

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

WISCONSIN SYNOD

Milwaukee, Wisconsin

July 16, 1950

Volume 37 — Number 15



The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of

Wisconsin and Other States

Issued Bi-weekly

Entered as second class matter December 30, 1915, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

Lutheran High School, Racine, Wis.
Photo by Rev. E. Jaster

DO YOU KNOW that the Colored Mission (Synodical Conference) was founded on July 18, 1877.

Siftings

BY THE EDITOR

While the book *Worlds In Collision* by Immanuel Velikovsky is enjoying such a wide popularity it is interesting to note the reactions of various liberal journals. The *Christian Century* reviewing the book asks the question, "Why does a collection of such arrant nonsense get such a wide reading, and why are so many ordinarily sensible people saying (guardedly) that it deserves serious consideration?" Among the answers this weekly gives several are interesting. It notes that "an age that is weak in faith is strong in gullibility." And further that "persons seeking 'confirmation' of the biblical records are always easy victims of any piece of pseudo-science that seems to support their case. This book professes to prove that the Red Sea *did* open, that the sun *did* stand still at Ajalon, and so on. Some religious conservatives have gone into spasms of delight over this reinforcement of their position. They ought to weep. What good does it do to prove that the events really happened, if the same argument and evidence prove that they were purely natural occurrences?" We may thank God that our faith does not rest upon the evidence of science or archeology or anything other than the mighty testimony of the Word of God. When all the accounts are added up Dr. F. Pieper's remark will still be true: The best defense of the Gospel is the proclamation of it!

Careful readers of the daily newspapers have probably read already that Dr. Lajos Ordass, former head of the Hungarian Lutheran Church, has been released from prison after serving twenty months of a two-year sentence. He was convicted by the Communist government on the charge of having misappropriated funds intended for the relief of Hungarian Lutherans. At the same time the Communists had the usual evidence. What prompted his final release is not known. Dr. Ordass has been deprived of the right to hold office and will in all probability not be allowed to serve even as a minister. During his imprisonment the Hungarian Lu-

theran Church was forced more and more under the domination of the Hungarian government. Since Dr. Ordass' work is done in Hungary, it is possible that he may come to the United States.

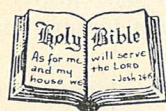
Attorney General Fairchild recently ruled that in Wisconsin it is illegal to carry parochial school children on public school buses even if they pay their own fare. But the Massachusetts legislature recently enacted a bill which specifically lists parochial school children as eligible for public transportation. The measure is put under the category of health and safety, thus avoiding, its proponents hope, the charge that it violates the state constitution, which prohibits the use of public funds for sectarian religious purposes. It seems that nothing but a ruling by the United States Supreme Court will settle the question for all the states.

Dr. Eugen Gerstenmaier, director of a relief agency in Germany, recently described Germany as being like a picture with two sides, showing on one side a semblance of luxury which creates a false impression on the majority of foreign visitors. "They have not seen the other side of the picture," he said. "They have not seen that behind the facade of new shop windows whole blocks lie in ruins. They do not know that very few people can buy the things that are offered in the shops. They have not counted the nine million refugees who have been driven from their homes . . . without a chance to find a new existence. . . . Hundreds of thousands still live in mass quarters." That should serve to remind us that our Committee for War Relief is still in need of funds. The latest report shows almost a depleted treasury. Optimistic reports to the contrary, relief funds are still needed in Germany.

"Hallowed Be Thy Name"

Luke II, 2

YOU and I have names. They stand for our person, for all that we are and all what we do. Because they stand for our person even our government protects them. Who-



ever forges our names or heaps libel upon them is subject to severe punishment. Such acts are treated as an offense against our person. Our names make it possible for people to address us, to speak to others about us, to think of us, to call to their mind what they know about us. Just because our names stand for our person they will have the greatest amount of significance and meaning for our friends and acquaintances, for the members of our family — for those who really know something about us, our character, our personality, our abilities and accomplishments, our innermost thoughts and affections. Inasmuch as our names remind others of the companionship, devotion, comfort, help, and guidance which they find in us, our names will be to them an object of confidence, of love, joy, assurance, and hope.

The Significance Of God's Name In a similar way God's name enables us to address Him, to think of Him, to speak about Him. God's name stands for His blessed and exalted Person, for all that He is and does, for all that we know about Him. Through His Word He has revealed Himself to us, so that we are able to look into His heart and to apprehend His gracious thoughts and deeds in our behalf. Thus His holy Word is really the full revelation of His name. All the individual names which in that Word God has taught us to apply to Him are to call to our mind this blessed revelation of Himself. Even when our own names have a meaning, this meaning generally does not pertain to our person. We have simply inherited our family name, and our personal name was given to us in infancy when very little could be said about us. God's names, however, really tells us something about Him.

God bids us to call Him Father and He is just that, our Heavenly Father who has given us life, who sustains our life, and who for Jesus' sake has pardoned us sinners and extends to us the tender love and care of a perfect father. He would have us address Him as the Almighty Lord, being just what that name states, the Lord of heaven and earth, before whom nothing is impossible. God's Son who entered our flesh to become our substitute we are taught to address with names which may ever fix upon our soul's attention the great things which He has wrought and won for us. We call Him Jesus, *i. e.*, Savior, because He truly is our all-sufficient Redeemer from sin, death, and hell. We call Him Christ, the Anointed One, for He was anointed to be and ever to remain our perfect High Priest, Prophet, and King. So each and every name of God is to call to our mind the precious truths which God has revealed about Himself in His Word.

That It Be Hallowed What do we mean when upon the Savior's bidding we ask that God's name be hallowed? The significance and purpose of God's name ought to make the answer quite evident. We cannot possibly be asking that God's name in itself might ever become more holy. Since God's name stands for His person, for all that we may know about Him from His Word, it is ever perfectly holy even as He Himself is holy and without any imperfections. The trouble, however, lies in us. Among us and for us God's name is not as holy, as sacred as it ought to be. His name does not always call to our mind all the holy and blessed truths that are revealed about Him in His Word. Often times His name does not inspire us to the faith, the trust, the joy, the devotion, the comfort and hope to which it is meant to inspire us. What we do and say as God's children often casts a shadow upon God's name for others, so that some of the light of its saving glory becomes hidden for them. Briefly but very much to the point Luther explains: "The name of God is indeed holy in itself; but we pray

in this petition that it be holy among us also."

How This Is Done How is the Christ-taught prayer that God's name be hallowed fulfilled? Again it is quite impossible to improve upon Luther's matchless answer: "When the Word of God is taught in its truth and purity, and we as the children of God lead a holy life according to it."

By Purity Of Doctrine God's name is, first of all, hallowed when all that God has revealed about Himself in His Word is brought to our soul in its truth and purity. Then and only then will His name be as sacred to us as it ought to be; only they can it duly inspire us to faith, joy, devotion, comfort, and hope. All false doctrine, everything that is said and proclaimed about God that is not in accordance with His Word, every truth of His Word that is silenced, corrupted or denied, casts a shadow upon God's name for us, takes some of its sacredness away for us. We are thereby robbed of some of the blessings summed up in God's name. Take the greatest truth of all that by pure grace alone we are justified in His sight through the death of His Son. If that is not clearly taught among us God's name cannot be for us the sacred object of joyful and certain hope. Yet the subversion of any other truth of God's Word likewise detracts from the glory of His name. Let us suppose that the truth that God has made us and all things with His mighty Word were called into question or in any way limited out of deference to human speculations. No longer could we be inspired to the joyful assurance: our help is in the name of the Lord, who made heaven and earth. Or again, if men begin to tamper with the truth of original sin and ascribe even a little measure of spiritual strength to natural man, the glory of God's Savior's name immediately loses some of its radiant luster. It is not a light thing to affix God's name to something that He has not said in His Word or to remove God's name from something that He has said and then treat it as if it were merely a human idea. As often as we pray: "Hallowed be Thy name," let us be mindful of the fact that we are asking God to grant us purity of doctrine and to preserve us

(Continued on page 229)

Editorials

Afterthoughts The conventions of the Districts of our Synod are now past. The delegates, pastors and teachers have returned home to think over the things that were said and done and to report to their congregations.

Although each District may have had to deal with some important internal problem which did not affect the other Districts, we feel safe in saying that the matters which claimed the largest share of the time in all of the conventions involved the expanding needs of our Gospel work, the gathering of the material means needed for that work, and the preservation of the purity of doctrine so necessary for our survival as an active and effective church of the Word.

It may be that many of us rated the importance of these three great concerns of the Church in the order in which we have listed them here. As a rule, much of the deliberation at our District meetings centers in the needs of our missions and our institutions; and equal emphasis is laid upon plans for gathering the funds to assure the success of our plans and projects.

All of this is needful indeed. Our delegates will have heard in particular that offerings are not keeping pace with needs. There is real concern over the lagging advance of the Synod Building Fund. Moreover, the expansion program in our training schools for pastors and teachers will bring about future increases in the cost of operation and of the maintenance of an enlarged force of missionaries and teachers. This must result in larger budgets; but even the present budget is not being raised as it should.

So we may suppose that at our conventions there was much of brotherly mutual admonition and exhortation; of appeals to our Christian faith and love of the Lord, from which our willing gifts must flow. Every Christian heart will be moved by the earnest words spoken; and we trust that every delegate will repeat the preachment to his congregation as God gives him grace and ability to utter it.

But if such appeals are to bear fruit, they must find a united church in which to take root and grow. We must have unity of faith and of purpose. For exhortation toward the bringing of the fruits of faith cannot succeed where faith itself is oppressed by error and superstitions, or where hearts are confused, disunited or indifferent. Therefore the instructions in doctrine which were received at our District conventions, and the testimony of the Truth which was given there, properly belongs at the head, not at the end of a list of the work with which the meetings of our Districts were occupied. The assent which we give to the divine Truths and which they receive in the congregations will be an indication of what we may expect by way of response to the needs of the work we seek to further. E. S.

* * * *

Maleic Hydrazide There is really nothing new under the sun, even though we are occasionally startled by the announcement of some discovery of science.

This one comes from the University of North Carolina, where to the great glee of perspiring lawn-mower pushers the country over, a chemical by-product of rubber manufacture has been found which can be sprayed over a lawn and will stop the grass from growing for four months. Apparently, without killing the plants, it keeps them in a state of suspended animation. It can also prevent fruit trees from budding and blossoms from forming on hybrid corn.

