

# *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

December 3, 1950

Volume 37 — Number 25





# 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. John's Church.

Root Creek, Wisconsin.

Organized in 1846.

Present church erected in 1896.

School erected in 1941.

Present pastor, Wm. C. Mahnke, since 1916.

# Siftings

BY THE EDITOR

The death of Dr. Theodore Graebner, professor of theology at Concordia Seminary, occurred on November 14 at the County Hospital in St. Louis, Missouri. Dr. Graebner during his life time was a prolific writer in the field of religion. His death at the age of 74 years removes another leader from the ranks of our sister synod. His remains were layed to rest on November 18 in St. Louis. The funeral service was held in Holy Cross Lutheran Church in St. Louis, Dr. Louis J. Sieck, president of the seminary, preaching the sermon.

\* \* \* \*

*The Jews are in trouble in the city of New York. A Blue law prohibits the sale of meat on Sunday. Two Jewish butchers who flouted this law were arrested and each fined \$10 for selling meat on Sunday. These butchers are taking their case to a higher court contending that the law is prejudicial and unconstitutional since it infringes on their religious liberty. There is no doubt about that since the Jewish religion prescribes Saturday as their holy day. In his brief the lawyer for these two Jewish butchers argues: "It can hardly be doubted that, historically considered, our Sunday laws have always been statutes which aid one religion and prefer that religion over others." The lawyer contended that selling meat "is far less likely to disturb the peace and repose of a neighborhood than professional football and baseball games." He also called attention to the violations of the Sunday law by radio broadcasts, sports promoters and others.*

\* \* \* \*

This is one for the books. We cull it from the *Augustana Lutheran*: "Thousands of Roman Catholics recently lined the old market square in Brussels to witness the annual blessing of animals given by the Franciscan Fathers in honor of St. Francis of Assisi, patron saint of animals. White helmeted police were on hand to keep order in the cobbled square.

"The prayers of white-bearded Father Urbain mingled with the sounds of the crowd as he blessed pets carried by men, women and children of all ages in a long parade to the door of a red-brick chapel. The pets were of all varieties — cats, dogs, pigeons, even snails and tortoises.

"The blessing rites coincided with the arrival in town of a circus, whose owners took advantage of the opportunity by sending several elephants, horses and camels to the benediction. Their arrival added to the excitement and color of the occasion."

\* \* \* \*

50,000 people gathered in the huge Rose Bowl recently to hear Billy Graham the noted revivalist. It was the greatest attraction since the last New Year's day football game. He was supported by a mass choir of 750 voices composed of students of Pasadena College (Nazarene). The service was under the auspices of Fuller Theological Seminary in Los Angeles. Many in the audience came to see and hear the famous evangelist. It is reported that more than 1000 came to the platform after the service and signed cards.

\* \* \* \*

Where the Communists rule the churches are not free nor safe. What the churches have experienced in other European countries dominated by Russia the churches in China are experiencing at this time. A manifesto signed by more than 1,500 Chinese Christian leaders proves their domination by the Communist government of China. The manifesto calls upon all Chinese Christians to wholeheartedly support the government, to oppose imperialism and capitalism and eventually cutting off all foreign ties. The manifesto also declares among other things that they must be kept alert "against imperialism, especially United States imperialists' intrigues to rear reactionary power in China through the medium of religion." That's the soul of Communism.



# God's Faithful Love Has Taken All Wrath Away From His Believers

Isaiah 54, 7-10

**I**SRAEL, God's Old Testament people, had continually forsaken the Lord, continually spurned His saving grace revealed in their midst. They had worshipped the idols of the nations round about them and yielded themselves to wickedness and vanity. Finally God's holy, righteous judgment came upon His unfaithful people. The Lord caused them to be led away into the Babylonian captivity. When Isaiah wrote his inspired Book of Comfort this great judgment had not yet set in. Yet he was inspired by God to prophecy of it as a most certain thing, to speak to Israel as though they were already in the midst of this judgment. At the same time he was to show how the Lord continued to yearn for His people; he was to set forth the fervent, faithful Savior's love of God in all of its glory, that even in the midst of this judgment a believing remnant might be preserved for the Lord.

*God's Redeeming Love* The very heart of this glorious revelation of God's grace is found in the chapter preceding our text, in the familiar fifty-third chapter of Isaiah. There the prophet portrays the future redemption from sin and all its curses which the Lord in His fervent, faithful love was providing for Israel and for the entire world of sinners through the gift of His Great Servant, His incarnate Son, Jesus Christ our Lord. In prophecy Isaiah speaks of His vicarious work of redemption as though it had already transpired before his eyes. He testifies of the Messiah: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all." Then Isaiah goes on to show the Lord now highly exalted His Great Servant, His incarnate Son, who had willingly poured out His soul unto death, who had willingly brought His life as an offering for

sin. With this exaltation to life and great glory the Lord is proclaiming that He was fully satisfied with the sacrifice of His Son, that on the basis of it he was declaring sinners righteous in His sight, announcing forgiveness of sins to them. It is this revelation of His Savior's grace whereby the Lord awakens joyful, penitent faith in the hearts of sinners, whereby He preserved a faithful remnant for Himself in Israel, whereby He builds His church of believers.

*Which Removed All Wrath* This revelation of God's grace lets us understand the assurance which the Lord gives to His believers in our text, the assurance that His fervent, faithful Savior's love has taken all wrath away from them. It lets us understand what the Lord means when He says: "For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer."

*For His Old Testament Believers* To Israel languishing in the Babylonian captivity, grieved in spirit and weighed down by the feeling of being rejected and forsaken, God is, first of all, saying: As your faithful Redeemer I am establishing a perfect redemption for you whereby all your sins are forgiven. By faith this pardon is yours to rejoice in it. Thus there is no more room in my heart for true and abiding wrath against you. Cleansed of sin you are partakers of my mercy, of my everlasting kindness. The sorrows of the captivity, in which my face was momentarily hidden from you, have been turned for you into a "little wrath," into a momentary outburst of chastening displeasure, whereby I drew you away from sin and guilt unto blessed faith in my grace.

*For All Believers* The Lord is not merely addressing His Old Testament Zion whom He has received anew as His beloved spouse. For in the opening verses of this chapter He holds out to the blessing of an exceedingly great family of spiritual children, His New Testament Church of believers. His assurance is also meant for them: your sins are forgiven for Jesus' sake, who has wrought a perfect redemption for you. Through faith this forgiveness is yours to rejoice in it. Thereby all wrath is taken away from you for time and eternity. Only mercy and everlasting kindness shall reign over you.

*The "Little Wrath"* It is true, of course, that here on earth God's children are often very severely afflicted. The Lord often hides His loving countenance from them by sending them poverty, sickness, sorrow, enmity, persecution. Yet in all this God is not wroth with His believers in the true sense, not wroth with them as a judge is angry with a criminal. This is not His fiery wrath which means rejection and condemnation, which burns as a consuming fire unto eternal perdition. It is merely the "little wrath" of our text, the outburst of displeasure as a fatherly chastening, which purposes to loosen our hearts from sin and vanity and to draw us even closer into the fellowship of His love and everlasting kindness. Thus St. Paul writes: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And again Paul says: "When we are judged, we are chastened of the Lord, that we should not be condemned with the world." Just because all the earthly afflictions which the Lord sends upon His believers are but a momentary hiding of His countenance for a salutary purpose, they will also come to an end. They will cease when God finally takes His children unto Himself in heaven, where purified from our sinful flesh and far removed from the temptations of Satan and the world we will no longer need God's fatherly chas-

(Continued on page 389)



# Editorials

**The Christian New Year** Beginning with the first Sunday in Advent the Christian Church has begun another New Year. This year our New Year is December 3. It is obvious that the New Year of the Church differs from the secular New Year. It differs in time as well as in intent and purpose. The New Year of the world is entirely secular while the New Year of the Church is entirely spiritual in its plan and purpose. The New Year of the world is designed for this life while the New Year of the Church has in mind the life that now is and that which is to come. Like the Word of God itself the Christian or Church year is designed for "doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good words." (2 Timothy 3:16, 17.) The focal point of the Christian years is *Christ Jesus and His redemption*, the salvation which God wrought through Him by which we are delivered from all sins, from death, and from the power of the devil. Hence the Christian year revolves about the three great festivals — Christmas, Easter and Pentecost which commemorate the great deeds of God wrought for our salvation. A church year so arranged has a definite plan and purpose.

In this connection it may be well to mention again that the sermon texts for each Sunday in the Lutheran church are also chosen with this thought in mind to preach the *whole counsel of God for our salvation*. The text will generally fit the thought of each Sunday as these are indicated in the *Introits* for each Sunday. This wise arrangement will obviate the danger of a hit and miss choice of sermon texts and at the same time serve the purpose of making the Christians' worship more meaningful. We wonder often whether our Lutheran Christians appreciate this well-thought-out arrangement of the Church year as they ought? We wonder if they see clearly the wisdom of it? In most Protestant, Reformed church bodies no such plan exists. Their ministers preach on anything and any subject that comes to their mind except, perhaps, on the great festivals. In that case the spirit that prevails everywhere and is in the air seems to forbid any divergence from the subject of the season. But aside from these specific festivals they are foot-loose and may wander where they will.

We are in the Advent season now and the Church is getting ready to commemorate the birth of the Savior. Advent means *Coming*. This designation of the four Sundays before Christmas bids us to look back to the days of the faithful of the Old Testament when they waited for the promised salvation. With them we wait — not 4000 years, but typically four Sundays. We share with them their hopes, their yearning, their fears, their cries for the advent of the Savior. This is able to put us in the right mood for the blessed day of Christmas.

With the Old Testament saints we of the New Testament look forward to another Advent of our Savior

when He will come in the clouds of heaven with all His holy angels to gather in the harvest of believers into the graineries of heaven. There we shall see Him as He is. God grant us this Advent.

W. J. S.

\* \* \* \*

**Convenient Season** When the Roman Governor Felix had invited Paul, the prisoner, to expound his religious views before him and his Jewish wife Drusilla and Paul, without pulling any punches, had reasoned of righteousness, temperance and judgment to come, thus stepping pretty hard on the gubernatorial toes, Felix quickly terminated the interview saying: "Go thy way for this time. When I have a convenient season, I will call for thee." He did not like what he heard. To be guided by it would disturb too much his way of life, and so he politely put Paul off with the excuse that the pressure of other business prevented him from continuing the discussion for the time being but intimated that he would do so at a more opportune time. We don't read that he ever did so. He was just giving Paul, what is popularly known as, the brush-off.

