

The
Northwestern
Lutheran

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

1 KINGS 8:57

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Siftings

BY THE EDITOR

Since President Truman made it known that he would propose another name soon to become the ambassador to the Vatican in place of General Clark who declined the nomination, another barrage of letters protesting the appointment is in the offing. From all corners of our land one hears ominous sounds against the President's intention. The *Lutheran* reports, "Cardinal Spellman had other political problems besides the Vatican embassy this month. President Truman had decided to retire J. Howard McGrath, according to Columnist Drew Pearson. Mr. McGrath, a top-ranking Roman Catholic layman, appealed to Cardinal Spellman who was then in Tokyo. The cardinal cabled the President urging that McGrath stay in the cabinet. The President called off the McGrath dismissal." Seems there is a fire after all.

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Universal Military Training in the United States is again under fire. We again quote the Lutheran. "As the Universal Military Training bill came up for debate in the U. S. Congress, church groups closed their ranks in opposition. Thirty groups have requested time to speak in opposition to the bill in hearings before the House Armed Services Committee. Methodist bishops this month called the bill 'Unnecessary, un-democratic, un-American.' The Maine Council of Churches said 'we believe the health and soundness of America lie in its resistance to complete militarization and its retention and strengthening of civilian and democratic processes, according to our great tradition as a free people.'

"Eighty-four Buffalo clergymen of 15 denominations signed a statement declaring that 'American life and foreign policy would be damaged by the passage of universal military training.' It would make conscription a permanent feature of American peacetime life, the pastors said.

"Lutheran college executives meeting in Washington this month opposed a permanent program of military training for all 18-year-olds, at a time when future defense needs of the nation 'can only be vaguely foreseen.' The American Association of Colleges representing 700 schools, opposed UMT 'on the basis that it is both unnecessary and undesirable'."

Seems to us that these representatives of churches and schools could have pointed to a much more serious thing, in their protest, that of the moral corruption of our youth.

* * * *

It may happen in America, "A federal court in Sacramento, California, upholding a lower court decision, ruled that prohibiting a man from conducting church services in his own home does not constitute interference with religious freedom," reports the *Lutheran Standard*. "A country court had granted the city of Chico an injunction against a private home, thus violating a zoning ordinance which restricted the area to residential use. — When a case like this was reported a couple of months ago (a Jewish rabbi was arrested in Montreal for holding services in his own home), I commented thus: 'What has become of such old slogans as 'An Englishman's home is his castle' and 'The four freedoms' — one of which is the freedom of religion?'" Now it happens here!

* * * *

We hope that a study of the report of the treasurer of Joint Synod will forcefully remind the members of our synod that we are not contributing toward synod's needs as we promised before God we would. Doesn't this mean any thing to you? Are our promises empty words that can not be relied upon? Let us do some serious thinking.

The Gospel Is New And Unique

Luke 5, 36

CERTAIN Pharisees and misguided disciples of John the Baptist had called the piety of Christ's disciples into question because they took part in a festive meal on one of their own fast days. Since the disciples were leading their life in the light of the Savior's Gospel this censure was ultimately directed against Jesus Himself. These people reasoned that the Message of Jesus, to prove its worth, would somehow need to fit into their own religious ideas, possibly supplement them in part, but at the same time also be supplemented by them. With two striking parables the Savior, however, rejected this thought; He emphatically maintained: My Gospel is new and unique. It is not there to improve the old or to be improved by it. In our present meditation we will consider the first of these truths.

The Gospel Is Not To Improve The Old "No man putteth a piece of a new garment upon an old; if otherwise then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." The old garment which Christ's Gospel was not meant to patch, to improve, to render serviceable, were the religious ideas which led these Pharisses and their associates to their fasting. Even under the discipline of the Mosaic covenant God had bidden His people to fast on only one day of the year, on the solemn Day of Atonement when the High Priest entered the Holy of Holies of the temple with the blood of the atonement. Fasting was to be an outward expression of heartfelt penitence. What led these people to observe two fast days during every week was therefore not an Old Testament ordinance but their own legalistic conception of piety. Through certain outward works, such as fasting, praying, tithing, resting on the Sabbath, they hoped to make themselves acceptable to God and merit His favor. Even when they operated with Old Testament ordinances they thought of them in terms of meritorious works. They had closed their ears

to the testimony of the Prophets that God was not pleased by fasts and sacrifices or any other outward deeds which were not an expression of contrite faith and thankful joy in God's grace. Thus when Jesus began to preach in their midst they expected Him to approve all that they were doing to earn God's favor, hoping that He might possibly offer some further helpful suggestions whereby their work-righteousness might be even more effective in assuring salvation. Yet Jesus declared it to be an utterly vain hope.

The Old And New Agree Not The Savior's Gospel has nothing to offer as an aid for an attempted righteousness by works. Salvation through the deeds of the law is an old worn-out religious garment which needs to be discarded, so that the Gospel may take its place. Essentially there are only two religions, two conceptions of how man may become righteous in God's sight. The one is the truth of the Gospel. It is the message that Christ our Savior has won a perfect righteousness for sinful man and that God imputes it to us in pure grace through faith for full salvation. This truth is new and unique inasmuch as it is hidden to natural man and could never have entered his heart by his own reflection and reasoning. God alone has perfected this truth out of the infinite love of His heart, and it can only be known through the blessed revelation of His quickening Word. The other conception of salvation is that of work-righteousness. It is old inasmuch as it is the inherent religious thought of natural man ever since he fell into sin. It ever has been and still is the heart of every religious message apart from the Gospel. Man, as he is by nature, invariably thinks of his relation to God in terms of the law, vainly hoping to earn God's favor and eternal life in some manner. These two conceptions of salvation are opposites, they exclude one another and cannot be integrated. Any attempt to find help in the Gospel for perfecting a righteousness through

works is therefore utterly futile. As the Savior says, it will invariably reveal that "the piece that was taken out of the new agreeth not with the old."

Moreover, The New Is Torn Work-righteousness is utterly defective and inadequate as a religious garment. It brings no peace to the sinner's conscience, no certainty of salvation. Man's conscience testifies: In spite of all your vaunted deeds you are a sinner and under God's judgment. For this very reason, however, we meet with the repeated attempt of tearing a piece from the new garment of the Gospel to patch up the glaring defects of the old. Those who counsel men to find salvation through their own good life and character often become painfully aware of the difficulty which the basic selfishness of the human heart presents. Hence they look about for help and cast their eyes also upon the Holy Scriptures of the Christian church. Yet instead of embracing its Gospel message they merely think of finding a helpful patch for their own defective religious garment. They will laud the noble life and person of Jesus as portrayed in the Scriptures and seek to use it as an inspiring example and ideal. Others steeped in self-righteousness, yet aware that neither their conduct nor their hearts are what they ought to be, look to the love of God toward sinners proclaimed in the Gospel and harbor the thought that God's love will be satisfied with their best efforts and overlook their imperfections. Yet such attempts to make salvation by works serviceable through a patch from the Gospel can have no other outcome than that which Jesus points out: "The new maketh a rent," that is, the new garment of the Gospel is thereby torn and mutilated. The Gospel knows only of the love of God which He extends to sinners on the basis of Christ's vicarious atonement. The indulgent love of God, with which the self-righteous seek to comfort themselves, is but a worthless fragment torn from the Gospel whereby this precious message of God's saving love is tattered and mutilated. Even so also Christ's person and life can serve only those as an inspiring example who know and embrace Him in faith as their gracious Redeemer.

(Continued on page 38)

Editorials

Our Heritage Responsible and decent people everywhere appreciate and value highly that which may have come down to them from their fathers as a heritage. They will work assiduously to keep it intact and try to increase its value and permanence. The profligate has no interest in this. He sees in it only a present opportunity for self-indulgence and to enjoy the vulgar things of life. In the hands of such people the heritage is soon dissipated and gone with the winds. When we know, read or hear of such a case (and who has not?) we are not slow to express our disapproval.

The Church also has a heritage, to be held in trust by all Christians. It is an old, old heritage coming down to us through the ages from God Himself. He gave it to us, however, through the medium of men. Moses was the first of His servants by whom this heritage came down to us. Down through the centuries it was successively approved by the prophets, repeated and enlarged by them until it was completed about 400 years before Christ. Then came Christ, the Son of God, and put His stamp of approval on the whole as the written, inspired, revelation of God and charged men not to remove "one jot or one tittle" of it. Finally the Evangelists and Apostles of Jesus Christ completed the whole revelation of God. *This is our priceless heritage; it is the written Word of God.*

But men, in ages past, did not appreciate this heritage. They used it carelessly, underestimated its true value, began to doubt some its truths, partially followed their own philosophy and reason, made their own doctrines apart from God's truth, and finally, in the righteous judgment of God, the Word was taken from them, allowing them to follow their own "vain deceit after the tradition of men." Now the Bible, *the Word of God*, became an almost unknown book during the middle ages. Then God once more had compassion and sent His servant Luther. By him God once more brought to light the *heritage* of the ages — the Word of God, the Bible, which, by the grace of God, we still have today. That is, we have it in print, as a book, along with millions of other books.