Nothing new, actually. For while this product, called maleic hydrazide, is not for the present available on the market, certain growth-stunting acids have long been known to reside in certain words and sentences occasionally heard in the garden of the church. Such as:

"How do we know that Synod won't waste our money by spending it foolishly? Why must missions cost so much?"

"Our congregation can't do anything for the Building Fund because we have too many expenses and projects of our own."

"Why should I help to build the new school? I have no children to send anymore. Let the young folks shoulder the load."

"We can't make it in time for church; our chores take too long."

"We are too tired evenings to come to Bible Study."

"I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused."

Neither the church nor the soul can grow where such maleic hydrazide is being sprayed.

E. S.

* * * *

As Spake The Fathers . . . "When a theologian is asked to yield and make concessions in order that peace may at last be established in the Church, but refuses to do so even in a single point of doctrine, such an action looks to human reason like intolerable stubbornness, yea, like downright malice. That is the reason why such theologians are loved and praised by few men during their lifetime. Most men rather revile them as disturbers of the peace, yea, as destroyers of the Kingdom of God. They are regarded as men worthy of contempt.

But in the end it becomes manifest that this very determined, inexorable tenacity in clinging to the pure teaching of the divine Word by no means tears down the Church; on the contrary, it is just this which, in the midst of greatest dissension, builds up the Church and ultimately brings about genuine peace. Therefore, woe to the Church which has no men of this stripe, men who stand as watchmen on the walls of Zion, sound the alarm whenever a foe threatens to rush the walls, and rally to the banner of Jesus Christ for a holy war."

Walther, *Law and Gospel*, p. 28.

From A Wider Field

Wanted: \$7,000.00

Does anyone want to buy a machine that makes building blocks? Pastor W. Schweppe, veteran missionary of the Church in Nigeria, is presently at home on a busy furlough, and he is softly asking that question here and there, hoping that he may suddenly hear an answer from the ranks of our devoted Christian people.

Building the Kingdom of the Lord runs into some strange needs. This is one of them. Consider: A machine that makes building blocks. It also has a pressure gun that waterproofs the blocks and paints them. We shall tell the story here; for it may catch an eye that serves as a window for a heart of love.

In our wonderful Nigerian Mission there is furious activity. Opportunities are pouring in, and plans are being carried out that will gradually make the Nigerian Lutheran Church self-sustaining, able to stand on its own feet. A Seminary course is training the first ten native men for the ministry. A normal school is to open next fall to train teachers for the schools. A \$50,000.00 hospital is being established with the best of modern equipment. The money for this last item, by the way, is a gift from a single fellow-Christian.

But adequate buildings for the other purposes must also be erected. Now. At once. Construction will be of clay blocks. At present, these blocks are made by hand, in wooden forms. It takes a day to complete forty blocks. At that rate, how long will it take to build a Seminary, a normal school, and half a dozen permanent parsonages?

Now, there is a machine. We forget just how many, but it makes an enormous number of building blocks in a day. It makes them interlocking. The workers simply pile one row of blocks on the other. Then the mortar is forced into the joints by pressure-gun, and the job is done. You will see that with this machine, our mission could really build in a big way. It is estimated that, after the building of the next few years is over with, the machine can be sold at a profit. But it costs \$7,000, and there is no money like that in the budget for such a purpose.

When we think about it, \$7,000 is not much of an item if those who are blest with some financial means would get together on it, with donations of \$100 or multiples thereof. And surely, surely we have such people in our Synod. Where are the hearts that will say: Here we are: we shall do this thing, and quickly?

This is the address to contact: Missionary Board, Synodical Conference, Concordia Publishing House, 3558 S. Jefferson Avenue, St. Louis 18, Mo.

And let those of us who cannot afford the luxury of joy which such large extra gifts bring to the fortunate donors remember that we *can* contribute our full share to the Mission budget of our church, by which the regular expenditures of all our missions are met.

* * * *

"Presumptuous, Mischievous" . . .

While doctrinal indifference is characteristic of much of American Protestantism today, there are yet those in church bodies outside our own Synodical Conference circles in whom abides the spirit of confessional loyalty.

An organization within the Episcopal Church, known as "the American Church Union," has for its purpose the upholding of "the doctrine, discipline and worship of the Church."

Recently this group preferred charges against two Episcopalian Bishops, alleging that they had engaged in unionistic practices, some of which are called "presumptuous, mischievous and irregular." The Bishop of New Hampshire, C. F. Hall, is accused of participation in a service with a Presbyterian and a Congregational pastor, while Bishop Angus Dun of Washington is said to have permitted ministers of other faiths to officiate at an Episcopalian service on Ash Wednesday.

We cannot but respect those who take their confessional position seriously enough to demand that disciplinary action be taken against any open and persistent violation of the oath which pastors take when they swear to teach and defend the faith of the Church they serve.

What Is The Law?

Despite the ruling handed down by the Supreme Court of the United States in the McCollum case at Champaign, Illinois, more than a year ago, barring all religious instruction by churches from the premises of public schools, it was recently announced by the Board of Education of Springfield, Ohio, that week-day religious education classes will be held in public schools there during the coming school year.

By way of explanation, the Superintendent of Schools, Mr. E. E. Holt, is reported as saying:

"I am informed that classes in religious education have continued to be operated in public school buildings in Findlay, Lima and Fremont. There apparently has been no negative reaction to this practice in those cities.

"During the past two years the classes in Springfield have been held in churches. This has involved the necessity of paying for transportation and the providing of hostesses to accompany pupils from the school building to the church and return.

"Unless there is opposition registered by the Board, I propose to advise the Council on Weekday Religious Education that the classes may be held in the school building next year."

This action raises an important question. Do Supreme Court decisions have the force of Law? Or must each case of such mingling of Church and State be separately appealed and tried at great expense before public school authorities can be compelled to conform to constitutional provisions?

E. S.

"Hallowed Be Thy Name"

(Continued from page 227)

from all error. Then we will also be moved to give our wholehearted support to the preaching and teaching of His pure Word in our own midst and elsewhere. We will shrink back from making common cause with error.

By A Luther calls our attention also to another side of the fulfillment of the prayer that God's name be hallowed. God's name is kept sacred for others as an object of faith, joy, comfort, strength, and hope, when we who bear His name grace it with a godly life. A life not in accordance with God's Word, a life that is worldly, intemperate, full of discontentment and anxious cares profanes God's name before others. We call ourselves Christians, we profess to be God's dear children, in baptism God has put His name upon us. The life that we lead therefore reflects upon our Heavenly Father, even as the conduct of children here on earth reflects upon the parents whose name

they carry. If people notice that we confidently trust in God even in the midst of adversities, that we really gather strength and peace as we commit all things to our God and Savior in prayer, that our daily life is really marked by graceful contentment, others may yearn for the God of grace whom we Christians know and who holds out such rich comfort to us. If people see that we Christians are really less selfish, more considerate, kind and helpful than others, if they see that the bond between us is intimate and cordial, the name of our Lord and God, who has effected such a life in the midst of a perverse and selfish world, will be truly hallowed.

C. J. L.

Justification is not like that. Certainly, justification will produce a change in a sinner's heart, but justification is not itself that change. It is not a sort of medicinal or healing process. It is strictly a declaratory act of God in which He pronounces a sinner righteous.

SCRIPTURE USE OF THE TERM

Old Testament

Because of the importance of the matter we shall study a few passages more closely, which contain the word to justify.

Deut. 25, 1, speaks of a court proceeding. There is a controversy between men, and they plead their case before the judges. The judges must investigate and then pronounce their verdict on the basis of their findings. They will declare the one right and the other wrong. This is the way the text reads "If there be a controversy between men, and they come into judgment that the judges may judge them: then they shall *justify* the righteous, and condemn the wicked." To justify is the act of a judge after due investigation. The opposite is to condemn.

Is. 5, 28, speaks of an unfair judgment. It says: Woe unto them . . . "which *justify* the wicked for reward, and take away the righteousness of the righteous from him." How can a judge take away the righteousness of a righteous man? In himself the righteous man will remain righteous, no matter what the judge may say or do; but in his verdict the unjust judge can rob him of his righteousness by condemning the innocent man. And just so he may, for a bribe, acquit a guilty man. — Again it is clear that to justify means a judicial declaratory act, which, though it deeply affects the standing of a man in society, does not touch his inward nature.

Prov. 17, 15: "He that *justifieth* the wicked, and he that condemneth the just, they both are abomination to the Lord." — Certainly, no one would raise any objection if a person induced a change in a wicked man's conduct, so that he turns from his evil way and begins to lead a decent life; but to justify a wicked man means to declare him righteous in spite of his wickedness.

The Holy Spirit Creator

XII JUSTIFICATION

IN reading our Bible we often run across some form of the verb to justify. Also the noun justification occurs. Our Augsburg Confession has an article on Justification, Art. V. Luther considered the doctrine of justification as the article of the standing or falling church. Any church body that keeps the doctrine of justification pure and undefiled will not easily err in any other doctrine, or if it does go wrong it will soon find its way back to the truth; but once a church permits the article of justification to become tainted with error, it will find itself on the downgrade, and there will be no halting from sinking deeper and deeper into error as long as the doctrine of justification is not restored.

This estimation of justification by Luther is correct. Luther learned it from St. Paul. The Galatians had admitted only a very slight error into their preaching of justification; but Paul charged them that they had turned away from the Gospel to "another gospel which is not another," that is, is not Gospel at all (Gal. 1, 6, 7). Their error seemed insignificant, but Paul said that it is just like a "little leaven which leaveneth the whole lump" (Gal. 5, 9).

JUSTIFICATION A DECLARATORY ACT OF GOD

Importance

It is important that we get clear on the nature of justification from the very beginning. It is the most natural thing, when we hear about justification, to think of this as a process of *making* a man righteous, of changing a sinner so that he quits sinning and begins to practice a little righteousness. The Catholic Church assumes that the Holy Spirit pours a little quantity of righteousness into the heart of a sinner — it may be only a very small amount — but now he has something to work with. By using this righteousness properly he can gradually build it up into respectable proportions, so that God owes him a reward for it. — This is also the idea which all philosophers propound in many different shades: if a man wishes to be justified he must work out his own righteousness.

