

*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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Siftings

BY THE EDITOR

What is the truth in regard to the consumption of liquor in our country? An article in the *Christian Century* makes this statement: "There are now 482,000 legal retail outlets in the country. The best estimates indicate that there are 50 million people above voting age who drink and that of this number 10 million are heavy drinkers. These figures are the highest in our history. According to the Department of Commerce, Americans are spending about \$9 billion a year for alcoholic beverages. This compares with \$2 billion spent in 1932. In 1933 the per-capita consumption of alcoholic beverages was 1.69 gallons. In 1947 it was 27.25 gallons. FBI figures show that during these twenty years of repeal, arrests for drunkenness increased 197 per cent. Arrests for driving while intoxicated increased 122 per cent. Arrests of women for drunkenness increased fivefold. In one city, Los Angeles, arrests for drunkenness in proportion to population increased 14 fold during this period." That is a terrible tale. Let the Christian read and be sober.

* * * *

It may interest our readers to hear something about the "holy year" of the Roman Catholic Church. According to "America" (a leading Roman Catholic paper) "more than two million pilgrims" attended. It is definitely known that 736,626 "foreigners in general" spent 3,099,233 days in Rome. There were definitely 137,734 Americans in Rome who spent 506,433 days in the Holy City. The 137,734 Americans, spending 506,433 days in Rome, spent a minimum of \$10 a day, which means that they left at least \$5,000,000 in the Holy City. Dr. J. T. Mueller, reporting this in the *Concordia Theological Monthly* (Missouri Synod) was an eyewitness in the city of Rome. He reports, "On the whole, the Italian — or, let us say, Roman — populace did not take the Holy Year very seriously. While in general they received the visitors in a friendly way, there was noticeable everywhere the spirit of mundane gaiety, money making, and, wherever there was an

expression of piety, of formalism. The pope very wisely warned the pilgrims not to be offended at what they saw or heard at Rome, a warning which seemed quite necessary at times." That's the story of the "Holy Year" in Rome.

* * * *

Masonry is being attacked in England where it is purported to have had its beginning. Mr. William Walton Hannah, a former minister of the Church of England (Episcopal) is the man behind the gun. In an article entitled "Should a Christian Be a Mason?" he castigated Freemasonry as a non-Christian, in fact, anti-Christian society. Reynolds News (a London newspaper) invited Hannah to write an article for the paper in which he was to sum up his objection to Freemasonry. He did this. Reynolds News also invited the public to send in comments. They did, and their reactions were anything but favorable toward Masonry. The matter will now come up for discussion at the convocation of Canterbury in May. Is it possible that Freemasonry will be dealt a deadly blow in England where it had its birth and was fostered?

* * * *

Something new again has happened in Hollywood. We are accustomed to read and hear this, of course, but this is something else. The minister of the Baptist church in Hollywood without a church building in which to hold his services, conducts his services in a theater building. As the people enter the "church" they are greeted by their minister standing near the ticket cage. When time for services has arrived the lights are dimmed and a picture of Jesus is flashed upon the screen. The organ plays and the hymn is shown on the screen. Each week a religious film is shown and a motion picture star is present to enhance the service. Seems to me the Scripture says somewhere, "Go ye and preach the Gospel." Seems also that God knew what He was doing, when He gave that command.

A Glance Into Eternity

Luke 16, 19-31

THE fleshly secure and light-hearted worldling avoids all thought of eternity. He does not care to hear what Scripture has to say either about a blessed or an unblessed eternity. As much as possible he tries to throw a veil over the troublesome fact of death, the threshold to eternity. As Christians we will want to give abundant thought to eternity, however. We will want to mark what Holy Scriptures tell us about the glories of a blessed eternity that we may be incited to set our affections ever more fully upon the things above. We see a need also of noting what Scripture says about an unblessed eternity that we may curb the indifference and fleshly security arising from our own sinful flesh. Much concerning eternity, of course, lies beyond our present comprehension and can not be fully expressed in human language. Yet by means of His account of the rich man and poor Lazarus the Savior brings some vital truths about eternity to our attention.

A Glance Into Unblessed Eternity

Whom We See There It is a certain rich man whom Jesus lets us see in hell.

The Lord gives us a few details concerning his earthly life. Nothing is said about gross shame and vice. This rich man is not chided or rebuked for dishonesty, fraud, adultery, or hardhearted tyranny. According to human standards he seemingly led a respectable life, had many friends, was deemed successful, and at death was buried with due pomp and honor. Also his riches in themselves are not made an object of rebuke, for Abraham likewise was very rich in earthly possessions and we see him in heaven.

What Brought Him There It is the use to which this rich man put his wealth that gives us the clue, for this use points to a selfish, impenitent heart. To be clothed in purple and fine linen, to fare sumptuously every day, to attain the maximum of personal enjoyment was the idol to which his life

and his wealth were consecrated. There were others, of course, who enjoyed this life with him, among them undoubtedly the five brothers of whom he came to think in hell. Yet this had not been a sharing of unselfish love, but merely a means of heightening his own pleasure. Where that end was not served his bounty was not lavished on others. The rich man paid no attention to the sickly beggar who lay helpless at his gate, who must repeatedly have caught his eye as he rode forth in his stately carriage. These fruits of selfishness point to a tree of impenitent unbelief. In hell we find him alarmed at the thought that also his brothers might follow him into hell; he probably dreaded their bitter accusations that with his own bad example he had confirmed them in a life of selfish unbelief. He reckoned that one rising from the dead might still bring them to their senses. Yet Abraham put his finger on that which was sufficient and alone able to keep these brothers out of hell, put his finger on that which might also have kept the rich man himself out of hell, namely Moses and the Prophets, the Holy Scriptures, God's saving and sanctifying Word. He had despised and ignored this Word which testified of his own sin and condemnation, this Word which tenderly invited him to take refuge in humble faith to God's Savior's grace and forgiveness. Thus his heart was never filled with thankful love to constrain him to glorify God and to serve Him with unselfish kindness toward his fellowmen. Despising God's Word he had really loved and served only himself. The "Nay, Father Abraham" with which he responded in hell when Abraham pointed to the hearing of Moses and the Prophets only re-echoed the contempt which he had shown toward God's Word during his earthly time of grace. The Savior would have us realize that all will ultimately end in hell who during this life despise His saving Word, who in their impenitent unbelief have never been moved to serve the Lord who graciously bought them with a price, be they rich or poor.

What We Find There Upon death we see the rich man in distress and anguish, see him in hell where hope never comes which comes to all. In this account, in which Jesus lets us take a warning glance into the unblessed eternity, He transports us beyond Judgment Day. For the rich man is suffering torment in body as well as in soul. It is torment which will never be diminished, for he must hear that it is out of the question that Lazarus should be sent to dip the tip of his finger into water and cool his tongue. Neither will this torment ever cease, for the rich man is also told that no one will ever bridge the great gulf which separates those in eternal woe from the blessed partakers of eternal joy. Those who have despised God's saving Word and clung to earthly vanities will find no further good in store for them. Hell is no figment of a perverted imagination. It is a terrible reality. St. Paul testifies that they who know not God and obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power. May this glance into the unblessed eternity serve to curb the light-heartedness arising from our flesh.

A Glance Into Blessed Eternity

Whom We Find There It is Lazarus who had spent his earthly life in great poverty and pain. Helpless and forlorn he finally lay at the entrance gate of the rich man's estate to be fed with the crumbs which fell from his sumptuous table. Painful ulcers covered his body. Only the dogs, who came to lick his sores, deemed him worthy of their attention. Still it was not his earthly poverty and distress which brought him to heaven. No measure of earthly suffering can ever merit eternal life for anyone. From Abraham's lips we hear of the only way to heaven. It is through the hearing of Moses and the Prophets, through that spiritual hearing of God's saving Word which this Word itself effects, which is the hearing of a God-given faith. Upon his death we find him in the bosom of Abraham, whom Scripture bids us to see as the Father of all Believers. Thereby the Lord wants us to recognize Lazarus as one who during his

(Continued on page 166)

Editorials

Spiritual Callousness One of the most subtle and soul-destroying diseases is moral, spiritual callousness. This disease creeps up on one so stealthily and gradually that it has taken root before one is aware of it. Environment is not the cause of sin as the wise of this world would have it. But there is no denying the fact that environment does effect moral behavior of people. In a community that has a good outwardly moral background gross and even minor transgressions of the civil laws are less frequent than in a community in which the people are less conscious of and concerned for a moral standard. There laws are flouted with impunity and everyone seems to be a law unto himself. There is definite danger for a Christian to live in such an atmosphere, danger that his moral sensibilities may become dull and callous, the danger that the wickedness which once outraged his Christian sense of decency he is apt to let pass him by unnoticed. In fact, there is danger that he may find himself doing the same things. In a community where, let us say, cursing is a common sin, the Christian's ear may finally become attuned to it so that it no longer shocks his soul.

