

The Northwestern Lutheran

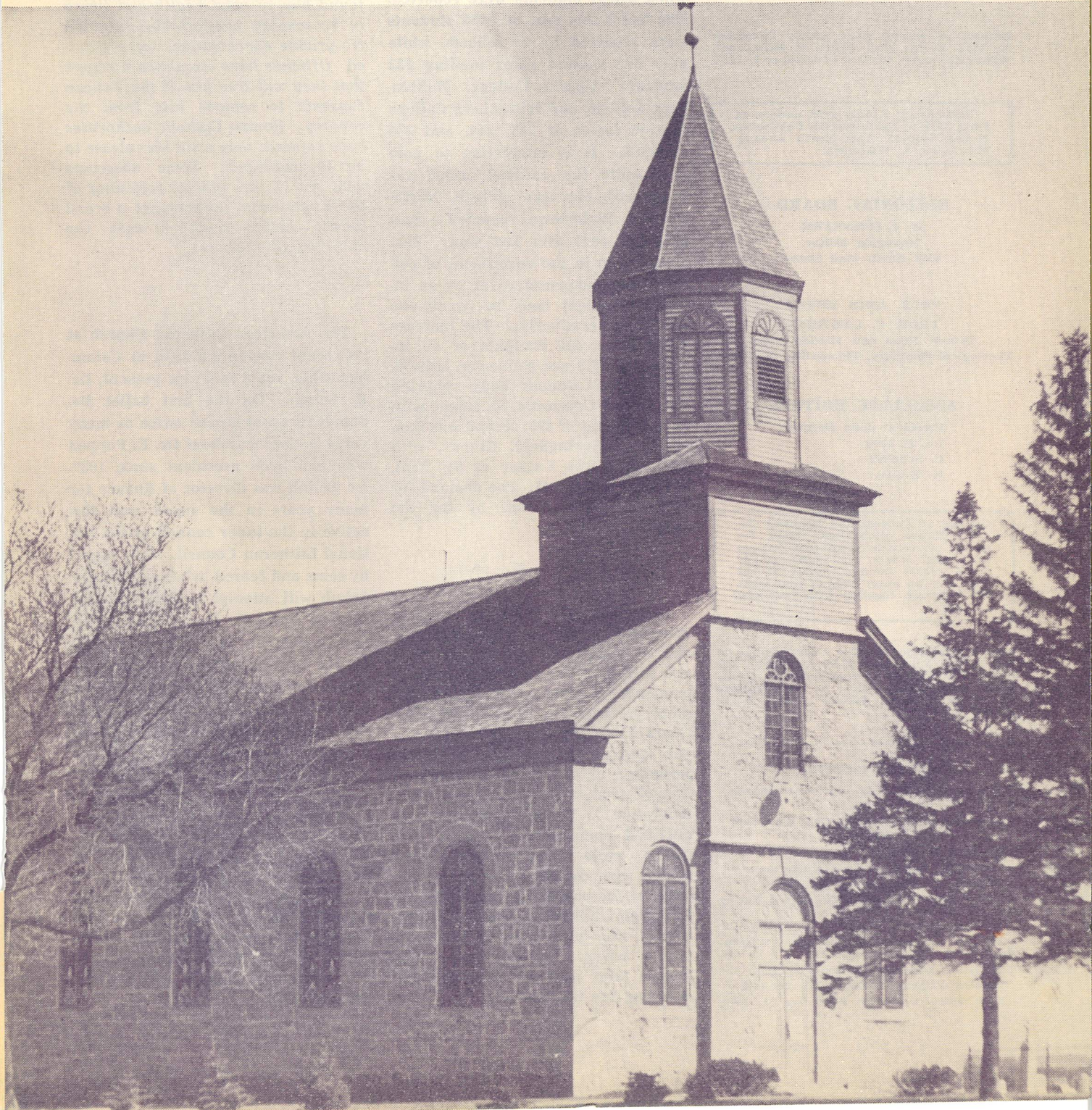
"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

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COVER PICTURE

The David's Star Ev. Lutheran Church at Kirchhayn, Washington Co., Wisconsin History
Founded in 1845.
Founder: Pastor Adolph Kindermann. Church building erected in 1856.
Seven pastors served this church during the 107 years.
Present Pastor: Vacant.
Became member of Joint Synod of Wisconsin in 1892.
Christian Day School since founding.
Present Principal: Edgar Wiechmann.
New school dedicated December 11, 1948.

Siftings

BY THE EDITOR

A survey was recently conducted covering the enrollment of thirty-one Lutheran four-year colleges in the United States and Canada. Statistics submitted by the schools disclosed a total of 23,408 students as compared to 25,890 students in 1949-50. Peak enrollment was reached in 1948-49, when 26,081 students were reported. The losses this year of 2,615 students were reported by 26 schools, while only five showed gains totaling 133 students. Upsala College, Muhlenberg College, and Wittenberg College showed losses of 335, 314, and 286 students. It is interesting to note that while the national trend was downward, our own college, Northwestern, Watertown, reported a gain of 8 per cent over last year. Part of the drop in the enrollment of colleges was compensated for by an increased student body in twenty-one theological seminaries. The increase amounts to 301 students or an increase of 18.2 per cent over 1949-50. The largest student body reported was that of Concordia, St. Louis, with an enrollment of 495; second was Concordia at Springfield, Illinois, with 385; third was Luther at St. Paul, Minnesota, with 347. The demand for ministers still exceeds by far the supply.

The National Lutheran Council submitted to its eight participating church bodies two questions: "Are you willing at this time to approve in principle complete organic union with other participating bodies in the National Lutheran Council?" and "Do you approve in principle the transformation of the National Lutheran Council from a common agency to a federation?" Three synods gave unqualified endorsement to both proposals while the remaining five synods were cool to either one or the other of the proposals. Agitators for Lutheran unionism naturally interpret this as a blow to Lutheran united action. But further efforts toward their goal are not dead but sleeping for the moment.

Archbishop Stepinac of Yugoslavia is almost forgotten in the news of the day. Four years ago he was sentenced for political reasons and has served that much of a sixteen year jail sentence. For several years visitors had not been permitted to see him. Two American tourists, however, were recently granted permission. They found him in good health and living in reasonably comfortable quarters. No private conversations were granted. Officials have circulated a report that they will free him if the Vatican consents to remove him from the country. Roman Catholic authorities have refused; they want his release to be unconditional. Some observers may see in this official softening of the Yugoslavian government a trend toward better relations with the churches of the west.

* * * *

The American Lutheran Church at its recent convention held in Columbus, Ohio, voted in a new present, Dr. H. Schuh. On the first ballot Dr. Schuh received almost twice as many votes as the incumbent Dr. E. Poppen who had been president since 1937. Dr. Schuh was director of finance for many years in the synod, and also active in the inner council of the National Lutheran Council. It is hoped by some and feared by others that Dr. Schuh will attempt to unify the Lutherans through the National Lutheran Council. For this reason the United Lutheran Church saluted the choice of Dr. Schuh. The church bodies of this country will be watching further developments with interest.

* * * *

Missionaries expelled by the hostilities in Korea are now returning. A few have already been cleared by the state department to return to Seoul. Others who had retreated with the ROK and U. S. forces are now seeking to return there also. The others are returning from Japan where they fled in early July to await developments.

"...That A Man Is Justified By Faith Without The Deeds Of The Law"

Rom. 4, 28

The Answer To Luther's Vital Question

How Can I Be Saved What was the burning question for which Luther sought an answer from early youth? Was he so offended and grieved by the superstitions, the abuses, the corrupted teaching of the church of his day that he asked: "How can I cleanse and reform the church? Nothing could be farther from the truth. Luther started out as a faithful child of the papal church, who meticulously observed all of its precepts and ordinances. Yet his sensitive conscience convicted him of sin, of guilt before God who has no pleasure in wickedness and with whom no evil may dwell. The stern spirit which pervaded his home training and early schooling only served to deepen this consciousness of sin and God's wrath. The vital question in his life, the question which pushed all other considerations aside for him in an ever-increasing measure was therefore this: How can I come to a righteousness before God which will give me certainty of my salvation?"

A Vexing Question It was a troublesome, terrifying question for Luther as long as he did not truly know Him who graciously invites the weary and heavy laden sinner to come to Him and find rest. Catholic teaching had put the pope with his power, the saints with their meritorious works, the church with its masses and works of penance between him and his Savior, so that he saw Him only from a distance in the terrifying majesty of the final Judge. He was given to understand that the merits of the Savior's suffering and death could only be acquired through the intercession of the saints and through the acts of obedience, of worship, of penance, of self-negation prescribed by the church. That justification was at least in part by the works of the law was the answer given to Luther for his burning question: How can I become righteous and sure of my salvation?"

Luther Tried The Answer Of Works As long as this remained the only answer that Luther knew he spared no effort in finding satisfaction through it. We know how it finally led him into the monastery. The fond ambitions of his father, the counsel of intimate friends, the successful studies at the university, the beckoning promise of a brilliant career were all out-



weighed by his quest for justification in God's sight. Through the rigors of monastery life, its exercises in obedience, in poverty, in vigils, in praying, fasting, begging, he sought to render satisfaction for his sins and merit God's favor. Yet all of his heroic efforts were for naught; they brought no peace to his soul, no certainty of salvation. In his very attempts at meriting God's favor he realized that his heart kept on rebelling against God whose holy demands he could not satisfy, and he was brought to the brink of despair. Luther had undertaken a task which sinful man is utterly unable to perform. In his own person Luther vividly experienced the truth that "as many as are of the works of the law are under the curse," "that by the deeds of the law there shall no flesh be justified in His sight."

He Found Peace In The True Answer God in His grace finally showed Luther the true answer to his vital question, revealed it to him through His holy Word. Through His Holy Spirit He enlightened Luther to understand that when the Apostle Paul in Romans speaks of God's righteousness revealed in the Gospel He does not mean a righteousness which God demands of the sinner but one which He gives to him in pure grace, a perfect righteousness which God has established for every sinner through the vicarious work of His Son and proclaimed by His resurrection, a righteousness which God offers and extends through the Gospel and thereby moves the sinner to embrace in faith as a ready blessing. In this God-given answer Luther found peace for his soul, blessed certainty of salvation. He now shared the joy in which Paul had exclaimed: "Therefore we conclude that a man is justified by faith without the deeds of the law."