But that alone will not do it. Though we have it in book form we may still have lost our *heritage* if we have lost the spirit, the eternal truth it reveals. It is not the book itself, but the truths the book contains that are of importance. If we doubt *one* word written on its pages, if we change *one* word to suit our fancy, if we deny *one* word for diplomacy's sake, if we manipulate *one* word to make it agreeable to others, if we disregard *one* word to make it palatable to some, if we try by subtle interpretation to change the clear meaning of *one* word — we no longer have our *heritage*. The Bible is a unit; the whole is *one word*. Delete one word and you have broken the unit and like a chain with *one* broken link is no longer a chain, so the Word of God, with a single word removed, is no longer THE Word, and we have lost our *heritage*. May the Lord ever keep our eyes open to clearly see this, and grant us His grace to meekly, humbly and faithfully cling to every Word as it is written. Let us, by the grace of

God, acquit ourselves like men to keep our heritage intact. Jesus says, John 8:31, "If ye continue in my Word (as a unit) then are ye my disciples indeed." Pray God that He may preserve unto us our blessed *heritage* in these last evil days.

W. J. S.

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On Healing The leper in the Scripture who appealed to Christ, "Lord, if Thou wilt, Thou canst make me clean" was rewarded by an immediate cure of his dreaded disease. Many a Christian since then has asked the question, "Does Christ answer every prayer of the sick Christian in the same way?" It seems not. For that reason the "Faith Healers" and the touch quacks are such temptation even for sick Christians. If Jesus wills to heal every sick Christian, why are so many parents taken from small children who still need them, and why are children taken from their homes by death? It is because Jesus is not willing to help? Or are the prayers of some not as acceptable to Him as others? Or does He not hear all prayers? These are questions which trouble believers, especially when it becomes clear that their sickness is unto death.

Yet the Lord has commanded us to pray in every trouble and has promised to hear us. He has assured us of His love for us and of His pity for us in our sickness. But here we must understand wherein His help consists. The Psalmist in the 103 Psalm says, "*He healeth all our diseases.*" While the leper was healed of leprosy, that cure was only for a time; then some other sickness took hold on him and resulted in his death. Death is inevitable. If the miracles which Jesus performed did not, however, keep him in that faith that Jesus alone is his Savior from sin, who has overcome death for him, then this miraculous cure was not a real blessing for him. Remember, Jesus came into the world not to heal a few or many of bodily ailments, but to heal *all* mankind of *all* diseases; to save their lives from destruction. He became man to conquer sin for man by living a sinless life and by bearing the curse of sin in His own body for man. He suffered and died that He might forever destroy the power which suffering and death had gained over man through sin. So the believer in Jesus has taken hold of *eternal* life.

So He heals the believers, one by one, from all diseases by taking their "vile bodies" through death, that they might be raised again glorious and sinless bodies and place them into a land where there will be no more sin and death. So even our sickness becomes a greater blessing than health if it teaches us to pray, "If Thou wilt, Thou canst make me whole." By His grace we have also learned the true meaning of His reply, "I will, be thou clean." If, according to His gracious will, He gives us temporary relief from the present sickness, we will with grateful hearts continue to serve Him; if our sickness is unto death, we know that we have been healed from all diseases and that this help becomes completely ours when we close our eyes in death only to be awakened on the great resurrection morn. Then we will know and fully appreciate our healing.

G. W. FISCHER.

Recapitulation of Volume 38 of the *Northwestern Lutheran* reveals among other things 14 obituaries of pastors of our Synod during 1951. The same volume informs us (p. 213) that 11 candidates from our seminary in Thiensville entered the ministry and now are serving in our Synod. This gives us three pastors less at the end of the year than we had at the beginning! Add to this the number who during the course of the year were incapacitated because of illness or age! The picture becomes somewhat alarming! Again, reading the reports from our District Mission Boards of the number of prospective fields "ripe unto the harvest:" what's going to happen? where will we get the needed men?

Add to this that our higher schools of learning need to enlarge their faculties because of larger enrollments!

Let us pray the Lord of the harvest to send forth more laborers! He *has* these needed men an hand! But while praying for more workers let us work as though all depended upon our work: scan carefully our confirmation classes for prospective students, urge them to continue their studies! Of course, the monetary returns as missionary, pastor, professor, Christian Day School teacher can hardly be enticing! But the Word of the Lord is, "they that turn many to righteousness shall shine as the stars for ever and ever."

T. H. HOFFMANN.

From A Wider Field

TWO questions of law, both of interest to the churches, will soon be argued at the bar of the United States Supreme Court. The decision on each will be awaited with great interest and concern.

A New Jersey law requiring daily Bible reading in public school classes will be tested as to its constitutionality.

At the same time, the Court will hear a challenge brought against the release-time program of religious instruction in effect in New York. Under this program, children are excused from school to attend religious classes in their respective churches one hour a week. This arrangement is in force in other States also, and many of the congregations in our Mid-west area are acquainted with it.

Since the decision of the Supreme Court in the McCollum case there has been some confusion among church leaders as to the status of release-time religious classes. Some held that the McCollum ruling made release-time unconstitutional. The bearing of that decision, however, was upon release-time religious programs which were conducted in public school buildings and used their facilities. No opinion was rendered on the practice of release-time as such.

This question is now expected to be settled by the New York case. It is difficult to see, however, why the Court would wish to hear release-time arguments in conjunction with the other, the New Jersey case. The ordinary citizen would feel that the two questions are only distantly related, in that they both concern re-

ligion. Beyond that there would seem to be no parallel.

When law makes Bible reading compulsory in public school classes, the State is engaging in religious education. When parents require an hour a week of religious training for their children and ask that they be excused from public school attendance for that period, they are exercising their parental rights, and the involvement of the State in religious matters is by no means apparent. Here it is a question of whether the cooperation of the State with the parents must be construed as an unconstitutional support of religion.

We can only hope that the joining of these two wholly different issues will not lead to greater confusion.

* * * *

Television interferes! . . . That is the judgment rendered by the members of the Worcester, Massachusetts Ministers' Association in answer to a questionnaire dealing with the subject: "Television — what it means to the Church."

Such a verdict was to be expected; for it was inevitable that this new and marvellous device would deeply affect and disarrange the practices, habits and customs of those who indulged in its use. Human beings too rarely remain masters of their inventions. The machine takes over; men became its slaves. And television is a particularly tyrannical ruler. It tolerates no competition, and it allows no divided attention.

What department of life would be the first to suffer under this domination? But certainly — the religious activities, which hold the place of

Cinderella in so many homes and receive little consideration even under ordinary circumstances. What happens to them when television moves in?

Pastors making calls, especially in the evening, reported that they would find themselves unwelcome because the programs were interrupted. Children stay up so late watching television that they cannot get to Sunday-School or Church services. Congregational gatherings held in the evening are losing their attendance because there are favorite telecasts on the air.

Perhaps the most extreme conditions of disruption will level off in time, as television becomes less of a novelty. But one of the greatest dangers confronting the Christian life of our people by this entertainment medium is not brought to light in the questionnaire. We find is indicated in a statement of the chairman of the Federal Communications Commission, who said:

"It's clear as a pikestaff that anyone who wants to reach the minds of the millions in America in the most compelling, most dramatic, most vivid fashion yet devised, must avail himself of this new electronic marvel."

It is certain that television is the most powerful medium yet discovered for the wholesale and indiscriminate introduction into our homes of every evangelist of error who has the price of the broadcast. In no other way can false teachers present their wares so effectively and persuasively. Warned to avoid heterodox churches, Christians may turn a dial and find such churches right in their homes.

Dr. S. F. Lowe, director of the Southern Baptist Radio Commission confirms our fears very precisely when he says:

"For the first time (through television), it will be possible for many Americans actually to see how their brothers worship, and to understand that they worship the same God. This can be a great force for bridging misunderstanding between our faiths."

On the contrary, we say: Nothing could more thoroughly undermine true, confessional Christianity and its fundamental tenet: That there is none other name under heaven given

among men whereby we must be saved, than the name of the great God and Savior Jesus Christ.

E. S.

The Gospel Is New And Unique

(Continued from page 35)

Without such faith Christ's example is again a worthless fragment torn from the Gospel. Let us never forget that the Gospel, which is new and unique, is not there to improve the worn-out religious ideas of natural man.

C. J. L.

Jesus Our Prophet

WHEN Jesus in His baptism announced that He had come to fulfill all righteousness, when He thus publicly dedicated Himself to the task of redeeming the world from the curse and to regain for every sinner a righteousness in which arrayed he could confidently appear before the judgment throne of God Himself, then the Father expressed His approval by announcing from heaven: "This is my beloved Son in whom I am well pleased." God thereby confirmed Jesus as the Savior whom He had promised to send into the world when immediately after the Fall in Paradise He had cursed the tempter and threatened him to annihilate his power through the Seed of the Woman.

On another occasion the Father repeated the same words in a voice from heaven. It was on the mount of the transfiguration, where in the presence of Peter, James, and John the face of Jesus began to shine as the sun and His raiment became white as the light, where Moses and Elias appeared unto them and within hearing of the apostles spoke with Jesus about His decease, His suffering and death, which He should accomplish in Jerusalem. There God called from heaven: "This is my beloved Son in whom I am well pleased" — the same words which He had spoken at His baptism. But now He added significantly: "Hear ye him" (Matt. 17,5). With these words God confirmed Jesus as the Prophet of the world.

