

*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

The Northwestern Lutheran

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COVER DESIGN

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Siftings

James A. Farley said recently that a "new and potentially more dangerous type of anti-Catholicism" has put in its appearance. This anti-Catholic hostility was "usually associated with backward areas and backward people," now it is "found in pseudo-intellectual circles." Mr. Farley is referring to Paul Blanshard's two books, *Communism, Democracy and Catholic Power* and *American Freedom and Catholic Power*. There are many who disagree with Mr. Farley. One highly respectable weekly magazine wrote: "Blanshard's attack has nothing in common with the bigotry, the appeals to prejudice or the superstitions that have disgraced American political writing on the subject." Another review states: "This book is most carefully and completely documented. Therein lies its serious importance." We feel that Mr. Farley would be hard put to prove his charge that Mr. Blanshard is a "pseudo-intellectual."

* * * *

If the intentions of Bishop Homer A. Tomlinson materialize we will have a minister as president of the United States come next election time. Bishop Homer A. Tomlinson is a minister of the Church of God. His platform is the Ten Commandments and his claim to the presidency is his belief that the citizens of the United States should elect as president "a man whose main business is righteousness." It seems to us that the good bishop could do so much more for "righteousness" in the pulpit than he ever will be able to do in the presidential chair, if this is his sole interest. He will find little opportunity in the political world to foster or propagate righteousness and as a minister of God he ought to know this. We would advise the bishop to keep himself clean from politics and keep preaching the Gospel in its purity. That has the promise of God.

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The Lutheran (U.L.C.) reports that "Lutherans are going to the Island of Formosa." Here is the report:

The Northwestern Lutheran

BY THE EDITOR

"Seven Lutheran missionaries from the United States will soon be on their way to Formosa. . . . They will work most of the time among the 3 million Chinese who came from the China mainland with Chiang Kai-shek's Nationalists. The first Lutheran congregation in Formosan history was organized June 3, attended by Lutherans from China. A physician from the Augustana Church mission in Sian, Shensi province, is acting as pastor until an ordained minister arrives. Most Protestant work in Formosa had been done by Presbyterians. With the sudden increase in population they welcome Lutheran co-workers. The American Lutheran Church, Evangelical Lutheran Church, and Lutheran Free Church are sending the seven missionaries. The Board of Foreign Missions of the United States Lutheran Church may also decide at its next meeting to send workers to Formosa. It is expected that Chinese trained in Christianity while living in Formosa may become church leaders in China if they eventually get opportunity to return to their homeland." Seems Formosa is taken care of.

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This may be of interest. According to the *Lutheran* a poll of the ministers reveals that the "clergy were in favor of funerals in church (30 per cent) or in church if the deceased were a church member (22 per cent). Ninety-two per cent were opposed to home funerals. Forty-one per cent of the ministers approved of the 'custom of viewing the remains,' 34 per cent disapproved, and most of the others thought the families should decide. Ministers were 82 per cent opposed to funerals on Sunday, and 57 per cent against evening as a time for funerals." There you have it. We believe, of course, that we bury only our own faithful members and that if the family desires a church service, which we hope they will, the body will be taken to the church according to the good old Lutheran custom. It will not be necessary to take a poll on that.

Jesus Speaks On Human Affliction

John 9, 3

CONCERNING the origin of human affliction Scripture gives us a very clear answer. It is sin and sin alone which has brought suffering of every kind into human life. Since we are all tainted with sin by our very nature not a single individual could ever rightly set forth the claim that he is suffering anything which he has not deserved. Yet this by no means answers all the questions concerning human affliction. It does not explain why this or that person should be particularly weighed down with serious troubles of which others are spared. This was the very question which faced the disciples as in the company of their Savior they saw a certain man who was blind from his birth. Why should he be bearing this heavy affliction when so many others enjoyed the blessing of their sight?

"Neither Hath This Man Sinned, Nor His Parents"

Warding Off A False Conclusion Though the disciples appealed to their Lord for an explanation, their very question suggested a solution of their own for the problem; they asked: "Master, who did sin, this man, or his parents, that he was born blind?" They held to the opinion that every serious affliction must be the direct penalty of some equally grievous sin, either of the afflicted person himself or of his parents. Sickness, grief, and trouble do often follow in the wake of specific sins. Jesus Himself on one occasion told an individual whom He had healed: "Behold, thou art made whole: sin no more, lest a worse thing come upon thee." In His law God also threatens to visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him. Still the Lord Jesus showed His disciples that they were wrong in their assumption that every instance of affliction may be traced back to some specific sins. Concerning the blind man to whom they had applied their solution He told them: "Neither hath this man sinned, nor his parents. . . ." No specific sins of his own or of his parents

accounted for the heavy cross which he was bearing in being blind from birth.

Doing So Still With this instructive word the Lord is also cautioning us. While all suffering which we experience ourselves or behold in others is to be a constant reminder of our sins and their merited curses and a call to turn in humble penitent faith to the Savior's grace and mercy, we are not to make the mistake of leading every instance of suffering back to some specific sins, we are not to make ourselves guilty of the injustice of Job's friends who took occasion from his heavy afflictions to accuse him of some hidden wickedness. We need to remember that in this time of grace the Lord is ruling and reigning also in the field of woe and suffering which sin has brought into this world. Even in those cases where affliction follows in the wake of specific sins it does so only because He wills it and has special purposes in mind. In many other instances the Lord for His wise and loving purposes lets affliction befall individuals without reference to any particular sins. It was thus in the case of this man blind from birth.

"That The Works of God Should Be Made Manifest In Him"

Works Of Divine Mercy God was performing His works through the visible person of His Son, even as Jesus said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Through what Jesus did for him in his affliction this blind man, and many others with him, experienced a revelation of God's tender love and mercy. For Jesus stopped where this man sat plying the blindman's ancient trade of begging and "spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And said unto him, "Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and

washed, and came seeing." The time which Jesus devoted to him, the personal attention which Jesus gave to him, the ultimate blessing of sight which Jesus bestowed upon him—all of these things testified richly of the Savior's divine compassion. Yet it was the heavy cross of blindness which this man had been bearing that afforded the opportunity for this rich manifestation of divine mercy.

It is in the midst of tribulation that many still discover God's mercy anew and gain a deeper impression of its greatness. We realize how merciful He is in letting us approach Him in prayer; we experience the sustaining power of His word; we learn to appreciate His goodness in instituting the office of the ministry; we recognize more fully the blessing which He has given us in the faithful members of our family, the rich benefits which he has bestowed in days of health and joy. Thus we often find heavy crossbearers, who seem to have so little cause for it, confessing: The Lord has been so very good to me that I am sure He will also see me through in the future.

Works Of Divine Power The affliction of this blind man furnished a background against which the almighty power of Jesus could shine forth in all its glory. Blind from birth, this man was beyond human help. No one doubted this, not even he himself, for he later confessed: "Since the world began, was it not heard that any man opened the eyes of one that was born blind." Yet the divine Savior had appeared, of whom Isaiah had already foretold that He would open the eyes of the blind. He wrought that was humanly impossible, gave to this man, hopelessly blind, the priceless gift of sight. Think of the humble means which He employed: an ointment of clay and spittle, a bath in the pool of Siloam. Only divine power could make them effective. Yes, this man's affliction served the purpose of making manifest in Him God's work of power. He himself acknowledged it, saying: "If this man were not God, he could do nothing." Others likewise beheld in this gracious miracle the glory of the Only-begotten of the Father, full of gra-

(Continued on page 294)

Editorials

Resigning from a Christian Congregation

There seems to be a great lack of understanding as to what constitutes membership in a Christian congregation, and what it means to discontinue such membership or to be dropped from it. Recently a new thing has been attempted in our Lutheran church: some maintain the right of members to resign from a congregation without an honorable release and then to be accepted by a sister congregation upon the basis of such resignation. Such practice is not only contrary to practice long established by the true Lutheran Church, but violates clear principles of Scripture as well.

Why does a Christian join a Christian congregation? If a person has become a Christian, a member of the invisible congregation of all believers, such a one should not stay alone, but should seek the outward fellowship of other Christians. That is God's will. The Lord wants the believers to assemble themselves together for the building up of their faith by the preaching of the Gospel, for the administration of the sacraments for the truth over against all religious lies with which Satan attempts constantly to deceive the world and gradually to destroy the Church.

Consider the times of the apostles of the Lord. Those who had come to faith by the Gospel immediately entered into an outward fellowship with other believers. They formed a Christian congregation. And the members of such congregations "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." (Acts 2, 42.)

So it is the will of the Lord, yes, it is a fruit of faith, that a Christian join a Christian congregation. Self-evidently the Christian will only join such a congregation of which he knows that it teaches God's true Word, because every false doctrine is dishonoring God, and willfully joining a church adhering to false teachings is disobedience to God. (Matt. 7, 15; 1 John 4, 1f.; Roman 16, 17; James 1, 22; Matt. 7, 21, etc.)

Membership in a Christian congregation establishes a tie that is not man-made, but which is divine. The Christian is joined together with fellowmembers of his congregation in faith and love, with a bond that transcends every other bond on earth. Eph. 4.) It is higher than family ties (Matt. 10, 34ff.), it is a fellowship which death itself cannot destroy. (1 Thess. 4, 13ff.)

Every member in a Christian congregation will then do all he can to keep this bond of love and fellowship unbroken. Eph. 4.) If he must sever such membership, there will have to be a reason that everyone in the congregation will understand. He will not do anything which will cause members to doubt the sincerity of his love for Christ, God's Word, and the fellow-members of the congregation. If he has grievances against anyone in the congregation he has a duty of love to such: he must establish whether he was misinformed or whether he or they are wrong.

If he moves to another city or town or the distance to his own church has become too great, handicapping

his family spiritually, or he wishes to join a congregation which supports a Christian Day school, when his does not, such reasons will be clearly understood and accepted by his congregation and he will be granted a release. When such a release is not immediately granted, he will not then simply resign. He will be patient in proving his point.

