

*The  
Northwestern  
Lutheran*

*"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us."*

I KINGS 8:57

# The Northwestern Lutheran

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*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."*

Is. 53, 5.

## Siftings

One George L. Singlemann, a Protestant of New Orleans, has filed a suit in the Civil District Court, according to "Liberty" (A Magazine of Religious Liberty), asking for an order of the court demanding the removal from city property of the statue of St. Frances Xavier Cabrini. This statue was placed by the Knights of Columbus on city owned property. Mr. Singlemann's attorney argued that "no public property or place should ever be used for any private purpose. The statue in question is a loudable tribute by a religious sect to one of their members, and duly venerates her. However, it is not a public matter, but purely a matter of private veneration and opinion by a segment of people, and has no place on public property." We will be watching with interest the decision of the court.

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The following item is taken from the "Christian Century" (Non-Denominational). "Results of a recent survey made of the salaries of 68 pastoral charges of the United Presbyterian Church have been announced by James T. Vorhis, chairman of a General Assembly special committee. In 10 years, the report says, ministers' salaries have increased 61 per cent in comparison with 130 per cent for industrial employees and 226 per cent for farm laborers, while the cost of living index has risen 175.6, or 4.2 per cent over a year ago. The committee discovered that the median salary is \$2,930, or \$183 below the average of \$3,113. It expresses concern because 261 pastors receive less than \$2,400, a free manse and pension. January 21 was designated for the taking of an offering in all churches to implement the denomination's salary-aid program."

BY THE EDITOR

"Pray for the peace of Jerusalem" the Psalmist admonishes the Christian people of his day. No doubt Jerusalem was in need of the prayers of the godly people, as is every city in the world. In the city of Chicago 40 ministers representing 13 denominations are going to do something to get a candidate for mayor of that city in whose integrity they have confidence. They have issued a manifesto to the two major political parties in Chicago that unless they give them such candidates the decent people of Chicago will "sit this one out" and condemn both parties. They are not satisfied with the present mayor and have hand picked several men whose candidacy they will support. We hope they are not forgetting the words of Psalm 122:6, because God says, Proverbs 15:29, that He "heareth the prayer of the righteous."

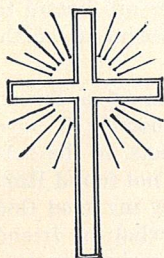
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"Never underestimate the power of a woman," says the "Lutheran Standard" (official organ of the American Lutheran Church) and reports the following: "House Speaker Fred Hand of the Georgia legislature introduced a bill requiring persons who wear masks in public to register with police chiefs or sheriffs. The Georgia Council of Church Women thought that did not go far enough. So the women sat down and wrote letters to all members of the General Assembly. They said the bill "in effect gives the sanction of state law to masked parades and assemblies." They suggested a substitute bill that would absolutely outlaw the wearing of masks in public. Speaker Hand then introduced a bill outlawing hoods and burning of crosses on private property without the owner's consent. The house passed it, 149 to 1."

# God Himself Proclaims The Savior's Death

Matthew 27, 50-53

“JESUS, when He had cried again with a loud voice, yielded up the ghost.” St. Luke and St. John have given us the words which He uttered: “It is finished.” “Father, into thy hands I commend my spirit.”



With a loud voice the dying Savior spoke them as a victor whose triumph is won. Yet no sooner had the Savior bowed His head in death when some mighty signs occurred by which God

Himself set forth the import of this singular death. With a significant “and behold” St. Matthew fixes our attention upon them that we might carefully note what God would have us see in the death of His Son.

### The Perfect Atonement For All Sin

*Forshadowed In Old Testament Ritual* “And, behold, the veil of the temple was rent in twain from the top to the bottom.” It was a miraculous sign which God employed to reveal the blessed significance and effect of Christ's death. God Himself had prescribed the form and arrangement of Israel's sanctuary and ordained its ceremonial rites. This sanctuary embraced a Holy Place and a Holy of Holies, separated by a heavy curtain, beautifully wrought of blue, purple, scarlet, and fine twisted linen with figures of cherubim. Only Israel's high priest was permitted to pass through this curtain into the Holy of Holies, the symbol of God's holy presence; and he was permitted to do so only once a year on the Day of Atonement to sprinkle the blood of a goat for the cleansing of the nation. By means of this ceremony the Lord had taught His people that sin separates man from his God and that an atonement was needed to restore him to divine fellowship. The very fact that the high priest in

each instance had to make an atonement first for his own sins testified, however, that he was merely a type of the true mediator. Also the veil ever remained before the Holy of Holies upon each annual ministration of the high priest to show that the blood of the sacrificial beast was effective only as a prophetic type, that it possessed no inherent power to mediate an abiding atonement which could give sinners free access to God's holy presence and His blessed fellowship.

*Fulfilled In Christ's Death* The time of fulfillment had finally come. Jesus died and at once the veil of the temple was rent in two. The message of this miraculous sign is unmistakably clear. In Jesus, God's incarnate Son, the perfect High Priest had appeared. With the willing sacrifice of His holy life in sinners' stead He had brought the perfect blood of atonement into God's holy presence. We read in the Epistle to the Hebrews: “Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; . . . once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” We are reconciled to God by the death of His Son; the blood of Jesus Christ, God's Son, cleanseth us from all sin. Trusting in Christ we now have free access to God and may enter with boldness and confidence into His heavenly presence. The significant rending of the temple veil bids us to join St. John in the joyful confession: “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.” (Rev. 1, 5. 6.)

### The Great Divine Intervention

“And the earth did quake and the rocks rent.” This was a second miraculous sign wrought by God at the

moment of Christ's death. When seen in the light of His holy Word it also conveys a definite message. In the Old Testament we repeatedly meet with the earthquake as a sign denoting God's presence in His might and greatness and His intervention in the affairs of men for grace and judgment. Bearing this significance in mind we find it most fitting that God should let the rocks be rent with an earthquake as Jesus died on Calvary's cross. For in the suffering and death of His Son God was indeed present intervening in the most momentous way in behalf of all men. Having laid on Jesus the iniquity of us all God carried out the full measure of His righteous judgment upon the sins of mankind. Yet in this very judgment He manifested His infinite love and grace toward sinners: ‘God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them . . . for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.’ (2 Cor. 5, 19. 21.) This miraculous sign still bids all men to look in joyful faith to this great intervention of God in Christ Jesus: “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God.” (John 3, 18.)

### The Glorious Victory Over Death

“And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” This, too, was a distinct miracle wrought by God at the Savior's death to proclaim its blessed import. The rock-hewn tombs which were opened were those of saints, of Old Testament believers, who had fallen asleep trusting in God's faithful promise of a future redemption. God caused the bodies of a great number of these saints to arise at the moment of Christ's death and after the Savior's own resurrection had them appear to many in Jerusalem. Also here many questions which may arise in our mind are left unanswered. Let us realize again that they pertain to details which God did not deem important for our comfort and hope. The vital thing

(Continued on page 70)

# Editorials

**Do You Want It?** Are you one of those who wants religion to be taught in the public schools of our land? Many want it and argue for it with a fervency that would do credit to a righteous cause. Well, should the idea or the desire ever have had even the faintest lodgment in your heart read the following paragraph thoughtfully and then decide whether religion can find a place in the curriculum of the public schools. Here it is as quoted in the *Sunday Milwaukee Journal*, February 25:

"Jews, Catholics and Protestants agree on one God, all read the Bible, and all set aside one day a week for God. Were the peoples of Asia to accept the concept of *one God*, (italics ours) it would be easier for the east and the west to reach accord."

The above quotation came from the lips of Dr. Florence M. Fitch, author of books on religion and a teacher of Bible and religion at Oberlin (Ohio) college. She spoke to junior and senior high school students on the "Young Moderns and Authors Talk Books" program, broadcast by WTMJ, the *Milwaukee Journal* station co-sponsors with the public library. She discussed with them one of her books, "One God: The Ways We Worship Him."

We ask you who have learned your religion in the Lutheran Church and possibly school — is that religion, is that the religion of the Bible — the worship of *one God*. Yes, if by the *one God the God and Father of our Lord Jesus Christ is meant*. That is, the God and Father who in mercy and grace sent His Son Jesus Christ into the world, born of the virgin Mary, upon whom "he laid the iniquities of us all," who bore our sins and carried our sorrows, who fulfilled the Law for us, suffered the penalty of our sins, and died the death for us that we should have died as a just punishment for our sins, who rose again on the third day, — is that the "one God" Dr. Florence Fitch has in mind and proposes that He be taught in the public schools? Remember that this and this alone is religion in the sense of the Bible. Every other so called "religion" by whatever name it may go, in whatever nice language it may be couched, is not religion in the sense of the Bible. It is superstition. "*To the law and to the testimony (Gospel)! If they speak not according to this Word, it is because there is no light in them.*" (Is. 8:19, 20). Read also 2 Pet. 1:19. God says John 5:23: "*He that honoreth not the Son honoreth not the Father which hath sent him.*" That is what God thinks about a "religion" that is not entirely Christ-centered, and that is the proposed "religion" for the public schools. It is superstition and blasphemy. "Beware lest any man spoil (rob) you through philosophy and vain deceit, after the tradition of men" Paul warns Col. 2:8. W. J. S.

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**An Armenian Finds  
American Religion Wanting**

subject, "Moses Is Nobody" expresses her profound

Elizabeth Caramen  
Payne, writing in the  
*Christian Century* on the

sorrow over the flippant attitude of the American public toward the Christian religion. After thirty years in this country she still felt poignant grief in her heart when she compared it with her experience as a young girl in her native Armenia. She seems to feel that the remedy is to teach the Christian religion in the public schools. We do not agree with her in this, but her diagnosis of the American religious situation is such that one can not help but feel that if something is not done to correct the situation, especially so far as the younger generation is concerned, America is doomed. Some of the incidents and attitudes which she cites are bound to make the Christian feel very sad. We deem it worthwhile to quote some of them.

