

# *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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## COVER PICTURE

Salem Ev. Lutheran Church  
Scio Twp., Washtenaw Co., Michigan  
Founded in 1833 by Pastor Frederic Schmid.

Mother church of the Monroe, Waterloo, Grand Rapids, Saginaw, Sebawaing, Ann Arbor churches.

Oldest church in the Synodical Conference.  
Present church building is 80 years old.  
Present pastor: A. G. Wacker.

# Siftings

BY THE EDITOR

We hope that every child who is a subscriber to the *Junior Northwestern* is rejoicing, in fact, we know he is. For this junior periodical has donned a new dress, not from stem to stern but at least from the stem. The cover *in color* features a new design with what will be a series of pictures on Luther, a design which will surely appeal to children. And the contents lives up to the promise of the cover. The September issue, for example, includes a short article about the new dress; a few remarks about the beginning of school; an excellent article in a series of historical sketches on the Christian Church; a story about Karen who is soon to be confirmed in the Lutheran Church; an article entitled An Evening At The Airport with pictures of the radio operator at his work; two pages for Our Little Ones; a short story about the picture on the cover; and a contest for the children, called Search Or Solve. The *Junior Northwestern*, of course, doesn't furnish your children with uproarious entertainment. It wasn't meant for that. But it does provide them with Christian reading matter, which is no small concern to thoughtful parents. The editor writes: "The *Junior Northwestern* in its new garb is knocking at the door of every member asking to be welcomed not as a beggar who takes but gives nothing in return, but as a guest like those of former years who repaid their hosts by bringing information, instruction, and entertainment to them." We don't know where half a dollar or less can be invested at so great an advantage to our children. Are YOU a subscriber?

Pope Pius XII recently issued an encyclical letter to the world's Roman Catholics. The anti-Scriptural, traditional Roman Catholic viewpoint was reaffirmed, a viewpoint which is likely to be forgotten amidst its noisy battle against Communism. The pope reaffirmed that if the encyclicals "pass judgment on a matter up to that time under dispute, it is obvious that the matter . . . cannot be any longer considered a question

open to discussion." The document condemned those also who rely on their own interpretation of the Scripture to judge church doctrine "instead of explaining Holy Scripture according to the mind of the church, which Christ our Lord has appointed guardian and interpreter of the whole deposit of divinely revealed truth." The principles which Luther fought for still must be testified to. The threat to the truth of Scriptures is as great as ever.

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Among the intellectual freaks which western civilization has produced Dr. William Inge, pastor at St. Paul's, London, ranks high. Dean Inge, the Gloomy Dean, has flourished exotically on a reputation earned by political and religious heresy. He has surrounded himself with a large audience who like the teacher mistake association of ideas for clear thinking. One of his pet themes is Luther. At a recent meeting in England he said: "My detestation of that man (Luther) grows. This spiritual father of Adolph Hitler says that the state can do no wrong. 'It is God that hangs and beheads men and breaks them on the wheel.' Has any doctrine caused more human misery than this?" Of course, Luther never said that the state could do no wrong. As for the rest, Dean Inge should read the thirteenth chapter of Romans. He opposes not Luther but the Apostle Paul.

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A recent book, *Hymns In Christian Worship*, recalls the instructions which John Wesley issued to choirs but which the author would also apply to congregations. Wesley wrote: "Sing lustily and with a good courage. Beware of singing as if you are half dead, or half asleep, but lift up your voice with strength. Be no more afraid of your voice now, nor ashamed of its being heard, than when you sing the songs of Satan. Sing modestly. Do not bawl. . . . Strive to unite your voices together so as to make one clear melodious sound. Sing in time. Do not run before or stay behind. . . . Above all sing spiritually."

# "Give Us This Day Our Daily Bread"

Matt. 6, 11

THIS is the one petition which deals exclusively with blessings for this life. In the prayer which the Lord Jesus Himself has taught us He puts a six-to-one emphasis on spiritual blessings. Therewith He rebukes the worldliness in which we are prone to over-emphasize earthly needs and desires in our praying. At the same time this Fourth Petition, inasmuch as it teaches us to ask for earthly blessings, assures us that also such requests are pleasing and acceptable to our Heavenly Father as we voice them in humble Christian faith.



## What We Are Taught To Pray For

For those to whom Jesus first taught this petition bread was even in a fuller sense than for us the staff of life, the one staple food. Thus our Lord used it as a general term for the necessities of life. This is the understanding that has been impressed upon us by Luther's Catechism explanation, which upon the question: "What is meant by daily bread?" answers: "Everything that we need for our bodily welfare." Luther then enumerates: "Such as food, drink, clothing, shoes, house, home." These are the basic needs for our bodily welfare; we need food, clothing, and shelter. Yet if we are to have them we must be furnished with the means to procure them, we need "land, cattle, money, goods." Bread includes God's blessing upon our labors on the farm, in the factory, in our business, at our trade, craft, or profession. For such activity we need favorable circumstances and surroundings in our home and country; we need "a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, education, honor, faithful friends, good neighbors, and the like."

"Bread" It is nonetheless significant that the Lord speaks of bread to sum up all these wholesome temporal blessings. It is for necessities that we are to ask, not for luxuries and special comforts. We need wholesome food and drink to sustain our life, but it is not necessary that we fare sumptuously every day. Clothing we need for warmth, decency, and dignity, but it need not be purple and fine linen. We properly desire a home, but it need not be a palatial residence. To the most of us the Lord has given much more than the necessities of life, which gives us added reason to say: "O give thanks unto the Lord, for He is good: for His mercy endureth forever." Yet the Fourth Petition trains us to be thankful and content even if we are only enjoying the necessities of life, for this is all that we are taught to pray for. As sinful creatures we have deserved nothing; we experience God's grace in this that He gives us what we need. Discontentment is a sign of unthankfulness toward God and generally betrays the sins of pride and jealousy. For most often people are discontented not because they are really in need of essentials, but because they cannot have what others have and because they desire to have more and better things than others.

"Daily Bread" The Lord Jesus bids us to ask for *daily* bread and with this addition underscores the thought that we are to look for that which is sufficient for our needs. What is sufficient for each individual will vary. Children need milk, adults need heavier food. A family in the frozen North needs warmer clothing and a more substantial home than those who live in a tropical climate. The President of our nation in his high and responsible position has greater needs than the ordinary citizen. The farmer, the businessman, the factory worker, the pastor, the teacher, the policeman, the soldier — each has his own particular needs. Yet we are all encouraged to commit our own particular needs to our Heavenly Father

with the same child-like trust and submission, which leaves the decision as to what is sufficient for us to Him and finds contentment in what He provides. We are not to desire bread for proud display, for waste, or for rivalry. Let us pray for daily bread with the thoughts of the inspired writer: "Feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

"This Day" Jesus teaches us to ask our Heavenly Father to satisfy our earthly need "this day," or as St. Luke has it, "day by day." With our prayers for His earthly blessings He would have us meet the needs which clearly lie before us and face us in the present. We are not to brood over yesterday's needs but rather dismiss the troubles and difficulties of the past from our mind in the assurance of faith that the Lord doeth all things well. Neither are we to pray for the hidden needs of the morrow with a heart full of anxious cares and worries, thereby joining those who do not believe the Savior when He assures us: "Your Heavenly Father knoweth that ye have need of all these things." It is not that the Lord with this petition frowns upon foresight, conscientious planning, faithful stewardship; this petition does not warrant a happy-go-lucky mode of life, which squanders the blessings at hand and gives no thought to future needs and obligations. But it does warn against fretting over the past and against worrying about the future, and bids us to look up in trust to our Heavenly Father that He will provide for each day.

"Our Daily Bread" It is God who richly and daily provides us with all that we need to keep our body and life. Why then does Jesus bid us to ask for *our* daily bread? Is it not *His* bread which He gives to us? Yes, indeed; but in another way it is also our bread which He wishes to give to us. St. Paul admonishes: "If any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and

(Continued on page 311)

# Editorials

**Another Sect** Another sect is in the making. In Hadley, Massachusetts, there is a minister who has or is going to give up his pulpit in the First Congregational Church because he believes that the God of the Christian church is an idol and the people within the church are all hypocrites. So he is leaving to organize a new church and a new sect. His name is the Rev. Dr. Paul T. McClurkin. He has been preaching in the First Congregational Church of that city for five years. He makes no excuse for this. He is not ready and willing to admit that if there is something wrong with the church and in the church that he must have had a hand in making it what it is. A minister of the Congregational Church, we understand, commits himself at his ordination to preach the inspired Word of God. By implication he thereby confessed that he with his church believed that the "Word (of God) will not return unto me void but will accomplish that which I please and will prosper in the thing where unto I send it." Did he preach that Word or did he preach the "false God" in which he claims his church at Hadley, Massachusetts, believed and with it all the churches, or did he preach the Truth as it is revealed in the Scriptures? In his accusation there is a self-indictment. Surely, if his people worshipped a "false God" he, as the leader and shepherd of the people, can not escape his own condemnation. But he is quitting, he is through with the church, with his own denomination, with the present organized church bodies in their totality. He is going out to organize a new church of his own. On what basis? Will his church confess the Bible as the inspired Word of God? Will he teach and preach all the cardinal doctrines of the Bible? Will he lead his people (should some follow him) to Jesus Christ as the only Savior from sin, and justification by faith without the deeds of the Law? He had all that and the opportunity to preach and teach all that as pastor of the church in Hadley, Massachusetts. No one stopped him from doing this; and his oath of ordination demanded that he do this; and God promised that if he will do this God will bless his preaching and grant His Word, more powerful than any two-edged sword, success. Still the Rev. Dr. McClurkin is not satisfied. He claims the church is worshipping a "false God," and he is going out to preach the true God elsewhere. Where will he find this "true God" whom he is going to preach if not in the Scripture, the Scripture that he had and that he was duty bound to preach? It is clear that he is not dissatisfied with the "false God" of the people but with the God of the Scripture. There is but one thing left for him to do and that is to preach his own philosophy — and that is exactly what he will do. So we will have another sect. That is how sects originate, within the mind and will of men who are wiser than God and the Word of God. Oh, it sounds pious to hear a man say such things as Dr. McClurkin said about the Christian people and the churches, and enough people will sympathize with him and follow him, but "inwardly they are ravening wolves," false prophets and deceivers of the people. "To the Law and to the

Testimony: if they speak not according to this Word, it is because there is no light in them." Is. 8:20. "Beware of false prophets."