Our pastors and missionaries are continually running up against the same thing. When unchurched people are urged to provide their souls with the Bread of Life, they offer all sorts of excuses and alibis. The gist of their replies is, It isn't convenient, though they may not put it in just those words. They offer such excuses as: We work hard all week, and Sunday is the only time that we have to ourselves and to do things around the house and the yard. The children are too small and claim all our time and attention. In short, it does not happen to be convenient, and they salve their consciences with the remark that some day it will be more convenient. But the trouble is that they never find it so. They are like the boy who sat down at the river bank to wait for all the water to flow by before crossing.

The real reason behind it is indifference to the Word of God and lack of concern for their own souls. They have a wrong sense of values. They are putting last things first and first things last. Jesus said: "Seek ye first the kingdom of God," not last. What Jesus said of Mary when she sat at His feet and drank in His words was that she was doing the one thing needful. If we are convinced of the supreme importance of a thing, then we shall do it however inconvenient it may appear to be for one reason or another. The Bible does not recognize the argument of inconvenience as justifying postponement where our immortal souls and rendering to God the homage and service which is His due are concerned. The Mexican "manana," tomorrow, later, has no standing in God's sight when spiritual things are involved. The Bible puts the stress on today, now. "Now is the accepted time, now is the day of salvation. Today if you hear his voice, harden not your hearts."



But it is not only the unchurched who revel in such excuses and alibis. We church members do, too, and find excuses for neglecting the Lord's work. How often we are like the Jews to whom the Prophet Haggai said: "This people say, The time is not come; the time that the Lord's House should be built. Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" These Jews felt that the time was not auspicious for rebuilding the temple, lying in ruins, but at the same time they found conditions favorable for building nice homes for themselves and feathering their own nests.

The latter seemed more important than the former, that is what the trouble was. Might not that also be responsible for the lagging and dragging out of our synodical Building Fund Collection?

Things are never convenient for the flesh where the things of God are concerned. We find all sorts of excuses and alibis for postponement. But the question is whether they hold water, whether God will accept them as valid.

I. P. F.

## God's Faithful Love Has Taken All Wrath Away From His Believers

(Continued from page 387)

tening. Then it will become fully manifest that His fervent, faithful Savior's love has indeed taken all wrath from His believers.

*"As The Waters Of Noah"* In the fire of affliction God's children often find it exceedingly difficult, however, to cling to this truth. Their fleshly reason, which considers only outward appearances, sees no difference between the lot of believers and unbelievers. For our strengthening the Lord therefore adds: "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Yes, in His holy, righteous wrath God once brought the destruction of a universal deluge upon mankind when they had hardened themselves against His grace and yielded themselves to wickedness and violence. Yet even this judgment was a deliverance for Noah and his family whom God had preserved in faith. God rescued them in the ark that He might still fulfil His promise of salvation to fallen mankind. And to the family of Noah God announced the oath-bound covenant promise that unto the very end of time He would not again bring a universal judgment upon mankind. Ever since, God's faithfulness to His Noachian covenant has stood in evidence. It has never been broken. The Lord bids His believers to take note of this that it might strengthen their faith amidst crosses. For they are to know that

just as firm is His oath-bound assurance that His fervent, faithful Savior's love has taken all wrath away from them for time and eternity. Though He chastens them in fatherly love He will not rebuke them in real anger.

*Firmer Than The Mountains* Equally forceful is the second comparison with which

the Lord confirms His assurance of faithful love to His believers. The Lord says: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." The hills of Judea, the mountains of Lebanon and Hermon were for Israel the very symbol of dependable and imperishable strength. The great mountains of our West leave all who have visited them with the same awe-inspiring feeling of having beheld something that seems indestructible. Only our confidence in the truthfulness of God's Word makes us ready to believe that also all the hills and mountains will finally pass away in the fire of Judgment Day. Yet God would have His believers know that though the mountains shall depart and the hills be removed, His kindness shall not depart from us; neither shall the covenant of His peace be removed, the covenant of pure grace which He made with Abraham, the Gospel covenant which He made with us in Holy Baptism, which He proclaims to us in His Word, which He seals to us in Holy Communion, namely the assurance of the gracious forgiveness of our sins for Jesus' sake, whereby all wrath is forever taken away from His believers. Rejoicing in it with a believing heart we will

be constrained to serve our faithful Redeemer with holiness of living and with zeal for His kingdom.

C. J. L.

## LUTHERAN HIGH NAMES PRINCIPAL

Rev. Neelak S. Tjernagel of Iowa City, Iowa, has been named principal of Racine Lutheran High School. He will take over the position vacated when Mr. E. F. Eggold accepted the position of principal at Milwaukee Lutheran High School last year. The new principal is expected to arrive in Racine about August 15.

Rev. Tjernagel has a varied background in educational training and many years of practical experience. After being graduated from Concordia College, St. Paul, Minnesota, in 1928, he studied at Lutheran Theological Seminary in Thiensville, Wisconsin. He was ordained at Blanchard, North Dakota, in 1933.

From 1933 to 1947 Rev. Tjernagel served parishes in North Dakota and Iowa. After receiving his bachelor's degree from Iowa State Teachers College he enrolled at the University of Iowa. He received his master's degree with a major in history and a minor in education in 1948. During the past two years he has continued his graduate studies while serving as instructor in medieval history at the University of Iowa.

Rev. Tjernagel comes from a pioneer Lutheran family. His father served as missionary among the Eskimos at Teller, Alaska, and among the Indians at Gresham, Wisconsin, besides doing pioneer work in the ministry in California, Minnesota, and Iowa.

Rev. Tjernagel is married and is the father of twin daughters and a son.



## From A Wider Field

INSTEAD of celebrating the Reformation Festival on October 31 and Thanksgiving Day on November 23, as most of us did, it might have been more appropriate for us to have celebrated Thanksgiving from October 31 to November 23, daily and fervently.

This conviction grows upon us as we read the press reports from Rome, where on the very morrow of Reformation Day the Pope offended Christians of the world by proclaiming the doctrine, or dogma, that the Virgin Mary was taken bodily into heaven after her death, and there reunited with her soul.

The press description of this Roman holiday was filled with purple passages of awe and reflected the splendor of the occasion as the Pope read the Papal Bull of proclamation. Printed on 26 pages of sheepskin, it is said to have taken five months to prepare.

Five months! . . . We have a book that took far longer than that to complete. It is the Holy Bible, verbally inspired by God and the only divine norm of doctrine and life. This Bible knows nothing of the superstition of an Assumption of Mary.

The Very Rev. Francis J. Connell of Catholic University has an answer for this. He stated in a sermon that it is "illogical" for anyone to challenge Catholics to find the doctrine of Mary's assumption in the Holy Scriptures, "as if the Bible were the only source of God's message to man. Tradition, dating back to the Apostles . . . has the same value as the Holy Scriptures."

To this we reply with the word of Scripture itself: "Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." (Prov. 30, 5-6.)

Every day since the Reformation must be a day of Thanksgiving to those who have been graciously delivered from the bondage of error, ignorance and blindness, whose souls need not suffer under the fierce, impertinent boldness of the Antichrist.

Now that Advent has come, and the Church has entered a new year of Grace, let us use it diligently.

\* \* \* \*

Motorists who on their travels have taken surprised notice of those Scripture signs which keep appearing at the oddest moments and around the most unexpected corners, diverting the attention of drivers and sharing with Burma-shave signs the doubtful distinction of being effective accident hazards, may be interested in the man who is credited with promoting this evangelistic idea in a systematic way.

He is Mr. John E. Bockmann of Aurora, Nebraska. A former band and orchestra leader, Mr. Bockmann has established the Aurora Bible Signs Society. Most of the hundreds of Bible text signs scattered through the mid-west are his work, and that of his son Duane.

One morning twelve years ago, a bus carrying Mr. Bockmann as a passenger through the Blue Ridge Mountains slowed to negotiate a sharp turn. On the further side of the curve, a huge sign loomed up. It bore a Scripture message, and almost everyone in the bus craned his neck to read it. Mr. Bockmann says: "As we rode along, I thought about that sign. What a power is the Word of God, and what a testimony that sign was for the Church."

So the enterprise was born. At the moment, the Society is working on a major task: To paint the largest cross in the world, with its top near Lake Winnipeg, Canada, its base in Acapulco on the south coast of Mexico, and the arms extending from San Francisco to Atlantic City, N. J. The cross is to be formed by Scripture signs placed about 50 miles apart along the highways.

\* \* \* \*

Another ambitious religious undertaking, but with less hope of blessed results, is revealed by a 51-year-old New York City woman named Thelma Holder, who is making a coast-to-coast journey on foot, carrying two traveling cases, one of them

marked with a cross and the word "missionary."

This should tell the story of her trek. Miss Holder is a self-appointed traveling missionary. Her purpose, she affirms, is to teach the ideals of the Christian faith to as many people as she can contact. She does not want to be called "an evangelist." Her definition of purpose is this: "People are trying to find something to live by, but they often turn to the wrong thing, in their distress. I'm trying to show them the wisdom of taking the path of Christ."

There is no doubt of Miss Holder's sincerity. This is her fifth try at crossing the United States on foot. Previous efforts failed because of illness or, as on one occasion, because of huge snowdrifts in Wyoming.

If we must doubt that Miss Holder's sacrifice is pleasing to God or promises fruits unto Christ, it is because she acknowledges no affiliation with any of the major faiths, but says that she wants to "spread good will among all religions." That is not working for Christ. For what fellowship hath light with darkness? And what concord hath Christ with Beliel?

How can one guide people to the Truth without delivering them from error? Helping men in spiritual distress means to lead them from their dumb idols to the living God.

\* \* \* \*

Before the recent national elections, we heard much advance deploping of the indifference that keeps many voters away from the polls. A spokesman for the "Lord's Day Alliance," a Protestant organization interested in legislative matters, said of those who won't bother to vote: "Christians can thus blame themselves for social ills, and corruption in government."

As it developed, the turn-out of voters in November was better than expected. And indeed it is true that Christians should concern themselves with the affairs of their government also by using the voting privilege. Yet it is hardly satisfactory, and much too convenient, to lay the



blame for corruption in government at the door of negligent voters. For is must be remembered that under the machine system in many States the Christian citizen has little choice for his vote. Political organizations, powerful and often corrupt, select the candidates. In many cases the voters have the doubtful privilege of choosing between a pot and a kettle,

both of which are black. In such circumstances the voting franchise becomes a farce.

In the last analysis, Christians cannot preserve their country from corruption by votes, but must continue with ever greater diligence to preach the Gospel and to offer up their prayers for all who are in authority.

E. S.

## The Holy Spirit Creator

### XII. JUSTIFICATION

(Concluded)

“**G**OD 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.”