"How well I understood the impulse of a Syrian friend of ours who called on us to say good-by: 'I have looked for God in the schools, on the streets, in the subways and even in the churches, and I have not found Him. So I am going back to Syria, where among my kind God is always present'. I knew something of what my friend had gone through. In October, 1920, I arrived in this country as a 'starving Armenian' of sixteen. — I found the material America beyond even my most fantastic dreams. But spiritual America fell far short of what I had left behind. For a time, in my confusion, I wondered whether America had sent us her Christian missionaries or whether the missionaries had run away from a materialistic world to find a spiritual refuge among us Armenians.

"It was especially hard for me to get used to the apparent indifference toward living religion. Religion did not seem to be a vital force, to have any authority among the people. Religion and God were never talked about, except in terms of disbelief. Heaven, sin, Satan went unmentioned. The Bible was unread in the homes and was not studied in the public schools. And in the Sunday School — that thirty-minute digression from everyday life — there was talk *about* God, his goodness, kindness and mercy, but never of what God *is* and how one may find Him. Where was the personal God I had left behind, whose hand had led me confidently on?"

Some of her experiences as a Sunday School teacher especially reveal flippant attitudes. She quotes one mother as protesting: "He can not do any work for Sunday School during the week. He has his homework, his Cubs, his music lessons and his radio programs. And he has to have some time to play!" "Another teacher, despairing over the lack of enthusiasm in her boy's Sunday School class, was comforted by a parent's remark that 'no one ever takes Sunday School seriously — that is something extra'." Her own son cautioned her: "Mother, the guys won't come to Sunday School if you give them home work. Sunday School is supposed to be fun, not work."

She points out another flippant attitude toward religious instruction with the remark: "No child stays away from public school just because he 'did not feel like going'; yet that is an unblushing excuse for staying away from Sunday School."

She points out that a church's young couples' club discussed the topic: "How to Buy a Suburban Home," and a high school group on Sunday evening: "How to Train Your Dog." "Still another listened raptly to a '20 Questions' program which dealt with the subject of boy-girl relationships from dating to kissing." "One Sunday School teacher proudly took her class to a town council meeting where the mayor unthinkingly said to her, 'But I thought Sunday School children learned about

the Bible.' She was quite hurt when I agreed with the mayor."

The author's experience seems to have been largely with the liberal churches of this country, but her article serves to impress upon us how fast the American people are drifting away from the Word of God. What a responsibility we Christians have to stand in the breach by confessing and thoroughly teaching the saving truths of the Bible!  
I. P. F.

## From A Wider Field

WHOSE church building shall it be? Two disagreeing factions of a "Congregational Methodist" congregation in Rome, Georgia, went into Superior Court over that question, and the judge ordered them to use the church separately on alternate Sundays until their differences had been ruled on by the higher conferences of their church body. The nature of the differences were not mentioned in the news dispatch at hand. But the judge ruled that he had "no jurisdiction over the internal affairs of the Church."

Such cases have been appearing with increasing frequency and will no doubt continue to arise in these days of unionistic spirit. Unionism always divides: when the majority of a congregation decides to forsake the old way, to compromise the Truth, then the faithful minority will find it difficult, if not impossible, to keep its rights to the church property, though it rightfully belongs to those who continue in the doctrine and practice for which the church was built. The courts may refuse to rule on doctrine; but if the larger church body — the Synod, as we would call it — shall decide the issue, and if a majority of the larger body is also ready to forsake its former confessional position, the faithful minority will suffer the loss of its church home. To such, when it is indeed the pure Truth of Scripture to which they hold, the words of the Apostle Peter light up with real meaning:

"But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3, 14-15.

A tract has appeared in St. Louis, issued by the Western District's Public Relations Committee of the Lutheran Church — Missouri Synod. It is entitled: "St. Louis — Atomic Target No. 4," and bears warning that St. Louis is a prime objective in case of attack on this country by atomic bombs.

The tract, which also urges people to attend Lenten services, was left on store counters, inserted in business correspondence, placed on street cars and distributed from door to door. The purpose of the tract, as stated, is "to induce people to prepare themselves spiritually" for possible atomic destruction.

In our threatening world-age there are, certainly, matters of sufficient urgency to spur the Church into serving as a modern Paul Revere who sounds the tocsin of alarm from house to house. Would that we were all more intensively occupied in such duties. This is no time for "business as usual." It is not alone the atomic bomb which threatens. For that matter, it is difficult to distinguish between wholesale disaster by one kind of bombing as over against another. Atomic attack may cover a wide area with death at a given moment. But for those immediately involved the nature of the explosive would seem to matter little. Atomic destruction is socially more terrible because it covers more people at a stroke. But the Church is primarily concerned with the individual, for whom death is death and for whom this is a time of crisis even if no atomic bomb ever whistles down upon his head. Many kinds of deadly attack have their eternal consequences. "Rather fear Him who is able to destroy both body and soul in hell."

We would be willing to leave to the War Department the task of

alerting citizens by making them atomic-bomb-conscious, whilst we concentrate upon man's more immediate and terrible enemies — Satan, Sin, World, Flesh, and the curse of error and unionism which with their fissionable power threaten to split the church into fragments and confuse the souls of God's children.

\* \* \* \*

The reports that President Truman no longer plans to establish an ambassador at the Vatican seem to be reliable.

About five months ago plans for such an action were announced from the White House. Since then, floods of protests have poured into Washington. Many groups of citizens, realizing that such an ambassadorship would amount to the recognition of a religion rather than of a secular power, since the Pope actually holds only a few acres of ground but rules over the hearts of millions all over the world, have insisted that our country continue its long-standing refusal to recognize the Roman See as a State.

Their protests have off-set the powerful effect of the Roman Catholic lobby in Washington. Members of the Senate Foreign Relations Committee have advised the President to put aside his plan and warned that the Committee would not approve it. One Senator, however, suggested that the President might appoint a personal representative to the Vatican, as did his predecessor, and pay him out of the contingency fund available for special missions.

We would regard such a move as a plain evasion of the public will. It is a vicious practice to spend tax monies for purposes that are contrary to the convictions of the majority of citizens. However, the

great powers of a modern President make such a contravening of the public will possible.

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#### Our "Interesting Information" Department

A *Religious News Service* news item says that Biblical Sunday was observed by Roman Catholics throughout the country on January 21.

We recommend this for every Sunday of the year.

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King Frederick and Queen Ingrid of Denmark in January attended the services in which the Lutheran Cathedral of Our Lady at Haderslev, South Jutland, was re-consecrated, after ten years of rebuilding. This is the third cathedral to be built on the same site.

The noteworthy feature of this little item is that the church stands on a huge sandbank in the middle of town. One is, of course, immediately reminded of Matthew 7, 26, which is

a good passage for all of us to re-read and ponder.

E. S.

### God Himself Proclaims The Savior's Death

(Continued from page 67)

is the message concerning the Savior's death which God proclaimed through the resurrection and appearance of these saints. This message is also meant for us. With His vicarious death Christ has conquered death and made a glorious resurrection unto eternal life a reality. By removing our sin Christ's death has also taken away the curse of sin. Death has lost its hold on all who trust in Jesus and His perfect atonement. We shall never taste eternal death. Also temporal death cannot keep us in its clutches. Our bodies, too, shall rise from the grave on the last day and shall be fashioned like unto the glorious body of our risen Savior for a life of eternal bliss with Him in heaven.

C. J. L.

## Our Suffering Savior

**I**N our previous study we saw how our theologians pondered the question in what manner it may be said that the Son of God suffered and died for us, seeing that God is not subject to suffering.

True, God Himself is free from all suffering; but in the person of Christ God assumed a true human nature, and by means of this union He was in a position to suffer and die for us. The great truth which St. John expresses in the words "The Word was made flesh" is the sure foundation on which the redemptive suffering of our Savior rests. Gerhard summed this up by saying that God suffered *personaliter*, that is, by means of the personal union with the human nature.

The other points which Gerhard enumerates are all subordinate to this one, showing us some particular details. We considered one last time, namely, that the Son of God appropriates the sufferings of His human nature as His own. — We

now take up the other forms which Gerhard enumerates.

#### Objective Et Relative

This is to say that in all the attacks of the enemies against Jesus the objective at which they aimed and to which they referred was His divine nature. They had nothing against His human nature, but as soon as He claimed to be the Son of God then they pounced on Him.

We think of the first temptation which the devil launched against Him in the wilderness: "If thou be the Son of God command that these stones be made bread" (Matth. 4, 3). The people did likewise. When Jesus in the synagogue at Nazareth applied the prophecy of Isaiah to Himself they asked: "Is not this Joseph's son?" (Luke 4, 22). Finally they tried to cast Him down from "the brow of the hill whereon their city was built" (v. 29). — Again, when Jesus in Capernaum said: "I am the living bread which came

down from heaven" (John 6, 51) the Jews murmured: "Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?" (v. 42). — Having healed a sick man on the Sabbath day, Jesus was attacked by the Jews. But when He then justified His action by saying: "My Father worketh hitherto, and I work," then they sought the more to kill Him because He "said also that God was his Father, making himself equal with God" (John 5, 18). — In the temple the Jews took up stones to cast at Him because He had said: "Before Abraham was I am" (John 8, 58), thus claiming divine eternity for Himself. — The Jews themselves said to Jesus: "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God" (John 10, 33).

We turn to the story of Jesus' last suffering, His great suffering before the Council. The high priest said to Him: "I adjure thee by the living God that thou tell us whether thou be Christ, the Son of God." Then when Jesus answered in the affirmative, the high priest rent his clothes: "He hath spoken blasphemy" (Matth. 26, 63, 65). To the very last, when He was hanging on the cross, they reviled Him: "Save thyself. If thou be the Son of God, come down from the cross" (Matth. 27, 40).

Did the Son of God suffer for us? It was always the godhead against which the enemies directed their attacks.

