H. Schultz, Chesaning.....	1,063.77	309.40	
E. Leyrer, Clare.....	404.95	213.62	
N. Maas, Durand.....	106.72	50.00	
E. Rupp, Elkton.....	404.94	189.00	
B. Westendorf, Flint.....	1,900.70	650.00	
R. Holtz, Flint.....	1,061.92	79.35	
A. Kehrberg, Frankenmuth.....	1,085.23	350.49	45.50
A. Schwerin, Freeland.....	966.00	775.00	100.50
G. Schmelzer, Hale.....	327.00	280.00	
R. Fry, Hemlock.....	1,137.75	672.35	
W. Steih, Kawkawlin.....	846.57	365.85	
R. Scheele, Manistee.....	872.82	269.97	
R. Schaller, Mayville.....	351.03	72.88	
R. Schaller, North Branch.....	212.71	12.50	
K. Vertz, Owosso.....	3,684.00	2,880.00	
F. Schroeder, Pigeon.....	1,808.46	1,310.58	
D. Metzger, Remus.....	403.59	71.50	
O. Frey, Saginaw.....	1,494.93	1,050.00	
H. Eckert, Saginaw.....	1,054.92	371.50	
O. and O. J. Eckert, Saginaw.....	5,544.92	3,781.42	
E. Renz, Scottville.....	266.49	46.74	
C. Miller, Sebawaing.....	1,368.00	1,200.82	
E. Renz, Sheridan.....	213.76	147.22	
C. Leyrer, St. Louis.....	846.74	126.25	64.15
T. Frey, Sterling.....	607.49	96.00	
G. Cares, Swan Creek.....	257.99	117.60	
N. Maas, Swartz Creek.....	34.95		
J. Roekle, Tawas.....	1,693.77	859.80	
W. Kehrberg.....	594.57	241.59	
R. Koch, Zilwaukee.....	1,334.03	764.80	
G. Schmelzer, Lincoln.....	67.40	12.00	
Students of Michigan Lutheran Seminary.....		66.42	
Michigan District Conference Col- lection.....		151.84	
Total.....	\$107,990.31	\$ 55,884.71	*\$ 283.15

* Of the Non-Budgetary money there was \$196.00 for Church Extension Fund and the balance was for Non-Synodical activities of which \$84.15 was sent directly to the institutions. Special donations and Non-Budgetary items are listed for April 1, 1950 to June 30, 1950, others donated during year have been listed in previous reports.

Memorial Wreaths

April 1, 1950 to June 30, 1950
(Included in above monies)

In Memory of — Sent in by	Amount
Philip Dreher, Adrian.....	\$ 24.00
Louis Fischer, Adrian.....	3.00
No Name, Bay City, Bethel.....	3.00
Rev. H. Richter, Detroit, Ascension.....	10.00
Mrs. Martha Wittkoski, Dowagiac.....	5.00
Ernest Beyerlein, Frankenmuth.....	9.00
Mrs. Barbara Weber, Frankenmuth.....	6.00
Mrs. Magdalen Hocrauf, Frankenmuth.....	5.00
Mrs. Arthur Reinboldt, Frankenmuth.....	* 2.00
Wm. Conzelmann, Frankenmuth.....	* 20.00
Walter J. Schluckebier, Frankenmuth.....	* 8.00
Fred Meyer, Frankenmuth.....	* 2.00
Mrs. Mina Kurpsel, Frankenmuth.....	* 1.00
Ernest Friedh, Frankenmuth.....	* 1.00
Otto Roth, Frankenmuth.....	* 11.50
Louis Blanke, Monroetown.....	4.00
Ed. Knab, Monroetown.....	10.00
Emanuel Kapp, Northfield.....	23.00
Samuel Zahn, Scio.....	25.00
Alfred Reuschel, South Haven.....	10.00
George Hawkins, Toledo, Apostles.....	* 5.00
No Name, Toledo, Zion.....	5.00
Mrs. Marie Kuehl, Toledo, Arlington.....	12.00
Mrs. A. H. Baer, Toledo, Arlington.....	71.00
Mrs. A. H. Baer, Southwest Pastoral Conference.....	5.00

* Direct.

