



The
Northwestern
Lutheran

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

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Government Chaplaincies

PASTOR WALTER PANKOW

New London, Wisconsin

BUT if he neglect to hear the church; let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 18-20.

Recently the policy of our Wisconsin Lutheran Church concerning Government Chaplaincies has been attacked in the public press. The attacks have been of such nature, that it would make people think that we do not love our country, or are afraid to die, and have no concern for the spiritual welfare of the boys in the armed services.

Such misinterpretation of the church's preaching is certainly nothing new in the history of Christ's Church, but has been evident from the very beginning in the history of the Christian church.

We do not consider it necessary, nor advisable, to answer false accusations, because Jesus gave us an example of silence when He was falsely accused. Peter admonishes all Christians to follow that example when he writes: "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

On the other hand there may be souls among us who are disturbed by these public accusations and therefore need strengthening. Only a rehearsal of and mediation on the words of our Lord can give us such strengthening. To this end let us prayerfully consider again the old, old question of our Lutheran Catechism with its scriptural answer, namely,

What Is The Ministry Of The Keys?

I. In the first place we must note, that the ministry of the keys is the power and authority to forgive and retain sins on earth.

This power and authority to forgive and to retain sins is called the Ministry of the Keys by Jesus Himself

when He says to Peter: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Jesus calls this the power of the keys, because it is the power to lock and unlock heaven, as one would lock, or unlock, a door to any room, or building.

In Matthew 18, Jesus repeats these same words and applies them to the whole church, saying: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." He repeats the same truth to His disciples after His resurrection from the dead, saying to them: "Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them and whosoever sins ye retain, they are retained."

God alone can truly forgive and retain sins, but Jesus has given His disciples, the church, this power through the preaching of Christ's Gospel. Sins are transgressions against God and His Word, therefore the church has no authority to make something a sin which is not a sin, or to call that good which God calls evil. The church is merely to apply the Gospel and its truth to all sinners, as Jesus said, "Thus it behooved Christ to suffer and rise again the third day, that repentance and remission of sins should be preached in His name among all nations."

The Gospel of Jesus Christ is the key which unlocks heaven to the sinner who believes and accepts it, while it locks heaven to the sinner who does not believe and rejects it, as Jesus said: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized, shall be saved, but he that believeth not shall be damned." Thus did Peter use the Gospel on the day of Pentecost, saying to the inquirers: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Thus did the Apostle Paul apply the Gospel

when the trembling jailkeeper came with the question: "What must I do to be saved?" Paul answered: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." So the church to this day must continue to use the ministry of the keys.

II. In the second place we should notice, that the Ministry of the Keys is an authority given ONLY to Christ's church on earth.

Our text says, "If he neglect to hear the CHURCH, let him be unto thee as an heathen man and publican." Again Jesus says in verse 20: "Where two or three are gathered together in my name, there am I in the midst of them." The final instructions of Jesus to His disciples after His resurrection are given in various ways in Scripture: "Teach all nations," "Preach the gospel to every creature," "repentance and remission of sins should be preached in Christ's name among all nations." To whom did Jesus speak these commands? Not to Pontius Pilate, the governor, and not to Herod the King, and not to the Ceasar at Rome, nor to any other earthly ruler. He gave that command to His disciples and to His disciples ONLY, as Paul says: "We are ambassadors for Christ, as though God did beseech you by us, Be ye reconciled to God."

The question, What is the ministry of the keys?, is therefore answered by Luther's Catechism with the words: "It is the PECULIAR authority of the CHURCH, given by Christ to His CHURCH on earth, etc." If you have a peculiar hat, that means, that your hat is different than anybody else's hat. You are the only one who has such a hat. When our Catechism therefore says, "It is the PECULIAR authority of the church," it means, that ONLY the church has this authority and nobody else.

Our Lord Jesus did not give this authority to the worldly government, whether it be a monarchy, a dictatorship, or democracy. The worldly government would merely use that authority as a political football. According to the Scriptures, God ordained the government to protect the good and to punish the evildoers, as explained in Roman 13 and 1. Peter 2, 14, but nowhere does Jesus give the worldly government the command and authority to preach the Gospel. That authority is given to

the CHURCH, the disciples of Christ, for it is the church's own PECULIAR authority.

Therefore Jesus separated the church from the worldly government by saying, "Give unto Caesar what is Caesar's and unto God what is God's." Any tie-up between the church and the worldly government has done harm to the church and to the government also, robbing people of the freedom of conscience and using force to enforce the tenets of the church. Neither Jesus, nor the Apostles, made any compromise with the worldly government. Because such alliances between the church and the government have proven harmful to freedom, therefore the constitution of the United States guarantees religious freedom and advocates the separation of church and state.

It is on this premise that we feel impelled to testify, both privately and publicly, against the worldly government's encroachment upon the authority of the church by appointing government chaplains for our armed services and government hospitals. That action is contrary to the Word of God and contrary to the constitution of the United States. We are forced to tolerate the situation, but we certainly cannot condone and even defend it, or enter in upon it.

Government chaplains receive very good salaries, depending upon their years of service in the ministry. But who pays for it? The tax payer, whether he is Christian, or not. A woman in Champaign, Ill., contended that the public schools had no right to give release time for the teaching of religion in the public schools. She won her case in the U. S. Supreme Court. Still the same government appoints and pays religious teachers in the armed forces and government hospitals.

It is certainly known to every one, that we have no specifically Lutheran regiments, Methodist regiments, or Catholic regiments in the armed forces, but men of every religion and no religion are thrown together into one regiment. The chaplain is appointed to. He cannot choose the regiment he wants to serve. A young man sent me a copy of the Protestant service they had on their ship. I noticed from the prayers in this bulletin, that the chaplain must be a Roman Catholic priest. I wrote my

suspicion to the young man and he answered: "Yes, our chaplain is a Catholic priest. Our ship is not large enough for two chaplains, so our chaplain conducts the mass for the Roman Catholics and also the Protestant service for Protestants.

At home anybody would see the incongruity of having a pastor step across the street and conduct mass in the Roman Catholic Church and then return to conduct a Lutheran service in the Lutheran church. He certainly cannot sincerely believe both. It would make of him a hypocrite and Jesus spoke some very severe condemnations against religious hypocrites when He repeats again and again in Matt. 23: "Woe unto you Scribes and Pharisees, hypocrites."

We have endeavored to obtain permission from our government to send and pay our own chaplains and send them to the front to serve our boys wherever they find them, as we were permitted to do in the first World War. Such petitions to the government are handed over to the committee of chaplains first, for their consideration. They have voted it down and the petition dies there. Therefore we can only send religious literature to our boys by mail and seek to give them what service we can while they are still in this country through contact pastors and by sending pastors to such areas where our Lutheran boys are in larger numbers. This is done through our Spiritual Welfare Commission.

In this matter of Government chaplains we are merely contending for a truth which has been taught by Jesus and the Apostles from the beginning of the church and which has been committed to memory and confessed by countless members of the Lutheran Church for centuries. Still we are publicly maligned, as though we were bringing forth a teaching which is foreign to the Christian church and to Lutheran teaching. No, dear friends, let us be assured, that this truth of our Catechism has always been taught and confessed by the Lutheran church and nobody is accepted as a member of the Lutheran church, unless he accepts the teachings of that catechism.

The Pilgrim Fathers, the early Puritans, the Quakers, large groups of Lutherans, and of other religious denominations came to this country to find freedom of religion and to

flee from such governments which endeavored to usurp authority over the church in various ways. They formed the very backbone of the United States. Are we going to lose this precious liberty because we are becoming indifferent to the truth and afraid to suffer for the truth? God forbid.

Editorials

"Summer School For Teachers" Elsewhere in this issue will be found the announcement of summer school for teachers of our schools. The sessions will be held at our Normal School in New Ulm beginning June 18, and closing July 27. This arrangement will surely meet with the approval of all our teachers. If we are to keep our schools on the highest possible level and our teachers fresh and alert to do their work a refresher course of this kind is highly commendable. We recommend it to all our teachers. Looking over the courses that are offered one will notice that the subjects are varied enough to meet the needs of most of our teachers. It ought to go without saying that those of our teachers that wish to continue to improve their minds (and this ought to include all) ought to do it at the institutions of our own synod, if these offer the courses that they are especially interested in. The spirit of the school and the instructors must be taken into consideration in the choice of the school at which we want to continue our studies. Book learning will not do it alone; much depends upon the spirit in which things are presented and received by the individual. The right spirit is found only in the Gospel and will be presented only by those whose life and ways are permeated by the Gospel. Much learning and ability without a good understanding of the Gospel will miss its mark in educating a child. The two must go hand in hand to be successful in Christian education. We know that we may expect our Normal Schools to meet every requirement to prepare our teachers for their exacting work. Let us make full use of our own schools. W. J. S.

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"Continuing In His Word" This is the title of the "Centennial Book" advertised elsewhere in this issue of *The Northwestern Lutheran* and authorized to be written and published by the Joint Synod of Wisconsin. It is now on the market and ready for distribution. Many have been waiting anxiously for this announcement. If inquiries for this book are any criterion for its demand this book ought to enjoy a wide circulation. *Continuing In His Word* will not only contain a good history of the Wisconsin Synod but also information on the work our synod has done and is still doing in the interest of the Kingdom of God. This ought to be of great interest to every member of our synod. For the work of the synod is the work of every member of the synod — your work. Whoever reads this book will surely realize more fully how mightily the grace of God led us from a very uncertain beginning in regard to our confessional stand into the full light of His glorious Gospel; it will humble

us. The book will reveal, to the joy of every sincere Christian what the grace of God has wrought through us, weak vessels of His grace though we are. We hope to see this book in the home of every family in our synod; it deserves such a place; it deserves to be read and studied by every member of our synod. In this book you will find all the pertinent information concerning our synod — its history, its confessional stand, its work — summed up for you on its 280 pages. It was compiled, written and edited by men who know our synod. It is, therefore, authoritative and a dependable source of knowledge on all phases of our synod's activity.