#### Voluntarie

St. Paul speaks at length about this aspect of Christ's suffering. He admonishes us that we should be mindful of the welfare of our fellow-Christians, and points to our Savior from whom we receive strength for self-sacrificing love, and who also left us an example. Christ was in the form of God, but He humbled Himself. He took upon Himself the form of a servant. He became obedient unto death, even the death of the cross (Phil. 2, 5-8). He was not forced to do this, He did it of His own free will. Already in Ps. 40 the Savior had said: "I delight to do thy will, O my God: yea thy law is within my heart" (v. 8). And at Jacob's well in Samaria Jesus said to His disciples: "My meat is to do the will of him that sent me,

and to finish his work" (John 4, 34).

Did the Son of God suffer and die for us? That was His will. That was the purpose for which He came into the world: not to be ministered unto, but to minister and to give His life a ransom for many.

**Permissive**

No enemy could have inflicted any suffering or death on Jesus if He had not permitted them. Borrowing a term from the 50th Psalm, where God says that He "kept silence" while the wicked sinned, the old church fathers (for instance, Irenaeus, who died in 202) said that Jesus Christ suffered while the Son of God "kept silence." If Christ had exerted His divine power, who could have touched Him? In the garden Gethsemane He spoke the one word: "I am he." and they all "went backward and fell to the ground" (John 18, 16). He delivered Himself into the hands of His enemies: "This is your hour, and the power of darkness" (Luke 22, 53). He could truly say about His death: "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10, 18).

Oh, what love! that the Son of God thus permitted sinners to abuse Him so brutally.

**Effective, Dupliciter**

If we look at the intense suffering which Jesus underwent during the last 24 hours of His life: His wrestling with death in Gethsemane, the false accusations and the maltreatment in the courts of Annas and Caiaphas, of Pilate and Herod, the cruel crucifixion, and above all the three hours of darkness, when He was forsaken even of God — we wonder how a person could bear up under it. No man could, and if Jesus had been a mere man He would have been crushed, and He never could have uttered that triumphant shout: "It is finished." But His human nature was sustained in its suffering most effectively by His divine nature.

Through His suffering and death Jesus intended to pay for our sins, to wipe out our guilt. If He had been a mere man His death would never have been sufficient to offset the guilt of the world. He might have saved one man, but further His merits would never have reached.

The guilt of the world is too stupendously great. But Jesus was not a mere man. He was the Son of God. And the suffering which He endured and the death which He underwent were the sufferings and death of God Himself. This effected an infinite value.

**Luther**

The two natures in Christ belong together inseparably: He suffered according to His human nature, but His divine nature gave infinite value to His suffering. Already Luther was troubled much by people who tried to separate the two natures in Christ. Here is part of his answer.

"Now when the old witch, Dame Reason, will say: Why, the divine nature cannot suffer or die, you must answer: True, yet because the divine nature and the human nature are one person in Christ, the Scriptures, because of this personal union, ascribe to the godhead everything that happens to the human nature, vice versa. For you must certainly grant that the person, namely Christ, suffered and died. Now this person is

true God. Therefore it is correct to say: The Son of God suffered. For although the one part (so to say) namely the godhead, does not suffer, nevertheless the person who is God is suffering in His other part, namely in His human nature. . . . In truth the Son of God was crucified for us, that is, the person who is God. For He, I say, He, the Person was crucified according to His human nature. Thus we must ascribe to the whole Person whatever happened to the other part of the Person, for this reason that both are one person. . . . It is the Person who both does and suffers all things, some according to one nature, again some according to the other. Thus we confess our Lord Christ as both God and man in one person, neither merging the natures nor severing the person."

Now we sing with joy:

Jesus, Thy blood and righteousness  
My beauty are, my glorious dress.  
Midst flaming worlds, in these ar-  
rayed,  
With joy shalt I lift up my head.

J. P. M.

## Guidance In Godliness

**THE ONE GREAT THEME  
OF CHRISTIANITY**

"FOR I determined not to know anything among you, save Jesus Christ, and Him crucified." This was Paul's avowal to the church of Christ at Corinth. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." This is what he affirmed to the Galatians. Christ Crucified — the Cross — the one great theme of Christianity.

**Declared By Divine Revelation**

Christ crucified is the great end of all revelation. The types and sacrifices of the Old Testament all referred to this. So did the prophecies; they testified before hand of Christ's crucifixion, sufferings, shedding of blood, and death.

Jesus declared the certainty and character of His death. "The Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall deliver Him to the

Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again" (Mark 10, 33-34). To the Emmaus disciples He said: "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24, 26). And to all the disciples He said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24, 46). This is the sum of the whole Gospel that "Christ died for our sins" (1 Cor. 15, 3).

**Displaying Love And Life**

Here alone is exhibited the infinite love and mercy of God. Here we see how much God hates sin, and yet loved the sinner. He gave His only begotten Son and punished man's sin in Him. How great the gift! How vast the price! Who can compute it?

Here alone the sinner has life and salvation. Where can the sin-

ner go but to the cross? There is the sentence against sin; there sin is punished; there the Surety is dying; there the blood of redemption is flowing; there is pardon, peace, and power, and the promise, pledge, and prospect of everlasting life. This is the ground, the immovable ground, of our faith and hope: Christ crucified! "All other ground is sinking sand!"

#### Demanding Sacrifices

The human mind is capable of being influenced by a variety of principles and feelings. But all the ordinary things so highly esteemed by men in general, the apostle sacrificed in preaching Christ crucified.

Mental dignity had to be sacrificed. The Jews who had the Scriptures, stumbled at the cross. To the Greeks it was foolishness, and the preachers of the Gospel were deemed fools by all. One said: "Much learning hath made thee mad" (Acts 26, 24). Well, says the apostle, be it so, call me idiot or madman, "for whether we be besides ourselves, it is to God, or whether we be sober, it is for your cause. For the love of Christ constraineth us" (II Cor. 5, 13-14). Nothing was so offensive to the learned as salvation by the crucifixion of a reputed malefactor. Yet, says Paul, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

The approbation of friends, the associates of his youth, had to be sacrificed. These were his chosen friends; these were his countrymen. Yet, to elevate the cross was to excite their scorn, their hatred and malevolence. His name would be held in contempt, his character associated with the base, the refuse of the world. What a sacrifice! Yet, in spite of all this, he resolved to know nothing but Christ crucified!

The comfort and affluence of life had to be sacrificed. The cross exposed him to the loss of all earthly good. In preaching Christ he had to endure hunger, weariness, pain; perils by land and by sea; the forfeit of fortune and the possession of poverty; the loss of liberty; yes, and life itself was in peril every hour. Nevertheless he said: "I determined not to know anything among you, save Jesus Christ, and Him crucified." He preferred Christ to all things, and was resolved to preach Him, whatever might be the cost.

#### Decreeing Faithfulness

Paul's determination included that he preach nothing that was contrary to Christ crucified. Hence he had to denounce human merit, the ancient sacrifices, the works of the Law, and all systems of religion then in existence. The cross knew nothing of compromising, no mixture, no concession. It was to overthrow all the formalism of Judaism, the philosophy of the Greeks, the sensualism of Rome; and these, however ancient, popular, and powerfully patronized. Paul knew this, yet he was determined to know nothing but Christ crucified.

This determination included the proclamation of Christ's crucified in all places, at all times, and to all persons. This was his theme everywhere — at Corinth, Athens, Rome; the theme by which he began his ministry, with which he carried it on, and which he manifested to its end. To rich and poor, wise and unlearned, young and old, to every man he made known Christ and Him crucified.

#### Dictating Testimony

He was a true witness and ambassador of Christ. To preach Christ crucified was his business, his great

work. He was called and ordained by the Lord for this work. It was not his ambition to acquire languages, to examine the phenomena of nature, or the effects of science. It was not his purpose to visit ancient monuments, to inquire after antiquities, collect manuscripts, and journey to the seats of learning for diplomas and degrees. He had but one task, one purpose, one determination: to lift up the cross, that the ends of the earth might behold it and be saved.

How necessary this is in our day of apostasy! Modernism, liberalism, indifferentism, mammonism, unionism, have crept into the churches. The social gospel has supplanted the soul-saving Gospel. Churches have driven Christ out and become community centers and commercial counters. Many souls are perplexed, confused, baffled, despairing. They cry with Mary: "They have taken away my Lord, and I know not where they have laid Him!" They are looking for the old Gospel. Their souls are thirsting for the water of life. What a duty we have to perform! What a golden opportunity! We have the Gospel, we have Christ crucified. Let us bring Him to men and thus bring men to Him, that His house may be full!

K. F. K.

## In The Footsteps Of Saint Paul

*James, the Elder, is the Next Speaker*

DR. HENRY KOCH, MORRISON, WISCONSIN

AFTER Peter had spoken, Paul and Barnabas related the many "wonders God had wrought by them" on their first missionary journey. This was a different approach from that of Peter. Paul and Barnabas let the facts of their first journey speak for themselves. Both Peter and our missionaries wanted to show that God had led the Gentiles into the church without any obligatory observance of the law of Moses. When they had spoken, "they held their peace and awaited the deciding word of James, the elder, who presided over the church at Jerusalem and the assembled council. Before we can enter in on a study of his address, we shall have to recall, who

this James is and which role he played within the church at Jerusalem.

#### Who Was James?

Paul himself mentions James as a brother of the Lord (Gal. 1:19) but sheds no light on the question, whether he was an actual brother of the Lord, in this case a son of Mary and Joseph, or only a cousin. The Greek word for "brother" permits both interpretations. Scriptures do not disclose the exact relationship. We shall therefore have to consider it a moot or open question. The Romanists claim that Mary had no other children, that she



retained her virginity, while among others Tertullian and later on the rationalists, among them David Strauss, emphasized that James and Jesus were brothers and no cousins. We do not know and nothing depends on it. It is no article of faith as Rome would have it. In heaven we shall know. Rome's motivation, however, is altogether unscriptural. The probability that James was a brother of Christ and no cousin is based on the passage: (Matt. 1:25) 'And Joseph knew her (Mary) not till she had brought forth her first-born son: and he called his name Jesus.' Do not the words "and knew her not" and "firstborn" speak in favor of actual brethren?