W. J. S.

\* \* \* \*

**What's In The Offing?** Many people are asking this question today as they eagerly read the accounts in our daily papers concerning the war now in progress in Korea. Many questions are stirring our minds: will this war take on greater proportions in the near future? Will we possibly find ourselves involved in another world war? What, then, will be its effects on our homes, our families, our church?

We are not venturing a prediction. We are concerned with the war as it now is and with the boys of our churches in the Joint Synod of Wisconsin. Many of our young men have already been called to the colors. Some are still in our training camps and others are in Korea doing active duty.

These boys are the concern of the church. Our Synod has already made preparations to take care of the spiritual needs of these boys through our Spiritual Welfare Commission. In fact, the Spiritual Welfare Commission has never been disbanded and has carried on its work among the hospitalized soldiers of World War II. Its work is being expanded again and will be prepared to give our boys the spiritual attention so necessary in times like these. Through this agency of our synod these boys will be kept in touch with the church and will be supplied with spiritual reading matter.

To reach these boys and keep them on the mailing list of our Spiritual Welfare Commission it is of utmost importance that we keep this Commission informed as to the whereabouts of our boys. It means intense interest in their spiritual welfare and a deep interest no less in the work that our Spiritual Welfare Commission is carrying on. You may be assured that its work is not a sinecure but a difficult and exacting task. This becomes more so if the pastors and parents or the boys themselves fail to inform the Commission as to the addresses and change of addresses.

To supply the Spiritual Welfare Commission with addresses of our boys in the camps or on the battle front and to do this without delay is the burden of those at home. The Commission can not guess where our boys are and what their addresses may be. Nor can it give them the spiritual attention they ought to have and could have unless we take an intensive interest in their spiritual wellbeing. Without this cooperation on our part the Spiritual Welfare Commission can do nothing for them.

Let us, especially the pastors of our synod, heed the call of our Spiritual Welfare Commission and make its hard work easier by doing our part that the spiritual life of our young men and women may suffer as little as possible during these turbulent times.

W. J. S.

## From A Wider Field

PASTORS and laymen attending the fifth annual Lutheran Institute on Race Relations held at Valparaiso University in July appealed to the Synodical Conference for help in doing away with injustices against minority groups. By resolution, the Synodical Conference was asked to prepare materials "to educate the rank and file of members with the moral and spiritual principles of non-discrimination."

Another resolution urged pastors and teachers in the Church to educate their people "to the future reception of minority groups into full and cordial fellowship within our white churches."

Pastor Andrew Schulze of Chicago, who is in charge of an interracial congregation, that is, a parish of both white and colored people, and who served as chairman of the Institute, stated that the goal of Christian race relations should be complete elimination of the color line in the local parish.

\* \* \* \*

In many geographical areas of our Synod and of the Synodical Conference the problems raised by racial differences do not exist. We dare say that a large number of our Lutheran Christians have never given thought to the matter as it might affect Christian congregations. Basically, the question is: Shall Lutherans of colored race organize their own separate congregations in every case, or shall they be integrated with congregations of white people wherever possible?

There are those who hold that we must insist upon such integration. Since racial discrimination "has no foundation in anthropology, in Christ's teachings, or in the practice of the early Church," it is claimed that to maintain colored and white congregations side by side is not in harmony with the Christian spirit of love or with the exhortation of the Apostle who writes: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 4, 28. Segregation in

congregational life, it is claimed, follows the pattern of the world's society rather than that of the Church.

\* \* \* \*

It is not possible to discuss this complicated question adequately in a few brief paragraphs. But we venture to ask a few questions.

The world is guilty of much hateful, vicious treatment of minority groups, as we all know; but must we not carefully distinguish between loveless, unreasonable, baseless discrimination and the Christian purpose of maintaining a form of living together which is mutually satisfactory and to the best interest of all concerned? Is it truly always according to Christian love to insist upon certain outward arrangements in the life of the Church? Is it really true that, in order to love my brother in Christ, I must outwardly live with him in the same house? Is Christian unity actually dependant upon an external social arrangement? Is it not true that many colored people prefer to have their own churches wherever possible? Above all, are we acting wisely when we attack such an intricate problem, which varies according to cases and local circumstances, on a broad front of principle and with the brassy gong of sloganized publicity?

\* \* \* \*

It is with much regret that we bring the following report from *Religious News Service* to the attention of our readers:

Appointment of seven clergymen as full-time resident chaplains in Minnesota's mental hospital system has been announced by Governor Luther W. Youngdahl.

They are the first of a group that in time will number 18 men, or two chaplains for each of the nine institutions, and represent a new phase of the governor's mental health program.

The number of chaplains from each denomination or faith has been determined by a study of the religious affi-

liations of state hospital patients, Carl J. Jackson, director of the division of public institutions, said. It revealed that about one-third of the patients are Roman Catholics; one-third are Lutherans and the balance other Protestants and Jews.

Appointments were made on the recommendation of a chaplains' advisory committee, which is responsible for screening of candidates and establishing standards and training.

\* \* \* \*

Despite representations made by a committee of the Minnesota District of our Synod to the effect that an undertaking by the State to minister to the spiritual needs of its citizens and the diversion of tax monies to that end violates the divine order of separation of Church and State as well as the constitutional provisions under which we live and despite the fact that a congressional committee refused to report favorably on a bill authorizing such a project, the Governor has seen fit to proceed with it, apparently under other powers at his command.

Present and future efforts of our Church to provide full-time institutional pastors of its own for our Lutheran patients in such institutions will necessarily be sabotaged by this unwarranted interference of the State in matters not under secular jurisdiction. The implication of the plan is that we shall be asked to yield our suffering brethren to the spiritual care of pastors chosen and trained by the State, whether they are of our faith or not, whether they uphold our doctrine and practice or not. Our convictions regarding prayer and altar fellowship will be trampled under the intolerant heel of State regulations, at our expense as taxpayers.

Most depressing is the knowledge that the Governor's plan is eagerly supported by certain Church bodies, including some of Lutheran name, which appear little concerned with the Lord's voice in such matters, but very much interested in the convenience and economy which they will enjoy when the State does their work.

E. S.

# The Holy Spirit Creator

## XII

### JUSTIFICATION

(Third continuation)

**A**T the close of our last study we raised the question, "When does justification take place?" We also indicated that this is merely a brief way of summing up a number of related questions. I am very sorry to say that this question, which is of the utmost personal importance for every Christian, a question on which a Christian's faith stands or falls, yes, on which the Church stands or falls, has recently been handled in a public document in such a way that it must cause us deep concern. And since our Wisconsin Synod has been asked to take a stand on the said document, it has become a matter of confessional concern for our entire body and for every individual member.

#### "Objective Justification"

Our sister synod of Missouri, about twenty years ago, prepared a "Brief Statement" of her doctrinal position. The sainted Dr. F. Pieper was the chief author. In this document (adopted by the Missouri Synod in 1932, and re-affirmed in 1947) our question is answered very concisely: "Scripture teaches that *God has already declared the whole world to be righteous in Christ.*" About 300 years earlier Johann Gerhard expressed the same truth in these words: "By raising Christ from the dead God absolved Him from our sins, which had been imputed to Him, and accordingly *He absolved us also in Him.*" (Gerhard was professor of theology in the University of Jena. He did not write a Brief Statement, but he did write a book on Lutheran dogmatics consisting of 20 volumes. He died in 1637.) — That is the comforting truth of the Gospel, the very heart of the Gospel, that God in Christ has already absolved and justified the whole world, that is, every individual sinner. When we preach the Gospel to any sinner, we need not say, Christ has prepared a righteousness for you, and God is now willing in view of it to forgive you your sins as soon as you believe, yes, in the very moment in which you believe.

Then your justification will take place. No, we can firmly announce, Be of good cheer, all your sins have been forgiven. Since the death of Christ you stand justified in the eyes of God. Do not hesitate to accept the good news. Believe and rejoice.

This statement about the forgiveness of our sins as having already taken place in Christ and having been formally proclaimed by God in the resurrection of Christ, was considerably toned down in a document adopted by our sister synod in its recent convention held in Milwaukee. The document is known as the COMMON CONFSSION. The pertinent words are: "By His redemptive work Christ is the propitiation for the sins of the whole world; hence, *forgiveness of sin has been secured and provided for all men.* (This is often spoken of as *objective justification.*)" — it is true, forgiveness of sin has been *secured* and *provided* by Christ; but is that justification? Justification means much more. We saw in an earlier study that justification is a judicial, a declaratory act of God. When Christ appeared before the Father's Judgment throne burdened with the sins of the whole world, the Father thoroughly examined Him. Really, He examined us in Him. He found Him (us) guilty and condemned Him (us) to die. Jesus (we) did die. Then the Father examined Him (us) again and found that every sin had been completely wiped out, not a trace could be found. What could the Father do but declare Jesus righteous — and us in Him! He announced His verdict by releasing Jesus from the grave. That is what some call objective justification. It is a real justification, a declaratory act of God in which He absolved the whole world of its sins.

#### Scripture Proof

Every Christian will immediately feel that the difference between the two definitions of objective justification given above (the one of the Brief Statement, the other of the Common Confession) is not a trifling matter. It makes a world of difference, whether my justification is announced to me as a ready blessing, declared by God years ago, offered to me to

accept; or whether I am told that in the moment I come to faith God will pronounce me righteous. In the former, justification stands by itself; in the latter it is contingent on my faith. There is no justification unless I believe. Righteousness may be ready for me, having been secured and provided by Christ, but justification takes place only after a second factor, my faith, has been achieved. — What, then, do the Scriptures teach?