Only then would he have a right to declare his resignation, if the congregation persists in false doctrine or condones false doctrines and sinful practices. By severing his fellowship with such a congregation he naturally could not join any congregation affiliated with such a congregation, because these congregations are all guilty of the same sin by condoning it in a sister congregation. A member resigning from a congregation cannot be accepted by a sister congregation, because all sister congregations are held together by the same bond of love and faith, which unites the members of a congregation. A congregation which accepts such resigned members or disciplined members is vitiating the bond of Christian love with such a sister congregation and thereby becomes an opposition congregation.

If a Christian feels that he has valid reason to be transferred to a Christian congregation but is denied such, he will naturally be given every opportunity to appeal his case in an orderly way. A sister congregation however must always guard against interfering with the work or problems of a sister congregation or violating the divine call of the pastor of such a congregation. God demands that all things must be done decently and in order. (1 Cor. 14, 40.)

G. W. FISCHER

* * * *

Marriage-Parasites The oldest institution in the world is the home, the Christian home. It dates back to the days of the Garden of Eden, to Adam and Eve, about 6,000 years. In our country the God-instituted home has in recent years suffered tremendous setbacks especially through the ever increasing number of divorces. Before the courts of our land divorces often are granted, yet the fact remains: every divorce is the work of Satan and not of God; for God says, "What God hath joined together let not man put asunder." (In rare cases one of the parties, either husband or wife, may be innocent, yet this does not alter the fact: Satan and not God is the instigator of every divorce.)

However, there is another, a more subtle manner in which Satan tries to undo the creation of God, the institution of marriage and to wreck the home. Recently there appeared an article in one of the leading magazines of our country entitled, "The red-haired rebel who raised the taboo subject of birth control from 'obscenity' to its present dignity." Satan is ever clever to hide behind so called logical arguments, scientific findings, etc. No doubt, many Christians are in grave danger of falling prey to such nice-sounding arguments; if they do not constantly refresh their minds with what God says.

In searching the Scriptures the Christian finds that God instituted marriage. After God had created Adam we hear Him say, "It is not good that the man should be alone; I will make him an help meet for him. And the Lord caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Note the words, "God brought her unto the man." God Himself ordained marriage.

This same God tells us why He instituted marriage: "God created man in His own image, in the image God created He him; male and female created He them. And God blessed them, and God said unto them, *be fruitful, and multiply*, and replenish the earth, and subdue it." Again He says, "Blessed is every one that feareth the Lord, that walketh in His ways. For thou shalt eat the labor of thine hands. Happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy

children like olive plants about thy table. Behold that thus shall the man be blessed that feareth the Lord." Again, "Lo, children are a heritage of the Lord; and the fruit of the womb is His reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." Because of sin God has added a second purpose for marriage: "To avoid fornication, let every man have his own wife, and let every woman have her own husband."

Finally, this same God tells us that the only God-pleasing manner for terminating marriage is when He Himself dissolves marriage — through death, "till death do you part."

We are living in a wicked world, near the end of time, Satan is busily walking about seeking whom he might devour, especially bent on ensnaring the Christians. When reading magazines let us ever heed the warning words of our Savior, "Try the spirits whether they are of God," whether what we read agrees with what God says. Any and everything that deviates, even if only an iota, from what God says is inspired by the devil and is intended by him to deceive and mislead us.

THEOPHIL HOFFMAN.

Guidance In Godliness

A LESSON IN PROFIT AND LOSS

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16, 26.

JESUS is speaking to His disciples. A reading of the entire chapter will reveal that Jesus is endeavoring to impress a serious lesson upon His disciples. Peter, the impetuous spokesman, has just recently rebuked our Lord, and suggested that there was an easier way out of His anticipated suffering and cruel crucifixion, by easing up a little, or, favoring Himself. Facing the rugged cross is no small matter. Why do it when miraculous interposition could avoid it?

But the very thought is repugnant to Jesus, and He smells the fumes of the pit in it. "Get thee behind Me, Satan," is His rebuke to Peter. The suggestion of Peter was abhorrent, hellish. Suppose Christ had listened to it; suppose He had acquiesced; suppose He had pitied Himself. What would have been the result upon Christ Himself? What would have

been the frightful result upon a lost and ruined world? Hell would have gained the victory. He must give Himself; He must suffer; He must go all the way to Golgotha. There was to be no self-gratification, but the utmost self-sacrifice. "For whosoever shall lose his life for My sake shall find it." If Christ had saved Himself, He could not have save us; if we save ourselves, we cannot save others. "If any man would come after Me, let him deny himself," not favor himself. Favoring self is self-gratification, the awful product of carnality. And the end? "What is a man profited, if he shall gain the whole world, *and lose his own soul?*"

If a man should gain the whole world, how vast would be his accumulations! Imagination fairly reels in the presence of such a thought. One man owning the gold fields, the diamond fields, the coal fields, the oil fields of the entire world! The trans-Atlantic and trans-Pacific, the European and Oriental steamship lines; the transcontinental railroads, the world's airlines; the Bank of England, the Bank of America, the banks of all cities; the Broadways, the Lake Drives, the Euclid avenues, the

Grosse Pointes, the palatial Hudson River acres, the costly residences of the entire world; the vast prairies, the unnumbered acres, the wide expanse of territory everywhere. Thought is fairly paralyzed as we try to think of the inestimable value of this old world.

What influence, what income would naturally come to such a man! It is fair to suppose that his income would not be less than a million dollars a minute, sixty million dollars an hour, seven hundred and twenty million dollars every twelve hours, and fourteen hundred and forty million dollars every day. It would require a million men in relays night and day to count the money, another million to invest it, and another million to construct vaults to hold the surplus.

This man at the center of the universe, with his hands on everything, every man subject to his dictates, rolling in inconceivable wealth — **MUST DIE!** He must render account to God; must come into the Judgment. Of what value is his wealth? He lies upon an ivory couch with the most costly and gorgeous surroundings. The specialists of the entire world have been bidden to stay his fast abating breath. Everything that science has discovered is brought to bear to prolong life. But the long-fingered, eyeless-socketed

Grim Reaper is approaching nearer and nearer. *The man must die!* His vast possessions can not buy a moment of time. He might offer it all for his life, for an additional hour — it avails nothing. It is as ashes now. It can not buy back the soul from the eternal judgment of God.

Richer than Croesus, than the Rothschilds, than Carnegie, Rockefeller, and Ford, and all the rest combined, but of no value as compared to the soul. The soul is worth more than the entire commercial value of this world! This is God's estimate.

Save your soul at any cost! Do not be persuaded to gain great earthly possessions and lose your soul — a beggar throughout the unnumbered ages of eternity! Seek the riches where moth and rust do not corrupt, nor thieves break through and steal! Lay up for yourselves treasures in heaven! "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

* * * *

STICK TO THE WORD!

There is a story told of a colored preacher who once said: "Whatever de Lawd say in dis blessed Book, dat I'se gwine to do. If He say I must jump troo a stone wall, I'se gwine to jump at it. Goin' troo belongs to de Lawd; jumpin' at it belongs to me."

Assuming that this colored preacher meant just what he said, that is the faith in the authority of God's Word and the resolve that every preacher needs. The liberty that many preachers take with God's Word is nothing less than atrocious. The Bible is simply ignored or else its teachings or words are twisted into every conceivable shape in order to make it conform to science or the popular mind.

Said Paul to Timothy: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

This comes in large part from the departure from the Bible as God's inspired and infallible Word. If the Bible is not God's everlasting Word, then, of course, there is no reason why any man should be bound by it. Then every man is his own judge as

to what is true or untrue about it. And that seems to be the soul-destroying position to which a large part of the church is slowly drifting.

K. F. K.

Jesus Speaks On Human Affliction

(Continued from page 291)

cious power. God still frequently makes afflictions serve the purpose of manifesting His divine might and power. He does so when upon our believing prayers He sustains life, grants a recovery, affords a way out of difficulties, even after all human helpers have despaired.

Works of God's Saving Grace The disciples gave little thought to this man's salvation when they asked concerning the cause of his blindness. God Himself had, however, imposed the affliction in thoughts of peace. It was to render service in providing for his soul's salvation. It will not do to say that God could just as effectively have led this man to Christ under a different set of circumstances. Who are we to question God's ways? It behooves us to note that it was precisely because of his blindness that this man happened to be at the place where Jesus saw him and where Jesus revealed Himself to him as the Savior full of grace and power. Who

knows where and what he might have been, if his life's history had been a different one. Who knows, if he had been in the possession of all of his faculties, whether a question like the one Jesus presently put to him would have held any interest for him. Jesus asked: "Dost thou believe on the Son of God?" As it was he answered at once: "Who is he, Lord, that I might believe on him?" He displayed an acquaintance with the work and person of the Messiah promised in Scripture. Like other faithful children of the Old Covenant he had been waiting for the Hope of Israel. There remained only that he be told who it was. When Jesus therefore said: "It is He that talketh with thee," this man immediately replied: "Lord, I believe," and worshiped Him. Affliction had had its part in riveting his attention upon the faith-engendering promise of God's Word.

Through visitations of one kind or another God still frequently creates the situations under which He is pleased to bring His saving Word to men, so that through it they may find Christ and salvation by faith in Him. Through afflictions He frequently distracts their attention from the vanities of this world and directs their attention to His Word that they may find comfort in its imperishable treasures. In short, God still sends affliction that the works of God may be made manifest in us.

C. J. L.

The Holy Spirit Creator

SANCTIFICATION

(Fifth continuation)

THERE are many things to be considered in connection with sanctification. Sanctification itself is the new life which a Christian leads in gratitude for the forgiveness of his sins and in the power of his new relationship to God, having been adopted by Him as His dear child and heir of eternal life. We have considered several aspects of this new life already, but there is still more to be said. Today we shall study what might be summed up under the general head of progress.

SANCTIFICATION AS A PROCESS

Momentary

There are certain phases of the creative work of the Holy Spirit which take place in a moment. Think of conversion or regeneration. There may be a long time of preparation leading up to it, but the act itself admits of no degrees. A person is either converted, or he is not; he is either spiritually alive, or he is dead. There are no half-way stations possible. The same is true of justification. Either a man has forgiveness of his sins, or he has not. God does not cancel a part of our debt and

then ask us to come back for more later. When He washes us of our sins we are "clean every whit" (John 13, 10).