Let us all make ourselves personally responsible for the widest possible distribution of this volume that all may learn from its pages the more to appreciate God's grace freely given to us and to gain strength and courage for the evil day that may lie ahead. God grant it.
W. J. S.

* * * *

Is The Gospel Enough? All life is much more complicated today than it was in the days of our forefathers. It is so in purely human affairs, and it holds true of church affairs. As time goes on, the Old Serpent seems to become more subtle and his schemes for the overthrow of Christ's Kingdom more crafty. It is true, his designs are fairly clumsy at times and easily discernible. But more and more his assumed mask of love for God and mankind is worn.

This new appeal of his to the self-interest of men, his dazzling promises of a new heaven and a new earth to be created from all the present misery through the word of the social gospel uttered by the supreme and all-powerful mind of man, these new Christs shall mislead many.

If we of the Lutheran Church are to escape the wrath that is to come, it will only be the long-suffering grace of God and through the right use of the weapon of the Word. We are assured of the grace and loving kindness of our Lord. He has so said, and He always keeps His Word, for He is a God of truth and faith. It is for us to be faithful in the use of the means of grace He has so richly placed in our hands. It is there where our safety lies. And it is also there where our danger threatens.

More and more within our true Lutheran circles the belief is gaining ground that the preaching of the Gospel is not enough. Seldom is this belief outspoken in so many words. The machinery for the upbuilding of our churches is growing more complicated every day. We have, in imitation of the sects, multiplied the number of societies and clubs within the church; we have relied

more and more upon indirect giving for the church; we have split up the one purpose and message of the church between so many branches of the church. Where will it end?

Let us resolve to go back to the scriptural truth and

principles, that only by the preaching of the love of God in Christ Jesus can a church and a church member be built up to a God-pleasing dwelling of the Lord. That must be our aim for pulpit and pew.

H. ECKERT.

From A Wider Field

THERE has probably never been an attack upon the vice of gambling so concerted and widespread as the movement now in progress in our country. Everywhere, it seems, this evil is under fire. Not all the battles are wisely planned or successfully led; but there is no doubt that church people especially are aroused.

We offer a partial list of the skirmishes on this war front reported during the month of April alone.

Indiana

Ministers and laymen were called to a special meeting by the Terre Haute Council of Churches to consider how they can take an active part in a civic fight against gambling. The newspaper Terre Haute Star launched this battle. Punch boards and slot machines begin to disappear from sight.

Formation of a Christian's Laymen Association is under way at Connersville to reinforce the ministers in their campaign against organized gambling. The Gary Crime Commission offers the services of its investigators to the Connersville Ministerial Association.

Clergymen at Muncie assail the mayor for permitting open gambling and "corruption" to flourish in the city.

The sheriff of Randolph County orders slot machines and open gambling to "go out of business".

Gamblers go into hiding in Henry County when the sheriff declares war on them.

Augusta, Maine

A bill to legalize church lotteries and raffles in Maine is killed in committee after testimony against it by Protestant clergymen.

Watertown, N. Y.

A complaint by the Watertown Ministers Association has resulted in a ban against all forms of gambling in the county.

Miami, Florida

Dade County churchmen lead in public efforts to get the sheriff's office to suppress gambling and vice. However, the county sheriff who had been suspended six months ago, after an investigation of the Kefauver Committee in Dade County, for alleged failure to enforce gambling laws, has been reinstated by Governor Warren of Florida, and now the fight waxes hotter.

Lincoln, Nebraska

A committee of the Nebraska legislature kills a measure calling for a referendum on legalizing bingo games conducted by religious and fraternal groups.

Hot Springs, Ark.

A resolution of the Hot Springs Ministerial Alliance authorizes its members to gather and give to the authorities information on gambling.

Columbus, Ohio

A clamp-down on all bingo games in this city was ordered by safety director Donald Cook, after the head of the police vice squad estimated that 10 to 12 churches sponsor such games regularly.

Springfield, Ohio

Father Clarence J. Schmitt of St. Mary's Church said he would "go to jail before I close my bingo game."

* * * *

In western South Dakota there is a prairie dog town, several miles wide by 150 miles long. It consists of hundreds of thousands of underground burrows. At the opening of each burrow, on a fine June day, you may see one or more prairie dogs wagging their stumpy tails and gayly surveying their domain. For every prairie dog outside there may be two down in the ground. There are emergency exits and entrances all

over the place. When danger threatens, there will be a great scurrying, a final magnificent flurry of wriggling tails, a concerted dive for holes, and in far less time than it takes to read this, silence reigns in the endangered sector. Throughout the other 149 miles, however, life goes on as usual. It is doubtful whether a dozen atomic bombs, strategically dropped, could remove this establishment from the map.

The vice of gambling is like that. It lives in the deep burrows of men's hearts, and the world supplies it with an endless maze of entrances and exits. Measures of force may disturb or cripple, but will not destroy it. This is especially true when churches begin fighting each other on the issue of gambling while the prairie dogs sit in their holes and laugh at the spectacle.

Proper laws against crime and proper enforcement of these laws are, of course, essential safe-guards upon which all good citizens must insist for their protection. But only the Gospel, truly preached and lived, can change the hearts in which crime lives.

* * * *

Briefs From The News

The most unwholesome tribute to General Mac Arthur has come from former President Herbert Hoover, who called him "a reincarnation of St. Paul". Mr. Hoover may understand the General, but he certainly does not know the Apostle.

* * * *

The noted anthropologist Earnest Hooton is worried about television. He is reported to have said that radio has made Americans an almost illiterate people, and now television threatens to finish the job.

After a few samples of television programs, we are more worried than that. The oculists that we know are making appointments three or four

months ahead; school classes are struggling with pupils who are worn out from nightly sessions before the telecast screen; and the atmosphere

of the night club and beer parlor has become a part of life in the nation's living rooms.

E. S.

We want credit for our works and for our sacrifices. Our pride is so great that we would rather die than give up our claims. And if God in His Word does not agree with our views we reject Him and His Word and set up a "god" according to our own liking.

Thus natural man's feelings, and reasonings, and strivings are controlled by the idea of reward and merit. To give up this idea would mean the death of our old man; to accept God's offer of free grace and the ready forgiveness would be a new birth. Hence "no man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12, 3).

A Real Life

That is exactly what takes place when we come to faith: a radical change. The old ideas of reward and merit are discarded, and free grace takes their place. Not that we are at once rid of the old ideas: they continue to trouble us throughout our life time. We fear that God will punish us for our sins, we like to be given credit for our good works. We are still inclined to follow the lusts of our flesh.

But these ideas are not the dominant ones of our life. We condemn them and battle against them when they arise in our hearts. We accept grace and mercy and rejoice in it. We nourish our faith by hearing and meditating the Word of God. We pray for the Holy Spirit to keep us in the faith.

Thus coming to faith, stretching out the empty hand to receive the forgiveness of sins, is not like a cold book transfer, accepting one theory for another. It is a new life, a new outlook on things of the highest importance, on things pertaining to our stand before God, a new feeling toward God, a new ideal for our striving. St. Paul says: "If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new" (2 Cor. 5, 17.) To indicate the greatness of the change St. John calls it a victory: "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5, 4). With the word "world" John here means the ideas and principles of the world. They must be defeated if faith is to dwell in our hearts.

The Holy Spirit Creator

SANCTIFICATION

(Continued)

IN the conclusion of our previous study on sanctification we noted how miserable David was before his sins were forgiven, and how happy he was after he had received forgiveness. He was a new man, a new life was pulsating through his veins.

THE NEW LIFE

Misunderstood by Natural Reason

When unbelievers, lodge men, and the like, hear that Christians believe that their sins are forgiven without any merit or worthiness on their part, they scoff at the idea. To them it seems as the only right thing that if a sinner wants pardon for his errors, then he himself must do something to earn that pardon. Forgiveness not conditioned on some form of restoration seems to them like an encouragement to continue in sin. "Let us do evil that good may come" — so they slanderously caricatured Paul's Gospel of grace (Rom. 3, 8). And when Paul stressed the richness of grace: "Where sin abounded, grace did much more abound" (Rom. 5, 25), they sneered that Paul preached to sinners to "continue in sin, that grace may abound" (chap. 6, 1).

Thus they judge the Gospel from the standpoint of their natural reason, which knows no other standard than the law. But while they consider themselves wise they become fools, and they seek their honor in their shame.

Faith the Empty Hand

In studying justification we have seen time and again that it is a ready blessing, complete in every respect. Jesus achieved it for us by His vicarious life and death. He died our death, and by His death He paid the penalty for our sins. Our debt was wiped out, not in part, but com-

pletely. Not a farthing was left unpaid. His life is counted as our life, His life of love toward His Father, of prayer to His Father, of obedience to His Father, of love for His Father's Word; and His life of love and service toward His fellow men. He prepared a righteousness which is complete in every respect, no matter from which angle you approach it.

This righteousness the Father applies to us without condition. He does not say, you may have this righteousness — provided so and so. No, He announces it to us in the Gospel as ours. He assures us that our sins have been forgiven and that we stand justified in His sight. He invites us to accept His announcement in faith and to enjoy our justification, our riddance of sin and guilt. Faith thus is the empty hand into which God places the rich treasure of forgiveness.