The Truth Which Produced The Reformation

Even now Luther did not begin to ask: How can I reform the church? The new question which now arose in his joyful heart was rather this: How can I tell others what has brought peace to my soul? And he did tell it to others, this blessed truth that justification is without the deeds of the law, by faith that it might be by grace alone. As professor he told it to his students, as preacher to his congregation, as a gifted author to his readers, as a doctor of theology to the whole church. Marshalling all his strength, his time, and his talents he told and proclaimed it in his bold tracts, in his staunch confessions, in his precious Catechisms, in his masterful translation of the Bible, in his rich expositions of Holy Writ, in his imperishable Christian hymns. He told and proclaimed it in spite of pope, cardinals, bishops, doctors, emperor, and princes, in spite of all threats, dangers, and bitter opposition. Thus the Reformation ran its blessed course. God's Holy Spirit was active in Luther's testimony and broke down the vaunted power of the pope, put to shame the fictitious merits of saints, severed the fetters

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Editorials

Voting Membership Many in our day seem to shy away from becoming a voting member in their respective congregation. Some believe that by becoming a voting member they have added an extra burden upon themselves, an extra obligation which they would not have if they remained a communicant member only. Let us state at the outset that this reasoning and assumption is erroneous. Every confirmed member, and therefore communicant member, of the church has the same obligation before God. To every one of them individually and collectively the Lord entrusted His Gospel with the commission to preach it and watch over it that it is preached in truth and purity; every one of them individually and collectively is responsible in equal degree, as the Lord prospered them, to support the church with his earthly goods; every one of them individually and collectively is charged by God to see to it that all things in the church are done "decently and in order." What more is there to do as a voting member? Only this: that the voters meet together and consult together on the weal and woe of the congregation and decide what is to be done that the work of the Gospel may not be hindered and that God's kingdom on earth may flourish, as much as in them lies, in their own midst and beyond the confines of their own church. To do this it often becomes necessary to cast a vote. For instance, when a pastor or a teacher must be called, when it becomes necessary for the progress of the kingdom to erect new buildings, when budgets must be set up to meet the expenses of the church, etc. But this is the obligation of the communicant member as well as of the voting member. By refusing to become a voting member he is not relieved of these obligations. They are still his before God. As a voter, however, his mere presence at the meeting would have encouraged others; he may have been able to offer good advice, spoken a word of wisdom or been able to inform others who could not attend. The Christian must "be about His Father's business" and the matter to be decided upon in any voters' meeting is the Father's business to which the Christian will want to attend.

W. J. S.

* * * *

The Prince of Lutheran Musicians His claim for greatness rests on what this man did for the church music of the Lutheran Church. Of course we are referring to Johann Sebastian Bach whose death occurred 200 years ago; he died in 1750. Everywhere, it seems, where church music is known Johann Sebastian Bach's death is being commemorated. The man, whom men permitted to die almost unsung and in poverty, today is hailed as the master musician of the Lutheran Church. From the age of fifteen, having been confirmed and graduated, he earned his living (a scant living) at the organ, serving as choir director and organist. He was proficient with the violin, viola, and the clavichord; but his first love was the organ. His first permanent position in the capacity of organist and choir director was at Arnstadt. He was then 18 years of age. Here he at once began to compose organ music, among them

about 100 of those matchless preludes and fugues on chorale melodies. Four years later we find him at Muehlhausen at the church of Saint Blasius which had an envious musical history. Famous organists had preceded Bach at St. Blasius Church. A year later we find Bach at Weimar, the city which claims Goethe, Schiller, Liszt, Herder, Fritz Reuter and others. He spent nine years at the famous Stadtkirche. It was in Weimar that Bach reached the maturity of his greatness.

His compositions ranging from his organ preludes and hymn tunes to the great "Passion according to St. Matthew" and "Passion according to St. John" are incomparable. He reached a height that few ever attained. Brahms, a great musician in his own right, is said to have made the statement that he would indeed be sorry if the works of Schubert, Beethoven and Schumann were to disappear. He would sustain the loss, but if the works of Johann Sebastian Bach were to vanish the loss could not be replaced.

Johann Sebastian Bach had but one purpose, one aim in life — to glorify God through his compositions. He was deeply religious and a very devout Christian. His life, his talents were given to the church. A great number of Bach's manuscripts bore the legend J. J., meaning "Jesus help me," or SDGL, meaning "Soli Deo Gloria" — To God alone the Glory. Others were superscribed "In Jesus Name." A Christian atmosphere always pervaded his home. He was twice married. His first wife died at an early age and his second wife outlived him by many years and died in abject poverty. In spite of his frugality Bach was never able to lay aside much of this world's goods.

Bach spent the last hours of his life in total physical darkness. When his eyes first began to fail him he spent many hours in a darkened room. Finally an English eye specialist attempted an operation but to no avail. Laurence Field in his "Bach" writes: "Bach had been working on what was to be his last contribution to the music world. It was to consist of a book containing eighteen of the chorales he loved best. . . . Fifteen were completed. Then came night. Bach felt that he had not much time left. What should he do? He asked for his beloved daughter "Lissgen" and her husband. They were mourning for their baby boy but they hastened to his bedside. To his son-in-law the dying master dictated the sixteenth number, a choral prelude on the melody "Jesus Christ, our Savior." With pain and difficulty the next was also dictated. How appropriate it was — "Come, Holy Ghost, Creator Blest." He paused before the next one, his last piece of work on earth . . . "When in the hour of utmost need." It, too, was appropriate. But standing now on the threshold of eternity, other hymn-words came to him, too, that were sung to the same melody, and he asked Altnikol to write those words as a heading: "Before Thy throne I now appear, O Lord, bow down Thy gracious ear."

Johann Sebastian Bach departed life surrounded by his weeping wife and children, the pastor and a few chosen friends on July 28, 1750. He still lives in the hearts of all church music lovers.

W. J. S.

From A Wider Field

THE following incident is reported by *The Lutheran*, organ of the United Lutheran Church in America. We reprint it because it whets the appetite of reflection.

"Then there's the one about the three Lutheran pastors who regularly played golf with a Catholic priest. One day, the trio of Lutherans decided to call on their priest-friend at his morning service. They walked into the church, found it crowded, so stood along the wall at one side. The priest spotted them from the chancel, whispered to his altar boy: 'Get three chairs for the Lutherans.' The kid didn't understand; the priest repeated: 'Get three chairs for the Lutherans! And hurry!' Gulping twice, the altar boy walked to the center of the chancel, looked out over the congregation and announced: 'Let's all give three cheers for the Lutherans!'"

* * * *

No matter whether the account is truth or fiction; it does suggest a question that becomes more and more pertinent as time goes on. True Lutheranism, with its powerful Gospel, its faithfulness to the Word of God, its lack of superstition, its wholesome outlook on life, its uncompromising front against all error, its sober and realistic attitude toward the problems of the church in the world, deserves to be cheered by those who seek the Truth and long for inner peace in a day of confusion. Unhappily, we are aware of the fact that, although there is but one form of true Lutheranism, there have come to be many species of Lutherans. We ask: Three cheers for what kind of Lutherans?

What's in the Name?

Thoughtless and indifferent people are easily beguiled by the charm of a name. To be known as a Lutheran still carries a certain prestige, and he who calls himself that, especially with much authority and loud publicity, is often accepted as such without further investigation. The name Lutheran is not copy-righted. It can be and is being used by many who by their public confession stand convicted of having forsaken the faith of

Luther. We say it bluntly, because it is true: Large sections of American Lutheranism reflect but little of the doctrinal firmness and the Scripture-bound, childlike faith of the Reformer. They appear no longer to understand him. They bear his banner, but have become sectarian, even Romanistic, in preaching and in practice. They fellowship unashamedly with errorists and profess a feeling of fraternity even with those who preach another Gospel.

What About Us?

At the same time, we are only too conscious of the fact that we of our Synod have, on our part, sometimes very weakly and imperfectly represented and defended the divine doctrines and principles of the Holy Word. Are we not also feeling a sense of weariness in the pursuit of our divine calling which charges us to contend earnestly "for the faith once delivered unto the saints"? The need for a renewal of zeal, a deepening of our search in the Scriptures and the Lutheran Confessions, is urgent.

Let us not expect cheers for the Lutherans, least of all seek them for ourselves; but let us muster our hearts to obey our former vows: to be faithful to the doctrine which we have learned, in word and deed.

* * * *

Adventists on Marriage and Divorce

The World Conference of Seventh-day Adventists, assembled at San Francisco in late July, reaffirmed its confessional principles regarding divorce and remarriage. The statement makes refreshing reading.

The Adventists comprise one of the largest protestant denominations in the world. At one time, there were as many as 21,000 in attendance at the convention. Although much unscriptural teaching burdens and confuses their church, we note with much satisfaction the fearless and sure manner in which the Adventists have dealt with an issue in which certain other churches have cravenly forsaken the Lord Whom they profess to

serve and openly follow the line of least resistance.

Here is what the Adventists say:

"(1) The Scriptures permit no dissolution of the marriage vow except for cause of adultery and death.

"(2) Even though the Scriptures allow divorce for cause of adultery, under such circumstances 'earnest endeavors should be made to effect a reconciliation, and repentance of the guilty party so that the marriage union may be maintained.'

"(3) If no reconciliation is effected, the innocent party has the Biblical right to secure a divorce, and also to re-marry.

"(4) A spouse found guilty of adultery shall be subject to Church discipline. If the transgressor is not repentant, 'he (or she) shall be disfellowshipped.'

"(5) A guilty spouse, who is divorced, has no right to re-marry while the innocent spouse lives and remains unmarried.

"The Church also believes in the forgiving mercy of God. It believes that salvation can as surely be found by those who have transgressed in the matter of divorce and remarriage as by those who have failed in any other of God's holy standards.

"But spiritual problems that grow out of violated standards are never solved by lowering those standards."

Thus the Adventists position is reported by *Religious News Service*. The statement makes no mention of malicious desertion as a scriptural ground for divorce (1 Cor. 7, 15), and uses the expression "disfellowshipped" where we would speak of "excommunication." But certainly the Adventists hear speak with the Word of God; and whenever or wherever the Savior's teaching is so unwaveringly accepted and held, we are moved to cheerful applause.