This definition of subjective justification in the COMMON CONFESION presents three points:

*First* the basis on which God's justifying act rests: “Christ's righteousness.” Nothing need be added to this statement. All Scripture testifies that only Christ could and did remove our guilt, only Christ could and did achieve a righteousness which is acceptable before the judgment throne of God. When Christ exclaimed on the cross, “It is finished” then our righteousness had been achieved. Any attempt on our part to supplement Christ's work can only mar it, adulterate it, heap disgrace on it. Every unreserved confession to Christ's righteousness as the sole basis of our justification warms our heart and strengthens our faith.

*Secondly* the Common Confession states that God imputes the righteousness of Christ to the sinner through the Gospel. It may strike us as a rather unusual expression that God imputes Christ's righteousness to us through the Gospel. To impute means to attribute, to credit or charge. It is primarily a mental act. The Gospel proclaims the fact that God did impute Christ's righteousness to the whole sin-lost world. Yet, though the expression may not be in agreement with the dictionary, the innovation does no harm, since

the Gospel in one and the same act also conveys and applies the blessing which it announces. Paul used the word *administer*. By proclaiming the Gospel of reconciliation he administered reconciliation.

*Third*, the Common Confession states that the sinner accepts this righteousness of Christ by faith. And in order to shut out all possible synergism it adds: “Such faith is wrought in man by the Holy Spirit.” This is very good. For by the Gospel itself, which announces the forgiveness of sins for Christ's sake on the basis of His righteousness, the Holy Spirit creates faith in the heart of the sinner, so that in faith he appropriates Christ's righteousness as his own.

There is danger, however, in the way in which God's act of imputation and the sinner's act of accepting are linked together. The two relative clauses are coordinated, and it is difficult to escape the impression that faith, like God's imputation, is another factor in the transaction of justification. Justification is not complete until faith is present. It is true, justification does not become my own, my happy possession, no matter how often God may announce it to me and no matter how earnestly He may plead with me to accept it, until a spark of faith is kindled in my heart. But that does not make out of faith a component part of justification. Justification is complete whether I accept it or not.

#### Practical Importance

We are not quibbling or harping on words when we carefully weigh

every expression to see what role it may ascribe to faith, whether faith in any way is presented as a constituent factor of justification. This is a matter of utmost importance.

When faith is presented in the light of a second factor, then, naturally, our attention is directed very strongly to our faith. We must investigate whether we really stand in the faith. And in just so far as we are concerned about our faith, in so far our attention is drawn away from the great truth of God's imputation, away from the fact that our justification stands irrespective of our faith. Yes, in order to create faith in us our attention must be ever called to this great truth.

The most dangerous attacks which we Christians suffer from our enemies, the devil, the world, and our own flesh, are directed against our faith, when we are led to doubt whether we have any faith. Our faith never is perfect, it hardly ever is very vigorous, it is never producing completely good works. There are always weaknesses and flaws connected with it. Our faith often, as St. Paul tells us in Rom. 8, sinks to such low levels that we do not know “what we should pray for as we ought” (v. 26). If in such times we are directed to look for our faith as a constituent factor in our justification, this might drive us to utter despair. We look for our faith, but can find no trace of it. We jump at the conclusion that God did not grant us faith because He does not want us to have it, nor the justification of which it is a part. In such cases only the message that God has in Christ forgiven us all our sins, including our unbelief, can revive the faltering faith.

It is of utmost importance in our entire practice that we keep the concept of faith clear as the receiving hand, and do not in any way create the impression as though it might be a factor in justification.

#### FAITH JUSTIFIES

##### Statement

In our Augsburg Confession Art. IV reads: “Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake through faith, when they believe that they are received into favor, and



that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins." We note here how emphatically any contribution on the part of man toward his own justification is ruled out: no *strength*, no *merits*, no *works*; but justified *freely* — for *Christ's sake*. Faith is presented as the receiving hand: *through* faith, and *when* we believe.

Then, however, our Confession concludes: "This faith God imputes for righteousness in His sight." Does this mean that when God is willing to justify a sinner He disregards his weakness and his total lack of merits and works, provided He can detect one little thing: faith; and that He is ready to accept this effort of man in lieu of the missing merits? No, faith does here not mean the *act* of believing, but the grand and glorious treasure which we embrace in faith.

#### Rom. 4, 4.5

In this passage St. Paul speaks in a similar fashion about faith. He first points to the case of a man who has some works to present. Of him he says: "Now to him that worketh is the reward not reckoned of grace, but of debt." This man can rightfully claim it as his due. — Then Paul speaks of a man who has no works whatsoever to show, and says: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Like the publican in the temple this man humbly, but confidently says: "God, be merciful to me a sinner" (Luke 18, 13). He is not deceived. As the publican, who threw himself entirely on the mercy of God, was justified, so will be every one that believes on Him who justifies the ungodly.

#### Metonymy

When the word faith, which originally denotes an act performed by the heart, is to be understood of the thing which it embraces and appropriates, this is called a metonymy. A metonymy is a very common figure of speech. For example: the Father had promised to send the Holy Ghost. Jesus therefore told His disciples that they "should not depart from Jerusalem, but wait for *the promise* of the Father" (Acts 1, 3) meaning the Holy Ghost whom the Father had

promised. — We hope for eternal life in heaven for Christ's sake. Accordingly St. Paul calls Jesus Christ Himself "our hope" (1 Tim. 1, 1) because He it is on whom our hope rests. And again he calls eternal life "our hope" (Tit. 2, 13), the thing for which we wait. — So also the word faith is frequently used metonymically for the blessing which we receive in faith. In that sense our faith is counted unto us for righteousness. If *our act* of believing would move God to declare us righteous, then would we be justified by our works, which St. Paul so emphatically denies when he opposes all works to faith: to him who has no works, but trusts in him who justifieth the ungodly, to him his faith is counted for righteousness.

For that reason our Formula of Concord says: "Faith justifies, not for this cause and reason that it is so good a work and so fair a virtue, but because it lays hold of and accepts the merit of Christ in the promise of the holy Gospel; for this must be applied and appropriated to us by faith, if we are to be justified thereby."

#### Import

What does justification mean to us, a justification toward which we contribute nothing, a justification which God planned for us in His boundless grace and mercy, a justification which He prepared through the blood and death of His Son, a justification which He proclaims to us freely in the Gospel, a justification which we accept in faith as a ready blessing? "Bless the Lord, O my soul," sang the psalmist, "and all that is with in me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." Can we do anything else but consecrate our life to Him who saved us? If our faith does not lead us into a life of consecration, there is something wrong with it, it is not genuine, it is dead — and our justification slips away since we have no hand to hold it.

In and with justifying faith the Holy Spirit creates in us a new life of sanctification. J. P. M.

## Guidance In Godliness

### All Things For Good

**C**ONFUSION and uncertainty darken our skies. We live in a world of uncertainties. But for such a time as this the Apostle Paul declared: "We know that all things work together for good to them that love God." Romans 8, 28.

This passage does not say that everything that happens is good. We know that many wicked things are happening all about us. Crime abounds. Vice runs rampant. Famine and disease and war take the lives of millions of humans. All this is not good.

Nor does Paul say that even good things will always bring good results. They often do the opposite. Most people look upon money as a good thing, but on more than one occasion money has transformed a saint into a sinner. Success often proves a snare. Many have forgotten

God in the days of prosperity and seeming success.

What Paul meant, of course, is that, to them that love God "all things" — good, bad, or indifferent, work together for good. This means pain or pleasure, gloom or gladness, triumph or tribulation, sorrow or sunshine.

To love God is more than a mere profession. It is an experience, it is a life, for it is the immediate and direct fruit of faith. To every one, then, who is a true believer, a true lover of God, "all things work together for good."

This passage is the affirmation of a man who had traveled the hard way; a man of whom someone has said: "He had been to the whipping post so often that he could be recognized from the back by his scars."

David believed the same truth as set forth in this Scripture. In speak-



ing of the man whose "delight is in the Law of the Lord," he said: "Whatsoever he doeth shall prosper." Psalm 1, 2-3. Every wind that blows, fair or foul, drives the man of God nearer and nearer to his Lord. The man who loves God is on God's side. Every experience that comes draws him closer to God, since they walk together. He is going in the right direction.

To believe that God works all things out for our good helps to simplify life in this confused and complex world. Instead of asking why certain things are permitted to come, instead of trying to fathom the deep secrets of life, all we need to do is to walk day by day with God and He will turn every experience into a blessing. Most of us can look back on some hard, bitter experience and see how it has worked out for our good.

If unable in this life to see how God can change losses into gains, misfortune into advancement, bereavement into joy, we have the promise that the time is coming when we shall understand.

"Blind unbelief is sure to err  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain."

If, like Enoch, we are walking day by day with God, we can rest assured that those things that come to us will in the end be for our good. It takes faith in God to believe this, but God says it is true.

#### Prayer In The Christian Life

Perhaps never in the history of the Church was prayer so little thought of as at present. This is due directly on the part of many who call themselves Christians, chiefly to two causes.

The one is the extreme materialistic spirit that prevails. Wealth, especially in our own country, has increased at a tremendous rate, and though not all are becoming rich, yet all are reaping the benefit to some extent. The great danger of all this is that men become so completely satisfied with the good things of this life that they have little thought or concern for any other, and prayer drops out of life as a matter of course. Poverty on the one hand, and affluence on the other, are both hard conditions under which to live

the Christian life. A great amount of grace is required, but persons living under such conditions usually have little mind to make use of the means of grace.

The other thing that is against the spirit of prayer is the explanation of the world by evolution, that the world, including man and all that he is, is the result of mere natural processes; either that there is no God at all, or if there is, that He in no manner interferes with the processes of nature or of natural law for the sake of answering prayer. If these things are true, then, of course, there is no place for prayer, and one can only be called a fool for getting on his knees before a blind and inexorable law of nature.

As Bible Christians we must guard ourselves against both of these mighty currents of the present. We look upon the great prosperity of our time and upon all useful inventions and discoveries as gifts of God's goodness and mercy; but we also know that they are only additional means with which we can serve and honor God; and therefore we ask for more grace that these earthly things may not wean and win us away from God Himself and from things spiritual.

And as to evolution, we know that God, our heavenly Father, is the Creator of all things, that He has made us and all creatures, that He also by the power of His Word preserves and directs all His creatures, and that He has reserved a place for prayers in His providence. As Jesus Himself did, and as all holy men of God have done, we feel that we need to spend much time in communion with our Father in heaven.

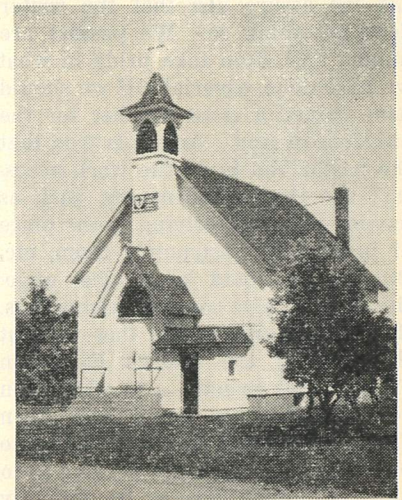
K. F. K.