Progress

It is different in sanctification. We all realize how deficient our good works are, even our best works are far from perfect.

This may be due to a lack of proper understanding. While we should be busy doing God's will in providing for our family, in helping the needy, in building God's kingdom, we often fail because we are not fully informed and are not clear on just what we ought to do. — More often our shortage of good works is due to our lack of zeal. We know quite well what God is expecting of us and what we ought to do, but it seems we cannot "raise enough steam" to do it. We know that God under ordinary circumstances expects us to go to church on Sunday to receive refreshment for our faith from His Word, to implore Him for the gift of the Holy Spirit, to sing praises to His name for all the benefits which He has so richly showered on us, to express the fellowship of faith with our brethren for our mutual edification, and the like. Yet, how slow are we in this work, and what a struggle does it frequently cost before we finally decide to go to church! Similarly, we know what is needed for spreading the Gospel, but again, how slow are we in our contributions, and how do we lag.

No, our good works lack both in quantity and in quality, and often they are tainted with impurity and actually sinful motives. There is room for improvement and progress.

PERFECTION UNATTAINABLE

Exhortations

God wants us to make progress. He wants us to be rich in good works. Thus He urges us and encourages us to strive forward. For example. After pointing to the wonderful promise of God that He will be our Father and that we shall be His sons and daughters, sons and daughters of the Almighty God, St. Paul continues: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7, 1). Paul gave us his own example: "Not as though I had already attained, either were already

perfect, but I follow after . . . reaching forth unto those things which are before, I press toward the mark" (Phil. 3, 12-14). To hear one more passage. In 1 Thess. 4, 1, Paul reminds his readers that "ye have received of us how ye ought to walk and please God." Then in v. 10 he adds: "We beseech you, brethren, that ye increase more and more."

No Perfection

From the few passages just noted it is quite evident that the process of sanctification is never completed on earth. This becomes still more evident if we bear in mind how our Old Adam clings to us as long as we live, always hindering us so that we cannot do what we would like to do.

It is a grave error, therefore, when Roman Catholics assume that some people have not only led a perfectly holy life but have actually performed more good works than God required of them; that as a result the Church possesses a treasure of excessive good works which she can turn over to such as are short, of course for a consideration.

Shall We Relent?

Since perfection cannot be attained, the thought may sometimes trouble us: Then why make such strenuous efforts? Our works will always be imperfect, they will always be tainted; our efforts are difficult and painful. Why not relax? Over against this temptation let us remember: our sanctification is the will of God (1 Thess. 4, 3). Let us take courage and continue the struggle.

MEANS FOR IMPROVEMENT

Strengthen Faith

Good works are the fruit of faith. No one but a believer can do good and God-pleasing works. To be sure, also a non-Christian can do works

which outwardly look as good as, or even better than, the works of Christians. He may give as liberally, he may say his prayers as devoutly, he may live fully as honorably and respectfully. But God is not pleased with those works because He cannot be pleased with the person that performs them, the man rejecting God's grace in unbelief. In order to improve our good works we must nourish our faith from which they flow.

The Law

The Law commands, threatens, promises rewards. There are organizations which try to promote good conduct by offering a reward, by appealing to one's honor. In this way outwardly good works may be elicited. Can a Christian incorporate this program into his sanctification? Good works are the fruit of faith. Everything else is work of the Law. The letter always kills. Whoever is under the Law in any form is under the curse. Promoting good conduct by anything besides joy in the redemption of Christ, although it may produce outward results, will inwardly poison faith in our Savior. Faith and the motivations of the Law for good works are mutually exclusive.

Gospel

In order to make progress in our sanctification, let us diligently hear the Gospel to strengthen our faith in our Savior. Let us remember and meditate the blessings of our Baptism, in which we put on Christ. Let us frequently assure ourselves of our union with Christ by partaking of the Sacrament which He has instituted for this very purpose. Growing in faith will produce a growth in sanctification.

J. P. M.

(To be continued)

In The Footsteps Of Saint Paul

Back To Antioch

DR. HENRY KOCH, MORRISON, WISCONSIN

THE brethren in Jerusalem sent the following letter along with Judas and Silas, who were to accompany Paul and Barnabas back to Antioch (Acts 15, 24-29): "Foras-

much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom

we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."



The Magna Charta of Christian Liberty

This letter is the oldest document of the Christian Church, embodied in the sacred Book of Acts. It has been called the Magna Charta of Christian liberty. It surely does give us that clarion ring of the liberty of faith telling us that we are saved through faith alone without the deeds of the law. It breathes the air of charity toward the brethren, not being willing to give nor to take undue offense, and showing due love and consideration for the brethren in the weakness of their faith. Christianity had arrived at a very critical point at this early stage of its history. Had Paul not withstood so firmly and fought for the liberty of the Gospel for all alike, Christianity would have deteriorated into a Jewish sect and would not have become the worldwide universal religion it is today. Thanks be to God, who gave Paul the courage to defend the liberty of the Gospel over against the Judaizers

and all their following within visible Christendom.

Even the antichristian philosopher Nietzsche had to admit that it was Paul, who saved Christianity. Renan calls Paul the first Protestant. We are reminded of Luther at Worms, who also stood firm over against the papacy and mighty Charles V. Here too the sole authority of the Word of God and the liberty of the Gospel were at stake. Paul and Luther have much in common in their fight for the truth and the sole authority of the Word of God as well as for true Christian liberty from the deeds of the law. Luther is the diligent and

faithful student of the greater apostle Paul.

Apostle to the Gentiles

The meeting of Paul and Barnabas with the brethren in Jerusalem had an immediate effect on the standing and work of Paul and Barnabas and especially of Paul as an apostle. In his Epistle to the Galatians Paul refers to his own apostleship repeatedly. His very first words give expression to this (1, 1): "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." He enlarges on this a little later in his epistle (2, 7-9): "When they (the brethren in Jerusalem) saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles: And when James, Cephas, and John, who seemed to be pillars, per-

ceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision." From this time on Paul was recognized as the "apostle unto the Gentiles."

Paul also refers to a collection for the poor in Jerusalem, when he speaks of the recognition of his own apostleship by the brethren (Gal. 2, 10): "Only they would that we should remember the poor; the same which I also was forward to do." Paul's forwardness in helping the poor in Jerusalem was due to various reasons. For the first, there was great poverty in Jerusalem almost since the earliest days of Christianity. The unfortunate attempts toward an equal distribution of the possessions of all members for the benefit of the poor had failed and had to be given up. It did not work because of the selfish sinful nature of man as found also in the newborn Christian. Besides that, political unrest in the Jewish and Roman world, crop failures and a wide-spread famine had only increased the plight of the Christians in the Holy Land and at Jerusalem. Paul also remembered that much of the hatred centered against the Christians in the Holy Land was due to the persecutions which he himself had instigated before his own conversion. For this he wanted to make amends to the best of his ability. For this reason he later on also appealed to the Corinthians and to the congregations in Asia Minor to put aside gifts for the poor, which he might take along with him to Jerusalem. Would that we too would feel our own obligation to the poor of our own household of faith more keenly and come to their aid more spontaneously!

When the Christians in Antioch heard the epistle sent to them by their fellow Christians in Jerusalem, they rejoiced and were consoled, because they now felt and knew that their brethren approved of their actions in the past in their support of the missionary work of Paul and Barnabas. Judas returned to Jerusalem, but Silas decided to stay in Antioch a little longer. We shall soon see, why the Lord of the Church put it into the heart of Silas to "tarry" a while with the brethren in Antioch. There is nothing like chance. It is God's providence that guides all things for the benefit of His Church and His children.

An Investigation Of The Common Confession's Statement On "The Word"

ESSAY ON THE INSPIRATION OF THE BIBLE

By Professor John Hoenecke

This is a summary of an Essay which was read at the convention of the Joint Synod of Wisconsin at New Ulm, Minnesota in August of this year. It is printed here at the request of the editor. We hope, if this is possible, to publish in these columns the remaining essays in summary form. — Editor.

I. THE NECESSARY BACKGROUND FOR A PROPER INVESTIGATION

IN a treatment of the article in question several matters must be borne in mind lest insufficient emphasis be placed on certain manners of expression, omissions, departures, noticeable in this article, and our evaluation be but superficial and actually meaningless.

A. Although theories in regard to inspiration abound, our position is not, as some labeled it, a "theological deduction." Rather than being the product of human logic and reasoning, it is "taught by direct statements of the Scriptures." And Scriptures are self-authenticating.

The Foundation Must Be Preserved

B. The unusual significance of this can readily be seen from the fact that Satan's well-known attack "Yea, hath God said?" is still constantly employed by the great Deceiver. Satan knows only too well the truth of the words, "If the foundations be destroyed, what can the righteous do?" (Ps. 11,3) Since "the Word of God alone shall establish articles of faith, and no one else," Luther is justified in saying, "If one has fallen away from the purity of the Word (and certainly any erroneous teaching about the Word of God itself is such falling), he will fall from one error into another." Where that fundamental principle is rejected, error not only may but MUST result. Should the Bible serve "the Christian Church for the foundation of faith," the foundation itself must first of all be correctly received. Though the doctrine of inspiration is in itself not the cardinal doctrine of the Scriptures, no certainty in any other doctrine can be possible where there

is any doubt whatsoever regarding the foundation for these doctrines. As soon as any other source, and be that source's part and influence ever so slight, is employed, the way has been paved for "every wind of doctrine." Yes, so all-decisive is this that where error is found in any doctrine, it is, in the final analysis, traceable to some false conception of the foundation of all doctrine.

This consideration is so important to a study of the Common Confession because anyone who teaches incorrectly on the doctrine of inspiration will also teach falsely elsewhere. Yes, even when such who here err agree with us on other doctrines, it is actually only an agreement in words. If, therefore, the Common Confession is found to be inadequate in this basic point, it simply is unsatisfactory and discussions on other doctrines with those here in error will be futile.