Faith A New Life

Let us look at the same faith from another angle. Luther says in his explanation of the Third Article that we cannot by our own reason or strength believe on Jesus Christ. Or can we? St. Paul supports Luther when he says: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2, 14).

Our natural reason simply cannot get rid of the idea of the law: If we wish to be righteous we must work out our own righteousness; if we wish to get rid of our guilt it is up to us to work it off and pay up. That somebody else's holy life should be counted as ours, and that we should be given credit for somebody else's sufferings and death — that seems ridiculous to us.

Nor do we want such an arrangement. That goes against our pride.

Two Functions of Faith

When we look at justification then our faith is nothing but the empty hand for receiving that ready blessing. Faith itself contributes nothing. But when we look at the nature of this faith, we see that it is a new life principle, which maintains itself

by the Word of the Gospel in a constant struggle against the inborn idea of reward and merit. It is a new life and a power which will control all our thoughts, words, and deeds.

J. P. M.

(To be continued)

As We See It

The Church Of The Lord

BY E. REIM

ANOTHER highly important doctrine treated in the Common Confession is that of the Church, together with the related subject of church fellowship. Certainly no confessional document would be complete without a statement on this topic, particularly in these times when men are giving so much thought to the outward organization of the Church, to its divided state, and to steps which may be taken to bring its various bodies into closer relation to one another. We have spoken before of the modern trend toward church union, and the problems that it presents to our generation.

It is a basic fact that our Lord uses men in His work of building the Church — His first disciples, and all believers down to our day — and that He gives us His saving Gospel and bids us work with it until He shall come again. But it is also true that men have frequently been so taken up with the external problems of organization and administration, with the outward structure of their church body, that they have come to think of these visible fruits of their work as *the Church* of our Lord. The claims which Rome makes in this respect are the classic example of this error.

But even though this is certainly an impressive and effective warning, yet must we not admit that in our own thinking we still are only too liable to put the emphasis on the things that *we* do, the sacrifices that *we* bring, the plans that *we* formulate, and the decisions that *we* must make? We want it understood, of course, that all this is to be strictly

under the Lord's direction. And yet there is always the danger that we begin to think of ourselves as the architects of the Church's future, particularly when there is the fascinating prospect of uniting church bodies that have been separated into the past.

This is why we must always remember that it is the Lord who says "I will build My church." St. Paul changes the picture a bit, but states the same truth when he speaks of Jesus Christ as being the chief corner stone, "in whom all the building fitly framed together *groweth* unto an holy temple in the Lord, in whom ye also *are builded* together for an habitation of God through the Spirit." (Eph. 2:21-22.) If we lose sight, even momentarily, of this wonderful truth, that it is not we but the Lord who finally builds His kingdom, we shall fall into the serious error of externalizing our thinking concerning the Church. And this will eventually lead to a corresponding error in the emphasis placed on external considerations in the work that is done in its behalf.

This is the danger.

Now what of the Common Confession?

We note that it says many things about the Church that are right and true. It states that Jesus Christ calls all its members into fellowship with Himself through the means of grace and also unites the members in fellowship with one another. But when the work of the Church comes under discussion, the commission to preach the Gospel, then we are told, "It is therefore the duty of Christians to

unite in local congregations for this purpose." No one will deny that the forming of local congregations and of other church bodies serves a useful purpose in the preaching of the Gospel. But is this merely a duty? Is it not rather a priceless favor that has been granted us, that our blessed Lord has included us in His plans, incorporating us as living stones in the building of His temple (1 Pet. 2:5), using us in His own wonderful way to bring about its further growth? And if the local congregation is singled out for special mention, is that not again stressing a special form of organization rather than the truth that the Holy Ghost works through the Word and Sacraments, where and when it pleases God?

In a subsequent paragraph we note with sincere approval what is said about a church that is faithful to its Lord in all its testimony, steadfast in its confession of His truth at all times, and which is to avoid and combat error. But we regret that in all this the "duty" is again stressed unduly, and the activity of the Church given a heavy emphasis. Yet the reason for all this concern is not touched upon, namely that these matters of false doctrine and unfaithful practice endanger the well-being, yes the very life of the Church. For if it is a matter of duty and only duty that we heed these warnings, then the emphasis is once more on the activity of man. But if one takes into consideration the reason why God warns against such unfaithfulness, then the child of God is filled with concern for the handiwork of its Lord, and zeal for His house becomes the decisive factor in his reactions against error in any form or place. And it is this motivation that we want to learn from our Lord.

Finally, we believe that in its closing words this article of the Common Confession supplies proof that its thinking on the subject of the Church is actually tending toward externalism. It refers to the intercessory prayer which our Lord, as the Great High Priest, offered for His disciples on the eve of His Passion, "that they all may be one." But in doing so the article takes that oneness for which the Lord prays — a oneness in which all believers are united with their Lord by their faith in Him, a oneness in which they can

grow but which they cannot create — and applies it to the achieving of an outward fellowship, as it is “established and maintained” by men.

We readily grant that this tendency to emphasize the outward factors of form and order, this tendency to turn the attention toward the activity of men in regard to the Church,

may seem to be “only” a trend. But it is a trend that has had fateful consequences in the past. Should it not this time be checked in its earlier stages?

The Church is the Church of the Lord. “She is *His* new creation,” — always! Let that continue to be the song of her children.

Guidance In Godliness

“That They Should Seek The Lord”

WHEN Paul stood on Mars Hill in the city of Athens, he said to the Athenians: “Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that *they should seek the Lord*, if happily they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being” (Acts 17, 22-28).

Paul insists that the real purpose of life for men is to seek God. That this need is realized, however dimly, by many leading men, some of them outspoken agnostics, published utterances seem to prove.

Charles W. Eliot, the well-known former president of Harvard University, in 1923, wrote to Gamaliel Bradford: “I have long been convinced that the greatest need of American civilization today is the need of God. And the kernel of the matter lies precisely in what you allude to, the utter lack of religious education. Strange that we do not stop to think that never before, in the history of civilized man, has there been a people that did not make God the first prin-

ciple and basic stay of all its elementary education, or, if not God in the more abstract sense, those moral habits and methods with which God is chiefly identified.

To this Mr. Bradford, a distinguished agnostic, added: “Personally I am in no position to make any effort in the matter, because, while I feel that the whole universe crumbles without God, I am myself utterly unable to find Him. I am only deploring what I am sure is an imperative need, without being able to suggest any means of meeting it. I trust someone, with a more positive faith, will be able to do better.”

And a journalist, Frank Snowded Hopkins, an avowed skeptic, has this to say: “I have a wide acquaintance among honest intelligent young people, mostly from 25 to 30 years old, in many parts of the United States, and I believe I speak for a large group when I say we ourselves are more weary of the moral confusion of the 20’s than our elders could possibly be. The old spirit of rebellion has given way to the need for a positive philosophy; we are striving today to achieve a new order and meaning in our lives.” The problem is “not how to make Christianity palatable, but what to put in place of the Christianity we have rejected.”

If any proof were needed to the age-old truth that finding God is the real purpose of life, that having found the true God means peace and happiness for man, and that missing or rejecting God entails nothing but misery and pain, these quoted sentiments of doubt and despair should supply it. Sitting at tables groaning, so to speak, under their load of spiritual food, well fed by the sus-

taining bread of life in God’s Word, it is not easy for us to realize the poverty and rage, the famished souls of those miserable men outside of the church. Did we realize this to its fullest extent, would we then, as so often now, sit idly by while precious souls, seeking after God, and yet not knowing how or where to seek, are lost because we are too miserly to supply the means for bringing the Gospel to these unfortunate people? It must be answered some day. God grant that we may be able to answer then, that we have done all that is in our power to enlighten them that sit in darkness and the shadow of death!

* * * *

No Other Gods

Whether they be gods of metal, wood, or stone; whether they be animals, reptiles, or insects; whether they be human demi-gods and princes of earth or the fantastic creation of the creature’s imagination. “No other gods” — that is the law of the First Commandment.

What a multiplicity and variety of gods in this old world! In Bangkok one can see two huge twin monstrosities erected in front of a Siamese temple where benighted heathen pay their worship. Bespangled idols of metal — bloodless, heartless, helpless — yet the object of fear and reverence on the part of the populace. What a pity! About two-thirds of the world are gross idol-worshippers of some description.

The Parasees of Persia worship the sun and fire. There are Chinamen who worship his holiness, the rat. There are Alaskan Indians who still pray to the hideous totem pole. There are natives of India who worship the yak, or the Ganges, or some repulsive figure of Buddha.

Among the Egyptians the ox was a sacred and much-adored animal. They believed that in one of these animals Osiris, their supreme divinity, resided. This famous ox-god they called Apis.

Another race of northern Africa worships the frog. They thought that its swelling up was emblematic of the prophetic influence, for they supposed that the god inflated or distended the body of the creature through which he spoke.

There are worshippers of fish, of beetles, of stars, of Jupiter, of relics, of saints, of men, of devils, of fame,

of fortune, of self. But the First Commandment says: "No other gods!" And this prohibits all inordinate attachment to every species of mental idol or earthly and sensible things.

The children of Israel were whimsical, changeable, hectic in their search for new gods. They worshiped at different times Baal, Ashtaroth, and a golden calf. The Philistines worshiped Dagon; the Moabites called upon Chemosh; the Ephesians worshiped Diana; the Ammonites sacrificed to Molech.

And strange to say, all idol-worshippers are not in so-called uncivilized lands. Is it not a common sight to see hordes of people following the preaching of any tin-pot Messiah who

wants to usher in a millenium in a month? "No other gods!" is the law of Jehovah.