Callousness may also develop in regard to the Word of God and Biblical doctrines. Our American church-air is surcharged with such callousness. The Reformed Churches surrounding us have never taken differences in doctrines and practice very seriously. They may observe the differences outwardly in organization but they have always been ready to forget their differences and fellowship with one another. They worship together, pray together, commune at the same table, etc. Today they are willing to forget all differences and become one church body. This has been done in various instances. This, they believe, is the Christian way — the way prompted by "love." Under the compulsion of this "love" there ought to be no divisions in the visible church, especially if it seems to men that they are not too far removed from one another in doctrine and practice, as is the case with the Lutheran church bodies. What about that? Certainly God does not want us to hate any one. He wants us to love all men, those who are known to us as Christians more, and those who are united with us in the "same mind and in the same judgment" most. But this demand of God does not obligate us to make a spiritual truce with those who refuse to accept every Word of God — preach it, teach it and confess it with us. Rather, the Word tells us, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and *avoid them.*" If this attitude seems loveless, narrowminded, if people call it "isolationism," "separatism," then let them make the most of it. "Obedience," Samuel told King Saul, "is better than sacrifice." "We must obey God rather than men."

It is here that we must ever be on the alert against callousness. Having this "love" dinned into our ears which finds no support in the Word of God, hearing uncomplimentary epitaphs and jibes of men hurled at us, we may become careless and callous over against the

will of God and succumb to the subtle craft of the devil and believe finally that sacrifice (love) is better than obedience. May God preserve us from such callousness. John says: "*This is the love of God, that we keep his commandments.*" 1 John 5:3.

W. J. S.

* * * *

"Respectable" Christianity The *Saturday Evening Post* in March brought two articles by Milton Mackaye about the Quakers. The Quakers, after much persecution in the early days, have acquired a certain respectability in the world and are generally well thought of, not so much for their religious doctrines, which are almost nil or at least vague and indefinite, allowing for various beliefs and practices, but chiefly because of the charitable work done by them, particularly under the auspices of the American Friends Service Commission. The fact that President Hoover was a Quaker may also have contributed to the "respectability."

The general favor which they enjoy today is not regarded as an unmixed blessing by some of the Friends themselves. The author of the article referred to above writes: "The Society of Friends has never sought public recognition, and, indeed, has been suspicious of it — because of a tradition of 300 years. Members, thus, had occasion to remind themselves of the Biblical injunction: 'Woe unto you, when all men shall speak well of you!'" He quotes a prosperous business executive, belonging to the Society of Friends, as saying: "There are dangers in having the world's good opinion. It inclines toward smugness and self-sufficiency. We Quakers deserve no plaudits for doing what it was our duty to do. In our beginnings we were an outcast group. We thrived under persecution, and grew. Under acceptance and prosperity, we shriveled and almost died. The sad truth is that it is now respectable to be a Friend."

We are so built by nature that we like to be well spoken of, but the fact is that when our church is well spoken of by the general public it ought to be a danger signal to us. Jesus said that that was not good for the Church but rather showed that there was something wrong. Jesus has a "woe" for those of whom all men speak well. In the first three centuries the Christian religion was an unpopular, a persecuted religion, and in those days the Church really prospered, not just outwardly but particularly inwardly. When Emperor Constantine made the Christian religion the fashionable religion and Christianity became "respectable," evil days came upon the Church. As an institution it prospered but inwardly it decayed.

There is in our day a terrific hankering within the outward church for favorable publicity. Public relations bureaus are not only being set up but much of the interest of the membership of the church is being centered upon it. It is as though Christians were saying: We've got to get the world to think well of us. But is that really such a desirable goal? That is a question which needs rethinking in the light of Scripture. If we are to

believe Jesus and the Scriptures, that is a futile pastime. It simply will not work out if as a church we do not cover up, give clear, ringing testimony to the truth, and show what we really are as Christians. A doctored-up Christianity may win the plaudits of the world but an uncompromising Christianity never.

Can you imagine a dyed-in-the-wool communist speaking well of a capitalist or vice versa? They may agree about the weather but certainly not about the political and economic system which each espouses. They represent two irreconcilable philosophies of life. The cleavage between the true Christian's way of looking at things and the worldling's is no less great. All

the effort in the world is not going to alter that fact. The only way in which the difficulty can be resolved is that the worldling becomes a Christian or the Christian a worldling. Otherwise there can be no peace. That is what Scripture says. Let us not waste our time trying to make Christianity "respectable," or we shall lose something precious in the process, but let us rather employ our best efforts to proclaim the Gospel of Jesus Christ in its truth and purity and so make Christians out of worldlings, so that what was formerly to them "a savour of death unto death" may become unto them "a savour of life unto life."

I. P. F.

The Holy Spirit Creator

SANCTIFICATION

(Second continuation)

THE birth of faith in our hearts is in itself a victory over the inborn idea of an earned compensation, of reward and merit. We are set free from its control. Instead, we are ready to live by grace. "Nothing in my hand I bring, Simply to Thy cross I cling."

While before faith we lived in sin and sought our pleasure in a life of sin, we now rejoice to be rid of our sins, to have them forgiven. Though before faith we were troubled by a guilty conscience, by fear of death and damnation, and in fear tried to lead an outwardly decent life: we now have learned to abhor sin as such and to lead a God-pleasing life both inwardly and outwardly, being thankful for having been relieved of the terrible load of our sins.

Yet, though our faith is a victory over the world, this victory is not yet final. The battle is still raging. The old worldly lusts and ideas still cleave to us and try to regain the lost control.

A DAILY STRUGGLE

A New Creature

In spite of the fact that the old inborn disposition still clings to a man even after he has come to faith, we dare not describe a Christian as though he were identical with his flesh, his Old Adam. When the Scriptures describe a Christian they always consider him as a new creature, a new creation of God. Listen to the emphatic words of St. Paul in 2 Cor.

5,17: "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." Similarly in Col. 3, 9 10: "Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." St. John speaks thus of a Christian, in view of the fact that he is reborn: "Whosoever is born of God doth not commit sin; for his seed (the Word of God) remaineth in him, and he cannot sin because he is born of God" (1 John 3, 9; 2, 5).

Besides calling a Christian a new man, a man born again, Scriptures also call him a "spiritual" man. Jesus already said to Nicodemus: "Whoever is born of the Spirit is spirit" (John 3,6). And St. Paul repeatedly mentions the fact that Christians are spiritual. In 1 Cor. 2, 14, he speaks of the natural man as unable to receive the things of the Spirit, and then continues in v. 15: "But he that is spiritual judgeth all things." And in the next chapter he complains that he could not speak to the Corinthians "as unto spiritual." Compare also Gal. 6, 1. This spirit, then, is the guiding principle in a Christian's new life. He walks "not after the flesh, but after the Spirit" (Rom. 8, 1). He serves "in newness of Spirit" (Rom. 7,6). "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5, 25).

The Old Adam

While it is true that a Christian is a new creature, and when we describe him as a Christian we must

describe him as such a new creature, it nevertheless remains true that also the old nature cleaves to him, in his very heart. We here briefly note the fact, the importance of this fact will then be taken up immediately. Paul, after living as a Christian for many years, wrote to the Romans: "I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not" (chap. 7, 18).

Mortification of the Flesh

A Christian, being a new man, strives to lead a life that is pleasing to God, as St. Paul says in Rom. 6, 13: "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Gal. 5, 22, 23: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." But the Old Adam can never be trained to practice these virtues.

There are people who think, and say, that all a man needs in order to lead a God-pleasing life is good environment and education. This is a grave mistake. The Old Adam may thrive in the most refined environments; and the more you educate him, the more dangerous he will become. If a Christian is to lead a God-pleasing life, the Old Adam must be drowned or crucified. They that are Christ's, says St. Paul, have crucified the flesh with its affections and lusts (Gal. 5, 24). In Rom. 8, 13, he calls it a mortifying of the flesh. He uses the same word in Col. 3, 5.

This is a very painful operation. Jesus compares it to a cutting off of

hand or foot, and to a plucking out of an eye (Matth. 5, 29, 30). And St. Paul exclaims: "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7, 24).

Comfort in the Strife

Christians are frequently troubled when they find that their Old Adam still interferes with their sanctification. They feel as though something were wrong with their faith. They think that good works should gradually become easier for them. Instead, they find that their Old Adam is as vigorous as ever. They may have succeeded in defeating his temptations today, only to find tomorrow that the same lusts are as strong in them as before.

No one should doubt his Christianity when he feels evil lusts springing up in his heart again and again, and when he must wage a bitter battle every day to keep them down. The very battle shows that his faith is alive. If it were dead there would be no battle against the evil lusts. He would do them without offering any resistance. This struggle against the Old Adam is a sure sign that the Holy Spirit is at work in him. Moreover it is the common experience of all Christians. We have already quoted a few words from St. Paul above. Read the entire chapter 7 of his Epistle to the Romans.