An Old Error

C. That the doctrine has been in controversy between those involved in framing the Common Confession is admitted by the two bodies in their respective resolutions by which the document was adopted. Nor is this difference only of recent vintage. Carl Manthey Zorn writes: "The Iowa Synod was founded in 1854 in opposition to the Missouri Synod, because the Missouri Synod showed a determination to abide by the Word of God and the Confessions of the Evangelical Lutheran Church." Iowa's position on Open Questions immediately reveals that at that early date its attitude over against Scriptures was radically different from that of the Missouri Synod. Actually all through the years Iowa's, and now the American Lutheran Church's, guiding principle has been, as expressed in the Sandusky Agreement, "that it is neither necessary nor possible to agree in all non-fundamental doctrines." How readily understandable are this body's policies and practices in this light! Small wonder that it feels it occupies a

"middle-of-the-road" position in American Lutheranism.

No Wholehearted Approval

D. Pertinent is also the American Lutheran Church's attitude over against the Brief Statement. Although this body has never, without at least some not to be underestimated qualification, endorsed the Brief Statement, yes, although it even rejected the Doctrinal Affirmation with its somewhat relaxed position, it greeted this newest document with joy and readily gave its wholehearted approval thereto.

II. THE INVESTIGATION ITSELF

In view of the foregoing it is certainly not out of place, by means of a most careful scrutiny, to seek to determine whether now, in consequence of this article of the Common Confession, both parties accept, in absolutely the SAME sense, the statement: "*The Holy Scripture is the only source of Christian doctrine.*" Does this article guarantee that those involved have the same starting point in discussing other differences so that there can be hope that agreement is at least in the realm of possibility?

A. Our investigation forces the conclusion that, in spite of much that is well put, the article does not satisfy. Already so far as confessional make-up is concerned our study reveals serious and glaring weaknesses.

Why a Subordinate Position?

1. Though the various systems employed in presenting Christian doctrine are man-made and though it is in itself, therefore, immaterial where any given doctrine is placed, yet when one considers that this doctrine is basic for all doctrine, it would seem that even its position in a confession, where a treatment of it is required, should witness this fact. Since it did occupy this, we may say, most natural position in the Brief Statement, one wonders why a synod, aware of this doctrine's significance in according it this prominence in its own document, should agree to its relegation to a far less prominent place in the Common Confession, namely, Article V, and there merely as a subdivision.

That it is found as a subdivision under the Means of Grace, how-

ever, becomes a truly grave matter when it is remembered that such who contend that the Bible merely contains the Word of God prefer to thus treat this doctrine. By so doing they feel a division can justifiably be made between those matters having to do with faith and life and those that do not. Thus shelter for an old error is provided.

Vague Method

2. Foreign to us is the manner of employing Scripture proof-texts. Such texts are grouped at the end of the article without any indication which point is to be established by any given passage. Then, too, these texts are not merely so specific as we are accustomed to quoting them. Longer sections or even entire chapters are employed.

This, in itself unwise, method assumes weighty proportions in view of the fact that a so-called "totality of Scriptures" was taught in the American Lutheran Church and has never been rejected. When, in consequence of such teaching one depends on the spirit and the sense of portions of the Scriptures rather than on the very words, a certain vagueness or indefiniteness in the use of proof-texts is understandable.

3. It is neither un-Christian nor un-Lutheran to speak antithetically on any doctrine. To do so, of course in the proper spirit, is actually a true exhibition of charity. The lack of any and all rejection of error, particularly where conditions demanded it, is also a departure not to be overlooked.

4. Finally, even if it is the content rather than the name that is of prime importance, the yielding of the significant term *Verbal Inspiration*, especially when it was under fire as to its correctness, is a sacrifice of questionable wisdom at best.

Much Double-talk

B. Our investigation, however, also manifests no small amount of ambiguity, affording a convenient shelter for former erroneous teaching. In a confession intended to bring into closer relationship two bodies which were at variance with one another, such double-talk is hardly tolerable.

1. With its statement "Through the Holy Scriptures, which God

caused to be written by men and inspired by Him," the Common Confession places emphasis on "inspired men." Scriptures, however, consist not of inspired men but of inspired words. The penmen, who they were and what they were, being of little consequence, were soon to pass away; the words which they, merely as instrument of God, wrote were not to pass away.

Inspired Men

Emphasizing "inspired men" can easily shield an error that the men employed were co-authors. Such a contention makes of the Bible a human-divine book, if not a human book. And then room is made for the *human element* and so imperfections in the Scriptures. Since the American Lutheran Church has in the Pittsburgh Agreement become party to this way of speaking, the expression "inspired men" fairly compels a twofold interpretation, one stating what we teach in a rather unsatisfactory way, another expressing what errorists mean therewith, namely, "*they are inspired words because they are the words of inspired men,*" thereby making the doctrine of inspiration a theological deduction.

"Content and Fitting Word"

2. Likewise ambiguous is the statement: Since the Holy Spirit . . . supplied . . . content and fitting word." This way of speaking, entirely strange to our circle, was officially interpreted by the American Lutheran Church as "*not an acceptance of the Verbal Inspiration doctrine.*" Using this expression, rather than the accepted Lutheran terminology, can hardly be considered a clear-cut testimony of the true Verbal Inspiration doctrine.

"Word"

3. In the sentence referred to the singular form "word" is also to be noted. It is not accidental. Such who reject Verbal Inspiration maintain they would not have accepted the Common Confession if the plural had been used, for that would have confessed Verbal Inspiration which they reject.

"In Their Entirety"

4. Unsatisfactory is also the expression "*in their entirety.*"

This calls to mind an error of long standing in the American Lutheran Church, namely, the above-mentioned "totality of Scriptures." This "totality" is nothing but a man-made system which, in place of allowing the inspired words themselves to speak, is the theologian's understanding of them usurping the place of the inspired words.

"Taught by God"

5. Confessionally meaningless are also expressions "inerrant word" and "taught by God." In American Lutheran Church circles the inerrancy is restricted to those matters of faith and life. For them likewise those matters only are "taught by God."

Law No Means of Grace

C. Finally, by introducing the law under the treatment in question this article contains a misleading presentation of what constitutes the Means of Grace. An old Iowa error about the function of the Law is thereby protected.

In view of these failings, whereby the article makes room for those who deny Verbal Inspiration and permits error to stand side by side with the truth, this article MUST fall under the verdict of being entirely inadequate. It is in reality no confession at all. We can in no wise become a partner thereto.

† MRS. ANNA BOLLE †

On July 5 the earthly remains of Mrs. Anna Bolle were laid to rest in the Lutheran Cemetery at Watertown, Wisconsin, the undersigned conducting the service. Mrs. Bolle was the former Anna Riedelbach and the wife of Prof. Carl Bolle, professor emeritus of Northwestern College. She was born at Helenville, Wisconsin, on August 17, 1878.

The training in the parental home and in the parochial school at Helenville developed within her a deep love for the Savior and His Church. In her home and out of her home she was a person to whom one would like to apply the words of Christ which He said of Nathaniel: "Behold an Israelite indeed, in whom is no guile."

On July 19, 1899, she was married to Mr. Carl Bolle, then principal of St. John's Ev. Lutheran School in St. Paul. In 1902 Mr. Bolle accepted a call to teach at Northwestern College

and the couple made its home in Watertown since then. In 1949 the couple was privileged to celebrate the golden wedding anniversary. She fully understood the nature of her sickness and committed herself into the hands of her Savior. On July 2 the Lord called her home at the age of 72 years.

Surviving are in addition to her husband five children, one daughter and four sons: Ruth, Mrs. Walter Shekner; Pastor Carl Bolle, St. Paul; Theodore, Winetke, Illinois; Pastor Victor Bolle, Hartland, and Arnold of Portland, Oregon; ten grandchildren and one sister, Mrs. Elizabeth Weber, Wausau, Wisconsin.

W. A. EGGERT.

DEDICATION

Michigan Lutheran Seminary

Within a few weeks the third of the buildings made possible through the Wisconsin Synod Building Fund collections will be ready for use. Building operations at Michigan Lutheran Seminary in Saginaw, Michigan, which were begun a little more than a year ago, are rapidly nearing completion so that the new classroom and administration building and the new gymnasium and auditorium will be ready for the opening of the new school year.

As previously announced, the date for the dedication of the new building has been set for Sunday, September 9. The time of the service is 5 P.M. Pastor John Brenner of Milwaukee, Wisconsin, will preach the dedication sermon.

Opportunity will be given during the course of the afternoon and evening to inspect the building. Since many visitors are expected to come from a distance, provisions are being made to serve a lunch following the service.

Friends of the school are invited to make their plans so that they can be present to join in our songs and prayers of thanksgiving and to share our joy on this day.

THE DEDICATION COMMITTEE

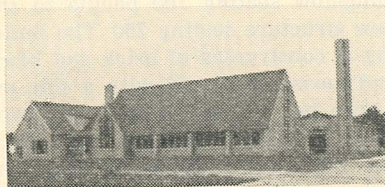
DEDICATION

St. John's Lutheran Church Lannon, Wisconsin

The fifth Sunday after Trinity, June 24, dawned with cloudiness and drizzling. By 9:00 A. M., however, the dedication services of St. John's new church-school-parsonage unit began

as scheduled. The drizzling had ceased and the clouds parted to let the sun peep through so that this dedication day became one never to be forgotten by this congregation.

Many people — members, relatives, and friends — gathered at the door of the new building to witness the unlocking and opening of the doors



by Kurt Kneiske, president of the congregation, and the undersigned. Many who had joined us to rejoice and return thanks to God could not be seated in the church. The school took care of the overflow. Pastor H. Shiley of Waukesha, Wisconsin addressed the congregation at this first service, basing his words on Neh. 10, 39b, "We will not forsake the house of our God."

In the afternoon service, Pastor E. Knief of West Allis, Wisconsin, based his words on Ps. 26, 8, "When is a Church a house of God?" Pastor H. Cares, Vice President of



the Southeast Wisconsin District, spoke in the evening service on the basis of Eph. 2, 19-22. "This is the workshop of the Lord."

The congregation's own choir sang in the morning service. In the evening service, the congregation was privileged to hear a brief concert by the choir of Jordan Lutheran Church, West Allis, Wisconsin, under the direction of Mr. L. Stellwagen. Over one thousand people attended the day-long celebration, most of them remaining as guests at the meals served by the congregation.