The Lord God is the fountain of happiness, and whoever seeks happiness in the creature rather than in the Creator is an idolater.

What a duty we children of the true God have to perform over against this idolatry! What are we doing to speed and spread the Gospel of salvation among the idolaters of the world? How can idol-worshippers be won from their soul-destroying practices if we ourselves are idle-worshippers? "No other gods!" is the command. Let us be sure that ease and money are not the objects of our affections!

K. F. K.

too close a relationship in marriage. Incest in its crassest form was abominable even to the pagans. In making this special request James is not primarily concerned about the Decalogue in general and permissible and forbidden marriages in particular. Of what then did he think in particular, when he made this urgent request?

Paul's Answer

It is significant that James mentions fornication in close connection with the pollution of idols. This offers us a clue toward a correct interpretation of James' request. Just as Paul offers us the best commentary for the "pollution of idols," so here too he is our star witness on the subject of fornication. To the Corinthians he writes (1 Cor. 6: 13-20): "Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by His own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication! Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

In The Footsteps Of Saint Paul

Concerning Fornication

DR. HENRY KOCH, MORRISON, WISCONSIN

BEFORE the church assembled at Jerusalem, James had requested that the Gentile Christians refrain from the "pollution of idols" so as not to give offense to Jewish Christians. To this he now adds fornication. What did this imply?

the moral law of God binding for Jew and Gentile alike? It has been argued that this was the purpose of James. But why should he lay special emphasis on something that was self-evident for all? Others have maintained that James wanted the Gen-



What Had James In Mind?

When James asked of the Gentile Christians that they also refrain from fornication, did he want to impress upon them the obligation to observe the Sixth Commandment? Was not

tile Christians to observe the laws and restrictions concerning consanguinity in marriage as demanded of the Israelites (Leviticus Ch. 17-18). Again we should say that it was self-evident that the Gentiles also avoid

"Flee Fornication"

Let us briefly look at the line of argument as presented by Paul. Our bodies are to be temples of God. The bodies of Christians are members of Christ. He who becomes guilty of fornication, no longer lets Christ and the Holy Spirit rule in His heart through the Word, but Satan. For this reason Paul admonishes the Christians in Corinth "Flee fornication!" :

A Sordid Fact

Did Paul not have ample reason to warn his former members in Corinth? On the heights overlook-

ing Corinth there was an imposing temple dedicated to Aphrodite, the goddess of love. A thousand 'virgins' prostituted themselves before men for the love of money. Daughters of the wealthy and highly respected citizens of Corinth, the aristocracy of Greece, joined their ranks, thinking that they were really worshipping the goddess of love by sacrificing their virginity and satisfying the sensual desires of men from near and far, from the ranks of high and low. The temple could be seen afar by the incoming sailors, who satisfied their sexual lust by such base sacrifices. How low must a religion be that can lower itself to the gratification of the passion of man?

What the Greeks desired to do, they also ascribed to their gods and goddesses. The Greek dramatist Euripides, a rationalist, ridiculed the Greek deities, thereby in reality denying their existence. A fragment of his has come down to us, saying in effect: "When gods do evil, they are no longer gods." He tolled the death knoll for the belief in gods, who shared the vices of man and even excelled therein.

Paul Describes It

If we wish to obtain a real picture of the immoral conditions prevailing in Corinth at the time of Paul, we need but read the closing verses of the first chapter written to the Romans from Corinth. Such immorality as is described there surrounded the Christians in Corinth day after day. The ancient nations of the Orient as well as Greece and Rome owed their decline and fall not to outer enemies, but to their own sins of greed and lust. These sins ate away at their vitals until they finally succumbed and became an easy prey of outer enemies. One of their main sins was fornication. The sins against the Sixth Commandment and the base love of money finally brought about their downfall.

Greek and Roman Immorality

Adultery and fornication were not looked upon as sins by the Greeks and Romans. Man was simply following a natural urge. His gratification of his sensual desires he tried to frame as religion. Thus he found a way of justifying his own sinful actions. The Greeks have shown us, how high man may rise in the realm of thought, but also, how low man can

sink in his defense and realisation of his lowest passions, thereby lowering himself lower than the irrational beast, for the beast knows, when to stop. Man, a slave of his lust, does not, but continues, till he has wasted his health, forsaken his honor, and made lust and its gratification his highest aim.

An Ever Present Danger

Surely it was highly necessary not only to request of the Gentile Christian to refrain from fornication, which their nearest neighbors and relatives did not even view as sin. Were they not in constant danger of relapsing into the life of the pagans surrounding them? How easy it was for the Gentile Christians to fall back in their old ways of life can be seen from the fact that Paul had to admonish the Christians in Corinth to reprimand and, if necessary, excommunicate a member of theirs, who had married his deceased father's wife (1 Cor. chap. 5). Not by taking recourse to the law did he do this, but by calling their attention to the fact that their bodies were temples of God and that Christ and the Holy Spirit were dwelling in their hearts. From Paul we can learn, how to admonish erring Christians. In an evangelical way Paul counsels his Christians: "Flee fornication!"

We Are Guilty

Is the world today any better than in the days of James and Paul? The

world sees no sin in the gratification of its sensual lust. Men like Bertrand Russell and Sigmund Freud openly advocate it, only too many modern educators endorse their teachings. Need we then be surprised, if the rank and file of our youth at our universities, colleges and high schools fall in line. Whither are we drifting? We are guilty of the same sins as those practised by the ancients. Are we also ready and willing to draw the inevitable conclusions for the future of our culture and civilization?

Unfortunately this same line of thinking is drifting into visible Christendom and into our own Lutheran Church. Loose marriages and divorces, premarital sexual relations with their evil and bitter fruits are no longer characteristic of the children of this world. We experience them every day within visible Christendom. They are undermining the spiritual and moral life of our congregations. Whither are we too drifting? How far have we not gone downward from the days of James? We are in the gravest danger of relapsing into the thinking and living of this world that sees no sin in living according to its own lusts. The request of James and the admonition of Paul: "Flee fornication!" are very much in place today in our own midst. Let us heed them by watching and praying, for our flesh too is weak, even though the spirit may be willing.

H. A. Koch.

A Report Of The 1951 Convention Of The Colorado Mission District

FROM January 30 to February 1, thirteen pastors and ten delegates were assembled at St. Luke's Congregation in Denver, Colorado. Denver, which modestly calls itself the Climate Capital of the World, greeted us with sub-zero temperatures. Colorado is a conference of the Nebraska District, but since it conducts its own mission affairs, it meets once a year as the Colorado Mission District.

Two essays were presented to the convention. The first, delivered by Pastor W. Siffring of Pueblo, Colorado, "The Finality of Scriptures," strengthened us in our trust in God's Word as the final authority for faith and life. The essayist demonstrated beyond all doubt that the Bible *is* God's Word, that in the Canon we *have* God's Word today, and admonished us in our *use* of this Revelation. The theme assigned to the

second essayist, W. Schaller, Jr. of Cheyenne, was "The Urgent Need Today of Parochial Schools." In the introduction he pointed out that God has laid down His foundation for an education, and we are guilty of sinful neglect when we permit our children to be trained according to principles not in conformity with this divine foundation. To demonstrate the necessity of Lutheran Schools the essayist attempted: 1. To gain a correct understanding of education, 2. To gain a correct understanding of education in the public schools, and 3. To gain a correct understanding of education in the Lutheran School. The first two parts were presented, but due to lack of time it was decided to complete the paper in 1952.

Pastor Krenke of Colorado Springs was elected to the Mission Board, which is now organized as follows: Pastor V. Tiefel, chairman; Pastor Krenke, secretary; Mr. G. Stolte, representative to the General Mission Board.

The Mission Board chairman reported that no new fields had been opened in the past year due to a shortage of money and manpower in synod. The congregation at Lamar, Colorado, is now self-supporting. A church-school-parsonage is being constructed at Cheyenne, Wyoming. A parochial school was opened in the new mission at Loveland, Colorado, in the basement of the parsonage. The pastor is teaching. The Lord granted an increase in each mission field. The Mission District exceeded its required minimum in both the W. S. B. F. and in last year's budget for synod.

Special time was accorded a discussion on recent events in the field of Church Union Matters. The minutes of the General Synodical Committee of October, 1950, in regard to Church Union were read and deliberated.

The convention adjourned strengthened and refreshed, and even the climate was successfully combated by the warmth of the hospitality at St. Luke's Congregation, Denver.

W. SCHALLER, JR.

A SINGULAR BLESSING FROM THE LORD

It was recently granted to one of our brethren, Pastor Wm. Wadzinski of Manchester, Wisconsin. He writes of it in the following words: "On

the fifteenth of March God permitted me to see my only surviving sister Alma of Lodz, Poland, at Denmark, Wisconsin, through the mediation of my son Arthur and lawyer friend of his at Denmark. She was twelve years old when I left my home in Lodz and is now 61. I have never seen any of my brothers and sisters since. Forty-nine years have passed. Meeting my sister — a displaced person driven from camp to camp for eight years and reported dead and gone — was so rich a joy that it can hardly be expressed in words. For a long time we just wept together and looked at one another like little children at a Christmas tree."

Pastor Wadzinski felt that particularly those who were his classmates and schoolmates in college days would be interested in hearing of his joyful experience and would want to rejoice with him in the kindness of the Lord which granted him this rare reunion in a war-torn world. They may recall that when they packed their trunks at Christmas time to go home to their cherished family circle he could do nothing more than wistfully look on, being far removed from his loved ones in a distant land.