* * * *

In an announcement for the coming school term, Wittenberg College, a Lutheran institution in Springfield, Ohio, makes known that it will no longer grant exemptions to Jews and Roman Catholics from its two required courses in religion.

During the first semester of 1949, 94 Catholics were enrolled in this institution. It is supposed that, under the new ruling, attendance of students of that faith will be a thing of the past. A Lutheran institution

of learning can properly have only one purpose. It seems to us surpassing strange that exemption from religious instruction could ever have been granted at Wittenberg.

E. S.

As We See It

Our Fort Wayne Statement

BY E. REIM

IN our issue of July 18 we reported briefly on the unfavorable action taken by the Milwaukee Convention of the Missouri Synod in regard to the discussions on Scouting that have been carried on between our respective synods since 1947. Since the Synodical Conference, through one of its committees as well as by its own resolution, had been instrumental in promoting this method of direct negotiation, our Standing Committee on Church Union considered it necessary and proper to report to that body on the outcome of these discussions. A statement was therefore prepared which was to be presented to the recent Synodical Convention at Fort Wayne.

This was prevented by a ruling of the chairman who requested that this matter be taken up directly with representatives of the Missouri Synod. This has been done, but with the express understanding that we inform our readers about the status of these discussions by publishing the full text of this document in the columns of the *Northwestern Lutheran*, as follows.

To the Honorable Synodical Conference, in Convention Assembled at Fort Wayne, Ind., August 8-11, 1950.

Dear Brethren:

At its 1948 Convention the Synodical Conference adopted the report of the Committee on Intersynodical Relations concerning the Boy Scout issue. This report (Proceedings, 1948, p. 145) endorses the proposed procedure, viz., "that the constituent synods restudy the matter and consult with one another," and recommends, "that an earnest attempt be made to

solve this vexing question by this method of study and consultation."

In keeping with this resolution a committee of the Missouri Synod and a corresponding committee of the Wisconsin Synod engaged in a series of discussions based on a memorial and other material submitted by Wisconsin representatives.

The report of the Missouri Special Committee on Scouting (acting in conjunction with the Bureau of Information and the Board for Young People's Work) appears on page 524 of the 1950 Book of Reports and Memorials. Its recommendation was adopted by the unanimous vote of the Missouri Convention.

Upon careful scrutiny of this report our Committee finds itself constrained to make the following observations.

1. While giving a detailed account of the activities of the "Special Committee," the "Joint Report"* arrives at its findings without listing any supporting reasons, merely stating "that in their opinion the policy with regard to Scouting adopted by Synod in 1944 should be sustained."
2. While the resolution of the Convention offers a number of supporting reasons, they are strictly of a formal nature, asserting the readiness of Scout authorities to conform to principles bearing on religious matters. The material issues listed by our Wisconsin Synod and the factual evidence of matters which are held to be in conflict with Bible principles are not touched upon.

* Of the three committees mentioned above. The Bureau of Information and the Board for Young People's Work are standing committees of the Missouri Synod.

3. Neither of these two documents has therefore informed the members of the Missouri Synod of the true reasons for our Wisconsin objections to Scouting. They have, in fact, interposed an effective censorship, defeating the intention of the Synodical Conference resolution.
4. We finally note that neither the "Joint Report" nor the resolution of the Convention are cast in the form of a reply to specific communications submitted by our Wisconsin Synod. Nor has any such reply been made since.

We therefore find ourselves compelled to state to this convention that it is our considered judgment that the Memorial of our Wisconsin Synod and the accompanying material, "Study of Boy Scouting," have not been given the consideration which we deem necessary for communications between sister synods of the Synodical Conference.

Respectfully submitted,

THE STANDING COMMITTEE
ON CHURCH UNION
(Wisconsin Synod)

* * * *

We have published this statement in order that our readers might know just what was done at Fort Wayne in regard to this matter.

But we have another reason. In addressing our sister synod we directed our evaluation of Scouting at the bearing which its code has upon our preaching of the Gospel, the most glorious work of the Church. We tried to show that the claims which are made for the teachings of Scouting are incompatible with the doctrine of salvation by *grace alone*. On this we based our appeal to our brethren.

The question now is not whether we were right or wrong in our analysis of this movement and its principles. The question is how such a discussion should be conducted between brethren.

What we cannot understand is how the committees that prepared the Missouri resolution could answer our communication without entering upon the main point of our presentation,

our concern for our great common mission. Even if we were wrong on this count, the brotherly reply would have been to point out where. If this cannot be done, the frank thing would be to acknowledge the fact. But to do neither is to leave the field wide open for all sorts of unwholesome possibilities, the least of which would be the frank admission that matters have reached a highly critical stage.

In the closing minutes of its convention the Synodical Conference resolved to call for the appointment of a new committee in which the several constituent synods should be fully represented. If this committee is to solve the problem, it faces a tremendous task.

"...That A Man Is Justified By Faith Without The Deeds Of The Law"

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of human precepts and ordinances, and again wrought blessed saving faith in the hearts of men far and wide.

The Reformation blessing for which we wish to thank God consists of this very thing that as heirs of the Reformation we, too, have learned to confess "that a man is justified by faith without the deeds of the law." May the joyful certainty of salvation in which we confess it also make us zealous in proclaiming it to others.

C. J. L.

Enrollment

Our present attendance figure stands at 53, of which two, however, are guests from our Refugee Mission in Germany. They will spend a year in our midst, and then return to the theological Highschool in Oberursel. Last year two of our students took their course in Oberursel. They returned to our Seminary this fall. For future relations between our Synod and its mission in Germany it is of importance that some of our men personally learn to know the field, and on the other hand, that some men who were raised on the mission field get a little first hand information of the fostering synod body in America.

Deducting the two guest students, we have 51 of our own. They are divided among our three classes as follows. There are 17 in the class that will be graduated, God willing, next June as Candidates for the holy Ministry. The class that is to be graduated two years from now numbers 18 at present. And the class which just entered numbers 16. By the return of those who are out teaching school this year the number of those in the last two classes will be increased somewhat before they finish their course in the Seminary. Hence, for the next three years 55 candidates may be expected at the most, divided pretty evenly between the three classes.

Seminary Notes

As the readers of the *Northwestern Lutheran* will have seen from the announcements in these columns, the new school year at the Seminary was to be opened with a divine service in the Seminary chapel on September 12. Since that day classes have been meeting regularly.

should be willing to submit to the inconvenience in the general interest of Christ's kingdom. And congregations who have their own pastor should be willing to lend his services to a sister church which is not so fortunately situated.

Pastor Shortage

Readers who have followed the reports in these columns regularly will have noticed that practically in every issue installations of pastors and changes of address are being reported. This means in almost every case that, while some congregation has received a new pastor, some other congregation has lost its pastor. While one vacancy was filled, another one was created. There is a great shortage of ministers, and for some years to come the patience of a congregation which has lost its pastor may be put to a severe test. In the interest of the work it will be necessary that we economize and try to arrange things in such a manner that the man power at our disposal will be used to serve to the greatest advantage. Congregations that can for a time borrow the services of a pastor from a neighboring congregation

Supply Work

People are looking to the Seminary for help. What are the prospects? How many ministers may our Synod expect to receive from our Seminary within the next few years? Before I analyze our present enrollment and give the number of students in residence I shall mention the fact that four of our young men are now out in the field, two of them teaching in parochial schools, one serving as tutor in Saginaw, and one helping our Norwegian sister synod in Bethany College. They will return next fall to resume their studies in our Seminary. Besides these four there are two young graduates of Watertown, who planned to enter our Seminary this fall, but who are now similarly occupied in teaching. They intend to enter our Seminary next fall. The lack of teachers in our Synod is as severe as the lack of pastors, if not more so.

Northwestern College

Since the Seminary gets its students from Watertown, after they have been graduated from Northwestern College, our supply of candidates can increase only in proportion to the increase in the enrollment at Watertown. The next few classes in the college department at Watertown are somewhat larger, so that the prospects for the future are becoming a little brighter. But even so, the numbers will be only sufficient to hold our work at its present level. There are not men enough available to expand our missions. The word of our Savior remains true that, while the harvest is great, the laborers are few.

The Spirit Of Our Work

More important still, however, than the number of men which we train in the Seminary is the spirit in which we train them. "The world never wel-

comed the Gospel, as St. Paul painfully experienced on his mission journeys. The preaching of the cross was always a stumbling block to the Jews, and to the Greeks foolishness. So it is today. But the Gospel is a power of God for salvation. The temptation, however, always is that we tone down the Gospel message, and allow a little credit for a man's good works, or that we yield a little on the sole authority and the complete inerrancy of the Scriptures, and give a little credit to human reason. Another temptation is that we try to supplement the power of the Gospel with numbers and human organization, even at the expense of purity of doctrine.

Common Confession

At present a new Confession has been submitted by the Missouri Synod to the synods that constitute the Syn-

odical Conference. It is known as the Common Confession. Since our Synod is asked to take a stand on the Common Confession, either for or against it, our faculty is at present devoting very much time to a thorough study of the document. If it adequately states the truths of the Gospel and adequately excludes and rejects the opposing errors, then by all means let our Synod accept it. But if it is open to misunderstanding on the vital points treated in it, then to accept it would mean: throwing the doors wide open to error. Therefore our faculty is now studying the Common Confession, as also every member of our Synod should do. And we earnestly solicit the prayers of our fellow Christians for us that God so guide and direct our studies that we and our Synod become more and more rooted and grounded in the Truth.

J. P. M.

Annual Convention Of The Alabama Lutheran Conference

THERE was no time for idle discussion when representatives from some thirty-five Negro congregations met together for their thirty-third annual conference at Birmingham, Alabama, from August 17 to 20. Papers, sermons, and discussions emphasized the theme of the convention, "Work While It Is Day."

Consider what was done. Sunday School delegates brought up a total of \$2,200.00 for missions, \$100.00 of which was designated for Mohamadan Missions while the bulk of the offering, \$2,100.00 was turned over to equipping the Nigerian High School laboratory. Confident that more money could be raised in 1951, the new goal was set at \$2,400.00.