That chapter ends on a note of triumph. In the very next chapter St. Paul tells us that our spiritual life may at times sink to a very low level, so low that we do not even know "what we should pray for as we ought" (v. 26). But then he rejoices: "Nay, in all these things we are more than conquerors through him that loved us" (v. 37). For He "will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape" (1 Cor. 10, 13). And even "if our heart condemn us, God is greater than our heart" (1 John 3, 20).

Let us not despair. Though temptations come thick and heavy, let us cling to our Lord and commit our ways to Him. No enemy shall pluck us out of His hand.

(To be continued)

J. P. M.

A Glance Into Eternity

(Continued from page 163)

lifetime had been a true spiritual son of Abraham, a son by faith. That permits us to visualize Lazarus as a man who through God's Word had come to see his great misery in his plight of sin and guilt and who in the rich promises of God's Savior's grace and pardon had found peace of conscience, sustaining comfort, and eternal hope. The faith in his heart, being true, God-given faith, manifested itself even amidst the sordid circumstances of his life. It bore the blessed fruits of humble submission amidst heavy crosses. We hear of no complaints. Lazarus was content to be fed by the crumbs which fell from the rich man's table; in his misery he accepted the sympathy of God's dumb creatures when no one else extended any. Death finally relieved Lazarus from his earthly sorrows. Jesus makes no mention of a burial as in the case of the rich man, for it was undoubtedly carried out quite unceremoniously. Yet the Savior would have us note that the death of Lazarus caused an embassy of holy angels to be sent down to carry him into the blessed eternity of heaven.

What We Find There Also here Jesus again transports us beyond the resurrection of Judgment Day and lets us see Lazarus in eternal bliss according to body and soul. Since its glories are really beyond human experience Jesus speaks of them in terms of an appealing picture which we can understand. Lazarus had been carried

into Abraham's bosom. At their joyous banquets Jewish guests reclined in a half-upright position on couches about their festive table, so that the head of each guest was inclined toward the bosom of his nearest companion. Lazarus, who did not seem to have had a friend in all the world, now in heaven found a place of honor at the very side of Abraham. He was eternally comforted in all things. All misery, pain, sorrow, heartache, and temptation had come to an end for him; nothing was any longer permitted to disturb his joy. Also his body had been freed from the traces of pitiful mortality. That is what God has in store for all who through the power of His Spirit abide in His Word unto their earthly end, humbly confessing their sin and guilt and trusting solely in their Savior's pardon and grace. It matters not whether they have been poor like Lazarus or rich like Abraham, whether the crosses and trials amidst which the Lord refined their faith have been like those of the wretched beggar or more akin to those of the blessed patriarch. In heaven "God shall wipe away all tears from their eyes" and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." They shall be ever with the Lord and in the blessed company of all of His perfected saints. Also their bodies shall be raised in incorruption, glory, and power to share in this blessed eternity. All this induces us to say with St. Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

C. J. L.

As We See It

The Problem Of Church Fellowship

BY E. REIM

OUR last article was meant to emphasize the fact that the Church is the creation of our Lord and His Holy Spirit, and to warn against stressing unduly the part that man plays, the work that he does, the organization that he establishes.

One might apply the words of Hebrews 8:2 where Christ is spoken of as "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

But sooner or later we come to the point where we must consider a mat-

ter on which Christians must take a definite stand, where their judgment is involved, and where they must act on this judgment. That is the question of the fellowship of believers. The second chapter of Acts teaches what a wonderful fruit of faith this fellowship of believers can be, telling how the converts of that First Pentecost "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers." It speaks of their "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people." Scripture has an urgent warning against neglecting this fellowship, and reminds us of the need that Christians have of one another: "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebr. 10:25).

But Scripture also has much to say about conditions which make this fellowship impossible: of false prophets of whom we are to beware (Mt. 7:15), of men who must be avoided because the things for which they stand are contrary to the doctrine which we have learned (Ro. 16:17), of heretics who must be rejected (Tit. 3:10). It is very clear that false doctrine — which is the common factor in these various situations — is not to be taken lightly. Any departure from the teachings of the Word of God calls for correction, and persistence in such error for separation.

This is where the believer is called upon to exercise his positive judgment, based upon the Word of God. That is a responsibility which we dare not evade.

From the foregoing it should be clear that this judgment which one must exercise can concern itself only with the doctrine, with the *confession* of other persons, and nothing else. We are not able to pass judgment upon another man's faith. That is known only to himself and God. Nor are we called upon to pass such

judgment when we are dealing with the question of fellowship. It has been well said that the question of personal faith has nothing whatever to do with the question of fellowship. This latter can be determined only upon the basis of a man's confession, and nothing else. That is where Scripture points to certain lines of demarcation which we dare not ignore.

By all this we are, of course, not denying the Christianity, the personal faith of such as are thus separated from us by these doctrinal differences. We are simply refraining from basing our judgment on something which lies beyond the power of our observation. We know that the Gospel is powerful to save and does save, also in the presence of error, even of very serious error. But that gives us no right to ignore this factor. In fact, this should only make us the more determined to reject error, wherever it may appear. For while the presence of error does not mean that no one can be saved under such conditions, it certainly does mean that such souls are endangered thereby, even as many others are misled and betrayed.

It is on such questions that a confessional document must speak very clearly.

What have we in the Common Confession?

Much of what it says is very clear and sound on this point. "It is the duty of the Church to be faithful to its Lord and His Word in all its testimony, to be steadfast in its confession of His truth at all times, and to avoid and combat error. It is the duty of the Church to mold and keep its practice in conformity with the Lord's directives in the Holy Scriptures. Therefore we dare not condone error or have altar and pulpit fellowship and unScriptural cooperation with erring individuals, church bodies, or church groups that refuse to be corrected by God's Word."

Our only suggestion here is that this statement should somehow bring out the reason why the Church is to be so concerned about this matter of pure doctrine and practice. After all, the eternal welfare of souls is

involved. Also the very existence of a church depends upon the Gospel which it has, — and is endangered as soon as it begins to lose that Gospel.

But this section of the Common Confession is followed immediately by a sentence which raises serious questions. "We must also be alert and susceptible to the Lord's leading to establish and maintain fellowship with those whom He has made one with us in the faith, and to seek to win the erring and wayward for unity in the true faith."

The question is, what is meant by "those whom He has made one with us in the faith?" Does this refer to those whom God's Spirit has made one with us in the *confession* of the faith? If so, we are in complete agreement. For then the principle concerning the basis of fellowship has been kept clear. We are certain that this is how the sentence has been understood by many of our brethren. But this little phrase may also be taken as referring to the faith of the heart. And if it is so understood, it will place the entire matter of fellowship upon the vague and uncertain basis of a personal opinion which disregards the confessional principle entirely. Our fellowship relations to other men would then be determined by what we think is in their hearts, rather than the confession which lies open before our eyes.

This is the principle of "selective fellowship" which vaults over confessional lines and doctrinal differences and establishes fellowship between individuals or groups that are admittedly not in doctrinal agreement, without taking the trouble to remove the differences. It operates on the theory that what counts is the good opinion which men in one church body frequently have of individuals or groups in another, in spite of differences in the confession. It ignores the fact that membership in a church body is in itself a confession, a very important *public* confession. It is a principle which must inevitably lead to confusion and a growing indifference to doctrinal issues.

In 1946 the American Lutheran Church officially endorsed this principle of Selective Fellowship. Under such conditions, can we who do not share this new position consider this article acceptable?

Guidance In Godliness

Fear Not, Little Flock!

HOW humble were the beginnings of the Christian Church at the death and resurrection of Christ, the foundation and basis upon which she now stands! Few, very few in number, were the believers in Christ, the Savior of the world, and small was the company of those who formed His discipleship. You remember the commission Christ gave to His apostles before His ascension. Jesus has before Him the little company of His disciples. Some are fishermen, all of obscure condition, all from a nation oppressed and despised by the rulers of the earth.

To that feeble band He says: "Go ye into all the world, and preach the Gospel to every creature." How it must have astonished them! How it must have alarmed them, by the responsibility it involved! How impossible it must have seemed, that they should preach the Gospel in all the world, and that thereby they were to raise up a Church which would prove the regeneration of men!

Yet how marvelously was this commission of the Lord fulfilled! Before the last of that little company had finished his course, how literally had their ministry been made the light of the world. What nation was there which their labors had not penetrated? "Yes, verily, their sound went into all the earth, and their words unto the end of the world," says Paul, Rom. 10, 18.

Small beginnings of the Church of God, yet great in her growth and accomplishments, and all this due to divine promise, protection, and preservation. That has been her course down through the ages to the present day. Neither man nor devil, neither fearful foe nor fearsome friend, can hinder the course of the Church when God has said: "Go!"