The new church-school-parsonage unit, designed by Mr. A. Siewert of Milwaukee, is situated on a 4 acre plot about three blocks southwest of L-shaped building faced with native

Lannon Stone. The church is separated from the parsonage by a combination study and sacristy — the church and school by a spacious hall. The church has a seating capacity of 235, which includes the choir.

Upon entering the church, it is the chancel that catches the eye. Light oak paneling, which reaches from the floor to the ceiling, flanked by Colorado Red Stone on either side serves as the background for the beautiful Lannon Stone altar situated on a slate platform base. Above the Altar is a large wooden cross from behind which the glow of neon tube can be seen. The entire church, as well as the school, is heated by means of radiant heat in the concrete floor from a central heating plant under the parsonage. Two large stained-glass windows — one off the chancel of the risen Christ, the other at the rear of the nave outlining a stone cross which reaches almost the height of the church — add to the beauty and solemnity of the interior.

The school is of clear-story design, low and light, arranged so that it can be divided into two equal classrooms when our Christian Day School is begun. It also houses an auxiliary room, lavatories, a janitor's room, and a kitchen. The school has a capacity of about 80 children.

The parsonage is the only part of the structure which has a basement. The spacious living quarters consist of a combination living-dining room, kitchen, sewing room, study and lavatory on the first floor, three bedrooms and bath on the second floor. Two Thermopane windows, one in the living room and the other in the study, look out upon the surrounding beautiful scenery. Modern-fold doors separate the living and dining room.

The cost of the entire project, including the architect's fees, amounts to approximately \$95,000.00. The property, purchased a few years ago, is not included in the cost. The old site. The unit is a beautiful Total indebtedness amounts to \$40,000.00.

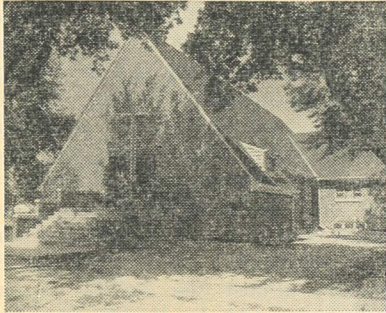
It is with rejoicing and gratitude that our 300 communicants return thanks to our God for His unfailing love, blessing, and guidance which made possible the dedication of this house to His Name. May it serve to bring the Bread of Life to every

one who enter its portals, for the Savior's sake. L. HALLAUER

CHURCH DEDICATION

St. John's Ev. Lutheran Church Mukwonago, Wisconsin

June 17, 1951, was a happy and blessed day for the St. John's Ev. Lutheran Congregation of Mukwonago, Wisconsin. For on that day it was privileged by the grace of God, after 61 years of existence, through a brief valedictory service, to leave it's 60 year old church and dedicate



its new church to the glory of God and eternal welfare of lost sinners.

Professor John Meyer of our Lutheran Theological Seminary at Thiensville, Wisconsin, delivered the morning sermon based on Matt. 9, 27-34. In it he stressed, that contrary to the opinion of many people, the blessings of the church are not temporal but spiritual.

In the afternoon service the Rev. Louis Karrer of Milwaukee, Wisconsin, a son of the sainted pastor John Karrer who founded St. John's Ev. Lutheran Congregation of Mukwonago, stressed the fact that the true Church is built upon Christ the Cornerstone, the sinner's only hope in life and death. Eph. 2, 19-22.

At 8 P. M. an organ and choir concert by the organist, Mrs. Gilbert Reinke and the choir of Jordan Ev. Lutheran Church of West Allis, Wisconsin directed by L. Stellwagen, preceeded and closed with a brief altar service, concluded the day long celebration.

The church structure itself is of simplified Gothic design, presenting the grace of the Gothic arch without adornment. The theme of the building is simplicity, and this characteristic has been carried out throughout the entire interior and exterior of the edifice. The key to the enrichment of the chancel is the leaded glass cross placed directly above the altar. The artist designing this

cross presents a picture in stained glass of the suffering and death of our Lord Jesus Christ.

The spacious entrance with its illuminated cross sends forth the invitation for all to enter and worship midst the mellow tones of the wood arches and ceiling blended together with the furniture and the fittings.

The church has grown from a bungalow seating 100 people to the new structure seating 250. The building is constructed of brick and block and measures 32x76 with a side entrance bay 17x24. The Gothic arch rises 30 feet from the nave floor the well-lighted basement floor consists of an auditorium 28x48 for Sunday School, meetings, etc.

The balcony, besides containing the Hammond electric organ, will seat 50 people.

The theme of that day was and is still perfectly described by King David: "O give thanks unto the Lord for He is good because His mercy endureth forever."

Our fervent prayer is, may "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.

L. G. LEHMANN.

GENERAL SYNOCDICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, October 17, 1951, at 9:00 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 before the opening of the plenary session:

General Mission Board, Monday, October 15, 1951, 10:00 A. M.

Board of Education Wisconsin Synod, Monday, October 15, 1951 9:00 A. M.

Representatives of our Educational Institutions, Tuesday, 9:00 A. M.

Board of Trustees, Tuesday, 9:30 A. M. Lutheran Spiritual Welfare Commission, Tuesday, 7:00 P. M.

Conference of Presidents, Monday, 10:00 A. M., St. John's School.

Committee on Church Union, Monday, 2:00 P. M., St. John's School.

JOHN BRENNER.

CALENDAR OF CONFERENCES

CROW RIVER VALLEY PASTORAL CONFERENCE

Place: Mt. Olive Congregation, Graceville, Minnesota, H. A. Mutterer, pastor. Date: September 25-26, sessions beginning at 10:00 A. M.

Essays: Exegesis on Rev. 20, O. Engel; The Antichrist, W. P. Haar; The Problems Involved in Sponsorship for Baptism, M. Hanke.

Speaker: T. E. Kock (M. Kunde). Please announce to host pastor.

P. R. HANKE, Secretary.

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SOUTH EAST WISCONSIN DISTRICT

The regular fall conference of the eastern conference of the South East Wisconsin District will be held at St. John's Lutheran Church at Newburg, Wisconsin, Pastor W. Zarling. The dates of the conference are October 23 and 24, beginning at 9:30 A. M. on the 23rd. The assigned preacher is Pastor D. Tills, (H. Vogel, alternate). The following four themes are among the new

The Northwestern Lutheran

work before the conference: 1) Hebrews 12. Exegesis, J. Mittelstedt; 2) 2 Thessalonians 2:11 What is the "strong delusion?" M. Schwenzen; 3) Sermon to be read for criticism, P. Behn; 4) Evangelical Relationship between Congregation and Synod. E. Knief. New Program Committee: E. Knief and L. Hallauer.

SIGMUND HILLMER, Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: St. John's Evangelical Lutheran Church, Rising City, Nebraska.

Time: September 24 and 25, 10:00 A. M.

Speaker: Pastor F. W. Weindorf; alternate, Pastor L. Hahnke.

Papers: The Book of Malachi, Its Message and Application, Pastor H. Kruschel; Christian Questions 15-20, Pastor L. Gruendemann; The Spirit of the "Variata" Breathed in Modern Lutheran Confessions, Pastor A. B. Habben; Use of the Bible in the Home, Pastor F. W. Weindorf; Articles IX and X, Augsburg Confession, Pastor M. Weishan; Exegesis of Matthew 3, 15, Pastor D. Grummert; Justification According to Romans 3, 21-4, 8, Pastor H. Gieschen.

Please announce to the host pastor, Daniel De Rose.

HERBERT KRUSCHEL, Secretary.

SOUTHWESTERN PASTORAL DELEGATE CONFERENCE MICHIGAN DISTRICT

Date: Wednesday, September 26, 1951, 9:50 A. M.

Place: St. Paul's Evangelical Lutheran Church, 413 Indiana Avenue, South Haven, Michigan, The Rev. W. W. Westendorf, pastor.

Program: 9:50 A. M. Opening with Devotion; 9:45 A. M. Reading of Minutes and Treasurer's Report; 9:55 A. M. Introduction of Lay-Delegates to Conference; 10:00 A. M. Paper: Fruits of Faith, Pastor Wm. Krueger; 10:45 A. M. Recess; 10:55 A. M. Paper Continued; 11:45 A. M. Adjournment; 12:00 P. M. Dinner; 1:00 P. M. Devotion; 1:10 P. M. Delegate's Report on Synod Convention; 2:10 P. M. Discussion; 2:20 P. M. Recess; 2:55 P. M. District and Synod Financial Report, Pastor H. H. Hoenecke; 3:00 P. M. Conclusion of either Pastor Krueger's Paper or Delegate's Report; 4:30 P. M. Adjournment; 5:00 P. M. Supper; 6:15 P. M. Report on District Missions, Pastor H. J. Zink; 7:25 P. M. Business; 7:45 P. M. Adjournment; 8:00 P. M. Communion Service. Preacher: Pastor H. J. Zink, Pastor G. Struck, alternate.

The Conference urges as many Lay-Delegates as possible to attend. Pastors please announce your own and your delegates' intended presence or absence to the host pastor at least one week before date of Conference if at all possible.

JOHN J. BRENNER, Secretary.

SOUTHERN PASTORAL CONFERENCE of the

SOUTHEASTERN WISCONSIN DISTRICT

The Southern Pastoral Conference of the Southesatern Wisconsin District has been scheduled for October 16 and 17 at Wilmet, Wisconsin, with the first session beginning at 10:00 A. M. All who desire lodging for the night are asked to inform the local pastor, Rev. Rudolph Otto.

The preacher for the evening service of The Holy Communion will be Henry Diehl (Acts 16: 25-34); substitute, Charles Found (Hebrews 13: 12-21).

Essays to be read at the Conference are: Hebrews 12: 25-29, Alfred Nicolaus; Hebrews 13, Henry Diehl; A review of the book "Faith Is The Answer," William Lehmann; The Bible Class, Arnold Koelpin; The Use of the Terms CROSS and AFFLICTION and TRIAL in the Scriptures, Albert Lorenz; The Negro in The White Community, Albert Lorenz; A Biographical Sketch of The Patriarch Augustine, Herbert Wackerfuss.

