

*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 DESIGN

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# Siftings

We are sorry. In a former number of the Northwestern Lutheran we stated that an American Lutheran Church was sold to a Jewish congregation and that the minister of the Lutheran church expressed his satisfaction over the fact that the church will still be used to worship God. We wish to inform our readers that the minister of that church *did not* make that statement but that the president of the Jewish congregation was the speaker. We are glad to be able to correct this error. Our apologies to the minister of that church.

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The Amish people of Pennsylvania who were in trouble with the law because they refused to send their children to high schools believing that it is better for them to work on the farm than to continue their education beyond the grade school level, have some relief from the strict enforcement of the state law. The Pennsylvania legislature has transferred the authority for granting work permits to children under 17 from the state department to local school officials. It is believed that this was done with the hope that the local boards would deal more leniently with the Amish transgressors than the state department.

\* \* \* \*

There was trouble again in the Roman Catholic province of Quebec, Canada. Some of the Baptist ministers were imprisoned for preaching on the street corners on the pretense of violating a traffic law. Now the Roman Catholics are in hot water. It seems that the mail addressed to people living in St. Germain Boule, northwest Quebec, did not come through. Investigation revealed that Father Ray, a Roman Catholic priest of the burg, forbade the postmaster to deliver the mail and that Father Ray secured it and burned it. The postmaster lost

BY THE EDITOR

his job and the Roman Catholic authorities were (as always) quick to disavow the action of Father Ray. No harm was done — to the Roman Catholic cause.

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Should the government aid church hospitals? That is the question that Dr. Glen L. Archer, the executive director of Protestants and Other Americans United, and Dr. Joseph M. Dawson, the executive director of the Baptist Joint Committee on Public Affairs, would like to have the courts answer. They believe, and rightly so, that that is a mixture of church and state. The *Lutheran Standard* reports, "This issue arises because of a Senate bill to extend federal aid on a fifty-fifty basis to hospitals in the District of Columbus. Dr. Archer said to the Senate Committee: 'Ultimately this issue is going to have to be decided by our courts. It seems to us that the Everson and McCollum doctrines should apply, and we are seeking a clear-cut case in which to settle the point. If this legislation should pass, it undoubtedly will be challenged.'"

\* \* \* \*

It is gratifying news indeed to hear that finally our Northwestern Lutheran Academy in Mobridge, South Dakota, is able to go ahead with its building project. The contract, so we have been informed, has been "let" and ground may have been broken at this writing. We are sure that our readers will rejoice with us and with the Academy. This does not mean, however, that the full sum of \$300,000, the approximate cost of the building has been collected at this time. There are still many congregations that have not contributed their fair share toward this endeavor. We hope that this news will rouse them to make another concerted effort to become full "partakers of this grace" of giving.



# Sham Acceptance Of The Gospel

Matt. 22, 11-13

**T**ODAY'S Gospel, the parable of the Marriage Feast of the King's Son carries the message: The feast of eternal life is ready! Come! God richly promised and carefully prepared a feast of full salvation for sinful mankind. In the fulness of time He sent His Son into the world to work out a perfect redemption. Ever since Christ arose from the dead and ascended into heaven the feast of eternal life is ready. Through His Word God now invites all sinners to partake of full salvation in His Son. In setting forth these truths in His parable Jesus at the same time sounds an earnest warning against openly despising this gracious invitation of God. Jesus does so by means of imagery which sets before us the fatal example of God's Old Testament people. Our meditation, however, shall devote itself to the final portion of the Savior's parable. It sounds forth another warning, a warning concerning those who give the appearance of accepting God's invitation to salvation but whose acceptance is a hollow sham.

## Sham Acceptance Will Be Present In The Visible Church

*Guests Good and Bad* "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests." Pictured here is the entire period of the New Testament during which God is sending forth His Gospel messengers into all the world to solicit guests for His salvation, the marriage feast of His dear Son. With their public and private testimony of the Gospel these messengers, the Christian believers, furnish an abundance of guests. These guests are all those who are induced to make a profession of Christian faith, who gather about the Word and the Sacraments and thus make up the

visible church. Yet they are not all of one kind; among them are both bad and good. The good are those who through a God-given faith are true guests at the marriage feast of God's Son. The faith which they profess really dwells in their hearts. They have learned to despair in themselves and in their own merits. They humbly realize that through no effort of their own could they ever hope to furnish their souls with the blessed and indispensable food of God's favor and eternal life. They look with implicit faith to the Savior for pardon and salvation. Yet among those who are gathered together in the visible church as guests of God's salvation in Christ are also the bad. The faith which they profess is a sham; it does not really dwell in their hearts.

*Beyond Human Discernment* These sham guests deceive God's messengers who gather them in, deceive them through no fault on their part. The king in the parable had entrusted his servants with the sole duty of proclaiming: The wedding feast is ready, Come. Hence they received and gathered together all who expressed a willingness to come. They were not asked to test the sincerity of their intention, nor were they in a position to do so.

Even so God has entrusted His messengers, the public servants of His Word and every Christian in His private testimony, with the sole task of inviting sinners to the marriage feast of His Son. He has bidden them to proclaim the Gospel of free and full salvation in Christ. They are to receive and gather together all who make a profession of true Christian faith. Whether this faith really dwells in their heart is a matter which they, too, are neither bidden nor able to determine. Of course, we are to exclude from the Christian congregation all who by word or deed reveal their impenitence and unbelief, all who after patient admonition cling to sin and error. Yet these are not the sham guests of God's marriage feast. They

belong to those described in the first part of the parable, those who openly despise God's invitation, who refuse to come. Those whose professed acceptance of the Gospel is but a hollow sham can be known to God alone, who reads the heart. Indiscernable by men such guests will be present in the visible church. They will be baptized, instructed, confirmed, received at the Lord's Table, honored by the testimony of a Christian burial. It almost seems as though they will also enter eternal life in heaven. Yet let no-one be deceived that mere membership in the visible church, mere participation in the ministration if the church assures anyone of a part in God's grace and eternal bliss.

## Sham Acceptance Will Not Avail Before God

*A Vivid Scene* Jesus points this out very clearly through the final scene of His parable. All the guests which the king's servants had gathered together were assembled in the banquet hall. Just before the bounteous feast was to begin the king himself entered. He meant to feast his own eyes on the grand assembly of guests and complete their joy with his presence. Yet he saw there a man who had not a wedding garment. It was an insulting sight. The king therefore turned to him saying: Friend, how camest thou in hither not being clothed with a wedding garment? It was not at all a matter of the individual guests having provided themselves with proper apparel and this one having contented himself with a garment which was obviously below par. No, the other guests were properly dressed for the feast because they were clothed in the garments which had been provided for them. As a great Oriental monarch this king had furnished garments for his guests garments which were beyond anything that they themselves could afford or prepare, the only kind of garments appropriate for the occasion. But this man had appeared without such a garment. Though Jesus had previously spoken of more guests who were bad, He here centers our attention on one that he might stand out all the more clearly. How could this man think of scorning what had been graciously extended

(Continued on page 310)



# Editorials

**We Have Committed Ourselves** The representatives of our congregations assembled in convention at New Ulm, Minnesota in August of this year have committed us to raise a budget of more than one million and one half dollars. This is the largest budget in the history of our joint synod. They did this prayerfully and thoughtfully. They had no other alternative if the work of the Lord was to be carried on as the Lord would have it. The total budget calls for an average contribution of about \$8 per communicant during the year, beginning July 1, 1951 to July 1, 1952. The same amount will have to be raised during the next year. The congregations of joint synod during the year prior to July, 1951 raised 87% of the \$6 average, that is, we failed to raise 13% of the required amount to carry on our work. What will we do with the \$8 average now demanded by the new budget? If the spirit in which the new average was accepted by our representatives is an indication (and it ought to be) we will not disappoint the Lord.

Is it possible that there could be a Christian among us who will not gladly and cheerfully give \$8 a year toward the work of the Lord, the one work that will endure — not for a day, not for a year or a life time, but in all eternity? The marvel is — not that the Lord's work through our synod requires so *much* but that it requires so *little*. The sincere Christian will look at that amount with a blush of shame. His love for the Savior will compel him to do his share and more; how could he do otherwise! Inadvertantly his mind reflects on the goodness and liberality of his heavenly Father "who spared not His own Son but delivered Him up for us all" that "we may be made the righteousness of God in Him." Compared to this, what is the miserly amount of \$8, mind you, per year, to contribute toward the kingdom of God by which you have become a blessed member of God's household and may look forward to a blessed eternity. The Christian is ever mindful of this; and because he is, we have no fears that we will not raise the budget demanded to carry on the work of our synod.

W. J. S.

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**Need of a Spiritual Religion** A lot of people seem to think that the Christian religion is nothing but a moral code, a set of rules and regulations. They look upon it as a sort of card-index religion and think that the Christian must operate something like a file clerk. Everything has its pigeon hole, from which it must be drawn out. That is a very dead and mechanical kind of religion. There is no real life in it. To such people the Christian religion is nothing but a lot of do's and don't's.

That is a type of religion which some people have developed to the nth degree. They have everything

neatly pigeon-holed, and they are sticklers for the rules and regulations which they have laid down. The Pharisees, with whom Jesus clashed so often, were experts at that. They had carefully worked out what was right and wrong under any given circumstances and were unbending when it came to the observance of these regulations. One of their criticisms of Jesus was that He did not operate like that. Jesus, on the other hand, criticized them for their mechanical, legalistic kind of religion in which there was no spirit and no life. He said: "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." He thundered at them: "Woe unto you scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy, and faith, these ought ye to have done and not to leave the other undone." They were so wrapped up in the little things that they lost sight of the big things. Legalistic observances, no matter how strict, are no substitute for a living religion. St. Paul once wrote: "God hath made us able ministers of the New Testament, not of the letter but of the spirit, for the letter killeth but the spirit giveth life."