Field mission projects were not neglected. Over \$1,100.00 was on hand, the result of congregational efforts for Home Missions. Conference resolved to grant \$600.00 to help purchase lots at Tuskegee, Alabama, where, it is hoped, work will soon begin. Freemanville mission station, near Atmore, Alabama, received a grant of \$150.00 to aid in the further

construction of their building. The congregation at Oakfield, just outside of Pensacola, Florida, was offered up to \$75.00 for repairs, upon condition that a similar amount be raised by the congregation itself.

Consider what was said. The doctrinal essay for the convention was "The Work of the Holy Ghost." An

essay was read on "Making the Best Use of Our Christian Day Schools" with an interesting panel discussion following. Sermons on Repentance, the Christian Training of Children in the Home, the Gospel as God's Power to Salvation, and both opening and closing sermons stressing the complete consecration of the Christian to the work of the Lord provided many opportunities for self-examination, true repentance, and needed encouragement. Practical essays were read, such as Fruits of the Preaching of Repentance and the Christian Attitude Toward Marriage.

Emphasis upon keeping the Sunday Schools of the field operating at full strength, together with a wholesome lesson demonstration on "David and Jonathan," and the discussion of various Sunday School problems, provided a well-rounded Sunday School gathering.

Inspirational addresses were delivered by Pastors Reuter and Twietmeyer of Birmingham, the former urging all to make good use of the Word of God as the God-given tool for saving souls, and the latter encouraging all to practice God-pleasing stewardship. Professor R. Lynn of Greensboro, North Carolina, urged congregations to provide more young men to study for the ministry. Missionary Schweppe, on furlough from Africa, addressed the convention on the progressing work in our African field.

All glory to God who guided the convention in such a way that sermons, papers, and discussion were all centered upon real work, constructive work, mission work.

WM. G. KENNEL.

Wells Of Living Water In Northern Arizona

I N the great cathedral of the southwest, particularly under the turquoise dome of the Arizona sky, mission work has its peculiar difficulties. The variable factor in our work here, certainly, is not in the force of the Gospel, but rather in the field we serve. Statistics have never done justice to our work in Arizona. But that

is always true when foundations are laid; on the surface it appears not much has been done.

Many Missions

Well, what is the peculiar difficulty in this far-flung mission field? Arizona, as most of you know, is the youngest state in the Union. It was

admitted in 1912. But as far back as 1893 our Synod sent missionaries to the Apaches. This our first foreign mission endeavor, begun just six years after the Apache Chief Geronimo surrendered to the American military, proved to be the beachhead for launching the Gospel statewide among the Arizona Whites. Just recently work has also been started among the Spanish-Americans. Today our Synod has a congregation or several in every major city in the state. Outsiders, and those not familiar with our pioneer work in Arizona, are amazed at the remarkable coverage of the Wisconsin Synod in Arizona.

Highway 66

It is our purpose to particularly inform you about our mission work in northern Arizona. Should you cross the northern part of our state on Highway 66 you would find today two established Lutheran churches and two preaching stations. Each one of these is a mission of our Synod. Trinity of Winslow and Mt. Calvary of Flagstaff are the established congregations. Williams and Kingman are as yet preaching stations.

The survey work in the North was begun in 1939 by Pastor F. Stern, who was then Synod's general missionary for the state at large. Before that time Pastor Otto Hohenstein of Glendale, Arizona, made several contacts with Lutherans in this area.

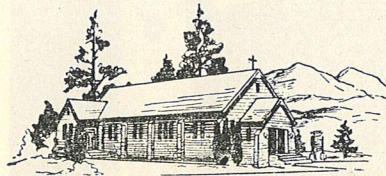
But the first full-time missionary along the Sante Fe trail in northern Arizona was Pastor J. E. Schaefer. He established his residence at Winslow and in the fall of 1940 organized its first Lutheran congregation. Very soon after, on December 1, 1940, the missionary to northern Arizona held regular services at Flagstaff, 65 miles further west. During the war years, especially to serve the Lutherans at the Army Air Base, regular trips were made to Kingman, another 170 miles west of Flagstaff.

Five years ago on November 11, 1945, the second missionary arrived here to serve as the first full-time pastor of the Flagstaff mission. Soon after Mt. Calvary congregation was organized and became a member of Synod. Two years ago a beautiful chapel was erected (see cut) against the background of the inspiring San Francisco Peaks, the highest mountains in Arizona. A loan from the Church Extension Fund, of course, made this building project possible.

During these five years the writer has also been conducting at least bi-monthly services at Kingman. Since April, 1949, services were likewise held regularly at Williams, the gateway to the Grand Canyon, 35 miles west of here.

An Interesting Road

On the Williams-Kingman Gospel run we estimate we have made over 34,000 miles in these five years. But as often as we made the 170 miles to Kingman we have never grown weary of the way. The endless variations of the western sunsets, the ever present purpled mountain majesty along the horizon, the fascination of leaving winter at 7,000 feet elevation and finding it summer at Kingman's 3,300 feet, driving through mountains and mesas where the deer and the antelope play, have made it a fine experience; but above all the privilege



of feeding the Church of God which He has purchased with His blood, and the appreciation with which they heard the Gospel at these stations, though there were few, made each circuit a pleasure, yea, a divine calling.

Population of Arizona

Perhaps you have noticed that Arizona has doubled its population in the last ten years. But even so it is still one of the most sparsely settled states. Our population is a few over 740,000. For comparison take the people of Milwaukee and scatter them over an area twice the size of Wisconsin so that they inhabit chiefly smaller cities and towns; this will give you the Arizona picture. Three-fourths of our state is uninhabited federally-owned land.

Churches and Unbelievers

Numerically our northern Lutheran missions are not very strong for other reasons. Heretofore the majority of people have moved in here from the South. Accordingly only the smallest per cent who settled here were Lutherans. Then, too, the large number of Spanish Americans in every com-

munity accounts in part for a strong Roman Catholic membership. Living on the Utah border it is not surprising that the Mormons have spilled over it to become a very strong and influential part of every Arizona city. The community church, a federation of many sects and even Lutheran families who have come here before we did, is usually the strongest group in every city.

But even then I believe that three-fourths of every community in Arizona is unchurched for the prime reason that: Natural man receiveth not the things of the Spirit of God: for they are foolishness unto him. 1 Cor. 2, 14. Besides it seems that the Arizona sky cultures sun worshipping, and the self-sufficient western spirit, so often supplemented by the Pharisaic teachings of the lodge, propagate the spirit of self-righteousness. These are some of the peculiar difficulties and variable factors we encounter in laying the foundations of confessional Lutheranism in northern Arizona. Notwithstanding it is just as true here as in any mission field: "My Word shall not return unto me void, but it shall accomplish that which I please." Is. 55, 11.

God's Word Succeeds

And this is what God's Word has accomplished in our field. Trinity congregation of Winslow now numbers near fifty communicant members. This congregation is unique in that it is self supporting, has almost paid for its beautiful Spanish-type chapel and is retiring its parsonage loan.

Mt. Calvary of Flagstaff now numbers 40 communicants. It is paying \$67.50 per month on its chapel loan and \$60.00 monthly toward the pastor's salary. Last year the congregation averaged \$65.00 per communicant for contributions.

The fact that 65 communicants are listed on our church record book during the last five years, tells the story of every Arizona mission. In ten years there is often a complete turnover of membership. Perhaps as many as 50% of the people come to Arizona for their health. For whatever reasons they move here, their roots do not go very deep.

In Williams we have 11 communicants. At present we have a 3 o'clock Sunday afternoon service every other week in the Methodist community church. In Kingman we have 14 com-

municants. We have services there at 8 P. M. every other Sunday in the recreation room of the Vista Solana Housing Project.

When the children in our Kingman Sunday School learn to pray the Lord's Prayer they invariably say at first: "Thy Kingman come." When they learn the other word they can pray with us — "The Kingdom come to Kingman."

A Blessed Task

Oh the blessedness of mission work! Wherever the Gospel is preached and the blessed sacraments administered the missionary brings the Kingdom to sinful men. And even though we toil the whole night and seemingly catch nothing, heaven is not far behind. By faith they who are perishing may lay hold of the eternal life-line extended them in the Gospel, God's power unto salvation and be saved.

Because we have been called to another front in the Church militant, to Grand Island, Nebraska, we are about to leave this field. We leave it with a greater appreciation of the blessedness of the rain and the snow that cometh down from heaven — in some seasons and desert places because of its absence, and again because we have seen the desert bloom under the blessings of a few winter showers. But more than that we leave with a greater appreciation of our Savior's Words: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4, 14.

May the Lord of the harvest grant this field a faithful Gospel missionary, and souls thirsting for righteousness to be quenched, as they drink from these wells of Living Water, which your mission prayers and contributions have made possible in northern Arizona.

W. R. HOYER.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

On Tuesday, September 12, students, faculty, and friends assembled in our chapel and auditorium for the kind of opening service which usually marks the beginning of our school year. There was only one important difference. On this occasion, Pastor

E. Schaller, the Chairman of our Board, installed Professor Herbert A. Sitz, who had accepted the call as teacher of History and English. At the same time, our two new assistant instructors, Mr. Jerome Albrecht of Bowdle, South Dakota, and Mr. Hans Jackson of Fond du Lac, Wisconsin, were presented to the student body.

Our enrollment totals 418. Of these, 136 are here for the first time. Our graduating class will number 27, 11 men and 16 women. In our Normal Department we have 139 students; in our High School Department 279. The enrollment according to states may also be of interest: Minnesota, 221; Wisconsin, 123; South Dakota, 19; Michigan, 16; North Dakota, 10; Ne-



braska, 10; Iowa, 6; Illinois, 4; Arizona, 4; Indiana, 1; Ohio, 1; New Mexico, 1; California, 1; Washington, 1.

The housing of girls presented a problem for a short time since the new dormitory was not yet ready for occupancy. Until September 27, forty girls were quartered in our classroom building. No doubt that was quite an experience for them, one they will never forget, but surely one that, except for a great deal of inconvenience, also gave them at least a few pleasant moments. Now these girls are the "envy of the campus," as they say. They are living in their new dormitory, in rooms not entirely completed, but livable nevertheless. More girls will move in as the building progresses. It probably will not be finished until Thanksgiving. Materials that looked to us like minor items caused some delay in construction even though work never did stop altogether.