Whenever and wherever the Church of Christ is established among nations and peoples, it is God who protects and guides her with His mighty hand. Though surrounded by a hostile world, though assailed by mighty foes, she need not fear. If God protected His chosen people of old, He will not forsake His elect

now. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," Luke 12, 12.

* * * *

As Thou Wilt!

The Christian life is a life of calm submission to the sovereign will of God. The Christian, when suffering under trials, does not rely on his own reasonings; he does not attempt to comprehend and explain the mystery of his trials, but directs his thoughts simply to the fact that God has done it. No matter how trying his sufferings may be, even though they be a reproof, a pious Christian will humbly admit it is God who has laid the rod of chastisement upon him, even as Eli of old did, when the Lord had passed judgment on him and his house because of the iniquities he and his sons had committed, saying as he did to Samuel: "It is the Lord; let Him do what seemeth Him good."

This is true, even when we see no connection between God's dealings and our sufferings. At times we undergo trials and misfortunes in our lives, when we are at a loss to find any clue of satisfactory explanation. It is a problem which is often insolvable to our mind. Yet in such a case it is always safe to submit calmly to the divine will and say: The Lord has done it; all that He does is well done.

To submit calmly to God's will is the secret of happiness and peace. It calms down the feelings of distress when nothing else would do it, and disposes the mind, even under the deepest trials, to acquiescence and composure. Only believe that God knows, and that in all things, even what seem to us the sorest ills, He does what is best for you, and you have the sweetness of that peace which passeth all understanding.

True, such calm submission does not take away the desire that the hand of God which lies heavily upon us may be removed, and that our sufferings may cease. In the midst of willing submission, the true child of God says with David: "Remove Thy stroke away from me: I am consumed by the blow of Thine hand," Ps. 39, 10.

The prayer for removal of affliction is not inconsistent with perfect submission to God's will. We must indeed close all such prayers with the words: "Thy will be done." Still we may beseech the Lord thrice, seven times, very often and earnestly, to relieve us of the troubles which have well-nigh become unbearable, even as Paul did, to whom was given a thorn in the flesh, and for which he besought the Lord thrice, that it might depart from him. And do we not hear Christ the Lord Himself in the deepest of His agonies pray: "Father, if Thou be willing, remove this cup from Me?" If by so praying the cup of suffering be not taken away, we shall at least have grace to bear it, and that is better than freedom from sorrow. The blessed experience Paul made will not fail us: "My grace is sufficient for thee: for My strength is made perfect in weakness" (II Cor. 12, 9).

* * * *

Religion Must Be Vital

A religion may be as pretty as a sunset and not have any commanding grip on other lives. If it is not our own personal experience, it will be only a sunset, a kind of pale after-glow, a faint reflection of a sun which once shone with life-giving power.

Too often religion is only a kind of heirloom, which we treasure and respect, but do not use; an early "antique" which has descended to us.

I was in a home in which there was a spinning wheel which had belonged to a great-grandmother. When the great-grandmother had it, she could do something with it. It was a part of her workaday world. Now it is only an ornament in a corner of the living room.

On the table beside the spinning wheel there lay a Bible which had belonged to the same remarkable great-grandmother. With that also, undoubtedly, she could do something. It was no mere ornament to her. It was a tool, an instrument of power.

But with her descendant I feared the practical use of the Bible was as much a lost art as the use of the spinning wheel. If we are to communicate any religion, we must believe in it desperately, as a farmer believes in rain.

K. F. K.

REDEDICATION**Frieden's Ev. Lutheran Church****Randolph, Wisconsin**

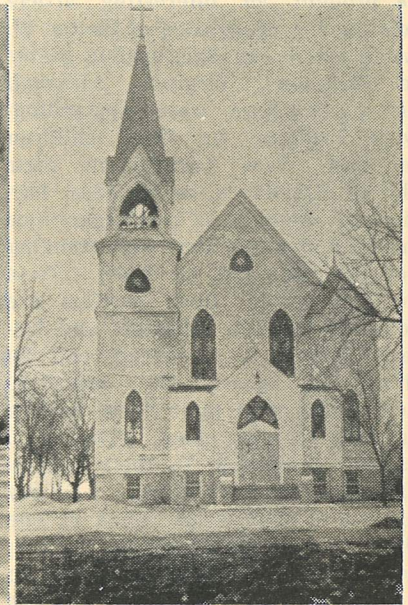
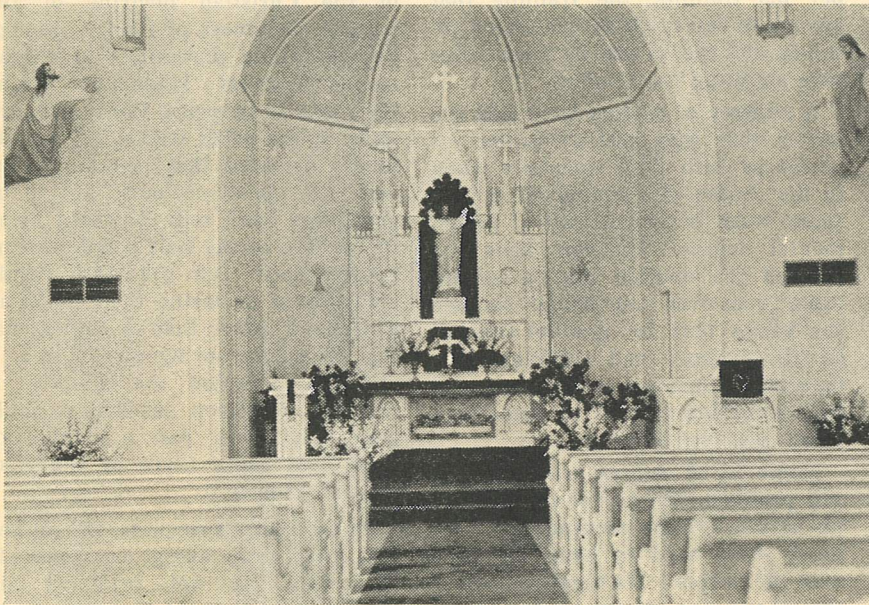
Joyfully praising God for His grace and thanking Him for His help, the members of Frieden's Congregation at Randolph, Wisconsin, celebrated the rededication of their remodeled house of worship on April 8, 1951.

The congregation undertook an extensive remodeling project in July of 1950, partly due to the force of circumstances and partly due to a long-felt desire for improvement. Other

Two additions were built on the building. One on the front to provide one main entrance, instead of the former two entrances, through each of the two towers. This front addition houses the steps leading to the basement and also to the nave floor-level, two cloak rooms, a corridor, leading to the balcony stairway in one direction and in the other to a mother's room, sound-proofed and having a large thermo-pane window facing the nave. And, of course, entrance into the nave is also had from this front narthex. The other addi-

and an amplifying system. Many new furnishings were also bought.

To celebrate the rededication of this remodeled, redecorated and re-furnished house of God, and at the same time remember the Fiftieth Anniversary of the church building, three services were held. The morning service was a combination English-German service in which Pastor H. C. Nitz of Waterloo, Wisconsin, who is president of the Western Wisconsin District, addressed the congregation in English, using Prov. 23, 23a as his text; and Pastor Emeri-



incentives were Synod's Centennial and the Golden Anniversary of the church building itself.

In order to provide a large basement room for meetings, etc., and room for the ducts of an adequate heating plant, the building was raised three feet. The raising of the church and a new addition to be built on the front of the building necessitated moving the building both backward and side-wise on the corner lot upon which it stands. New foundation walls were laid under the raised building, making a pleasant basement, not too deep in the ground. The basement provides a large room (about 40 by 50 feet) for meetings of the congregation and societies of the congregation, Sunday School classes, Summer School and the like; also a spacious, well-equipped kitchen, furnace room, needed toilet rooms, lounge and storage space.

tion was built on one side of the building toward the rear, which simply provides a rear entrance to the basement and nave, and also to the sacristy.

The nave and chancel, and chancel furniture, were remodeled and beautifully decorated. The ornamental steel sheeting was removed from ceiling and walls. Instead Simpson acoustical tile was applied to the ceiling, and sheet-rock was used on the walls to which a plastic texture was applied, and decorated. The nave floor was covered with inlaid linoleum, also new carpeting laid in the nave aisle and chancel. The old pews were beautifully refinished in natural color. New hammered steel lanterns were installed as well as new electrical wiring throughout the entire building. Also installed were two new oil-fired hot air furnaces,

tus H. R. Zimmermann, a former pastor, delivered the German sermon on the basis of Eph. 4, 22-24.

In the afternoon service another former pastor was the guest speaker, Pastor Henry Geiger of Morrisonville, Wisconsin, who spoke on John 8, 31-32.