It is the spirit that counts, not, of course, any kind of spirit regardless of the truth for which it stands or does not stand, but even the belief in and confession of the pure truth is of no value if it is merely a mechanical process in which there is no spirit. Jesus had something to say about that to the Samaritan woman at Jacob's well. She wanted to know whether the Samaritans were right in teaching that Mount Gerizim was the place to worship or the Jews who insisted that it had to be in Jerusalem. Jesus gave her the answer: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship in spirit and in truth." Jesus gave her to understand that it was not just the outward, mechanical performance that counted but the spirit behind it.

That is something for us Lutherans to remember. We have always insisted upon purity of doctrines and the rejection of doctrinal errors, however trivial and non-fundamental they may appear to others. We are unbending where unscriptural doctrine is concerned. We assert loudly and often these days that church fellowship which is based on rejection or covering up of scriptural teaching is wrong and contrary to God's Word. We should never recede from that stand and should continue to battle for purity of doctrine. But let this not be a dead orthodoxy, as though Christianity were merely assent to the right doctrines. Let it not be just a mechanical process, but let there be life and spirit in it, for "the Father seeketh such to worship him." Let us do the one and not leave the other undone.

I. P. F.



## Sectarian Bodies

### METHODISM

**M**ETHODISM, a numerically strong sectarian body in the United States, had its beginnings in England. The leaders, John and Charles Wesley, were students at Oxford University in the early part of the 18th century. Having seen and experienced the dead formalism of the Anglican church, they wanted and demanded a consciously consecrated and pious Christian life.

In 1729, the Wesleys, with two others, began to meet at Oxford for religious exercises. They were ridiculed as the "Holy Club," "Bible Bigots," "Methodists," and the like. At their gatherings personal testimony, prayers, Bible study, and kindred religious exercises were dominant. Each Sunday Holy Communion was administered. Visiting the sick and prisoners for the purpose of converting them was also one of their endeavors. This type of work was carried on methodically, hence the name "Methodists."

Later, George Whitfield, an eloquent preacher, joined the Wesleys. In their services they strove to bring about two things: first, through the terror of the Law a knowledge of sin, accompanied by manifestations of extreme sorrow, tears, agonizing cries, shoutings, and the like; secondly, the emotional joy of salvation with a definite knowledge of Wesleyan Methodist Connection in the time of conversion.

John and Charles Wesley had been in Georgia as early as 1735. But Methodism in this country dates from the year 1766 when it was established in New York and Maryland. In the United States the Methodist church has had an independent organization since the year 1784, as the Methodist Episcopal Church.

The Methodist church may be divided into two groups: the episcopal and the non-episcopal bodies, or such as place church government only into the hands of the clergy, and such as insist on the participation of the laity. The episcopal group includes the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The non-episcopal includes the American the

Primitive Methodist Church in the U. S. A., the Congregational Methodist Church, the Free Methodist Church in North America, the New Congregational Methodist Church, and the Reformed Methodist Church. There are also a number of colored churches in each group.

Doctrines of the Methodist sect, not in agreement with God's Word, are the following:

1) That the Holy Scriptures are in themselves without power to quicken and convert sinners. John 6, 63; Rom. 1, 16; Jas. 1, 21; I Peter 1, 23; John 17, 20.

2) That man, in spite of the fall, has retained his free will and also some power to do good. II Cor. 3, 5; Eph. 2, 1-10; Rom. 3, 28; Phil. 2, 13; Rom. 3, 11-12; John 15, 5.

3) That Christ has not fulfilled the Law in our stead. Rom. 5, 19; Phil. 2, 7-8; Gal. 4, 4-5.

4) That Christ came into the world as a Law-Giver to proclaim new laws of righteousness. Gal. 3, 24; John 5, 45; Gal. 4, 4-5; Matt. 22, 37-40.

5) That Christ sitting at the right hand does not signify His supreme and universal rule, power, and majesty, according to His human nature, but only limited power, and His confinement to a certain part of heaven. Ps. 110, 1; Heb. 1, 3; Eph. 1, 20-23; I Peter 3, 22.

6) That conversion is not solely and alone the work of God, but in part also the work of man. I Peter 1, 3-4; John 3, 5-6; Eph. 2, 1; I Cor. 2, 14; Eph. 1, 19-20; Rom. 10, 17; Eph. 4, 18; Phil. 2, 13; Titus 3, 5; John 1, 12-13; Eph. 5, 8; Eph. 2, 8.

7) That only he may be sure of forgiveness of sins, who feels the assurance of God's grace in his heart. John 20, 29; I John 3, 20; Rom. 4, 20-22; Jas. 1, 6.

8) That faith is not an essential part of repentance. Matt. 5, 6; John 3, 16; II Tim. 1, 12.

9) That repentance consists essentially in the renunciation of sin and renewal of the heart. Ps. 6, 3-4; Rom. 4, 6.

10) That perfect sanctification and perfectly good works are possible already in this life. Phil. 3, 12;

I Thess. 4, 1; II Cor. 4, 16; Eph. 4, 15; Jas. 3, 2; Gal. 5, 17; Rom. 7, 21-24.

11) That the sacraments of Holy Baptism and the Lord's Supper are not means of grace through which God bestows His grace and Spirit. I Cor. 12, 13; Acts 2, 38; Matt. 26, 28.

12) That God does not offer and communicate the spiritual blessings, purchased by Christ alone, through the means of grace, but also immediately, without the means of grace. Is. 55, 10-11; John 6, 68; Acts 13, 26; Acts 4, 12; I Cor. 6, 11; Gal. 3, 26-27; Eph. 5, 25-26; Luke 7, 30.

13) That a man becomes a Christian by obeying the Law. Gal. 5, 21-22; II Cor. 3, 6.

14) That the sacraments are not means of grace, but simply signs and symbols of grace. Eph. 5, 25-27; Luke 7, 30; Matt. 28, 18-20; John 3, 5; Luke 22, 19-20.

15) That Baptism does not work forgiveness of sins, but is merely a sign and picture of the cleansing from sin. Mark 1, 4; Rom. 6, 3; Titus 3, 5.

16) That children cannot believe. Matt. 18, 10-11; Matt. 18, 6; Mark 10, 15.

17) That the words of institution in the Lord's Supper must not be taken in a literal but a figurative sense, and that therefore Christ's body and blood are not really present in the same, and are not really given to the communicant under the bread wine. Gal. 3, 15; I Cor. 10, 16; I Cor. 11, 27-29; Matt. 26, 26-28; Ps. 33, 4; Luke 1, 37.

18) That the Lord's Supper does not offer, convey and seal forgiveness of sins, since it is only a memorial of Christ's death. Luke 22, 19-20; Matt. 26, 26-28.

19) That the Word and sacraments are not only signs of the true church. Matt. 28, 19-20; I Cor. 10, 17; Mark 16, 15-16.

20) That there are no hypocrites or impostors in the visible church. Matt. 25, 1-2; Matt. 13, 24-26; Matt. 13, 47-48; Matt. 22, 10-14; Acts 20, 29-30.

21) That Christians of the various denominations may fellowship in spite of differences of doctrine, since purity of doctrine cannot be obtained. Eph. 4, 3-5; Gal. 5, 9; Rom. 16, 17-18; Titus 3, 10-11; II



John 10-11; I Cor. 10, 21; I Kings 18, 21; I John 4, 1; I John 8, 31-32.

22) That the office of the ministry does not belong to the whole church, but only to certain persons within the church. I Cor. 3, 21-23; II Cor. 4, 5; Ps. 68, 13; I Cor. 4, 1; I Peter 5, 2-3.

23) That the calling of ministers is a privilege granted not to the whole church, but only to the spiritual heads of the church, such as bishops, elders, etc. Matt. 18, 17-20; John 20, 22-23; I Cor. 3, 21-23; II Cor. 4, 5; I Peter 2, 9; I Peter 5, 2-3.

24) That the power of excommunication (the office of the keys) does not belong to the whole congregation, but to the spiritual rulers of the church. Matt. 18, 15-20; I Tim. 5, 20; I Cor. 5, 11-13; II Cor. 2, 6-8.

25) That the government of the church has been assigned by Christ to the clergy and not to the whole church. II Cor. 1, 24; Jas. 4, 12; Acts 6, 6; Acts 15, 22-23; Acts 21, 22.

26) That the church has the power to make laws; to command where God does not command; and that these man-made ordinances must be obeyed as conscientiously as the commands of God. I Cor. 7, 23; Jas. 4, 12; Matt. 28, 20; Col. 2, 16; Gal. 1, 8; Matt. 15, 8-9; Rev. 22, 18-19.

In our next article we shall deal with the Presbyterian church.

K. F. K.

## Sham Acceptance Of The Gospel

(Continued from page 307)

to him and yet presume to have a part in the feast? How could he dare to consider his own rags good enough, here where everything was marked by royal splendor? No wonder that he immediately caught the king's eye; no wonder that he became speechless at the king's stern rebuke. He was an insult to the king, to his son, to the wedding, and to the other guests. The king bade his servants: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

*To Impress Reality* Even so God has furnished His guests with fitting garments to sit at the marriage feast of His dear Son, the feast of

His favor and eternal life. It is the precious garment of Christ's vicarious righteousness. God has not merely provided it in pure grace but it is also He who through the power of His Word clothes the sinner in this garment through faith. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." No other dress will do. Those in the visible church whose profession of faith is but a sham have rejected it, despised it. They still hope to partake of God's favor and eternal life in the garment of their own righteousness, their outward church membership and sobriety. Yet it is a vain hope. Even now they stand revealed before God and on judgement day they shall

be revealed before all. Then God the King Eternal shall appear before His guests to please them and to be pleased in them. All who have not been garmented by a God-given faith in the spotless dress of Christ's righteousness will then be charged with having insulted God, and His Son, His marriage feast, and His true guests, and shall be rendered speechless. They shall be cast out forever from His presence. Having been so near to the gracious gift of God in Word and Sacrament and yet despised them in their hearts their judgment will be the more severe. This earnest picture is to help us mortify our flesh which ever tempts us to cling to our own righteousness.