During the first days of school, we also received a valuable collection of fossils and rare stones. Pastor Walter Hoenecke of Milwaukee was the donor, and we appreciate his kindness.

We settled down to our regular routine without much delay. We are grateful for the blessings which our God has again bestowed on us, and we pray that He may continue to bless us and to keep us true to Him and His Word at all times.

Students planning to enroll for the year 1951-1952 are advised to make application as soon as possible in order to be sure of accommodations.

CARL L. SCHWEPPE.

WINNEBAGO LUTHERAN ACADEMY

Winnebago Lutheran Academy opened its twenty-sixth school year on September 5 with a service in St. Peter's Lutheran Church in Fond du Lac. The children of St. Peter's Christian Day School joined with the students of the Academy, their teachers, their parents, and friends is asking the Lord's blessings for the coming year. What an inspiring sight to see and hear a church filled with more than 450 Christian boys and girls lifting their youthful voices to the Lord in hymns of praise and adoration!

In his address Prof. Winfred Schaller, principal of the Academy, pointed out the dangers which threaten us Christians in these last evil days. How important it is that we above all learn to know our Savior better, who alone can guide us safely through the storms of life!

In this service also Prof. Eugene Schultz was installed into office as the newly called instructor and director of athletics at the Academy. Seminarian Daniel Malchow, whom he replaces, has returned to Thiensville to finish his theological studies.

In gratitude to the Lord for twenty-five years of grace friends of the Academy gathered at the Fond du Lac fairgrounds on September 17 for a jubilee service of thanksgiving. Fourteen congregations of the vicinity dropped their own regular Sunday services in order to take part.

Despite cold, unfavorable weather a large crowd assembled to hear the words of the Lord and to bring sacri-

lices of thanksgiving and praise. Speaker for the occasion was Prof. John Meyer of our Seminary. On the basis of 1 John 2:12-14 he showed that all, both young and old, have reason to give glory to God for His blessings on the Academy. He gave us all the forgiveness of our sins, so that we know we have a gracious Father, who blesses our work. He has given the fathers the knowledge of Jesus Christ, who is the source of all help and blessing. He has given the students strength to overcome the wicked one. Thus He blesses all our school work. To Him we can look, whether young or old, for help in overcoming all difficulties through all the years.

Pastor Harvey Kahrs of Dundee served as liturgist, and Prof. Zuberbier was at the organ. Under his direction the Academy choir also gave thanks unto the Lord for all His benefits. Prof. Schaller, too, spoke briefly and presented the venerable Pastor Bergemann, one of the Academy's founders.

Winnebago Lutheran Academy was established in 1925. In that year St. Peter's Lutheran Church under the leadership of its pastors, G. E. Bergemann and the sainted Hans Koller Moussa, resolved to add a ninth grade to its school. The first teacher was Mr. E. Jacobs, assisted by Pastor Moussa.

A number of men of the congregation, among them Mr. Herman Michler and the late C. J. Hinn, took an active interest in the new school. As a result, in 1926 the Winnebago Lutheran Academy Association was organized and incorporated. It has owned and operated the Academy for the last twenty-four years. Twenty congregations of our Wisconsin Synod within a radius of twenty-five miles of Fond du Lac now hold membership in the Association, giving it the support of over eight thousand communicants.

One grade was added annually until the Academy reached the status of a full high school in 1929. The enrollment in that year was 65. The freshman class this year numbers 51. The total enrollment is 144, with students coming from as far as Sturgeon Bay to the north and West Bend to the south. Eight instructors make up the faculty. There have been 457 graduates since the doors of the school were first opened.

In 1947 a twelve acre tract was acquired as the future site of a new campus. Definite plans for new buildings have not yet been made, however. A large home was purchased in 1949 to serve as a residence for the principal and to house eighteen of the students who came from beyond Fond du Lac.

Originally the school offered only a classical education with the primary aim of helping to prepare pastors and teachers for the church. In 1933, however, the scope of its work was enlarged by the addition of a commercial department. The curriculum is now arranged in three courses, classical, pre-normal, and commercial. In all three, however, the Academy seeks to give Lutheran boys and girls a sound, thoroughly Christian education. One of the results of such training will, under God, be that some will dedicate their lives to the service of the Lord as pastors and teachers. Others will serve the church in their home congregations according to the gifts given them.

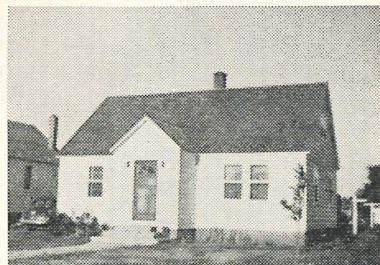
Glory to God the Father, Son,
And Holy Spirit, Three in One!
To Thee, O blessed Trinity,
Be praise throughout eternity!

W. GAWRISCH.

PARSONAGE DEDICATION

Trinity Lutheran Church
Terry, Montana

On the afternoon of the 13th Sunday after Trinity, September 3, the members of Trinity Lutheran Church in Terry, Montana, dedicated their parsonage to the service of the Triune God. The local pastor, in charge of



the dedication service, delivered a short address on the basis of Psalm 127, 1: "Except the Lord build the house, they labor in vain that build it." The people were reminded that in building for the Lord we must build in the spirit of God and then we do not labor in vain.

The members of Trinity had felt the deep need of a parsonage for many years, but, being a small group (a mission) and having built a chapel but seven years ago, they were unable to see their wishes come true till in 1948, when they finally decided that they could no longer continue without a permanent dwelling place for their ministers and thus resolved to build. A loan of \$5,400.00 was procured from the Church Extension Fund. The total cost of the house is \$7,246.34. At the present time the congregation owes Synod \$4,941.00.

The size of the house is 30x24 feet, having a full size basement, one bedroom, a bath, study, kitchen, and living room on the ground floor and two bedrooms upstairs. It is heated with natural gas.

Much of the building was done by a contractor and other hired help, although much time and labor were donated by a number of the members. All in all, Trinity Congregation has a parsonage in which its ministers can live comfortably and for which the members can be thankful. He that builds for the Lord in the spirit of God does not labor in vain.

L. WURSTER.

SEVENTY-FIFTH ANNIVERSARY

Bethany Lutheran Church
Town Emmet, Renville, Minnesota

The Ev. Lutheran Bethany Church, Town Emmet, Renville, Minnesota, was organized April 6, 1875. The beginning of this congregation reaches back farther than that. In 1870 Pastor J. J. Hunziker, a missionary of the Minnesota Synod, came into this region to bring God's Word and Sacraments to the pioneer Lutherans of this community. After five years the actual organization was effected. Twenty-three members signed the constitution on April 6, 1875. Ten pastors have served the flock in these 75 years: J. J. Hunziker, 1870-1879; H. M. Kreuter, 1879-1881; F. Spindler, 1881-1886; G. Fischer, 1886-1897; G. Albrecht, 1897-1920; H. Schaller, 1920-1926; F. Zarling, 1926-1931; C. Kuske, 1931-1944; K. Neuman, 1944-1946; O. Netzke, since January, 1947.

At present Bethany numbers 45 voting members, 154 souls, 112 communicants. It has a church building, which was beautifully redecored for the anniversary, a modern parsonage,

and a two-room parish hall which serves for school purposes and for other gatherings in the congregation. The property is built on a forty acre track of land in the heart of Renville County, 6 miles southeast of the village of Renville.



To show our thankfulness to the Lord of the Church, and to praise Him for His grace and many blessings in the past 75 years Bethany Church arranged for a festival to the glory of God on August 20, 1950. Two divine services were held on that day. In the forenoon the main anniversary services were held. A former

confirmand and a son of a former pastor, Waldemar Zarling, preached the sermon. In the afternoon a Confirmand Reunion Service was held. Pastor Wm. Pankow, also confirmed in the congregation, preached the sermon for this special occasion. Eleven

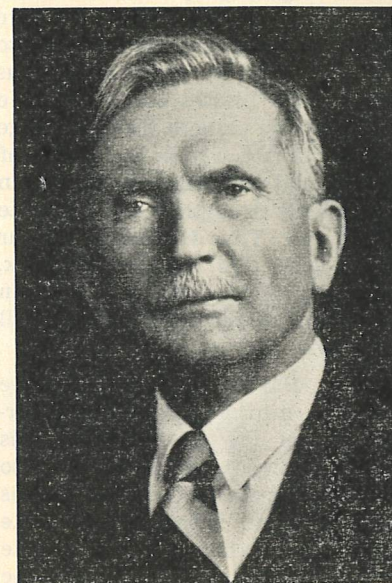


former confirmands of Bethany entered the service of the Church.

Friends and former confirmands, in great number, came from far and near to help Bethany celebrate this great day of its 75th anniversary. May the Lord of the Church be with us, as He has been in the past.

O. K. NETZKE.

I have loved the habitation of thy house, and the place where thine honor dwelleth." We were shown that the honor of the Lord consists in this that the Lord has prepared



Pastor E. H. Palecheck

salvation for us through His Son. This honor of the Lord dwells in our midst in the Word and Sacraments. We were reminded to show our love for the honor of the Lord by diligently making use of the means of grace, by leading Christian lives, and by spreading the Gospel to others. Pastor H. Backer of La Crosse, who formerly served at Chaseburg, delivered the afternoon address, basing his words on Rev. 3, 7-11. The local choir rendered two selections in each of the English services. The women of the congregation served a dinner

SEVENTY-FIFTH ANNIVERSARY

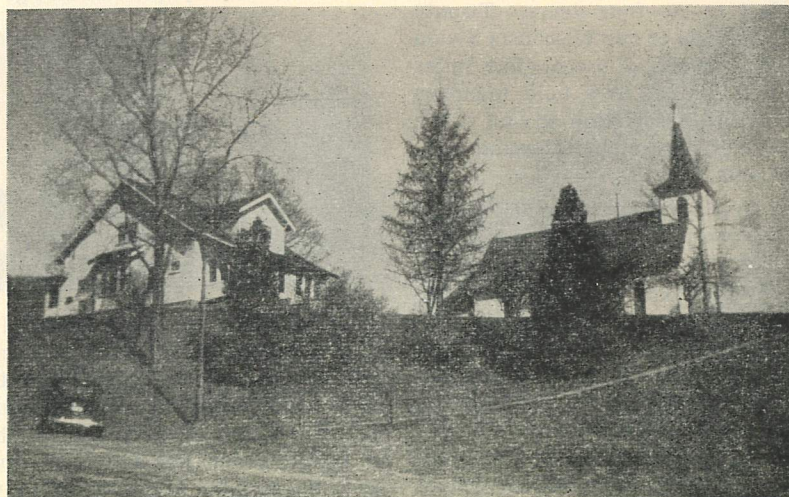
St. Peter's Ev. Lutheran Church

Chaseburg, Wisconsin

The Lord provided a perfect summer day on June 11 for St. Peter's Ev. Lutheran Church of Chaseburg, Wisconsin, to celebrate the seventy-fifth anniversary of its founding. The mother congregation at Town Hamburg and two sister congregations of Bad Axe and Stoddard dropped services that day to take part in the celebration. A large tent and loud speaking system accommodated many who were not able to find room in the church.