#### DEDICATION AND CONFIRMATION

##### Trinity Lutheran Church Carson, North Dakota

On July 9, 1950, the Trinity Lutheran Church of Carson, North Dakota, dedicated its newly acquired and remodeled house of worship to the honor and glory of the Triune God. The Rev. Paul Kuehl of Mandan, North Dakota, a member of the Mission Board of the Dakota-Montana District, spoke to us in the morning on the answer of the Lord Jesus to Peter's confession of Him. Yes, "The

gates of hell shall not prevail against" the Church of Christ. The Rev. Professor Armin W. Schuetze of our Northwestern Academy, Mobridge, South Dakota, spoke to us in the afternoon, both in German and English. In the German service he explained: What makes this building of wood and other material a house of God. And in the English sermon he explained: The purpose of the house of God. All three services were well attended. The church which seats about 150 was filled to overflowing. May the Lord of the Church create a hunger and thirst for the bread and the water of life in the hearts of many more so that this building will soon be too small.



Perhaps this was a unique service in so far that it was also a confirmation service. The regular and an adult class — eleven in all, previously examined — were confirmed and received as members of the church. Or, shall we say: This was a harvest festival of immortal, blood-bought souls. The writer believes that this was the fruit of our mission efforts here in Carson, for none of the eleven had been baptized by our missionary with the exception of one and he had been baptized only three days before his confirmation. After the service at the door and the congregation had entered the church the local pastor followed with the confirmands.

What a beautiful picture for a mission congregation, yes, for any congregation for that matter! The congregation goes into its newly acquired house of worship and at once they lead others who have not been one with them in faith into the house of God. Thus these have been added



to that one and only recognized flock of God of which our Savior speaks in His high-priestly prayer in John 17. May the Trinity Lutheran Church of Carson and every church of our Synod lead many more others into the house of God until the last of God's elect have been gathered in.

The writer ventures to say that much of the credit for the gain of these souls — and many others — belongs to the members of our Synod, to you, dear reader. You have no doubt read much in this publication "Concerning the Collection." And you may have wondered what is the good of this collection? Or, perhaps you even entertained the thought that it is only throwing away good money. Let me assure you that the writer does not think so. We pastors are human and often take pride in what we have done, especially if we should have gained a great number for the kingdom of God. And it is true that the pastor had to do the work necessary for these confirmands, such as looking them up, driving to the place of instruction, instructing them, etc. But if you would know what opposition we receive from other churches, then you would realize that without the help of the Church Extension Fund of our Synod, — to which you contributed — it would have been almost impossible for us in Carson to continue. Yes, a move was going on to kill our mission here by fraudulently buying away from us a building which we had contracted to buy and by slanderous rumors that we are a dead church. And outsiders looking at our little old building, — not as large as the chancel of most of the larger churches in our Synod — seemingly had the proof of these slanders, for most people will not examine a church by its spirit but by the outward look of it. Now had not our Mission Board granted us a loan to buy this larger building from the Catholic Church, it would have been practically impossible to continue under these conditions. Even some of our best members, if one dare to speak so, became discouraged and were ready to quit. So my dear fellow Christians of the Wisconsin Synod, be not discouraged, your contributions did much good out here and are still doing good right along. And do not forget that there are some very grateful souls out here who thank you from all their hearts for the part that you have played in mak-

ing it possible for them to have a better house of worship. However, only in eternity shall we be able to see the real fruits of our gifts, for there we shall reap as we have sown here on earth.

E. J. OTTERSTATTER.

**Pastor Immanuel Boettcher**  
**Neenah, Wisconsin**

The Fox River Valley Pastoral Conference observed the twenty-fifth anniversary of Pastor Immanuel Boettcher's entrance into the ministry at Trinity Lutheran Church, Neenah, Wisconsin, in a special service on the evening of June 28, 1949. Pastor W. Zink, Kewaunee, addressed the jubilarian on the basis of 1 Cor. 15, 57, 58. The jubilarian responded. A purse was presented to him in the name of the conference. After the service a reception was held in the church parlors. Pastors and friends as well as members of Pastor Boettcher's former congregations at Maple Creek and Sugar Bush, gathered to ask God's continued blessings upon Pastor Boettcher and his family.

Pastor Immanuel Boettcher graduated from Northwestern College in 1921 and from the Seminary at Wauwatosa in 1924. His father, the sainted G. E. Boettcher, ordained him at Bethlehem Lutheran Church, Hortonville, on July 13, 1924. He had married Grace Scholz of Milwaukee on July 5. He was installed as pastor of the church at Brewster, Nebraska, on August 19, 1924. He served there until October, 1925, when he accepted a call to Trinity, Town of Schley, and Emanuel, Doering, both in Lincoln County, and Grace, Morely, Langlade County, Wisconsin. In October, 1928, he became pastor of Grace parish, Sugar Bush, and Emanuel, Maple Creek, Wisconsin. On August 12, 1945, Pastor P. Bergmann installed Pastor Boettcher as Institutional Missionary for the Fox River area at Trinity Lutheran, Neenah.

May the Lord continue to bless His servant's work in the kingdom!

DELMAR C. BRICK.

**FORTIETH ANNIVERSARY**  
**OF DEDICATION**

**St. John's Lutheran Church**  
**Arcadia, Wisconsin**

On the sixteenth Sunday after Trinity, September 24, 1950, St.

John's Congregation of Arcadia, Wisconsin, celebrated the fortieth anniversary of the dedication of the church with a special service. The Rev. C. A. Otto, pastor of St. John's at the time of dedication in 1910 returned to this congregation from his charge at Wauwatosa, Wisconsin, to deliver the anniversary sermon. Pastor Otto based his address on the words of Paul in 1 Cor. 16, 13-14, encouraging the congregation to "Stand fast in the Faith." In his sermon the speaker urged the people, as children of God, to remember the blessings that God had granted them in the past forty years and also to give thanks unto God for those blessings.

This was also the occasion of the thirtieth anniversary of service that our organist, Mrs. Lydia Kreid, had rendered to the congregation. To show her thanks to God for having granted her the health and the zeal to serve Him these many years, Mrs. Kreid presented the congregation a monetary gift that completed the Altar Fund of the church.

The congregation rejoices with these words of the hymn writer:

Now thank we all our God  
With heart and hands and voices,  
Who wondrous things hath done,  
In whom His world rejoices;  
Who from our mother's arms  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours today.

H. HENKE.

**CHASEBURG, TOWN HAMBURG,**  
**STODDARD, BAD AXE, WISCONSIN**

On Sunday, August 6, the four congregations — St. Peter's of Caseburg, St. Peter's of Town Hamburg, St. Matthew's of Stoddard and St. John's of Bad Axe, Wisconsin — met to celebrate the Centennial of the Wisconsin Synod. The congregations had planned weeks in advance that a joint, open air celebration should be held. Though very few Sundays of the summer would have been favorable for such an occasion because of cold and rainy weather, yet this Sunday was a perfect day from beginning to end. About 700 people gathered on the centrally located grounds to praise the Lord of the Church for having established and also preserved and prospered our Synod for 100 years. Pastor Paul Horn of Zumbro-



ta, Minnesota, delivered the morning address and Pastor Elmer Mahnke of Hillsboro, Wisconsin, preached in the afternoon. Pastor Gerhard Kionka served as liturgist. We thank God that He filled the hearts of the councilmen of these four congregations with the will to plan and arrange these services. All who attended and heard went home with a new zeal to serve the Triune God and the Christ which He so graciously established also in our midst."

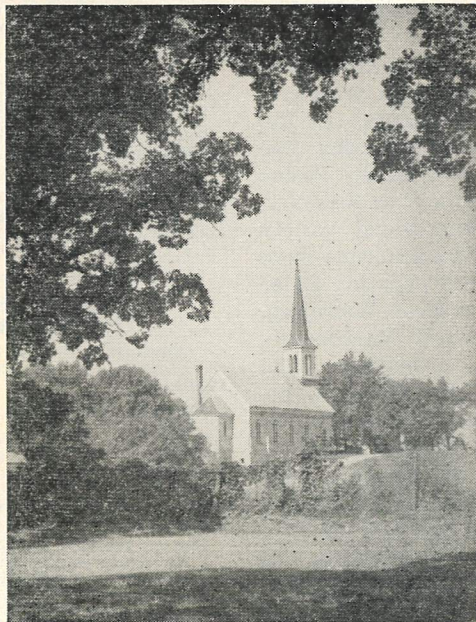
G. HORN.

## SEVENTY-FIFTH ANNIVERSARY

### St. Johns' Church

#### Juneau, Wisconsin

On Trinity Sunday, June 4, 1950, St. John's Ev. Lutheran Church of Juneau, Wisconsin, celebrated the 75th anniversary of the founding of the congregation. Prof. Lorman Petersen of Springfield, Illinois, delivered the English sermon and the local pastor gave the German address.



the reunion services in the evening, at which President H. C. Nitz of Waterloo, Wisconsin, proclaimed the Word. From Florida, Washington, Montana, South Dakota, Minnesota, Illinois, and various parts of Wisconsin they came to join in the service. On Tuesday, June 6, a Christian Education service was held in which the members of the 8th grade of St. John's Christian Day School were

393 men and women confirmed in St. John's returned on that day to attend graduated. Pastor Henry Gieschen of Ft. Atkinson, Wisconsin, preached in this service. On Friday evening, June 9, the congregation celebrated the 25th anniversary of Pastor M. J. Nommensen's pastorate at Juneau, at which Pastors H. C. Kirchner of Baraboo and Winfred B. Nommensen spoke. The celebration closed with two communion services on Sunday, June 11, Prof. D. Rhoda of Watertown preaching.

St. John's of Juneau was organized in 1875 by Pastor Philipp Koehler of Hustisford, Wisconsin. The following pastors served St. John's: Ph. Koehler, 1875-1880; Th. Hartwig, 1881-1891; Christian Sauer, 1891-1925, and M. J. Nommensen, since 1925.

Before the congregation had a resident pastor, it had a resident teacher, Gottlieb Mueche, who served until 1881. Since then the following have been principals of St. John's Christian Day School: Alex Riemann, 1895-1900; H. A. Stein, 1900-1909; H. R.

Wachholz, 1909-1916; J. A. Rohde, 1916-1925; R. H. Bruesehoff, 1926-1935; R. C. Jacobs, 1935-1943; and since 1943 G. A. Pape. The present faculty of St. John's Christian Day School consists of G. A. Pape, principal, Miss Florença Jensen, and Mrs. M. J. Nommensen.