C. J. L.

## The Holy Spirit Creator

### SANCTIFICATION

(Sixth continuation)

**I**n our striving for progress in sanctification we often find that we do not succeed as we wish. Good works are a necessary expression of our faith. If faith does not produce good works it is dead. Yet we find that we are often not so very eager to do what we know we should to the glory of God. We find that not only the devil and the world around us hinder us in the joyful living of a consecrated life of faith, we find that even within us there is the flesh with its desires always hampering us. What shall we do?

The way to our heavenly Father's heart is open to us. The Father invites us, His believing children, to cast all our care on Him. And He adds the promise that He will care for us.

It is proper that in this connection we briefly consider the relation between prayer and sanctification. We can sum it up in one sentence: The new life impels a Christian to pray, and in turn, his new life is strengthened as a result of prayer.

### Prayer A Sign of Faith

*Prayers of unbelievers.* — Can unbelievers pray? They do not recognize God as their Father. They may admit some Supreme Being,

some Architect of the world, and the like; but they do not know the Triune God, who is God alone. They do not accept Jesus as their Savior. But no one can come to the Father except through Christ, and he who denies the Son has not the Father either. Thus if an unbeliever "prays" he calls on a false god. Can that be a God-pleasing prayer, a prayer which violates the very First Commandment?

*Devoutness of unbelievers.* — When the Scriptures speak about the sham prayers of unbelievers they do not deny that unbelievers may be very fervent and very devout in their exercise. The Pharisee in the temple was very serious when he addressed God in his prayer. The hypocrites who made a public display of their praying on street corners and in market places did not merely pretend to be praying. Think of the priests of Baal, who cried aloud and cut themselves with knives and lancets till the blood gushed out (I Kings 18, 28). They did not lack in fervor and devotion.

*Unbelievers' prayers a sin.* — Since unbelievers pray to a god who is not the Father of Jesus Christ, their prayer is an act of idolatry. David, prophesying about Judas, asked God to "let his prayer become sin" (Ps. 109, 7). Jesus speaks about people who imagine that by their vain repeti-



tions they can coerce God into doing their will (Matt. 6, 7). Imagine the sinfulness of such a procedure. Paul tersely asks: "How shall they call on him in whom they have not believed?" (Rom. 10, 14)

*Prayers of believers.* — Just as the prayers of unbelievers are acts of idolatry, so the real prayers are signs of faith. Through faith in Jesus Christ a believer is united with God. The father-son relation has been established between him and God. There is nothing separating him from God, no fear, no disagreement. He is one with God. He can approach God in the boldness of faith, fully confident that he will not be rejected. And although he does not fully understand the plans of God, he is ready to leave everything to Him, knowing that He who spared not His own Son in order to save us, will in and with His Son give us all that we need. Moreover, whenever his spirit sinks to low levels, so that he does not know how to pray and what to pray for properly, the Holy Spirit who taught him to pray will Himself make "intercession with groanings which cannot be uttered" (Rom. 8, 26).

#### Prayer and Sanctification

*Prayer a good work.* — God commanded prayer in the Second Commandment. He revealed His name to us that we might call upon Him, pray, praise, and give thanks.

God did not prescribe anything about the time, place, gestures, and the like, of prayer. We may have special places for our prayers, and pray anywhere; we may observe special hours, and pray at all times; we may pray in our own words, or use prayers which other people have composed; we may pray orally or silently; we may stand, or kneel, or prostrate ourselves, or pray in any position, we may fold our hands or lift them up to heaven — all such things do not affect the nature of our prayer which we direct to our Father in the name of Jesus.

*Prayer helps our sanctification.* — Much more could be said about prayer, about the sin of praying to saints, or of praying jointly with heretics, or about the great things that may be achieved through prayer. We must refrain.

When we repeat any good work it will thereby gradually become

easier and we acquire the habit. That is true also of prayer. "Practice makes perfect." Not, indeed, in sanctification, but it means progress.

When we pray we must make sure that we have a firm foundation for our petition. We are driven into the Scriptures. In order to pray more cheerfully and confidently, we search the Scriptures more diligently. That again means progress in sanctification.

We have the promise that the Lord will hear our prayers. If

human fathers listen to the pleas of their children and comply with them as far as they are able, much more, so Jesus says, will our "heavenly Father give the Holy spirit to them that ask him" (Luke 11, 13). The Holy Spirit is the Spirit of sanctification. By teaching us to say "Abba, Father" He unites us ever more firmly with God and helps us to lead a life fitting for God's children and worthy of our high calling.

J. P. M.

(To be continued)

## An Investigation Of The Common Confession's Statement On "Justification"

#### ESSAY ON THE DOCTRINE OF JUSTIFICATION

By Pastor E. Wendland  
Benton Harbor, Michigan

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. — Editor.

#### I. The Position Ever Held By The Lutheran Church And Defended By The Synodical Conference For Eighty Years

JUSTIFICATION is basically a declaratory act of God, in which He pronounces a sinner righteous. The Scriptural word for *justify* is used in the "forensic" way (so-called because of its likeness to a court procedure) almost without exception. Those whom God justifies receive this as a free gift, and without any merit on their part, purely as an act of God's mercy and grace, for Christ's sake. Christ has purchased and won this righteousness in His work of redemption.

This act of God's justification applies to the whole world (Rom. 5: 18-19) and was sealed by Christ's resurrection (Rom. 4: 25). Thus Scripture teaches the "objective" or universal justification of all men (2 Cor. 5: 19). This justification stands as an accomplished fact. Nothing in man — his merit, faith, or the fact that he will come to faith — conditions this justification. The

*Brief Statement* clearly sets forth this doctrine when it states that God "has already declared the whole world to be righteous."

Scripture also speaks of a "subjective" justification. Man is justified by faith (Rom. 1: 17; 3: 22-28; 9: 30-31; 10: 6; Gal. 2: 16; 5: 5). Both Scripture and the Confessions, however, describe faith as simply the instrument whereby we lay hold on a righteousness which is already present *before* faith. Faith is never the *cause* of justification, but always the *instrument* for receiving universal justification.

The following quotation from Dr. Stoeckhardt (*Roemerbrief*, p. 185) illustrates his manner of showing the comfort which is derived from a clear understanding of this doctrine of justification: "Never in this sense do we hear it presented: I believe; I am conscious of the fact that I believe on my Savior. Therefore I am justified. . . . The believer rather makes this conclusion: Oh, how godless I still am! Out of my heart godless thoughts continue to arise. . . . My sin is ever before me. But now God's Word tells me that God has already declared godless sinners righteous. Thus I belong without any doubt whatsoever to the number of those whom God has justified."

Though neither Luther nor the Lutheran Confessions use the specific



terminology of "objective" and "subjective" justification, yet they never misrepresent these two sides of this truth; and the Synodical Conference has for eighty years taught the doctrine as here presented.

## II. Review Of The Position Held By The American Lutheran Church In The Past On This Doctrine

The position of the American Lutheran Church on Justification may be understood from a review of the Ohio Synod's opposition to Missouri in respect to this doctrine. Already at the turn of the century Ohio labeled Missouri's position on objective justification as a "sin against holiness," "insanity," "a miserable figment of man's own invention." Ohio has accused Missouri of destroying the doctrine of justification by faith, so that faith must limp behind. Ohio states its own doctrine thusly: "Through the reconciliation of Christ the holy and gracious God has made advances to us, so that forgiveness of sin and justification have been made possible on His part; justification, however, does not occur until through God's grace the spark of faith has been kindled in the heart of the poor sinner."

Was this difference between Ohio and Missouri on justification settled prior to the formulating of the *Common Confession*? In its *Declaration* (1938) the American Lutheran Church states: "(God) purposes to justify those who have come to faith." Dr. Lenski, Ohio's leading interpreter of Scripture, goes to great lengths to attempt to prove that the justifying act of God applies only to believers after they have come to faith. He plainly recognizes no biblical doctrine of objective justification. Note his flat statement on Rom. 5: 19. "Nowhere in the Bible is any man constituted or declared righteous 'without faith, before faith,' all asseverations and argumentations to the contrary notwithstanding."

## III. The Question Of Whether Or Not The Common Confession Clearly Composes The Old Controversy And Adequately Confesses The Truth

Article VI of the *Common Confession*, which treats of this doctrine of Justification, is quite brief. We quote it in its entirety:

*We believe and teach:*

*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.) "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation," II Cor. 5: 19. Hence no sinner need be eternally lost on account of his sins. God offers this propitiation and reconciliation freely to all men through His means of grace. There is nothing in sinful man or in what he may do to merit God's declaring him righteous. God justifies the sinner solely on the basis of Christ's righteousness, which He imputes to the sinner through the Gospel and which the sinner accepts by faith. Such faith is wrought in man by the Holy Spirit. Through this faith we not only receive from God but also retain the blessed assurance of our righteousness in His sight for Christ's sake.*

*Cf. Romans 3-5: 8; Gal. 2: 16-3: 29; Col. 1; I John 2: 2.*

Does this article compose the old controversy and adequately confess the truth?