Three services were conducted during which the members and many friends of the congregation joined in praising the Triune God for having established this church and guided it for so long a time. Professor John

Meyer delivered the German and English sermons in the morning. He chose as his text Ps. 26, 8: "Lord,



Church and Parsonage of St. Peter's, Chaseburg, Wisconsin

at noon and a lunch in the afternoon to all present.

The history of the congregation goes back to the year 1875 when Pastor R. Baarts, who was then serving St. Peter's Church in Town Hamburg, began missionary work among the German Lutherans at Chaseburg, four miles distant. The earliest services were held in homes and in the public school. Pastor O. Oerding was called in 1880 and served until 1890. During his ministry the present church was built at a total cost of \$2,000.00.

In 1891 Pastor E. H. Palecheck was called and he faithfully served this congregation for 49 years, finding it necessary to resign in 1939 because of ill health. To the great joy of the members of the congregation this faithful and now aged steward of the mysteries of God boarded the train at Milwaukee and came to Chaseburg for the celebration. Mrs. Palecheck and daughter Edna were also present. Though confined to a wheelchair Pastor Palecheck attended all three services and spent the rest of the day receiving the greetings of his former members. Pastor H. Backer served as pastor of the congregation from 1939 to 1947, when the undersigned was called.

The congregation numbers about 450 communicant members, 190 families, and 600 souls. From 1884 to 1950 the following acts were performed in its midst, 1,098 baptisms, 1,117 confirmations, 302 weddings, 369 burials.

May the Lord graciously bless this congregation in the future as He has in the past.

G. HORN.

ORGAN DEDICATION

Mount Olive Lutheran Church

Colorado Springs, Colorado

On May 7, Cantate Sunday, the members and friends of Mount Olive Lutheran Congregation at Colorado Springs, Colorado, joined in thankful praises to God for the gift of a new organ which was dedicated to the worship of God in the regular morning service. It is the gift of Mrs. Anna Oldenstadt and her son, Mr. William Oldenstadt, members of the congregation.

The organ was purchased from the local Colorado Springs Music Co. and is a Wurlitzer electronic organ with pipe organ tone, model or series No.

6, done in mahogany finish, designed especially for chapels and churches. It is a single manual, five-octave range instrument with balanced foot pedal which controls the expression and volume desired in organ music. It is provided with ten stop-tablets which may be used in dozens of beautiful tone-producing combinations of wind-activated reeds with the most remarkable soft effects and glorious full-organ tones of church music. It is entirely and completely self-contained to be used wherever and under whatever conditions desired, but primarily it is intended to lead in congregational singing of the Bach type chorals in which our church hymnal is rich and to which this organ is most wonderfully adapted.

May it serve to glorify God and His precious Gospel of the Savior of lost sinners, serving the Gospel preaching in an unending inspiration to sing unto God in psalms and hymns and spiritual songs.

W. KRENKE.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Diehl, Walter, in South Side Lutheran Church, Phoenix, Arizona, by Victor Schultz, assisted by W. Wiedenmeyer; 17th Sunday after Trinity, October 1, 1950.

Wessling, Edward W., as assistant student pastor, in Calvary Lutheran University Church, Madison, Wisconsin, by Wm. L. Kohn, assisted by Arnold L. Mennicke and Wm. C. Burhop, 17th Sunday after Trinity, October 1, 1950.

Engel, Norman, in Hampton Heights Ev. Lutheran Church, by Jon. Mahnke; assisted by John G. Jeske and Richard Werner; Seventeenth Sunday after Trinity, October 1, 1950.

Hoyer, W. R., in Christ Church, Grand Island, Nebraska, by A. B. Weishan, assisted by Milton Weishan; 18th Sunday after Trinity, October 8, 1950.

Frey, Edwin, in Mt. Olive Church, East Detroit, Michigan, by W. Valleskey, assisted by T. Sauer, V. Heyn, E. Fredrich, E. Zell, J. de Ruitter; 18th Sunday after Trinity, October 8, 1950.

Lange, Henry, in St. Paul's Church, Onalaska, Wisconsin, by Rud. Lederer; assisted by C. Kock and W. Lange; Nineteenth Sunday after Trinity, October 15, 1950.

Teacher

Petermann, Kurt, in Good Shepherd Church, Phoenix, Arizona, by Victor Schultz; 8th Sunday after Trinity, July 30, 1950.

CALENDAR OF CONFERENCES

CENTRAL PASTORAL CONFERENCE

Time: November 7 and 8, 1950. First meeting at 9:30 A. M.

Place: Grace Lutheran Church, Sioux City, Iowa, 1101 S. Cornelia.

Preacher: Gordon Fuerstenau (Lester Groth).

Assignments: Methods of Raising Money for the Church with Special Reference to the Abuses, E. J. Dreyer; Exegesis on John 17, Leonard Schmidt; The Messianic Significance of the Dietary Regulations Given to the Children of Israel, Herold Schulz; Social Welfare and the Church, Harry Spaude.

W. F. SPRENGELER, Secretary.

MANITOWOC PASTORAL CONFERENCE

Time: 9:00 A. M. Tuesday, November 14, 1950.

Place: Zion Lutheran Church, Town Schleswig, Louis Corners, Wm. Hartwig, pastor.

Remarks: Evening Communion Service, Wm. Pankow, preacher; Otto Heier, substitute.

Kindly notify host pastor if unable to be present.

V. J. WEYLAND, Secretary.

ARIZONA LUTHERAN TEACHERS' CONFERENCE

The Arizona Lutheran Teachers' Conference will meet at Good Shepherd, Phoenix, Arizona, on November 9 and 10, beginning at 9:30 A. M.

The program will be as follows:

Thursday Morning
9:30-10:00 Opening Service—Pastor Victor Schultz, Phoenix, Arizona.
10:00-10:30 Business.
10:30-10:40 Intermission.
10:40-11:55 Doctrinal Differences—Carl Metz, Tucson, Arizona.
Thursday Afternoon
1:30-2:00 Lesson in Bible History—Miss Erna Bartsch, Peridot, Arizona.
2:00-2:20 Lesson in Phonics—Mrs. Lois Burow, Whiteriver, Arizona.
Sub: Teaching Phonics in the Second Grade—Miss June Miller, Bylas, Arizona.
2:20-2:40 Teaching the Natural Resources of Alaska—Arnold Wehausen, Whiteriver, Arizona.
2:40-2:50 Intermission.
2:50-3:20 Discussion of the above lessons.
3:20-4:00 Election of conference officers.

Friday Morning

9:15-10:30 "Mormonism" (Its Origin—Doctrine—Growth and Threats)—Pastor A. Guenther, Safford, Arizona.
10:30-10:45 Intermission.
10:45-11:55 The Christian Viewpoint in the Teaching of Sciences—Arthur Meier, Whiteriver, Arizona.

Friday Afternoon

1:15-2:00 A Book Review—History—Rupert Rosin, Cibecue, Arizona.
2:00-2:30 Trends of the Report Card—Robert Wolf, Whiteriver, Arizona.
2:30-2:45 Intermission.
2:45- Unfinished work, business matters, and discussions.
ERNA BARTSCH, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Pastoral Conference will convene on November 28, 1950, at St. Paul's Lutheran Church, Wonewoc, Wisconsin, W. Schulz, pastor.

9:30 A. M. Communion Service — Speaker, J. Dalke; alternate, A. Dobberstein.
10:30 A. M. Roll call, reading of minutes. Exegesis: Col. 1, by A. Stuebs; alternate, 2 Tim. 3, G. Albrecht.
11:45 A. M. Noon recess.
1:30 P. M. "What Should Be the Congregation's Attitude Towards a Member Who Embraces Communism?" J. Petrie.
2:45 P. M. Recess.
3:00 P. M. "How Can We Stimulate More Frequent Attendance at the Lord's Table?" E. Mahnke.
4:00 P. M. Conference business.
A. W. LOCK, Secretary.

MANKATO PASTORAL CONFERENCE

Place: St. Peter Ev. Lutheran Church, St. Peter, Minnesota.

Date and Time: December 4, 1950, 9:30 a. m.

Preacher: Pastor L. F. Brandes, (Pastor G. W. Fischer).

Program: 1—Exegesis of 2 Thess. 2, 3-12—G. Radtke;
2—Dr. Schwann's work on Evangelical Practice and Legalism—A. Martens;
3—Proper Procedure in Receiving and Releasing Members from a Christian Congregation—E. Kolander;

- 4—How Should a Pastor Advise Members, Especially Young People, When They Plan on Enrolling in Denominational Institutions Outside the Synodical Conference?—G. W. Fischer;
- 5—Discussion of the Comments on the Majority Report of the Interim Committee—M. J. Wehausen;
- 6—Ordinations—E. F. Peterson. M. H. EIBS, Secretary.