Foretold As The Prophet

During the transfiguration Moses and Elias appeared and talked with Jesus. We may omit Elias from our present discussion, though he was a mighty prophet, who in his day testified valiantly against the Baal worship which Jezebel introduced in Samaria, and who at the end of his career was received up into heaven with a fiery chariot drawn by fiery horses. We center our attention on Moses.

Moses was the mediator of the Law. God dealt with him as He did with no other man. He revealed His will to him not by dreams, or visions; He spoke to him mouth to mouth, as a friend speaks with a friend.

This Moses prophesied the coming of Jesus as the Great Prophet. He said: "The Lord thy God will raise up unto thee (to Israel) a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18,15). Moses could issue this prophecy because the Lord Himself had said to him: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him" v.18,19).

This prophecy of Moses was repeated particularly by the prophet Isaiah in various ways. He called the coming Messiah a "Witness" (chap. 55,4),

whom the Lord has "anointed to preach good tidings . . . to proclaim the acceptable year of the Lord" (chap. 61,1,2) . . . "to speak in righteousness" (chap. 63,1); who knows "how to speak a word in season" (chap. 50,4); and the like.

In the transfiguration God pointed to Jesus and said: "Hear ye him." With this word He assured the three disciples that in Jesus the prophecy of Moses was fulfilled. "Unto him ye shall hearken" — so Moses had said. "Hear ye him" — so God now says, pointing to Jesus.

A Prophet With Authority

In the four Gospels we frequently read a remark how the people were impressed with the force of Jesus' words. Even His opponents were affected. St. John tells us that on one occasion the chief priests with the Pharisees sent officers to take Him. But the officers returned without having carried out their instructions. Then the chief priests and the Pharisees asked them: "Why have ye not brought him?" and the officers answered: "Never man spake like this" (chap. 7,32, 45,46). The impression which Jesus' preaching made on the people in general is summed up by Matthew in these words: "The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes" (chap. 7,28,29. see also Marc. 1,22; Luke 4,32).

Every prophet who was sent by God could speak with authority, because he was not preaching his own thoughts or his own philosophy, he was delivering the message which God had given him. From a remark of St. Peter we see that the prophets themselves did not always fully understand the message which God gave them to deliver to the people. In 1 Peter 1,10,11. we read about the Old Testament prophets that they were "searching what, or what manner of, time the Spirit of Christ which was in them did signify." — Similarly the apostles could speak with authority, since they were not preaching themselves but "Jesus Christ the Lord" (2 Cor. 4,5). This was in accordance with the promise Jesus: "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10,20).

Jesus could speak with a similar authority. He often stressed: "My doctrine is not mine, but his that

sent me" (John 7,16). "The words which I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works" (chap. 14,10). "The word which ye hear is not mine, but the Father's which sent me" (v.24). In his highpriestly prayer He addressed the Father: "I have given unto them the words which thou gavest me" (John 17,8). And again: "have given them thy word" (v.14). — Jesus invited His hearers to make a test and learn from experience that His word was the Father's word. "If any man will (that is, ready to) do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him" (John 7,17,18).

Yet Jesus had a greater authority. He could speak as God Himself. He could proclaim the plans of God as One who sat in on the very councils of God, when those plans were deliberated before the foundation of the world. Jesus told Nicodemus: "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen" (John 3,11). He told him furthermore that He could speak of "heavenly things" because "no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven" (v.13). Accordingly St. John testified of Him: "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him" (chap. 1,18). And John the Baptist explained to his disciples: "He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth" (John 3,31,32).

Jesus was a Prophet with authority.

Attested As A Prophet

The message which Jesus had to deliver was His greatest witness. He Himself invited the people to try it, and they would experience its divine power. He was attested also in other ways.

In his Pentecost sermon Peter used these words: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as you yourselves also know" (Acts 2,22). Jesus Himself often pointed to His works

as His credentials. "The works that I do in my Father's name, they bear witness of me" (John 10,25). Again: "I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me" (chap. 5,36). And again: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in him" (chap. 10,37,38).

The people who paid attention to

His works were moved by them to acknowledge Him as the Prophet sent from God. Think of Nicodemus who said: "Rabbi, we know that thou art a Teacher come from God, for no man can do those miracles that thou doest, except God be with him" (John 3,2). When Jesus raised the youth at Nain the people "glorified God, saying, A great Prophet is risen among us, and God hath visited his people" (Luke 7,16).

But what is the message of this Prophet that we should hear?

J. P. M.

Guidance In Godliness

FEET ON THE GROUND!

IT would seem that as soon as men desert the Bible, straight and clear thinking becomes a lost art. It is not only that these modern thinkers, so-called, cannot possibly think clearly on God and His ways of salvation for men, we know that to be beyond them, as St. Paul well says in his first letter to the Corinthians, chapter 1, but they also seem to be unable to think clearly on matters of this world. Quack remedies for all the evils besetting mankind, from war to unemployment, are largely based upon loose thinking. When the ordinances of God for our government in state and church are not heeded and therefore not understood, strange theories of government and religion gain currency among us. The vagaries of mind that can be encountered on every hand today, on almost every subject that interests us, are legion.

That these products of wishful thought and emotional hysterics are gaining entrance into the minds of our Lutheran people cannot be denied. The Lutheran heretofore has been noted for his sobriety of thought and the sanity of his mental reactions. There is danger that this shall be so no more.

The trouble lies in the fact that we too are misled by the pronouncements of our wise men, or rather those who are regarded as such, so that we do not give full attention to the Word of God. The plain language of Scripture is either disregarded or looked upon as not any more applicable to our conditions and times. We foolishly believe that

our times are so changed that the instructions of the Word do not apply to our world. We forget that amid all this so-called change, the principal character has not changed — MAN.

What can be clearer than Roman 13 on the functions of governments and our duties thereunder, and yet see how confused men are on that subject! The same can be said of wars and other plagues and pestilences, that they shall hold sway to the end of days, and yet men dream of a world where there shall be no more war. There is nothing that serves so well for a man to keep his feet firmly on the ground as to take the Word of God in its literal sense. It means just what it says!

* * * *

A COW CAN STOP A TRAIN

The whistle of the locomotive tooted long and shrilly. The train began to slow up with a series of convulsive jerks, finally stopping altogether. The uninitiated looked a little alarmed. Old travelers on the line seemed more amused than disturbed.

The delay was brief. As the train moved on cautiously, the cause of the excitement was revealed in the shape of a cow, which stood just to the right of the tracks, switching her tail meditatively. No chargin was indicated in her attitude. Indeed, something in her manner revealed a complacency in thus proving her importance. A train had stopped on her account, a train carrying several score of human beings. It had waited

till she felt ready to relinquish the track. Over her shoulder the cow threw a glance at the train she had halted, and her air indicated a natural pride in her own importance.

The counterpart of the cow is frequently observed in human society, also in the church. There are people who think they are important because they can stop things. They are adepts at throwing cold water. Their gift for discovering difficulties in the way amounts to genius. Whatever is suggested, they can always find reasons why it is impossible. And when the project they have opposed comes to nothing, they pride themselves on being people of influence and importance. This is a big mistake. A cow can stop a train as this cow did; but it takes a locomotive with plenty of steam to pull a train up a steep grade.

* * * *

UNTO ALL GENERATIONS

The generations of men, which are under a continual process of change, assume new aspects as they pass on. Epochs and eras of people are but the outcome of this process. World-shaping events, like the French Revolution for instance, bring about a new order of things in the social, economic, and political world. Old standards of living are replaced by new ones. What was customary yesterday is so no more today. New customs, new habits, and conditions in life, radically different from those of foregoing times, have forced themselves upon the people at large.

Yet has the Bible with its teachings become obsolete on that account? Has it ceased to apply to the present conditions of life? The answer is: "Thy faithfulness is unto all generations." (Psalm 119,90).

As the faithfulness of God extends to all generations of men, and to peoples under every circumstance and in every condition, so does the Bible apply to all and every age, to every people in like manner, and to all and every condition under which men are living. It is not a Book which is adapted to one generation only, but has little or no bearing on another. Its teachings are universal — as much adapted to new generations that come upon the earth, and to new conditions among men as well as new standards of living — as the light of the sun, ever-enduring,

is. Were it not so, there would be moral and social chaos in the world.

Inapplicability of each and every teaching of the Bible to conditions existing in any age and under any circumstance would blast our sweetest hopes, our tenderest relations, and our brightest prospects, would

fill life with despondency, and death with despair. Better blot out the sun from the natural sky, better rob earth's green carpet of grass and plant and flower, better take every earthly convenience from life, than rob the world of its sacred treasure — the Holy Bible! K. F. K.

What Is Synod's Board Of Support?

THE Board of Support is that department of Synod which concerns itself with the needy, incapacitated servants of the church and their dependents. To support such is a work of Christian love, "which bestows with pleasure and abundance various kindness upon those who have sown spiritual things." This work of love *differs* from the support of other needy persons on the part of the Church in this, that it not only wishes to alleviate need, but especially wishes to pay a debt of gratitude of thanks for services beyond price that have been rendered the church by those servants whom the Lord has now rendered free of their labors.

Not to support incapacitated servants of the church at all, or only sparingly, or to refer them for support to civil charities, is to place a low value upon their labors as God's ambassadors or to despise the Gospel and comes under the condemnation of Apostle Paul in his word to the Galatians, chap. 6, 6-7: "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption."

The Church's support of needy, incapacitated servants does not exclude the willing service of Christian-minded children toward their parents. Children, too, in fulfillment of the Fourth Commandment should do all they can to help in the support of their parents.