In Art. VI, first sentence and parenthesis, we cannot find the essential characteristic of objective justification, the fact that God "has already declared the whole world to be righteous in Christ" (cf. *Brief Statement*). "Secured and provided" do not convey the thought of an outright grant, declaring man as acquitted before the bar of God's justice. Perhaps they can be interpreted in that light by members of the Missouri Synod, but they can just as well be interpreted by the American Lutheran Church to mean that, although God has secured and provided forgiveness of sin by

the redemptive work of Christ, He does not actually justify or declare the sinner to be righteous until the first spark of faith is kindled in his heart. A true confession must not permit ambiguous interpretation.

Quoting 2 Cor. 5: 19 is in itself no guarantee of its being correctly interpreted.

Referring to the sentence, "There is nothing in sinful man or in what he may do to merit God's declaring him righteous," — we know that the American Lutheran Church never did say that man could merit his justification. The point is whether or not God justifies only after faith has been kindled (American Lutheran Church). Nor does the next statement, "God justifies the sinner solely on the basis of Christ's righteousness, which He imputes to the sinner through the Gospel and which the sinner accepts by faith," clearly obviate the introduction of this error that in some manner justification follows faith. In fact, God's act of imputation and the sinner's acceptance by faith are in this sentence linked together so closely, without even a comma to separate them, that Ohio's old error is actually strengthened thereby.

We do not mean to state that the *Common Confession* should have ignored subjective justification (that faith is the instrument of receiving this declaration of God concerning the sinner's righteousness in Christ), as the *Brief Statement* clearly sets forth, but its statement on justification should leave no room for the old error (Ohio position).

Such a clear, positive statement on objective justification is found in the *Brief Statement*. A clear antithetical statement should have been inserted in the *Common Confession*, even though the Confession was intended to be purely positive in its presentation.

## News From the Mission Field

Pastor W. R. Hoyer, Mission Correspondent

**T**O drop an envelope in the collection plate Sunday after Sunday is in itself no thrilling experience. On the other hand, if you have not ignored the envelope pocket, marked:

"For Synodical Purposes,  
Missions and Benevolences"

you have written the first chapter of a soul thrilling story. You are entitled to know how the story ends;



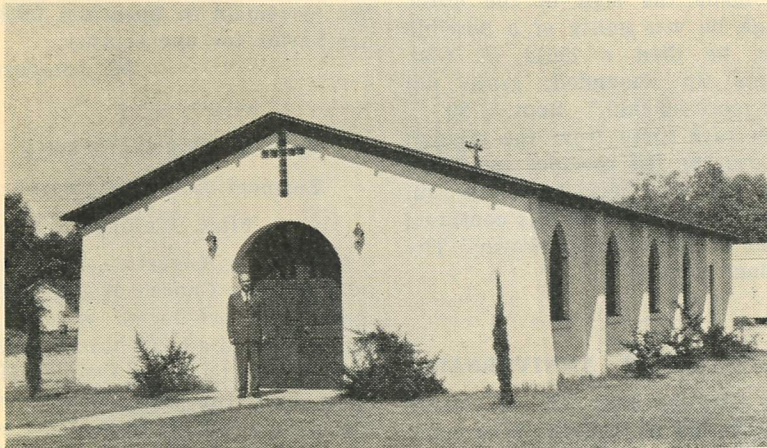
how your contributions are converted to the saving of precious blood-bought souls.

To this end, Synod's General Mission Board has appointed a mission correspondent to tell you such stories in a regular column, under the heading

**News From The Mission Field**

By word and picture we shall endeavor to bring home to you, the blessedness of the mission work you support, by your prayers and contributions.

While we wait for the news to trickle in here at Grand Island, Nebraska, (at this writing a grand island indeed surrounded by a green sea of waving corn) we shall begin with a mission story you should have heard long before this.



Missionary G. P. Eckert  
Grace Lutheran Church, Casa Grande, Arizona

**Where The Flume Crosses The Wash**

Sick calls are commonplace in the ministry. But here is a sick call that you ought to know about. When I was your missionary in northern Arizona a postal card reached me addressed to the Lutheran minister at Flagstaff. I was directed to a certain green cabin in Oak Creek canyon — where flume crosses the wash. A women was dying of tuberculosis. Within an hour I reached the canyon and made my way through the turnstile and up the path to the little green cabin nestling against the red rock walls of the canyon.

**I Was Sick, And Ye Visited Me**

Never in all my ministry was I so welcomed to a home. Mrs. K. told me that she was sick unto death

the other evening. She wanted the assurance that all her sins were forgiven. She needed this so desperately. She had been a baptized and confirmed Lutheran, but had fallen away from her church, neglected God's Word and Sacrament.

It was a wonderful experience comforting such a penitent sinner thirsting for righteousness. Near the cabin I could see the flume carrying precious water to the thirsty soil of Sedona making it a paradise of fruitfulness. But this was eternally more wonderful what you the members of our Synod did within this cabin! Each of you were supporting the flume which carried the Living Water of the Gospel to this thirsting soul.

Well after a few more weeks and several more visits our sister was laid to rest in the Sedona cemetery. On Easter Day of that year her unchurched husband was baptized and confirmed in our church at Flagstaff. I'll never forget what he told me during his instruction. Under the fifth Commandment we explained the passage: Vengeance is mine, I will repay, saith the Lord. He turned to me thoughtfully and said, "You have just saved a man's life." He told how he had held a grudge against a man who had wronged him and how he had determined to murder him. But now he was ready to forgive, even as Christ had forgiven him.

These are the mission joys you ought to share with your missionaries. You wrote the first chapter in your local congregation when the collection plate was passed and when the Mission side of your envelope was not passed by. It was by your contributions and by your prayers that salvation came to the people in the little green cabin in Oak Creek Canyon — where the flume crosses the wash.

\* \* \* \*

**I Was In Prison,  
And Ye Came Unto Me**

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25, 40. This is surely true of your missionary Gerhard Eckert's experience at the Arizona State prison. Let his story make us all ashamed that we haven't given more, much more for just such blessed mission work.

Dear Rev. Eckert:

Why I am writing this letter. I ask the warden if he would let me see you. The warden said it would be alright. I want you to read the Bible to me. Come when you can.

Your friend in Christ,

"On May 29 I received this letter from a man in the condemned cell at the state prison, where I had been conducting Lutheran services once a month. (He had heard of me through another prisoner who was attending these services.)

When I came to visit this man, I found out that he had written to a number of ministers. The warden

**She Was One Of Our Own**

When at the close of my first visit I gave my name and told her that I was a missionary of the Wisconsin Lutheran Synod, she was overwhelmed. The very pastor who had baptized and confirmed her was my great uncle, Adolph Hoyer of Princeton, Wisconsin. She was overjoyed to find that a relative of her former pastor had answered her plea for the Gospel comfort and absolution.

I returned soon to bring her as she requested, the Lord's Supper. Again and again she said, "Pastor, you will never know what this has meant to me. Oh, the joy and peace that is in my heart again, after this Holy Communion. Now I am ready to depart and to be with Christ which is far better."



had allowed him to see them all, with the understanding that he was to choose one of them. By God's grace, I was privileged to be the one.

However, my visits with him were not without difficulties, for the chaplain, who considered himself the spiritual leader of all protestant prisoners, felt it was not necessary for me to be there too. (It was his opinion that prisoners had lost all liberties, including their religious liberty.)

Although he was uneducated and of low mentality this condemned man was an interested hearer of God's Word. God's grace through the Word wrought in him a faith that made him able to rejoice in the Good news that Jesus had died for his sins and made full payment for them. Since he had confessed his crime and sinfulness, it was a comfort to him to know that God would not put him on trial to find out whether he deserved forgiveness. He had been baptized and wanted to know whether he needed to be baptized again. I explained why this would be unnecessary. After further instruction he received the Lord's Supper on the Saturday preceding his execution.

The prisoner's last request was that I be with him when he died. This was granted by the warden. The Protestant chaplain was dismissed. Because prison rules require one chaplain present at all executions the Catholic chaplain was called in. But it was understood that I alone was the man's pastor. Together with this priest and another inmate, I shared the prisoner's last meal.

#### **At Midnight They Prayed, And Sang Praises To God**

After supper the Catholic chaplain went away, and I was alone with my prisoner and guard. During the long night we read the Bible, prayed, and sang hymns. The man had not known many hymns. I taught him several, and then we sang them together. Sometimes the man in the adjoining death cell joined with us. Among the hymns we sang were: Just As I Am — Jesus Loves Me — My Faith Looks Up To Thee — and Heaven Is My Home. In between hymns we sometimes talked. We even had a discussion with the guard who tried to say, a person could not be saved by God's grace alone, but by works. After a while he stopped arguing and began to read Luther's

Small Catechism. The night wore on. At times the prisoner began to tremble and then he would say, "Reverend Eckert, let's sing some more hymns."

#### **The Last Mile**

As the first rays of the morning sun began to cast light over the distant mountains, ushering in the appointed time of execution, the Catholic chaplain returned, followed by the warden and guards. The prisoner and I had a last prayer together, followed by the Lord's Prayer. He was able to walk bravely to the death-dealing gas chamber. His last words to the warden were: "I am going to see Jesus now." I stood at a window where he was able to see me. As the deadly cyanide fumes rose, he nodded in recognition as I made the sign of the cross. Though he was guilty of a horrible crime, he died a child of God. "Where sin abounded, grace did much more abound." Rom. 5, 20.

May such news from the mission field ever be His gracious assurance to us, that our labor is not in vain in the Lord; as well as His continual answer to our constant prayer: Thy kingdom come.

#### **TWENTY-FIFTH ANNIVERSARY**

On Sunday, June 10, St. Paul's Congregation of Cudahy, Wisconsin, celebrated the twenty-fifth anniversary of Mr. George Denninger in the teaching profession. Mr. Denninger taught two years at St. James Lutheran school of Milwaukee, and nineteen years at St. Jacobi Lutheran school of Milwaukee, which for a part of that time was serving as a joint school for St. Martini Lutheran church of Milwaukee as well. For the past four years he has been principle of St. Paul's Lutheran school in Cudahy.