MISSION FESTIVALS

- Fifth Sunday after Trinity**
Trinity Church, Tp., Liberty, Manitowoc Co., Wis.
Offering: \$349.21. Adalbert F. W. Geiger, pastor.
- Twelfth Sunday after Trinity**
St. Paul's Church, Hillsboro, Wis.
Offering: \$436.59. E. A. Mahnke, pastor.
English Lutheran Church, Viroqua, Wis.
Offering: \$92.50. E. A. Mahnke, pastor.
- Thirteenth Sunday after Trinity**
Immanuel Church, Findlay, Ohio
Offering: \$227.07. A. R. Gallert, pastor.
- Fourteenth Sunday after Trinity**
St. John's Church, Pardeeville, Wis.
Offering: \$310.55. A. H. Mackdanz, pastor.
- Fifteenth Sunday after Trinity**
St. John's Church, Vesta, Minn.
Offering: \$600.65. H. H. Kesting, pastor.
- Sixteenth Sunday after Trinity**
Salem's Church, Lowell, Wis.
Offering: \$500.00. O. W. Koch, pastor.
St. Mark's Church, Tp., Lebanon, Wis.
Offering: \$148.20. F. C. Uetzmann, pastor.
Lincoln Heights Church, Des Moines, Ia.
Offering: \$151.27. Hugo Fritze, pastor.
Trinity Church, Hullsburg, Wis.
Offering: \$289.51. W. Reinemann, pastor.
Good Shepherd Church, Fond du Lac, Wis.
Offering: \$198.00. W. O. Pless, pastor.
St. John's Church, Lake City, Minn.
Offering: \$810.80. Theo. H. Albrecht, pastor.

- Mt. Olive Church, Colorado Springs, Colo.
Offering: \$118.50. W. A. Krenke, pastor.
- Seventeenth Sunday after Trinity**
St. John's Church, Montello, Wis.
Offering: \$827.55. W. J. Oelhafen, pastor.
St. John's Church, Bowdle, S. D.
Offering: \$1,000.00. Paul Albrecht, pastor.
St. Paul's Church, Arlington, Minn.
Offering: \$1,226.63. J. G. Bradtke, pastor.
St. Matthew's Church, Iron Ridge, Wis.
Offering: \$485.25. F. Zarling, pastor.
- Eighteenth Sunday after Trinity**
Grace Church, Geneva, Neb.
Offering: \$510.00. D. Grummert, pastor.
Pilgrim Church, Denver, Colo.
Offering: \$46.23. N. Luetke, pastor.
St. Paul's Church, New Ulm, Minn.
Offering: \$2,175.00. W. J. Schmidt, pastor.
- Nineteenth Sunday after Trinity**
Redeemer Church, Hastings, Neb.
Offering: \$282.85. A. B. Habben, pastor.

CHANGE OF ADDRESS

- Pastor**
Diehl, Walter, 5419 S. 1st Street, Phoenix, Arizona.
Rev. Irwin J. Habeck, 1114 W. Chambers Street, Milwaukee 6, Wisconsin.
- Teacher**
PETERMANN, Kurt, 934 E. Amelia Avenue, Phoenix, Arizona.

ACKNOWLEDGMENT AND THANKS

The East Bloomfield Ladies' Aid by its pastor, H. Marcus Schwartz, has sent two checks for one hundred dollars each to the science department of Northwestern College for the purchase of equipment not covered by budgetary provision. Pastor Schwartz has donated a thirty gallon aquarium tank. To these kind friends who have thus shown their interest in Northwestern College and the needs of the science department we extend our sincerest thanks.
PAUL G. EICKMANN.

PACIFIC NORTHWEST DISTRICT

Fiscal Year 1949-1950

Congregation and Pastor	Budgetary		Special	
	4 Quarter	Year	4 Quarter	Year
Brewster Mission, E. Zimmermann.....	\$ 119.50	\$ 589.85	\$ 93.00	\$ 163.80
Clarkston, St. John, L. Bernthal.....	45.65	414.34	137.25	177.75
Ellensburg, Good Hope, G. Sydow.....	252.62	552.62		70.00
Omak, Trinity, E. Zimmermann.....				40.90
Orofino Mission, L. Bernthal.....				
Palouse, St. Paul, M. J. Witt.....		145.95		296.46
Portland, Grace (Vacancy).....		347.76	33.16	53.16
Rainier, Zion, E. Kirst (Vacancy).....	57.50	293.73	31.28	31.28
Seattle, Grace, F. E. Stern.....	58.20	265.00	55.50	72.50
Snoqualmie, Snoqualmie Valley, Wm. Lueckel So. Cle Elum, Good Faith, G. Sydow.....	75.00	65.05	5.00	10.00
Spokane, Lincoln Park (St. James), L. Grams	60.20	68.25	14.65	24.65
Spokane, Shadle Park, F. Tiefel.....	68.60	194.30	50.00	50.00
Spokane, Trinity, M. J. Witt.....		100.00		41.25
Tacoma, Faith, Wm. Zell.....	36.09	206.06	12.54	72.04
Tacoma, St. Paul, W. P. Amacher.....	302.88	898.63	36.80	36.80
Withrow Lutheran, V. Greve.....	66.25	219.46		5.00
Yakima, Grace, T. R. Adascheck.....	419.32	1,396.41	197.35	455.85
Yakima, Redeemer, Geo. Frey.....	110.15	463.54	67.60	89.10
Zillah, Grace, A. Sydow.....	46.00	218.35	55.00	58.00
Quarterly Totals	\$ 1,717.96		I 769.13	
Annual Totals		\$ 6,459.30		\$ 1,708.54

Memorial Wreaths — 4th Quarter

In Memory of — Pastor	Amount
Walter Bergman — T. R. Adascheck, Grace, Yakima.....	\$ 5.00
Timothy Frey — Geo. Frey, Redeemer, Yakima.....	2.00
Mrs. Heinrich — F. E. Stern, Grace, Seattle.....	5.00
August Hoppe — T. R. Adascheck, Grace, Yakima.....	5.00
Elizabeth Krug — T. R. Adascheck, Grace, Yakima.....	2.00
W. Leffler — L. G. Bernthal, St. John's, Clarkston.....	3.00
Mrs. Louise Maas — G. Sydow, Faith, So. Cle Elum.....	5.00
Mrs. Carolyn Schlee — L. G. Bernthal, St. John's, Clarkston.....	11.00
Total	\$ 58.00

F. E. PETERSON, District Treasurer.

MICHIGAN DISTRICT
January 1, 1950 to March 31, 1950
Southwestern Conference

Reverend	Budgetary	Building Fund	Non-Budgetary
L. Meyer, Allegan.....	\$ 130.10		
J. Brenner, Battle Creek.....	48.30		
E. Wendland, Benton Harbor..	592.45		

R. Gensmer, Coloma.....	438.10	156.00
C. Kionka, Dowagiac.....	277.74	27.50
W. Krueger, Eau Claire.....	361.06	158.44
E. Lochner, Hopkins.....		1,000.00
A. Hoenecke, Muskegon Heights	62.00	2.00
A. Fischer, Sodus.....	655.74	
W. Westendorf, South Haven....	1,093.09	40.00
H. Zink, Stevensville.....	407.10	131.00
H. Hoenecke, Sturgis.....	294.45	190.91

BOOK REVIEW

Luther and His Times. E. G. Schwiebert. \$10 net. 892 pp., 127 plates and illustrations. Concordia, St. Louis, Mo.

"This is a monumental masterpiece," the dustjacket of the book proclaims; a just verdict indeed and one with which the reader will hasten to agree. Dr. Schwiebert divides his book into five parts: The European Scene, The Protagonist, The University Environment, The Emerging Reformer, The Years of Fruition. Each of these five parts is a book in itself and represents a creditable scholastic achievement; taken together they represent the most comprehensive that has appeared in American historical writing on the subject. The primary and secondary sources are handled with a facility and familiarity which is reassuring. In this connection it should be noted that the author has placed at our disposal the results of the last fifty years of European scholarship which has been about that many years ahead of America. That in itself should make the possession of this book not a matter of choice but of necessity for the student of the Lutheran Church.

Luther is presented, as he always should be, but too often is not, in the light of the 16th century. The picture of this era, really a fin de siecle, lives in the reader's mind and contributes not a little, as indeed it must, to the understanding of the great Reformer. The University of Wittenberg, frequently over-shadowed by the personal work of Luther, is given its due although the extensive description of the physical plant and environment may cause a stifled yawn here and there among the readers, but he is soon carried on to greater things.

Since perfection, however, is hard to attain, there are certain minor defects which should be pointed out. Thomas Aquinas enters the lists of scholasticism as a realist (166). In reality Thomas was neither a nominalist nor a realist but occupied a mediating position. Likewise Bonaventure did not depart from Augustine in his theory of knowledge (167); both held to a theory of divine illumination, differing only in details. The author's treatment of this period would have been enriched, in my opinion, by the use of the eminent medievalist, Gilson. The dogmatics of the 17th century is roundly condemned, e. g., "During the age of the dogmaticians this vitality (of Luther) was lost in the effort to reduce Luther's thinking to a dogmatic system" (618, 616, 659, 677, et passim). Here is no place to detail an answer but it would be no more than right to refer to another view: the dogmaticians of the 17th century were not the cause of dead orthodoxy, if indeed their ever was such a period; if that period was moribund, that must be ascribed to the loss of the material principle of the Reformation; furthermore, their chief concern was the formulation of Scripture in such unmistakable theses that all possibility of error might be excluded—and let it be said again Scripture was the norma normans; and finally only through their heroic efforts was Lutheranism saved from a fate worse than extinction—drowned in the unsavory dregs of unionism and syncretism while Germany became the ashpit of Europe, (cf. Pieper, Christian Dogmatics, 51-186). Then too Luther's so-called "bitter years" are not adequately treated as having their roots in Luther's all-pervading love of the pure Gospel. Luther judged his opponents as ones whose hearts were hardened in error and he would condemn and score them until his grave (Walther Apologetik Luthers, 229). The situation had changed from the earlier years, that explains Luther's "bitterness".

But these minor defects in no way detract from the greatness of the biography and the need for every pastor, student of Luther, and general reader to have it. A pastor, teacher, school or church library would welcome this as a worthwhile gift.