The Gospels, however, do tell us very definitely that the brethren of Jesus did not walk with Jesus at first. They refused to recognize Jesus as the promised Messiah, the son of God. John tells us (7:5): "Neither did his brethren believe in him." Paul informs us that Christ appeared to James after His resurrection (1 Cor. 15, 7). Shortly before Pentecost we find Mary and the brethren of Jesus assembled in prayer with the apostles in Jerusalem. The glorious fact of His resurrection, His appearance and His words spoken to them convinced them that Jesus was more than their mere brother, that the crucified Jesus was the Christ and Lord over all.

#### James, The Just

From all that we know of James he was a man of firm and deep convictions. Because of his upright character he was called the "Just." Daily did he go to the temple to pray for the conversion of Israel. He surely did not forget the church at Jerusalem and elsewhere in his prayers. In all likelihood he is the writer of the Epistle of James, to whom we owe the inspired words (5:16): "The effectual fervent prayer of a righteous man availeth much." Tradition has it that James knelt in prayer so long and so often that his knees became callous like those of a camel. He appeared in a linen robe. A long flowing beard accented his singular appearance. As a Nazirite he led an ascetic life and refrained from drinking wine.

#### James, A Leader

Within the Christian church at Jerusalem James played a leading

role. He was known as a zealous observer of the law of Moses. It is for this reason that the Judaizers pinned their last hope on him after Peter had disappointed them so thoroughly with his speech. In the controversy concerning circumcision they surely thought, he would side with them. Had not God and Moses demanded circumcision? Was not Jewish tradition in their favor? James was a righteous man, who spoke without fear or favor. To him God, His Word, and His will were the supreme authority. He would be guided only by what God wanted. Was it not clearer than the light of day that God had spoken in the experiences of Peter, Paul and Barnabas?

#### James, Not An Apostle

In the strict sense of the word James was no apostle. He lacked the marks of apostleship as defined by Peter in the calling of an apostle in the place of Judas (Acts 1:21-22): "Of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of

John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." This requirement eliminated James from the rank of apostleship. Nevertheless he was considered to be one of the pillars of the church at Jerusalem beside Peter and John. Paul mentions them as pillars (Gal. 2:9), who extended the right hands of fellowship to him and Barnabas at the close of the Council in Jerusalem. Of John we hear no more after this till we hear of him as an exile on the Isle of Patmos.

We can imagine that the speech of James was awaited with eagerness by the multitude. He was expected to speak the deciding word after all sides had been heard. Without doubt his word would influence the decision, when the final vote would be taken. Paul and Barnabas rested their case with the Lord of the Church. The pros and cons had been heard, deliberated thoroughly, and dealt with fairly. What would James have to say on this weighty matter, on which hinged the liberty of the Gospel and the very way of our salvation?

## Is This What You Want For Your Children?

"PASTOR, I know that our church has certain objections to having our children join the Boy Scouts or Girl Scouts — but I find it difficult to get my children to understand some of the reasons for these objections. Can you explain the matter to me in a few simple words which even my children will understand?"

"I can understand," replied the pastor, "that your children would be attracted by the recreational activities and the physical training program offered by Scouting. You'll assure your children, won't you, that our church certainly has no objections to these features of Scouting?"

"Unfortunately, however, the Scout movement doesn't restrict itself to nature study, handicraft, and other forms of physical recreation, but it also stands for very definite religious principles which, regrettably, are not

in harmony with the Bible. There are a number of such unscriptural principles stated in the official literature of Scouting; but let's concentrate on just one phase of the subject for the present, one which I believe can be explained to the satisfaction of any Christian child who might be tempted to join the Scouts.

"Your children know the First Commandment which says: 'Thou shalt have no other gods before Me.' (Exodus 20, 3.) According to this Commandment, we are to recognize and believe in only one God — the Triune God, Father, Son, and Holy Ghost. I'm sure you children will readily see that it's a sin against the First Commandment to say that any other god is greater than the Triune God or an a level with Him.

"Now let's see what Scouting says about this. Here's a copy of the Con-

stitution of the Boy Scouts of America and, as you can see for yourself, Article III of this Constitution requires that every Scout must 'recognize God.' At first glance we might be inclined to say, 'That's fine!' But what spoils it is the fact that the same paragraph of the Constitution places the god of all Scouts — 'Catholic, Protestant, or Jew' — on the same level! In other words, where the First Commandment requires recognition of the Triune God and Him only, the Scout movement stands for recognition of all other gods on a level with Him. Where the whole Bible teaches your children to recognize Jesus as the Son of God, the Scout movement asks your children to grant recognition also to the false god of the Jews, the Unitarians, and all others who reject Jesus.

"I know that you want your children to be followers of Jesus and to pattern their lives after His example. Do you think that Jesus would ever have joined the Scouts when He was a boy? Would He have joined an or-

ganization whose Constitution teaches boys to hold a view which is a sin against the First Commandment? Is that the kind of organization you want your children to join?"

WALTER WEGNER.

## "Africa Still Calls"

### Bookings

The film is booked now as follows: Copy I — through July 14; Copy II — through July 16, also September 9 through October 13.

We are still compelled to give prior consideration to Block Bookings, that is, to a group of congregations who arrange a solid booking

schedule in neighboring churches. This to save time, cost, trouble and to give the maximum number of congregations an early booking.

### Authenticity

In all fairness several people want to know:

- 1) Were all the pictures (lion, yourselves) taken by you?
- 2) Were any pictures, taken by someone else, spliced into your film?
- 3) What did General Motors Photo Lab add to your pictures? Did they cut and edit the film?

We appreciate the questions, because they imply a kind word for our effort and give us a chance to state facts which we would be reluctant to mention otherwise.

1) All pictures, those of lion and other game, natives of all kinds, pictures of both of us included, were made by us. Those of both of us were made with the camera on a tripod and running, until we circled back and shut it off.

2) No.

3) Nothing; the General Motors Lab merely cued in our narration and sound, most of which was also picked up by us with a tape recorder. The cutting and editing was also done by us (unfortunately!). Total hours on the job of getting the footage ready was 463 hours.

### Cameras

For the sake of other questioners: The main camera was the Cine Special II with f 1.4 lens and the Eastman Magazine with f 1.9 lens. Four auxiliary lenses were used, one wide angle and three telephotos, including the six inch. Light meters: The new G. E. and the Weston.

EDGAR HOENECKE.

## The Collection

COLLECTION I and II of the Wisconsin Synod Building Fund Collection, our visible thankoffering for one hundred years of grace, have thus far netted \$1,995,000.00. (We are speaking in round figures.)

The above amount has been allocated as follows: Dr. Martin Luther College, New Ulm, Minnesota, \$350,000.00; Northwestern College, Wauertown, Wisconsin, \$580,000.00; Michigan Lutheran Seminary, Saginaw, Michigan, \$400,000.00; Church Extension Fund, \$550,000.00. This makes a total of \$1,880,000.00 allocated and released, leaving \$75,000.00 for Northwestern Lutheran Academy, Mobridge, South Dakota.

The Church Extension Fund is to receive an additional \$50,000.00. Northwestern Lutheran Academy

needs \$300,000.00 for its promised administration-gymnasium building. This means that \$275,000.00 remain to be raised.

### The Collection Must Be Completed

The Church Extension Fund is in desperate need of the remaining \$50,000.00.

Northwestern Lutheran Academy must have the administration-gymnasium building without which it can hardly continue to function.

We must keep faith with the 509 congregations which have done their part.

We must keep faith with Northwestern Lutheran Academy.

A report of the production of Collection II as of February 12 follows:

	Required	Remitted	
Dakota-Montana .....	\$ 34,565.00	\$ 40,688.86	118%
Michigan .....	94,850.00	85,209.67	90%
Minnesota .....	175,705.00	149,514.75	85%
Nebraska .....	27,730.00	25,989.00	87%
Northern Wisconsin .....	213,155.00	196,287.40	92%
Pacific Northwest .....	6,055.00	6,427.92	106%
Southeastern Wisconsin .....	239,455.00	201,537.26	83%
Western Wisconsin .....	238,385.00	167,897.93	70%
		<hr/>	
		\$873,552.79	87%

PAUL ALBRECHT.

## CHURCH DEDICATION AT TUCSON

### Grace Lutheran Church

God granted Grace Lutheran Congregation of Tucson, Arizona, whose pastor is E. Arnold Sitz, the pleasure of dedicating its new church to His service Sunday afternoon, December 3. The usual practice of having the pastor unlock the doors was not observed. Instead the keys were given by the chairman of the Building Com-

other than the house of God, and this is the gate of heaven." Pastor Sitz served as liturgist.

The voice of the preacher, the singing of the choir, and the music of the organ proved to the worshippers that more than filled the church that the acoustics are very good. Between the dedication and the following thanksgiving service a plate lunch was served to more than 500 by the ladies. The full basement with its well-equipped kitchen permitted

is provided by the radiant method. The church seats 600.

No general contract was let. Mr. Alfred Johnson, a contractor within the congregation, superintended the building operations and arranged for the subcontracting. The intricate electric layout was planned and largely executed by Spencer Johnston, the chairman of the congregation's Board of Trustees. The plastering was done on a day basis by the Nystroms, friends of the church from Pennsylvania wintering in Tucson, together with Mr. Mickleit. In consequence the building, which normally would have come to well above \$200,000, stands complete at a figure not to exceed \$160,000.