Not Like Regeneration

All the terms which we studied recently, like repentance, conversion, regeneration, enlightenment, designate a change in the heart of a sinner. They may be compared to the healing process induced by the power of the medicine which the doctor applies.

Results

If a guilty man is justified by a judge, this will not make him innocent; and if an innocent man is condemned, this will not make him guilty. Nevertheless, the verdict of a judge will have far-reaching consequences. For the innocent man justification will mean salvation.

This is vividly presented in Ps. 32, 2-4: "How long will ye judge unjustly and accept the person of the wicked? Defend the poor and fatherless: do justice to (literally: justify) the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked."

If the Lord justifies us then we have nothing more to fear. Is. 50, 8, 9: "He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? Let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? Lo, they all shall wax old as a garment, the moth shall eat them up."

New Testament

Turning to the New Testament we find the same judicial, declaratory sense expressed by the word to justify.

In Matth. 12, 37, we have the parallel contrasting acts of condemning and justifying: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Luke 10, 29: "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" The lawyer felt guilty, but he wanted to give himself the appearance of being innocent. He was not so much concerned about being really righteous, but he was very anxious to get the verdict of being so.

Luke 16, 15: "And he said unto them: Ye are they which justify yourselves; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." — Certainly, no one would have objected if these self-righteous Pharisees had made themselves really righteous, if they had laid aside their wickedness, and particularly their pride, and if they had, instead, cultivated true humility and righteousness. But that was not their intention, they merely wanted to give themselves the appearance of being righteous, and thus gain the approval of the people.

God's Act of Justification

We must defer a closer study of this doctrine to future issues of the *Northwestern Lutheran*; we here merely list a few passages to show that also God's act of justification is a judicial declaratory act.

The publican in the temple had nothing to say for himself than that he was a sinner, and pleaded for mercy; while the Pharisee boasted of his own righteousness. What was God's verdict? Luke 18, 14: "I tell you, this man went down to his house justified rather than the other. For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The publican

was a sinner by his own admission, but God in His mercy declared him righteous. Thus he became a sinner and a saint at the same time.

In Rom. 8, 33, 34, Paul borrows his language from the Prophet Isaiah (see the passage quoted above) and speaks about God's act of justification in triumphant tones: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

J. P. M.

(To be continued)

In The Footsteps Of Saint Paul

Paul And Barnabas Revisit The Churches

BY DR. HENRY KOCH, MORRISON, WISCONSIN

BECAUSE of the stalwart characters of our intrepid missionaries we find it self-evident that they returned to the scenes of their former labors to strengthen the sorely tried brethren in the faith. They might have gone through the land of Antiochus IV of Commagene and the Cilician Gate to preach the Gospel in new fields and to other souls, and to reach their destination, the mother congregation in Syrian Antioch, much sooner. Paul and Barnabas, however, knew only too well, how sorely pressed the infant churches were, which they had to leave behind. It would hardly do to let them shift by themselves and perhaps even to give the newly won Christian cause to think that they were shirking danger because of their past gruesome experiences, which had nearly ended in death. Undaunted by their past tribulations they revisited the places, where they had been vilified and persecuted because of their message of Christ. Surely it required no small measure of heroism on the part of the apostles to retrace their steps. The newly won Christians had to be comforted and strengthened in their faith and provisions had to be made for the future preaching of the Gospel in their midst.

Words of Encouragement

Luke presses many thoughts into a few words: "And when they (the apostles Paul and Barnabas) had preached the gospel to that city (Derbe) and had taught many, they returned again to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." In view of their past experiences it is altogether unlikely that Paul and Barnabas preached publicly upon their return. They were forced to exercise the greatest precaution so as not to arouse new hostilities. The enemies were satisfied that they had rid themselves of their greatest antagonist Paul at Lystra. The missionaries would have exposed themselves to renewed persecution and even possible death, had the enemies discovered that he, whom the populace of Lystra had stoned at their instigation, was still very much alive. We rather assume that the apostles arrived at the various places at nightfall, summoned the Christians hastily, preached to them and then left again at early dawn. If they remained at a place for any greater

length of time, they surely remained in hiding. How often do not the pages of Church History reveal to us that faithful shepherds returned to their flocks to comfort them with the message of the Gospel in secluded spots or chambers and then departed either in the still of the night or at the break of dawn.

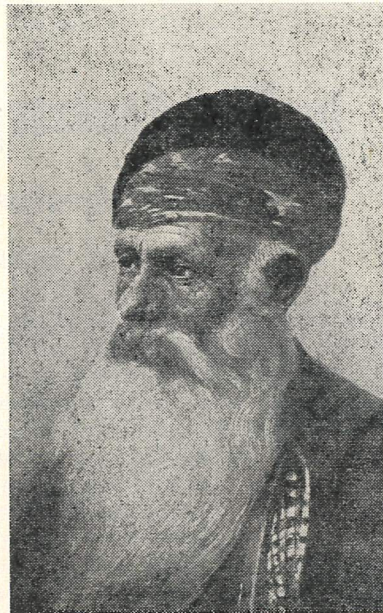
A Similar Experience

We are so vividly reminded of similar experiences of the sainted Pastor Friedrich Brunn of Steeden on the Lahn in Hessen, Germany. He had been expelled as pastor of his Free Church congregations by governmental authorities at the behest of State Church officials. At stated interval he would return to his flocks at night, strengthen them with the message of the Gospel, administer the Sacraments to them and then leave again before the break of day. While attending a synodical convention at Steeden it was our rare privilege to have our lodging in the very room, in which the courageous veteran of the Cross administered to his flock. His arrival, whereabouts, and departure remained a closely guarded secret of his faithful members. We, who still enjoy freedom of worship and separation of church and state in our beloved country of religious freedom, can hardly grasp and appreciate the many tribulations of churches and congregations in the state of persecution.

Through the Cross to the Crown

The prime purpose of Paul's and Barnabas' return to the newly converted and severely tried Christians was "to confirm the souls and to exhort them to continue in the faith." Without doubt it already was a great encouragement for them to see their beloved apostles again and to be able to speak to them, but above all were they comforted and strengthened by their message, which had but one grand, yet grave theme, that they must through much tribulation enter into the kingdom of God." "Through the cross to the crown" would be their lot also in the future. Their tribulation would not last forever, however, they would pass through it,

and finally enter into the kingdom of God in heaven. This has been and will ever be the lot of all faithful believers, perhaps not always in the same measure, but a goodly measure of tribulation is apportioned to all true Christians, who love Christ and who confess Him before friend and foe. Just as the Master suffered for us, we too must pass through much tribulation before the crown of glory is placed upon our heads by Him, who bore the crown of thorns for us. True Christians know that no glorious days lie ahead of them and the Church. They listen not to the siren songs of the millennialists, who promise a glorious reign with Christ



here on earth. They also know that this world will never be transformed into a better place to live in as the Social Gospelites would have it. For a time the cross will be the lot of the faithful and then in all eternity the crown of life. Thus Paul and Barnabas portrayed it to their hearers. Let us also comfort the faithful entrusted to our care with the same message and exhort them to continue in the faith unto death.

The Practice of Visitation

We speak of the revisiting of the faithful flocks on the part of Paul and Barnabas. Our practice of visitation of the various congregations of our church or synod is based to a very great extent on this revisit of

the apostles. Our visitation, if it is practised in an evangelical way, also serves but one purpose "to confirm the souls and to strengthen them in their faith." If this were stressed and practised to a greater extent in our own visitations, the extreme dislike and aversion of pastors and congregations alike toward such a wholesome practice would gradually subside. As long, however, as visitors, are only asked to come into the congregations, when the house is on fire, or themselves serve as trouble shooters, we need not be surprised, if visitation, which could improve the spiritual life of our congregations is looked at askance. Let us rather strive to attain that ideal of visitation as set before us by the noble example of Paul and Barnabas.

Objective Faith

The brethren were comforted and strengthened in the faith. Paul and Barnabas preached the old Gospel truths anew to them just as they had "taught" them (Acts 14:21) during their first visit. Through such presentation of the Gospel truths their faith was rekindled and their resolve renewed to remain faithful unto the end. The word "faith" is here used in the objective sense meaning that which is believed, the Christian doctrine, the whole counsel of God for our salvation. The subjective faith of the individual Christians is expressed in the word "to continue in," "to persevere in," "to remain in." We have the same thought expressed in Acts 2:42: "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and prayers." We find the same objective use of "faith" in the Epistle of Saint Jude (verse 3): "It is needful for me to write unto you and exhort you that ye should earnestly contend for the faith, which was once delivered unto the saints." The words "once delivered unto the saints" brings out the objective nature of the faith very clearly. To some it would seem as though the word "faith" were only used in the subjective sense in the New Testament. Surely the subjective faith is implied in our passage, but only a forced interpretation can limit it to a subjective faith. We hold that it is used in the objective sense in this connection.

As We See It

A Report On Milwaukee

BY E. REIM

BY the above heading we are referring, of course, to the Milwaukee Convention of the Lutheran Church — Missouri Synod, held at Concordia College, June 21-30. It was an impressive convention, both for size and for the amount of business that was transacted. It was a bold convention, accepting a ten million dollar expansion program for its colleges and missions. It was a successful convention, steering through a maze of controversial questions with such skill that the organization came through intact. Since a number of these questions are of great interest also to the members of our Synod, we shall present a brief report on the main issues, reserving detailed comment for a later day.

Scouting

In spite of the play which was given to this topic in the public press, it claimed the attention of the convention only for five or ten minutes. A resolution sponsored by the Floor Committee and reiterating the recommendation of a special committee to which the Memorial of our Synod had been referred was accepted without debate or opposition, namely that "the policy with regard to Scouting adopted by Synod in 1944 should be sustained."

Apparently the convention could not be bothered about the deep concern of a sister synod over this matter.

National Lutheran Council

The question of membership in the National Lutheran Council provoked a rather lengthy debate, which showed considerable support for a minority report advocating full membership. But the final resolution, adopted on the following day, followed the recommendation of the majority of the committee, declining such membership. While there was by this time general agreement in the vote, your observer was struck by the fact that while many speakers were

against membership in the Council on principle, *because of the existence of doctrinal differences*, others supported the same resolution because such membership was "not expedient at this time."

Obviously, the principle has not been settled.