#### Texts

The Brief Statement lists three passages under its concise definition, which we here print out in full. Then we shall analyze each one separately.

Rom. 5, 19 (The "Proceedings" of the 1947 convention of the Missouri Synod erroneously has Rom. 7, 19.) "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

2 Cor. 5, 19-21: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (19) to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (20) Now then we are ambassadors for Christ, as though God did beseech you by us; we beseech you in Christ's stead, Be ye reconciled to God. (21) 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."

Rom. 4, 25: "Who (Jesus our Lord) was delivered for our offences, and was raised again for our justification."

#### Study

1) We take up the last quoted text first, because of its very plain structure. It consists of two simple statements which form a perfect parallel. Each statement consists of three parts, which correspond exactly to the respective three parts of the other statement. The subject of both is the same *Who*, namely, *Jesus our Lord* (v. 24). The first statement predicates of Him that He *was delivered*, while the second says that He *was raised again*. Both then state the cause: the first that He was delivered *for* (that is, because of) *our offences*; the second that He was

raised again *for* (again, because of) *our justification*.

The first statement is very clear: Jesus was delivered up into death on account of our sins. God "spared not his own Son, but delivered him up for us all" (Rom. 8, 32). God did this because of our offences. Is. 53 gives us a clear picture of this. Our sins are many. Like a heavy burden they weighed us down. Then the Lord laid them on His Son, and delivered Him up. If we had had no sins, Jesus would not have been delivered up. Our sins were the cause. Just so, Paul now continues in the second statement, our justification was the cause for raising up Christ. Our guilt has been removed by the death of Jesus, a favorable verdict had been achieved, we stood justified before God. The resurrection of Jesus resulted.

We all know that every result is *preceded* by its proper cause. Our sins came first, and resulted in the death of Jesus. And if our justification is the cause of Christ's resurrection, it follows that it *precedes* the resurrection. Here, then, we have what is sometimes called objective justification; or, as the Brief Statement has it: "God has already declared the whole world to be righteous in Christ."

Paul uses the words of this passage to encourage our faith. In the whole chapter he points to Abraham's faith. Abraham received the promise; but all the odds (his and Sarah's age, Sarah's sterility) were against the promise, seemed to make it impossible of fulfillment. Yet "he staggered not at the promise of God through unbelief" (v. 20), but he gave the honor to God that He would keep His promise. We see what God did, how He wonderfully kept His promise. Shall we not believe, believe on Him that raised up our Lord from the dead for our justification?

2) Regarding 2 Cor. 5, 18-21, it will be necessary for proper understanding to get clear on the word "reconcile." When we use this word in English with reference to persons, we usually think of their heart. Some one was filled with anger or enmity, but he drops that and assumes a friendly attitude. Then we say that he has become reconciled. That is not the meaning of the Greek word in our text, where God is said to have reconciled the world unto

Himself in Christ. That does not mean that He changed the heart of the world and gave men a more friendly feeling toward Himself. The heart of the world is still at enmity toward God. The Greek word simply denotes a complete change. In what the change consists must be gathered from the context. In our text the change is described by the statement "Not imputing their trespasses unto them." In other words, He changed the guilt-laden world into a guilt-free world. What God changed by the death of Christ was not the inner attitude of the world, it was its legal standing in His court.

In the verse preceding our text Paul called a man in Christ a "new creature" with whom the "old things had passed away" and all things had 'become new.' In our text he says that this change must be traced to God who changed our status before Him in Christ, and who gave to us, to Paul and his fellow-laborers, the administration of this change. The changed status is a reality — how else could one administer it? This change in our status was brought about by God's *not imputing* our trespasses unto us. The second thing that God did was that He committed to Paul and others the *word*, that is, the message of reconciliation. By proclaiming it to the world Paul administered it.

In describing reconciliation Paul borrows expressions from the definition of justification, thus showing the practical identity of the two terms. In our next study, before taking up the third passage which the Brief Statement quotes, we intend to compare another passage in which the word *reconcile* occurs. For this time we note that for practical purposes *reconcile* and *justify* are synonymous terms, and especially that this verdict of God has been rendered in Christ, that the message of it was committed to Paul, and that he administered this great blessing of God by proclaiming it.

In the remaining two verses (20 and 21) Paul pleads with the Corinthians to accept this reconciliation, seeing that God, by imputing the sins of the world to Christ, made Him to be sin for us, so that we, again by imputation, might be made the righteousness of God in Him.

Both passages which we have considered so far show that the Brief

Statement is right: 'God has already declared the whole world to be righteous in Christ.'

J. P. M.

(To be continued)

## "Give Us This Day Our Daily Bread"

(Continued from page 307)

exhort by our Lord Jesus Christ that with quietness they work and eat their *own* bread." It is in this sense that the Lord bids us to pray for our bread. We should not wish to obtain our necessities of life by fraud and dishonesty, or by living the life of a drone or a parasite. In praying for our daily bread we ask for the opportunity and willingness, the wisdom and ability, the health and strength to earn our living, and for God's blessing upon our labors.

"Give Us" The Savior does not teach us to say: Give me this day my daily bread. He would have us desire the necessities of life not only for ourselves but also for others. By including others in our petition He would make us ready to share our bread, to communicate of His rich blessings to those who have need. Thus the apostle writes: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." And again: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

### Why We Are Taught To Pray For It

Luther answers: "God gives daily bread without our asking, even to all the wicked; but we pray in this petition that He would lead us to appreciate, and to receive with thanksgiving, our daily bread." Yes, God grants His earthly blessings even to the ungodly and the wicked during this time of grace. Yet He wants us who are His dear children through faith in Christ Jesus to pray for these earthly gifts that with heartfelt thankfulness we may at all times realize that we are receiving them from His gracious hand. Thus the early Christians "did eat their meat with gladness and singleness of heart, praising God."

Even thoughtful earthly parents will train their children to say "please" and "thank you," lest they take gifts for granted and become hardened in selfishness and self-conceit. By teaching us to pray for His earthly gifts the Heavenly Father would purge His children of blind conceit and self-sufficiency and lead them to receive His blessings with appreciative gratefulness. If our appreciation and thankfulness is real we will express it not only with our lips but also with our deeds, by put-

ting God's gifts to a proper use. The glutton, the drunkard, the miser, the spendthrift does not receive his daily bread with appreciation and thanksgiving. All of these abuse God's gifts. True thankfulness and appreciation will make us faithful stewards over God's material gifts so that we use them to meet our real needs and the needs of those who are committed to our care and freely employ them for the maintenance and furtherance of His kingdom of grace.

C. J. L.

## In The Footsteps Of Saint Paul

### Back In Antioch Again

BY DR. HENRY KOCH, MORRISON, WISCONSIN

OUR two missionaries, Paul and Barnabas, had now completed their first missionary journey covering about 1,500 miles and not only 150 miles as our readers will recall from the last article. What a great difference does not an added or a missing zero make at times!

of Cyprus and the southern province of Asia Minor had been traversed. Many congregations, all of them centers of great missionary activity in later times, had been founded. Many hardships and perils of life had been endured. Much tribulation and persecution had been suffered and above



#### How Many Years?

Just how long our missionaries were enroute, it is impossible to say. The opinions of scholars vary between one and six years. Since neither the Book of Acts nor the Epistles of Paul offer us any definite clue or solution, we shall pass by the surmisings of others. It is sufficient to know that much territory had been covered. Large stretches on the Isle

of Cyprus and the southern province of Asia Minor had been traversed. Many congregations, all of them centers of great missionary activity in later times, had been founded. Many hardships and perils of life had been endured. Much tribulation and persecution had been suffered and above

#### Rest In Antioch

To be sure, our tried and tired missionaries deserved a much needed rest after such a long and strenuous as well as perilous journey. They were received with open arms by the

members of the mother congregation in Antioch. Once the Christians in Antioch had sent them out on their momentous first missionary journey. Now they had returned to give a detailed report and to relax a little before new problems would have to be faced and further hardships would again become their inevitable lot. Such was their intention, but man proposed and God disposes. It is but a brief report, but full of import, which we find in Luke (Acts 14:26-28): "Thence they sailed to Antioch, whence they had been recommended to the grace of God for the work which they had fulfilled. And when they were come and had gathered the church together, they rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles. And they abode there a long time with the disciples." It is quite generally assumed that this "long time" of rest and comparative peace lasted about one year. Unbroken, uninterrupted peace is neither the lot of the individual Christian nor of a Christian congregation nor of the church at large. The devil will surely see to that. He loves and fosters the peace of indifference, which is similar to the peace of the graveyard. He whispers and speaks much of peace and tries his best to deprive the Christians of the peace, which only the Lord Himself can grant and which consists in the assurance of the forgiveness of our sins.

#### Life In Antioch

How utterly different was not the life within the busy Syrian metropolis from that which the apostles had experienced in the cultural military, and commercial centers of Cyprus and Asia Minor! Here in this largest city of the Roman Empire everything bristled with activity. What a feverish commotion could they not observe in the crowded thoroughfares as compared with the loneliness of the vast steppes and mountain passes! There the appalling solitude of the seemingly never ending Roman roads surrounded them, here they had to elbow their way through milling crowds along busy streets lined with inviting bazaars either to get to their wonted occupation during the day or to the various assemblies in the evening and on the days of joint worship. The Christians in Antioch certainly tried their very best to show the weary missionaries every possible



consideration as well as their love and esteem for the many hardships they had endured and the brilliant successes they had achieved. Very cordial indeed was the welcome which they received in the midst of the mother congregation. How could it be otherwise in a Christian congregation, in which the first love still prevailed! Would that all of our congregations would strive to pattern their own congregational activity after it!