In the course of the 75 years 1,210 persons were baptized, 1,075 persons confirmed, 375 couples married, and

525 persons buried. St. John's numbers 304 voting members, 69 women members, 825 communicant members, 271 children, 1,096 souls.

M. J. NOMMENSEN.

## CHURCH DEDICATION

### Mount Olive Lutheran Church

#### Lincoln, Nebraska

The history of Mount Olive Lutheran Church of Lincoln, Nebraska, dates back to the fall of 1939, when the Mission Board of the Nebraska District considered the feasibility of opening a mission in Lincoln, the first mission of the District in one of the larger cities of Nebraska. An Exploration Committee was appointed by the Board to explore the city of



Mount Olive Lutheran Church

Lincoln as to mission opportunities. The committee began its work in January of 1940 canvassing during the week and conducting services on Sundays. The first services were held on January 14, 1940. The report of the committee for mission opportunities in the capitol city of Nebraska was encouraging. A resident pastor was called and installed on April 7, 1940. Two and three services were held every Sunday at various locations. The present location, 32 blocks away from any other Synodical Conference church, seemed most favorable. At the organizational meeting on February 20, 1942, the congregation voted to apply for a loan from the Church Extension Fund to build a chapel. Because of the depleted Church Extension Fund a loan of only \$2,500.00 was made available to the congregation. The money was used in purchasing lots and building a basement chapel. The loan was repaid in full in the summer of 1948. Several attempts had been made during the war years to receive permission from the War Production Board to complete the chapel, but all attempts were in vain. The basement chapel with its many serious draw-



backs served the congregation well during the war years. But the members hoped for a chapel, where they could gather to worship under more favorable circumstances. Their hopes were realized. In August of 1949 a loan of \$13,000.00 was granted the congregation from the Church Extension Fund. Construction of the chapel was begun in September. The chapel is a frame structure 28 by 62. It is gas heated, has a vestry, full basement, mother's room, cloak room,



*Interior of New Mission Chapel*

and a vestibule. The cost of construction was \$15,000.00. The chapel is furnished with new oak chancel furniture and pews. Seating capacity is about 160. Soul membership of the congregation is 175.

With joyful hearts the members of Mount Olive, together with friends of the mission from far and near, gathered on May 21 to dedicate their house of worship to the services of the Triune God. Festival speakers were Pastor J. Ruege of David City, Nebraska, Pastor H. Schulz of Omaha, Nebraska, and Pastor L. Sabrowsky of Sioux City, Iowa. All speakers emphasized the importance of our house of worship and encouraged the members to attend it faithfully. Here in Christ our Savior is offered the forgiveness of sins, life, and salvation. May the Lord shower His blessing upon the congregation in the future giving increase of faith in our Lord Jesus Christ and also increase in membership to the praise and glory of Him who has purchased and won us through His sufferings and death on the cross that we should be His own for time and for eternity.

L. GRUENDEMAN.

#### GOLDEN ANNIVERSARY Pastor Immanuel Albrecht

On August 27 St. John's Congregation of Fairfax, Minnesota, in con-

junction with the Redwood Falls Pastoral Conference, observed the fiftieth anniversary of Pastor Immanuel Albrecht's ordination into the Holy Ministry and the forty-fifth anniversary of Pastor and Mrs. Albrecht's marriage. The jubilarian has spent all the many years of his ministry in this one congregation. He served as President of the Minnesota District for many years, and has been serving as member of the Synodical Conference Mission Board, to which office he has been re-elected last month at Fort Wayne. Pastor Albrecht represented our Synod on the exploration committee to Nigeria, West Africa, in 1935 to study mission possibilities there.

The special service was held in the afternoon. Pastor Henry Boettcher served as liturgist and Pastor Roman Palmer, a son of the congregation, brought the message from II Cor. 4, 5: "We preach not ourselves, but Christ Jesus the Lord." The service was beautified by selections of the Junior and Ladies' Choir. District President Oscar Naumann gave a congratulatory address in behalf of the Minnesota District immediately after the service.

A supper was served by the women of the congregation to all members, pastors, and other visitors. In the evening an informal gathering was held in the church basement. Pastor Henry Boettcher served as toastmaster. Special singing added variety to the program. The following were called upon to speak: Visiting Elder H. Kesting, Pastors M. J. Wehausen, Edw. Birkholz, Ernest Marxhausen, Gustave Albrecht, a brother, John Bradtke, and Teacher Richard Sievert, the latter two being sons-in-law of the jubilarians; Mr. Paul Schmechel, an Elder, and Mr. Kenneth Dickmeyer, the president of the congregation, the Ladies' Aid, and the Redwood Falls Pastoral Conference. To all this Pastor Albrecht responded, speaking touchingly of how the Lord had mercifully guided him through all the years of his life and especially also throughout his ministry. A lunch was served at the close of the celebration. May our gracious God continue to bless Pastor and Mrs. Albrecht!

H. H. KESTING.

#### CONFERENCE ANNOUNCEMENT

##### 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. Radtke;  
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.

#### NORTHERN MICHIGAN PASTORAL AND TEACHERS CONFERENCE

Place: Trinity Ev. Lutheran Church, Bay City, Michigan.

Time: January 29, 30, 1951, 9:00 A. M.

Preacher: Pastor M. Schroeder; alternate, Prof. A. Schultz.

Please announce to the host pastor, E. Kasischke, 1615 Broadway, Bay City, Michigan, before January 12, 1951, if you desire quarters or not.

NORMAN MAAS, Secretary.

#### CENTENNIAL RECORDINGS

The Dr. Martin Luther College Music Department has only forty albums left of the Dr. Martin Luther College Choir Recordings of 1950. No additional records will be processed after the above are sold. An album of this nature may be a splendid Christmas gift for a relative or friend. The price is \$5.00, post paid. Kindly address all orders to Emil D. Backer, Dr. Martin Luther College, New Ulm, Minnesota.

#### ACKNOWLEDGMENT

Dr. Martin Luther College received several donations for furniture for the new dormitory:

NN \$150.

The Luther League of Christ Church, Zumbrota, Minnesota, \$55.

Thank you.

CARL L. SCHWEPPE.

#### ORDINATION AND INSTALLATIONS

(Authorized by the Proper Officials)  
Ordained and Commissioned

##### Pastors

**Dommer, Robert**, as missionary of the Highlands area of Tacoma, Wash., by W. Amacher, assisted by E. Kirst, W. Lueckel, A. Sydow, E. Schulz, Twentieth Sunday after Trinity, October 22, 1950.

##### Installed

##### Pastors

**Birner, Herbert**, in Mt. Calvary Church, Estelline, South Dakota, by R. Reed; Seventeenth Sunday after Trinity, October 1, 1950.

**Raabe, John**, in St. Paul's Church, Litchfield, Minnesota, by M. C. Kunde; assisted by P. Kuske, E. Berwald, W. P. Haar, M. Lemke, M. Hanke, P. Nolting; Twentieth Sunday after Trinity, October 22, 1950.

**Kreie, Orvil**, as pastor, in St. Paul's Church, Belleville, Michigan, by H. C. Buch; assisted by A. Wacker, G. Press and W. Vallesky; 20th Sunday after Trinity, October 22, 1950.

**Habeck, Irwin**, in Bethesda Congregation, Milwaukee, Wisconsin, by E. Falk; assisted by Prof. J. P. Meyer; 20th Sunday after Trinity, October 22, 1950.

**Horn, Paul E.**, in St. Mark's Church, Tp. Lebanon, Dodge Co., Wisconsin, by F. C. Uetzmann; assisted by Henry C. Nitz, G. A. Westerhaus, Otto E. Mueller, Walter A. Seidensticker; Twenty-first Sunday after Trinity, October 29, 1950.



Mielke, Norbert M., in St. Peter's Church, Kekoskee, Wisconsin, by Herbert Lemke; assisted by W. Schink; Twenty-third Sunday after Trinity, November 12, 1950.

**CHANGE OF ADDRESS**

**Pastor**  
Horn, Paul E., Ixonia, Wisconsin, R. 1.  
Mielke, Norbert M., Mayville, R. 3, Wis.

**WANTED TO BUY**

A blower to be attached to an ordinary reed organ. Write details to Rev. L. Wenzel, Winner, So. Dakota.

**MISSION FESTIVALS**

**Sixth Sunday after Trinity**  
St. Peter's Church, Mischicot, Wis.  
Offering: \$333.25. Ed. Zell, pastor.

**Twelfth Sunday after Trinity**  
St. John's Church, Neillsville, Wis.  
Offering: \$1,039.45. Alfred Schewe, pastor.

**Thirteenth Sunday after Trinity**  
St. John's Church, Tp. Bridge Creek, Eau Claire Co., Wis.  
Offering: \$189.45. Alfred Schewe, pastor.  
Grace Church, Nye, Wis.  
Offering: \$135.15. A. H. Leerssen, pastor.

**Trinity Church, Osceola, Wis.**  
Offering: \$240.70. A. H. Leerssen, pastor.

**Fourteenth Sunday after Trinity**

Trinity Church, Dundee, Wis.  
Offering: \$315.39. H. A. Kahrs, pastor.

Immanuel Church, Campbellsport, Wis.  
Offering: \$105.15. H. A. Kahrs, pastor.

Bethany Church, Hustisford, Wis.  
Offering: \$615.85. E. P. Pankow, pastor.

Immanuel Church, Merna, Neb.  
Offering: \$265.05. Ralph Baur, pastor.

Cross Church, Charles City, Ia.  
Offering: \$79.22. R. A. Kettenacker, pastor.

Zion Church, Zeeland, N. D.  
Offering: \$465.09. P. R. Janke, pastor.