The anniversary was commemorated in a special service at 4:00 P. M. at which the undersigned spoke on 1. Thess. 5, 12-13. This was followed by a potluck supper in the school auditorium and a program in honor of the jubilarian. The congregation remembered Mr. Denninger with a gift.

May the Lord continue to bless the labors of the jubilarian on the hearts and lives of the lambs entrusted to his care and grant him health and

strength for many more blessed years in His service.

H. J. VOGEL.

#### **100th BIRTHDAY**

**Mrs. John C. Rave  
Tacoma, Washington**

On July 29 St. Paul's Church, Tacoma, Washington, enjoyed the rare privilege of joining Mrs. John C. Rave, a member for over fifty years, in observing her 100th birthday. Following the Communion service, the pastor addressed her on the basis of Isaiah 54, 10. The service was concluded with the ringing of the church bells 100 times.

Mrs. Rave still enjoys remarkable health, and is able to read her devotional books daily, but above all, God's marvellous grace has enabled her to remain in unshaken faith in her Savior for one century.

W. AMACHER.

#### **CORNERSTONE LAYING**

**Emanuel Lutheran Church  
Flint, Michigan**

On Sunday, August 19, 1951 Emanuel Lutheran Church of Flint, Michigan, was privileged to lay the cornerstone of a new church-building. Pastor Theo Sauer of Livonia, Michigan, preached the sermon, while the undersigned performed the ceremonies of cornerstonelaying. The church when completed will seat 400 and will be erected at the cost of \$235,000.00. The church building should be completed in a few months.

B. WESTENDORF.

#### **ORGAN DEDICATION**

**St. Matthew's Ev. Lutheran Church  
Danube, Minnesota**

On Sunday, August 19, 1951, St. Matthew's Ev. Lutheran Congregation of Danube, Minnesota, dedicated its new two-manual Wurlitzer Electronic Organ to the service of the Triune God. Professor R. Jahnke of Dr. Martin Luther College New Ulm, Minnesota, preached the dedicatory sermon on the basis of Psalm 150.

May this new organ always be an inspiration to the members of St. Matthew's to sing the beautiful hymns of the church.

H. C. SCHNITKER.



## Triple Celebration

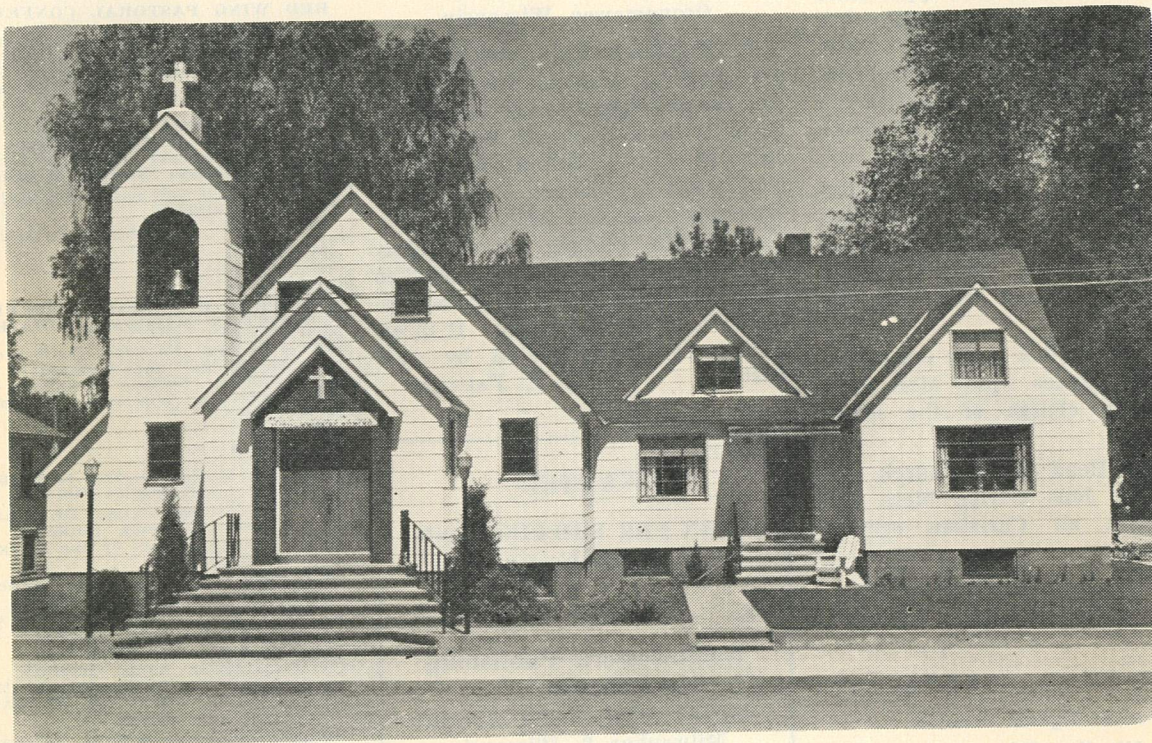
**J**UNE 17, 1951, will long be remembered by the members and friends of Trinity Lutheran Church, Omak, Washington, as the occasion of a triple celebration. Perhaps of greatest significance was the service during which we dedicated our newly constructed church-parsonage unit. Pas-

supervised the construction while the members worked faithfully on a scheduled volunteer labor program. One year later the entire building plus all landscaping was completed.

The parsonage is a four bedroom home. The exterior design of the church is of the Mission Type.

Since the organization of the congregation in 1926 the following pastors have served the congregation: Philip Russert, 1926-1931; Walter Amacher, 1931-1944; Leland Grams and M. Duchow as vacancy pastors, 1944-1945; T. Stern 1945-1950; the undersigned since May 7, 1950.

Trinity Lutheran Church became self-supporting during Pastor T. Stern's pastorate. Three charter members, Mr. and Mrs. H. Alsid and



tor M. J. Witt delivered the dedicatory address. During the past 24 years services had been conducted in the basement of the old parsonage adjoining the property on which our new building is located. Because of increasing membership this basement chapel had already been inadequate for quite a number of years. In 1950 conditions were ripe for the commencement of a building program and June 8 marked the day when excavation work was begun. The pastor drew up the plans and

Triple A trusses have been used in the architectural design of the interior of the church. A balcony houses the organ and choir. Seating capacity with the present number of pews is approximately 200. The total cost of the completed building and all furnishings plus sidewalks and landscaping amounts to less than \$27,000.00.

The afternoon service commemorated the 25th anniversary of the organization of the congregation. Pastor W. Lueckel was the speaker.

Mrs. Emelia Danielson are still with the congregation. The communicant membership today numbers 85. Mission work started in and around Omak as early as 1912.

Our Wurlitzer Organ dedication service with Pastor Robert Donner as speaker and organist rounded out the day for the many worshipers who had gathered to offer praise and thanks to the God of all grace and mercy who had so bountifully blessed us with material and spiritual blessings. E. H. ZIMMERMANN

### DEDICATION

**St. John's Lutheran School  
Montello, Wisconsin**

Members and friends of St. John's Lutheran Church of Montello, Wisconsin, assembled in large numbers on Sunday afternoon, August 26, as

the congregation dedicated its modernized and remodeled Christian day school to the service of the Savior Jesus Christ and His saving Gospel. Even the sweltering heat of the day was unable to hinder them from manifesting their love and zeal for the cause of Christian education.

Pastor Wm. J. Hartwig, a former pastor of the congregation, delivered a fine sermon on the text Matthew 18, 1-6, 14. The mixed choir very ably sang two hymns of praise in the service. The members of the congregation and their guests assembled at the door of the main entrance



of the school, which was then opened in the name of the Triune God and with prayer. The undersigned, the pastor of the congregation, conducted the dedicatory rites.

During the summer months, a building 20 feet long and 26 feet wide of concrete block construction was erected, adjoining the present school. This building houses the girls' and boys' lavatories, a cloak and storage room, and a corridor leading to the lower and upper class rooms. Yellow square marlite has been placed on the lower walls throughout the new construction. Ceramic tile covers the floors in the lavatories while asphalt tile the floors in the cloak room and corridor.

The two class rooms were redecorated and remodeled. An architectural projected window was placed in each class room. A new hot air oil burning furnace will heat the entire school.

Mr. Floyd Mattek is the teacher of the upper grades while Miss Ruth Haar is in charge of the lower grades.

May the Head of the Church, our dear Lord Jesus Christ, bless our school and all Christian schools everywhere.

W. J. OELHAFEN.

## TWENTY-FIFTH ANNIVERSARY

Pastor Egbert Schaller  
Nicollet, Minnesota

On Sunday evening July 22, 1951, the members of Trinity Ev. Lutheran Church, Nicollet, Minnesota, together with neighboring pastors and professors of Dr. Martin Luther College, New Ulm Minnesota, observed the twenty-fifth anniversary of the ordination of the Reverend E. Schaller into the ministry. The undersigned, a classmate of the jubilarian, preached the sermon using as his text Gen. 32, 9-10. The mixed choir rendered several appropriate selections.

After the service all were invited to the church basement for an informal gathering and to partake of an evening luncheon served by the ladies of the congregation. Professor H. Klatt of Dr. Martin Luther College served as toastmaster. Gifts, in recognition of Pastor Schaller's faithful service, were presented to him by the congregation

and by organizations within the congregation. The jubilarian responded with words of appreciation, giving glory to God alone.

May the Lord further grant Pastor Schaller many years of fruitful service in His vineyard.