C. J. L.

"BE STILL AND KNOW THAT I AM GOD"

Psalm 46, 10

Who has not often gazed upon
the thron
Whose life seems like a sweet,
unbroken song.
They care not for the Lord nor
for His Word.
And oft the prayer above by Thee
is heard:
"Lord, why must they on earth the
fair road trod?"
He says: "Be still and know that
I am God."

Then think on God and how He
gave His Son
Into this world that our peace
might be won.
And think on Christ and all the
shame He bore,
And humbly bow to worship and
adore.
Lord, may we take our cross and
follow Thee
That we might sing Thy praise
eternally.
Increase our faith, let burdened
hearts grow still

In the assurance that this is God's
will.
When wearied by life's storms, we
long for rest —
The knowledge that our Lord knows
what is best.
Then as we humbly bow beneath
Thy rod,
We will be still and know that
Thou art God.

ESTHER A. SCHUMANN.

God sometimes lets us fall that we
Might see our own stupidity,
And see how weak we're at our best
When put to some great moral test
Above repentant tears of shame
To hear: "For such as these I came."

ESTHER A. SCHUMANN.

GOLDEN WEDDING

Mr. and Mrs. Carl Jolitz, Franklin, Minnesota, members of Zion Church at Morton, Minnesota, were privileged on Saturday, March 17, to observe their golden wedding anniversary. A thanksgiving service was held in church. The words of the pastor were based on 2 Sam. 7, 18.

S. BAER.

† PASTOR ARTHUR EMIL SCHNEIDER †

Pastor Schneider died March 20, 1951. Seventeen months before his death he suffered a severe stroke which confined him to his bed until the time of his decease. The Friday prior to his death he suffered another stroke which meant that the Lord was preparing to call him to his eternal reward. He died about 5:30 Tuesday of Holy Week and was buried on Saturday. Pastor Walter Pankow of New London preached the sermon and the local pastor officiated. Besides the survivors mentioned in the life history, there remains the widow and four grandchildren. Brothers Edward of Appleton and William of Cleveland, Ohio. One sister, Mrs. John Wendt of Van Dyne.

When time was heavy on his hands after his active ministry, his wife induced him to write a short history of his life. The following is a brief of what he wrote summed up by his son and daughter.

Arthur Emil Schneider was born May 27, 1877, in Manitowoc, Wisconsin. Son of William Schneider and Louise, nee Klawiter, and baptized two weeks later by Pastor

Franz Pieper, in the First German Lutheran Church at Manitowoc, Wisconsin. I attended the parochial school of that congregation and was confirmed on Palm Sunday, 1891, by Pastor Reinhold Pieper. Memorial Verse, Heb. 13, 14: "Here have we no continuing city, but we seek one to come." (This has been my comfort to this very hour, and I hope it will remain to be until the Lord takes me there for Jesus' sake.) I attended High School of the 3rd Ward in Manitowoc. Encouraged by my former pastor, now Professor Reinhold Pieper, to prepare for the holy ministry and urged by my mother to follow that advice, I entered Concordia College and Seminary at Springfield, Illinois, September, 1896. Did supply work for one year at Point Rest, Missouri, and Napoleon, Ohio. Returned to seminary to complete my studies, and graduated in June, 1902. On September 24, 1902, I was married to Miss Louise C. Luedtke, of Chatham, Illinois, by my former pastor, Prof. Reinhold Pieper, in the church at Chatham. This happy union was blessed with five children, Martin, who attended Concordia College at Milwaukee, Wisconsin, and Concordia Seminary at St. Louis, Missouri, and is now pastor at Hilbert, Wisconsin. Cordula and, Ruth formerly of Milwaukee, Walter at home, Renata, now Mrs. Herman Braun, of Fremont, Wisconsin, Route 2. Of these five children the Lord has called to their home, Cordula, in 1925, Walter in 1912, and Ruth in 1947.

Was ordained by Pastor Martin Mueller at Immanuel Church on August 10, 1902, and installed the same day at Wautoma, Deerfield, congregation at Wild Rose, Wisconsin, was added to this parish. In 1907, the parish was divided. Mount Morris joined a new congregation (Emmaus) at Poy Sippi, Wisconsin. The Emmaus congregation extended a call to me which I accepted and was installed there by Pastor Randt of West Bloomfield, Wisconsin.

In 1925, I accepted a call from St. John's Congregation, town of East Bloomfield, and was installed by Pastor E. Ben. Schlueter on Sunday December 6, where I was active for 22 years. During the year 1947 my health began to fail. When my St.

John's Congregation learned of this condition of my health, they requested me to take a leave of absence. But when that leave of absence failed to restore health, I asked my congregation for my release. They again urged me to take another leave of absence, even up to a year, instead of granting me a release, but I noticed that I was not regaining strength and health, so the congregation finally yielded to my plea, and granted my request, under the condition that I remain in the parsonage and supervise the work and assisting the pastors. Rev. L. Going of Fremont, Wisconsin, served the congregation until another pastor had been called. The call was extended to the present pastor of St. John's, the Rev. H. M. Schwartz, of Collins, Wisconsin. I gave a short farewell address on Sylvester Eve of 1947, and installed Pastor Schwartz as pastor of St. John's on Sunday, January 5, 1948.

Looking over my years in the ministry, I must admit that the good Lord has been very merciful and gracious to me and I confess with Jacob, Gen. 32, 10: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shown unto Thy servant."

I recuperated sufficiently at the homes of my son and daughter, so that I could again enter the pulpit for 16 times. — Preaching at Town Richmond, Shawano, Maple Creek, and East Bloomfield. My last sermon was delivered at East Bloomfield on the Sunday after Christmas, 1948. Then my illness returned. As I write this on February 11, 1949, I say, "Lord, as Thou wilt."

H. M. SCHWARTZ.

SIGNS OF SUMMER

The grass is getting green again,
What makes it green?
And in our garden little shoots
Of plants are seen.
Who told them it was time to rise,
And wipe the slumber from
their eyes?

I heard a robin sing his song,
It was so gay.
I wondered who had told him when
'Twas moving day,
And how he knew which way to go,
I always lose directions so.

The Northwestern Lutheran

The sun awakened me this morn,
With radiant face.
As far as human eye could see
There was no trace
Of rain, and yet no hour went by,
Before it hid its face to cry.

Oh surely God Who made the world,
Gave each its season, each its place,
Will never leave unchartered seas
For us to face,
But orders every step of man
According to the wisest plan.

Dear God, I thank Thee for this hope,
It is the light of every day.
No minute when beyond Thy care,
I heedless stray.
For like the robin finds his nest,
Thou too wilt guide me home to rest.

ESTHER A. SCHUMANN.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, May 23, 1951, at 9:00 A. M., in the building of our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.
The following group meetings will be held at the Publishing House before the opening of the plenary session:
General Mission Board, Thursday, May 17, 1951, 10:00 A. M.
Board of Education Wisconsin Synod, Monday, May 21, 1951, 9:00 A. M.
Representatives of our Educational Institutions, Tuesday, 9:00 A. M.
Board of Trustees, Tuesday, 9:30 A. M.
Lutheran Spiritual Welfare Commission, Tuesday, 7:00 P. M.
Conference of Presidents, Monday, 10:00 A. M., St. John's School.
Committee on Church Union, Monday 2:00 P. M., St. John's School.
Committee on the Assignment of Calls, Friday, 9:00 A. M., Seminary in Thiensville.
Report of boards and committees should be in my hands at noon, May 11, 1951.

JOHN BRENNER.

JOINT SYNOD CONVENTION

The Thirty-first Convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States will assemble at Dr. Martin Luther College, New Ulm, Minnesota. The opening day is August 8. Divine service with Holy Communion at 10 A. M. in St. Paul's Church. First session in the auditorium of the college at 2 P. M. The elected delegates, pastors, teachers and laymen, are certified to the general secretary by the eight District secretaries. Credentials of lay-delegates are to be sent to the District secretaries as soon as possible. Pastor and teacher delegates are certified through their election at the conventions as on record with the District secretaries. District secretaries will please send complete lists (with the names of lay-delegates and their alternates) to the General Secretary for publication in the periodicals. Names of Advisory Delegates will be taken from the official list in the 1951 Annual. District secretaries are asked to notify the General Secretary of any change which may have occurred in this list.
Details and information on housing, etc., will appear in a later issue.

PROF. WINFRED SCHALLER,
Secretary.

84-North Park Avenue
Fond du Lac, Wisconsin

CLOSING EXERCISES

NORTHWESTERN LUTHERAN ACADEMY
Morbidge, South Dakota

The closing exercises of Northwestern Lutheran Academy will be held at Zion Lu-

theran Church on Friday, June 1, 10:30 in the morning. Pastor Paul Kuehl, Mandan, North Dakota, will be the guest speaker.

On Thursday evening, May 31, 8:00 o'clock, the annual commencement concert will be rendered, Professor H. G. Meyer directing. All our friends are cordially invited to attend these exercises.

R. A. FENSKE.

MICHIGAN LUTHERAN SEMINARY
Saginaw, Michigan

The 1950-1951 school year at Michigan Lutheran Seminary will close on Tuesday, June 5, with a graduation service in St. Paul's Lutheran Church at 7:30 P. M. The main speaker will be the Rev. Harold Eckert of Milwaukee.

The date of graduation has been shifted from June 7 to June 5 to enable interested friends of Northwestern College to attend its dedication and graduation services.

Because of the poor condition of the campus playing area this year, the usual graduation day baseball game between the Alumni and the Varsity will not be played. Field events will be held as usual.

We again invite the many friends of Michigan Lutheran Seminary to spend the day with us.

CONRAD FREY.