**TREASURER'S STATEMENT**

July 1, 1950 to October 31, 1950

**Receipts**

Cash Balance July 1, 1950.....	\$ 62,205.54
Budgetary Collections .....	\$311,171.54
Revenues .....	80,781.59
<b>Total Collections and Revenues.....</b>	<b>\$391,953.13</b>
<b>Non-Budgetary Receipts:</b>	
U. S. Government Bonds Sold....	50,000.00
Payments on Accounts Receivable .....	1,500.00
Reimbursement of Budget from Building Funds .....	24,624.90
Miscellaneous .....	332.43
<b>Total Receipts .....</b>	<b>\$468,410.46</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 17,144.07
Theological Seminary .....	14,101.19
Northwestern College .....	55,737.90
Dr. Martin Luther College .....	50,051.60
Michigan Lutheran Seminary....	30,408.76
Northwestern Luth. Academy....	11,162.55
Home for the Aged.....	7,355.43
Missions—Gen. Administration .....	109.42
Indian Mission .....	81,465.97
Negro Missions .....	9,596.68
Home Missions .....	133,138.46
Refugee Mission .....	12,748.12
Madison Student Mission .....	1,244.63
Spiritual Welfare Commission .....	2,435.69
General Support .....	21,381.75
School Supervision .....	2,190.10
<b>Total Budgetary Disbursements....</b>	<b>\$450,272.32</b>
Cash Balance October 31, 1950....	\$ 80,343.68

C. J. NIEDFELDT, Treasurer.

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

For October, 1950

For Spiritual Welfare Commission

St. John's Ladies' Aid, Saginaw, Michigan.....	\$ 10.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	1.00
	\$ 11.00

For Missions

Memorial Wreath in memory of Pfc. Gerold B. Sekadlo, given by Mr. and Mrs. R. Pagenkoff, Mr. and Mrs. F. Rehder, Mrs. Bertha Wuetrich, Mrs. Emma Schmidt, Mr. and Mrs. George Schultz, Mr. and Mrs. Walter Berg and Son, and Mrs. Margaret Arnemann.....	\$ 12.00
--	----------

N. N. Ann Arbor, Michigan.....	100.00
N. N. Detroit, Michigan.....	5.00
	\$ 117.00

**For Church Extension Fund**

Memorial Wreath in memory of Pfc. Gerold B. Sekadlo, given by Mr. and Mrs. Arthur Schwanke .....	\$ 2.00
Donation by Wm. and Oscar Wiedmann, Saline, Michigan .....	1,000.00
Donation by Miss Elizabeth Wiedmann, Saline, Michigan .....	1,000.00
Memorial Wreath in memory of Albert Lebert, given by friends and relatives.....	20.00
	\$ 2,022.00

C. J. NIEDFELDT, Treasurer.

**MINNESOTA DISTRICT**

February, March, April, 1950  
Crow River Valley Conference

	Budgetary	Special	OTHER CHARITIES
Reverend			
Buffalo, E. R. Berwald.....	\$ 633.34		\$ 45.00
Delano, M. J. Lenz.....	513.35	763.05	
Glenwood, A. A. Hellmann.....	62.50		
Graceville, H. A. Mutterer.....	212.42		
Hancock, H. C. Duehlmeier.....	137.90		197.75
Johnson, P. R. Kuske.....	307.99		
Litchfield, Karl J. Plocher.....	174.72	117.72	4.00
Loretto, W. P. Haar.....	573.25		25.00
Monticello, P. R. Hanke.....	63.58	7.00	
Crawford Lake, M. H. Hanke.....	141.88		
Montrose, M. H. Hanke.....	21.05	27.00	
Morris, H. C. Duehlmeier.....	380.26	1.00	201.75
Rockford, T. E. Kock.....	57.50		
T. Acoma, Otto Engel.....	271.35	14.00	21.05
T. Buffalo, Paul F. Nolting.....		50.00	
T. Ellsworth, Max C. Kunde.....		26.00	
T. Malta, E. A. Mutterer.....	41.15		
<b>Total .....</b>	<b>\$ 3,592.24</b>	<b>\$ 1,005.77</b>	<b>\$ 494.55</b>
<b>Mankato Conference</b>			
Alma City, E. E. Kolander.....	\$ 177.50	\$ 8.00	\$ 54.50
Belle Plaine, W. Schuetze.....	193.00	2.00	75.25
Jordan, L. F. Brandes.....	205.00		
Le Sueur, M. J. Wehausen.....	292.08		
Mankato, G. W. Fischer.....	1,109.95		43.50
New Prague, A. Martens.....	262.40		
N. Mankato, R. A. Haase.....	294.35		
St. Clair, Arthur P. C. Kell.....	202.45		20.00
St. Peter, G. Theo. Albrecht.....	817.19	45.00	
State Hospital, M. J. Wehausen.....		20.35	
Smith's Mill, M. H. Eibs.....	160.18		
<b>Total .....</b>	<b>\$ 3,713.90</b>	<b>\$ 75.35</b>	<b>\$ 193.25</b>
<b>New Ulm Conference</b>			
Balaton, H. C. Sprenger.....	\$ 836.05	\$ 68.25	\$ 45.50
Butterfield, E. C. Schmelzer.....	130.79		
Courtland, Max C. Kunde.....	25.98		
Darfur, E. C. Schmelzer.....	65.25		
Lake Benton, A. H. Birner.....	144.25		6.50
Morgan, W. Frank.....	332.75	369.88	
New Ulm, Martin Albrecht.....	486.02		
New Ulm, W. J. Schmidt.....	1,100.06	2,010.00	31.00
Nicollet, E. Schaller.....	1,721.88		
Sanborn, W. Scheitel.....	200.00		
Sleepy Eye, Gerald Hoenecke.....	1,096.37	16.65	27.65
T. Brighton, Max C. Kunde.....	111.04		
T. Eden, W. Frank.....	411.00		
Verdi, A. H. Birner.....	72.93		9.85
New Ulm Area, Young People.....		28.82	
<b>Total .....</b>	<b>\$ 6,734.37</b>	<b>\$ 2,493.60</b>	<b>\$ 120.50</b>
<b>Red Wing Conference</b>			
Austin, L. W. Schierenbeck.....	\$ 193.17		
Bear Valley, Theo. Haar.....	297.00	10.00	10.00
Brownsville, E. G. Hertler.....	15.95		
Caledonia, Karl A. Gurgel.....	763.90	355.50	20.00



Charles City, R. A. Kettenacker	90.95		
Frontenac, W. G. Voigt	604.00	11.00	32.50
Goodhue, Carl H. Mischke	254.54	203.75	
Hokah, E. G. Hertler	162.80	5.00	
La Crescent, E. G. Hertler	122.70		
Lake City, T. H. Albrecht	1,086.66	874.10	29.00
Mapleview, R. A. Reim	23.59		
Mazeppa, Theo. Haar	436.00		
Nodine, Otto Klett	195.28		
Oronoco, Norbert A. Reinke	171.35	5.00	
Red Wing, G. Radtke	200.00	133.09	
South Ridge, E. G. Hertler	132.60		
T. Dexter, H. F. Muenkel	400.02	33.00	
T. Goodhue, Chr. Albrecht	360.31	1.00	
T. Goodhue, Chr. Albrecht	596.97	2.00	74.50
T. Minneola, Carl H. Mischke	342.44		
West Florence, W. G. Voigt	460.00		25.60
Union, Frank Ehler	78.50		
Wabasha, H. A. Scherf	22.75		
Zumbrota, P. E. Horn	500.00	252.90	55.50
<b>Total</b>	<b>\$ 7,516.28</b>	<b>\$ 1,866.34</b>	<b>\$ 247.10</b>

**Redwood Falls Conference**

Arlington, J. G. Bradtke	\$ 1,638.66		\$ 282.04
Danube, H. C. Schnitker	517.05		65.12
Echo, Theodor Bauer	579.22		
Essig, N. E. Sauer	41.08		
Fairfax, Im. F. Albrecht	259.60		
Gibbon, Henry Boettcher	158.00		
Marshall, E. R. Gamm	1,273.98	228.45	
Milroy, W. A. Geiger		64.50	
Morton, S. Baer	122.15	15.50	3.26
Olivia, I. F. Lenz	187.45	26.00	
Redwood Falls, Edw. A. Birkholz	678.52		
Renville, W. F. Dorn	186.00		
Seaforth, Waldemar A. Geiger	408.00		
T. Emmet, O. K. Netzke	205.19		
T. Flora, O. K. Netzke	70.50		
T. Helen, H. H. Schaller	323.45	210.00	
T. Omro, W. H. Zickuhr	403.06	14.75	
T. Ridgely, N. E. Sauer	125.84		
T. Sheridan, G. Gerth	60.00		
T. Wellington, G. F. Zimmermann	659.21	154.50	227.50
Vesta, Herbert Kesting	375.95		
Winthrop, C. W. A. Kuehner	298.94		
Wood Lake, John W. Stehr	905.85	170.75	100.55
<b>Total</b>	<b>\$ 9,477.48</b>	<b>\$ 864.45</b>	<b>\$ 678.47</b>

**St. Croix Valley Conference**

Amery, Wis., O. P. Medenwald	\$ 170.50	\$ 33.00	
Clear Lake, O. P. Medenwald	68.15		
Hastings, LeRoy Ristow	417.43		
Hersey, Wis., F. A. Werner	20.30		
Minneapolis, R. J. Palmer	393.40	987.65	
Minneapolis, Paul C. Dovidat	815.48		300.00
Newport, Dr. Paul W. Spaude	150.13	40.00	
Prescott, Wis., E. J. Zehms	197.50	50.00	
W. St. Paul, Carl F. Bolle	878.37	186.00	
St. John's, O. J. Naumann	762.98	143.36	50.00
St. Paul, A. C. Haase	452.30		
Highwood, St. Paul, G. J. Ehler	40.91	48.00	
St. Paul Park, G. J. Ehler	43.10		
S. St. Paul, Albert G. Eberhart	747.77		20.07
Stillwater, P. R. Kurth	21.25	148.85	
T. Cady, Karl A. Nolting	4.00	187.00	20.00
T. Weston, Karl A. Nolting	14.00	84.00	29.00
Twin Cities, A. E. Frey			11.85
<b>Total</b>	<b>\$ 5,197.37</b>	<b>\$ 1,907.86</b>	<b>\$ 430.92</b>

**MINNESOTA DISTRICT**  
February to July, 1950

In Memory of — Sent In By	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Wm. Eggersgluss—M. H. Hanke		\$ 27.00	
W. C. Rahn—G. W. Fischer	74.00		41.50
Th. H. Glaser—Arthur P. C. Kell	4.00		20.00
Dr. W. A. Maier—H. F. Muenkel	2.00		
Mrs. Louis Starz—Paul E. Horn		71.50	13.00
Mrs. John Ihrc—Paul E. Horn		28.50	
Aug. Wegner—J. G. Bradtke			10.00
J. Brataas—E. R. Gamm	1.00		
Mrs. M. Albers—H. H. Schaller		54.50	
Lawr. Schrupp, John W. Stehr	6.50	24.00	54.00
Mrs. H. Gust—O. P. Medenwald		6.00	
Mrs. B. Geisdorf—K. A. Nolting	4.00	45.00	5.00
Mrs. B. Raebel—Karl A. Nolting	5.00	12.00	7.00
John Hadler—Carl H. Mischke		1.00	
Gustav Schmidt—T. E. Kock	7.50		
Henry Kuehl—Otto Engel		14.00	
Bernard Ulman—G. W. Fischer	1.00		
Henry Herbst—G. W. Fischer	1.00		2.00
Gerald Schauble—K. A. Gurgel	36.00	3.00	8.00
W. H. Borgschatz—Paul E. Horn		152.90	42.50
John Buehler—Karl J. Plocher	9.50		4.00
Mrs. F. Kopsichke—E. Kolander	5.00	8.00	14.50
W. Harmening—W. J. Schmidt	30.00		
Mrs. C. Isberner—W. J. Schmidt	10.75		31.00
Mrs. E. Hoffman—W. J. Schmidt	14.50		
Ed. Bauermister—W. J. Schmidt	10.00		10.00
Mrs. Peter Diercks—C. Albrecht			74.50
Mrs. E. Schunner—John W. Stehr	23.50	76.00	10.25
Mrs. E. Kroschel—John W. Stehr	9.00	70.75	31.75
Pastor E. G. Fritz—K. A. Nolting		30.00	