H. C. SCHNITKER.

## CORNERSTONE LAYING

St. Matthew's Ev. Lutheran Church  
Oconomowoc, Wisconsin

St. Matthew's Ev. Lutheran Congregation at Oconomowoc, Wisconsin, was privileged to lay the cornerstone of its new church on Sunday, July 22. Prof. Hilton Oswald of Northwestern College, Watertown, Wisconsin, was the festival speaker. The church, seating approximately 500 people, will be of rural English style with an exterior of Crab-Orchard stone from Tennessee. It is expected to be completed by next Easter.

N. E. PAUSTIAN.

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## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA DISTRICT WESTERN PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Terry, Montana.

Time: October 23-24, 1951. Opening session 9:00 A. M.

Preacher: P. Janke; alternate, D. Kolander.

Essayists: H. Ellwein, P. G. Albrecht, G. Boldt, W. Schuetze.

Kindly announce your intended absence or presence to the host pastor, L. Wurster.  
G. S. Baer, Secretary.

### CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT

Time: November 6-7, 1951, at 10:00 A. M.  
Place: Lincoln Heights Lutheran Church, Des Moines, Iowa. Hugo Fritze, pastor.  
Speaker: Lester Groth (E. Birkholz).  
Essays: Social Welfare and the Church, Harry Spaude; Exegesis of Jude, E. Birkholz; Appraisal of Church Hymns, W. Sprengeler; Vision — Dream — Revelation, J. Martin.

Announce to host pastor, please!

W. F. SPRENGELER, Secretary.

## The Northwestern Lutheran

### SOUTHWESTERN DELEGATE CONFERENCE

Place: Tomah, Wisconsin, Pastor J. Dahlke, host.

Time: Sunday, October, 7, at 2 P. M.

Program:

- 1 Report on the Synod Convention — Delegates.
  - 2 Report on the Wisconsin Synod Building Fund — Circuit Visitor.
  - 3 Report on our Mission Offering — Financial Secretary.
  - 4 Election of officers.
- A. E. HUHN, Secretary.

### RED WING PASTORAL CONFERENCE

The Red Wing Pastoral Conference will convene October 9, 1951, at Grace Lutheran church, 3½ miles southeast of Goodhue, Minnesota, the Rev. Christian Albrecht, pastor.

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Norbert A. Reinke (alternate: Norman E. Sauer).

Kindly inform host pastor of your intended presence or absence.

N. A. REINKE, Secretary.

### CENTRAL PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

The Central Pastoral Conference will meet on Tuesday and Wednesday, October 30 and 31, at Bethany Lutheran Church, Fort Atkinson, Wisconsin, beginning at 10:00 A. M.

Assignments:

Tuesday A. M. Continuation of Exegesis on Colossians, Pastor K. Eggert.

P. M. Psychiatry, Dr. Karpis of Bethesda Lutheran Home. Reports by the Delegates to Synod.

Wednesday A. M. Sermon for Criticism. Financial Report. The Sacrament of the Altar, Pastor R. C. Horlamus.

P. M. Casual Question. Continuation of the Reports by Delegates to Synod.

Holy Communion will be celebrated on Tuesday evening.

Speaker: Pastor F. C. Uetzman; alternate, Pastor R. C. Horlamus.

Please announce early to the host pastor, G. Franzmann.

OTTO A. PAGELS, Secretary.

### TEACHERS CONFERENCE AT JEFFERSON, WISCONSIN

#### Wisconsin State Teacher's Conference

On November 1 and 2, 1951, the Wisconsin State Teachers' Conference will be held at Jefferson, Wisconsin. The host congregation is St. John's Ev. Lutheran Church, Rev. R. Mueller, Pastor. All members of the Conference are encouraged to send requests for quarters to the Principal, Mr. O. W. Junkuntz, 1106 Center Street, Jefferson, Wiscon. Also, all members are encouraged to go directly to the School Office at 511 Church Street where they will be registered and receive instructions for finding their quarters.

Program

#### Thursday Morning

- 9:00 Opening Service (In the Church) Professor E. Schroeder, Northwestern College, Watertown, Wisconsin.
- 9:45 The Child as a Missionary, Rev. J. Mahnke, Milwaukee, Wisconsin.
- 10:45 Organ Solo, Mr. Gilbert Fischer, Oshkosh, Wisconsin.
- 10:55 Practical Application of the Second Commandment to School Life, Mr. Richard Sievert, Fort Atkinson, Wisconsin.



**Thursday Afternoon**

- 1:20 Devotion
- 1:50 American Separation of Church and State as Related to the Lutheran Parish School system, Professor Lorman, Petersen, S. T. M., Concordia Theological Seminary, Springfield Illinois.
- 2:20 **Our Children and Our Schools** by Lucy S. Mitchell, presented by Miss A. Elizabeth McFarland, West Allis, Wisconsin.
- 2:50 Children's Choir of St. Johns Ev. Lutheran School, Mr. O. W. Jungkuntz, Director.
- 5:00 The Curriculum at Our Teacher Training Seminary, Professor E. Sievert, Dr. Martin Luther College, New Ulm, Minnesota.
- 4:00 Choir Rehearsal, Mr. Gerhard Pape, Juneau, Wisconsin.

**Friday Morning**

- 9:00 Devotion.
- 9:10 Panel Discussion: The Curriculum at Our Teacher Training Seminary, Prof. E. Sievert, New Ulm, Minnesota. Pastor A. Buenger, Kenosha, Wisconsin; Mr. E. Arndt, Winona, Minnesota; Miss Mildred Pingel, Milwaukee, Wisconsin; Mr. W. Nolte, Moderator, Burlington, Wisconsin.
- 10:25 Comments by our Executive Secretary for the Board of Education, Mr. Emil Trettin, Milwaukee, Wisconsin.
- 11:00 Business Meeting.

**Friday Afternoon**

- 1:20 Devotion.
- 1:50 Sectional Meetings, Choir and Organ, L. Stellwagen and W. Nolte; 5-6, Mr. M. L. Dommer; 3-4, Miss Ruth Koeninger; 1-2, Miss Ada Sievert; Kindergarten, Miss Lorraine Kassulke.
- 3:50 Conference Closing, Pastor Paul Gieschen, Rockfield, Wisconsin

All are encouraged to arrange their schedules so that they may attend the Conference Service to be held on Thursday Evening at 8:00.

WALDEMAR H. NOLTE, Secretary.

**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 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 PASTORAL CONFERENCE**

**of the**

**SOUTHEASTERN WISCONSIN DISTRICT**

The Southern Pastoral Conference of the Southeastern 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.

**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 Practice. 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.

**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.

**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 Homilical 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. Volkmann; 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.

**GENERAL SYNODICAL 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.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Ordained and Installed Installed

**Pastor**

**Becker, E. R.**, in Zion, Eau Galle, and St. Peter's, Elmwood, Wisconsin Ev. Lutheran Churches by B. R. Hahm; assisted by Theo. H. Mahnke, K. A. Nolting, and H. A. Pankow.

**Geiger, Adalbert F. W.**, in St. Paul's Church, Hurley, Wisconsin, and in Zion Church, Mercer, Wisconsin, By H. Geiger; assisted by W. Weissgerber, Sixteenth Sunday after Trinity, September 9, 1951.

**Maas, Gale**, in Emanuel Church, Kolberg, Wisconsin, by T. F. Stern; assisted by W. G. Brockopp, G. Fuhlbrigge, O. C. Henning, K. F. Toepel, E. A. Wians, W. Zink, Seventeenth Sunday after Trinity, September 16, 1951.

**Teacher**

**Behrens, E. H.**, as principal of the Madison Lutheran School, Madison, Wisconsin, by R. A. Siegler; assisted by Alvin Berg, Ninth Sunday after Trinity, July 22, 1951.

**Boettcher, Theodore**, as teacher in St. Lucas School, Milwaukee, Wisconsin, by Herbert Koehler; Seventeenth Sunday after Trinity, September 16, 1951.

**Rupprecht, Herbert C.**, in St. Peter's Church, Fond du Lac, Wisconsin, by Gerhard Pieper; Fifteenth Sunday after Trinity, September 2, 1951.

**Schwartz, Melvin**, as teacher in Niles Township Lutheran School at Morton, Grove, Illinois, by O. H. Heidtke, authorized by Pres. A. Halboth.

**CHANGE OF ADDRESS**

**Pastor**

**Maas, Gale**, Forestville, Wisconsin, R. 1. **Metzger, David M.**, 214 S. Kiesel Street, Bay City, Michigan.

**Teacher**

**Behrens, E. H.**, 2314 W. Mifflin Street, Madison, Wisconsin. **Schwartz, Melvin** 6050 Crain Street, Morton Grove, Illinois.

**MISSION FESTIVALS**

**First Sunday after Trinity**

St. Peter's Congregation, Mishicot, Wisconsin. Offering: \$362.90. E. Zell, pastor.

**Third Sunday after Trinity**

St. John's Church, Stanton, Nebraska. Offering: \$627.02. L. F. Groth, pastor.

**Eight Sunday after Trinity**

St. John's Church, Loganville, Wisconsin. Offering: \$423.13. Loyal Schroeder, pastor.

**Tenth Sunday after Trinity**

Trinity Church, Hoskins, Nebraska. .... Offering: \$464.60. W. F. Sprengeler, pastor.

**Eleventh Sunday after Trinity**

St. Paul's Church, Appleton, Wisconsin. Offering: \$725.80. F. M. Brandt, pastor.

**Twelfth Sunday after Trinity**

Courtland Lutheran Church, Courtland, Minnesota. Offering: \$125.77. E. Hallauer, pastor. St. Paul's Church, Valley City, North Dakota. Offering: \$141.41. Donald E. Kolander, pastor.

**Thirteenth Sunday after Trinity**

Trinity Church, Lime Ridge, Wisconsin. Offering: \$166.82. Loyal Schroeder, pastor. Offering: \$674.28. R. A. Kettenacker, pastor.