COMMENCEMENT EXERCISES

DR. MARTIN LUTHER COLLEGE
New Ulm, Minnesota

Commencement exercises will be held on Tuesday, June 5, at ten o'clock in the morning. The concert has been set for 8:15 on Monday evening, June 4.

CARL L. SCHWEPPE.

SEMINARY CONCERT

The Seminary Chorus will give a closing concert in the Seminary Chapel on the evening of Wednesday, May 30, beginning at 8 o'clock.

All friends are cordially invited.

JOH. P. MEYER.

SEMINARY

God granting, the present school year in the Seminary will be closed with a special service on Thursday, May 31. The service will be held in the Seminary Chapel, beginning at 9:30 in the forenoon.

Friends and patrons of our Seminary are herewith cordially invited to attend.

JOHN P. MEYER, President.

SUMMER SCHOOL ANNOUNCEMENT

The summer sessions of Dr. Martin Luther College of New Ulm, Minnesota, will begin on June 18, 8 A. M. Classes will be conducted from Monday through Friday of the succeeding six weeks, closing on July 27. Students living on the campus will pay a board and room fee of sixty dollars. Non-campus students will be asked to pay registration fees of two dollars. Students must purchase their own textbooks and other incidental supplies needed.

The following courses will be offered:
Religion 200S. — Introduction to the New Testament, V. Voelcks.

Education 200S. — The Teaching of Religion, A. Stindt.

Education 204S. — Teaching the Language Arts, R. Albrecht.

Education 304S. — Teaching of Elementary Arithmetic, V. Gerlach.

Mathematics 100S. — Intermediate College Algebra, J. Oldfield.

Social Studies 103S. — World Political Geography, E. Sievert.

Social Studies 205S. — Political Science, H. Stitz.

Art 300S. — Studio Course in Elementary School Art, H. Stitz. (To be offered only if demand warrants it.)

Music 302S. — School Music for Lutheran Schools, M. Albrecht.

Music (Applied) — Instruction in piano and organ playing, M. Albrecht.

All inquiries should be directed to Mr. Erich Sievert, Director of the Summer Sessions, Dr. Martin Luther College, New Ulm, Minnesota. All applications should be mailed by June 1.

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN DISTRICT CONVENTION

The Southeastern Wisconsin District of the Joint Synod of Wisconsin and Other States will meet in special convention at St. Matthew's Lutheran Church, North 10th and West Garfield Streets, Milwaukee, Wisconsin, on June 25-26, 1951. The opening service with celebration of Holy Communion will be held Monday morning at 10:00 o'clock. Sessions on Monday afternoon, Tuesday morning, and Tuesday afternoon will be devoted to a study of the "Common Confession" and to the transaction of such other business as may come before the convention.

Meals will be served at St. Matthew's Lutheran School at nominal prices.

Congregations of the District are urged to certify their lay delegates to the District secretary as soon as possible.

HEINRICH J. VOGEL, Secretary.

PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District will convene June 28 at Grace Lutheran Church, Yakima, Washington, in special session for the purpose of studying "The Common Confession."

This session will be held in connection with the regular biennial delegate conference of the District. Credentials presented by lay delegates to the Delegate Conference will be honored at the special District Convention.

GEORGE FREY, Secretary.

DAKOTA-MONTANA DISTRICT

The Dakota-Montana District will meet in special session at Mobridge, South Dakota, on June 20-21. The sessions begin at 9:00 A. M. In the evening of June 20, communion services will be held. Pastor Hempel (A. Walther) is the preacher. Please announce your delegates and yourself as soon as possible.

K. G. SIEVERT, Secretary.

PACIFIC NORTHWEST DELEGATE CONFERENCE

Pacific Northwest Delegate Conference will meet at Yakima, Washington, June 28 and 27, Grace Lutheran congregation and Pastor T. R. Adascheck hosts. The conference will open with a communion service at 10:00 A. M. The conference service will be held at 8:00 Tuesday evening.

All delegates are expected to present their credentials and all congregations not represented shall present excuses.

LELAND GRAMS, Secretary.

MINNESOTA DISTRICT SPECIAL DELEGATE CONFERENCE

A special conference of the Minnesota District of the Evangelical Lutheran Joint Synod of Wisconsin and Other States will be held at the Dr. Martin Luther College, New Ulm, Minnesota, on June 19-20, 1951, Tuesday and Wednesday. Opening session on Tuesday at 10:00 A. M.

The following topics and essayists will be heard:

"What is Required in a Confessional Writing Today?" — Prof. Joh. P. Meyer;
"The Historical Background of the Common Confession," — Prof. Carl Schweppe;
"The Common Confession": Justification (Pastor P. Nolting), Inspiration (Prof. Roland Hoenecke), Conversion (Pastor G. Barthels), The Church (Pastor W. Dorn), and Election (Pastor Emil F. Peterson).

Detailed information about registration, meals, and lodging; and forms for the credentials of delegates will be sent to all pastors at a later date.

M. J. LENZ, Secretary.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet at St. John's Evangelical Lutheran Church, Centuria, Wisconsin, F. H. Tabbert, pastor, on Tuesday, June 12, 1951, opening with Holy Communion at 9:30 A. M., R. J. Palmer (K. Nolting) preaching.

F. H. TABBERT, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: Trinity Lutheran Church, Nicollet, Minnesota.

Time: June 13, 9 A. M.

Program: Continuation of the paper: "The Comforts to be Derived from the Doctrine of the Christian Church," W. Scheitel. Exegesis of Hebrews 13, 7, F. Kempfert.

E. C. SCHMELZER, Secretary.

NEW ULM PASTORAL CONFERENCE

Place: St. John's Lutheran Church, New Ulm, Minnesota.

Time: June 6, 9:30 A. M.

Papers: Continued Exegesis of Philipians, E. C. Schmelzer, "Church Life and Apostolic Days According to Acts," A. H. Birner.

"What is the Benefit of Such Eating and Drinking?" W. Frank.

E. C. SCHMELZER, Secretary.

SOUTHERN CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

The Southern Conference of the Southeastern Wisconsin District will hold its spring meeting on June 5 and 6, at Caledonia, Wisconsin. The first session will begin at 10:00 A. M. Please announce to the host pastor, Arnold Koelpin, if you desire lodging.

The sermon at the evening service of the Holy Communion will be delivered by Adolph Buenger (Eph. 1, 3-14). Substitute: Henry Diehl (Acts 16, 25-34).

Papers: Hebrews 12, Alfred Nicolaus; Hebrews 13, Henry Diehl; Kolonia, Irvin Weiss; The Bible Class, Arnold Koelpin; Book Review, William Lehmann; Hosea, Elton Huebner; Ambrose, Howard Russow; Use of the terms CROSS, AFFLICTION, and TRIAL in the Scriptures, Albert Lorenz.

IRVIN W. WEISS, Secretary.

NEBRASKA DISTRICT

The Nebraska District will meet in special convention June 4-5, 1951, at Hoskins, Nebraska, W. F. Sprengeler is host pastor.

Prof. John Meyer of our Seminary will lead the discussion on "The Common Confession and its Implications."

Sessions begin June 4 at 11:00 A. M. with a communion service.

R. H. ROTH, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

Time: May 31, 1951, at 9 A. M.

Place: St. John's, Wood, Lake, J. W. Stehr, pastor.

The Common Confession will be studied. Please tell the host pastor how many delegates you expect to bring.

W. H. ZICKUHR, Temporary Sec'y.

SOUTHWESTERN DELEGATE CONFERENCE

Date: June 3, 1951, 2:00 P. M.

Place: Norwalk, Wisconsin.

Topic for discussion: "The Common Confession." Pastor A. Werner will lead the discussion.

Note: The presence of the delegates who will attend the district convention is urgently requested.

ARMIN E. MUHN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Patrons

Mattek, John, in St. John's Church, Two Creeks, Wisconsin, and installed in St. John's Church, Gibson, Wisconsin, by W. S. Haase. Sunday Rogate, April 29, 1951.

Installed

Bauer, Theo., in Trinity Church, Smith's Mill, Minnesota, by Arthur P. C. Kell; assisted by G. W. Fischer, R. A. Haase, E. E. Kolander; Rogate, April 29, 1951.

Vatthauer, W. F., in St. John's Church, Fairfax, Minnesota, by Im. F. A. Albrecht; assisted by C. P. Kock, H. H. Kesting, H. Boettcher, J. G. Bradtke, G. F. Zimmermann; Rogate, April 29, 1951.

Redlin, Traugott, in St. Luke's Church, Kenosha, Wisconsin, by Elton Huebner; assisted by Adolph C. Buenger, Herbert C. Kuske, and Gerhard Redlin.

CHANGE OF ADDRESS

Pastors

Bauer, Theo., Smith's Mill, Minnesota.
Glaeser, M., 2255 South 14th Street, Milwaukee 7, Wisconsin.
Mattke, John, Mishicot, R.R. 1, Wisconsin.
Redlin, Traugott W., 6700 — 30 Ave., Kenosha, Wisconsin.

ACKNOWLEDGMENT AND THANKS

The Building Equipment Fund of Northwestern Lutheran Academy has received a memorial wreath in the amount of \$5.00 from Christ Lutheran Ladies' Aid, Morristown, South Dakota, in memory of Mr. Jake Dix, Morristown. Heartly thanks to the donors.
 R. A. FENSKE.

WANTED

A ceiling fan for our school. The large wooden agitator type. If any one has removed one from his church or school in favor of air conditioning would you please send me the information you have on it.
 Thanks,

REV. H. M. SCHWARTZ,
 R.R. 2, Fremont, Wisconsin.