Who Shall Receive Support?

Such as come into consideration for support are pastors, professors, teachers, within Synod who by reason of advanced age or sickness or other valid reasons were compelled to resign their office. The validity

of such reasons is conscientiously considered by the Board of Support. Then, too, widows, as well as orphans of pastors, professors, and teachers within the Synod, who are unable to provide for themselves, are given support. However, children over seventeen years of age receive support only by way of exception, viz.: children who have no earning power.

We would herewith also call attention to exceptions for non-support. No support is to be granted to — persons whom their children in keeping with the Fourth Commandment choose to support. — Persons who, though disqualified from office still have the ability and opportunity to provide for themselves by other means. — Persons who on justifiable grounds were deposed from office. — Persons who resigned their office without reasons or for reasons of little weight. — Widows, who have remarried or such who can gain a sufficient livelihood by other means.

How Does the Board of Support Function?

At present there are six members on Synod's Board of Support. These six members represent the Eight Districts of Synod. These members consist of four pastors, one teacher and one layman. These members are elected by Joint Synod for a term of six years. At each Joint Synod meeting there is an election of two members to the Board.

The General Board of Support meets at least once a year to transact such business as pertains to its office. This Board is represented before the General Synodical meeting and before the Joint Synod by its chairman, who is chosen by the Board.

Each District of Synod elects its own Board of Support and serves as

an advisory body to its representative on the Joint Synod's Board of Support. The District Board consists of the President of said District, a pastor and a teacher. Each member of the General Board of Support is chairman of the Board of the District or Districts he represents. The District Board meets several times a year to discuss such matters and particulars that pertain to the welfare of those who receive support.

At the beginning of each year the chairman of each district or districts sends out an "information blank" to the various beneficiaries. This "information blank" gives the District Board of Support an adequate insight as to the NEEDS of the various applicants. The amount of support is determined with due consideration for the personal needs and circumstances in the individual cases. The Board of Support's slogan is not: "Keep it as low as possible," but wants to know what is needed and then adequately supplies that need. It is, therefore, the earnest desire of the Board of Support that all beneficiaries are to feel free at all times to submit their problems of support to their District representatives.

Each month the district chairman forwards the names and the amount each applicant is to receive to the treasurer of Synod. At present the treasurer issues 112 checks amounting to \$5,600.00 per month. This is an average of \$50.96 per recipient. Of the 112 checks issued, 161 individuals are receiving support, which amounts to an average of \$35.00 per individual. We must also keep in mind that not everyone receives the average. Some are receiving far more than the average, since their need is greater. The Board of Support has up till now adequately supplied the need of its applicants. At present the Board of Support is operating with a budget of \$80,870.00 per year, approved by Joint Synod. In addition the Board of Support also provides, gratis, to those members receiving support, the various church periodicals such as the *Northwestern Lutheran*, or the *Gemeindeblatt*, and the *Quartalschrift*.

The Veterans of the Cross and their dependents are to receive all due consideration, not only for their valiant and faithful service in the kingdom of God, but also in a financial way.

HARRY SPAUDE, *Chairman*,
Board of Support.

A Brief History of the Nebraska District Missions

THE Nebraska District was formed in the year 1901. It became a District of the Wisconsin Synod in 1917. However, since before 1875 congregations in Nebraska had been served by pastors of the Wisconsin Synod. Very little mission work was done before the turn of the century. The mission work which was done was merely a gathering of Lutherans who had emigrated to Nebraska. The shortage of pastors made it impossible to reach out to the unchurched.

A Change in Method

Another hindrance to mission work among the unchurched was due to the fact that the German language was used almost exclusively in those first congregations. Before the First World War many missions were opened in the Rosebud country of South Dakota. These missions were also mostly a gathering of Lutherans to whom the Gospel was brought in the German language. During the following years our eyes were opened to the fact that many people were eager to hear the Gospel if it were brought to them in the language which they understood. The result was that many of our mission services were conducted in both the English and German languages. Since 1925 many missions have been opened throughout Nebraska, South Dakota and Iowa in which only the English language is used. This change in method of doing mission work brought Godpleasing results.

Another change in the method of doing mission work developed about the year 1940. Before that time nearly all of our missions were begun in rural sections or very small villages. The growth of these missions was small and slow. Many of these missions are still missions after 30 or more years. This slow growth was due not only to the fact that few people could be reached in these rural sections, but also due to the fact that many people emigrated from Nebraska and South Dakota during the depression years. With continued prosperity many of these missions have now become self-supporting or are nearing self-support.

Turning to the Cities

During the thirties our attention was called to mission opportunities in Colorado. At first these missions were also begun in the smaller towns. By 1940 we had missions in the larger cities of Denver and its suburbs, Pueblo and Colorado Springs. Since that time a mission has also been started in Cheyenne, Wyoming. Many of these missions are showing gratifying results. During the past ten years a special mission board has been created to oversee the missions and mission opportunities in Colorado.

Encouraged by the mission work in the larger cities in Colorado, the Nebraska District Mission Board in 1939 realized that more effective mission work could be done in the larger cities in Nebraska. After intensive preliminary work, missions have been started in Omaha, Lincoln, Grand Island, Hastings, North Platte, Beatrice and the smaller cities of Valentine, Geneva, Aurora, Nebraska, and Bonesteel, South Dakota. During the past eight years missions have also blossomed forth in Council Bluffs, Des Moines, Newton and Grinnell in Iowa. All of these missions in the larger cities are showing fine growth.

A Changing Membership

This growth is especially remarkable because these missions seldom consist of former Lutherans, but of those who were totally unchurched. Growth in these city missions would be still more pronounced were it not for the fact that many people are still emigrating from Nebraska, South Dakota and Iowa to the west and south. In many of our missions the membership changes almost completely every five or ten years. Despite these losses to their membership, your missionaries are thankful for the privilege of bringing the Gospel of Christ to these lost souls. These members may be lost to the particular mission, but not to the Kingdom of God. May the members of Synod continue to consider it a privilege to send men out on the "highways and byways and compel them to come in." H. FRITZE.

Fiftieth Anniversary of the Nebraska District

Though the beginnings of what is now the Nebraska District date back 35 years before that, it was not until 1901, just fifty years ago, that a formal organization was formed. The work in Nebraska began independently of the Wisconsin Synod. The history is given in detail in "Continuing in His Word," the book published in connection with the recent centennial of our Synod, to which we refer the reader. The first 25 years of the Nebraska District are also given in detail in the August 22, 1926, issue of the *Northwestern Lutheran*, covering eight pages with more than two dozen pictures of the founders and most of the pastors active in the District at that time.

The Nucleus

The beginnings go back to the migration of an entire Lutheran congregation, not affiliated with any Synod, from Ixonia, Wisconsin, to what is now the city of Norfolk in 1866, with Rev. J. M. Heckendorf as pastor. In the years that followed congregations came into being in Hadar, Hoskins, and Stanton, largely through the Norfolk congregation, in the immediate neighborhood in northeastern Nebraska. In the course of the next two decades after the establishment of the Norfolk congregation congregations came into existence independently of it in southeastern Nebraska at Clatonia, Firth, and Plymouth. Within the same period, or soon thereafter, another group of congregations came into being halfway in between, near Rising City, David City, and Gresham. These three groups of congregations, more or less isolated from one another, formed the nucleus of what later became the Nebraska District. They were drawn together by the fact that in the course of time they got their pastors from the Wisconsin Synod.

The Nebraska District, 1901

Gradually the pastors met in conferences to strengthen the bond of fellowship. Being so far from the headquarters in Wisconsin and unable to keep in close touch with the brethren in that state because of the distance, the need of a strong Nebraska organization was felt more and more. Finally, with the approval of the Wisconsin Synod, the Nebraska District was organized in 1901, with Rev. Ph. Hoelzel as the first president.

Just what the status of the Nebraska District was at the time is somewhat difficult to comprehend. The Wisconsin Synod had no districts before that time, what are now the three Wisconsin districts constituting the Wisconsin Synod as a whole. The division into districts did not take place until 1917. The incongruity of this seems to have been felt, and as a result the Nebraska Synod was formed in 1904, joining the federation known as the Joint Synod of Wisconsin and Other States with the Wisconsin Synod, the Minnesota Synod, and (with an interruption) the Michigan Synod until all

in practically all of the larger cities of Nebraska. Details of this change in mission policy in recent years will be described in greater detail in another article dealing with the mission work of the District.

Another notable expansion took place when the District entered the State of Colorado. The District formally entered that state in 1933. Pastor A. C. Bauman, formerly in the Minnesota District, had moved to Colorado for reasons of health in the family, serving a congregation at Sugar City and having some contacts with other congregations. In 1933 he was received into the Nebraska Dis-



Nebraska District Mission Board. From left to right: Mr. Neujahr, Mr. Gutzman, Vice-President Gruendemann, Pastor Groth, President Frey.

these synods were dissolved in 1917 into districts in the tight organization which we have now.