Romans 16:17-18

This Apostolic warning, to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," became the occasion for prolonged and sharp debate. The original resolution offered by Committee No. 3 (Doctrinal and Inter-Synodical Matters) treated the passage as a general warning against *all* errorists, as condemning every kind of unionism and tolerance of error, and as requiring the denial of church fellowship to all who persistently adhere to false doctrine. Objections were offered to this resolution as constituting "legislation on interpretation." The point of interpretation which was at stake was whether this passage refers to all errorists, Lutherans as well as others. The committee finally offered a substitute resolution which reaffirms, as Scripturally correct, the use of Rom. 16:17 in the synodical constitution, catechism, and Brief Statement, but which does not, however, specifically answer the question of interpretation.

The resolution was adopted unanimously. That the underlying issue has not been settled, however, is shown by the official press release declaring that the convention voted "only" to reaffirm the use of the passage (in its constitution, catechism, and Brief Statement) as "Scripturally correct." Another resolution "recognizes that there may be legitimate difference of opinion in purely exegetical matters," but warns against abuse of this liberty as well as against any interpretation which is "contrary to the analogy of faith." Only the test of the application of this text in specific cases of unionism

will demonstrate conclusively whether the synodical position has been seriously weakened by these resolutions or not.

The convention had before it a large number of memorials dealing with specific incidents of alleged unionism or doctrinal aberrations involving members of the Synod. The committee was utterly unable to cope with these cases, and it was decided to refer them to "the proper channels for dealing in these matters." These should supply the first test cases for the application of the principle of Romans 16.

The Common Confession

The discussion of the Common Confession resulted in a qualified acceptance of this new union document, and at the same time produced a situation which, at least in the judgment of your observer, involves a number of inconsistencies. The resolution finds nothing in this document that contradicts the Scriptures. It states that "agreement has been achieved in the doctrines treated by the two committees," namely of Missouri and the American Lutheran Church. It accepts the Common Confession "as a statement of these doctrines in harmony with Scriptures," and adds that if the American Lutheran Church will concur, this document "shall be recognized as a statement of agreement on these doctrines between us and the American Lutheran Church." The same resolution, however, goes on to speak of "phases" of the doctrines of the Scriptures which are not treated in the Common Confession, and makes provision for "additional statements" which might be needed for "clarification or expansion" of this present document. It is at this point that we find ourselves constrained to ask whether this is pure theory, or whether it constitutes a guarded admission of the inadequacy of the Common Confession.

A further resolution requests President Behnken "to place this matter before the Synodical Conference in order to secure the consent of the constituent synods." It also asks for similar action on the part of the American Church in regard to its sister synods. — This is the same procedure that was followed in 1938, and will in due time make it necessary for our Synod to declare itself on this agreement.

Our Letter

Our "Letter to Missouri" (see *Northwestern Lutheran*, April 9, 1950) was given courteous consideration by Committee No. 3. We present the recommendation in full. While it was accepted without change, it will be some time before a complete answer can be given, since some of the incidents to which our letter refers must await the action of the "proper channels" which are to deal with such matters. The resolution follows.

WHEREAS, the brethren of the Evangelical Lutheran Joint Synod of Wisconsin and Other States and the brethren of the Norwegian Synod of the Evangelical Lutheran Church

have addressed letters to our Synod on matters of doctrine and practice within our church; be it therefore

RESOLVED, that we gratefully acknowledge in these letters of the brethren an evidence of sincere concern for the welfare of God's kingdom, and be it

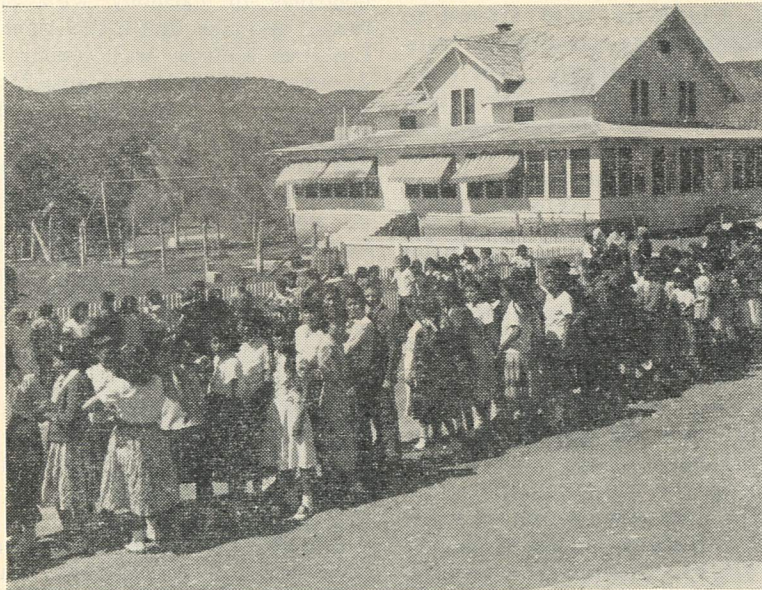
RESOLVED, that we acknowledge the right and duty of our brethren in the Synodical Conference to call to our attention matters of doctrine and practice within our Church that have disturbed them, and be it furthermore

RESOLVED, that we ask the Praesidium to answer the letters of the brethren of the Wisconsin Synod and the Norwegian Synod on the basis of the action of this convention.

An Unforgettable Dedication

"AN unforgettable celebration!" said Mr. Jaastad, the architect, as we after the dedication of the new school at our mission station at East Fork sat on a bench in the rear of

multitude in the wilderness. From Him are the earthly gifts which here were much richer than they were in the Palestinian wilderness; but much richer are the spiritual gifts, His



Apache School Children At East Fork Lining Up In Front Of Nursery

the building and saw the last of the 1,350 guests enjoy their share of the barbecue with which the celebration closed and for which Indians had given the beefy substance. Mr. Jaastad also remarked on our being reminded of our Lord's feeding the

gifts, which caused us to celebrate on May 18, the day in remembrance of His ascension to heaven. Yea, what made the celebration unforgettable was the evident blessing of the ascended Lord on our Indian mission work, evident at East Fork particu-

larly through the gift of a new, large, adequate school, evident through the large number of school children in our mission schools, here being enrolled and present one hundred and seventy Apache Indian boys and girls, with a little sprinkling of white children; and evident through the partaking of so many Indians in the joy of the white missionary people and their fellow Lutherans, pastors and lay people, representing almost all congregations belonging to our Synod in the State of Arizona.

A Day of Rejoicing

A few visitors from far had already arrived at the station the evening before Ascension Day, and on its forenoon the mission chapel could only with the help of crowding chairs seat most of the audience, having to let some hearers stand by the door, outside. Toward three in the afternoon there began the forming of a long processional double line toward the new building, the 170 school children with their teachers first, which line then was headed by a group consisting of the local pastor, the speakers of the day, Chief Baha, representative of Apache Lutherans, and the Superintendent of the Apache Indian reservation.

The building contractors, Messrs. Carnes and Rapier, and the head of the procession stood a while waiting on the entrance platform of the new school till the growing throng had well condensed round about. Pastor E. E. Guenther — who could not have anticipated these proceedings when he was missionary at East Fork — spoke the opening prayer; Mr. Carnes handed the key to Chief Baha who opened the double door, and the school children, still headed as before, went two-and-two over the corridor to the lower-lying gym and auditorium, and we who forthwith occupied our seats on the flower-decorated platform, wondered how Indian men and women and younger people, in varicolored garments, and white men and women and young folks, all in an uninterrupted stream, would all, though packing densely, find room in the 60 by 80 ft. space with raised, bleacher-like benches on the sides. One could not well count them all but the estimate of a thousand persons seated did not set number too high, not considering those that crowded by the doors.

The white Lutherans who could at irregular places be seen as forming lighter-faced spots among the Indians, most likely inspired the latter to more than timid singing, so there was really soul-stirring singing of the prayer hymn "Shepherd of Tender Youth." And after the Scripture reading and prayer by the local pastor, E. H. Sprengeler, the East Fork Choir, under his conducting, not only pleased the many listening ears, and surprised with harmony clear and tuneful and accordant-sounding, here, not far from conditions primitive in time and space, but also, and chiefly, drew the hearts upward with the singing prayer "Here in Thy Name, Eternal God."

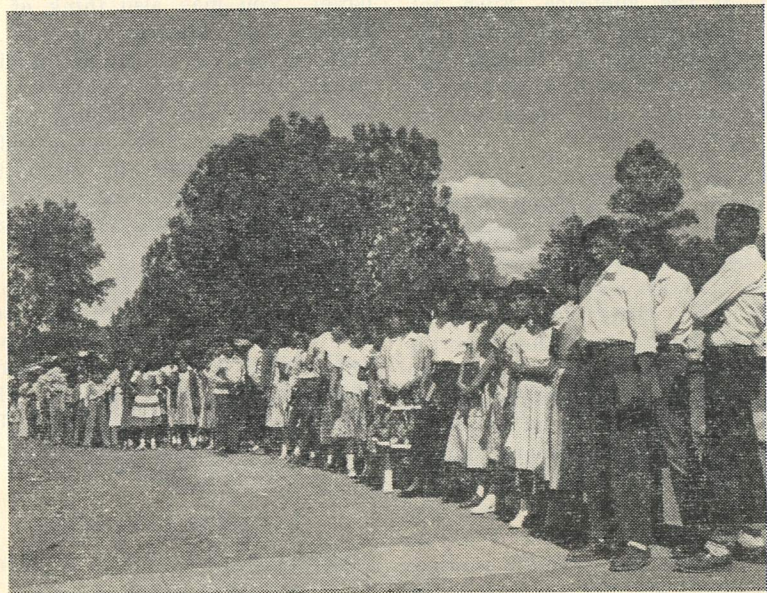
The Great Change

Pastor H. C. Nitz, President of Synod's West Wisconsin District, who years ago as Indian missionary was the first principal of the East Fork school, preached on Mark 10, 13-16, emphasizing that only in coming to Jesus there is salvation and blessing for children and for any grown-up people, for the kingdom of God can be entered only with a childlike mind. And thereupon, very fittingly, the 170 school children, directed by Mr. A. Meier, the head teacher, sang in two voices "God Bless Our School," as impressively and edifying as any well-trained children in childlike mind may sing. Considering what the conditions at and round about this place were at the beginning of our Indian mission work, what native disposition it had to reckon with and what difficulties the work of the mission, the East Fork institution, orphanage and school, has always been tested with, one now could not but wonder at the new, large, stately school building at the place, with six large regular class rooms and other rooms on the main floor, and dining hall, kitchen and other facilities, beside the gym in the half-basement, but one was particularly deeply impressed by the singing of that large number of Indian children, children of the tribe that more than any other native Americans in former times became known as fierce and most strongly opposed to joining the white man in his ways. In the way the singing was conducted and the singers conducted themselves there appeared the way they were taught by their teachers and the blessing of the Christian school.