NORTH WISCONSIN DISTRICT

January, February, March, 1951

Fox River Valley Conference

Congregation — Pastor	Budgetary
Algoma, St. Paul, Toepel, K. F.	3,067.05
Appleton, Bethany, Hallemeyer, D. E.	424.07
Appleton, Mt. Olive, Ziesemer, R. E.	2,304.17
Appleton, Riverview, Hartwig, T. J.	362.29
Appleton, St. Matthew, Johnson, S.	844.15
Appleton, St. Paul, Brandt, F. M.	2,645.00
Black Creek, Immanuel, Thierfelder, F. E.	500.00
Bonduel, Friedens, Wendland, John J.	749.26
Carlton, St. Peter, Kuether, W. A.	74.60
Center, St. John, Bergholz, H.	350.00
Clayton, Immanuel, Gieschen, W. A.	134.75
Dale, St. Paul, Warnke, Harold.	447.95
Ellington, Trinity, Henning, Carl.	330.04
Forestville, Emanuel, Hinenthal, E. C.	153.17
Freedom, St. Peter, Hoepner, Walter	417.64
Green Bay, First, Krueger, E. H.	721.65
Green Bay, St. Paul, Voigt, A. W.	634.60
Greenleaf, St. Paul, Croll, Melvin W.	129.01
Greenville, Immanuel, Gieschen, W. A.	523.55
Hortonville, Bethlehem, Froehlich, E.	512.99
Kasson, Bartholomew, Croll, Melvin W.	252.00
Kaukauna, Trinity, Oehlert, Paul Th.	1,180.84
Kewaunee, Immanuel, Zink, Waldemar P.	1,553.84
Kimberly, Mt. Calvary, Brick, Delmar C.	295.68
Liberty Grove, Christ, Fuhlbrigge, W. A.	42.98
Maple Creek, Immanuel, Nommensen, W. B.	356.95
Nasewaupee, Salem, Stern, Theo.	189.56
New London, Emanuel, Pankow, W. E.	2,417.00
Stephensville, St. Paul, Henning, Carl.	164.48
Sturgeon Bay, St. Peter, Baganz, Theo.	
Sugar Bush, Grace, Nommensen, W. B.	713.25
Valmy, St. John, Henning, Otto C.	476.65
Waupaca, Immanuel, Reier, F. A.	167.46
West Jacksonport, Zion, Fuhlbrigge, W. A.	469.64
Woodville, St. John, Sippert, A.	206.30
Wrightstown, St. John	266.52
Zachow, St. Paul, Wendland, John J.	647.45
Conference Total	\$ 24,776.54

Lake Superior Conference

Abrams, Peace, Albrecht, E.	21.79
Beaver, St. Matthew, Pingel, Louis	
Brookside, St. Paul, Albrecht, E.	205.69
Carbondale, Michigan, St. Mark, Schaller, Gilbert.	214.28
Coleman, Trinity, Pingel, Louis	513.21
Crivitz, Grace, Pope, Reinhart J.	112.00
Daggett, Michigan, Holy Cross, Schaller, Gilbert.	179.52
Escanaba, Michigan, Salem, Lutz, Wm. F.	426.11
Florence, St. John, Zarembo, Theo.	345.00
Gladstone, Michigan, St. Paul, Hoffmann, Theo.	113.25
Green Garden, Michigan, St. Paul, Roepke, W.	60.20
Grover, St. John, Schlavensky, Norman.	680.90
Hyde, Michigan, St. Paul, Schabow, Alvin.	216.77
Lena, Our Savior, Walther, H.	36.85
Little Suamico, St. John, Albrecht, B.	61.70
Manistique, Michigan, St. Peter, Fuerstenau, A.	20.35
Marquette, Trinity, Gentz, A. A.	568.51
Marquette, Michigan, Trinity, Roepke, W.	339.36
Menominee, Michigan, Christ, Thurow, Theo.	408.70
Oconto Falls, St. Paul, Walther, H.	9.00
Peshigo, Zion, Geyer, Kurt	959.96
Powers, Michigan, Grace, Dobratz, Franklin C.	185.36
Rapid River, Michigan, St. Martin, Hoffmann, Theo.	79.00
Sault St. Marie, Michigan, Emanuel, Knickelbein, P. W.	258.33
Stambaugh, Michigan, St. Peter, Tiefel, George.	322.07
Tipler, St. Paul, Zarembo, Theo.	14.25
Ishpeming, Hoenecke, John G.	439.11
Conference Total	\$ 6,791.27

Manitowoc Conference

Brillion, Trinity, Siegler, V. J.	438.08
Cleveland, St. John-St. Peter, Bode, Elden M.	197.86
Collins, St. Peter, Weyland, V. J.	500.00
Denmark, Christ, Wadzinski, A.	223.20
Eaton, Immanuel, Wadzinski, A.	74.45
Gibson, St. John, Pussehl, Henry A.	162.53
Haven, St. Peter, Pankow, Wm. F.	
Kiel, Trinity, Behm, E. G.	578.37
Liberty, Trinity, Geiger, A. F. W.	219.38
Manitowoc, Bethany, Roelke, Armin.	545.27
Manitowoc, First German, Koeninger, L. H.	3,150.00
Manitowoc, Grace, Gieschen, Waldemar.	660.90
Maribel, St. John, Koch, R. G.	670.73

Millersville, St. Paul, Heier, Otto.	273.56
Mishicot, St. Peter, Zell, Ed.	257.35
Morrison, Zion, Koch, Henry A.	2,751.67
Newtonburg, St. John, Kneuppel, F. C.	160.85
Pine Grove, St. Paul, Thurow, Carl M.	102.20
Reedsville, St. John, Habermann, Elwood.	1,279.50
Rockwood, Rockwood Lutheran, Zell, Ed.	46.00
Sandy Bay, St. John, Zaring, F. H.	
Town Schleswig, Zion, Hartwig, Wm. J.	
Shirley, Immanuel, Thurow, Carl M.	356.21
Two Creeks, St. John, Pussehl, Henry E.	138.22
Two Rivers, St. John, Haase, W. G.	578.80
Conference Total	\$ 13,345.13

Rhineland Conference

Argonne, Peace, Waldschmidt, R.	111.50
Bruce Crossing, Michigan, Bethany, Bergfeld, Fred.	139.80
Crandon, St. Paul, Waldschmidt, R.	164.99
Eagle River, Christ, Schumann, W.	257.15
Enterprise, St. John, Weyland, F. C.	192.60
Hiles, Christ, Waldschmidt, R.	9.40
Hurley, St. Paul, Biesmann, R.	195.30
Laona, St. John, Raetz, F. W.	18.75
Mercer, Zion, Biesmann, R.	88.96
Minocqua, Trinity, Weissgerber, W.	192.65
Monico, Grace, Weyland, F. C.	5.00
Phelps, St. John, Bergfeld, Fred.	29.35
Rhineland, Zion, Scharf, Erwin.	1,544.27
Wabeno, Trinity, Raetz, F. W.	
Woodruff, First, Weissgerber, W.	84.75
Conference Total	\$ 3,034.47

Winnebago Conference

Caledonia, St. John, Engel, Armin L.	209.50
Campbellsport, Immanuel, Kahrs, H. A.	188.95
Dundee, Trinity, Kahrs, H. A.	630.12
E. Bloomfield, St. John, Schwartz, H. Marcus.	1,028.00
Eldorado, St. Paul, Wojahn, W. A.	102.75
Eldorado, St. Peter, Wojahn, W. A.	46.60
Fond du Lac, Faith, Raabe, John.	235.93
Fond du Lac, Good Shepherd, Pless, W. O.	242.86
Fond du Lac, Redeemer, Reim, R.	243.32
Fond du Lac, St. Peter, Pieper, Gerhard.	3,220.55
Forest, St. John, Siegler, O.	57.56
Forest, St. Paul, Siegler, O.	464.79
Green Lake, Peace, Krug, Clayton G.	53.03
Kewaskum, St. Lucas, Kaniess, L.	830.40
Kingston, Zion, Sommer, O. A.	279.25
Manchester, St. Paul, Wadzinski, Wm.	866.29
Markesan, St. John, Kobs, Geo.	1,287.07
Marquette, St. Paul, Wadzinski, Wm.	43.00
Mears Corners, Trinity, Hartwig, Paul G.	50.25
Mecan, Emanuel, Oelhafen, W. J.	245.43
Menasha, Trinity, Bergmann, Paul G.	124.41
Montello, St. John, Oelhafen, W. J.	667.05
Neenah, Grace, Wichmann, W. F.	244.15
Neenah, Martin Luther, Hartwig, Paul G.	309.77
Neenah, Trinity, Schaefer, G. A.	1,745.82
North Fond du Lac, St. Paul, Kuschel, B. G.	431.20
Oakfield, St. Luke, Koepsell, Clarence.	115.45
Omro, Zion, Ziesemer, R. D.	143.22
Oshkosh, Grace, Schlueter, E. Benj.	1,302.51
Oshkosh, Immanuel, Mittelstaedt, T. J.	322.30
Oshkosh, Martin Luther, Kleinhaus, Harold O.	397.58
Pickett, Grace	
Princeton, St. John, Strohschein, Walter.	4,318.74
Readfield, Zion, Engel, Armin L.	379.22
Red Granite, Trinity, Eggert, Paul C.	
Ripon, Mt. Zion, Ziesemer, R. D.	191.29
Salemville, St. John, Sommer, O. A.	
Seneca, St. Paul, Eggert, Paul C.	151.79
Van Dyne, Zion, Maas, Gale A.	285.75
Wautoma, Peace, Redlin, T. W.	222.00
Weyauwega, St. Peter, Wicke, Harold.	1,506.42
Winchester, St. Peter, Engel, Armin L.	275.25
Winneconne, St. Paul, Grunwald, Harold.	710.25
Conference Total	\$ 24,170.82
District Total	\$ 72,118.23