Pastor G. Redlin, associate pastor of St. Mark's Church of Watertown, Wisconsin, was speaker in the last of the services. His address was based on Prov. 29, 18a.

The undersigned read the Act of Dedication and served as liturgist in all three services. The services were beautified by the singing of a soloist as well as the choir. Our church choir was aided by the choir of Trinity Evangelical Lutheran Church of Friesland, Wisconsin, on that joyful day.

Many brethren in the faith from neighboring towns joined us in praising our gracious God, to whom we again dedicated our church building, and thus filled His house to overflowing at each service.

"O Triune God, Father, Son and Holy Ghost, accept and consecrate to Thyself all that we have dedicated unto Thee. To Thee, O Holy Trinity, be honor and glory both now and forevermore. Amen."

E. A. BREILING.

Taking Too Much For Granted?

THE *Time* magazine (May 14) brought an interesting article relating the experience of Rector W. Leigh Ribble, an Episcopalian pastor in Richmond, Virginia. Although his parishioners were upstanding, were bringing up their children properly, were faithful in their church attendance, he felt that "barriers of language, of plain ignorance and lack of conviction" were standing between him and his flock. *Time* magazine says, "Such barriers are common between ministers and laymen, Ribble is convinced, and he thinks he knows why; ministers don't know what their flocks believe or want to hear about. 'They . . . assume knowledge in their congregations which isn't there. . . . They use words and terms which at one time meant something to people; words which, however, seem not to be understood anymore — words like redemption, conversion and grace.'" A questionnaire was sent out by the rector to his parishioners which proved his point in a rather revealing manner.

The rector's experience is not a new one. Every pastor finds himself in that position now and again. He finds that he is preaching doctrines which present no problem to him because of his training and his study. But he assumes that his congregation as a whole has a sufficient foundation to understand these doctrines and therefore should benefit by his sermon.

It is self-evident that a true pastor must keep in touch with the individuals of his congregation so that he knows the extent of their Christian knowledge and pattern his work accordingly. He must place himself into his parishioner's shoes in order that he may properly analyze their individual problems and spiritual

needs. Above all he must remember his training, the training that anyone in the teaching profession receives, and that is that he must never take anything for granted.

A number of pastors have told the writer that they had revealing experiences with their members when in the course of a conversation they found them to be ignorant of fundamental truths. Laymen have expressed the opinion that a sermon often "goes over their heads" because the pastor took for granted that all in his audience had sufficient fundamental Christian knowledge and then built his sermon on something which was not there.

There is, of course, a solution to this problem. The pastor must gauge his sermons to his congregation. He must work hard to keep in touch with his people. He must remember that there may always be one in his audience who is hearing the Gospel for the first time. He must keep in touch with the world with which his congregation comes in contact. These are rules every pastor seeks to follow but at times he may consider something so simple, so obvious that he forgets not to take anything for granted.

However, that is not the only solution to the problem. Lack of fundamental Christian knowledge is not always the fault of the pastor. Many a member, baptized and confirmed as a child, has not availed himself of the opportunities for continued studies in Scriptures. He may attend church services irregularly. He may not have attended the various Bible classes conducted by the pastor where there is a fine opportunity to uncover and discuss these problems. If he didn't understand a portion of the pastor's sermon he may have neglected to go to the pastor to ask

him for further explanation. He may have neglected to call upon the pastor at other times when this or that doctrine, this or that problem bothered him, afraid that he was displaying ignorance which would disgrace him. Such persons forget that this is the primary work of the pastor and that such interviews help him in his work of helping his people and providing the essentials for their spiritual welfare.

We mentioned at the beginning that Rector Ribble sent out a questionnaire to 550 communicants. He received 314 replies. *Time* tells us "The first question went to the heart of the Christian doctrine of the natural sinfulness of man — though Rector Ribble phrased it in casual, man-in-the-street language. Doing their best to interpret the theological issue in the poll's terms, 245 parishioners declared that people 'by nature' are 'good' or 'more apt to be good than bad'; only 21 could bring themselves to say that people are by nature 'bad.' But 272 were firmly orthodox in declaring their belief in a personal rather than an impersonal God (one came out for no God at all), and 271 accepted the divinity of Christ. (Nineteen checked 'a noble man only'; one 'just a symbol of good, like Santa Claus or the Goddess of Liberty'.)

"To the rector's surprise, 222 replied that they pray every day; only 13 said they do not pray at all. Seventy-four thought that 'the world is getting better all the time,' as against 184 who thought not, and 49 were undecided. 'To be a Christian,' answered 41, 'it is not necessary to believe that Jesus Christ is God.'"

We wonder what such a similar questionnaire would reveal among us. This is something to which not only the pastor, but you the layman should give serious thought. Many an adult has confessed that he was not able to answer some of the questions put to a class of young confirmands who were being publicly examined in the church previous to their confirmation. For all, pastors and parishioners alike, these Scriptural truths hold a serious admonition — "Faith cometh by hearing, and hearing by the Word of God," Rom. 10, 17. "Jesus said, Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me," John 5, 39. "All Scripture is given by inspira-

tion of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3, 16. "Receive with meekness the engrafted Word, which is able to save your souls," Jas. 1, 21. "Teach me Thy way, O Lord; I will walk in Thy truth," Ps. 86, 11.

The pastor dare not forget the fundamental needs of his congregation. He dare not take anything for granted. The layman dare not take for granted that he has reached the point where he has reached perfection in Christian knowledge. Altogether let us search the Scriptures!

JOHN F. BRENNER.

CHAPEL DEDICATION AT PRESCOTT

First Lutheran Church
Prescott, Arizona

By the grace of God First Lutheran Church of Prescott, Arizona, dedicated its new house of worship

council, and choirs into the new building. The Rev. Raymond H. Zimmermann of Glendale, Arizona, delivered the dedication message. He used as his text Psalm 27, 6b: "Therefore will I offer in his tabernacle sacrifices of joy." The Rev. O. Hohenstein spoke in the thanksgiving service held in the evening at 7:30, using as his text Psalm 50, 14-15. In both instances the pastor of the congregation, Karl Neumann, served as liturgist. Between these services a lunch was served to the guests in the Sunday School wing which is to the left of the chapel proper.

The lines of the chapel are what we like to call conservative modern. They are conservative in that the dimensions of the older types have been retained. The chapel itself measures 73 feet, 4 inches by 21 feet, 4 inches. Because of the narrow confines there is only a center aisle of regulation width. The height is 28 feet from the floor to the center

They are of Phillipine Mahogany. To complement the pews the pastor and members chose flagstone of a similar shade of color for the altar, pulpit, and lecturn. Flagstone is a native material quarried throughout Arizona. The wine-colored ecclesiastical glass of the sanctuary creates an aura of beautiful light in the sanctuary. For evening services the building is lighted with fluorescent fixtures attached vertically to the pilasters, which are inside the building. The space between the pilasters is utilized for the convective-type hot water radiators. The arches of the roof structure support were pre-fab laminated by the Summerbell Company of Los Angeles. The building itself was constructed of pumice block, a native Arizona product, of 8 inch width, strengthened every sixth course by steel reinforcing. This makes it one of the strongest buildings in Prescott. Moreover it is erected on granite rock which was found upon excava-



The New Church of First Lutheran, Prescott, Arizona, and Its Parsonage

to His glory on the afternoon of April 8 at 4 P. M. After the church had been formally unlocked by Mr. August Lenz, one of the oldest charter members, the assembled congregation followed the pastors, church

ridge. The narrow, wide tower extends 32 feet upward, and is visible for a long distance along the main street. The building itself is located six blocks west of Prescott's main intersection and stop-light. (This

is for the benefit of our readers' summer vacations out west.) The 20 pews are approximately two-thirds of the number which can be placed into the church and offer a good seating capacity for the present.

tion, so that even physically this chapel is built on a rock. It easily sets 120, and by crowding 160. The dedication service, when the chapel was filled to overflowing, revealed the fine acoustics of the building, good for all type of sound — instrumental music, singing, and speaking.

No general contract was let, and after the designer resigned as supervisor, most of the supervision fell to the pastor. Besides their financial support the members and pastor contributed many hours of labor, consultation, and planning to complete this building. The congregation is exceedingly grateful to the Arizona District Mission Board and to the entire Wisconsin Synod for their help, for it was through a

Church Extension Fund loan of \$15,000 that this permanent church-home became a reality for the members of this church.

Approximately thirty denominations are represented in Prescott, a city which together with the outlying areas has a population of 12,000. It has two Lutheran churches, an ALC church located in East Prescott and our own Wisconsin Synod Church, in which former members of all the Synods of Synodical Conference are represented.

May the Lord God bless this house of worship, that it may be used to glorify His name, and that Christ's people may be increased until this house be filled to overflowing.

KARL NEUMANN.