The first resident minister at Tucson was Pastor Paul Hensel. Grace Church was organized during his ministry, adopting a constitution December 1, 1912. Upon his resignation in the spring of 1916 a vacancy of more than a year ensued. In September, 1917, the pulpit was again ably filled by the Rev. William F. Zeitz. In 1920 he organized and opened a day school. In 1922 the church went self-supporting. Upon his resignation in 1924 to accept a pastorate in Wisconsin, the present minister, who had been Pastor Beitz's associate, was called. Others who served the congregation as associate pastors or teachers were Pastors Chr. Albrecht and R. H. Zimmermann, and Teacher Helmuth Ihlenfeldt and Mrs. Nicholai Erdahl.

The first chapel was erected during Pastor Hensel's time and was dedicated in September, 1915. An annex was added in 1931 and in 1937 it was enlarged once more. Four years later, since three services were called for each Sunday, it was decided to seek a new location. There a basement was completed in April, 1949, and used for worship. Work on the superstructure made it possible to lay the cornerstone September 19, 1949, with the veteran missionary among the Apaches, Pastor E. E. Guenther, as festival speaker. Finally on December 3, 1950, all was ready for dedication.

Experience teaches that it is unwise to rush a church building to completion. Allowing more than just sufficient time will often prevent costly mistakes from creeping in.

At present there are eight Lutheran churches in Tucson, seven of



Old Church

mitte, Mr. Francis Vesey, to Mr. Henry Jaastad. This was done because Mr. Jaastad not only served as architect of the building, but also has been a member and elder from the very founding of the congregation, now almost forty years ago.

The sainted Gustav Harders first conducted Lutheran worship in Tucson, one of the oldest cities in the country. Coming down once a month from his Apache Mission at Globe, Harders used to remark about the faithfulness of the handful of Lutherans in Tucson, singling out Fred Hann and Henry Jaastad. Mr. Hann has long gone to glory. It was given Mr. Jaastad not only to design the Gothic structure, but to see it in use.

At 3:30 P. M. the procession entered the church to the joyous strains of the organ, the officers of the congregation bearing the Bibles, cross, and vessels. Dr. G. H. Munding served as organist and director of the a capella choir. The Rev. E. E. Sprengeler, principal of our high school and mission compound at East Fork on the Apache Reservation, delivered the dedicatory sermon. He used as his text the words of Jacob found in Gen. 28, 17: "How dreadful is this place! This is none

the ladies to do this in a short hour and a half. At 7:00 o'clock the thanksgiving service was held. Pastor Victor Schultz of Phoenix spoke, taking as his text Acts 12, 1ff. The Rev. F. Uplegger of San Carlos ministered at the altar. The day's offerings totalled \$3,600.00.

The church itself displays pure Gothic lines. It measures 110 feet long and 48 feet wide, of which 28 feet is spanned by the nave, leaving ten feet for each aisle. The clerestory walls rest on five solid Gothic arches. The height soars 45 feet from floor to ridge. A massive tower rises toward the rear of the church.

Outstanding is the furniture. What may probably have been the only ample pile of ash planking in the West was found and turned into altar, pulpit, lectern, and pews, exhibiting its beautiful grain in natural color. Artisans within the congregation did the work. The church is brilliantly lighted by a double row of hexagonal illuminators, the deep chancel and altar by concealed lighting. The morning sun illuminates a rose window of Christ in Gethsemane above the altar. Turning back one sees the Good Shepherd etched in bright color in the great Gothic window above the choir loft. Heating

them missions. Our Wisconsin Synod has two, both of which are growing and have their own church buildings. Redeemer Church, Pastor Norman Berg, has a good-sized church and a flourishing two-room school. Good Shepherd Mission, Pastor Robert Hochmuth, will soon dedicate its new chapel. Synod also has a new Spanish Mission, of which Pastor V. Winter is missionary. The other four missions include a ULC group that has its own chapel, a new ALC mission, and two small Missouri Synod missions supported by the English District and worshipping in public schools.

E. ARNOLD SITZ.

#### SEVENTY-FIFTH ANNIVERSARY

##### The Rev. William Weber

Seventy-five years ago Candidate William Weber, a graduate of Concordia Theological Seminary, St. Louis, Missouri, was ordained to the Holy Ministry at his first charge in the Town of Wausau, Wisconsin. Through representatives the Dodge-Washington Counties Pastoral Conference, of which the jubilarian is a member, called on Pastor Weber on October 9, extending to him both congratulations and a purse on this unique anniversary. This representation consisted of Walter Nommensen, the pastor of our aged brother, and the officers of the conference, Visiting Elder Adolph von Rohr and the undersigned as secretary. Pastor Nommensen had distributed the Lord's Supper to the jubilarian and also held a brief address based on Psalm 89, 1.

At the age of seventy-five Pastor Weber laid aside the shepherd staff and removed to West Bend, having last served the congregations of Kohlsville parish. In the many years of his ministry he faithfully served congregations at Town Wausau, Wisconsin, Perryville, Missouri, New London, Wisconsin, Wilkesburg, New York, Crandon, and Kohlsville, Wisconsin, the latter parish until 1928. At New London he was privileged to unite two congregations belonging to another synod to form the Emanuel Congregation of our synod. Since the death of his wife thirteen years ago a daughter, Mrs. Downing, formerly of Buffalo, New York, has been with him. Despite the age of ninety-seven

the jubilarian is mentally very alert, enjoying a keen memory; above all, he is deeply grateful for the undeserved grace of his Lord. It may be of interest that until a year ago he has effectively wielded the artist's brush, supplying many an altar painting. His diploma bears the signatures of Dr. C. F. W. Walther, Prof. Aug. Craemer, Prof. M. Guenther, and Prof. G. Schaller. Verily, "at eventide it shall be light."

W. F. SCHINK.

#### ORGAN DEDICATION

##### Holy Cross Lutheran Church Daggett, Michigan

On the second Sunday in Advent, December 10, Holy Cross Congregation enjoyed a concert at their morning service in dedicating a new Connsonata, two-manual, electronic organ to the service of the Triune God. Mr. J. Bushman, principal of Trinity Lutheran School at Marinette, Wisconsin, was at the console, offering a variety of music fitting to the theme of the occasion. In the sermon the undersigned pointed out that the Gospel for the day gives us the real subject matter for all our church music, especially for that of Advent and Christmas: Fear not — unto us a Son is given — and His name shall be called Jesus, Savior. We are to employ this type of music both because an angel with this message is sent from God to the sinner and because man is "highly favored" thereby, for "the Lord is with us." We are to receive this heavenly music as being all-powerful, "overshadowing" our unbelief, our discouragements, and our sluggishness in letting this saving message be a force in our lives.

At the time of this dedication the congregation also made its last payment toward the new addition to the church, which includes an enclosed entrance way, a mother's room, and a council chamber. The interior of the church was very recently redecorated, a project financed by the Ladies' Aid. For about a year the congregation has also been enjoying the clean and practical service for a Mueller Climatrol oil furnace. The members of Holy Cross are deeply grateful to God for these evidences of His merciful providence.

G. SCHALLER.

#### ANNIVERSARY AND DEDICATION

##### St. John's Lutheran Church Goodhue, Minnesota

On July 2, 1950, St. John's Congregation celebrated a fourfold festival: The seventy-fifth anniversary of its founding; the dedications of a newly erected parish hall, of a new, two-manual Wicks pipe organ, and of the completely renovated interior of the church. Guest speakers for the occasion were the Rev. Prof. Martin Albrecht of Dr. Martin Luther College in New Ulm and the Rev. O. J. Naumann of St. Paul, President of the Minnesota District and son of a former pastor. Former members and a host of friends came from far and near, filling both church and adjoining parish hall to capacity while the speakers in well-chosen words led the assembly in thanking and praising the Lord for past favors and invoking His continued blessing for the future. During the noon hour and following the afternoon service the women of St. John's provided bountifully for the bodily needs of all present.

According to best available information St. John's was organized on May 28, 1875, by Pastor J. Horst of Hay Creek as a congregation affiliated with the Missouri Synod and was served by him until 1880. At this time St. John's deemed it advisable to call a pastor jointly with Grace Congregation, only three miles to the south and affiliated with the Minnesota Synod. Pastor Wm. Vomhof was called and served exactly 10 years until the Lord called him to his eternal rest on his installation date. During his pastorate both congregations were affiliated with the Missouri Synod. From this time onward, however, pastors of the Minnesota Synod and the Minnesota District of the Wisconsin Synod served: P. Hinderer, 1890-1901; J. Anderson, 1901-1908; H. Meyer, 1908-1913; J. Naumann, 1913-1914 (President of the Minnesota Synod); G. Hinnenthal, 1914-1924; E. Sauer, 1924-1927; F. Weindorf, 1928-1949; Chr. Albrecht, since March, 1950.

Throughout its history St. John's enjoyed the blessings of a Christian Day School under the leadership of the following instructors: Pastor Wm. Vomhof, 1880-1890; Teachers Wm. Vomhof, 1890-1892; E. Schneider, 1892-1901; W. Schroeder, 1901-

1920; J. Luehmann, 1920-1925; T. Schultz, 1925-1948; and Gerhard Bauer, since 1948.

May the Lord's blessing continue to rest upon St. John's to the praise and honor of His holy name and the salvation of many blood-bought souls.

CHR. ALBRECHT.

**FIFTIETH WEDDING ANNIVERSARY**

**Mr. and Mrs. Herman Micheel, Sr.  
Estelline, South Dakota**

Mr. and Mrs. Herman Micheel, Sr., were married on November 21, 1900, by the late Pastor August Sauer in St. Paul's Lutheran Church of Argo Township, South Dakota. They celebrated their fiftieth anniversary at their home by holding open house on November 19 and 21. The undersigned conducted a service at their house on the afternoon of November 21. Though they came to Estelline just in the past year, they have been life-long members of our Wisconsin Synod congregations at Argo Township and Aurora, South Dakota. May the gracious Savior, whom they love, continue to abide with them now as in the past.