Memorial Wreaths

1st Quarter — 1951

In Memory of — Pastor	Amount
Albert Bergelin — H. E. Pussehl, Gibson.	9.00
Albert Bergelin — P. Th. Oehlert, Kaukauna.	1.50
Archie Berry — E. Benj. Schlueter, Oshkosh.	3.00
Adolph Beutler — W. E. Pankow, New London.	2.00
Albert Bornemann — A. Sippert, Woodville.	16.00

Rev. E. Bruns — D. C. Brick, Sec. Fox Valley Conference.....	5.00
Walther Buerth — P. Th. Oehlert, Kaukauna.....	1.00
Peter Buhovac — P. Knickelbein, S. Ste. Marie.....	4.00
Mrs. Wm. P. Burkart — L. H. Koeninger, Manitowoc.....	5.00
Emil Doell — W. A. Gieschen, Greenville.....	10.00
Rev. E. F. Dornfeld — Theo. Thurow, Menominee.....	2.00
Mrs. A. Draheim — H. Wicke, Weyauwega.....	10.00
Mrs. Ella Farmer — P. Knickelbein, S. Ste. Marie.....	7.00
Mrs. Tillie Fenske — O. Sommer, Kingston.....	5.00
Mae Fulp — K. F. Toepel, Algoma.....	2.00
Clarence Gill — P. Th. Oehlert, Kaukauna.....	2.00
Mr. Gourd — W. Roepke, Green Garden.....	2.00
Kenneth Heise — F. M. Brandt, Appleton.....	6.00
Mrs. Ethel Hoegh-Catz — P. Th. Oehlert, Kaukauna.....	4.00
Alb. Howard — Harold Wicke, Weyauwega.....	13.00
Dr. George Hoyer — P. Th. Oehlert, Kaukauna.....	25.75
Emilie Iwen — K. F. Toepel, Algoma.....	9.00
Anna Julius — W. A. Gieschen, Greenville.....	7.00
Harry Kapitzke — Harold Wicke, Weyauwega.....	5.00
Emil Keil — P. Th. Oehlert, Kaukauna.....	12.00
Mrs. August Kirchner — L. H. Koeninger, Manitowoc.....	4.00
William Knop — P. Knickelbein, S. Ste. Marie.....	10.00
Albert Kolterjahn — E. Benj. Schlueter, Oshkosh.....	3.00
Louise Kossow — K. F. Toepel, Algoma.....	13.00
Mrs. Louise Krueger — P. Th. Oehlert, Kaukauna.....	10.00
Mrs. Louise Krueger — M. W. Croll, Kasson.....	2.00
Lt. Donald Kuske — E. H. Krueger, Green Bay.....	13.00
Mrs. Wm. Lehmann — H. E. Pussehl, Two Creeks.....	2.00
Marie Lohf — K. F. Toepel, Algoma.....	11.00
Rev. John Mittelstaedt — V. J. Siegler, Brillion.....	2.00
Gustave Naumann — A. F. W. Geiger, Liberty.....	4.00
Albert Olson — W. E. Pankow, New London.....	1.00
Mrs. Frank Regal — Harold Wicke, Weyauwega.....	5.00
Allan Reilly — P. Knickelbein, S. Ste. Marie.....	3.00
Wm. Retzlaff — H. E. Pussehl, Two Creeks.....	2.00
Gustave Ristau — P. Th. Oehlert, Kaukauna.....	3.00
Mrs. Oscar Rockhoff — W. G. Haase, Two Rivers.....	5.00
Frank Roepke — W. W. Gieschen, Manitowoc.....	5.00
Mrs. F. Sandberg — W. Roepke, Green Garden.....	2.50
Mrs. Fred Saxmann — W. A. Wojahn, Eldorado.....	5.00
Fred J. Schmidt — M. W. Croll, (vac.) Wrightstown.....	2.00
Mrs. Herman Schmiedicke — L. H. Koeninger, Manitowoc.....	51.00
Mrs. Arthur Schumacher — W. A. Wojahn, Eldorado.....	2.00
Chas. Specht — P. Th. Oehlert, Kaukauna.....	1.00
Herbert Specht — P. Th. Oehlert, Kaukauna.....	11.00
Mrs. Emma Stark — M. W. Croll, Greenleaf.....	2.00
Mrs. Laura Stolzman — Harold Wicke, Weyauwega.....	14.00
Carl Struck — L. H. Koeninger, Manitowoc.....	10.00
Mrs. H. J. Stueber — E. H. Krueger, Green Bay.....	5.00
Henry Tesch — A. Engel, Caledonia.....	8.00
Mrs. Chas. Tessmer, Sr. — W. G. Haase, Two Rivers.....	5.00
Orval Traurig — L. H. Koeninger, Manitowoc.....	25.00
Mrs. Herm. Volz — W. E. Pankow, New London.....	1.00
Milford Wandelin — W. E. Pankow, New London.....	10.00
Fred Wehausen — V. J. Siegler, Brillion.....	2.00
Mrs. Chas. Wiedenhaupt, Sr. — P. Th. Oehlert, Kaukauna.....	2.00
Mrs. H. F. Wilsman — W. G. Haase, Two Rivers.....	28.50
Total	\$ 433.25

GERALD C. HERZFELDT, District Treasurer.

TREASURER'S STATEMENT

July 1, 1950 to March 31, 1951

Receipts

Cash Balance July 1, 1950.....	\$ 62,205.54
Budgetary Collections	\$814,293.63
Revenues	133,338.66
Total Collections and Revenues.....	947,637.29
Non-Budgetary Receipts:	
U. S. Government Bonds Sold....	50,000.00
Payments on Accounts Receivable	1,500.00
Reimbursement of Budget from Building Funds	24,624.90
Miscellaneous	1,489.35
Total Receipts	\$1,025,251.54
	\$1,087,457.08

Disbursements

Budgetary Disbursements:	
General Administration	\$ 75,902.39
Theological Seminary	35,199.36
Northwestern College	120,080.62
Dr. Martin Luther College.....	121,001.78
Michigan Lutheran Seminary....	58,000.22
Northwestern Luth. Academy....	24,653.46

Home for the Aged.....	16,581.27
Missions—Gen. Administration..	291.54
Indian Missions	124,152.92
Negro Missions	29,196.90
Home Missions	297,319.22
Refugee Mission	27,262.59
Madison Student Mission	2,942.68
Spiritual Welfare Commission..	8,940.73
General Support	48,160.75
School Supervision	6,435.62

Total Budgetary Disbursements..... \$996,122.06

Cash Balance March 31, 1951..... \$ 91,335.02

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For March, 1951

For Missions

N. N. Detroit	\$ 5.00
Rev. Karl T. Hornburg	3.00
40th Wedding Anniversary of Philip Schmidt....	40.00
	\$ 48.00

For Spiritual Welfare Commission

Rev. and Mrs. H. A. Sauer	1.00
Mrs. Harold Roloff	3.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	1.00
Miss Martha Daugs, Fort Atkinson, Wisconsin	1.00
Arlo A. Sievert S. A. USS Chukawan A. O. 100 N. Y.	1.00
Walter Dobberphul	30.00
St. Paul Ladies' Aid, Neosha, Wisconsin.....	2.00
	\$ 39.00

For Refugee Missions

Peter Mindolla	10.00
	\$ 10.00

For Church Extension Fund

Mrs. J. W. Robisch	5.00
Memorial Wreath in memory of Mrs. Frieda Zillisch, by Ladies' Aid of Bethany Lutheran Church, Hustisford, Wisconsin	5.00
Memorial Wreath in memory of Mrs. Henry Lindner, given by Northwestern Publishing House employees	16.00
	\$ 26.00

For Building Fund

Aid Association for Lutherans, Branch 155, West Allis, Wisconsin	30.00
	\$ 30.00

For Moberge Building Fund

N. N. Detroit	4.00
Memorial Wreath in memory of Mr. A. Silber Mankota, Minnesota by Rev. E. Schaller	2.00
Mrs. Amanda Jeske, Chicago, Illinois	50.00
	\$ 56.00

C. J. NIEDFELDT, Treasurer.

Jan. 52

Gifts For Graduation

292-N
Mrs. H. C. Berndt
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40 Hartford, Wisconsin



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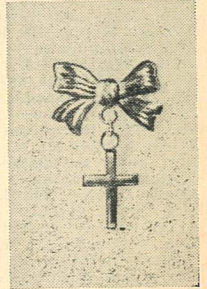
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Pin No. J7

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\$.78*

* Includes 20% jewelry tax.



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- No. 5811. **Graduation Greetings.** With Bible verse: "Study to show thyself approved unto God." 2 Tim. 2:15.....\$.20
- No. 5851. **A Special Wish As You Graduate.** With Bible verse: "Trust in the Lord, with all thine heart; and lean not unto thine own understanding." Prov. 4:5\$.20
- No. 5861. **Congratulations To The Graduate.** Bible verse: "The Blessing of the Lord be upon you." Psalm 129:8.....\$.20
- No. 6021. **Our Congratulations On Your Graduation.** Bible verse: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." 2 Tim. 3:14.....\$.20

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In 275 profusely illustrated pages this book offers valuable information which cannot be obtained from any other source. This is the only book now available which can give you the complete picture of the background, development and workings of our Synod. A better understanding of the origins and growth; of the men who contributed to that growth; and of the relation of our synod to others, will more than help to see the current developments within the Lutheran church in proper perspective.

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