The Minnesota Flood Disaster

BY G. W. FISCHER, MANKATO, MINNESOTA

THE high flood waters of 1951 will long be remembered in Mankato. Aside from a number of epidemics which in its early history swept our city the recent flooding of the Minnesota River was one of Mankato's worst disasters. By the time the river had reached the 25-foot stage over 5,000 people were temporarily driven from their homes. Much damage has been done to many homes. The disaster itself is minor in comparison to the present war in Korea which has laid waste hundreds of cities and devastated millions of acres and which cost our country alone 60,000 casualties.

When we consider this disaster we dare not differentiate between those directly affected by losses and those of us who are not. What God teaches by disasters He teaches to all alike. Jesus has this to say: "Of these eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish," Luke 13, 4.

We turn to Ezekiel, chapter 22. Jerusalem had been laid waste by Chaldean armies. Among the people suffering such losses were indeed also believers, children of God. But does God pronounce them free from guilt? No. He tells them through

Ezekiel: "And I sought for a man among them, that should make up a hedge and stand in the gap before me for the land, that I should not destroy it: but I found none," Ez. 22, 30.

When disasters strike this is indeed a sign of God's judgment upon a city or a country because of the sins which are in vogue. That He however no longer withholds His judgment and strikes when He does, for that He blames the believers, His Church. To them He has given the privilege by their testimony and prayers to become a wall around their city and stand in the gap before the Lord in the land. The Christians are the salt of the earth. They alone can keep a people from complete decay. They are prop and pillar of a city. They alone can hold up the flood streams of God's wrath.

So our disaster is God's merciful warning to you and me that we indeed become a hedge around the city and stop the gap by sincere confession of His name and by our fervent prayers in behalf of our city and country. "If the salt have lost his savor, wherewith shall it be salted?" Matthew 5, 13.

We look for reasons for God's wrath and judgment upon Jerusalem. Her prophets have daubed them with

untempered mortar, seeing vanity, and divining lies unto them, saying, "Thus saith the Lord, God, when the Lord hath not spoken," Ex. 22, 28. Their prophets, their ministers, had become false teachers who caused the people to disregard God's wrath upon all sin and His threat to punish all impenitent sinners. They did not lead the people to seek refuge alone with the Lord and His redeeming grace.

And so today, even with all the religious fervor around us, man-made doctrines of sects and popery are more and more replacing God's true Word. Lodgism with its pagan ideas about God and salvation is now reaching down to our own youth and teaches them to think that all religions are good and necessary and so are "daubing their minds with untempered mortar," we would say, "with soft soap." Liberalism is now threatening the very foundations of our own true Lutheran Church. Our members have become so indifferent to the pure teaching of God's Word that they become uneasy when the religious lies are being exposed by their pastors. They are no longer ready to suffer crosses for the confession of the true Word of God, preferring man's favor to their Lord's. God will not and cannot let this religious indifference go unpunished. The present disaster may be only a warning of worse things to come and probably sooner than we may think, unless we repent and "become a hedge" around our city and land by seriously concerning ourselves with the spiritual treasures entrusted to us.

The other sin of which Ezekiel complains is that sins and vices go unbridled and that the believers, too, have become indifferent to them. "The people of the land have used oppression and exercised robbery and have vexed the poor." The sins of the world, the pride of life, the lust of the flesh, the lust of the eyes also characterize our day. Are we Christians and fleeing these as we should? Are we by careful godly home and Christian school training bringing up our children to be separated from such sins which are an abomination to the Lord? Is it not true that there are homes and churches which have become worldly? Sooner or later the Lord must strike with His judgment and the present disaster is His merciful

warning to us that we build a hedge by leading such a life in word and deed that the world will see our good works and glorify our Father which is in heaven.

The Lord has placed into our hands a help and a cure. He directs us to Golgatha. The blood of His Son cries for pardon and peace; it alone can cleanse all from sins. It is His mercy that we are not utterly destroyed. Let us flee to His love revealed to us through Jesus, our Savior. Let His Word sanctify us. It will lead us aright; it will make us zealous to good works, also that of preaching the saving Gospel to all who are still lost in sin; it will make us fervent in our prayers in behalf of our Church and our city and country; it will give us courage to confess His name boldly even unto kings. Then our God will spare our city and country a season longer.

May the Lord be a helper and protector of all; may He comfort the afflicted, and make this disaster work for the eternal good of all; may He grant the privilege to lead a quiet and peaceable life in godliness under the protection of our government until He will lift up His Church forevermore.

GOLDEN WEDDING ANNIVERSARY

**Mr. and Mrs. Herman Draheim
Olivia, Minnesota**

By the grace of God Mr. and Mrs. Herman Draheim, faithful members of Zion Ev. Lutheran Congregation at Olivia, Minnesota, for many years, were privileged to celebrate their golden wedding anniversary on April 8, 1951. The regular morning service was conducted by their son, Pastor Lester Draheim. After this service a special jubilee service was held in the church at which their son addressed them on 1 Sam. 7, 12 and the undersigned on Psalm 126, 3. A special dinner was held in the armory at noon and open house was observed in the afternoon and evening at their home.

In thankfulness to God \$50.00 was donated by them toward our new Wurlitzer Electric Organ.

May the Lord continue to bless them with His grace and peace in the evening of their lives.

I. LENZ.

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 delegatee 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-delegatee 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.

Delegates will find lodging in the dormitories of the institution. The delegates are required to bring along blankets, sheets, pillows, towels, etc. These articles may be sent by parcel post to the college before the convention. Lodging and meals will be provided for the accredited delegates and such as are required to attend the convention in an official capacity. Visitors will be taken care of at cost as far as facilities permit. Delegatee are requested to send their announcements to Prof. R. Hoenecke not later than July 21.

PROF. WINFRED SCHALLER,
Secretary,
84 North Park Avenue,
Fond du Lac, Wisconsin.

DISTRICT CONVENTIONS

SOUTHEASTERN WISCONSIN DISTRICT

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 23 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.

Two doctrinal essays will be read during the session: "Scouting As It Propagates the Religion of the 'Deists,'" by Pastor W. Zell, and "Verbal Inspiration: A Pillar of True Lutheranism," by Pastor E. Schulz.

G. 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. On 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.

NEBRASKA DISTRICT

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

WESTERN WISCONSIN DISTRICT

A special convention of the Western Wisconsin District will be held at Northwestern College, Watertown, Wisconsin, on June 12 to 13, 1951.

The convention service, with communion, will be held at St. Mark's Lutheran Church, Sixth at Jones Street, on Tuesday morning at 10 o'clock.

The "Common Confession" with its implications will be discussed at the convention.

G. C. MARQUARDT, Secretary.

NORTHERN WISCONSIN DISTRICT

The Northern Wisconsin District will meet in special convention June 19, 1951, at Neenah, Wisconsin. Rev. Gerhard A. Schaefer, 311 E. Franklin Avenue, is host pastor. The pastors, teachers and delegates are requested to be present. Prof. E. Reim of our Seminary will lead the discussion on "The Common Confession."

Notify the host pastor if you need night lodging.

The host congregation will furnish meals at reasonable cost.

F. R. REIER, Secretary.

MICHIGAN DISTRICT

A special convention of the Michigan District will be held in Saginaw, Michigan, Thursday and Friday, June 28 and 29, at St. Paul's Church, corner of Court and Bond Streets.

The Thursday session opens at 10 A. M. Lay delegates are asked to present their credentials to the secretary to 9:30 A. M. The Friday session is to close at noon.

Essayists will be Professor E. Reim and Professor C. Lawrenz. The former will present an evaluation of the Common Confession; the latter will treat the history of the Boy Scout issue.

THEODORE SAUER, Secretary.

Lodging for those attending the Pastoral Conference and the District Convention will be provided at Michigan Lutheran Seminary. Those staying in the dormitory will have to bring their own sheets, pillow cases, pillows, blankets, soap, and towels.

Announcement for both the Pastoral Conference and the District Convention should be sent to Prof. C. Frey, 2110 Court Street, Saginaw, Michigan, no later than June 10. Please state clearly whether you will attend both the Pastoral Conference and the District Convention, or whether you will be in attendance only at the District Convention. State also whether you are in need of meals and lodging, or of meals only.

T. SAUER and R. FREY.

CALENDAR OF CONFERENCES

MICHIGAN DISTRICT PASTORS' AND TEACHERS' CONFERENCE

Time: June 26 and 27, beginning at 10 A. M. on the 26.

Place: St. Paul's Church, corner Court and Bond, Saginaw, Michigan, Revs. O. and O. J. Eckert, pastors.

Assigned Work

A Restudy of Ordination and Installation, E. J. Berg; How are Members of our Congregations who Adhere to False Doctrine to be Dealt With? W. C. Voss; An Exegetical, Homiletical Treatment of Luke 16, 1-12, with Practical Application Based on verses 8 and 9, A. W. Hueschen.

R. O. FREY, Secretary.

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are in need of meals and lodging, or of meals only.