Forming the Colorado Mission District

During the greater part of its history the work of the Nebraska Synod or District was confined almost exclusively to rural areas. With the exception of Sioux City, where a mission was started about 25 years ago, it was not active in any large city. About a dozen years ago this was changed, and missions were started

in practically all of the larger cities of Nebraska. Details of this change in mission policy in recent years will be described in greater detail in another article dealing with the mission work of the District. In the next four or five years the Nebraska Mission Board placed men in some of the smaller communities of Colorado. In 1939 the Synod sent a general missionary into the state, and soon thereafter missions came into being in all the large cities of Colorado. In 1941 the Synod established the Colorado and Arizona Mission Districts, as a result of which

Colorado received a separate Mission Board, while functioning in all other respects as a conference of the Nebraska District.

One Thousand Miles

During a large part of its history the Nebraska Synod or District has been operating also in the southwestern portion of South Dakota, known as the Rosebud, where there are now a number of missions and self-supporting congregations. The District stretches over a wide area, extending from Newton, Iowa, in the east to Montrose, Colorado, in the west, about one thousand miles. It is at work in Nebraska, South Dakota, Iowa, Colorado, and Wyoming.

From the beginning the congregations have been school-minded. At first there were only confirmation schools, but in the course of the years parochial schools were established with regular teachers. Fifteen full-time teachers are now active in the schools of the District, while two pastors are also teaching. As a result of the fanaticism of the First World War a strict certification law was passed, which threatened the existence of our schools, but by the grace of God the schools were saved and their number has been steadily increasing, though under peculiar difficulties because of the certification law.

So far as we can ascertain there is only one pastor alive today who participated in the founding of the organization in 1901: Prof. M. Lehninger of our Theological Seminary.

The following have served as presidents of the Synod and District: Pastors Ph. Hoelzel, Th. Braeuer, M. Lehninger, J. Witt (for 22 years), and the present incumbent.

God has been with the Nebraska District these past fifty years. He guided its beginnings, preserved it in the unadulterated Truth, and expanded its work. "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.

I. P. F.

† ADALBERT SCHALLER †

Our departed brother, Professor Adalbert Schaller, was born on January 8, 1887, in Cape Girardeau, Missouri. He was the son of Professor John Schaller and his wife Emma, nee-Mumm. Through the Sacrament of Holy Baptism he was received into our Lord's Covenant of Grace.

Three years later his father accepted a call to Dr. Martin Luther College at New Ulm, which became the home of the family for the next 18 years. Here the departed was confirmed and, at Dr. Martin Luther College, began the studies that were to prepare him for his subsequent life's work. These studies were continued at Northwestern College at Watertown and our Theological Seminary, then located in Wauwatosa. There he was graduated as a candidate for the Holy Ministry in the year 1910. His first charge consisted of the con-



gregation of Redwood Falls and Morton, Minnesota. In the following year he was united in holy wedlock with Lydia Deuber of Mankato, Minnesota.

After ten years of service in his first parish, the departed was called to Dr. Martin Luther College, where he served as instructor from 1920 to 1940, when he accepted a call to our Theological Seminary at Thiensville, working chiefly in the field of New Testament Interpretation and of Homiletics. He also rendered notable service as Librarian of the Seminary. He also shared in the wider field of our Synod's work, chiefly as chairman of the Board for Christian Education.

The greater part of Professor Schaller's ministry was devoted to teaching. The Lord had especially endowed him with those gifts which are so essential in teaching young men and women in preparing them for the work within the church. These gifts of God were used by our departed brother and in true humility and devotion to duty at all times, he applied himself to give the church and his beloved Synod the very best. Many young men and women, now in the service of our Synod, sat at his feet as his students. He served on

many important committees in our Synod, in church and school, the Union Committee, dealing in Inter-synodical matters and the Board of Education Committee. He was particularly devoted to the task assigned to him at our Lutheran Seminary in arranging, cataloging and marking the hundreds of volumes of books in our Seminary Library. To him our Savior says: "Well done thou good and faithful servant." By God's grace alone he performed his work honestly and faithfully.

On the afternoon of January 7, Professor Schaller and his daughter-in-law, Mrs. Edith Schaller, were tragically and accidentally killed by the Chippewa train as it was going northward. They were on the way to the dentist's office in Mequon when the train hit them. Although they had traveled this way often and were familiar with the crossing, they didn't see the approach of the train and their car was hit. How and in what manner this tragic accident happened, we shall never know in this world; the Lord only has the answers for us.

In the third verse of Amos in the 6th verse we read, "Shall there be evil in a city, and the Lord hath not done it?"

Funeral services were conducted for the departed on Thursday, January 10, Pastor Martin Braun conducted the service in the Seminary Chapel in the morning at 11:00 and his comforting words were delivered particularly to the members of the family and the many friends and students gathered in the Chapel. His sermon was based on the text: Phil. 1,21, "For to me to live is Christ, and to die is gain."

The services for Professor Schaller were then conducted in St. Matthew's Lutheran Church, where the Dean of the Seminary, Professor John Meyer, spoke on the words as recorded in the letter to the Hebrews, Chapter 13,7, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follows, considering the end of their conversation." In his comforting message to the assembly in St. Matthew's Church, Professor Meyer especially dwelt on the fact that the departed had taught and preached the Word of God and the Gospel of Jesus to hearers and students at all times. The Seminary Chorus rendered several selections

in the Seminary Chapel and also in St. Matthew's Church. Among these we note especially the beautiful hymn, "Jerusalem, Thou City Fair and High." The undersigned read the obituary and conducted the altar service. Both bodies were then laid to rest in Graceland Cemetery and the committal service was conducted by Pastor Ernst Behm of the Seminary Board.

Professor Schaller served many churches in our community and during the last six years he was the assistant pastor here in our St. Matthew's Church.

On Epiphany Sunday Professor Schaller occupied this pulpit. His sermon was based on Luke 4, v.16-21. On the basis of this Epiphany Text our assistant pastor admonished us sincerely in all humility and simplicity to attend all the services, to never stay away for divers reasons, or to dispise the Word of our Lord, but to hear it, read it, and use it faithfully so that our faith in His grace might grow stronger and we become more eager and diligent to serve our Savior in the home, at work, in our church and in our Synod. Believing it — this Word of our Savior — we can cheerfully face the uncertainties of the new year, without fear or trembling. And should this year, the one just begun in Jesus, be our last, then we shall spend eternity with that glorious Savior who manifested His glory.

Thus he spoke to us on Epiphany Sunday. May we follow the Word of our Lord and remain steadfast in our faith and in our service to Him who was born, who suffered, who died and arose for us and our justification. We here in St. Matthew's both pastor and people mourn his loss and sudden departure as a faithful preacher of God's eternal truths. By us here he was beloved and held in the highest esteem both as personal friend and Shepherd. May God grant the comfort of His Word to His stricken and faithful wife, his son, and his grandchildren and relatives. However, we say in this hour of deep bereavment "Who can understand thy ways, O Lord?"

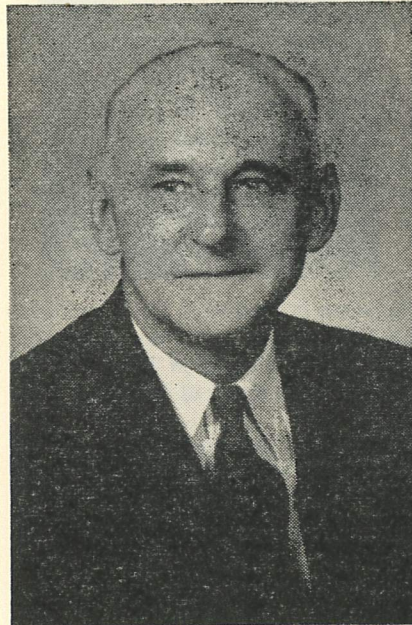
He leaves to mourn, his beloved wife, Lydia; his son, Donald Schaller; three grandchildren: Evelyn, Linda and Constance; three sisters: Miss Ruth Schaller, Milwaukee, Mrs. Edmund Reim, Thiensville, Wisconsin, and Mrs. Esther Sauer, New Ulm,

Minnesota; four brothers: Pastor Herbert Schaller of Oskaloosa, Iowa, Professor Winfred Schaller, of Winnebago Lutheran Academy, Pastor Egbert Schaller of Nicollet, Minnesota, and Pastor Gilbert Schaller of Daggett, Michigan. He is also survived by four sisters-in-law; two brothers-in-law and many other close relatives and friends.

ARTHUR F. HALBOTH.

† PASTOR FREDERICK W. WEINDORF †

Frederick William Weindorf, son of Gottlieb and Elisa Weindorf, was born in Ludwigsburg, Wuerttemberg, Germany, on April 4, 1896. There he was received into Christ's Kingdom by the Sacrament of Holy Bap-



tism. In 1903 he accompanied his parents to the United States, and settled in McLeod County, Minnesota. He was confirmed in Zion Church, Town Lynn, Minnesota, On June 26, 1910.

To prepare himself for the holy ministry he entered Dr. Martin Luther College of New Ulm, Minnesota, continued his studies at Concordia, St. Paul, Minnesota, and was graduated from the Ev. Lutheran Theological Seminary in Wauwatosa, Wisconsin, in the class of 1920.

On July 14, 1920, Pastor Weindorf was united in holy wedlock to Miss Nancy Spellbrink at New Ulm, Minnesota. The Lord blessed this marriage with four sons: Clemens, of Artesia, New Mexico; Richard and Kenneth, of Los Angeles, California;

and Luther, student at Northwestern College, Watertown, Wisconsin.