H. A. BIRNER.

**TWENTY-FIFTH ANNIVERSARIES**

**Pastor Gerhard Fischer  
Helenville, Wisconsin**

On August 1, 1950, members of the Central Pastoral Conference joined with St. Peter's Congregation of Helenville, Wisconsin, in a divine service observing the twenty-fifth anniversary of Pastor Gerhard Fischer's ordination to the holy ministry. Pastor Immanuel Uetzmann, a college classmate of the jubilarian, preached the sermon.

\* \* \* \*

**Pastor Immanuel Uetzmann  
Watertown, Wisconsin**

The twenty-fifth anniversary of Pastor Immanuel Uetzmann's ordination to the holy ministry was observed by St. Luke's Congregation of Watertown, Wisconsin, and the Central Pastoral Conference on August 6, 1950, Pastor Kurt Timmel preached the sermon in the divine service, which also included a brief address by the jubilarian's father, Pastor F. C. Uetzmann.

R. JUNGKUNTZ.

**GOLDEN WEDDING ANNIVERSARY**

**Mr. and Mrs. H. C. Benidt**

By the grace of God Mr. and Mrs. H. C. Benidt, members of St. John's Ev. Lutheran Church, Goodhue, Minnesota, during all of their married life, were permitted to celebrate their golden wedding anniversary in the family circle, many other relatives and friends coming throughout the day to offer congratulations. It is noteworthy that five of the six attendants at their wedding on December 5, 1900, are still among the living, three of whom were present at the anniversary fifty years later. The undersigned addressed the jubilarians, basing his remarks on 1 Sam. 7, 12. May the Lord continue to lead and bless them during the eventide of their happy and blessed union.

CHR. ALBRECHT.

**† REV. WILLIAM H. FISCHER †**

William Henry Fischer was born September 28, 1864, in Kenchen, Schlesien, Germany. After his confirmation he attended the higher schools at Oels and Adelnau and the Lutheran Theol. Seminary at Kropp. From the latter school he was graduated in 1890. In the fall of the same year he came to America. After a colloquy in Saginaw, Michigan, he was ordained to the holy ministry on March 15, 1891. He served the following congregations: Marion Springs, Michigan, 1891-1892; Northfield, Michigan, 1892-1908; Woodville, Wisconsin, 1908-1913. In 1913 he accepted a call to the pastorate of a congregation in Town Berlin, Marathon Co., Wisconsin, which he served until advanced age and failing health forced him to resign his pastorate on November 9, 1938. Since then he made his home with his son and daughter-in-law, the Rev. and Mrs. Gerhard Fischer of Helenville.

He was married to Miss Augusta Zarembo in Northfield, Michigan, on September 8, 1892. She preceded him in death on March 11, 1921.

In his latter years Pastor Fischer was seriously ill at various times. At last Christmas he was reported to have passed into a coma. However, he rallied and was able to take an active part in the anniversary celebration of his son's twenty-fifth year

in the holy ministry. He died at Helenville on Thursday, September 7, at the age of 84 years, 11 months and 9 days.

Surviving are a son and three daughters: Gertrude, wife of Rev. M. Glaeser, Gerhard Fischer, and the Misses Irmgard and Thekla Fischer; five grandchildren, one sister-in-law, Mrs. Zarembo, and two nieces.

Pastor Fischer was of a friendly disposition and very active in various ways. In addition to serving his congregations, he served the Church as vice-president of the Michigan District for a number of years, and also as a member of the Mission Board of the Western Wisconsin District.

Funeral service was held at Helenville on Sunday afternoon, September 10, W. A. Eggert conducting it. The following day the body was taken to Town Berlin, Marathon Co., where it rests beside that of his wife in the congregation's cemetery. The services in the church he served so many years were conducted by the pastor of the congregation.

W. A. EGGERT

**ANNOUNCEMENT**

The General Synodical Committee will meet in the week of May 20.  
JOHN BRENNER.

**CALENDAR OF CONFERENCES**

**DAKOTA-MONTANA DISTRICT**

The Pastoral Conference of the Dakota-Montana District will meet at Northwestern Lutheran Academy, Mobridge, South Dakota, from March 27 (10 A. M.) to March 29 (noon). Please bring your own bedding.

The following essays have been assigned: The Anointed, a study of the term, W. Lindloff; Habakkuk, an Isagogical Study, Bretzmann; A Homiletical Study of the Old Testament text for Trinity Sunday, Rutz.

The communion services will be held on the evening of March 27. Preacher: Wiedemann, Wurster.

K. G. SIEVERT, Secretary.

**NEBRASKA DISTRICT PASTORAL CONFERENCE**

The Nebraska District Pastoral Conference will convene in St. John's Lutheran Church, Stanton, Nebraska, L. Groth, pastor, on April 10-12, with sessions beginning at 9:30 A. M.

Assignments: Hebrews 11, H. Lietzau; Winning and Instructing the Unchurched, A. Habben; Isaiah 66:1-24, H. Schulz; Romans 9:14-33, S. Kugler.

Speaker: S. Kugler (alternate, F. Weindorf).

Please announce to host pastor.

MILTON F. WEISHAN, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet April 2 at St. Paul's Church, Town of Forest, starting at 9 o'clock. The Communion Service will be held in the morning, 9 o'clock.

Topics: Releases and Transfers to and from Sister Congregations, C. Koepsell; Whom may I call a Brother in Faith and a Christian according to the Scripture?, T. Mittelstaedt; The Book of Nahum, P. Eggert; The History of Preaching, C. Krug; Some Phase of Church Music, T. Zuberbier; Hebrews 9, H. Kleinhaus; Does Rom. 10, 4 refer to the Moral Law?, H. Kahrs; What Shall Be Our Attitude Toward Congregations Willfully Organized in Repudiation of Our Fellowship in the Synodical Conference? to be assigned; Boys' Brigade, W. Wichmann.

Preacher: H. M. Schwartz; alternate — to be assigned.

OSCAR SIEGLER, Secretary.

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Time: April 3 and 4, 1951, at 9:30 A. M. Place: St. John, West Bend, W. P. Sauer, pastor.

The conference begins with a Communion Service at 9:30 A. M., W. Nommensen, preacher; N. Mielke, alternate.

Papers: Weiss, Exegesis of 1 Cor. 1:9ff.; Schink, Gen. 2:10ff.; von Rohr, Our Present Day Position with Respect to the Doctrine of the Call; Schink, Eschatology of the Epistles to the Thessalonians; Senger, The Study of the Apocrypha by the Preacher; Sauer, Youth Guidance in Marriage Problems.

W. F. SCHINK, Secretary.

**MINNESOTA DISTRICT PASTORAL CONFERENCE**

Place: Delano, Mt. Olive Lutheran Church, Bridge and Fourth Streets, M. J. Lenz, pastor.

Time: April 3-5, Tuesday to Thursday, 1951. Opening session at 10 A. M., Tuesday.

Service with Holy Communion on opening day at 8 P. M. Sermon by L. F. Brandes or Herbert Muenkel.

Essayists: Pastors C. P. Kock, R. Ave-Lallemant, and LeRoy Ristow.

Papers: The Proper Procedure When A Call has been Received; Review of the "Common Confession"; A Study of Colossians 3, selected verses.

Lodging and breakfast will be furnished free of charge by the host congregation to those who request it. All other meals will be served in the church parlors at a nominal charge.

Requests for lodging or exuses of absence should be addressed to the undersigned at an early date.

M. J. LENZ, Secretary.

**JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCE**

Date: April 4, 1951. Place: First Lutheran Church, La Crosse, Wisconsin.

Conference Calendar:  
9:30 A. M.—Communion Service (Preacher, C. E. Berg; F. Ehlert, alternate).

10:45 A. M.—Organization.

11:00 A. M.—The Doctrine of Objective Justification (Eldor Toepel).

Noon: Pot-Luck Dinner.

1:30 P. M.—Report on Missions of the Western Wisconsin District (A. L. Mennicke).

2:30 P. M.—Recess.

2:45 P. M.—The Pastor and his young people (J. Petrie).

3:45 P. M.—Wine or Grape Juice? (Hoffman).

4:30 P. M.—Conference Business.  
HOWARD HENKE, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

**Pastors**

**Froehlich, Erwin**, in Bethlehem Church, Hortonville, Wisconsin, by Harold Warnke, assisted by W. Gieschen, H. Grunwald, C. Henning, F. Heidemann, and W. Pankow; First Sunday after Epiphany, January 7, 1951.

**Lau, Herbert**, in First Lutheran Church, Elkhorn, Wisconsin, by H. J. Diehl; assisted by A. Lorenz; Second Sunday in Lent, February 18, 1951.

**Lochner, E. T.**, in Grace Church, Pickett, Wisconsin, by W. Gawrisc; assisted by W. L. Strohschein; Second Sunday in Lent, February 18, 1951.

**Heyn, Paul P. M.**, in Emanuel Church, Tawas City, Michigan, by A. W. Voges; assisted by Gustav Schmelzer, Kenneth Vertz, and Elmer Bickel; Quinquagesima Sunday, February 4, 1951.

**Machina, Francis**, in Grace Church, Safford, Arizona, by H. E. Rosin, assisted by F. Uplegger and Arthur Guenther, and in Trinity, Morenci, by H. E. Rosin, assisted by F. Uplegger, Marcus Baumann, Victor Schuitz; Reminiscere Sunday, February 18, 1951.

**Teacher**

**Felch, Glenn**, as teacher and principal of the five upper grades in Zion Church, Crete, Illinois, by A. F. Nicolaus; Twenty-first Sunday after Trinity, October 14, 1950.

**ACKNOWLEDGMENT AND THANKS**

Donations to Dr. Martin Luther College, New Ulm, Minnesota, during the last three months of 1950 and January, 1951.