#### Antioch

About ten years had elapsed since the founding of the congregation in Antioch. A persecution once instigated by Saul of Tarsus had been the underlying cause for this founding. In this pagan Sodom a congregation had come into being through the preaching of the crucified Redeemer, whose kingdom Saul had once sought to destroy. Now he had been overpowered by this same Lord, had preached His Gospel and had returned to his mother congregation of missions. Now a report could be given on what God had done through them and how the door of faith had been opened to the Gentile world. The Word of God had served as a leaven in the hearts of the Antiochians, had filled their hearts with a fervent love for their fellow man. By all means they wanted this same light of the Gospel, which had enlightened their own hearts, to penetrate the darkness of the pagan world.

#### Joy In Antioch

It must have been a great inspiration for the Christians at Antioch to receive this wonderful report on the power of the Gospel over the hearts of men among Jew and Gentile alike. They must have listened with rapt attention to the overpowering of the sorcerer Elymas and the conversion of the Roman proconsul Sergius Paulus on the Isle of Cyprus. With anxious hearts they surely followed them, when they told them, how they had been received by their own kinsmen in the synagogues and later on persecuted from city to city. Their hearts must have been filled with sadness, when they heard of the stoning of Paul and how he had barely escaped death at the hands of his own countrymen. They must have experienced great joy, when they heard, how the proselytes of the

gate and the Gentiles received their message that salvation was theirs through faith in Christ Jesus alone.

#### The Power Of The Gospel

In the annals of church history there is nothing more interesting and instructive than the progress of mission work, the real work of the Church, the onward march of the Gospel and the overcoming of the forces of darkness and evil. In the days of a lifeless and spineless rationalism Louis Harms in Hermannsburg, Germany, brought spiritual life into that village. He roused the spirit of missions, created a mission in Africa and could observe the blessings of that mission work flowing back in the mother congregation and the surrounding Lueneburger Heide. We can imagine that the glowing reports of Paul and Barnabas kindled and even more fervent love in the hearts of the Antiochians. Where the spirit of missions prevails, there will always be abundant spiritual life and the fruits of faith and love will shine forth.

#### God Grant Us A Rebirth

We are deploring a lack of interest in the work of the church at large in our midst, an unwillingness to bring greater sacrifices for the cause of the Kingdom of God. Is it not perhaps because of a more or less indifferent attitude toward the cause of missions also in foreign lands? Are we perhaps not too self-centered and the mission opportunities outside of our immediate sphere mean too little to us? Are we not hovering too much around the home base, each one in his little sphere? May God grant us a rebirth in the interest of missions in our midst! It would do much to help us overcome many other difficulties now hampering us in our work.

Antioch experienced a wonderful mission festival. Paul and Barnabas gave all glory to God, when they reported, what God had done and how He had used them as His instruments and how He had opened the door of faith to the Gentiles. Let us also give all glory to God in all of our work at home and abroad. God alone can and does open the door of faith even in this midnight hour of the world.

## A Story Told In Figures

BY PROFESSOR E. C. KIESSLING, WATERTOWN, WISCONSIN

#### Fifty Years of Synodical Growth — and Giving

**T**ODAY it takes an average contribution of over six dollars per communicant member to carry on the synod's work. Back in 1867 our fathers prayerfully recommended that each family give 50 cents — about one twenty-fifth as much.

That sum was not forthcoming for a long while, but contributions were beginning to pick up, as President Bading announced in 1872. In his picturesque way he added that their size would not yet warrant the singing of a "Praise To The Lord." The next year, however, he conceded that a "Now Thank We All Our God" might be in place.

Yet even in that year professors' salaries were behind. One man still had \$233.00 coming at the time of the

synodical sessions. In fact, the records show that it was not the sacrifices of our members but certain other funds that helped to serve Northwestern and tide the synod over its difficult years.

There was first of all the money derived from the sale of scholarships at Northwestern. President Adam Martin of the college had persuaded the synod to raise an endowment fund of \$100,000.00 by selling perpetual scholarships at \$500.00 and four-year scholarships at \$100.00 a piece. He himself obtained subscriptions for \$10,000.00 worth of these scholarships. Rev. Henry Sieker, the man who studied at Gettysburg, ran them up to \$40,000.00, and President Bading added \$24,000.00 more.

The synod wanted Bading to continue with this work, even passing a

resolution to combine the offices of president and collector. When he refused, August Gamm was appointed to the latter office. But collecting the money pledged proved almost impossible. It caused so much hard feeling that the synod finally dropped the whole idea of an endowment. The college board settled with all subscribers individually, usually allowing free tuition for one term for every ten dollars paid in. Though far short of \$100,00.00, the money actually collected came in very handy at the time.

A second form of aid came from the Missouri Synod. For several years after the founding of the Synodical Conference in 1872, the Missourians supplied one of their professors at Northwestern and had about 40 students enrolled here. We in turn sent our ministerial students to St. Louis and were to appoint a theological professor there. Our fathers thought they had found the right man for this position in Dr. F. W. A. Notz. But Prof. Walther of St. Louis, knowing how hard pressed we were for money, suggested that we send Dr. Notz to Northwestern, where another man was needed. Thus narrowly did the 'Old Doctor' miss becoming a professor at St. Louis.

A third source of income was the land that had been purchased for the Northwestern campus. When a disastrous fire destroyed one of the college buildings between Christmas and New Year, 1874, the synod, meeting two months before its usual time in April, 1875, resolved to erect a new building and to pay for it by selling up to 20 acres of the college campus. Land values had risen so rapidly during the 1870's that the sale of a number of lots brought in the necessary money. Whenever the college board was short of cash after that, it disposed of a few more lots.

At the time of the synod's 25th anniversary our fathers tried the new expedient of a jubilee collection for raising extra money. It failed. They tried it again in 1880 — the 350th anniversary of the Augsburg Confession and the 300th of the Book of Concord — and it failed again. Once more they announced a jubilee collection for the celebration of the quadricentennial of Luther's birth in 1883. This was the first synod-wide collection to succeed. It brought in \$5,370.

Half of that sum was used to reduce the debt. The other half was

designated as a Luther-fund for the support of indigent students and then applied to the debt also. For some thirty years the synod paid itself interest on this sum and used the interest money for indigent students, according to the original plan.

Synodical reports are comparatively free of complaints about contributions during the next two decades. Now and then there was even a small surplus in the current expense treasury, as this item from the college report of 1893 shows: "In the last year the professors' salaries have been paid at the end of each month. There is enough of a surplus to make it seem probable that this praiseworthy custom will be continued."

The synod was never free of debt during these years. But the debt was manageable and represented a healthy growth. We opened up our own seminary in Milwaukee in 1878, built the college dining hall ten years later and a new seminary in Wauwatosa in the early nineties. New professorships were added to college and seminary and to the newly inaugurated teachers' training school at New Ulm.

After 1891 the annual budget for home missions rose from \$600.00 to \$2,000.00 with the appointment of a second traveling missionary. It grew by leaps and bounds thereafter. We began our first heathen mission among the Apaches in 1893. Before that the money collected for heathen missions was sent to some worthy foreign mission society outside our circles.

The synod was growing in numbers too. In 1901 the treasurer proudly announced that contributions during the previous biennium had been \$20,000.00 greater than in the preceding one. Yet synodical giving never quite caught up with synodical growing.

After the union of the Minnesota, Michigan and Wisconsin synods in

the early 1890's all missions and schools were supported by the joint synod, except for Northwestern College, which remained the Wisconsin Synod's own responsibility. The synod had some interesting financial problems with Northwestern. In 1903, for instance, \$25,000.00 was appropriated for a new dormitory. That sum soon proved to be inadequate, the synod in a special session in 1904 voted another \$25,000.00. It also appointed the late Rev. Richard Siegler to present the needs of the college to our people and to act as special collector. On the day the new dormitory was dedicated — October 15, 1905 — he was able to report that the entire sum — \$50,000.00 — had been secured by responsible subscriptions. His announcement was greeted with "thunderous applause."

Pastor Siegler was now persuaded to continue his work as collector of the pledged monies. In 1910 he resigned from his pastorate to become full time "representative of institutions" for the Wisconsin Synod. He was an unusually able collector and made house to house canvasses in the parishes that invited him.

He had collected nearly \$150,000.00 in 108 congregations up to 1915. In that year the list of parishes visited and the amounts collected by him in each was printed in the history commemorating the fiftieth anniversary of Northwestern. Most of his work was being done for that institution. Indirectly, however, it helped to reduce the synodical debt.

Many of our people had given generously, and the synod's work of extending the kingdom of Christ prospered accordingly. But not all of them had learned to become regular and joyful givers. Annual deficits were still the rule. After World War I these deficits rose to ominous proportions.

Next Installment: From the Great Debt to the New Hope.

## The Building Fund Collection

**C**OLLECTION II now stands at \$812,507.13. This means that Collections I and II have produced, in round figures, \$1,900,000.00.

Production of Collection II, by districts, is as follows:

Dakota-Montana ...\$ 38,221.03 111%

Michigan .....	76,535.87	76%
Minnesota .....	138,430.74	78%
Nebraska .....	24,953.14	92%
North. Wisconsin..	183,714.63	87%
Pacific N. W. ....	6,113.42	100%
S. E. Wisconsin.....	191,451.07	80%
Western Wisconsin	153,088.33	64%

The above mentioned total of \$1,900,000.00 has been distributed as follows:

\$530,000.00 was released to the Church Extension Fund and is at work in the Lord's kingdom.

Northwestern College has received \$580,000.00 for a library-administration building and a new central heating plant.

Dr. Martin Luther College has received \$350,000.00 for a dormitory for girls.

Michigan Lutheran Seminary has received \$400,000.00 for an administration-gymnasium building.

The new buildings at these three institutions are now under construction. At Northwestern College and Dr. Martin Luther College the work is nearing completion.

At Michigan Lutheran Seminary it is well under way.

**When Will Northwestern Lutheran Academy Get Its Building?**

Northwestern Lutheran Academy can build when the Collection has produced an additional \$330,000.00, of which \$70,000.00 will go to the Church Extension Fund.



On September 1, 428 congregations had contributed \$5.00 or more per communicant member in the second phase of the Collection. 406 congregations are still in arrears.