IRVIN W. WEISS, Secretary.

RHINELANDER PASTORAL CONFERENCE

Time: September 10 and 11 1951.

Place: St. Paul's Ev. Lutheran Church, Crandon, Wisconsin.

Sessions open with noon meal at the church on Monday.
 Communion Service Monday evening, 7:30 P. M.
 F. Bergfeld, preacher, F. Raetz, alternate.
 R. WALDSCHMIDT, Secretary.

NORTHERN WISCONSIN DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Northern Wisconsin District will meet October 29 and 30 1951, at St. Matthew Ev. Lutheran Church, Appleton, Wisconsin, Rev. S. Johnson, 123, South Mason Street, is the host pastor.

The opening session will be at 10 A. M. with a Communion service, Rev. O. Siegler preaching the opening sermon.

Essays: What To Consider When Receiving A call: Rev. W. Wichmann. Legalistic Practices In The Church: Rev. E. G. Behm. What Are Valid Reasons For Instituting Disciplinary Action? Rev. P. Oehlert. The Problem Posed By Suicides: Rev. S. Johnson.

Lodging will be provided for those who inform the host pastor.

Meals will be served at moderate prices.
 F. A. REIER, Secretary.

MANKATO DELEGATE CONFERENCE

Date: Sunday, October 7, 1951, 2:00 P. M. (Afternoon and evening sessions)

Place: Immanuel Lutheran Church, Mankato, Minnesota, G. Fischer, host pastor.

Delegates to Synod reporting. Confessional speaker: Pastor G. Fischer; alternate: Pastor R. Haase.

G. RADTKE, Secretary.

PACIFIC NORTHWEST PASTORAL CONFERENCE

Time: September 25-27, noon to noon.
 Place: Faith Lutheran Church, Tacoma, Washington. William Zell, pastor.

Sermon: V. Greve; substitute R. Dommer. Sermon critic: G. Sydow. Sermon Text: Rev. 14, 6-7.

Exegesis: Old Testament, Amos 7, 1ff., E. Kirst; New Testament, I John 2, 28ff., W. Lueckel; Homiletical Study, Rom. 4, 8-12, L. Grams; Essay on Severance of Fellowship, F. Stern; Exegetical Study of the Common Proof Texts on Divorce and Separation, A. Sydow; Study of the New Form of the Catechism as Found in the Lutheran School Bulletin, E. Schulz; Synodical Convention Report, L. Bernthal, E. Schulz.

Kindly announce to host pastor in due time.
 E.O. SCHULZ, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: St. John's Lutheran Church, Darfur, Minnesota.

Time: September 26, 1951, 9 A. M.

Program: Continuation of the paper: "The Comforts to be Derived from the Doctrine of the Christian Church," W. Scheffel. Report on the Thirty-first Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States by the following: Mr. R. Meyer, Pastor R. Schroeder, Professor E. Sievert, Professor R. Janke.

E. C. SCHMELZER, Secretary.

ST CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at Immanuel Ev. Lutheran Church, Woodville, Wisconsin, the Rev. F. A. Werner, pastor, on September 11 and 12, beginning with a Holy Communion Service at 10:00 A. M. Rev. R. J. Palmer (O. J. Naumann) will be the speaker.

F. H. TABBERT, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Norton Tp. Minnesota, A. Hanke, host pastor.

Time: September 18-19; opening session 9:30 A. M.

Kindly announce intended presence or absence to the host pastor.

GERHARDT P. KIONKA, Secretary.

CONFERENCE DODGE-WASHINGTON PASTORAL

Place: St. Peter's Lutheran Church, Theresa, Wisconsin, (Ph. Press, pastor).

Date: October 2-3, 9:30 A. M.
 Opening service with Holy Communion October 2, 9:30 A. M., in English.
 Preacher: Norbert Mielke (Erdman Pankow).

Papers: Edward Weiss: Continuation of Exegesis on I Cor.; W. Schink: Genesis (cont.); F. Senger: The Study of the Apocrypha by the Preacher; W. Sauer: Youth Guidance in Marriage Problems; W. Schink: Eschatology According to I and II Thessalonians.

W. F. SCHINK, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will meet October 16-17, 1951, in Sault Ste Marie, Michigan, Pastor Paul Knickelbein, host pastor. Session will begin at 1:00 P. M., E. S. T. All pastors are expected for the noon meal. Please inform the host pastor if you will NOT be present. ALSO: inform the host pastor of expected time of arrival and departure.

ASSIGNMENTS

II Corinthians 2.....F. Dobratz.
 II Corinthians 3.....R. Pope or sub.
 Genesis 15, cont.....E. Albrecht
 Genesis 16.....Th. Thurov.
 Church Architecture Since the Middle Ages.....K. Geyer.
 Alcohol Anonymous, cont.....A. Gentz.
 What is the Basis for OUR Definition of a Sacrament?.....L. Pingle.
 Conference Preacher.....A. Schabow
 Alternate.....G. Schaller.
 HERBERT C. WALTHER, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Pastoral Conference will meet at St. Paul's Congregation, North Freedom, Wisconsin, Tuesday September 18, 1951, A. W. Loock, pastor.

Communion Service at 9:00 A. M., Rev. H. C. Kirchner; alternate, H. Lange.

Exegesis: Col. 1; A. Stuebs; alternate, 2 Tim. 3; G. Albrecht. "How can We Stimulate More Frequent Attendance at the Lord's Table?" E. Mahnke. "In What Way Does The Formula of Concord Eptome Show Us How to Deal With The Present Day Unionism?" C. J. Siegler. "The Principles of New Testament Stewardship." C. E. Berg.

A. W. LOOCK, Secretary.

ROSEBUD PASTORAL CONFERENCE

Time: 10:00 A. M. October 9 and 10.
 Place: Burke, South Dakota. Rev. Otto Kuehl, host pastor.

Assignments: II Timothy 2, Karl Molkentin; A. Homilitical Study of Some Familiar Text, L. Wenzel; The Model Catechesis, R. Kleist; Isagogical Paper on Hosea O. Kuehl; Are Such Terms as Elders, Deacons, Bishops, Pastors, and Evangelists used interchangeable in the New Testament? M. Volkman; What does Luther mean by, "Du hast einen anderen Geist," Hy Lehmann.

Speaker: R. Kleist, alternate speaker, A. K. Hertler.

Please furnish summaries of your assignments, and announce to host pastor.
 A. K. HERTLER, Secretary.

RHINELANDER DELEGATE CONFERENCE

Date: Sunday, September 30, 1951, 2:30 P. M.

Place: Peace Ev. Lutheran Church, Argonne, Wisconsin, Pastor R. Waldschmidt.

Report on the proceedings at the Convention of Joint Synod.
 Supper will be served.

WINNEBAGO TEACHERS' CONFERENCE PROGRAM

Thursday and Friday, October 4-5
 Princeton, Wisconsin

Thursday A. M.

9:00- 9:10 Devotion, Chairman E. Blauert

9:10- 9:40 Inspiration Address, Pastor W. Geschen, (Sub. Pastor W. Hoepfner).

9:40- 9:45 Announcements

9:45-10:00 Recess - Assemble for Divided Sessions

10:00-10:45 Lower Grades

Bible Story, Mrs. W. G. Kelm

Upper Grades

Fourth Commandment, Paul Schwartz

10:45-11:00 Discussion on Improving our Bulletin, E. Leitzke, Leader

11:00-11:45 Choir Rehearsal, L. Keup

Thursday P. M.

1:15- 1:30 Devotion

1:30- 2:30 Music That is Proper in the Lutheran School and Church, L. Keup

(Sub.) Training Children to Apply Christian Principles to their social life, W. Stoekle

2:30- 2:40 Recess

2:40- 3:30 Report of Synod Delegates, F. Hagedorn

Sub. Current Synodical Developments, Pastor O. Siegler

3:30- 4:15 Business Meeting

4:15- Choir Rehearsal

Friday A. M.

9:00- 9:15 Devotion

9:15-10:15 Spelling Lesson (Preparation, Pre-Test, Re-teaching, Final Test on a given 10 word list provided by our Local Leader H. Hoffmann).

10:15-10:25 Recess

10:25-10:45 Discussion on Improving Our Bulletin O. Dorn, Leader

10:45-11:05 Remarks by our Executive Secretary, E. Trettin.

11:05-11:45 Making Effective Use of a Projector as a Teaching Aid. (Evaluation of Slides, Film Strips, and Opaque Projector to be Included if Time Allows) E. Manthey

Friday P. M.

1:15- 1:30 Devotion

1:30- 2:25 How Much Time (non-school) may a Congregation Expect of a Teacher? C. Zimbick

2:25- 2:35 Recess

2:35- Unfinished Business

R. BEHMER, Chairman of Program Committee

EARL O. ROLLOFF, Secretary.

NOTICE

A pulpit and altar available for the taking. Phone Fond du Lac, Wisconsin, 9638 Flil; write O. Siegler, R. 1, Calvary, Wisconsin.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Ordained and Installed Installed

Pastor

Schaadt, John, in St. Paul's Lutheran Church, in Dallas Township, Wisconsin, by H. A. Muehl; on the 12th Sunday after Trinity.

Schaadt, John, in St. Paul's Church, Prairie Farm, Wisconsin, by Theo. H. Mahnke; assisted by Wm. C. Mahnke and Arnold Tiefel; Eleventh Sunday after Trinity, August 5, 1951.

Schwertfeger, H. in St. Immanuel Congregation at Hubbleton, Wisconsin, and in St. Mark's Congregation at Richwood, Wiscon, on August 26, 1951, by H. C. Nitz, assisted by Pastor F. Weyland.

Fuerstenau, A. W., in Trinity Church, Grafton, Nebraska, by D. Grummert; assisted by W. Hoyer; Fourteenth Sunday after Trinity, August 26, 1951.

Teachers

Pape, Ronald, in Gethsemane Lutheran Church, Omaha, Nebraska, by A. D. Laper. Twelfth Sunday after Trinity, August 12, 1951.

Opitz, James, in Grace Lutheran Church, Oshkosh, Wisconsin, by Ernst E. Lehninger; Fourteenth Sunday after Trinity, August 26, 1951.