**Fourteenth Sunday after Trinity**  
 St. Luke's Church, Denver, Colorado.  
 Offering: \$224.17. Victor Tiefel, pastor.  
 Grace Church, Tp. Maine, Marathon Co., Wisconsin.  
 Offering: \$247.76. E. H. Kionka, pastor.  
 St. Paul's Church, Livingston, Montana.  
 Offering: \$79.97. Alfred Walther, pastor.

**Fifteenth Sunday after Trinity**  
 St. John's Church, Platteville, Colorado.  
 Offering: \$193.77. M. W. Burk, pastor.

Emanuel Church, Tp. Mecan, Marq. Co., Wisconsin.  
 Offering: \$334.73. W. J. Oelhafen, pastor.  
 St. John's Lutheran Church, Barre Mills, Wisconsin.  
 Offering: \$1,54.85. H. E. Paustian, pastor.

**Sixteenth Sunday after Trinity**  
 Zion Church, Zeeland, North Dakota.  
 Offering: \$554.73. P. R. Janke, pastor.  
 Faith Church, Tacoma, Washington.  
 Offering: \$129.12. Wm. G. Zell, pastor.  
 St. Paul's Church, Ixonia, Wisconsin.  
 Offering: \$844.49. Otto A. Pagels, pastor.

St. John's Church, Pardeeville, Wisconsin.  
 Offering: \$504.17. A. H. Mackdanz, pastor.  
 St. Paul's Lutheran Church, Whitehall, Wisconsin.  
 Offering: \$213.36. H. Henke, pastor.

**Seventeenth Sunday after Trinity**  
 Zum Kripplein Christi, Tp. Herman, Dodge Co., Wisconsin.  
 Offering: \$600.00. G. Bradtke, pastor.  
 Trinity Church, Smith's Mill, Minnesota.  
 Offering: \$224.48. Theodor Bauer, pastor.  
 St. Paul's Church, Naper, Nebraska.  
 Offering: \$705.12. A. K. Hertler, pastor.

**TREASURER'S STATEMENT**

July 1, 1951 to July 31, 1951

**Receipts**

Cash Balance July 1, 1951.....	\$ 63,199.92
Budgetary Collections .....	\$ 36,351.59
Revenues .....	5,052.40
<b>Total Collections and Revenues....</b>	<b>\$ 41,403.99</b>
<b>Non-Budgetary Receipts:</b>	
Notes Payable — Money Borrowed .....	30,000.00
Miscellaneous .....	461.57
<b>Total Receipts .....</b>	<b>\$ 71,865.56</b>

\$135,065.48

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 12,620.00
Theological Seminary .....	3,253.47
Northwestern College .....	10,467.65
Dr. Martin Luther College.....	15,541.32
Michigan Lutheran Seminary....	30,421.57
Northwestern Luth. Academy....	2,083.75
Home for the Aged.....	1,492.57
Indian Missions .....	6,560.62
Colored Missions .....	290.73
Home Missions .....	36,499.43
Refugee Mission .....	2,732.65
Madison Student Mission .....	285.94
Lutheran Spiritual Welfare Commission .....	1,712.80
General Support .....	5,995.00
School Supervision .....	1,159.88
<b>Total Budgetary Disbursements....</b>	<b>\$131,117.38</b>
Cash Balance July 31, 1951.....	\$ 3,948.10

C. J. NIEDFELDT, Treasurer.

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

For July, 1951

**For Missions**

N. N., Detroit .....	\$ 10.00
N. N., Detroit .....	7.00
N. N., Detroit .....	7.00
N. N., Detroit .....	5.00
N. N., Detroit .....	6.00
<b>Total .....</b>	<b>\$ 35.00</b>

**For Lutheran Spiritual Welfare Commission**

N. N., Watertown, South Dakota.....	\$ 150.00
Memorial Wreath in memory of William Rauchholz by St. John's Congregation, Hemlock, Michigan .....	10.00

R. J. Ballien family.....	1.00
Rev. W. A. Kuether.....	5.00
Rev. Lloyd A. Wenzel, Memorial Wreath in memory of Fred Littau, Winner, So. Dak.....	5.00
On occasion of twenty-fifth marriage anniversary of Mr. and Mrs. E. E. Erdmann.....	5.00
N. N., Oconto, Wisconsin .....	30.00
Rev. W. F. Vatthauer, Fairfax, Minnesota.....	17.00
Mr. Niel B. Hansen, Beaver Dam, Wisconsin....	2.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	1.00
<b>Total .....</b>	<b>\$ 226.00</b>

**For Refugee Mission**

Peter Midola, Wauwatosa, Wisconsin....	\$ 10.00
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**For Church Extension**

Memorial Wreath in memory of Henry P. Bauer, given by employees of the Northwestern Publishing House .....	\$ 25.00
Memorial Wreath in memory of Mrs. Otto Rodekoer, given by Rev. Orval Kreie and Rev. V. Tiefel .....	5.00
Memorial Wreath in memory of Mrs. Charles Baylert Yoap, given by Mrs. Rose Krueger, Mrs. Robert Huebscher, Mrs. H. Nass, Mrs. C. Hartwig, Mrs. R. J. Koepsell, Mrs. Aug. Nass, Mrs. Alfred Tobison, Mrs. Anna Tobison, Mrs. A. Risner, Mrs. F. Bartels, Mrs. G. Beck, and Mrs. A. Leuman.....	6.00
Memorial Wreath in memory of Miss Edna Klatt, given by friends and relatives.....	18.50
<b>Total .....</b>	<b>\$ 54.50</b>

**For Wisconsin Synod Building Fund**

Memorial Wreath in memory of Mrs. Ida Drews, given by Mr. and Mrs. Fred Bruss....	\$ 5.00
Memorial Wreath in memory of Mrs. Louise Nitz, given by Mr. and Mrs. Fred Bruss.....	5.00
<b>Total .....</b>	<b>\$ 10.00</b>

C. J. NIEDFELDT, Treasurer.

**WESTERN WISCONSIN DISTRICT**

April, May, June 1951

Pastor — Congregation	Amount
Dr. J. B. Bernthal—Personal .....	\$ 5.00
G. F. Albrecht—Indian Greek .....	429.55
G. F. Albrecht—Hustler .....	225.95
H. J. Anger—Washington .....	94.24
H. F. Backer—La Crosse .....	1208.15
J. C. Bast—St. Charles .....	578.00
W. A. Baumann—Marshall .....	619.10
Alvin Berg—Madison .....	95.70
Arthur Berg—Sparta .....	246.21
R. F. Bittorf—Monroe .....	27.55
R. F. Bittorf—McConnell .....	66.20
L. M. Bleichwehl—Fort Madison .....	36.59
F. E. Blume—Columbus .....	2424.60
T. P. Bradtke—Marshfield .....	620.02
E. A. Breiling—Randolph .....	1048.93
J. C. Dahlke—Tomah .....	1777.00
A. T. Degner—Beaver Dam .....	80.22



A. T. Degner—T. Trenton	564.59
A. H. Dobberstein—Elroy	5.00
W. A. Eggert and G. Redlin—Watertown	3209.88
Kurt Eggert—Farmington	874.41
F. F. Ehlert—Eitzen	144.50
A. J. Engel—Medford	844.76
J. B. Erhart—Buffalo City	98.00
J. B. Erhart—Cream	392.60
J. B. Erhart—Cochrane	667.62
Gerhard Fischer—Helenville	923.00
G. Franzmann—Fort Atkinson	204.91
G. H. Geiger—Wilson	369.56
Henry Geiger—Leeds	792.88
Henry Gieschen—Fort Atkinson	4542.21
W. E. Gutzke—La Crosse	500.00
B. E. Hahm—Plum City	345.56
B. R. Hahm—Bay City	59.61
A. Hanke—T. Norton	321.35
A. Hanke—Minnesota City	50.88
H. Henke—Whitehall	186.76
H. Henke—Arcadia	92.80
John Henning—Wausau	890.26
R. C. Hillemann—Mosquito Hill	71.66
R. C. Hillemann—Savanna	993.88
O. E. Hoffmann—Tomahawk	645.17
W. P. Holzhausen—Stetsonville	533.77
Gerhard Horn—Chaseburg	1100.50
Gerhard Horn—T. Hamburg	668.45
Paul E. Horn—T. Lebanon	122.00
C. J. Kionka—Rib Lake	151.20
C. J. Kionka—Greenwood	138.26
E. H. Kronka—T. Maine	566.20
G. P. Kionka—T. Genoa	182.60
G. P. Kionka—Stoddard	321.47
G. P. Kionka—Nelson	55.88
H. C. Kirchner—Baraboo	2154.21
L. C. Kirst—Beaver Dam	1150.50
R. J. Koch—Eagleton	440.00
L. J. Koenig—Wausau	894.82
L. J. Koenig—Mosinee	485.61
W. J. Koepsell—Pickwick	133.42
W. J. Koepsell—Ridgeway	648.36
John Kohl—Doylestown	554.71
John Kohl—Fountain Prairie	246.67
John Kohl—Fall River	241.99
G. O. Krause—Marathon	299.65
R. P. Korn—Lewistown	1101.17
J. D. Krubsack—Goodrich	219.35
W. R. Krueger—Friesland	244.45
W. R. Krueger—Dalton	117.42
H. F. Kuckhahn—Poplar Greek	44.99
H. F. Kuckhahn—Beyer Settlement	71.25
H. F. Kuckhahn—T. Washington	47.75
H. F. Kuckhahn—Lime Ridge	70.15
D. H. Kuehl—Mc Millan	429.00
D. H. Kuehl—T. Eau Plaine	529.00
M. Kujath—Brodhead	135.85
M. Kujath—Janesville	112.79
C. C. Kuske—Green Valley	61.55
C. C. Kuske—Rozellville	38.55
L. Lambert—Barron	235.90
L. Lambert—Rice Lake	147.70
Henry Lange—Onalaska	579.15
W. Lange—La Crosse	219.38
Phil Lehmann—Rock Springs	428.78
Oscar Lemke—T. Rib Falls	383.00
Oscar Lemke—Rib Falls	496.70
M. F. Liesener—Oak Grove	49.90
A. W. Look—North Freedom	134.30
A. H. Mackdanz—Pardeeville	238.82
E. A. Mahnke—Hillsboro	241.66
E. A. Mahnke—Viroqua	97.62
T. H. Mahnke—Bloomer	452.89
G. C. Marquardt—Schofield	1283.50
G. C. Marquardt—Ringle	239.61
A. L. Mennicke—Winona	1546.22
A. L. Mennicke—Goodview	46.40
F. H. Miller—La Crosse	7267.07
R. W. Mohrhardt—Prairie Farm	582.81
R. W. Mohrhardt—T. Dallas	78.45
P. Monhardt—South Ridge	124.38
H. A. Muehl—Cameron	1.00
R. P. Korn—Altura	313.07
R. W. Mueller—Jefferson	2204.50
F. A. Naumann—Platteville	249.85
G. E. Neumann—T. Merrimac	51.35
G. E. Neumann—Caledonia	68.75
G. E. Neumann—Greenfield	66.75
H. C. Nitz—Waterloo	2311.75
H. Nommensen—Fountain City	234.40
M. J. Nommensen—Juneau	910.17
H. A. Pankow—Menominee	370.08
O. A. Pagels—Ixonia	422.94
H. E. Paustian—Barre Mills	750.00
N. E. Paustian—Oconomowoc	434.40
W. A. Paustian—West Salem	811.98
J. R. Petrie—Wilton	96.95
J. R. Petrie—Norwalk	571.35
E. E. Prenzlow—Cornell, Keystone and Birch Creek	373.95
C. M. Raasch—Lake Mills	1256.99
J. R. Rosenow—Richwood	445.82
C. R. Rosenow—Hubbleton	338.64
A. Sarembo—T. Knapp	82.58
A. Sarembo—Shennington	41.00
A. W. Sauer—Winona	546.42
John Schaad—Eau Galle	115.50
John Schaad—Elmwood	41.75
H. Schaller—Oskaloosa	68.11
A. C. Schewe—T. Bridge Creek	51.55