Northwestern Lutheran Academy is waiting patiently, but anxiously, for completion of the Collection. There is on hand for the Academy in

the neighborhood of \$40,000.00. About \$300,000.00 will be needed.

Northwestern Lutheran Academy is laboring under most primitive conditions; uninsulated, unfinished cement block barracks in which the temperature often drops to 50 degrees so that teachers and students must wear overcoats and overshoes to keep from freezing serve as classrooms; the wide-open outdoors of the breezy and often icy Dakota prairie provides the gymnasium.

Northwestern Lutheran Academy will get its most urgently needed administration-gymnasium building when every congregation in the Synod has contributed its fair share toward the Collection.

**Is your congregation among the 406 which are delaying building operations at Mobridge?**

**Let Us Keep Faith With Our Brethren!**

**LET US KEEP FAITH WITH NORTHWESTERN LUTHERAN ACADEMY!**

PAUL ALBRECHT.

**† VICTOR BROHM †**

Victor Brohm, the beloved and faithful pastor of Bethesda Lutheran Church of Milwaukee, Wisconsin, was born at Addison, Illinois, on April 17, 1891. He was the youngest child of Prof. Theodore Brohm, Ph. D., and his wife Lucie nee Schaller. His father was for many years professor and then president of the Lutheran Teachers' Seminary located at Addison before its removal to River Forest, Illinois. The grandfathers of our departed pastor were both prominent theologians in the first generation of our church in America.

Pastor Brohm received his early education in the parish schools and at the Seminary in Addison. His further training was received at Concordia College, Milwaukee, and at Concordia Seminary, St. Louis, from which he was graduated in 1914, whereupon he spent a further year in post-graduate studies at the University of California at Berkeley.

On July 14, 1915, he was united in marriage with Corrine Knuth, the daughter of Pastor H. Knuth of

Bethesda Church in Milwaukee. This union was blessed by three sons, Norman of San Lorenzo, California, Harold of Cedarburg, Wisconsin, and Eugene of Milwaukee.

The departed spent thirty-five years in the Holy Ministry. He served congregations of the Missouri Synod in San Francisco and Hollywood, California, and in Memphis, Tennessee. Most of his ministry, however, was spent in the service of the Wisconsin Synod, eight years as pastor of Bethany Church at Kenosha, Wisconsin, and twenty years in Bethesda Church of Milwaukee. For ten years he was the assistant of his father-in-law Pastor Knuth. In the fall of 1939, upon the death of Pastor Knuth, he assumed the full pastorate of this large congregation, laboring with ability, devotion, and faithfulness until illness ended his working days.

Pastor Brohm also served the church at large. He was a member of the Executive Board of our local Lutheran High School, of the Lutheran Children's Friend Society of Wisconsin, and of the Milwaukee Lutheran A Capella Choir, of which he was a co-founder.

During his long illness and hospitalization our brother preached the most difficult and, in many ways, the most effective sermon of his life, showing his relatives, parishioners, and friends how a Christian is to serve his Lord mid physical suffering and weakness through calm and humble submission to the Lord's will. The Amen to this eloquent sermon of living example was spoken by the Lord Himself, when in the afternoon of Friday, August 4, He took to Himself the soul of His faithful servant.

Pastor Brohm is survived by his widow and sons; by two daughters-in-law, Miriam, the wife of Norman Brohm, and Annette, the wife of Harold Brohm; by three grandchildren, Susan, James, and Victoria; by two brothers, Prof. Theodore Brohm, president emeritus of Concordia College at Oakland, California, and Pastor Arthur Brohm, D. D., of San Francisco; by three sisters, Lucy Bartling of Chicago, Selma Graebner of St. Louis, Paula Pfothhauer of San Francisco; by his brothers-in-law and sisters-in-law, Prof. and Mrs. Eric Falk and Mr. and Mrs. George Hornecker of Milwaukee. His death is also mourned by many other relatives

and close friends, especially also by the members of his congregation for whose welfare he was prayerfully concerned to the very last.

Our brother attained an age of 59 years, three months, and nineteen days.

The funeral services were held at Bethesda Church on Wednesday, August 9, with burial at Wanderers' Rest Cemetery. The services were conducted by Prof. C. August Hardt of Concordia College, a college-mate of the deceased and pulpit assistant at Bethesda Church during the final illness of the pastor.

#### FIFTIETH ANNIVERSARY

St. John's Lutheran Church  
Shennington, Wisconsin

Many friends of St. John's Lutheran Church joined its members on August 20 in celebrating the fiftieth anniversary of the founding of the congregation. To mark the joyous occasion a divine service was held at 2:30 on this Sunday afternoon, in which Pastor H. E. Paustian of Barre Mills addressed the congregation on the basis of Hebrews 12, 1. 2. He reminded his hearers of the troublesome times facing the church today and urged them nevertheless to "run with patience the race which is set before us . . ."

After the service the undersigned read a brief history of the congregation. It was organized through the efforts of the Rev. H. F. Viestenz of Indian Creek and held its first meeting on September 23, 1900. All of the eight charter members have since passed away. The following pastors have served in its midst: H. F. Viestenz until 1902, Im. Brackebush until 1905, M. Busack until 1906, O. B. Nommensen until 1907, J. Kock until 1908, H. Brockmann until 1914, A. Hanke until 1919, H. Pankow until 1922, E. E. Abelmann until 1930, A. W. Look until 1942, G. H. Geiger until 1947, E. Eberhardt until 1948, A. Sarembe since January, 1949.

On August 23, 1903, the congregation dedicated its first church building, which was erected at a cost of \$1,411.45 and which is still in use as the house of worship. The congregation has never owned a parsonage, since it has been served from St. Matthew's Congregation at Tp. Lin-

coln together with St. Luke's of Tp. Knapp. Since 1948 a fourth congregation, St. Mark's in the Danavang country, has been added to the parish. Though its services were originally conducted in the German language, English was introduced in 1926 and is used exclusively in the services of the congregation since 1946. St. John's Church became a member of the Wisconsin Synod in 1921.

During its fifty years of grace 146 baptisms, 89 confirmations, 30 marriages, and 46 burials took place in the midst of St. John's; 3,236 guests communed at the Lord's Table. At present the congregation numbers 17 voting members, 42 communicants, and 52 souls.

A. SAREMBA.

#### GOLDEN WEDDING

Mr. and Mrs. Reinhard Kujath  
Millville, Minnesota

By the grace of God Mr. and Mrs. Reinhard Kujath was privileged to observe their Golden Wedding on Sunday, June 4, at their home in Millville. The honored couple have been lifelong members of Trinity Lutheran Congregation, Bremen. Their children and families together with the members of the congregation thanked God with them for the blessing bestowed upon them. The undersigned briefly addressed them on Psalm 66, 16. May God continue to be with them with His Grace, His Word, His blessing in the evening of their life.

GEO. W. SCHEITEL.

#### ANNOUNCEMENT

The General Synodical Committee will meet on Wednesday, October 18, 1950, at 9 A. M. in the building of our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

The following group meetings will be held at the Publishing House:

Board of Education, Wisconsin Synod — Monday, 9 A. M.

General Mission Board — Monday, 10 A. M.

Board of Trustees — Monday, 9:50 A. M.

Representatives of Educational Institutions — Tuesday, 9:50 A. M.

Lutheran Spiritual Welfare Commission — Tuesday, 7 P. M., at St. John's School.

Committee on Church Union — Monday, 2 P. M.

Conference of Presidents — Tuesday, 9 A. M.

JOHN BRENNER.

#### APPOINTMENTS

To fill vacancies created by the death or the resignations of the incumbents, the following appointments were made during the past months:

Board of Directors Dr. Martin Luther College: Pastor Egbert Schaller, Teacher Adolph E. Gerlach.

Board of Directors Home for the Aged, Belle Plaine, Minnesota: Pastor M. J. Wehausen, Mr. Ray Wolfangle.

Board of Directors Northwestern Publishing House: Pastor Melvin C. Schwenzen.

Board of Directors Northwestern Lutheran Academy: Pastor H. A. Birner.

Associate Editor of the Northwestern Lutheran: Pastor K. Krauss, elected by the Conference of Presidents.

JOHN BRENNER.

#### CALENDAR OF CONFERENCES

##### CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference will meet at Keystone, Wisconsin, on Sunday afternoon, September 24, Rev. E. E. Prenzlöw, pastor. The sessions will begin at 2 o'clock.

Essays: Winning the Unchurched, L. Lambert; How Can the Members of the Congregation Assist the Pastor in the Difficult Work of the Ministry, J. Schaadt; Report on the Western Wisconsin District Convention, T. Mahnke.

E. E. PRENZLOW, Secretary.

##### WINNEBAGO LUTHERAN TEACHERS' CONFERENCE

The Winnebago Lutheran Teachers' Conference will meet at Grace Lutheran School, Oshkosh, Wisconsin, on Thursday and Friday, September 28 to 29.

##### THURSDAY A. M.

9:00—9:40	Devotion and Inspirational Address, Pastor W. J. Oelhafen Sub.: Pastor W. Gieschen
9:40—9:45	Announcements.
9:45—10:00	Recess—Assemble for Divided Sessions.
10:00—11:00	Upper Grades. Hymn Study....W. Kuether Sub.: Story of Ruth..... .....G. Heckmann
10:00—10:40	Lower Grades. Hymn Study....B. Leinwander Sub.: Story of Cain and Abel .....D. Bauer
10:40—11:00	Lower Grades Your Problems and Mine as a Lower Grade Teacher..... .....E. Dorow
11:00—11:45	Choir Rehearsal..... .....J. Buschmann

##### THURSDAY P. M.

1:15—1:30	Devotion.
1:30—2:30	How Our Children May See the Evils of the Boy Scout Movement Through the Cate- chism Truths..... .....Pastor W. Wichmann Sub.: Music that is Proper in the Lutheran School and Church.....L. Keup
2:30—2:40	Recess.
2:40—3:50	Current Synodical Develop- ments.....Pastor O. Siegler Sub.: Report of Delegates to Synod....Chm. of Delegates
3:50—4:15	Business Meeting.
4:15	Choir Rehearsal.