Seibel, Raymond, in St. John's Lutheran Church, Maribel, Wisconsin, by R. G. Koch; Fourteenth Sunday after Trinity, August 26, 1951.

Hosbach, Harold, in St. Peter's Ev. Lutheran Congregation of Helenville, Wisconsin, by Pastor Gerh. Fischer on September 2, 1951.

Eberhardt, Robert P., as principal of St. Peter's Lutheran School, Tp. Freedom, Wisconsin, by Walter Hoepner; Fifteenth Sunday after Trinity, September 2, 1951.

CHANGE OF ADDRESS

Pastor
Hoenecke, John G., 11 West 88 Street, Minneapolis, Minnesota.
Schaadt, John, Prairie Farm, Watertown, Wisconsin.
Schwertfeger, H. Rt. 7, Watertown, Wisconsin.
Laper, Ardin D., 76 River Street, Wautoma, Wisconsin.
Teachers
Pape, Ronald, 4101 Redman, Omaha 11, Nebraska.
Seibel, Raymond, Maribel, Wisconsin.
Hosbach, Harold, Helenville, Wisconsin.

MISSION FESTIVALS

Thirteenth Sunday after Trinity
 Salem Church, Tp. Woodbury, Newport, Minnesota.
 Offering: \$190.00. E. J. Zehms, pastor.
 David's Star Church, Kirchhain, Tp. Jackson, Wiscon.
 Offering: \$1,493.10. Paul J. Gieschen, pastor.
 St. John's Church, Poplar Creek, Wisconsin.
 Offering: \$70.00. G. Gerth, pastor.
Fourteenth Sunday after Trinity
 Emmanuel New London, Wisconsin.
 Offering: \$121.35. W. B. Nommensen, Pastor.
 St. Katherine's Church, Beyer Settlement, Wisconsin.
 Offering: \$100.00. G. Gerth, pastor.

Trinity Church, Terry, Montana.
 Offering: \$537.80. Leland Wurster, pastor.
 Trinity Church, Dundee, Wisconsin.
 Offering: \$482.31. H. A. Kahrs, pastor.
 Immanuel Church, Campbellsport, Wisconsin.
 Offering: \$184.50. H. A. Kahrs, pastor.
 Salem Church, Circle, Montana.
 Offering: \$519.25. Harry Wiedmann, pastor.
 Trinity Church, Huilsburg, Wisconsin.
 Offering: \$529.17. W. Reinemann, pastor.
 Grace Church, Sugar Bush, Wisconsin.
 Offering: \$650.75. W. B. Nommensen, pastor.

Fifteenth Sunday after Trinity
 Zion Church, Lynn Tp. Hutchinson, Minnesota.
 Offering: \$606.65. M. Lemke, pastor.

Tenth Sunday after Trinity
 St. Paul's Church, Zachow, Wisconsin.
 Offering: \$536.83. J. J. Wendland, pastor.

Eleventh Sunday after Trinity
 Friedens Church, Bonduel, Wisconsin.
 Offering: \$761.04 J. J. Wendland, pastor.

Twelfth Sunday after Trinity
 St. Paul's Church, Millersville, Sheboygan Falls, Wisconsin.
 Offering: \$587.11. O. W. Heier, pastor.
 June 24
 St. John's Ev. Lutheran Church, Newtonburg, Wisconsin.
 Offering: \$689.26. T. C. Knuettel, pastor.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy has recently received the following donations: In memory of Pvt. Dale Crow, Lemmon, South Dakota by Mrs. Rosa Dittmer, Haynes, North Dakota: \$2.00, Mr. and Mrs. Adolph Herman and family, Haynes, North Dakota: \$5.00, Mr. and Mrs. Olaf Jorgenson and family, Haynes, North Dakota: \$5.00, Mrs. May Andersen, Lemmon, South Dakota: \$2.00, and Mr. Otto Weinkauff, Shadehill, South Dakota: \$5.00. A general donation in the amount of \$90.80 was received from the Lutheran choirs of Brillion, Collins, Kasson, Morrison, and Reedsville, Wisconsin. For our Equipment Fund the following donations were received: In memory of Miss Edna Klatt, Watertown, South Dakota: \$15.00 by friends and relatives; from Mr. and Mrs. Wm. Rosenberg, Jr., Milwaukee, Wisconsin: \$50.00; and from St. John's Ev. Lutheran Church, New Ulm, Minnesota, in memory of Mrs. R. A. Gurge's father: \$25.00. For the Music Fund, in memory of Mr. Wm. Thrun, Watertown, South Dakota: \$3.50 by the Wm. Otto Redemski families (\$1.00), Mr. and Mrs. Harry Huck and Daniel and Mr. Geo. Huck (\$1.50), and Mr. and Mrs. Ralph Stadle and Darwin (\$1.00).

Our heartiest thanks to all donors.

R. A. FENSKE

SOUTHEASTERN WISCONSIN CONFERENCE

July 5, 1950 — July 3, 1951
 Arizona Conference

	SYNOD		OTHER	
	Budgetary	Special	CHARITIES	
Bylas, Savior, A. Schuppenhauer	\$ 38.00	\$	\$	
Casa Grande, Grace G. P. Eckert	237.09	40.00		
Gibcue (Upper), Apache Mission				
Fred. H. Nitz	60.00	20.00		
Coolidge, Emmanuel, G. P. Eckert	57.50	11.00		
Douglas, St. Paul, I. G. Frey	325.26	194.75		
Flagstaff, Mt. Calvary W. R.				
Hoyer	65.51			
Glendale, Grace, R. H.				
Zimmermann	836.97	100.00		
Globe, St. Peter, M. Baumann	292.08		15.60	
Morenci, Apache Mission, A. A.				
Guenther	6.00	6.00		
Morenci, Trinity, A. A. Guenther	30.00	20.00		
Peridot, Apache Mission, H. E.				
Rosin		68.25		
Phoenix, Good Shepherd, V.				
Schultz	668.45	55.47		
Phoenix, Redeemer, W. A. Diehl	88.35	35.00		
Phoenix, Resurrection, W. H.				
Wiedemeyer	566.17	101.00		
Phoenix, Southside, W. A. Diehl	47.76			
Phoenix, Zion, R. Wm. Schaller	1500.00	644.48		
Prescott, First Lutheran, Karl				
Neumann	381.32	32.21		
Safford, Grace, F. Machina	79.00	50.00		
San Carlos, Grace, A. M.				
Uplegger	147.06			
Tucson, Good Shepherd, R.				
Hochmuth	186.01	67.32		
Tucson, Grace, E. Arnold Sitz	1370.90	259.54		
Tucson, Mexican Mission V. H.				
Winter	59.58	28.11		
Tucson, Redeemer, Norman Berg	737.25	42.25		
Warren, Grace, I. G. Frey	302.38	11.50		
Whiteriver, Canyon Day Paul				
Schliesser	12.81	14.71		
Whiteriver, Cedar Creek, Paul				
Schliesser	8.22	8.10		
Whiteriver, Open Bible, E. E. and A. A. Guenther		100.00	100.00	
Mar Vista, California, Gethsemane, A. C. Keibel	20.00			
Tarzana, California, St. John				
F. G. Knoll	35.00			
	\$ 8158.47	\$ 1909.69	\$ 115.60	

Dodge-Washington Conference

Brownsville, St. Paul, H. J.				
Schaar	\$ 1617.39	\$ 200.25	\$ 219.00	
Cedar Lake, St. Paul, Fredr.				
Gilbert	75.10	19.50		
Hartford, Peace, Ad. von Rohr	3250.07	162.50	209.50	
Huilsburg, Trinity, W. Reinemann	1013.04	150.93	126.00	
Hustisford, Bethany, E. P.				
Pankow	1665.95	1018.50		
Iron Ridge, St. Matthew F.				
Zarling	1450.30	200.25	14.00	
Kekoskee, St. Peter, N. M. Mielke	980.71	258.50	61.00	
Knowles, St. Luke, H. J. Schaar	515.86	48.17	13.00	

Lomira, St. John, H. J. Lemke	1576.45	534.88	72.60
Neosho, St. Paul, Edward Weiss	1178.80	330.59	
Slinger, St. Paul, Fredr. Gilbert	753.80	206.50	33.00
Theresa, St. Peter, G. W. Boldt	1981.46	519.32	36.00
Town Addison, St. Peter, W. O. Nommensen	387.76	71.00	
Town Herman, Emmanuel, F. H. Senger	815.55	162.50	
Town Herman, Kripplein Christi, G. Bradtke	1109.00	219.00	359.00
Town Lomira, St. Paul, H. Heckendorf	1330.85	508.25	39.70
Town Theresa, Zion, F. H. Senger	739.25	77.00	
Town, Wayne, Zion, W. O. Nommensen	1292.28	78.55	9.00
West Bend, Good Shepherd, W. Gawrisch		18.25	
West Bend, St. John, W. P. Sauer	5154.51	368.35	585.71
Woodland, St. John, W. F. Schink	1093.23		
	\$ 27979.56	\$ 4732.79	\$ 1777.53