Mrs. E. Hildebrandt—E. Berwald			45.00
C. J. Raasch—H. C. Duehlmeier	83.00	1.00	2.00
Betty Ann Schuette—W. Schuetze		2.00	
Louis Nagel, Sr.—W. Schuetze	12.50		
Mrs. J. Paap—H. C. Sprenger			5.00
Mrs. Mary Geske—H. C. Sprenger			63.25
Martha Sprink—A. H. Birner	24.25		6.50
Norman Feil—Karl A. Gurgel	25.00		11.00
Chas. Klinski—Karl A. Gurgel	1.50		1.00
Elsie Steffenhagen—W. G. Voigt			11.00
Dr. Walter A. Maier—W. G. Voigt			5.00
Edw. Passebl—W. G. Voigt	4.00		9.00
Ed. J. Diercks—Carl H. Mischke	22.50		
Dr. W. A. Maier—W. G. Voigt			20.00
Mrs. L. Harbarth—J. G. Bradtke	10.00		30.00
Geo. Weihe—J. G. Bradtke			13.00
Mrs. H. Willmsen—J. G. Bradtke			25.00
W. Brockhoff, Sr.—J. G. Bradtke	2.00		8.00
David Hansch—J. G. Bradtke			23.00
James Evans—J. G. Bradtke	6.00		13.50
Junice Minkel—O. K. Netzke	8.00		
Mrs. H. Butenhoff—O. K. Netzke	5.00		
Mrs. B. Riediger—W. H. Zickuhr	74.49	14.75	
Pastor E. Fritz—G. Zimmermann	29.00	312.50	28.00
Mrs. A. Peller—G. Zimmermann		21.50	
Mrs. Emma Timm—K. A. Nolting			15.00
Mrs. C. Frank—Karl A. Nolting	9.00	35.00	22.00
Charles Loeffler—W. P. Haar	121.00		
Willard R. Lange—W. P. Haar			25.00
Otto Smith—Max C. Kunde			26.00
Mrs. W. Leerssen—M. H. Hanke	2.00	124.50	
Ernest Mutterer—T. E. Kock	50.00	81.00	97.00
Emil Vergin—T. E. Kock		209.50	56.00
Rev. A. Ackermann—G. Fischer	57.00	21.00	116.50
Alfred Kroeger—G. W. Fischer	5.00		
Mrs. C. Heiser—G. W. Fischer	18.75		
Bernard Ulman—G. W. Fischer	2.00		
Henry Herbst—G. W. Fischer			1.00
Chas. Sodeman—G. W. Fischer			4.00
Mrs. C. Schloman—E. F. Peterson	24.00	54.00	24.00
Dr. W. A. Maier—E. F. Peterson			23.50
C. B. Engel—E. F. Peterson			44.00
Mrs. C. Christensen—E. F. Peterson	16.70		
Mrs. John Marsh—E. F. Peterson	10.00		
Darlene Hoffman—E. F. Peterson	24.25		
Har. Sonnabend—E. F. Peterson		53.00	
G. Dallman—E. Schaller			76.67
Mrs. W. A. Deters—K. A. Gurgel	43.00		
Mr. & Mrs. Hamschildt—W. Voigt		350.00	
Julius Wolter—Otto Klett	11.00	3.00	35.00
Mrs. M. Koenig—Norb. A. Reinke		5.00	45.00
Ronald Ondler—Norb. A. Reinke		17.00	1.00
Mrs. A. Benidt—Chr. Albrecht	1.00		21.00
Martin Vomhof—Chr. Albrecht	38.00	13.00	49.00
Alb. Bredehoff—Paul E. Horn			27.00
F. G. J. Mueller—J. G. Bradtke		2.00	
Cpl. H. Sickmann—J. G. Bradtke			13.00
Mrs. M. Guetschoff—J. Bradtke	6.00		21.00
Mrs. E. Paxton—E. R. Gamm	20.00		
Fred Manke—E. R. Gamm	9.00		
Junius Minkel—O. K. Netzke	3.00		
Mrs. A. H. Baer—H. Duehlmeier		3.00	
Mrs. Polzin—G. Ernst—G. Thiele		12.00	16.00
J. Mohrlant—G. Ernst—G. Thiele			8.00
Fred Wagner—E. W. Penk			7.00
John Krueger—E. W. Penk			38.00
Godfried Schindler—E. W. Penk			2.00
Mrs. L. Lueben—K. A. Nolting		40.00	
Henry Koehler—K. A. Nolting	5.00		6.00
Fred Risch—Karl J. Plocher	29.00		9.50
John Beetle—T. E. Kock	1.00	67.00	5.00
Emil Vergin—T. E. Kock		5.00	
Mrs. A. Zellmer—Ger. Hoenecke	2.00		
H. Ranzenberger—K. A. Gurgel	42.00		7.00
Mrs. M. Larson—W. G. Voigt	12.00	17.50	14.50
Mrs. Ottilie Hoeft—W. G. Voigt	13.00		5.00
Mrs. K. Buchholtz—C. Mischke	9.50		
John Cordes—W. G. Voigt	10.00		16.00
<b>Total</b>	<b>\$ 464.20</b>	<b>\$ 1,077.50</b>	<b>\$ 768.67</b>

R. O. SCHWEIM, District Treasurer

**NORTHERN WISCONSIN DISTRICT**

April, May, June, 1950

**Fox River Valley Conference**

	Budgetary
Reverend Toepel, K. F., St. Paul, Algoma	\$ 1,923.50
Hallemeier, D. E., Bethany, Appleton	333.15
Ziesemer, R. E., Mt. Olive, Appleton	1,926.36
Lehninger, Ernst, Riverview, Appleton	510.76
Johnson, S., St. Matthew, Appleton	400.00
Brandt, F. M., St. Paul, Appleton	2,505.00
Thierfelder, F. E., Immanuel, Black Creek	170.00
Wendland, John J., Friedens, Bonduel	324.00
Kueher, W. A., St. Peter, Carlton	
Bergholz, H., St. John, Center	525.00
Gieschen, W. A., Immanuel, Clayton	133.55
Warnke, Harold, St. Paul, Dale	382.07
Henning, Carl, Trinity, Ellington	187.36
Hinnenthal, E. C., Emanuel, Forestville	238.89
Hoepner, Walter, St. Peter, Freedom	407.48
Krueger, E. H., First, Green Bay	390.15
Voigt, A. W., St. Paul, Green Bay	577.65
Croll, Melvin W., St. Paul, Greenleaf	113.86
Gieschen, W. A., Immanuel, Greenville	455.65
Wicke, Harold, Bethlehem, Hortonville	500.00
Croll, Melvin W., Bartholomew, Kasson	
Oehlert, Paul Th., Trinity, Kaukauna	988.92



Zink, Waldemar P., Immanuel, Kewaunee.....	1,051.47
Brick, Delmar C., Mt. Calvary, Kimberly.....	251.00
Vacancy, Immanuel, Maple Creek.....	.....
Stern, Theo., Salem, Nasaewaunee.....	203.60
Pankow, W. E., Emanuel, New London.....	3,900.00
Henning, Carl, St. Paul, Stephenville.....	96.81
Baganz, Theo., St. Peter, Sturgeon Bay.....	534.13
Vacancy, Grace, Sugar Bush.....	.....
Henning, Otto C., St. John, Valmy.....	255.60
Reier, F. A., Immanuel, Waupaca.....	130.03
Fuhlbrigg, W. A., Zion, West Jacksonport.....	199.64
Sippert, A., St. John, Woodville.....	398.25
Struck, Gerhard, St. John, Wrightstown.....	399.02
Wendland, John J., St. Paul, Zachow.....	372.20

Conference Total .....\$20,585.10

**Lake Superior Conference**

Reverend	Budgetary
Albrecht, E., Peace, Abrams.....	\$ 104.00
Pingel, Louis, St. Matthew, Beaver.....	.....
Albrecht, E., St. Paul, Brookside.....	.....
Schaller, Gilbert, St. Mark, Carbondale, Mich.....	121.00
Pingel, Louis, Trinity, Coleman.....	113.70
Pope, Reinhart J., Grace, Crivitz.....	192.20
Schaller, Gilbert, Holy Cross, Daggett, Mich.....	.....
Lutz, Wm. F., Salem, Escanaba, Mich.....	407.07
Zaremba, Theo., St. John, Florence.....	140.00
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	96.45
Roepke, W., St. Paul, Green Garden, Mich.....	98.00
Schlavensky, Norman, St. John, Grover.....	597.03
Schabow, Alvin, St. Paul, Hyde, Mich.....	191.39
Walther, H., Our Savior, Lena.....	64.00
Albrecht, E., St. John, Little Saamico.....	163.75
Fuerstenau, A., St. Peter, Manistique, Mich.....	.....
Genz, A. A., Trinity, Marinette.....	555.27
Roepke, W., Trinity, Marquette, Mich.....	378.00
Thurow, Theo., Christ, Menominee, Mich.....	81.25
Geyer, Kurt, Zion, Peshtigo.....	451.25
Dobratz, Franklin C., Grace, Powers, Mich.....	215.16
Hoffmann, Theo., St. Martin, Rapid River, Mich.....	29.90
Knickelbein, P. W., Emanuel, Sault St. Marie, Mich.....	66.75
Tiefel, George, St. Peter, Stambaugh, Mich.....	132.95
Zaremba, Theo., St. Paul, Tipler.....	24.40