Pastor Weindorf was ordained as a missionary among the Apache Indians at White River and Cibequé, Arizona, serving there for 3½ years. In 1924, he was called to serve the congregation at Poplar Grove, Minnesota. In 1928, he accepted the call to Goodhue, Minnesota, where he continued in the service of the Master for 23 years. On December 18, 1949, he was installed as pastor of St. Paul's congregation of Plymouth, Nebraska, which he served faithfully until death.

Our departed brother was called quite suddenly to his eternal rest on the afternoon of November 26, 1951. Besides his wife and four sons, there remain 5 grandchildren, his aged parents, living at Hutchinson, Minnesota, one brother and four sisters.

Pastor Leo Gruendmann of Lincoln, Nebraska, delivered the funeral sermon, basing his comforting words on the God-given view of what lies beyond death for the believers in Christ, as recorded in Revelation 7, 9-17. The undersigned had charge of the services. Interment took place in St. Paul's Lutheran cemetery of Plymouth, Nebraska, the Rev. A. Habben was in charge of the committal.

"I go to prepare a place for you. And if I go to prepare a place for you, I will come agin, and receive you unto myself; that where I am, there ye may be also." John 14, 2,3.

L. HAHNKE.

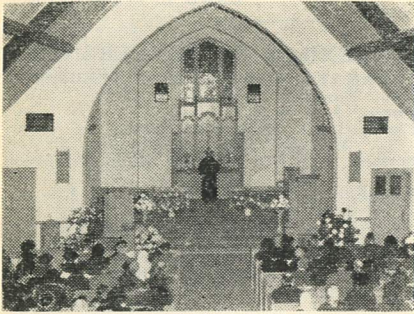
DEDICATION

Salem's Lutheran Church
Lowell, Wisconsin

Despite inclement weather and dreary, leaden skies, the membership of Salem Lutheran Church at Lowell, Wisconsin was in high spirits on November 25, the twenty-seventh Sunday after Trinity, when it gathered with many friends and guests from near and far to dedicate its beautiful new house of worship to the service of God. This was the fulfillment of hopes entertained for so many years, the climax of intensive planning, of strenuous labors, months on end, and of willing, liberal contributions.

The round of festivities began with a brief valedictory service in the old church building, a hoary veteran among the churches of our synod. It had been erected more than a

hundred years ago, and Salem congregation had worshiped there since 1869. The Ladies' Choir sang the hymn: "Abide, O dearest Jesus, among us with Thy grace," and the Pastor of the congregation, the Rev. O. W. Koch, preached a short farewell address based on 2 Corinthians 5:17.



Thereupon the entire assembly marched in solemn procession to the new church edifice and entered the church for the first divine service after the ceremonial opening of the doors. The undersigned was privileged to deliver the sermon on this joyous occasion. At a second service held in the afternoon, a son of the congregation, the Rev. Robert Koch of Bowler, Wisconsin was the speaker, and at a third festive service in the evening, the President of the Western Wisconsin District, the Rev. Henry Nitz, of Waterloo, Wisconsin preached the sermon.

In spite of snow showers and icy roads, the dedication services were attended by a total of approximately 1,800 persons.

Preparations for the building of a new church were begun in 1945, but progress was delayed by world conditions. Ground breaking ceremonies were held on Easter Sunday, April 9, 1950, and by September 10 of that year the congregation was able to assemble for the laying of the cornerstone.

The building is constructed of concrete and block, with Lannon stone facing. The interior trim is of selected oak. The church has a spacious chancel, a study for the pastor, a council room, a mothers' room, a large narthex, two entrances, and two stairways to the balcony. All interior furnishings are new and were donated by individual members of the congregation. A new Hammond electric organ has also been installed.

We rejoice with the members of Salem Lutheran Church over their new house of God, and join them in

the prayer once offered up by King Solomon: "Now therefore arise, O Lord God, into Thy resting place; Thou, and the ark of Thy strength; let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness."

ADALBERT SCHALLER.

CHURCH ADDITION AT MANCHESTER, WISCONSIN

An atheist once sought to ridicule a churchman by saying, "Your Christian church moves forward at less than turtle-speed." "Quite true," replied the churchman, "but it does move, and very swiftly on more than one occasion."

That may also be said of St. Paul's Lutheran congregation at Manchester, Wisconsin. For quite some time there was a crying need for additional space in which to carry on the congregation's educational and social program. Each Sunday morning around seventy-five Sunday School children were squeezed into a tiny white schoolhouse. We mention only this problem because it was the one which finally caused St. Paul's to put on a burst of speed. Sparked by the Ladies Aid, sustained by the prayers of the faithful, guided by far-sighted leaders, and supported by thankful Christians, St. Paul's began its building program.

On November 4 the congregation dedicated the completed addition to the service of the Triune God and His saving Gospel. Two dedicatory services were held. The morning service was conducted by Rev. A. Wadzinski of Denmark, Wisconsin. In the evening Rev. W. Strohschein of Princeton, Wisconsin, addressed the congregation.

The dimensions of the new ground floor are 34 × 86 ft. This includes a Sunday School and social room measuring 34 × 56 ft., a kitchen 16½ × 32½, a furnace room 10 × 11 ft. plus wash rooms and storage space. A new narthex was added which houses a spacious lobby and pleasant mother's room. Heat for the entire building is supplied by a new oil burning furnace. And, for the first time in its history, the church has a complete sound system and waterworks. The cost of the entire project was approximately twenty-three thousand dollars.

May our gracious God continue to bless St. Paul's Lutheran with His Word and blessing in the years to come.

WM. WADZINSKI.

RECORD FAMILY

Mt. Pleasant, Michigan

Above is a family from Mt. Pleasant, Michigan with a record. The picture consists of the following, Melford 17 years and Irvin 23 years (standing left) of Isabella County can count up a sizeable list of close relatives



all living. Their parents, Herman and Helen Lueder (standing left) have been married 26 years. The boys' grandparents (seated left) William and Albertina Lueder observed their 58th wedding anniversary July 4. They have 8 boys and one girl, also 13 grandchildren and 10 great-grandchildren. Completing the set of grandparents are Mary and Charles Cook (seated right) who celebrated their 50th wedding anniversary on April 18. They have 5 boys and 2 girls also 10 grandchildren.

The above folks are all Lutherans as the folks before them were all Lutherans.

These folks all belonged to the Hummel Lutheran Church which celebrated its 50th anniversary a few years ago. Wm. Lueder and his father also the father of Mary (Hummel) Cook (whose name was Theodore Hummel) helped build the church.

† PASTOR EMIL C. MONHARDT †

Pastor Emil C. Monhardt was born near Sheboygan, Wisconsin, on September 15, 1869. After the death of his parents he made his home with his uncle, Pastor Junker, at Eitzen, Minnesota. The Lord led him to study for the ministry. He received his training at Teachers Preparatory College at Addison, Illinois, and at Dr. Martin Luther College at New Ulm, Minnesota. Upon graduation from the Seminary he was called to Muscoda, Wisconsin, where he was installed on September 27, 1891. In 1895 he accepted the call to serve the congregation at Burnette Junction, Wisconsin. In 1903 he followed the call to Garrison, Nebraska. In Aug-

ust of 1912 he was installed as pastor of Zion congregation of Clatonia, Nebraska, where he labored faithfully for 34 years. In Clatonia he was privileged to celebrate his 25th as well as his 50th anniversary in the ministry. He preached his farewell sermon in Zion church on April 21, 1946, thus bringing 55 years in the active ministry to a close. After his tirement he moved to Lincoln, Nebraska, where he became a member of Mount Olive Lutheran Church.

Pastor Monhardt married Anna Magdalene Gruber at Prairie du Chien, Wisconsin, on September 20, 1893. To this union six children were born, two sons and four daughters, all of whom remain to mourn their father's death Mrs. Monhardt died on March 19, 1936.

After a lingering illness of several years, which eventually confined him to his bed for the last eight months of his life, the Lord called him to his eternal rest on December 19 at the age of 82 years. Funeral services were held in a Lincoln funeral home on December 22, where Pastor L. Gruendeman of Mount Olive Lutheran Church spoke on Hebrews 4,9. Services were also held at Zion Ev. Lutheran Church of Clatonia on the same day. Pastor W. Herrman, pastor of Zion congregation, served as liturgist. Pastor L. Gruendeman delivered the sermon with Luke 2, 25-32, as his text. The body was laid to rest in the cemetery of Zion Church of Clatonia with Pastor A. Habben, visitor of the Conference, officiating at the grave.

Pastor Monhardt was a faithful worker in the vineyard of our Lord. His message to his hearers was the message of Christ Crucified for the forgiveness of sins and eternal life. He was held in high esteem by members of his congregation as well as by his fellow-pastors and also served the Nebraska District in various responsible offices. In his own quiet way he carried out his work faithfully and conscientiously to the glory of the God of our eternal salvation.

Unto our God who alone hath immortality be honor and power both now and forever.