Eastern Conference

Big Bend, Christ Carl S. Leyrer	\$ 995.47	\$ 166.26	\$
Cudahy, St. Paul, H. J. Vogel	2532.37	503.60	364.03
East Troy, St. Paul, E. Ph. Ebert	1208.87	115.00	79.00
Hartland, Zion, E. Hinderer	1752.00	503.50	25.00
Kirchhain, David Star, Paul J. Gieschen	3494.85	790.18	284.70
Lannon, St. John, L. Hallauer	1768.20	282.58	
Mequon-East, St. John, Kurt Lescow	141.25		31.55
Mequon-South, Trinity, A. J. Mittelstaedt	1236.10	175.50	
Mequon-West, Trinity, S. Hillmer	964.80	611.25	154.00
Milwaukee, Fairview, P. A. Behn	2580.00	203.00	324.95
Milwaukee, Hampton Heights, Norman Engel	216.97	8.00	
Milwaukee, Mt. Lebanon, Jon. Mahnke	2405.61	435.75	786.40
Milwaukee, Nathanael, C. Schlei	454.10	263.51	
Milwaukee, No. Trinity, M. F. Liesener	4540.05	1227.80	535.68
Milwaukee, Resurrection R. Ehlke	2616.69	246.80	822.97
Mukwonago, St. John, L. G. Lehmann	709.98	234.45	
Newburg, St. John, W. J. Zarling	1370.82	946.30	78.41
Pewaukee, Christ, Theo. R. Thurow	1129.89	516.00	
Root Creek, St. John, Wm. C. Mahnke	2408.98	355.62	731.46
Tess Corners, St. Paul, D. J. Tills	4226.03	154.00	79.21
Thiensville, Calvary, R. Goede	1196.23	179.50	222.70
Town Franklin, St. Paul Gerhard Hillmer	1406.98		
Town Granville, St. John, M. A. Braun	955.19	105.04	64.36
West Granville, Salem, R. L. Wiechmann	1535.86	429.00	
Town Lake, St. John, T. Monhardt	690.00		
Waukesha, Grace, H. Woyahn	1826.10	518.75	89.15
Waukesha, Westowne, Mt. Calvary, (Vacant)	400.09		
Waukesha, Trinity, Harry Shiley	5100.00	259.50	119.61
Wauwatosa, Bluemound, R. R. Werner	361.89	94.86	
Wauwatosa, St. John, C. A. and K. J. Otto	2438.88	355.20	419.25

West Allis, Good Shepherd, M. Schwenzen	1519.06	358.00	
West Allis, Jordan, E. A. Knief	5364.00	368.90	211.75
West Allis, Nain, Walter Keibel	3150.77	1256.55	820.32
West Allis, Woodlawn, R. Schoeneck	1346.61	297.85	185.67
	\$ 65321.67	\$ 11962.23	\$ 6230.15

Milwaukee City Conference

Milwaukee, Apostles, E. C. Schroeder	1920.95	91.09	253.21
Milwaukee, Atonement, W. J. and J. P. Schaefer	4200.00	66.75	1109.65
Milwaukee, Bethel, G. Schmeling	3304.04	805.15	1647.84
Milwaukee, Bethesda, I. Habeck	4480.06	767.10	3575.16
Milwaukee, Centennial, L. A. Tessmer	127.99	58.00	
Milwaukee, Christ, H. Cares	4255.62	531.25	1153.40
Milwaukee, Divine Charity, John G. Jeske	2435.48	923.81	409.96
Milwaukee, Divinity, E. R. Blakewell	1103.32		27.50
Milwaukee, Ephrata, L. M. Voss	753.45	198.15	167.60
Milwaukee, Garden Homes, Erhard, C. Pankow	4155.00	295.55	1804.75
Milwaukee, Gethsemane, A. H. Leerssen	3238.35	213.64	364.40
Milwaukee, Grace, W. F. Sauer	3078.95	1034.00	464.00
Milwaukee, Jerusalem, L. M. Bleichwehl	5497.04	511.60	2721.54
Milwaukee, Messiah, R. Huth	1418.65	484.08	90.50
Milwaukee, Parkside, R. Stiemke	642.00	155.35	5.00
Milwaukee, St. Andrew, L. Karrer	667.70	255.37	113.30
Milwaukee, St. Jacob, H. Eckert	6498.27	1467.77	2600.99
Milwaukee, St. James, A. P. Voss	4804.89	1282.00	1475.50
Milwaukee, St. John, J. Brenner	5495.59	3356.50	1421.35
Milwaukee, St. Lucas, H. P. Koehler	10122.22	65.00	3004.90
Milwaukee, St. Marcus, E. Ph. Dornfeld, John C. Jeske ..	6082.10	1425.85	2024.11
Milwaukee, St. Matthew, A. F. Halboth	4834.95	2374.45	1246.05
Milwaukee, St. Paul, J. DeGalle ..	861.90	225.75	18.07
Milwaukee, St. Peter, P. Pieper ..	5886.57	715.50	2834.30
Milwaukee, Salem, E. Blumenthal ..	2124.58	107.80	74.00
Milwaukee, Saron, A. C. Lengling ..	2706.00	505.26	1133.30
Milwaukee, Siloah, P. Burkholz ..	11860.63	1232.98	2691.14
Milwaukee, Zebaoth, A. Tacke	5400.00	1000.00	
	\$ 107932.10	\$ 20127.73	\$ 32431.52

Southern Conference

Bristol, Zion, Charles, E. Found ..	1846.21	347.84	50.10
Burlington, St. John, R. Marti ..	2809.88		
Caledonia, Trinity, A. Koelpin	1362.50		28.97
Crete, Zion, A. Nicolaus	2702.01	827.02	70.00
Elkhorn, First Lutheran, H. Lau ..	1675.62	270.65	
Evanston, St. James, H. J. Wackerfuss	173.30		
Kenosha, Bethany, W. K. Pifer	1148.18	301.27	
Kenosha, Friedens, A. Buenger	4870.10	2189.35	
Kenosha, Mt. Zion, E. Huebner	666.22		
Kenosha, St. Luke, T. W. Redlin ..	1038.24	5.00	2.00
Lake Geneva, First, Lutheran, H. J. Diehl	1198.64		
Libertyville, St. John, W. H. Lehmann	1400.00	941.16	
Morton Grove, Jerusalem, O. Heidtke	712.65	80.00	383.28
Oakwood, St. John, M. F. Plass	1218.22	203.60	67.10
Palos Heights, Palos, I. Weiss	284.50	58.00	
Racine, Epiphany, Edwin Jaster	1555.94	30.00	103.00
Racine, First Lutheran, T. Volkert ..	3242.47	25.00	
Slades Corners, St. John, A. Lorenz	1944.59	133.50	
South Milwaukee, Zion, O. B. Nommensen	3261.45	17.44	244.79
Town Maine, St. Matthew, Julius Toepel	533.71	534.53	
Town Paris, Immanuel, H. Russow ..	176.55	2.00	
Town Raymond, Trinity, H. Russow	33.00	90.00	
Waukegan, Immanuel, A. Bartz	1133.29	350.00	56.00
Wilmot, Peace, R. P. Otto	1980.00		
	\$ 36967.07	\$ 6406.36	\$ 999.24

Miscellaneous

M. S. B.		15.00	
Milwaukee City Pastoral Conference	10.00	5.00	
Joint Centennial Service of Elkhorn, Burlington, etc.		324.93	
N. N.		11.00	
	\$ 10.00	\$ 355.93	

Grand Totals \$ 246348.67 \$ 45494.73 \$ 41554.02

G. W. SAMPE, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

**Memorial Wreaths
May 1951**

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
Rev. E. H. Palechek—Milw. City Pastoral Conf. Rev. E. C. Schroeder, Sec.	\$	\$ 5.00	\$
Wm. Grossenick—Rev. Harvy Heckendorf		2.00	
Wm. Grossenick—Rev. H. J. Vogel ..			10.00
H. Mueller—Rev. E. Ph. Ebert			3.00
H. Mueller—Rev. P. J. Gieschen ..		14.00	
Mrs. M. Kalfahs—Rev. A. Schultz ..		8.00	
M. Goulee—Rev. R. Schoeneck		5.00	
A. Marquardt—Rev. R. Schoeneck ..		6.00	
Mrs. Wilhelmina Dalli—Rev. G. E. Schmeling			3.00
J. Fersch—Rev. G. E. Schmeling			6.00
Mrs. Emilie Scherbarth—Rev. Irwin Habeck		7.00	
Mrs. Bertha Juds—Rev. H. Cares			3.00
John Martin—Rev. H. Cares			5.00
Mrs. Ida Kaiser—Rev. A. P. Voss			10.00
John Bozdeck—Rev. J. Brenner		5.00	
M. Ulrichy—Rev. H. P. Koehler			1.00
John Dallman—Rev. J. C. Jeske and Rev. E. Ph. Dornfeld			2.00
Mrs. Fred Thierfelder—Rev. John C. Jeske		3.00	
Mrs. L. Buege—Rev. J. C. Jeske			2.00
Mrs. A. Jeske—Rev. J. C. Jeske			5.00
H. Luedcke—Rev. A. F. Halboth			10.00
Mrs. Augusta Luedcke—Rev. A. F. Halboth			6.00
		\$ 7.00	\$ 48.00
			\$ 66.00

June 1951

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
H. C. Phillips—Rev. R. Hochmuth ..	\$	\$ 3.00	\$
Mrs. Alex Borchert—Rev. F. Zarling			5.00
E. Bellnig—Rev. H. J. Lemke			7.00
C. F. Zahn—Rev. H. Heckendorf ..	22.00		
Mrs. Alvina Weber—Rev. W. O. Nommensen			5.00
H. Siewert—Rev. H. J. Vogel			2.50
Wm. Schober—Rev. S. Hillmer			29.00
Mrs. T. Engel—Rev. N. Engel		8.00	
Gilbert Umbs—Rev. Harry Shiley ..			2.00
Carl Hoff—Rev. R. Schoeneck			15.00
A. Wiegner—Rev. R. Schoeneck	9.00		
Mrs. Marie Schembera—Rev. Irwin Habeck		4.00	
Gilbert Umbs—Rev. H. Cares		7.00	10.00
Mrs. H. Stieglitz—Rev. Edward C. Pankow			21.00
Rev. E. H. Palechek—Rev. R. C. Stiemke		7.00	
Elmer Affeldt—Rev. J. Brenner			5.00
G. Umbs—Rev. H. P. Koehler			30.00
Mrs. Lina Bainsch—Rev. H. P. Koehler			5.00
Mrs. Minnie Kienappel—Rev. Paul Pieper			11.00
W. Luecke—Rev. P. J. Burkholz			3.00
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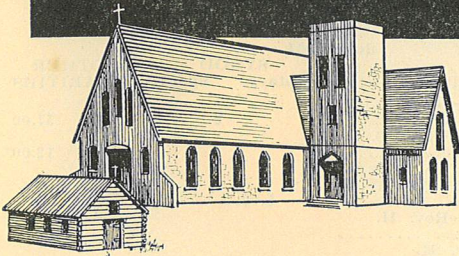
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