Conference Total .....\$ 4,216.52

**Manitowoc Conference**

Reverend	Budgetary
Siegler, V. J., Trinity, Brillion.....	\$ .....
Vacancy, St. John-St. Peter, Cleveland.....	.....
Weyland, V. J., St. Peter, Collins.....	500.00
Wadzinski, A., Christ, Denmark.....	180.44
Wadzinski, A., Immanuel, Eaton.....	37.35
Pussehl, Henry A., St. John, Gibson.....	188.66
Pankow, Wm. F., St. Peter, Haven.....	61.55
Heier, Otto, St. Paul, Town Herman.....	824.59
Zell, Ed., Jambo Creek Lutheran, Jambo Creek.....	.....
Behm, E. G., Trinity, Kiel.....	301.57
Geiger, A. F. W., Trinity, Liberty.....	397.84
Roekle, Armin, Bethany, Manitowoc.....	.....
Koeninger, L. H., First German, Manitowoc.....	1,912.00
Gieschen, Waldemar, Grace, Manitowoc.....	271.98
Gieschen, Paul J., St. John, Maribel.....	592.97
Zell, Ed., St. Peter, Mishicot.....	240.00
Koch, Henry A., Zion, Morrison.....	1,509.90
Knueppel, F. C., St. John, Newtonburg.....	171.30
Thurow, Carl M., St. Paul, Pine Grove.....	71.00
Habermann, Elwood, St. John, Reedsville.....	1,458.25
Zell, Ed., Rockwood Lutheran, Rockwood.....	161.50
Zarling, F. H., St. John, Sandy Bay.....	20.21
Hartwig, Wm. J., Zion, Town Schleswig.....	512.99
Thurow, Carl M., Immanuel, Shirley.....	171.23
Pussehl, Henry E., St. John, Two Creeks.....	156.29
Haase, W. G., St. John, Two Rivers.....	609.43

Conference Total .....\$ 10,131.05

**Rhineland Conference**

Reverend	Budgetary
Waldschmidt, R., Peace, Argonne.....	\$ 34.30
Bergfeld, Fred, Bethany, Bruce Crossing, Mich.....	104.85
Waldschmidt, R., St. Paul, Crandon.....	75.44
Schumann, W., Christ, Eagle River.....	133.35
Weyland, F. C., St. John, Enterprise.....	73.45
Waldschmidt, R., Christ, Hiles.....	14.20
Biesmann, R., St. Paul, Hurley.....	152.05
Raetz, F. W., St. John, Laona.....	.....
Biesmann, R., Zion, Mercer.....	59.16
Weissgerber, W., Trinity, Minocqua.....	174.25
Weyland, F. C., Grace, Monico.....	.....
Scharf, Erwin, Zion, Rhineland.....	1,310.65
Raetz, F. W., Trinity, Wabeno.....	.....
Weissgerber, W., First, Woodruff.....	105.65

Conference Total .....\$ 2,237.33

**Winnebago Conference**

Reverend	Budgetary
Engel, Armin L., St. John, Caledonia.....	\$ 8.00
Kahrs, H. A., Immanuel, Campbellsport.....	517.92
Kahrs, H. A., Trinity, Dundee.....	.....
Schwartz, H. Marcus, St. John, E. Bloomfield.....	600.00
Wojahn, W. A., St. Paul, Eldorado.....	319.30
Wojahn, W. A., St. Peter, Eldorado.....	84.94
Raabe, John, Faith, Fond du Lac.....	167.33
Pless, W. O., Good Shepherd, Fond du Lac.....	.....
Reim, R., Redeemer, Fond du Lac.....	224.68
Pieper, Gerhard, St. Peter, Fond du Lac.....	1,561.41

Siegler, O., St. John, Forest.....	41.51
Siegler, O., St. Paul, Forest.....	487.29
Krug, Clayton L., Peace, Green Lake.....	1,378.88
Kaniess, G., St. Lucas, Kewaskum.....	299.90
Sommer, O. A., Zion, Kingston.....	171.65
Wadzinski, Wm., St. Paul, Manchester.....	778.13
Kobs, Geo., St. John, Markesan.....	.....
Wadzinski, Wm., St. Paul, Marquette.....	73.42
Hartwig, Paul L., Trinity, Mears Corners.....	105.91
Oelhafen, W. J., Emanuel, Mecan.....	447.31
Bergmann, Paul G., Trinity, Menasha.....	360.27
Oelhafen, W. J., St. John, Montello.....	1,153.93
Wichmann, W. F., Grace, Neenah.....	112.66
Hartwig, Paul L., Martin Luther, Neenah.....	276.27
Schaefer, G. A., Trinity, Neenah.....	1,921.26
Kuschel, B. G., St. Paul, N. Fond du Lac.....	588.82
Koepsell, Clarence, St. Luke, Oakfield.....	93.73
Ziesemer, R. D., Zion, Omro.....	66.75
Schleuter, E. Benj., Grace, Oshkosh.....	715.75
Mittelstaedt, T. J., Immanuel, Oshkosh.....	765.68
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	403.94
Froehlich, Erwin, Grace, Pickett.....	.....
Strohschein, Walter, St. John, Princeton.....	.....
Engel, Armin L., Zion, Readfield.....	90.81
Eggert, Paul C., Trinity, Red Granite.....	154.50
Ziesemer, R. D., Mt. Zion, Ripon.....	.....
Sommer, O. A., St. John, Salemville.....	82.50
Eggert, Paul C., St. Paul, Seneca.....	246.02
Maas, Gale A., Zion, Van Dyne.....	292.56
Redlin, T. W., Peace, Wautoma.....	125.00
Habeck, Irwin J., St. Peter, Weyauwega.....	634.91
Engel, Armin L., St. Peter, Winchester.....	179.00
Grunwald, Harold, St. Paul, Winneconne.....	526.08

Conference Total .....\$ 15,638.02

District Total .....\$ 52,808.02

**Memorial Wreaths**

In Memory of — Pastor	Amount
Miss Clara Balfanz — P. Th. Oehlert, Kaukauna.....	\$ 7.00
Henry Bahn — I. J. Habeck, Weyauwega.....	2.00
Mrs. Ida Beyer — Theo. Thurow, Menominee.....	5.00
Anna Beyersdorf — F. C. Knueppel, Newtonburg.....	2.00
Mrs. Emma Boeske — E. B. Schlueter, Oshkosh.....	12.00
Mrs. Richard Bohm — P. Th. Oehlert, Kaukauna.....	24.50
William Borchert — W. Roepke, Marquette.....	5.00
Wm. Brandenburg — H. Walther, Town Beaver.....	7.00
Mrs. Augusta Brasch — I. J. Habeck, Weyauwega.....	2.00
August Brehmer — Armin Engel, Readfield.....	11.00
Carl Busse — V. J. Weyland, Collins.....	2.00
Mrs. John Carstens — F. C. Knueppel, Newtonburg.....	5.00
Mrs. Wm. Dahlke — Wm. Wadzinski, Marquette.....	5.00
Julius Doede — I. J. Habeck, Weyauwega.....	1.00
Ludwig Dommer — P. Th. Oehlert, Kaukauna.....	11.00
Mrs. Wm. Dorow — Armin Engel, Winchester.....	17.00
Ernst Eberhardt — L. H. Koeninger, Manitowoc.....	5.00
Elgon Forester — P. Th. Oehlert, Kaukauna.....	5.00
Charles Gaultke — K. F. Toenel, Algoma.....	6.00
Fred Harder — A. Sippert, Woodville.....	2.00
Fred Harder, Sr. — P. Th. Oehlert, Kaukauna.....	1.50
Mrs. Mary Harpt — Ed. Zell, Mishicot.....	14.00
Mrs. John Hoelt — W. G. Haase, Two Rivers.....	10.00
Louis Karnopp — P. Th. Oehlert, Kaukauna.....	5.00
Louis Karnopp — P. J. Gieschen, Maribel.....	2.00
Mrs. Aug. Kellner — P. Th. Oehlert, Kaukauna.....	4.00
Mrs. Chas. Krueger — A. Engel, Readfield.....	8.50
Robert Krueger — A. Sippert, Woodville.....	5.00
Robert Krueger — P. Th. Oehlert, Kaukauna.....	6.00
Wm. Kuehl, P. Th. Oehlert, Kaukauna.....	4.00
Mrs. Wm. Lange — P. Th. Oehlert, Kaukauna.....	13.50
Walter Lehrmann — H. E. Pussehl, Two Creeks.....	2.00
Fred Loeffel — K. F. Toenel, Algoma.....	3.00
Wm. J. Lopas — P. Th. Oehlert, Kaukauna.....	5.00
Mrs. Leo. Lusarde — F. W. Raetz, Wabeno.....	10.00
Child of Mr. & Mrs. A. Meyer — W. A. Gieschen, Greenville.....	2.50
Mrs. Walter Nelson — Wm. F. Lutz, Escanaba.....	10.00
Wm. L. Nelson — A. Wadzinski, Denmark.....	2.00
Emil F. Niemuth — Harold Grunwald, Winneconne.....	10.00
Mrs. Albert Ninneman — N. Schlavensky, Grover.....	5.00
Ernestine Pagel — I. J. Habeck, Weyauwega.....	1.00
Wm. Pietz — I. J. Habeck, Weyauwega.....	2.00
Mrs. Augusta Plautz — Theo. Thurow, Menominee.....	5.00
Mrs. F. P. Popp — R. J. Pope, Crivitz.....	5.00
Aug. Rates — P. W. Knickelbein, S. Ste. Marie.....	7.00
Herman Rehbein — H. E. Pussehl, Gibson.....	3.00
Mrs. Aug. Rieckmann — A. Engel, Readfield.....	19.50
Herman Schmiedicke — L. H. Koeninger, Manitowoc.....	15.00
Carl Schneider — W. Haase, Two Rivers.....	5.00
Jos. Schwerke — Harold Warnke, Dale.....	7.00
Jos. Schwerke — E. B. Schlueter, Oshkosh.....	1.00
Mrs. Vernon Smith — N. Schlavensky, Grover.....	10.00
Mrs. Vernon Smith — N. Schlavensky, Grover.....	30.50
Elmer Stetson — H. E. Pussehl, Gibson.....	3.00
Mrs. Mary Techtmann — P. Th. Oehlert, Kaukauna.....	2.00
Child of Mr. & Mrs. Emory Tallock — W. A. Gieschen, Greenville.....	2.50
Fred Uecker — K. F. Toenel, Algoma.....	10.00
Herbert Westphal — E. B. Schlueter, Oshkosh.....	5.00
Herman Zabel — I. J. Habeck, Weyauwega.....	6.00
Child of Mr. & Mrs. Otto Zastrow — W. A. Gieschen, Greenville.....	2.50
Mrs. Bertha Zehms — E. H. Krueger, Green Bay.....	37.00
Mrs. L. Zellmer — B. G. Kuschel, N. Fond du Lac.....	6.00
Mrs. Aug. Zibell — E. H. Krueger, Green Bay.....	15.00

Total .....\$

GERALD C. HERZFELDT, District Treasurer.



Jan 51

88-N  
Rev. Armin Engel  
R. R. 1 Box 44  
26 Larsen, Wis.

# 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