60 pounds butter, 106 gallons lard, 287 dozen eggs, 140 pounds sugar, 275 pounds flour, 5 pounds coffee, 16 pounds Spry and Crisco, 10 gallons honey, \$338.00 in cash, 18 quarts maple and other syrup, 3½ gallons catsup, 100 pounds salt, 4 pounds cheese, 129 pounds cottage cheese, 15 gallons ice cream, 350 pounds turkey (Thanks-giving), 6 dressed chickens, 1 slab bacon, 4 packages meat, 2 packages popcorn, 6 bushels apples, 4 bushels crab apples, 100 sacks mixed vegetables, 35 bushels cabbage, 15 bushels tomatoes, 25 sacks pumpkins, 30 sacks squash, 20 bushels beets, 50 bushels carrots, 25 bushels onions, 100 pounds beans, 8 pounds spaghetti 5,326 quarts canned goods, 58 No. 10 cans canned goods, 369 No. 2 cans canned goods, 17 No. 5 cans canned goods, 780 bushels potatoes, 9 cans Carnation Milk, 4 pounds dried milk, 3 packages marshmallows, 1 bottle vanilla, 1 cake, 8 marshmallow rolls, 1 package dry peas, 1 pound corn meal, 5 No. 5 cans grape juice, 2 jars relish, 2 packages Jello, 1 pound cocoa, 1 package tea, 4 jars sandwich spread, beet relish, carrot salad and cabbage salad.

Contributors were from the congregations served by the following pastors:  
W. F. Dorn, Renville, Minnesota; E. Birkholz, Redwood Falls, Minnesota; W. J.

Schmidt, New Ulm, Minnesota; G. Hoencke, Sleepy Eye, Minnesota; E. Schaller, Nicollet, Minnesota; J. G. Bradtke, Arlington, Minnesota; H. C. Sprenger, Balaton, Minnesota; P. R. Kuske, Johnson, Minnesota; H. Duehlmeier, Hancock, Minnesota; H. C. Duehlmeier, Morris, Minnesota; H. A. Mutterer, Graceville, Minnesota; Paul F. Nolting, Buffalo, Minnesota; E. R. Berwald, Buffalo, Minnesota; M. H. Hanke, Montrose, Minnesota; E. Hallauer, New Ulm, Minnesota; G. A. Barthels, Red Wing, Minnesota; E. F. Peterson, St. James, Minnesota; H. F. Muenkel, Austin, Minnesota; E. R. Gamm, Marshall, Minnesota; E. C. Schmelzer, Butterfield, Minnesota; I. F. Lenz, Olivia, Minnesota; W. G. Voigt, Frontenac, Minnesota; O. K. Netzke, Renville, Minnesota; H. C. Schnitker, Danube, Minnesota; W. F. Frank, Morgan, Minnesota; M. H. Eibs, Smith's Mill, Minnesota; A. P. Kell, St. Clair, Minnesota; E. E. Kolander, Alma City, Minnesota; Chr. Albrecht, Goodhue, Minnesota; H. H. Kesting, Vesta, Minnesota; Theo. Bauer, Echo, Minnesota; P. J. Plocher, Glencoe, Minnesota; W. H. ZJickuhr, Boyd, Minnesota; G. Zimmermann, Fairfax, Minnesota; M. J. Lenz, Delano, Minnesota; Norman E. Sauer, Fairfax, Minnesota; Im. Albrecht, Fairfax, Minnesota; H. Boettcher, Gibbon, Minnesota; M. C. Kunde, Darwin, Minnesota; J. Raabe, Litchfield, Minnesota; W. P. Haar, Loretto, Minnesota; T. E. Kock, Rockford, Minnesota; Otto Engel, Hutchinson, Minnesota; R. Gurgel, New Ulm, Minnesota; J. Stehr, Wood Lake, Minnesota; G. W. Fischer, Mankato, Minnesota; W. Scheitel, Sanborn, Minnesota; Wm. Lindloff, Elkton, South Dakota; Martin Lemke, Hutchinson, Minnesota; R. Waldschmidt, Crandon, Wisconsin; Otto Rohde, Gibbon, Minnesota; G. A. Horn, Chaseburg, Wisconsin.

To all donors our hearty thanks!  
C. L. SCHWEPPE.

\* \* \* \*

Dr. Martin Luther College acknowledges receipt of the following gifts for furniture for Centennial Hall:

St. John's Walther League, Wood Lake, Minnesota, \$5.00; Ladies' Aid, First Lutheran, La Crosse, Wisconsin, \$47.00; St. Stephen's Lutheran Church, Adrian, Michigan, \$2.25; Lutheran Junior Ladies' Aid, Kewaunee, Wisconsin, \$15.00.

Thank you.  
C. L. SCHWEPPE.

\* \* \* \*

Memorial Wreath for the Moberg Building Fund given in memory of Delbert E. Redlin, infant son of Mr. and Mrs. Harold of Florence: C. McIntire, \$1.00; A. Painter, \$1.00; E. Heuer, \$2.00; Mrs. H. Meyer, \$1.00; Mrs. N. Popham, \$1.00; St. Peter's Lutheran Sunday School and Ladies' Aid, \$5.00.

W. TEN BROECK.

**NOTICE**

St. Paul's Congregation at Greenleaf, Wisconsin, has a crucifix, electric candelabra, communion ware, three light fixtures, altar, and pulpit, which are available free to any mission congregation which wants them and will take care of the transportation. All these pieces are usable, although we cannot say they are in good condition. A reed organ with electric blower is for sale at the price of the blower. Write to:

Rev. Melvin W. Croll, Greenleaf, Wisconsin.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

January, 1951

In Memory of — Sent In By	SYNOD		OTHER	
	Budgetary	Special	CHARITIES	
Mrs. R. Beilke—W. Reinemann.		\$	\$	5.00
Emil Roll, Jr.—N. M. Mielke.		2.00		1.00
Allen Strassman—H. J. Lemke.		15.00		14.00
Mrs. Herman Muth—F. Gilbert	2.50	14.00		36.00
Fred Hoepner—G. W. Boldt.				9.50
George Gauger—A. Schultz.				2.00
H. W. Stuhr—W. C. Mahnke.		13.00		5.00
Rev. Buerger—C. and K. Otto.		5.00		8.00
Charles Voth—Herman Cares.		8.00		10.00

Mrs. F. Bluhm—Herman Cares		6.00
Dr. W. A. Luebke—J. Jeske...		3.00
Meadway Thompson—E. Pankow	10.00	
Albert Wiegert—E. Pankow....	5.00	
Rev. R. Buerger—Gethsemane,		5.00
Milwaukee (Vacancy) .....		5.00
Rev. J. Pohley—W. Sauer.....		15.00
L. M. Bleichwehl.....		5.00
Mrs. E. Bautz—H. Koehler....		3.00
Rev. R. Buerger—H. Koehler..		2.00
Henry W. Stuhr—H. Koehler...		5.00
Harold Tacke—H. Koehler.....		6.00
Mrs. G. Hennings, Sr.—Koehler		43.50
A. F. Halboth.....		5.00
Mrs. E. Borgwardt—P. Pieper..		2.00
Harvey Freuck—A. Lengling...		

Lydia Plautz—P. Burkholz ....		5.00
Gustave Spitzer—C. Found ....	22.00	
W. Hartfeldt, Sr.—A. Nicolaus..		15.00
Mis Dora Hager—A. Nicolaus..		25.00
	\$ 15.50	\$ 96.00
		\$ 197.00

G. W. SAMPE, District Cashier.

**SOUTHEASTERN WISCONSIN DISTRICT**

July 5, 1950 — January 31, 1951

**Arizona Conference**

	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Bylas, Savior, A. Schuppenhauer	\$ 38.00	\$	
Casa Grande, Grace, G. Eckert	196.52	25.00	
Cibecue, Upper, Apache Mission, Frederic H. Nitz .....	60.00	20.00	
Coolidge, Emanuel, G. Eckert..	37.50		
Douglas, St. Paul, I. Frey....	216.56	133.75	
Flagstaff, Mt. Calvary, W. Hoyer	65.51		
Glendale, Grace, R. Zimmermann	471.31		
Globe, St. Peter, M. Baumann..	129.65		
Morenci, Apache Mission, A. A. Guenther .....	6.00	6.00	
Morenci, Trinity, A. A. Guenther	30.00	20.00	
Phoenix, G. Shepherd, V. Schultz	373.25		
Phoenix, Redeemer, W. Diehl..	41.35		
Phoenix, Resurrection, W. Wiedenmeyer .....	135.25		
Phoenix, Southside, W. Diehl..	47.76		
Phoenix, Zion, R. Schaller....	1,000.00	144.48	
Prescott, -st Luth., K. Neumann	92.50		
Safford, Grace, A. Guenther....	54.00	50.00	
Tucson, Good Shepherd, Robert Hochmuth .....	95.71		
Tucson, Grace, E. Sitz.....	510.90	259.54	
Tucson, Mexican Mission, V. H. Winter .....	26.91		
Tucson, Redeemer, N. Berg....	436.25		
Warren, Grace, I. Frey.....	196.51	11.50	
	\$ 4,261.44	\$ 670.27	\$

**Dodge-Washington Conference**

Brownsville, St. Paul, H. Schaar	\$ 764.27	\$	\$ 219.00
Cedar Lake, St. Paul, F. Gilbert	75.10		
Hartford, Peace, A. von Rohr..	1,541.05	130.00	
Hullsburg, Trinity, Reinemann	878.85	126.00	
Hustisford, Bethany, E. Pankow	808.17	18.50	
Iron Ridge, St. Matt., F. Zarling	1,023.30	43.00	9.00
Kekoskee, St. Peter, N. Mielke	704.15	7.00	61.00
Knowles, St. Luke, H. Schaar..	270.76		13.00
Lomira, St. John, H. Lemke...	943.56	361.85	32.60
Neosho, St. Paul, E. Weiss....	561.94	192.45	
Slinger, St. Paul, F. Gilbert....	683.75	101.00	33.00
Theresa, St. Peter, G. Boldt...	1,289.14	133.10	36.00
T. Addison, St. Peter, W. Nommensen .....	387.76	71.00	
T. Herman, Emmanuel, F. Senger	482.13	17.50	
T. Herman, Zum Kripplein Christi, G. Bradtke .....	909.00	5.00	110.00
T. Lomira, St. Paul, H. Hecken-dorf .....	885.70	58.00	39.70
T. Theresa, Zion, F. Senger....	563.16		
T. Wayne, Zion, W. Nommensen	541.60		
West Bend, St. John, W. Sauer	4,050.80	368.35	585.71
Woodland, St. John, W. Schink	826.80		
	\$ 17,990.99	\$ 1,376.75	\$ 1,395.01