##### FRIDAY A. M.

9:00—9:15	Devotion.
9:15—10:15	Upper Grades. Using the Map as a Major Tool in a Geography Lesson .....G. Kieker Lower Grades. Introducing Map Study in the Lower Grades.....R. Harr Sub.: Joint Session. A Singing Lesson in Note Reading.....G. Schmidt
10:15—10:25	Recess.

10:25—11:05 Your Problems and Mine as a Teacher .....W. Sievert  
 11:05—11:45 Recreational Guidance ..... J. Breitenfeldt  
 Sub.: The Planning and Conduction of a Successful Field Trip .....R. Brei  
 FRIDAY P. M.  
 1:15— 1:30 Devotion.  
 1:30— 2:15 Evangelical Training ..... Pastor D. Brick  
 Sub.: How Much Non-School Time May a Congregation Expect of a Teacher..... C. Zimbrick  
 2:25— 2:35 Recess.  
 2:35— Unfinished Business.  
 E. O. ROLLFF, Secretary.

**WISCONSIN RIVER VALLEY—CHIPPEWA VALLEY PASTORAL CONFERENCE**

Place: Barron, Wisconsin, Lloyd Lambert, pastor. Please send your requests for lodging at your earliest convenience.  
 Time: September 26 and 27, 1950. The first session begins at 10 A. M.  
 Business: J. Schaadt, Exegesis of Hosea 3; A. Engel, Exegesis of Phil. 1, 12-21; T. Bradtke, Revelation; E. Prenzlow, Book of Amos; W. Holzhausen, Releases and Transfers; H. Schwertfeger, Modern Religion — Is It Really Modern?; O. Hoffmann: Report on the Synodical Conference Convention; Theo. Mahnke, Civic Righteousness; J. Krubsack, State Aid for Church; R. Mohrhardt, A Study of the "Common Confession"; L. Winter, Church Finances (conclusion); E. Kionka, Dangers of Pastoral Indifference (conclusion).  
 Preachers: B. Hahn; J. Henning, alternate.  
 D. H. KUEHL, Secretary.

**MISSISSIPPI VALLEY PASTORAL CONFERENCE**

Place: Ridgeway, Minnesota, W. Koepsell, host pastor.  
 Date: September 26 and 27.  
 Program:  
 9:30— 9:45 A. M. Opening Devotion.  
 9:45—11:45 A. M. Paper on Ecclesia, Prof. E. E. Kowalke.  
 1:30— 1:45 P. M. Organization.  
 1:45— 2:45 P. M. Exegesis on Galatians 4, 21-31, O. L. Schlenner.  
 2:45— 3:30 P. M. Cremation, W. Lange.  
 3:30— 5:00 P. M. Faith Healing, W. Koepsell.  
 8:00 P. M. Communion Service, J. B. Erhart.

September 27:  
 9:30— 9:45 A. M. Opening Devotion.  
 9:45—10:45 A. M. Sermon, Luke 14, 1-11, W. Hoffmann.  
 10:45—11:45 A. M. Doctrine of Election, W. Gutzke.  
 1:30— 2:30 P. M. Valid Excommunication, H. A. Muehl.  
 2:30— 3:30 P. M. Report on Synodical Conference, R. Swantz.  
 3:30— 4:30 P. M. Pastoral Questions.  
 4:30— 5:30 P. M. Financial Report, Mission Report, Conference Business.

Please announce intended presence or absence to host pastor. Also indicate whether night lodging is desired.  
 GERHARDT P. KIONKA, Secretary.

**SOUTHWESTERN PASTORAL-DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT**

Time: Wednesday, September 27, 9:30 A. M.  
 Place: St. Paul's Ev. Lutheran Church, Stevensville, Michigan, Pastor Harold Zink.  
 Schedule: One Day Conference only! Session, 9:30—11:45 A. M.; Dinner at 12:00 M.; Session, 1:00—4:30 P. M.; Supper at 5:00 P. M.; Sessions, 6:15-7:45 P. M., followed by Communion Service at 8:00 P. M.  
 Papers: Delegate Report on Synodical Conference Session, Pastor E. Wendland; Lodgery, Specifically Masonry, Pastor W. W. Westendorf.  
 Substitute Paper: What Constitutes a Fruit of Faith, Pastor Wm. Krueger.  
 Preacher: Pastor L. G. Meyer, Pastor W. W. Westendorf, alternate.

Please announce your own and your delegate's intended presence or absence to the host pastor at least one week before date of conference if it all possible.  
 JOHN F. BRENNER, Secretary.

**CROW RIVER VALLEY PASTORAL CONFERENCE**

The Crow River Valley Pastoral Conference will meet at Salem Ev. Lutheran Church, Loretto, Minnesota, (W. P. Haar) on September 26 and 27. Sessions will begin at 10 A. M. Tuesday.  
 Papers: Baptize in th New Testament, P. Nolting; Study of the Majority and Minority Reports of the Synodical Conference Committee on the Doctrine of the Church, E. R. Berwald; Essentials of Effective Preaching, P. Kuske.  
 Conference preacher will be M. Lemke; T. E. Kock, alternate.  
 Kindly announce to the host pastor.  
 P. R. HANKE, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet at Kingston, September 25 and 26, starting at 9 o'clock. Pastor Orvil A. Sommer, host pastor.  
 Topics: The Story of the Canon, T. Redlin; Engagement in the Light of Scriptures, M. Schwartz; Releases and Transfers to and from Sister Congregations, C. Koepsell; Whom May I Call A Brother In Faith and a Christian according to the Scriptures?, T. Mittelstaedt; The Book of Nahum, P. Eggert; The History of Preaching, C. Krug; The Doctrine of the Church with Special Reference to Congregation and Synod, B. Kuschel; Some Phase of Church Music; T. Zuberbier; Sponsorship, J. Raabe; Hebrews 9, H. Kleinhaus; Does Rom. 10, 4 refer to the Moral Law?, H. Kahrs.  
 Preacher: B. Kuschel; alternate, C. Krug.  
 OSCAR SIEGLER, Secretary.

**MANKATO PASTORAL CONFERENCE**

Place: St. Peter's Ev. Lutheran Church, St. Peter, Minnesota, G. Th. Albrecht, pastor.  
 Date: September 25, 1950.  
 Time: 9 A. M.  
 Preacher: L. F. Brandes; M. H. Eibs, alternate.  
 Essay: "Dr. Schwan's Work on Evangelical Practice and Legalism," A. Martens.  
 M. H. EIBS, Secretary.

**LAKE SUPERIOR PASTORAL CONFERENCE**

The Lake Superior Pastoral Conference will meet at Florence, Wisconsin, on September 26 and 27, 1950, T. Zarembo, pastor.  
 Papers due: Exegesis of Genesis 14, G. Tiefel; Exegesis of II Cor. 1 (continued), G. Schaller; Church Architecture Since the Middle Ages, K. Geyer; Exegetical Study of Luke 18, 8, N. Schlavensky; Catechesis: "I believe that I cannot, etc.," R. Pope; Book Report on "The Shepherds," T. Hoffmann.  
 Preacher: W. Lutz.  
 Alternate: L. Pingel.  
 HERBERT G. WALTHER, Secretary.

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Date: October 3 and 4, 1950, 9:30 A. M.  
 Place: St. John's Church, Woodland, Wisconsin, W. F. Schink, pastor.  
 Preacher: H. Heckendorf (H. Lemke).  
 Communion service October 3 at 9:30 A. M.  
 Papers: Exegesis, I Cor. (continued), E. Weiss; Genesis (continued), W. F. Schink; What Constitutes Gambling and in how far is Gambling Sinful?, G. Boldt; Our present day position with regard to the call, A. von Rohr.  
 W. F. SCHINK, Secretary.

**NEW ULM DELEGATE CONFERENCE**

Time: September 27, 9 A. M.  
 Place: Zion Lutheran Church, Tp. Island Lake, 14 miles northeast of Tyler, Minnesota.  
 Program: Continuation of the essay, "The Comforts to be Derived from the Doctrine of the Christian Church," W. Scheitel; Report of the delegates to the Synodical Conference Convention.

Kindly announce to the host pastor before September 24.  
 E. C. SCHMELZER, Secretary.

**REDWOOD FALLS PASTORAL CONFERENCE**

Date: November 3, 1950, 9 A. M.  
 Place: St. John's Lutheran Church, Milroy, Minnesota, W. Geiger, pastor.  
 Preacher: G. Gerth (S. Baer).  
 Communion Service will serve as Conference opening.  
 Papers: Exegesis of Psalm 24, E. R. Gamm; Exegesis of 1 Thess. 2, Theo. Bauer; A Study of Introids and Graduals, H. Kesting; The Pastor as a Member of His Congregation, N. Sauer.  
 Pastors are asked to notify host pastor if they cannot be present.  
 N. E. SAUER, Secretary.

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

The Southwestern Conference of the Western Wisconsin District will meet on September 19, 1950, at Ridgeville, Wisconsin, Pastor Eldor Toepel.  
 9 A. M. — Communion Service. Speaker: A. Berg; alternate: A. J. Dahlke.  
 Essays: Exegesis, Col. 2, E. Mahnke; alternate, 2 Tim. 4, E. Toepel.  
 What Should be the Attitude of a Congregation Toward a Member who Embraces Communism?, J. Petrie.  
 The Fourth Letter in Revelation, L. Witte.  
 A. W. LOECK, Secretary.

**SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT**

The Southern Pastoral Conference will meet on October 17 and 18 at Zion Church, Crete, Illinois. First session will begin at 9 A. M.  
 The speaker at the evening communion service will be A. C. Bartz; text: II Peter 3:14-18. (Substitute: Adolph Buenger; text: Eph. 1:3-14.)  
 Essays: (Old) Heb. 12, Alfred Nicolaus. (New) Heb. 13, Henry Diehl; Book Review of "Faith is the Answer," William Lehmann; Isagogical Treatise of Hosea, Elton Huebner; Historical Sketch of the Patriarch Ambrose, Howard Russow.  
 Because almost all pastors will stay overnight the request is made that the local pastor, Alfred Nicolaus, be notified by October 10 by all who will desire lodging for the night.  
 IRVIN W. WEISS, Secretary.