ALWIN R. BURKHARDT, Treasurer.

TREASURER'S STATEMENT

July 1, 1950 to September 30, 1950

Receipts

Cash Balance July 1, 1950.....	\$ 62,205.54
Budgetary Collections.....	\$182,597.35
Revenues.....	72,736.20
Total Collections and Revenues.....	\$255,333.55
Non-Budgetary Receipts:	
U. S. Government Bonds Sold.....	50,000.00
Payments on Accounts Receiv- able.....	1,500.00

Reimbursement of Budget from

Building Fund.....	24,624.90
Miscellaneous.....	232.43

Total Receipts.....	\$331,690.88
	\$393,896.42

Disbursements

Budgetary Disbursements:

General Administration.....	\$ 8,700.43
Theological Seminary.....	10,181.35
Northwestern College.....	40,200.44
Dr. Martin Luther College.....	35,862.07
Michigan Lutheran Seminary.....	22,688.24
Northwestern Luth. Academy.....	8,239.71
Home for the Aged.....	5,509.92
Missions — Gen. Administration.....	109.42
Indian Mission.....	70,450.23
Negro Missions.....	6,199.93
Home Missions.....	100,058.29
Refugee Mission.....	7,888.74
Madison Student Mission.....	893.77
Spiritual Welfare Commission.....	1,539.28
General Support.....	16,051.75
School Supervision.....	1,626.33

Total Budgetary Disbursements.....	\$336,199.90
---	---------------------

Cash Balance September 30, 1950.....	\$ 57,696.52
---	---------------------

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE**

For September, 1950

For Spiritual Welfare Commission

Mr. and Mrs. John Dreier, Green Bay, Wisconsin.....	\$ 35.00
In Memory of Mr. Chas. Pardau, sent in by Rev. W. T. Meier.....	10.00
Walter Nuernberg, Watertown, Wisconsin.....	10.00
Memorial Wreath from Dr. Martin Luther College students in memory of Philip Leng.....	7.55
Carl Grief.....	1.00
	\$ 63.55

For Missions

N. N., Detroit, Michigan.....	\$ 8.00
Memorial Wreaths in memory of Mrs. Agnes Ketchum, given by Rev. Horlamus and R. E. Hor- lamus.....	7.00
	\$ 15.00

For Church Extension

Memorial Wreath in memory of Mr. Otto Harmel, given by rela- tives and friends.....	\$ 68.75
Memorial Wreath in memory of Mrs. Ramon Ranke, given by Mr. and Mrs. Emil Schwartz- koph and Gordon, and Mr. and Mrs. Albert Evinrude.....	10.00
	\$ 78.75

C. J. NIEDFELDT, Treasurer.

Jan 51

NEW!!!

COLORFUL

DURABLE

Teach your children to visualize the true Christmas Story.

A colorful, realistic display for the Home, Church, or Sunday School.

Each set contains 15 pieces including figures of Joseph, Mary, the Infant, three Kings, two Shepherds, three Sheep, one Cow, one Donkey, and one Angel.

Figures are hand painted in bright colors with fine detail.

THE CHRISTMAS MANGER



AVAILABLE!
500 VOICE CENTENNIAL CHOIR
A VICTOR RECORDING

Now you can enjoy the 500 voice choir conducted by Mr. Karl Jungkuntz on the occasion of the Wisconsin Synod Centennial celebration at Milwaukee, August, 1949.

The two numbers are: "We Laud Our God on High," (Franck) and, "Hallelujah, Amen, Chorale," (Wagner).

12-inch Victor Custom Seal Vinylite Record, \$2.00.

NO. 1. Figures up to 2½ inches high. Stable Size 9×5½×5½. Price\$4.00, Postpaid

NO. 2. Figures up to 4 inches high. Stable Size 13×7×7 inches. Price\$6.00, Postpaid

Northwestern Publishing House

3616-32 West North Avenue

Milwaukee 8, Wisconsin