An Address In Apache

The writer then addressed the many Apache hearers in their own language, speaking on the blessed life the way of which is taught in this school, the life from which we all were kept by our sinful nature, but to which the Savior opened the entrance, to which He through His messengers has invited the Apache people as well as any nation, into which He here too has received many souls, with baptismal assurance of the fact, for the living of which He wants all to be taught what He enjoined in order that the life may proceed under His blessing.

ished them, particularly the young people, to use it well. God had given them cattle and other possessions, said the chief, but a superior gift had been bestowed among them with the school wherein the children were taught to use all other gifts well, according to the mind of the Giver. Let thanks be given to the Lord of Life and to the people that have been working and are working for Him and for us, said the tribal speaker; let your thanks appear in your use of the gifts of the Giver and in your conduct toward His workers, toward one another and toward all with whom you have to do.



Apache School Children At East Fork

The Close

After the collection was taken up, while Pastor P. Schliesser played an offertory, Pastor M. J. Wehausen, of Le Sueur, Minnesota, once one of the first missionaries resident at East Fork, spoke the closing prayer, whereupon the large congregation made "joyful noise" with the singing of "Stand up! stand up for Jesus!" And the strictly churchly program came to an end with the Benediction.

Chief Baha

Then, however, another address was given in Apache. Chief Baha, a Lutheran and representative of the Fort Apache tribe, acknowledged what good had through our Mission come to his people, and he admon-

The churchly solemnity now not obtaining as before, Chief Baha's address was by loud applause acknowledged as well received.

Expressions of Appreciation

Mr. Holtz, the Superintendent of the Fort Apache Indian Reservation, then addressed the assembly. He acknowledged that our school serves in the work of education owed the youth of the Apache people, and so he voiced as a Government representative appreciation what the Church in her call had done and was doing for the Apache. And with hand-clapping came from the audience assent to what he had said.

And again an Apache man stepped forth on the platform, holding in one

hand a burden basket of Apache art work and in the other a sheet of paper. It was Nelson Lupe, the chairman of the Fort Apache Tribal Council. From the paper he read a resolution of the Council wherein Pastor E. E. Guenther was addressed. It was expression of appreciation of his work in the nearly forty years of his living among their people, and the appreciation climaxed in the declaration that Pastor Guenther was accepted into the tribe as an honorary member. Whereupon the speaker for the Council handed to the white tribesman the large basket — light, with no burden in it. And how could it have been otherwise than that that was followed by universal clapping of hands in the audience. Such followed also Pastor Guenther's very fitting words of thanks, though their utterance was made difficult for him by the emotion into which he had been surprised.

Greetings and good wishes were read from former workers at East Fork, Pastor Paul Behn, Pastor Binger, Miss Mabel Kalberg who for a number of years was a teacher at its school. The writer could convey greetings and special wishes from the Executive Secretary, Pastor H. Engel, and the entire Executive Committee, expressing their appreciation of the way the local chief promoter, Pastor E. Sprengeler, and his helpers had served to carry out the synodical resolution regarding the building, appreciation of Mr. Jaastad's services as architect, who did not charge the Mission the usual architect's fee, and appreciation of the attitude in which the contractors Carnes and Rapier had done their excellent work, contributing moreover by way of extras more than \$1,200 in values.

The Close

In the end somebody said to the writer: "People sometimes ask about success of the mission work: would they all had been here and seen, seen most of all the attitude toward the work."

They could also have enjoyed the barbecue toward which the people flocked from the building. From the San Carlos tribal herd had been sent 500 pounds of beef, from the Fort Apache I. D. herd 400 pounds, from Turkey Creek cattle district 400 pounds, from the East Fork district 350 pounds, from North Fork district

250 pounds. Mr. A. Meier had been initiated in the genuine cowboy method of preparing barbecue; he supervised a troop of many hands to dig the meat packs from the roasting trench, to slice, and to join with buns and beans and pickles, while other hands poured the obligato coffee into cups. And if you think of the cowboy-like expression of interest and how the work of the Church was acknowledged even by people outside of her membership, you may also think of the fact that in the outermost court of the temple at Jerusalem opportunity was given to Gentiles to behold what God's people were doing in the inner courts, and that then sometimes Gentiles joined Israel. You may also think of the prophecy to Abraham that in his Seed all nations or all the families on the earth should be blessed, and that this prophecy is coming true, on the many people with temporal blessings through Christianity, on the true believers in Christ in blessings temporal and the greater blessings spiritual and eternal.

We often say *Soli Deo Gloria*, To God alone the Glory. On that Ascension Day at East Fork it could very easily come out of souls cheered in overflowing measure and moved to heartfelt thanks. F. U.

CLOSING EXERCISES

Northwestern Lutheran Academy Mobridge, South Dakota

On June 9, 10:30 A. M., the regular commencement exercises of Northwestern Lutheran Academy were held at Zion Lutheran Church, Mobridge, South Dakota. Though a high wind made the weather none too pleasant, a large gathering more than taxed the seating capacity of the local church — a situation that has become the perennial argument for the erecting of our administration-gymnasium unit without delay.

A class of thirteen graduates, as well as an interested audience, heard the instructive and inspiring message of Professor John Meyer, Director of our Theological Seminary, Thiensville, Wisconsin. His message was based on 1 John 2, 12-18.

This was another of our larger classes that we have graduated in recent years. That the Academy is fulfilling the purpose for which it

was established is again demonstrated by the fact that several of this class will continue their studies at Dr. Martin Luther College, New Ulm, Minnesota.

On the evening before the exercises, a delightful concert, under the direction of Professor H. G. Meyer, was rendered in the auditorium of the local high school. At the present time this is the only hall in the city large enough to accommodate the audience and acoustically fit for a concert of this type.

We are looking forward to another year. May the Lord grant us a refreshing summer.

R. A. FENSKE.

Centennial Service

ST. CROIX RIVER VALLEY CONFERENCE

For more reasons than one the St. Croix Conference Centennial Service in St. Paul on Jubilate Sunday, April 30, at 3 P. M., was unusual. The conference rented the St. Paul Auditorium, Theatre Section, and members of the thirty-one churches in the St. Croix Valley and Twin City Area met as a congregation with a large choir to hear, speak, and sing the praises of the Lord of the Church for one hundred years of sound Lutheranism in Minnesota and her sister districts in Synod.

The centennial sermon was delivered by the now sainted Pastor Adolph Ackermann of Immanuel Lutheran Church, Mankato, Minnesota, who had served the district for years in various capacities, including the district presidency, and who was the oldest living member of the first graduating class of our Dr. Martin Luther College. He called upon his knowledge of the Church's history in expounding the text of his sermon: "Hold that fast which thou hast, that no man take thy crown," Rev. 3, 11. Grouping the historical background material basic to an observance of this nature, the preacher described the labors in Wisconsin Synod Lutheranism of Pastor John Muehlhaeuser, Dr. August F. Ernst, Dr. Adolf Hoenecke, and Pastor Christian Heyer. Through all these men God showed what it means to hold fast what we have. President Muehlhaeuser, pioneer in city work, Dr. Ernst, leader in academic education and the pedagogue of hundreds of pastors past

and present, Dr. Hoenecke, who brought theological clarity to our Church, Pastor Heyer, who left a city parish in St. Paul to do work in India and thus represents the missionary vision necessary to church development — these are some of the memorable examples of laborers with God in the building of the kingdom who kept the crown, so that present generations can have it and work for it.

Another veteran of the Cross in our district served as officiant in conducting the office of vespers in this service. Pastor A. C. Haase, since 1910 pastor of Old Trinity near the State Capitol, led the assembly in the responsive reading of Psalm 111, read the lesson, John 15, 1-16, and bore most of the responsibility in preparing for this centennial observance. A consecrated layman, a member of Old Trinity, donated the substantial rental fee for the Auditorium, in order to increase the amount forwarded to the Synod's Centennial Offering by the conference.

The choir of 150 voices was directed by Pastor Carl Bolle of St. James Church, St. Paul. This choir, all of its members previously acquainted with the selections through rehearsals in their home churches, sang the J. S. Bach chorale Now Let Every Tongue Adore Thee and the Netherlands Song Of Praise. Congregational singing were devoted to the hymns chosen by the preacher for the occasion: Holy God, We Praise Thy Name, the ancient Te Deum Laudamus; Rise To Arms! by Arends; and A Mighty Fortress, the Church's hymn of faith by Dr. Martin Luther. A half-hour prelude on the large municipal organ — music by Bach, Mendelssohn, and Boellmann — was played by the organist for the service, Mrs. Carl Bolle.

A number of the pastors in the St. Croix River Valley Conference were stationed in this area when the 1915 agreements were reached that led to the formation of the districts which comprise the present Joint Synod. Pastor Paul Dowidat has been in Minneapolis since 1904, Pastor John Plocher in St. Paul since 1906, Pastors A. C. Haase and G. A. Ernst have been in St. Paul since 1910.

Surely the St. Croix constituents of our Joint Synod will always hold in grateful remembrance the blessings of our Lord and Savior Jesus Christ upon His Church in their midst, es-

pecially if they will always heed their centennial admonition "To Hold Fast That Which They Have!"

G. A. THIELE.

† PASTOR ADOLPH
ACKERMANN †

It has pleased Almighty God in His infinite wisdom to call from our midst, Pastor Adolph Ackermann.

The deceased was born in Wuerttemberg, Germany, on January 11, 1871, the son of Gottlieb Ackermann and his wife Friedericke, nee Goeckler.

In the year 1885 he came to the United States and continued his education begun at Reutlingen and the



Latin School at Schorndorf, Germany, at Dr. Martin Luther College in New Ulm, Minnesota. From this school he was graduated in 1890 with the B.A. degree. He was the school's first graduate of its classical department.

After his graduation he taught in the Lutheran Day School of Immanuel Lutheran School near Courtland, Minnesota. Two years later he enrolled at Concordia Theological Seminary in St. Louis, Missouri.