T. SAUER and R. FREY.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene June 5, 1951, at Trinity Ev. Lutheran Church, Dexter, Minnesota, the Rev. Norman E. Sauer.

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Carl A. Hinz (alternate: Ruben A. Kettenacker).

Please inform host pastor of number of delegates and your intended presence or absence.

N. A. REINKE, Secretary.

CROW RIVER VALLEY DELEGATE CONFERENCE

Place: Delano, Minnesota, Mt. Olive Lutheran Church, M. J. Lenz, pastor.

Date: June 26, sessions beginning at 9 A. M.

Essays: The Pastor's Call, M. J. Lenz; The Clearness and Sufficiency of the Scriptures, H. A. Mutterer; Sufficient time will also be given to discuss the Prologue for General Synod.

Requests for lodging should be made to the host pastor.

P. R. HANKE, Secretary.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet at St. John's old church at Lannon, Wisconsin, on June 3, 2 P. M.

L. HALLAUER, Secretary.

PACIFIC NORTHWEST DELEGATE CONFERENCE

Pacific Northwest Delegate Conference will meet at Yakima, Washington, June 26 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 Schwegpe; "The Common Confession": Justification (Pastor P. Nolting), Inspiration (Prof. Roland Hoenecke), Conversion (Pastor G. Bartheles), 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 Koelplin, 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: Jerry Diehl (Acts 16, 25-34).

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

IRVIN W. WEISS, Secretary.

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. HUHN, Secretary.

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. Voelck.

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 105S. — World Political Geography, E. Sievert.

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

Art 300S. — Studio Course in Elementary School Art, H. Sitz. (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.

COMMENCEMENT EXERCISES 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.

The Northwestern Lutheran

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

CONRAD FREY.

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.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Pussehl, Henry, in St. John's Church, Wrightstown, Wisconsin, by Melvin W. Croll; assisted by Carl Thurow, F. C. Uetzmann, Paul Ehler, R. Schoeneck, A. Geiger; Rogate, April 29, 1951.

Sauer, Norman E., in Trinity Church, Dexter Tp., Austin, Minnesota, by L. W. Schierenbeck, assisted by W. F. Milbrath and Paul Friederich, Exaudi, May 6, 1951.

Schlenner, Orville L., in Ascension Church, Detroit, Michigan, by W. Valleskey; assisted by E. C. Friedrich, P. Heyn, J. DeRuiter, E. Zell; Septuagesima, January 21, 1951.

CHANGE OF ADDRESS

Pastor

Sauer, Norman E., Austin, Route 5, Minnesota.

ACKNOWLEDGMENT AND THANKS

By May 12 our Home for the Aged at Belle Plaine, Minnesota, had received donations in the amounts indicated for the Furniture and Equipment Fund of our new structure from the following:

MINNESOTA — Christ Church, Marshall, \$3.50; Ladies' Aid, Christ, No. St. Paul, \$25.00; Ladies' Aid, St. John's, Sleepy Eye, \$100.00; Trinity Church, Nicollet, \$123.20; Ladies' Aid, St. Paul's, Litchfield, \$25.00; Ladies' Aid, St. Paul's, Jordan, \$265.00; St. John's, Vesta, \$15.25; in memory of Minna Martens, Hutchinson, \$48.00; Ladies' Aid, Trinity, Johnson, \$75.00; St. James' Guild, St. Paul, \$265.00; Ladies' Aid, St. Mark's, Mankato, \$25.00; in memory of Mrs. Henry Wendland, Essig, \$31.25; Christ Lutheran Aid, Zumbrota, \$265.00; Martha Circle, Courtland, \$25.00; Ladies' Aid, Zion's, Brighton, \$25.00; Zion's Y. P. S., Brighton, \$10.00; Ladies' Aid, St. Peter's, St. Peter, \$100.00; in memory of Henry L. Fahning by Mrs. Henry L. Fahning, St. Peter, \$100.00; Ladies' Aid, Immanuel's, West Florence, \$25.00; Women's Club, Mt. Olive, Delano, \$96.71; Y. P. S., Courtland, \$10.00; Ladies' Aid, St. Peter's, Goodhue, \$25.00; German Ladies' Aid, St. John's, Minneola, \$10.00; Ladies' Aid, St. John's, Red Wing, \$150.00; Trinity, Belle Plaine, \$666.65; Zion Ladies' Guild, Winthrop, \$25.00; Ladies' Aid, Immanuel, Pelican Lake, \$25.00; K. V. B. Society, Pilgrim, Minneapolis, \$25.00; Ladies' Aid, St. Paul's, New Ulm, \$265.00; Herman Bade, resident, Home for the Aged, Belle Plaine, \$125.00.

WISCONSIN — Ladies' Aid, Redeemer, Rock Creek, \$10.00; Ladies' Aid, St. John's, Centuria, \$10.00; English Aid, St. Croix Falls, \$5.00; Ladies' Aid, Grace, Nelson, \$10.00; First Lutheran Ladies' Aid, Lake Geneva, \$22.66; in memory of Pastor G. Hinnenthal, Pastor A. Ackermann, Pastor F. Traub, Mrs. Bertha Westphal, and Mrs. Minnie Wollert by Miss Martha Herzberg, Fountain City, \$25.00.

Our sincere thanks to all donors.

L. F. BRANDES.

NOTICE

Anyone having knowledge of Lutherans of our affiliation residing in the vicinity of Fort Madison, Iowa, Dallas City, Illinois, and Nauvoo, Illinois, kindly inform the undersigned.

Pastor Carl F. J. Wirsing,
Box 120,
Fort Madison, Iowa.

MINNESOTA DISTRICT
January, February, March, 1951
Crow River Valley Conference

Congregation — Pastor	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Buffalo, E. R. Berwald.....	\$ 756.31	\$ 10.00	\$ 101.80
Crawford Lake, M. H. Hanke.....	190.78		
Delano, M. J. Lenz.....	325.35		35.97
Glenwood, A. A. Hellmann.....	45.85		
Graceville, H. A. Mutterer.....	146.70		
Hancock, H. C. Duehlmeier.....	384.48		196.00
Johnson, P. R. Kuske.....	101.00		96.88
Litchfield, John Raabe.....	676.55	497.00	41.66
Loretto, W. P. Haar.....	627.39	26.00	
Monticello, P. R. Hanke.....	56.87		
Montrose, M. H. Hanke.....	52.53	47.60	
Morris, H. C. Duehlmeier.....	295.87		181.20
Rockford, T. E. Kock.....	239.17	5.00	50.00
T. Acoma, Otto Engel.....	403.31	28.00	72.13
T. Buffalo, Paul F. Nolting.....	734.97	104.55	68.20
T. Ellsworth, Max C. Kunding.....	189.00		
T. Lynn, Martin Lemke.....	218.65		63.00
T. Malta, H. A. Mutterer.....	15.00		
Total	\$ 5,459.78	\$ 718.15	\$ 906.84

Mankato Conference

Alma City, E. E. Kolander.....	\$ 727.44	\$	\$ 52.77
Belle Plaine, G. Radtke.....	69.67	267.20	
Jordan, L. F. Brandes.....	800.00		
Le Sueur, M. J. Wehausen.....	170.99		
Mankato, G. W. Fischer.....	1,817.13	39.00	8.50
Mankato, Martin Birkholz.....	173.38		
Mankato, R. A. Haase.....	596.90	1,551.92	
New Prague, A. Martens.....	139.87		
St. Clair, Arthur P. C. Kell.....	261.88		
St. James, E. F. Peterson.....	600.18	453.00	
St. Peter, G. Albrecht.....	490.49	270.01	4.00
Smith's Mill, M. H. Eibs.....	122.30		
Total	\$ 5,970.23	\$ 2,603.23	\$ 65.27

New Ulm Conference

Balaton, H. C. Sprenger.....	\$ 634.70	\$	\$ 44.80
Butterfield, E. C. Schmelzer.....	35.45		
Courtland, Elton Hallauer.....	39.10	65.50	15.74
Darfur, E. C. Schmelzer.....	76.20		
Lake Benton, A. H. Birner.....	417.37		31.88
Morgan, W. Frank.....	144.57		
New Ulm, Roland A. Gurgel.....	270.49		
New Ulm, Schmidt Kempfert.....	1,709.38	70.04	5.00
Nicollet, E. Schaller.....	1,412.00		
Sanborn, Walter P. Scheitel.....	588.88		
Sleepy Eye, Gerald Hoenecke.....	1,291.87		12.00
T. Brighton, Elton Hallauer.....	169.04		102.90
T. Eden, W. Frank.....	225.00		
T. Island Lake, R. F. Schroeder.....	190.00		19.14
T. Verdi, A. H. Birner.....	96.42		
Tyler, R. F. Schroeder.....			
Young People, New Ulm Area.....	8.75		
Total	\$ 7,309.22	\$ 135.54	\$ 229.46