**Eastern Conference**

Big Bend, Christ, C. Leyrer...\$	543.10	\$	\$
Cudahy, St. Paul, H. Vogel...	1,594.36	250.35	207.75
East Troy, St. Paul, E. Ebert..	857.02	78.00	74.00
Hartland, Zion, E. Hinderer...	1,110.00	281.00	25.00
Kirchhayn, David Star, P. Gieschen .....	2,278.62	48.00	48.00
Lannon, St. John, L. Hallauer..	1,161.05	45.95	
Mequon (East), St. John, K. Lescow .....	1,184.60		
Mequon (South), Trinity, A. J. Mittelstaedt .....	770.04	31.00	
Mequon (West), Trinity, S. Hillmer .....	687.95	291.50	47.00
Milwaukee, Fairview, P. Behm	1,473.29	3.00	
Milwaukee, Hampton Heights, Norman Engel .....	121.42		
Milwaukee, Mt. Lebanon, Jon. Mahnke .....	1,505.34	303.40	475.15
Milwaukee, Nathanael, C. Schlei	173.42	206.31	
Milwaukee, North Trinity, Arnold Schultz .....	1,978.26	529.15	127.64
Milwaukee, Resurrection, Roland Ehlke .....	721.44	2.50	59.67
Mukwonago, St. John, L. Lehmann .....	418.65		
Newburg, St. John, W. Zarling	834.09	345.55	
Pewaukee, Christ, T. Thurow..	587.29	516.00	
Root Creek, St. John, W. Mahnke	1,567.76	184.12	280.02
Tess Corners, St. Paul, D. Tills	2,476.63	4.00	75.21
Thiensville, Calvary, R. Goede.	752.38	16.00	182.60
T. Franklin, St. Paul, G. Hillmer	833.83		
T. Granville, St. John, M. Braun	666.08	50.04	
West Granville, Salem, R. L. Wiechmann .....	1,111.71	75.50	

T. Lake, St. John, T. Monhardt	212.95		
Waukesha, Grace, H. Woyahn..	1,018.73	379.75	89.15
Waukesha, Mt. Calvary (Vacant)	208.38		
Waukesha, Trinity, H. Shiley..	3,316.65	259.50	87.61
Wauwatosa, Bluemond, R. Werner .....	249.49		
Wauwatosa, St. John, C. A. and K. J. Otto .....	1,582.86	5.00	144.25
West Allis, Good Shepherd, M. Schwenzen .....	886.88	190.50	
West Allis, Jordan, E. Knief..	3,116.12		75.00
West Allis, Nain, W. Keibel...	1,419.83	1,151.52	463.99
West Allis, Woodlawn, R. Schoeneck .....	642.74	45.00	109.72
	\$ 38,062.96	\$ 5,292.64	\$ 2,603.29

**Milwaukee Conference**

Milwaukee, Apostles, Erich C. Schroeder .....	\$ 978.30	\$	\$ 62.21
Milwaukee, Atonement, W. J. and J. P. Schaefer..	2,646.31	66.75	652.65
Milwaukee, Bethel, G. Schmeling	1,934.44	256.75	787.11
Milwaukee, Bethesda, I. Habeck	1,801.71	7.50	1,469.50
Milwaukee, Christ, H. Cares...	3,127.59	79.25	697.55
Milwaukee, Divine Charity, John G. Jeske .....	1,597.65	545.75	257.65
Milwaukee, Divinity, E. R. Blakewell.....	736.78		
Milwaukee, Garden Homes, Erhard C. Pankow.....	2,430.00		902.50
Milwaukee, Gethsemane (Vacant)	1,695.47	213.64	255.00
Milwaukee, Grace, W. F. Sauer	1,583.59	1,030.18	216.00
Milwaukee, Jerusalem, L. M. Bleichwehl .....	2,607.67		1,400.25
Milwaukee, Messiah, R. Huth..	855.29	193.00	15.00
Milwaukee, Parkside, R. Stiemke	365.00	32.00	
Milwaukee, St. Andrew, Louis F. Karrer.....	411.59	173.19	34.85
Milwaukee, St. Jacobi, H. Eckert	3,951.88	651.52	1,671.64
Milwaukee, St. James, A. Voss..	2,854.89	282.00	564.00
Milwaukee, St. John, J. Brenner	3,650.60	1,675.50	654.20
Milwaukee, St. Lucas, P. Koehler	5,969.99	15.00	1,774.30
Milwaukee, St. Marcus, E. Ph. Dornfeld .....	3,290.43	226.20	1,233.90
Milwaukee, St. Matthew, A. F. Halboth .....	2,775.81	503.00	886.05
Milwaukee, St. Paul, James A. deGalley .....	453.86		2.00
Milwaukee, St. Peter, P. Pieper	3,349.42	1.00	1,739.30
Milwaukee, Salem, E. Blumenthal	1,366.45	107.80	66.00
Milwaukee, Saron, A. Lengling	2,029.50	15.00	848.50
Milwaukee, Siloah, P. Burkholz	6,814.00	61.00	1,614.14
Milwaukee, Zebaoth, A. Tacke..	2,625.00	500.00	
Milwaukee, Ephrata, L. Voss..	483.11	177.15	160.10
	\$ 62,386.33	\$ 6,972.53	\$ 17,944.40

**Southern Conference**

Bristol, Zion, C. Found.....\$	1,286.21	\$ 246.34	\$ 37.00
Burlington, St. John, R. Marti	845.13		
Caledonia, Trinity, A. Koelpin..	813.50		28.97
Crete, Zion, A. Nicolaus.....	1,722.13	495.10	70.00
Elkhorn, 1st Luth., (Vacant)..	1,079.82		
Evanston, St. James, H. J. Wackerfuss .....	118.70		
Kenosha, Bethany, W. Pifer...	737.54	501.27	
Kenosha, Friedens, A. Buenger	3,470.46	956.50	
Kenosha, Mt. Zion, E. Huebner	416.76		
Kenosha, St. Luke, E. Hillmer	616.07		
Lake Geneva, First Ev. Luth., H. J. Diehl .....	700.00		
Libertyville, St. John, W. H. Lehmann .....	899.32	441.16	
Morton Grove, Jerusalem, O. Heidtke .....	312.65	80.00	383.28
Oakwood, St. Paul, M. Plass...	743.40	203.60	67.10
Palos Heights, Palos, I. Weiss..	209.50		
Racine, Epiphany, E. Jaster....	617.29		25.00
Racine, First Ev. Luth., Theo. Volkert .....	1,557.27		
South Milwaukee, Zion, O. B. Nommensen .....	1,887.64	17.44	152.00
T. Maine, St. Matthew, J. Toepel	458.94	534.55	
Siades Corners, St. John, A. Lorenz .....	1,544.59		
Waukegan, Immanuel, A. Bartz	603.24	25.00	25.00
Wilmot, Peace, R. P. Otto.....	1,200.00		
	\$ 21,840.16	\$ 3,300.94	\$ 788.55

**Miscellaneous**

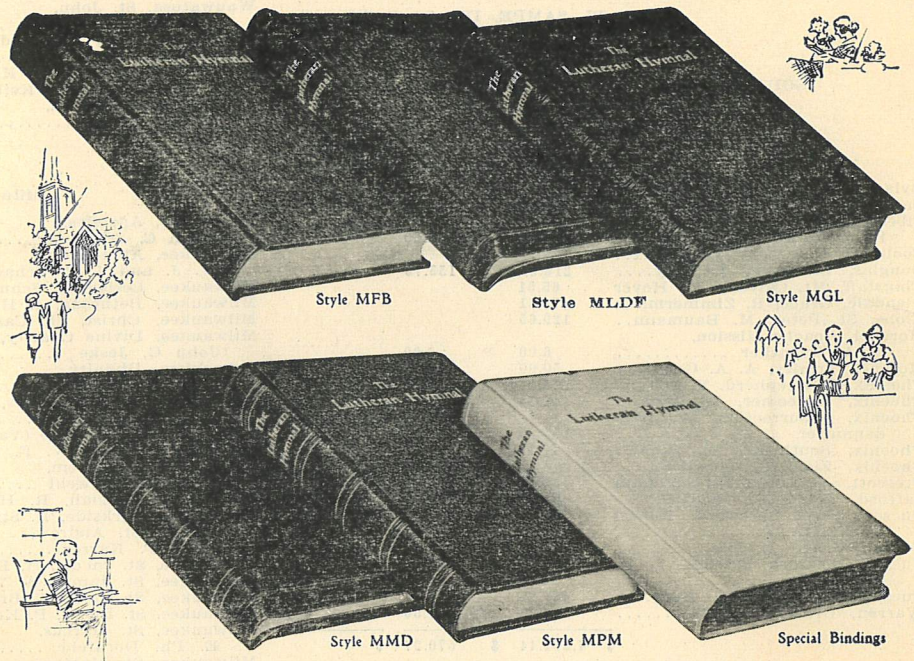
M. S. B. ....	\$	10.00	\$
Milwaukee City Pastoral Confer- ence, Rev. E. C. Schroeder, Secretary .....	10.00		
Joint Centennial Service of Elk- horn, Burlington, Lake Gene- va, etc., sent in by Rev. H. J. Diehl .....		334.93	
	\$ 10.00	\$ 334.93	
Grand Totals .....	\$144,551.88	\$ 17,948.06	\$ 22,731.05

G. W. SAMPE, District Cashier.

Jan. 52

292-N  
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# The Lutheran Hymnal



## GOLD IMPRINTS

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