L. GRUENDEMAN.

CANDIDATES FOR THE PROFESSORSHIP AT THE LUTHERAN THEOLOGICAL SEMINARY

The following men have been nominated as candidates for filling the vacancy caused on the faculty of our Theological Seminary

- at Thiensville by the resignation of Prof. M. Lehninger:
- Rev. Fred Blume, Columbus, Wisconsin
 - Rev. Otto J. Eckert, Saginaw, Michigan
 - Prof. Martin Franzmann, St. Louis, Missouri
 - Prof. Ralph D. Gehrke, Watertown, Wisconsin
 - Rev. Paul J. Gieschen, Rt. 1, Rockfield, Wisconsin
 - Rev. Irwin J. Habeck, Milwaukee, Wisconsin
 - Prof. Alexander Heidel, Chicago, Illinois
 - Rev. Edgar Hoenecke, Plymouth, Michigan
 - Prof. Roland Hoenecke, New Ulm, Minnesota
 - Dr. Henry A. Koch, Rt. 2, Greenleaf, Wisconsin
 - Prof. E. E. Kowalke, Watertown, Wisconsin
 - Rev. Albert Lorenz, Rt. 5, Burlington, Wisconsin
 - Prof. Norman A. Madson, Mankato, Minnesota
 - Rev. Oscar Naumann, St. Paul, Minnesota
 - Rev. Henry C. Nitz, Waterloo, Wisconsin
 - Rev. Paul Pieper, Milwaukee, Wisconsin
 - Rev. Waldemar Pleas, Fond du Lac, Wisconsin
 - Prof. Dudley Rhoda, Watertown, Wisconsin
 - Rev. LeRoy Ristow, Hastings, Minnesota
 - Rev. James P. Schaefer, Milwaukee, Wisconsin
 - Rev. Egbert Schaller, Nicollet, Minnesota
 - Rev. Erwin Scharf, Rhinelander, Wisconsin
 - Rev. William Schink, Woodland, Wisconsin
 - Rev. Victor C. Schultz, Phoenix, Arizona
 - Prof. Walter Schumann, Watertown, Wisconsin
 - Rev. L. A. Tessmer, Milwaukee, Wisconsin
 - Rev. I. G. Uetzmann, Watertown, Wisconsin
 - Rev. H. J. Vogel, Cudahy, Wisconsin
 - Rev. Arthur Voss, Milwaukee, Wisconsin
 - Rev. Walter E. Wegner, Moline, Illinois
 - Rev. S. E. Westendorf, Monroe, Michigan
- The Board of Control of the Seminary will meet Friday, February 22, at 10:00 A. M. in the tower room of the Seminary to call one of these men. Any correspondence relative to any of these candidates must be in the hands of the secretary of the Board by that date.
- Heinrich J. Vogel, Secretary
3767 E. Cudahy Avenue
Cudahy, Wisconsin

STAINED GLASS WINDOWS

Due to a remodeling of their church the First Ev. Lutheran Congregation of Elkhorn has two art glass windows which it can no longer use. The overall size is 3 by 12 feet. One of the windows depicts Christ as the Good Shepherd. These windows may be obtained free of charge by any mission congregation, which is willing to pay for crating and transportation. For other details write Herbert Lau, 107 S. Church St., Elkhorn, Wisconsin.

A GRACIOUS GIFT

On one of the last days of the old year one of our pastors made a special trip to our Northwestern College at Watertown and our Seminary at Thiensville. His purpose was to deliver a gift of \$5,000.00 which has been entrusted to him by a member of his congregation, and in which these two schools were to share equally. Not only this donor, but also his pastor are to remain anonymous, at their own specific request. These wishes will, of course, be respected. We therefore take this way of expressing our sincere gratitude in behalf of both schools, Northwestern College and Thiensville Seminary, knowing that our Father which seeth in secret will eventually reward this openly. JOHN P. MEYER, E. E. KOWALKE.

DONATIONS TO DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota
October 1951 to January 1952

John C. Peters,	
Lake City, Minnesota.....	\$ 15.00
Aid Association for Lutherans,	
Ripon, Wisconsin.....	5.00
Immanuel Lutheran Ladies' Aid,	
Medford, Wisconsin.....	10.00
Trinity Lutheran Ladies' Aid,	
Hoskins, Nebraska.....	5.00
Martin Luther Ladies' Aid,	
Neenah, Wisconsin.....	25.00
St. John's Walther League,	
Wood Lake, Minnesota.....	5.00

North Trinity Lutheran Church,	
Milwaukee, Wisconsin.....	5.00
A. W. Coppens,	
Wauwatosa, Wisconsin.....	25.00
N. N.	50.00
N. N.	100.00
In Memory of Fred G. Radtke of Milwaukee, Wisconsin,	
By Mr. and Mrs. Martin Lau, La Crosse, Wisconsin.....	100.00
By Relatives.....	15.00
In Memory of Pastor E. C. Monhardt, By Zion Lutheran Church, Clatonia, Nebraska	91.25
By Mt. Olive Lutheran Church.....	7.00
To all donors our hearty thanks CARL L. SCHWEPPE.	

CALENDAR OF CONFERENCES

MANKATO PASTORAL CONFERENCE
Date: Tuesday, February 5, 1952.
Time: 9:30 A. M.
Place: Grace Lutheran Church, Le Sueur, Minnesota, M. J. Wehausen, Pastor.
Sermon: A. P. C. Kell; E. Kolander, alternate.
Program: A. Martens, Evangelical Practice and Legalism; E. Kolander, Proper Procedure in the Reception and Release of Members from a Christian Congregation; G. Fischer, Pastoral Advice to Young People Who Plan to Enroll in a Heterodox Educational Institution.
J. RADTKE, Secretary.

MANITOWOC PASTORAL CONFERENCE
Time: Tuesday, February 19, 1952, 9 A. M.
Place: Bethany Ev. Lutheran, Manitowoc, 2705 Wollmer, A. Roelke, pastor.
Parsonage: 3115 Meadow Lane.
Sermon: Pastor John Mattek (E. Zell, alternate).
VICTOR J. WEYLAND, Pastor.

FOX RIVER VALLEY PASTORAL CONFERENCE
The Fox River Pastoral Conference will meet on Tuesday, February 12 and 13, 1952, at Emanuel Ev. Lutheran Church, New London, Wisconsin, Walter E. Pankow, host pastor. The conference will open at 10:00 A. M. on Tuesday morning. A service with Holy Communion will be held on the evening of the first day.
Members of the conference are asked to notify the host pastor if they cannot come and are to place requests for lodging as soon as possible.
DELMAR C. BRICK, Secretary.

NEW ULM PASTORAL CONFERENCE
Time: February 20, 9:30 A. M.
Place: St. John's Ev. Lutheran Church, New Ulm, Minnesota.
Papers: "When is the Baptism of an Individual Necessary?" R. Schroeder. "Church Life in Apostolic Times According to Acts" A. H. Birner. Exegesis of 2 Thessalonians 3, 14, 15. C. Schweppe. Continued Exegesis of Philippians E. C. Schmelzer.
Preacher: E. Hallauer; R. Gurgel, alternate.
E. C. SCHMELZER, Secretary.

SOUTHWESTERN CONFERENCE OF THE WESTERN WISCONSIN DISTRICT
The Southwestern Pastoral Conference will convene at St. Paul's Church, Mauston, Wisconsin, February 19, 1952. Albert Winter, Pastor.
Communion Service at 9:00 A. M., Ph. Lehman, preacher; A. Loock, alternate.
Papers: Exegesis Col. 2, Elmer Mahnke; alternate 2 Tim. 3, G. Albrecht. How can we Stimulate more Frequent Attendance at the Lord's Table? Elmer Mahnke.
Alternate: What is the Church's Responsibility in Providing Social Activities? Walter Paustian.
Round Table Discussion: School Visitation, H. Kirchner.
P. MONHARDT, Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT
Place: Trinity Ev. Lutheran Church, Grafton, Nebraska.
Time: February 18 and 19, 10:00 A. M.
Speaker: Pastor L. Hahnke; alternate, Pastor D. DeRose
Papers: Articles IX and X, Augsburg Confession, Pastor Weishan; Exegesis of Matthew 3, 15, Pastor Grummett; Justification according to Romans 3, 21-4, 8, Pastor Gieschen; Uniform System of Communion Registration,

Pastor Gruendeman; Isagogical paper on the Book of Haggai, Pastor DeRose; Exegetical Paper on Revelations 2 and 3, Pastor Fuerstenau. Please announce to the host pastor, A. W. Fuerstenau.
HERBERT KRUSCHEL, Secretary.

**CENTRAL DELEGATE CONFERENCE
NEBRASKA DISTRICT**

Place: Merna, Nebraska, Pastor Ralph Baur. Time: February 19-20. First session at 10:00 A. M.

Assignments:
1. Isagogical Study of the Prophet Obadiah — R. Baur.
2. Demonstration in Audio-Visual Education — E. J. Dreyer.
3. The Parochial School, a Fruit of the Gospel — W. F. Sprengeler.
Speaker: Leonard Schmidt.
W. F. SPRENGELER, Secretary.

**CENTRAL PASTORAL CONFERENCE
WESTERN WISCONSIN DISTRICT**

The Central Pastoral Conference of the Western Wisconsin District will convene at Trinity Ev. Lutheran Church, Friesland, Wisconsin, on Tuesday, February 19, 1952, at 9 A. M.

Communion Service at 11 A. M. Pastor W. Krueger, preacher; Henry Gieschen, alternate.

Papers and Reports:
H. Geiger: Exegesis of 2 Thess. 1.
Wm. Franzmann: The Vicarage Problem.
J. Martin Raasch: Financial Report.
H. C. Nitz: Report on Synodical Affairs.
Please announce early to the host pastor, Pastor W. Krueger.
OTTO A. PAGELS, Secretary.