J. P. S.

Southeastern Conference

A. Baer, Adrian.....	247.00	59.00	
L. Koeninger, Ann Arbor.....	250.00	75.00	
H. Buch, East Ann Arbor.....	49.82		
C. Kipfmiller, Belleville.....	94.35	41.50	
E. Frey, Detroit.....	170.56	65.00	
E. Zell, Detroit.....	46.56	65.24	
N. Engel, Detroit.....	89.46		
E. Fredrich, Detroit.....	566.46		
A. Gallert, Findlay.....	112.15		
A. Tiefel, Greenwood.....	238.80		
W. Voss, Jenera, including \$215.00 from Sunday School and \$31.00 from Southeastern Pastoral Conference.....	581.00	975.00	74.00
K. Krauss, Lansing.....	1,625.63		
F. Zimmermann, Lansing.....	163.04		
T. Sauer, Livonia.....	220.76	1.25	
S. Westendorf, Monroe.....	905.91	15.50	
A. Schultz, Monroetown.....	141.32	238.00	
A. Maas, Northfield.....	139.01		
E. Hoenecke, Plymouth.....	240.82		
C. Schmelzer, Riga, including \$11.50 from Sunday School....	776.00	571.10	16.50
H. Engel, Saline.....	191.80		57.00
A. Wacker, Scio.....	52.51		
R. Timmel, Toledo.....	1,100.00	1,615.00	
W. Koelpin, Toledo.....	124.00		
J. Martin, Toledo, including \$40.00 from Sunday School.....	1,000.00		
P. Heyn, Van Dyke.....	92.95	32.00	
A. Bloom, Waterloo, including \$25.00 from 40th wedding anni- versary of Mr. and Mrs. E. Archenbronn.....	230.26	25.00	
G. Press, Wayne.....	642.80	330.40	
A. Tiefel, Yale.....	103.57	194.20	
H. Hackbarth, Dexter, including \$9.00 from Ladies' Aid.....	9.00	100.00	

Northern Conference

M. Schroeder, Bay City.....	577.29	193.50	
J. Vogt, Bay City, including \$47.32 from School Children..	127.99		
A. Westendorf, Bay City, includ- ing \$19.76 from Ladies' Aid..	1,800.00	3,619.76	2.00
E. Kasischke, Bay City.....	464.01	1,609.85	
H. Schultz, Brady.....		47.65	
D. Metzger, Broomfield.....	18.60	65.00	
H. Schultz, Chesaning.....	200.72	78.55	
E. Leyrer, Clare.....	117.00		
N. Maas, Durand.....	9.05		
E. Rupp, Elkton.....	73.64		
R. Holtz, Flint, including \$7.82 from Sunday School.....	240.42	6.00	
B. Westendorf, Flint.....	729.63	208.50	
A. Kehrborg, Frankenmuth.....	368.90	13.00	84.00
A. Schwerin, Freeland.....	194.75	75.00	
G. Schmelzer, Hale.....	67.93	70.00	
R. Frey, Hemlock.....	248.90	281.25	
W. Steih, Kawkawlin.....	767.07		
R. Scheele, Manistee.....	58.38	53.00	
R. Schaller, Mayville.....	55.52	25.38	
R. Schaller, North Branch.....	97.47	12.50	
K. Vertz, Owosso.....	1,000.00	606.18	
F. Schroeder, Pigeon.....	530.88	199.00	
D. Metzger, Remus.....	79.00		
O. Frey, Saginaw.....	284.25	40.00	
H. Eckert, Saginaw.....	275.31	15.00	
O. and O. J. Eckert, Saginaw...	1,402.16	408.00	3.00
E. Renz, Scottville.....	34.31		
C. Miller, Sebawaing, including \$25.00 from Ladies' Aid.....	545.00	31.00	
E. Renz, Sheridan, including \$30.00 from Ladies' Aid.....	30.67	30.00	
T. Frey, Sterling.....	251.23		
G. Cares, Swan Creek.....	257.99	117.60	
J. Roekle, Tawas City.....	316.23	304.75	5.00
W. Kehrborg, Vassar, including \$27.89 from Sunday School....	158.44	20.25	
R. Koch, Zilwaukee, including \$10.00 from Choir and Pastor	182.65	10.00	
Totals.....	\$ 25,950.86	\$ 14,247.76	\$ 239.50

* Of the Non-Budgetary money there was \$84.00 for Church Extension Fund and the balance was for Non-Synodical activities of which \$141.00 was sent directly to the institutions.

Memorial Wreaths

In Memory of — Sent in by	Amount
Edward Bothe, Bay City, St. John.....	\$ 2.00
Mrs. Louise Neitzke, Bay City, Bethel.....	2.00
Phyllis Lange, Bay City, Bethel.....	3.00
Frank Doletzky, Dexter.....	3.00
Wm. Lozie, Flint, Grace.....	4.00
Mrs. Frank Eckert, Flint, Grace.....	2.00
Mrs. Caroline Rupprecht, Frankenmuth.....	10.00
Wm. Husemann, Frankenmuth.....	6.00
Michael Stern, Frankenmuth.....	2.00
Walter Boesenecker, Frankenmuth.....	1.00
Mr. and Mrs. Gottlieb Riethmeier, Frankenmuth.....	5.00
Mrs. Caroline Wall, Frankenmuth.....	8.00
Baby Nuechterlein, Frankenmuth.....	2.00
John G. Habke, Frankenmuth.....	11.00
Mrs. Margaret Pickelmann, Frankenmuth.....	13.00
Oscar Zietz, Frankenmuth.....	8.00

Otto Rummel, Frankenmuth.....	5.00
Mrs. Margaret Pickelmann, Frankenmuth.....	2.00
Paul Pacholke, Frankenmuth.....	2.00
Mrs. Augusta Schluckebier, Frankenmuth.....	10.00
Millard Leslie, Sr., Frankenmuth.....	7.00
Rev. John Gauss, Jenera.....	71.00
Oliver Bormuth, Jenera.....	38.00
Fred Fischer, Muskegon Heights.....	2.00
Philip Dreher, Riga.....	5.00
Mrs. Ida Gatz, Riga.....	5.00
Timothy Frey, Saginaw, St. John.....	10.00
George Vogel, Saginaw, St. Paul.....	3.00
Mrs. Frank Eckert, Saginaw, St. Paul.....	4.00
Rev. John Gauss, Saginaw, St. Paul.....	22.00
Edward S. Wiedman, Saline.....	57.00
Rev. Henry Lange, Sheridan.....	30.00
Mrs. Frank Eckert, Sturgis.....	10.00
Albert Cholger, Tawas City.....	3.00
Martin Wein, Zilwaukee.....	10.00
Rev. John Gauss, S. E. Pastors' Conference.....	31.00
Rev. John Gauss, Toledo, Apostles.....	15.00

ALWIN R. BURKHARDT, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

August, 1950

		SYNOD	OTHER
In Memory of — Sent In By	Budgetary	Special	CHARITIES
Rev. Victor Brohm—Millwau- kee City Pastoral Conference — Rev. E. C. Schroeder.....	\$ 5.00	\$	\$ 9.00
Theo. D. Pape—F. Zarling....		36.00	
Martin Barthels—F. Zarling....	1.00		
Frank Brummond—R. O. Marti..			3.00
Mrs. L. Kohn—R. O. Marti.....			8.00
Albert Roll—R. O. Marti.....		5.00	50.00
Mrs. A. Rieck—E. Ph. Ebert....		20.50	18.00
Clarice Knepel—E. Ph. Ebert....			20.00
Walter Klevenow—W. J. Schaefer			2.00
M. Thompson—E. C. Pankow..			5.00
Paul Haack—Arthur P. Voss....		5.00	
Mrs. L. Stolz—John Brenner....		5.00	
Paul Worgull—John Brenner....		28.00	3.00
Mrs. H. Zeretzke—H. P. Koehler		5.00	
Chas. Gutzmann—H. P. Koehler			3.00
Mrs. B. Riebe—E. Dornfeld....			16.00
Mrs. A. Hauke—E. Dornfeld....			12.00
W. F. Wegner—A. F. Halboth...			39.00
Henry Marose—A. F. Halboth..			2.00
Paul Worgull—Paul Pieper....			10.00
Paul Haack—P. J. Burkholz....			10.00
	\$ 6.00	\$ 104.50	\$ 210.00
	G. W. SAMPE, District Treasurer.		

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

September, 1950

		SYNOD	OTHER
In Memory of — Sent In By	Budgetary	Special	CHARITIES
R. Firks—G. W. Boldt.....	\$	\$ 3.00	\$
Mrs. A. Gentz—G. Bradtke.....	2.00	5.00	60.00
Mrs. W. Wiegand—H. Heckendorf		44.00	14.00
Lydia Ewerdt—H. Heckendorf..			7.00
Clarice Knepel—E. Ph. Ebert....		5.00	
C. A. Kuphall—C. and K. Otto			10.00
Selma Roloff—W. and J. Schaefer			1.00
Mrs. W. Littleton—W. J. Schaefer			5.00
Mrs. S. Borchardt—G. Schmeling			5.00
Rev. V. Brohm, Bethesda Church		5.00	
D. Bindrich—Bethesda Church..			9.00
Hugo Doege—Bethesda Church..			5.00
Julius Blaesing—Herman Cares..			6.00
John Thoms—Herman Cares....			6.00
Mrs. E. Rohleder—Herman Cares			4.00
Albert Klawitter—Herman Cares			6.00
Herman Hobus—Herman Cares..		8.00	2.00
Mrs. M. Schmieder—J. G. Jeske		6.00	
Mrs. C. Stevens—E. C. Pankow..			5.00
Mrs. H. Wentzlaff, E. C. Pankow			2.00
Chas. Urmeyer—W. F. Sauer....		5.00	
Alb. Liermann—W. F. Sauer....			12.00
L. M. Bleichwehl.....			23.00
Theo. Pape—A. P. Voss.....		3.00	
Ad. Klemstein—H. P. Koehler..			3.00
Otto Templin—H. P. Koehler....			2.00
Mrs. A. Farrell—H. P. Koehler..			2.00
Mrs. W. Kant, Sr.—H. Koehler..	10.00		55.00
Emil Schlenvogt—H. P. Koehler			6.00
John C. Kurtz—H. P. Koehler..			3.00
Mrs. Emil Stabelfeldt—E. Ph.			
Dornfeld—J. C. Jeske.....		5.00	6.00
Mrs. Emily Kant—E. Ph. Dorn- feld—J. C. Jeske.....		2.00	
Lillian Boecher—E. P. Dornfeld- J. C. Jeske.....			8.00
Mrs. Erwin Kaun—Paul Pieper..			3.00
—A. F. Halboth.....		3.00	15.00
	\$ 12.00	\$ 94.00	\$ 281.00
	G. W. SAMPE, District Treasurer.		

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