In 1894 he returned to New Ulm and became a member of the teaching staff of Dr. Martin Luther College and became its president in 1908. This position he held until 1918. Subsequently he served as pastor of the congregations at Essig and Brighton, Minnesota. In 1922 he

accepted the call to the pastorate of Immanuel Church at Mankato, Minnesota. He served this congregation for 28 years.

Pastor Ackermann served the Minnesota District of the Joint Synod of Wisconsin as its president for 12 years. He was also a member of the Board for the Home for the Aged at Belle Plaine, Minnesota, for many years.

On July 12, 1900, he was united in marriage with Dorothea Katherine von Nordeck. This marriage was blessed with seven children, four sons and three daughters. One son and one daughter preceded him in death.

The departed had been ailing from a heart condition for the past two years. There were times in the past when he was critically ill and at death's door. He died in his sleep on Sunday morning May 7. He attained the age of 79 years, 3 months, and 26 days.

He is survived by his sorrowing wife, three sons and two daughters besides many relatives and friends. Funeral services were conducted in the Immanuel Lutheran Church of Mankato, Minnesota, on Thursday, May 11, at 2 P. M.

The funeral address was delivered by President W. A. Poehler of Concordia College, St. Paul, Minnesota, on the words of Scripture, Romans 1:16. This text was chosen by the deceased. The Reverend Emil F. Peterson of St. James, Minnesota, the visiting elder of the Mankato Conference was the liturgist and the Reverend R. A. Haase of North Mankato, Minneapolis, read the obituary. President O. J. Naumann of the Minnesota District spoke in the name of the District, for the Joint Synod of Wisconsin and Dr. Martin Luther College. A large number participated.

Interment took place at Pilgrim's Rest Cemetery. The Reverend E. J. A. Marxhausen officiating.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

R. A. HAASE.

LUTHERAN HIGH SCHOOL
PLAQUE DEDICATION

Sunday afternoon, May 21, 1950, marked an important day for Synodical Conference Lutherans in the Racine-Kenosha area. A plaque

dedication ceremony was held at that time in the new building of the Lutheran High School located at Luedtke Avenue and Glen Street, in Racine, Wisconsin.

"Christo Et Ecclesiae," or "For Christ and His Church" is the inscription on the plaque. The dedication ceremony was held in the open arena of the auditorium.

Professor Ewald M. Plass of Concordia College, Milwaukee, gave the address for the occasion, basing his remarks on the motto inscribed on the bronze plaque. Pastor F. C. Esemann of Racine, read the dedicatory service, and the undersigned served as Liturgist.

The plaque later will be erected in the main foyer of the new \$500,000 school building, which has been designed for a capacity of 300 students. It is a low, rambling, two-story structure. It will have nine classrooms, chemistry, physics laboratories, library, choral and band rooms, activity room, cafeteria and auditorium-gymnasium, seating about 1,200. The school will be ready for occupancy by September.

Construction of the building has been a six-year project. The High School Association under whose direction the building is being built was organized in 1944. The school was officially opened in September of that year with 58 pupils and has grown to an enrollment of about 250. The present high school is housed in the three-story parochial school building of the First Evangelical Lutheran Church of Racine.

Pastor N. S. Tjernagel, Iowa City, Iowa, a member of the Norwegian Synod of the Synodical Conference, recently accepted the call as principal of the school. He will begin his duties in September.

May the Lord bless and prosper this Lutheran High School, begun in His fear and dedicated to His greater glory and honor!

ADOLPH C. BUENGER.

THE SYNODICAL CONFERENCE

will meet at Concordia College, Fort Wayne, Indiana, August 8-11, for its convention. Opening service with communion at St. Paul's Church, Barr and Madison Streets, at 10 o'clock, Central Daylight Saving Time, Tuesday morning. First business session in chapel of Concordia College at 1:30 P. M., C. D. T. Delegates desiring lodging at the college will notify the Rev. E. A. Albers, 610 E. Leith Street, Fort Wayne 5, Indiana, at their earliest convenience. He will also make reservations at local hotels if so requested. Charges: registration fee, \$2.00; lodging and meals at the college Tuesday noon to Friday noon, \$17.75, a total of \$19.75. GEORGE V. SCHICK, Secretary.

INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Schaller, Hilbert H., in St. Matthew's Church, Loveland, Colorado, by W. Schaller, Jr.; assisted by E. C. Kuehl and O. Kreie; Second Sunday after Trinity, June 18, 1950.

Gurgel, Roland A., in St. John's Lutheran Church, New Ulm, Minnesota, by Prof. Martin Albrecht; assisted by W. J. Schmidt and Gerold Hoenecke; Third Sunday after Trinity, June 25, 1950.

Lueckel, William, in Snoqualmie Valley Lutheran Church, Snoqualmie, Washington, by W. Amacher; assisted by F. E. Stern, E. Kirst, E. Schulz, Wm. Zell; Exaudi Sunday, May 21, 1950.

CHANGE OF ADDRESS

Pastors

Gurgel, Roland A., 1126 South Jefferson Street, New Ulm, Minnesota.

Lueckel, William, Snoqualmie, Washington.

Schultz, Armin H., Prof., 2024 Court Street, Saginaw, Michigan.

ACKNOWLEDGMENT AND THANKS

We have received a memorial wreath in the sum of \$2.00 for the Seminary Library from Mr. and Mrs. John Mattek and herewith extend to the kind donors our sincere thanks.

ADALBERT SCHALLER, Librarian.

* * *

During the past school year the Academy has received many donations in foodstuffs, such as eggs, meat, poultry, lard, cream, butter, potatoes, beets, onions, carrots, squash, rutabagas, pickles, corn, beans, and a variety of canned fruits. In addition to the annual ingathering in the circuit of the Eastern Conference, practically all congregations of the District took part in this generous aid to our kitchen. Besides foodstuffs, other donations came in four such departments as the kitchen, the sickrooms, etc. Moneys received are listed herewith:

In lieu of vegetables: Rev. O. Heier, Jamestown, North Dakota, \$6.00; Rev. W. T. Meier, Watertown, South Dakota, \$50.00; Rev. B. Borgschatz, Watertown, South Dakota, \$5.00; Rev. H. Hemple, Gary, South Dakota, \$6.00; Rev. H. Rutz, Hazel, South Dakota, \$25.00; Rev. W. Zickuhr, Willow Lake and Bryant, South Dakota, \$29.00; Rev. E. Bode, Estelline and Dempster, South Dakota, \$1.00 and \$9.00; from the Eastern Conference: \$25.35; Rev. T. Hartwig, Mound City, South Dakota, \$25.41; Rev. W. Ten Broeck, Henry, South Dakota, \$17.25; Rev. R. Reede, Argo, South Dakota, \$15.00; Rev. A. Hellmann, Goodwin, South Dakota, \$5.00; Rev. R. T. Beckmann, Raymond, South Dakota, \$5.00; Rev. W. Lindloff, Elkton and Ward, South Dakota, \$12.00 and \$22.00; Rev. M. Radtke, Morrilstown, South Dakota, \$25.00; Rev. F. Schultz, Altamont and Clear Lake, South Dakota, \$6.00 and \$2.00; for the boys' dormitory: Mrs. J. Burckardt, Mobridge, South Dakota, \$25.00; Ladies' Aid, Theresa, Wisconsin, \$10.00; Memorial Wreath for Mrs. Adam Fritz, Mound City, Minnesota, \$5.00; for Education-Recreation: Rev. R. Reede, Argo, South Dakota, \$36.50; Rev. M. Radtke, Morrilstown and McIntosh, South Dakota, \$25.00; for the Tuition Fund: Memorial Wreath for Christoph Schilling, Akaska, South Dakota, \$7.00; Western Conference, \$52.72; Memorial Wreath for Edw. Otterstatter, Flasher, North Dakota, \$89.60; Memorial Wreath for Aug. Hinz, \$10.00; for Charles Mehler, \$21.00; for the Library: Mrs. Charlotte Sperling, La Crosse, Wisconsin, \$25.00; Western Conference: \$33.02; Rev. R. Reede, Argo, South Dakota; Memorial Wreath: \$56.50; Mr. and Mrs. John Trager, McIntosh, South Dakota, \$5.00; from Mr. and Mrs. A. J. Geisler, Murdo, South Dakota, \$1,500.00; for the Music Department: Chair, Reedsville, Wisconsin, \$25.00; Memorial Wreath for Henry Mehler, \$5.00; congregation, Winner, South Dakota, \$5.00; from the Ladies' Aid, La Crosse, Wisconsin, \$10.00; for the Girls' Dormitory: A. A. L., Morrilstown, South Dakota, \$15.00; Rev. W. Lindloff, Elkton and Ward, South Dakota, \$25.00

and \$25.00; Memorial Wreath for Mrs. S. Espeland, Burt, North Dakota, \$47.00; Rev. W. Sprengeler, Hoskins, Nebraska, Ladies' Aid, \$5.00; Y. P. S., \$5.25.

For all these gifts we wish to express our heartiest thanks.

R. A. FENSKE.

BOOK REVIEW

Old Truths For A New Day. By O. A. Geiseman. Pages 257. Price \$2.50. Print, Concordia Publishing House, St. Louis, Missouri.

Another sermon book from the pen of O. O. Geiseman. The sermons are based on texts taken from the Epistle. Some may incline toward the author's manner of presentation; we can not. The subject matter is clearly expressed, however, and in that there is much one can learn from him.

W. J. S.

Old Truths For A New Day. By O. A. Geiseman. Pages 253. Price \$2.50. Print, Concordia Publishing House, St. Louis, Missouri.

This is the second volume of sermons on the Epistle. The first volume contains sermons for the Sundays from Advent to Easter; this second volume from the first Sunday after Easter to the end of the church year.

W. J. S.

Lange's Commentary On The Holy Scripture. Genesis. Price \$5.95. Print, Zondervan Publishing House, Grand Rapids, Michigan.

The Zondervan Publishing House has undertaken to republish in 24 volumes the complete commentary of the well known John Peter Lange, originally written in German. It is a mighty undertaking but one that is to be commended. Lange was a conservative and an exegete who ranked with the best of them. The first book of the Old Testament has appeared on the market. Since January the New Testament has appeared, one each month. Binding and paper is good. The print is small but very legible. We are glad to recommend Lange's Commentary to our ministers and teachers. Lange was not a Lutheran theologian and hence must be read with care.