Red Wing Conference

Austin, L. W. Schierenbeck.....	\$ 322.58	\$ 134.00	\$
Brownsville, E. G. Hertler.....	15.00		
Caledonia, Karl A. Gurgel.....	1,031.75		57.25
Charles City, R. A. Kettenacker.....	120.09		
Elgin, Geo. W. Scheitel.....			6.64
Frontenac, W. G. Voigt.....			11.00
Goodhue, Carl H. Mischke.....	512.73		
Hammond, Geo. W. Scheitel.....			
Hokah, E. G. Hertler.....	196.25		
La Crescent, E. G. Hertler.....	231.50		
Lake City, Theo. H. Albrecht.....	786.02	518.65	
Lincoln, E. Scharlemann.....	418.25		
Mapleview, R. A. Reim.....	44.05		23.17
Mason City, C. A. Hinz.....	500.00		
Mazeppa, Theo. Haar.....	348.00		11.00
Nodine, Otto Klett.....	654.10		
Oronoco, Norbert A. Reinke.....	617.00		5.00
Potsdam, Geo. W. Scheitel.....	91.04		
Red Wing, Geo. A. Barthels.....	911.02		125.35
South Ridge, E. G. Hertler.....	120.00		
T. Chester, Theo. Haar.....	257.00		10.00
T. Dexter, H. F. Muenkel.....	244.86	5.00	100.03
T. Goodhue, Chr. Albrecht.....	170.69		
T. Goodhue, Chr. Albrecht.....	621.14		42.00
T. Minneola, Carl H. Mischke.....	163.72		
T. Pine Island, Norbert A. Reinke.....			
T. West Florence, W. G. Voigt.....	435.00	1.00	5.40
Union, F. Ehlert.....			
Wabasha, H. A. Scherf.....	59.83		
Zumbrota, H. F. Muenkel.....	2,000.00		
Total	\$ 10,871.62	\$ 658.65	\$ 396.84

Redwood Falls Conference

Arlington, J. G. Bradtke.....	\$ 1,343.93	\$ 15.00	\$ 1,477.69
Danube, H. C. Schnitker.....	549.23	20.50	
Echo, Theo. Bauer.....	399.37		
Essig, N. E. Sauer.....	94.00		
Fairfax, Im. F. Albrecht.....	744.75	5.00	

Gibbon, Hy. Boettcher.....	180.85	10.00	50.60
Marshall, E. R. Gamm.....	344.78		
Milroy, W. Geiger.....			
Morton, S. Baer.....	234.32	16.00	24.53
Olivia, I. F. Lenz.....	357.73		
Redwood Falls, E. A. Birkholz.....	388.17	43.00	32.82
Renville, W. F. Dorn.....	658.00		
Seaforth, W. Geiger.....	550.00		
T. Emmett, O. K. Netzke.....	145.33		
T. Flora, O. K. Netzke.....	76.00		
T. Helen, Karl J. Plocher.....	298.00		
T. Omro, W. H. Zickuhr.....	384.30	4.00	4.00
T. Ridgely, N. E. Sauer.....	90.47		
T. Sheridan, G. Gerth.....	56.00		
T. Wellington, G. F. Zimmermann.....	396.89	29.42	2.00
T. Winfield, W. Dorn.....	300.00		
Vesta, H. H. Kesting.....	546.77		68.50
Winthrop, C. Wm. A. Kuehner.....	373.91		64.02
Wood Lake, John W. Stehr.....	840.90	81.50	247.90
Total	\$ 9,154.23	\$ 224.42	\$ 1,972.06

St. Croix Valley Conference

Amery, O. P. Medenwald.....	\$ 266.80	\$	\$ 5.00
Centuria, F. H. Tabbert.....	109.05		10.00
Clear Lake, O. P. Medenwald.....	99.00		
Ellsworth, E. J. Zehms.....			24.71
Hastings, LeRoy Ristow.....	274.41		
Hersey, F. A. Werner.....			30.80
Minneapolis, R. J. Palmer.....	1,362.11		
Minneapolis, P. C. Dowidat.....	995.24	287.00	209.00
Nye, A. H. Leerssen.....	148.95		
Osceola, A. H. Leerssen.....	126.80		
Prescott, E. J. Zehms.....	100.86	88.00	66.44
Rock Creek, F. H. Tabbert.....	41.92		
St. Croix Falls, F. H. Tabbert.....	126.80		
St. Paul, H. A. Sauer.....	240.00		
St. Paul, Ernst-Thiele.....	1,201.74	409.60	144.02
St. Paul, A. G. Eberhart.....	709.33	615.07	188.75
St. Paul, C. P. Kock.....	382.95		2.00
St. Paul, G. J. Ehlert.....	42.37		13.75
St. Paul, G. J. Ehlert.....	69.40		9.21
St. Paul, Carl F. Bolle.....	1,046.69	125.00	360.00
St. Paul, O. J. Naumann.....	1,534.39	2,000.00	50.00
St. Paul, A. C. Haase.....	430.22		187.90
Stillwater, P. R. Kurth.....	663.20	288.05	
T. Baldwin, F. A. Werner.....	84.20	6.00	
T. Baytown, E. W. Penk.....			157.15
T. Cady, Karl A. Nolting.....	57.12	11.00	
T. E. Farmington, L. W. Meyer.....			
T. Grant, E. W. Penk.....	124.60		27.00
T. Weston, Karl A. Nolting.....	149.35		
T. Woodbury, Dr. P. A. Spaude.....	198.80	13.50	4.00
Total	\$ 10,589.30	\$ 3,921.69	\$ 1,411.26
District Total	\$ 49,354.38	\$ 8,261.68	\$ 4,981.73

Memorial Wreaths

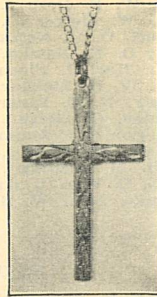
In Memory of — Sent In By	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Arthur A. Schmidt—W. P. Haar.....	\$	\$ 1.00	\$
Minna Martens—Martin Lemke.....			63.00
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Edgar K. Child—G. W. Fischer.....		5.00	
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Mrs. S. Gieseke—G. W. Fischer.....			1.50
Mrs. Ottilia Sonnabend—Emil F. Peterson.....		25.00	
H. Grundmeyer—G. Hoenecke.....	10.00		9.00
M. Grundmeyer—G. Hoenecke.....	150.00		
Albert Drill—E. Hallauer.....			43.50
Gale Schroeder—Karl A. Gurgel.....	5.00		15.00
Mrs. John Bohmbach—Geo. A. Barthels.....			12.00
Mrs. Otto Drenckhahm—Geo. A. Barthels.....			55.00
W. Holst—L. W. Schierenbeck.....	5.00	5.00	30.00
Henry Milbrandt—J. G. Bradtke.....			2.00
Albert Liske—J. G. Bradtke.....			1,000.00
Charles Meyer—J. G. Bradtke.....	3.00		3.00
Mrs. B. Wallner—H. C. Schnitker.....		20.50	
Sophia Luepke—T. Bauer.....	3.00		
Herman Bade—H. Boettcher.....		10.00	18.00
Anna Steinhof—S. Baer.....		8.00	
Henry Zabel—O. K. Netzke.....	1.00		
Mrs. Lena Voeltz—O. K. Netzke.....	3.00		
Mrs. Christ Rust—H. H. Kesting.....	30.50		37.50
Edward Hinz—John W. Stehr.....		78.00	123.50
Mrs. A. Drager—John W. Stehr.....		3.50	15.25
D. L. Neuman—John W. Stehr.....			26.50
Theo. Vick—O. P. Medenwald.....			5.00
G. F. Fischer—F. H. Tabbert.....			10.00
Rev. A. Jul Dysterheft—Paul C. Dowidat.....	16.00	87.00	9.00
Ed. Lang—E. J. Zehms.....		2.00	
Rev. R. Polzin—O. J. Naumann.....	9.00		
Herman Mellecke—E. W. Penk.....			114.50
F. Ziertman—E. W. Penk.....			2.00
Baby M. Sinnott—E. W. Penk.....			14.00
Bertha A. Mossop—K. A. Nolting.....		11.00	
Total	\$ 251.50	\$ 256.00	\$ 1,640.00

R. O. SCHWEIM, District Treasurer.

Jan. 52

292-N
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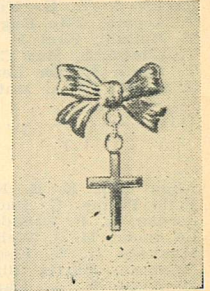
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- No. 5851. **A Special Wish As You Graduate.** With Bible verse: "Trust in the Lord, with all thine heart; and lean not unto thine own understanding." Prov. 4:5\$.20
- No. 5861. **Congratulations To The Graduate.** Bible verse: "The Blessing of the 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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