**REDWOOD FALLS PASTORAL
CONFERENCE**

Date: February 19, 1952.
Time: 9 A. M.
Place: St. John Lutheran Church, Pastor W. Dorn, Renville, Minnesota.

Work: 1 Thess 2,3ff (continuation) Pastor Edw. Birkholz; Report on General Committee Meeting, Pastor H. Kastig; May We With a Good Conscience Make Use of Release Time in Religious Instruction? Pastor H. Hackbarth; The Obligation of the Church in Solving Social Problems, Dr. P. Spaude; Discussion on the Effective Use of the Parish Paper or Bulletin. The Use of the Term "euangellion" in the New Testament, Pastor C. W. Kuehner.
C. F. ZIMMERMANN, Secretary.

ROSEBUD DELEGATE CONFERENCE

Time: February 19 and 20, 10:00 A. M.
Place: Valentine, Nebraska, Rev. Carl Molkentin, host pastor.

Assignments: "A Short Review of the Canon," R. Kleist; "Isaiah 41," Hy. Lehmann; "Conscience," M. Volkmann; "Is being a member of the V. F. W. right or wrong?" L. Wenzel; Continuation of "A Mutual Discussion of the Catechism of Differences," M. Volkmann.
Speaker: A. K. Hertler; Alternate Speaker: O. Kuehl.
Please announce to the host pastor!
A. K. HERTLER, Secretary.

**TWIN CITY MIXED PASTORAL
CONFERENCE**

The Twin City Mixed Pastoral Conference will meet at St. Paul, Minnesota, in Emanuel Lutheran Church, Humboldt and E. Stevens St. (West St. Paul), the Rev. G. A. Ernst and the Rev. G. A. Thiele, Pastors, February 12-13. Communion Service Tuesday at 10:30 a. m. Pastoral Sermon, the Rev. T. Daniel.
A. DEYE, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 18 and 19 at Trinity Church, Neenah, first session starting at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor G. A. Schaefer, 311 E. Franklin Avenue, Neenah. The Communion Service will be held the evening of the 18.

Topics: The Book of Nahum, P. Eggert; The History of Preaching, C. Krug; Some Phase of Church Music, T. Zuberbier; Hebrews 9, continuation, H. Kleinhaus; Does Rom. 10, 4 Refer to the Moral Law? H. Kahrs; The Book of Habakkuk, E. Lehninger; Hebrews 10, E. Lochner.
Preacher: W. Schaller; alternate, H. Kahrs.
OSCAR SIEGLER, Secretary.

**DELEGATE CONFERENCE OF THE
COLORADO MISSION DISTRICT**

Place: Zion Lutheran Church, Ft. Morgan, Colorado, R. Roth, pastor.
Time: February 12-14, beginning Tuesday at 1:00 P. M.

Essays: The Urgent Need Today of Parochial Schools, cont., W. Schaller, Jr.; The Person of the Holy Ghost, a—in the New Testament, b—in the Old Testament, W. Wietzke; The Book of Jonah, its Message and Application, R. Unke; Cursory Exegesis of Romans 4-6, M. Burk; The Obedience of Christ, H. Schulz. Speaker: H. Witt, (N. Luetke).
Please announce yourself and delegate to the Rev. R. Roth, 627 Ensign Street, Ft. Morgan, Colorado.

W. SCHALLER, Jr., Secretary

**MINNESOTA DISTRICT TEACHERS'
CONFERENCE**

The Minnesota District Teachers' Conference will meet at St. John's Lutheran Church, Sleepy Eye, Minnesota, February 22, 1952.

C. SAUER, Secretary.

**ORDINATIONS AND
INSTALATIONS**

(Authorized by the Proper Officials)
Installed

Pastors

Herrmann, Walter, in Zion Church, Clatonia, Nebraska, by Herbert Kruschel; assisted by A. Habben, L. Hahnke, and D. DeRose; Third Sunday in Advent, December 16, 1951.

Fischer, Adolph, in St. John's Church, Burlington, Wisconsin, by A. Lorenz. Second Sunday after Epiphany, January 20, 1952.

Lehmann, E. F. Hy., in Bethel Church, Prentice, Wisconsin, by Wm. P. Holzhausen, assisted by Alfons J. Engel; Third Sunday in Advent, December 16, 1951.

Nauman, Fredrick A., in Bethany Ev. Lutheran Church, Kenosha, Wisconsin, by Rev. John F. Henning, assisted by Edwin A. Jaster, Herbert C. Kuske, and Friedel F. Schulz, on January 20, 1951. May the Shepherd of the Church, the Lord Jesus Christ, bless pastor and congregation.

Schultz, Friedel, in Mt. Zion Ev. Lutheran Church, Kenosha, Wisconsin, by Eugene Hinderer, assisted by Pastors Herman Coves and George Beiderwieden on December 23, 1951.

**ACKNOWLEDGEMENT
AND THANKS**

Northwestern Lutheran Academy has recently received the following donations: for equipment in new building — \$11.00 from Young People's Bible Class and Ladies' Aid, Hoskins, Nebraska; from Trinity Ev. Lutheran Church, Milwaukee, Wisconsin — \$5.00 in memory of Rev. A. Schultz, Milwaukee; for the kitchen — \$5.00 by Mrs. Jake Beckmann, Hidewood, South Dakota; for Christian education — \$6.00 in memory of Mrs. Paul Wiesner, from Louie Prehn, Mr. and Mrs. Kenneth Prehn and family, Mr. and Mrs. Roy Lindberg and family, and Mr. and Mrs. Louie Homberg, all from Hidewood, South Dakota.
Heartiest thanks to the donors!

R. A. FENSKE.

CHANGE OF ADDRESS

Pastors

Herrmann, Walter, Clatonia, Nebraska.
Naumann, Fredrick A., 7415 15th Avenue, Kenosha, Wisconsin.

MISSION FESTIVALS

Twentieth Sunday after Trinity
St. Matthew's Church, Loveland, Colorado. Offering: \$111.25. Hilbert Schaller, pastor.
Twenty-second Sunday after Trinity
St. John's Church, Riga, Michigan
Offering: \$407.68. C. H. Schmelzer, pastor.
Emanuel Lutheran Church, Tawas City, Michigan.
Offering: \$399.57. Paul Heyn, pastor.

ANNOUNCEMENTS

The General Synodical Conference will meet in the week of May 11, 1952.
JOHN BRENNER.

Pastor Arthur Wacker having been elected as Executive Secretary for African Mission has resigned his membership on the Michigan District Mission Board. Pastor Alvin H. Baer of Adrian has been appointed to fill the vacancy.

Anyone knowing of Wisconsin Synod Lutherans moving to Menasha, Wisconsin, please notify the undersigned with all possible haste! Rev. A. W. Tiefel, 1029 1/2 Marquette Street, Menasha, Wisconsin.

Pastor A. H. Baer has accepted an appointment to serve as a member of the District Mission Board. I have appointed Pastor Edward Fredrich of Detroit as Pastor Baer's successor in the capacity of Visiting Elder of the Southeast Conference of the Michigan District.

S. E. Westendorf, President.
Michigan District

35MM colored slides completely covering our Mission work among the Apache Indians in Arizona are available for showing in the congregations of Synod. A comprehensive lecture accompanies the slides. Bookings may be made through Rev. A. H. Baer, 242 Finch Street, Adrian, Michigan. It will be appreciated if pastors in an area will join together for a block-booking, thereby minimizing the cost of transporting the slides.
A. H. BAER.

REQUEST FOR NOMINATIONS

The Board of Control of our Theological Seminary at Thiensville, Wisconsin herewith invites the members of the Synod to nominate candidates to fill the vacancy caused by the sudden death of Prof. Adalbert Schaller on January 7, 1952. Candidates nominated should be qualified to teach especially homiletics and New Testament exegesis. All nominations must be in the hands of the secretary of the Board no later than February 22, 1952.

HEINRICH J. VOGEL, Secretary
3767 E. Cudahy Avenue
Cudahy, Wisconsin

NOTICE

Pastor H. Hempel has been appointed to serve on the District Mission Board.
Pastor Karl Bast has been appointed Visiting Elder of the Western Conference.
PAUL ALBRECHT, President.
Dakota-Montana District

ALLOTMENT STATEMENT

July 1, 1951 to December 31, 1951

	Districts	Comm.	Receipts	Allotment	Deficit	Perc. of Allot.
Pacific Northwest	1,274	\$ 4,442.71	\$ 5,095.98	\$ 653.27	87.18%	
Nebraska	6,181	22,457.28	24,724.02	2,266.74	90.83%	
Michigan	21,175	69,731.78	84,700.02	14,968.24	82.32%	
Dakota-Montana	7,041	27,981.62	28,164.00	182.38	99.35%	
Minnesota	36,968	104,105.39	147,871.98	43,766.59	70.40%	
North Wisconsin	44,193	121,773.97	176,772.00	54,998.03	68.88%	
West Wisconsin	48,767	113,464.81	195,067.98	81,603.17	58.16%	
Southeast Wisconsin	48,826	124,863.87	195,304.02	70,440.15	63.93%	
Total	214,425	\$588,821.43	\$857,700.00	\$268,878.57	68.65%	

C. J. NIEDFELDT, Treasurer.

Oct 52

38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
33 Burlington Wisconsin

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