W. J. S.

MISSION FESTIVALS

First Sunday after Trinity

Zion Church, Morton, Minnesota.
Offering: \$475.00. S. Baer, pastor.
Zion Church, Essig, Minnesota.
Offering: \$109.22. N. E. Sauer, pastor.

Second Sunday after Trinity

St. John's Church, Rib Falls, Marathon Co., Wisconsin.
Offering: \$541.29. O. A. Lemke, pastor.
Trinity Church, Clear Lake, South Dakota.
Offering: \$139.84. F. Schulz, pastor.

Third Sunday after Trinity

Zion Church, Rib Falls Tp., Marathon Co., Wisconsin.
Offering: \$165.00. O. A. Lemke, pastor.
Trinity Church, Kiel, Wisconsin.
Offering: \$268.41. E. G. Behm, pastor.
St. John's Church, Town Helen, McLeod County, Minnesota.
Offering: \$255.20. John Bradtke, vacancy pastor.

WANTED

AN ASSISTANT IN ORGAN AND PIANO INSTRUCTION

The Dr. Martin Luther College Music Department, New Ulm, Minnesota, desires the help of a woman as an assistant in organ and piano instruction. Women who teach piano only may also apply. Kindly address all communications to Prof. Emil D. Backer, New Ulm, Minnesota.

* * *

About 25 second-hand German Wisconsin Synod Hymnals, preferably the large edition. Any church having such books and willing to dispose of them is asked to contact Pastor Hilbert H. Schaller, 725 E. 7th Street, Loveland, Colorado.

MINNESOTA DISTRICT

June 15, 1948 — January 31, 1950

Crow River Valley Conference

| Congregation — Pastor | Synodic | | W. S. B. F. |
|---------------------------------|---------------------|--------------------|---------------------|
| | Budgetary | Non-Budgetary | |
| Acoma, Martin Lemke, Interim... | \$ 3,128.84 | \$ 186.85 | \$ 15.00 |
| Buffalo, E. R. Berwald..... | 3,764.13 | 482.36 | 1,896.91 |
| Crawfords Lake, M. H. Hanke.. | 397.45 | | 365.90 |
| Delano, M. J. Lenz..... | 3,230.61 | 182.45 | 1,221.06 |
| Ellsworth, Henry Gieschen.... | 1,150.00 | 200.00 | 500.50 |
| Glenwood, Chr. Albrecht..... | 422.36 | 3.00 | 206.25 |
| Graceville, H. A. Mutterer.... | 1,149.98 | | 211.50 |
| Hancock, H. C. Duehlmeier.... | 2,227.52 | 310.52 | 1,820.43 |
| Hutchinson, A. W. Koehler.... | 4,639.69 | 2,888.14 | |
| Johnson, P. R. Kuske..... | 3,278.59 | 73.19 | 1,304.17 |
| Litchfield, Karl J. Plocher.... | 3,777.81 | 260.44 | 227.25 |
| Loretto, W. P. Haar..... | 2,942.69 | 431.85 | 1,840.00 |
| Lynn, Martin Lemke..... | 1,832.70 | 347.65 | 606.80 |
| Malta, H. A. Mutterer..... | 300.24 | | 97.00 |
| Monticello, P. R. Hanke..... | 485.98 | | 310.40 |
| Montrose, M. H. Hanke..... | 280.37 | | 192.36 |
| Morris, H. C. Duehlmeier..... | 1,153.23 | 247.00 | 59.00 |
| Pelican Lake, P. F. Nolting.... | 2,730.17 | 314.00 | 1,553.00 |
| Rockford, T. E. Kock..... | 3,253.30 | 151.35 | 1,014.25 |
| Total | \$ 40,145.66 | \$ 6,078.80 | \$ 13,419.78 |

Mankato Conference

| | | | |
|---|---------------------|--------------------|--------------------|
| Alma City, E. E. Kolander..... | \$ 3,484.80 | \$ 46.88 | \$ 1,399.02 |
| Belle Plaine, W. Schuetz..... | 5,012.84 | 284.00 | 1,658.46 |
| Jordan, L. F. Brandes..... | 4,220.50 | 89.00 | 600.00 |
| LeSueur, M. J. Wehausen..... | 577.07 | | 265.97 |
| Mankato, A. Ackermann and G. W. Fischer..... | 11,680.23 | 1,455.15 | |
| New Prague, A. Martens..... | 2,525.59 | 8.00 | 512.96 |
| North Mankato, R. A. Haase.... | 2,489.26 | 30.25 | 295.77 |
| St. Clair, A. P. C. Kell..... | 1,627.04 | 63.50 | 1,404.50 |
| St. James, Emil F. Peterson.... | 2,330.85 | 135.00 | 876.25 |
| St. Peter, G. Theo. Albrecht.... | 3,220.81 | 119.75 | 699.00 |
| St. Peter State Hospital, M. J. Wehausen..... | 29.40 | | 16.25 |
| Smith's Mill, M. H. Elbs..... | 911.74 | 33.00 | 556.75 |
| West Mankato, Martin Birkholz | 425.72 | | |
| Total | \$ 38,535.85 | \$ 2,262.53 | \$ 8,284.95 |

New Ulm Conference

| | | | |
|------------------------------------|---------------------|--------------------|---------------------|
| Balaton, H. C. Sprenger..... | \$ 2,868.75 | \$ 117.00 | \$ 1,331.30 |
| Brighton, M. C. Kunde..... | 822.75 | 148.55 | 301.64 |
| Butterfield, E. C. Schmelzer.... | 395.69 | 6.00 | 391.38 |
| Courtland, M. C. Kunde..... | 412.56 | | 330.95 |
| Darfur, E. C. Schmelzer..... | 598.72 | 51.05 | |
| Eden, W. Frank, Interim..... | 850.00 | | 575.00 |
| Island Lake, R. F. Schroeder.... | 294.89 | 32.30 | 151.00 |
| Lake Benton, A. H. Birner..... | 1,616.31 | 111.30 | 586.44 |
| Morgan, W. Frank..... | 951.93 | 50.00 | 380.00 |
| New Ulm, W. J. Schmidt..... | 11,603.39 | 291.25 | 5,000.00 |
| New Ulm, Martin Albrecht..... | 1,405.52 | | 812.35 |
| New Ulm Conference Y. P. Societies | | | 50.00 |
| Nicollet, E. Schaller..... | 6,015.39 | 66.75 | 2,872.99 |
| Sanborn, Walter P. Scheitel.... | 2,451.58 | 32.00 | 2,182.50 |
| Sleepy Eye, Gerald Hoenecke.... | 6,951.88 | 361.25 | 2,972.66 |
| Tyler, R. F. Schroeder..... | 459.24 | 25.51 | 204.85 |
| Verdi, A. H. Birner..... | 620.32 | 11.70 | 335.00 |
| Total | \$ 38,518.92 | \$ 1,504.44 | \$ 18,458.06 |

Red Wing Conference

| | | | |
|--|---------------------|--------------------|---------------------|
| Austin, L. W. Schierenbeck..... | \$ 1,360.32 | \$ 5.00 | \$ 369.15 |
| Bay City, Wis., G. P. Radtke.... | 75.09 | | 57.41 |
| Bear Valley, Theo. Haar..... | 1,070.00 | 37.00 | 362.00 |
| Bremen, Geo. W. Scheitel..... | 562.05 | | |
| Brownsville, E. G. Hertler..... | 187.95 | | 35.00 |
| Caledonia, Karl A. Gurgel..... | 5,336.06 | 167.64 | 2,176.90 |
| Charles City, Iowa, R. A. Kettenacker | 418.51 | | |
| Dexter, H. F. Muenkel..... | 2,353.64 | 440.69 | 995.25 |
| Frontenac, W. G. Voigt..... | 1,275.20 | 222.00 | 466.14 |
| Goodhue, Carl H. Mischke..... | 1,013.97 | 26.00 | 552.00 |
| Goodhue, Grace, F. W. Weindorf | 1,385.37 | 261.56 | 1,086.85 |
| Goodhue, St. John's, F. Weindorf | 2,770.87 | 152.16 | 1,993.50 |
| Hammond, Geo. W. Scheitel.... | 6.75 | | 5.00 |
| Hokah, E. G. Hertler..... | 986.50 | | 502.00 |
| LaCrescent, E. G. Hertler..... | 618.60 | | 300.00 |
| Lake City, T. H. Albrecht..... | 5,500.46 | 127.25 | |
| Lake City, Lincoln Trinity, E. Scharlemann | 539.78 | | |
| Mapleview, R. A. Reim..... | 117.85 | | 101.38 |
| Mason City, C. A. Hinz..... | | | 1,050.00 |
| Mazeppa, Theo. Haar..... | 1,409.00 | 19.00 | 492.00 |
| Minneola, Carl H. Mischke..... | 1,533.46 | 15.00 | 970.00 |
| Nodine, Otto Klett..... | 3,240.61 | 440.00 | 1,119.50 |
| Oronoco, N. A. Reinke..... | 1,670.43 | 111.00 | 1,051.95 |
| Poplar Grove, N. A. Reinke.... | 526.21 | 8.00 | 215.00 |
| Potsdam, Geo. W. Scheitel..... | 1,368.94 | | 710.00 |
| Red Wing, Gordon P. Radtke.... | 3,039.72 | 952.00 | 4,660.50 |
| South Ridge, E. G. Hertler.... | 1,353.40 | 15.00 | 551.50 |
| Union, Frank Ehlert..... | 710.42 | | 510.00 |
| Wabasha, H. A. Scherf..... | 255.51 | 5.00 | 69.00 |
| West Florence, W. G. Voigt.... | 1,653.00 | 99.10 | 524.00 |
| Zumbrota, Paul E. Horn..... | 6,840.00 | 711.33 | 3,000.00 |
| Total | \$ 48,877.67 | \$ 3,814.73 | \$ 23,926.63 |