A. C. Schewe—Neillsville	2240.21
E. C. Schewe—Cambria	438.95
W. E. Schulz—Wonewoc	430.00
H. C. Schumacher—Milton	222.87
A. Schumann—Globe	136.84
H. W. Schwertfeger—Tripoli	116.93
H. W. Schwertfeger—Spirit	131.97
H. W. Schwertfeger—Prentice	39.80
R. A. Siegler—Madison	611.13
A. Stuebs—Portland	44.35
A. Stuebs—Bangor	1172.71
M. F. Stern—Ixonia	435.66
K. A. Timmel—Watertown	843.00
E. A. Toepel—Ridgeville	644.28
E. G. Toepel—Sun Prairie	464.90
I. G. Uetzmann—Watertown	1220.00
M. W. Wahl—Cambridge	354.50
E. Walther—Wisconsin Rapids	724.45
W. E. Wegner—Moline	125.00
A. J. Werner—Little Falls	129.94
A. J. Werner—Catact	180.11
A. J. Werner—Millston	6.02
A. A. Winter—Mauston	1124.00
A. A. Winter—New Lisbon	401.99
L. A. Winter—T. Berlin	830.73
L. A. Witte—Kendall	1038.82
L. A. Witte—Dorset Ridge	285.37
W. E. Zank—Newville	731.75
G. W. Zunker—Fox Lake	1250.84
W. E. Zank—T. Deerfield	853.83

Budgetary	\$ 56,670.61
Synod Building Fund	29,415.13
Non Budgetary	519.25

Total for April, May, June, 1951.....\$ 86,404.99

MEMORIAL WREATHS

In Memory of—Sent In By	Amount
Louise Rupprecht — J. C. Bast, St. Charles	\$ 10.00
Kenneth Ponney — W. Baumann, Marshall	5.00
Mrs. J. W. Jung — Breiling, Randolph	74.00
Mrs. Ray Streich — K. Eggert, Farmington	3.00
Albert Olsen — G. P. Fischer, Helenville	18.00
Chester Helmke — H. Geiger, Leeds	2.00
Herbert Leuck — H. C. Kirchner, Baraboo	5.00
Mrs. Herman Muth — H. C. Kirchner, Baraboo	49.00
Mrs. Martha Halweg — H. C. Kirchner, Baraboo	8.00
Mrs. Karoline Pache — D. H. Kuehl, T. Eau Plaine	20.00
Ernest J. Little — G. C. Marquardt, Schofield	11.00
Mrs. Agnes Wintzmann — R. W. Mohrhardt, Prairie Farm	6.00
Mrs. Martin Winter — R. W. Mueller, Jefferson	4.50
Mrs. M. Falbe — E. E. Prenzlow, Cornell	5.00
Alb. Olsen — J. M. Raach, Lake Mills	5.00
Mrs. Emma Stark — M. F. Stern, Ixonia	2.00
Mrs. Wilhelmina Olsen — K. Timmel, Watertown	3.00
Aug. Manz — E. H. Walther, Wisconsin Rapids	1.00
Henry Gerner — W. E. Zank, Newville	8.00
Mrs. M. Bogenschneider — W. E. Zank, Deerfield	15.00
Mrs. Caroline Pohlmann — W. E. Zank, Deerfield	13.00
Mrs. Augusta Krause — W. E. Zank, Deerfield	8.00
Mrs. A. W. Hunt — E. A. Breiling, Randolph	5.00
Mrs. W. Lane — A. Dobberstein, Elroy	5.00
Mrs. W. Draheim — W. A. Eggert, Watertown	10.00
Mrs. Charles Piper — W. A. Eggert, Watertown	22.00
Dora Guse — W. A. Eggert, Watertown	6.00
Mrs. Carl Nuernberg — W. A. Eggert, Watertown	100.00
Frank Kreier — H. Geiger, Leeds	2.00
N. N. — H. Geiger, Leeds	13.00
Mrs. Frank Minnert — W. J. Koepsell, Ridgeway	11.00
Otto Roeder — O. Lemke, T. Rib Falls	10.00
Walter Goglein Jeirer — R. W. Mueller, Jefferson	3.00
Mrs. Fred Bunning, Sr. — E. E. Prenzlow, Cornell	1.00
Herman Ruchlow — W. E. Schulz, T. Washington	15.50
Mrs. W. Lane — W. E. Schulz, T. Washington	4.00
Theo. Marheine — H. Schwertfeger, Tripoli	4.00
Mrs. Bertha Backer — E. Walther, Wisconsin Rapids	6.00
Herbert Bartsch — J. C. Bast, St. Charles	28.00
Rev. Palechek — W. A. Eggert, Watertown	10.00
W. Paskey — H. Geiger, Leeds	51.00
Ed. Mueller — H. Geiger, Leeds	5.00
Pastor E. H. Palechek — G. Horn Chaseburg	100.00
Pastor E. H. Palechek — G. Horn, T. Hamburg	50.00
Mrs. Bertha Tisch — E. H. Kionka, T. Maine	7.00
Mrs. Laura Kirchner — H. E. Kirchner, Baraboo	9.00
Betty Hirschinger — H. E. Kirchner, Baraboo	44.00
Mrs. Carl Rohde — H. E. Kirchner, Baraboo	4.00
Carl Stieve — H. E. Kirchner, Baraboo	22.00
Mrs. Lena Latotzka — H. E. Kirchner, Baraboo	11.00
Frank Groszklaus — H. E. Kirchner, Baraboo	28.50
Mrs. Herman Wille — H. E. Kirchner, Baraboo	3.00
Alvin Fischer — R. P. Korn, Lewiston	2.00
Otto Prigge — R. P. Korn, Lewiston	18.50
Frank Krahn — O. Lemke, Rib Falls	1.00
Albert Lodholz — O. Lemke, T. Rib Falls	18.00
Mrs. Frank Draak — H. A. Muehl, Cameron	1.00
William Bentz — F. A. Naumann, Platteville	20.00
Mrs. Aug. Wilke — H. C. Nitz, Waterloo	15.00
Mrs. Chas. Gruebow — H. C. Nitz, Waterloo	7.00
Mrs. Otto Blase — N. Panstian, Oconomowoc	20.00
Wm. Talg — W. E. Schulz, Wonewoc	2.00
Geo. Frederick — W. E. Schulz, Wonewoc	1.00
William A. Henke — E. Walther, Wisconsin Rapids	45.00
Geo. Whitrock — E. Walther, Wisconsin Rapids	19.00
Mrs. Mary Lemke — L. A. Winter, T. Berlin	20.25
Geo. Frederick — L. A. Winter, T. Berlin	19.00
Mrs. Alex Borchert — M. J. Nommensen, Juneau	24.00

H. J. KOCH, Treasurer.



Jan. 52

292-N  
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By  
Wm. A. Lauterbach

A much needed companion volume to that excellent little devotional booklet “WHEN SHADOWS FALL” by Pastor Wm. Lauterbach.

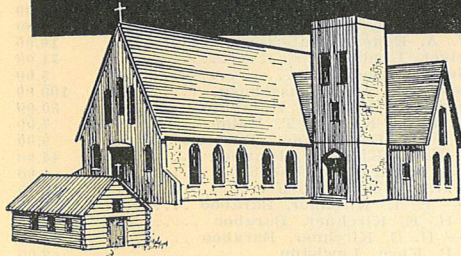
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