**ROSEBUD PASTORAL CONFERENCE**

The Rosebud Pastoral Conference will meet at Batesland, South Dakota, on October 10 and 11, beginning at 10 A. M.  
 Papers: What is a Pastor to Consider When a Call is Received, H. Lietzau; Early Church Life as Seen in the Book of Acts, E. Ploetz; II Timothy 4, K. Molkentin; A Homiletical Study of Some Familiar Text, L. Wenzel; The Model Catechism, R. Kleist.  
 Please announce to the host pastor, Rev. Robert W. Kleist, Batesland, South Dakota.  
 A. K. HERTLER, Secretary.

**NEBRASKA DISTRICT TEACHERS' CONFERENCE**

The Nebraska District Teachers' Conference will meet at Zion Ev. Lutheran School, Mission, South Dakota, on Monday and Tuesday, October 23 and 24, 1950.

**Monday, October 23**

9:00-9:45—Opening Service ..... Pastor E. H. Ploetz  
 9:45-10:00—Initial Business.  
 10:00-10:15—Recess.  
 10:15-11:45—Physical Education ..... Prof. J. Oldfield  
 11:45- 1:30—Noon Recess.  
 1:30- 1:45—Devotion..... Mr. W. Neujahr  
 Reading of Minutes.  
 1:45- 3:00—Children's Literature ..... Mr. W. Neujahr  
 3:00- 3:15—Recess.  
 3:15- 4:15—Bible History for the Lower Grades (Practical Lesson)..... Miss L. Schwecke  
 4:15- 4:30—Official Written Report of the Executive Secretary, Mr. E. Trettin.

**Tuesday, October 24**

9:00-9:15—Devotion.....Mr. W. Neujahr  
Reading of Minutes.  
9:15-10:15—Science in the Upper Grades...  
.....Mr. H. Krenz  
10:15-10:30—Recess.  
10:30-11:30—The Sunday School: An Asset  
or Detriment to the Christian  
Day School, Pastor D. Grummert  
11:30-11:45—Report of School Visitors.....  
.....Teachers Krenz and Schmidt  
11:45-1:30—Noon Recess.  
1:30-1:45—Devotion.....Mr. W. Neujahr  
Reading of Minutes.  
1:45-2:30—Report of the District School  
Board....Pastor W. Sprengeler  
2:30-3:15—Business Meeting—Elections.  
3:15-3:30—Recess.  
3:30-4:30—General Discussion of Classroom  
Problems.

THE PROGRAM COMMITTEE.

**EASTERN PASTORAL CONFERENCE  
OF THE DAKOTA-MONTANA DISTRICT**

Time: October 10-11, 1950, beginning at 10  
A. M.

Place: Altamont, South Dakota.  
Preacher: H. Rutz (R. Reede). Com-  
munion Service October 10 at 8 P. M.

Papers: Exegesis of II Tim. 1, R. Beck-  
mann; Exegesis of Hebrews 7, B. Borg-  
schatz; The Pastor at the Sick Bed and  
Tints for Sick Calls, W. C. Nickels.  
Essayist, H. Winkel.

H. A. HEMPEL, Secretary.

**FOX RIVER PASTORAL CONFERENCE**

The Fox River Pastoral Conference meets  
at Bethlehem Lutheran Church, Hortonville,  
Wisconsin, on Tuesday and Wednesday, Oc-  
tober 10 and 11, 1950. Pastor H. Wicke is  
the host pastor. The Tuesday session be-  
gins at 10 A. M.

Old Papers: Isagogical Treatise on Micah,  
Hinnenthal; Why Do We Not Observe the  
Old Testament Sabbath?, O. Henning;  
Biography of Dr. Ernst, Gieschen; The  
Liturgy, Reier.

New Papers: Exegetical-Homiletical Tre-  
atise on Psalm 37, 25-40, Brandt; Isagogical  
Treatise on Habakkuk, Hoepner; Biography  
on Wrede and Wehmann, Lehninger; Church  
at Pergamos, Heidemann; Church at Thya-  
tira, C. Henning; The Manifestation of the  
Holy Spirit in the Days of the Apostles and  
in Our Day (with special emphasis on Acts  
8, 12-16; 19, 1-6; 10, 44), Baganz; A Study  
of the Lutheran Confessions in the Matter  
of Justification, Fuhlbrigge; Does the Greek  
of Luke 2, 14 Permit the Translation: "Peace  
on Earth to Men of Good Will?", Hoepner;  
Was the Possession by Devils Peculiar to  
the Times of Jesus, or are Cases of it Still  
Found Today?, O. Henning; Catecheses on  
the First Article, Kuether; alternate, Lehn-  
inger.

A Communion Service will be held on  
Tuesday evening. The sermon will be de-  
livered by E. Lehninger, alternate, P. Oeh-  
lert.

Kindly notify the host pastor of your in-  
tended presence or absence.

DELMAR C. BRICK, Secretary.

**FALL PASTORAL CONFERENCE —  
PACIFIC NORTHWEST DISTRICT**

Time: September 26 to 28, noon to noon.  
Place: St. Paul's, Tacoma, Washington,  
W. Amacher, host pastor.

Chairman: W. Lueckel.  
Sermon: L. Bernthal, preacher; alternate,  
L. Grams; Text, Acts 20:26-28; Critic, E.  
Schulz.

**PROGRAM****Tuesday**

2:00 P. M.—Devotion.  
2:15 P. M.—Old Testament Exegesis, Amos  
6:1ff., E. Kirst.  
3:15 P. M.—Recess.  
3:30 P. M.—Study of the New Form of  
Catechism as found in the Lu-  
theran School Bulletin, Q. Al-  
brecht.  
4:15 P. M.—Announcements of Pastoral  
Problems.  
Announcements by local pastor.  
4:30 P. M.—Adjournment.

**Wednesday**

9:00 A. M.—Devotion.  
9:15 A. M.—Sermon Criticism, E. Schulz.  
9:45 A. M.—Mission Board Report, T. Ada-  
scheck.

10:15 A. M.—Recess.

10:30 A. M.—New Testament Exegesis, I  
John 2:22ff., W. Lueckel.

11:30 A. M.—Adjournment.

2:00 P. M.—Devotion.

2:15 P. M.—The Proper Procedure in Ac-  
cepting Adults into Church  
Membership (continued), L.  
Grams.

5:15 P. M.—Recess.

5:30 P. M.—Report of the District Presi-  
dent, M. Witt.

4:00 P. M.—Delegate's Report on the recent  
convention of the Synodical  
Conference, G. Sydow.

4:30 P. M.—Adjournment.

**Thursday**

9:00 A. M.—Devotion.

9:15 A. M.—Homiletical Study, Romans  
4:1-8, M. J. Witt.

9:45 A. M.—Discussion of Pastoral Prob-  
lems.

10:15 A. M.—Recess.

10:30 A. M.—Preparation of Program for  
the Spring Conference.

11:00 A. M.—Unfinished Business.

11:30 A. M.—Adjournment.

Kindly announce yourself to the past-  
or if you plan to arrive in Tacoma before  
Tuesday noon.

WILLIAM ZELL, Secretary.

**ORDINATIONS AND  
INSTALLATIONS**

(Authorized by the Proper Officials)

**Installed****Pastors**

**Toepel, Emil**, in Peace Church, Sun Prai-  
rie, Wisconsin, by H. C. Nitz; assisted  
by K. Toepel, R. C. Horlamus, Wm.  
Baumann, N. Oesley, Theo. Stern;  
Thirteenth Sunday after Trinity, Septem-  
ber 3, 1950.

**Wood, Arden**, in Bethlehem Church, Hague  
Tp., Willow Lake, South Dakota, by  
Wayne Ten Broek; Ninth Sunday after  
Trinity, August 6, 1950.

**Marti, Reubin**, in St. John's Church, Bur-  
lington, Wisconsin, by Arthur F. Hal-  
both; assisted by Albert Lorenz, E. Blu-  
menthal, Arthur Lengling, Herman  
Cares; Ninth Sunday after Trinity, Aug-  
ust 6, 1950.

**Bode, Elden**, in St. James-St. Peter Paro-  
chie, Cleveland, Wisconsin, by F. C.  
Kneuppel; assisted by M. W. Gieschen,  
O. Heier; Twelfth Sunday after Trinity,  
August 27, 1950.

**Berger, Gerald**, as teacher of New Salem  
Lutheran Church, Sebawaing, Michigan,  
by Carl H. Miller; Eleventh Sunday after  
Trinity, August 20, 1950.

**Professor**

**Zahn, Meilahn**, as professor and Director  
of Music at Michigan Lutheran Semi-  
nary, Saginaw, Michigan, by R. G. Koch;  
assisted by O. J. Eckert; in an opening  
service on September 6, in St. Paul's  
Church.

**Teachers**

**Footh, Clifford**, as teacher of the Inter-  
mediate Grades in St. Paul's Church,  
Arlington, Minnesota, by J. C. Bradtke;  
Thirteenth Sunday after Trinity, Septem-  
ber 3, 1950.

**Raabe, Lester**, as principal of St. John's  
Lutheran School, St. Paul, Minnesota,  
by Oscar J. Naumann; assisted by J.  
Plocher; Eighth Sunday after Trinity,  
August 20, 1950.

**Albrecht, James H.**, as teacher in Zion's  
Ev. Lutheran School, Columbus, Wis-  
consin, by F. E. Blume; Thirteenth Sun-  
day after Trinity, September 3, 1950.

**Woltmann, William**, as teacher in Salem  
Lutheran School of Owosso, Michigan,  
by Kenneth W. Vertz; Fifth Sunday  
after Trinity, July 9, 1950.