Redwood Falls Conference

| | | | |
|---------------------------------------|---------------------|--------------------|---------------------|
| Arlington, J. G. Bradtke..... | \$ 8,004.10 | \$ 2,091.23 | \$ 71.75 |
| Danube, H. C. Schnitker..... | 4,533.57 | 125.00 | 571.00 |
| Echo, Theodore Bauer..... | 3,168.39 | 87.75 | 2,032.00 |
| Emmet, O. K. Netzke..... | 1,373.65 | 5.15 | 560.00 |
| Essig, N. E. Sauer..... | 635.44 | 24.04 | 305.20 |
| Fairfax, Im. F. Albrecht..... | 5,545.20 | 288.00 | 144.00 |
| Flora, O. K. Netzke..... | 813.70 | 18.60 | 460.00 |
| Gibbon, Hy. Boettcher..... | 5,306.17 | 405.50 | 1,627.50 |
| Helen, H. H. Schaller..... | 2,404.08 | 191.75 | 1,140.00 |
| Marshall, E. R. Gamm..... | 1,816.96 | | 752.50 |
| Milroy, Waldemar A. Geiger.... | 434.06 | | 535.50 |
| Morton, S. Baer..... | 2,575.72 | 175.80 | 548.13 |
| Olivia, I. F. Lenz..... | 1,703.34 | | 458.50 |
| Omro, H. A. Hempel, Interim.... | 3,677.65 | | 950.00 |
| Redwood Falls, Edw. A. Birkholz | 3,388.08 | 81.95 | 1,113.59 |
| Renville, W. F. Dorn..... | 2,954.00 | 96.00 | 1,913.50 |
| Ridgely, N. E. Sauer..... | 619.16 | 6.66 | 266.00 |
| Seaforth, Waldemar A. Geiger.. | 325.50 | | |
| Sheridan, G. Gerth..... | 491.72 | 90.00 | 10.00 |
| Vesta, H. H. Kesting..... | 3,241.15 | 9.00 | 2,065.55 |
| Wellington, G. F. Zimmermann | 5,707.26 | 473.43 | 1,259.55 |
| Winfield, W. F. Dorn..... | 425.00 | 20.00 | 100.00 |
| Winthrop, C. W. A. Kuehner... | 2,637.96 | 287.07 | |
| Wood Lake, J. W. Stehr..... | 3,758.00 | 597.95 | 1,222.00 |
| Emmet, Renville, etc., Y. P. S. Rally | 4.50 | 10.20 | |
| Total | \$ 63,544.36 | \$ 5,085.08 | \$ 18,106.27 |

St. Croix Valley Conference

| | | | |
|-----------------------------------|----------------------|---------------------|----------------------|
| Amery, O. P. Medenwald..... | \$ 1,460.89 | \$ 2.00 | \$ 769.68 |
| Baytown, E. W. Penk..... | 1,645.46 | 5.00 | 80.95 |
| Cady, Wis., Karl A. Nolting.... | 530.27 | 43.10 | 128.65 |
| Centuria, F. M. Tabbert..... | 503.08 | 20.00 | 374.59 |
| Clear Lake, O. P. Medenwald.... | 509.20 | 5.00 | 94.00 |
| Ellsworth, Wis., E. J. Zehms.. | 42.85 | | |
| Farmington, L. W. Meyer..... | 2,890.59 | | 1,500.00 |
| Grant, E. W. Penk..... | 624.48 | 15.00 | 129.00 |
| Hastings, Leroy G. Ristow.... | 1,989.10 | 50.00 | 1,487.74 |
| Hersey, Wis., F. A. Werner.... | 247.52 | | 147.74 |
| Highwood, St. Paul, Dr. Spaude | 187.50 | 5.55 | |
| Minneapolis, R. J. Palmer..... | 4,839.37 | | 1,560.26 |
| Minneapolis, Paul C. Dowidat.. | 4,918.18 | 2,178.52 | 700.00 |
| North St. Paul, R. AveLallemand | 1,975.00 | | |
| Nye, A. H. Leerssen..... | 444.39 | | 145.50 |
| Osceola, A. H. Leerssen..... | 1,384.30 | | 458.60 |
| Prescott, E. J. Zehms..... | 570.67 | | 231.08 |
| Rock Creek, F. H. Tabbert.... | 273.60 | | 147.19 |
| St. Croix Falls, F. H. Tabbert.. | 703.25 | | 403.00 |
| St. Paul, C. F. Bolle..... | 5,102.69 | 334.00 | 5,045.98 |
| St. Paul, G. Ernst and G. Thiele | 4,733.82 | 212.00 | |
| St. Paul, A. C. Haase..... | 4,255.03 | 492.11 | 304.17 |
| St. Paul, C. P. Kock..... | 2,376.60 | 158.60 | 1,101.00 |
| St. Paul, J. Plocher-O. Naumann | 7,316.25 | 346.52 | 4,845.00 |
| St. Paul Park, G. J. Ehlert... | 179.68 | 6.35 | 130.02 |
| So. St. Paul, A. G. Eberhart.... | 2,841.78 | 218.82 | 34.00 |
| Somerset, J. W. F. Pieper..... | 39.68 | | |
| Stillwater, P. R. Kurth..... | 3,292.14 | 120.97 | 1,105.79 |
| Weston, Karl A. Nolting..... | 1,447.16 | 113.65 | 275.50 |
| Woodbury, Dr. Paul W. Spaude | 1,057.06 | 9.53 | 460.50 |
| Woodville, F. A. Werner..... | 669.56 | | 597.60 |
| Total | \$ 59,048.95 | \$ 4,333.85 | \$ 20,257.54 |
| Minnesota District Missouri Synod | | 1.00 | |
| Totals | \$ 288,469.41 | \$ 22,880.43 | \$ 102,452.61 |

H. R. KURTH, District Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Memorial Wreaths

March, 1950

| In Memory of — Sent In By | SYNOD | | OTHER CHARITIES |
|--|-----------|----------|-----------------|
| | Budgetary | Special | |
| Mrs. Eleanor Duerr—W. Keibel.. | \$ | \$ 10.00 | |
| Edward Kehres—Arnold Schultz | | | 5.00 |
|—H. J. Vogel..... | | | 14.00 |
| Wm. Reinke—H. J. Vogel..... | | | 4.00 |
| Mrs. B. Marx—Victor Brohm.. | | 5.00 | |
| Jacob Staehle—Victor Brohm.. | | | 18.00 |
| Miss J. Harnitz—E. Dornfeld.. | | 5.00 | |
| Mrs. E. Vollmar—E. Dornfeld.. | | | 10.00 |
| Mrs. Anna Moelk—E. Dornfeld.. | | | 3.00 |
| Miss J. Harnitz—J. G. Jeske.. | | | 5.00 |
| Ernst Frank—J. G. Jeske..... | | 5.00 | |
| Edward Dase—H. P. Koehler.. | | | 5.00 |
| Rev. M. Sauer—H. P. Koehler | | | 90.00 |
| Mrs. Oscar Meyer—H. P. Koehler | | 5.00 | |
| Mrs. O. Simonis—H. P. Koehler | | 2.00 | |
| L. Lehmann, Jr.—H. P. Koehler | | | 20.00 |
| Miss K. Weise—H. P. Koehler | | | 7.00 |
| Martha Ohm—E. C. Pankow.. | | | 2.00 |
| Mrs. Eleonore Duerr — W. J. and J. P. Schaefer.. | | | 3.00 |
| H. Bastian—G. E. Schmeling.. | | 3.00 | 5.00 |
| Frieda Braaz—G. E. Schmeling.. | | 3.00 | 3.00 |
| E. A. Weise—A. P. Voss..... | | | 3.00 |
| August Teut—G. A. Barthels.. | | | 5.00 |
| Mrs. F. Glaeser—G. A. Barthels | 1.00 | | |
| Mrs. H. Radtke—Edwin Jaster | | | 5.00 |
| Mrs. E. Bossart—Edwin Jaster | | | 2.00 |
| Mrs. E. Jaster—Edwin Jaster.. | | | 8.00 |
| | \$ 1.00 | \$ 38.00 | \$ 217.00 |

G. W. SAMPE, District Cashier.

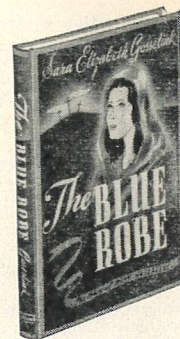
Good Reading for Young People and Adults

Jan 51

88-N
Rev. Armin Engel
R. R. 1 Box 44
26 Larsen, Wis.

THE BLUE ROBE. The Story of Mary Magdalene. By SARA ELIZABETH GOSSELINK. 89 pages. Cloth.....\$.75

An interesting and instructive book for older children and young people, based on episodes in Bible history.



CHALLENGE. By OLGA OVERN. 302 pages.....\$2.50

Challenge is an intensely gripping story of early pioneers in the Badlands of the Dakotas. It depicts the struggle of honest Scandinavian settlers against the self-interest of political boss rule. From the Western plains the struggle is carried to the financial center of Wall Street, to the Alaska gold mines, and even into sessions of Congress.

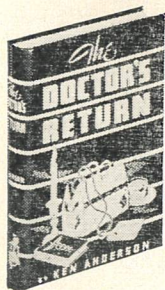
CHARIOTEER. By GERTRUDE EBERLE. 295 pages. Cloth.\$2.50

The exciting drama of life in Egypt in the days of Joseph, woven about the adventures of Raanah, a bond-slave and friend of Joseph. This is wholesome fiction on a Biblical background — a worthy addition to the field of religious fiction.



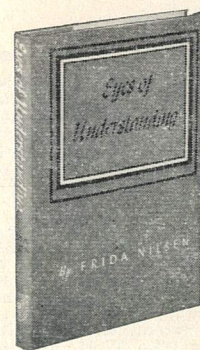
DOCTOR'S RETURN, THE. By KEN ANDERSON. 188 pages. Size, 5½×8.\$1.50

A romantic novel with a Christian message. The tender love story of an attractive young nurse and an unbelieving surgeon who learns about the faith of a Christian and the influence of God in the lives of men. A novel with particular appeal for young men and women.



EYES OF UNDERSTANDING. By FRIDA NILSEN.\$1.50

An appealing story of a blind girl, Viola Eid, who dedicated her life to her Christ. Her life was a challenge and inspiration to those who knew her, and will be so to those who read these pages. This biography is not only a tribute to a wonderful personality, but shows from life how beautifully our Father reveals Himself through one who is wholly His own.



ECLIPSE. By PAUL HUTCHENS. Cloth.....\$1.25

An intriguing story of Christians who had let the world come between them and Christ so long that they no longer reflected Him in their lives who is the Light of the world.

Northwestern Publishing House

3616-32 West North Avenue

Milwaukee 8, Wisconsin