**CHANGE OF ADDRESS****Pastors**

**Bode, E. M.**, Cleveland, Wisconsin.

**Gurgel, R. A.**, 517 S. Washington Street,  
New Ulm, Minnesota.

**Professor**

**Zahn, Meilahn**, 2100 Court Street, Saginaw,  
Michigan.

**Teachers**

**Albrecht, James H.**, 320 North Water  
Street, Columbus, Wisconsin.

**Boettcher, Theo. T.**, 502 Broad Street,  
Menasha, Wisconsin.

**Bonitz, Walter**, 771 E. 7th Street, St. Paul  
6, Minnesota.

**Raabe, Lester A.**, 775 E. 7th Street, St.  
Paul 6, Minnesota.

**ACKNOWLEDGMENT  
AND THANKS**

Northwestern Lutheran Academy received  
a donation for its library by way of a Memo-  
rial Wreath from Mr. and Mrs. W. F. Mehl-  
berg for Mrs. Bertha Hass, both of Ray-  
mond, South Dakota. Heartiest thanks.

R. A. FENSKE.

**MISSION FESTIVALS****Fifth Sunday after Trinity**

Zion Church, Tp. Brighton, Nicollet Co.,  
Minnesota.  
Offering: \$172.60. E. Hallauer, pastor.

**Sixth Sunday after Trinity**

St. Peter's Church, Weyauwega, Wis.  
Offering: \$1,472.18. Irwin J. Habeck, pas-  
tor.

Rockwood Lutheran Church, Rockwood,  
Wisconsin.  
Offering: \$245.75. Ed. Zell, pastor.

**Seventh Sunday after Trinity**

St. John's Church, Town Washington, Wis.  
Offering: \$386.00. H. Kuckhahn, pastor.  
New Salem Church, Sebawaing, Michigan.  
Offering: \$416.00. Carl H. Miller, pastor.

**Tenth Sunday after Trinity**

Courtland Lutheran Church, Courtland,  
Minnesota.  
Offering: \$152.42. E. Hallauer, pastor.

St. Paul's Church, Appleton, Wisconsin.  
Offering: \$691.00. F. M. Brandt, pastor.  
Redeemer Church, Cheyenne, Wyoming.  
Offering: \$29.95. W. Schaller Jr., pastor.

**Eleventh Sunday after Trinity**

St. Paul's Church, Litchfield, Minnesota.  
Offering: \$631.27. M. C. Kunde, pastor.  
Trinity Church, Lime Ridge, Wisconsin.  
Offering: \$201.01. H. Kuckhahn, pastor.

**Twelfth Sunday after Trinity**

Grace Church, Tp. Maine, Marathon Co.,  
Wisconsin.  
Offering: \$220.46. E. H. Kionka, pastor.  
Trinity Church, Smith's Mill, Minnesota.  
Offering: \$135.00. M. H. Elbs, pastor.

**Thirteenth Sunday after Trinity**

St. John's Church, Newtonburg, Wis.  
Offering: \$761.00. F. C. Kneuppel, pastor.

**Fourteenth Sunday after Trinity**

St. Paul's Church, Naper, Nebraska.  
Offering: \$526.90. A. K. Hertler, pastor.

**NOTICE**

Will all pastors knowing of potential  
members for our new mission in Oconto  
Falls, Wisconsin, please write to the un-  
der-signed? Information as old as five years  
will be appreciated.

Pastor Herbert Walther,  
Box 255,  
Lena, Wisconsin.

**REQUEST**

St. Paul's Ev. Lutheran Church, a new  
mission of the Wisconsin Synod in Oconto  
Falls, Wisconsin, would be very happy to  
receive any old church appointments which  
may be given. Since we are starting with  
no equipment whatsoever, anything will be  
appreciated. Needed most urgently are:  
communion set, altar and pulpit hangings,  
crucifix, pulpit or lectern, and number  
board. Please contact:

Pastor Herbert Walther,  
Box 255,  
Lena, Wisconsin.

**TREASURER'S STATEMENT**

July 1, 1949 to June 30, 1950

Receipts		
Cash Balance July 1, 1949.....		\$ 22,385.53
Budgetary Collections.....	\$ 1,003,867.65	
Revenues .....	165,904.77	
<b>Total Collections and Revenues .....</b>	<b>\$ 1,169,772.42</b>	
<b>Non-Budgetary Receipts:</b>		
U. S. Gov. Bonds Sold.....	100,000.00	
Payments on Mortgage Receivable .....	2,300.00	
Unused Portion of Reserve for Moving Expense of N. W. Publ. House.....	885.38	
Transfer from Refugee Mission Reserves (Rents)	16,906.11	
Bequests .....	2,000.00	
Miscellaneous .....	4,915.64	
<b>Total Receipts .....</b>	<b>\$ 1,296,779.55</b>	
		<b>\$ 1,319,165.08</b>

**Disbursements**

<b>Budgetary Disbursements:</b>		
General Administration.....	\$ 55,312.54	
Theological Seminary .....	43,533.13	
Northwestern College .....	129,532.61	
Dr. Martin Luther College..	132,655.00	
Michigan Luth. Seminary....	60,578.48	
Northw. Lutheran Academy	35,756.32	
Home for the Aged .....	19,368.41	
Missions — Gen. Admin. ....	282.20	
Indian Mission .....	182,455.47	
Negro Mission .....	39,301.69	
Home Missions .....	367,398.42	
Refugee Mission .....	59,710.50	
Madison Student Mission....	2,660.70	
Spirit. Welfare Commission	3,882.04	
General Support .....	64,894.48	
Indigent Student Support....	1,598.00	
School Supervision .....	8,039.55	
<b>Total Budg. Disbursements...\$</b>	<b>1,206,959.54</b>	
<b>Non-Budgetary Disbursements:</b>		
U. S. Gov. Bonds purchased	50,000.00	
<b>Total Disbursements .....</b>	<b>\$ 1,256,959.54</b>	
Cash Balance June 30, 1950....		\$ 62,205.54

C. J. NIEDFELDT, Treasurer.

**ALLOTMENT STATEMENT**

July 1, 1949 to June 30, 1950

	Comm.	Receipts
Pacific Northwest .....	1,211	\$ 6,452.10
Nebraska .....	5,493	30,988.43
Michigan .....	20,174	107,990.31
Dakota-Montana .....	7,014	39,824.41
Minnesota .....	37,358	199,481.62
Northern Wisconsin .....	44,122	204,508.92
West Wisconsin .....	47,767	190,759.31
Southeast Wisconsin .....	47,891	222,098.03
<b>Total .....</b>	<b>211,030</b>	<b>\$ 1,002,103.13</b>

	Allotment	Deficit	Perc. of Allotment
Pacific Northwest \$	7,266.00	\$ 813.90	88.79
Nebraska .....	32,958.00	1,969.57	94.02
Michigan .....	121,044.00	13,053.69	89.21
Dakota-Montana ..	42,084.00	2,259.59	94.63
Minnesota .....	224,148.00	24,666.38	88.99
No. Wisconsin .....	264,732.00	60,223.08	77.25
West Wisconsin .....	286,602.00	95,842.69	66.55
Southeast Wis. ....	287,346.00	65,247.97	77.29
<b>Total .....</b>	<b>\$ 1,266,180.00</b>	<b>\$ 264,076.87</b>	<b>79.14</b>

C. J. NIEDFELDT, Treasurer.

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

June 30, 1950

For Mission

Saron Ev. Lutheran Church, Mrs. S. H. Fenske, Treasurer .....	\$ 31.89
Louisa Gabel, Racine, Wisconsin .....	500.00
	<b>\$ 531.89</b>

For Wisconsin Synod Building Fund

Memorial Wreath in memory of Emil Scheske, Green Bay, given by R. and E. Horlamus and Carla and John Horlamus.....	\$ 4.00
Bequest from Estate of Bertha I. Wolter, Morton, Minnesota .....	500.00
Orville Fruuchte, Faribault, Minnesota.....	50.00
St. John's Ev. Lutheran Church, Cameron, Wis. ....	27.25
	<b>\$ 581.25</b>

For Church Extension Fund

Bequest from Estate of Bertha I. Wolter, Morton, Minnesota .....	\$ 500.00
--	-----------

For Our Institutions

Bequest from Estate of Bertha I. Wolter, Morton, Minnesota, for Home for the Aged.....	\$ 300.00
Bequest from Estate of Bertha I. Wolter, Morton, Minn., for Dr. Martin Luther College.....	\$ 300.00
Bequest from Estate of Bertha I. Wolter, Morton, Minn., for Theol. Seminary, Thiensville....	\$ 290.00

C. J. NIEDFELDT, Treasurer.

**SOUTHEAST WISCONSIN DISTRICT**

Memorial Wreaths

July, 1950

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
J. H. Blaeser—Ad. von Rohr....	\$	\$	\$ 23.00
Chas. Hoefner—F. Zarling .....	5.00		
John Kindschuh—H. J. Lemke..		1.00	3.00
Alvin Christian—H. J. Lemke..		1.00	
Mrs. A. Kraetzner—H. J. Lemke		1.00	
G. W. Boldt, Sr.—G. W. Boldt..		5.00	
Rudolph Recknagel—E. P. Ebert		40.50	16.00
Mrs. Leona Kunst—P. A. Behn..		3.00	
Infant Daughter of Robert and Bernice Jaeckel—R. Schoeneck			3.00
Theodore Pape—John Brenner..		18.00	
Amelia Erdmann—A. F. Halboth			25.00
Paul M. Haack—Paul Pieper...			10.00
Mrs. Bertha Riebe—Paul Pieper			8.00
Paul M. Haack—P. J. Burkholz			4.00
Dr. A. C. Gilbert—P. J. Burkholz			4.00
	\$ 5.00	\$ 69.50	\$ 96.00

G. W. SAMPE, District Cashier.

Jan 51

# LUTHER and his times

By E. G. SCHWIEBERT



88-N  
Rev. Armin Engel  
R. R. 1 Box 44  
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