

*The  
Northwestern  
Lutheran*

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us!"*

1 KINGS 8:57



# The Northwestern Lutheran

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## COVER DESIGN

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# Siftings

It may be interesting to note that a revised edition of the popular tract "The Split Between Roman Catholicism and Christ" is ready for distribution. This edition includes material on the dogma of the Assumption of the Virgin Mary. It is not too late to make the acquaintance of this little tract.

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The Revised Standard Version of the New Testament appeared in 1946. The work on the Old Testament is rapidly being completed. By fall the printer will have the complete Old Testament manuscript. The publishers, Thomas Nelson and Sons, announce that it will be ready for public sale in September, 1952. According to the publishers the first edition of the new version in its complete form will represent an epic in publishing history. An ordinary best-seller has a first edition run of about 10,000 copies. The Revised Standard Version of the Bible, however, will have a first edition of a million copies and an expected sale that will eventually exceed ten million copies.

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War damage in Germany is still being repaired and now it is announced that places in Eisenach associated with Martin Luther have been restored. The Luther and Bach houses have been completely repaired. The Eisenach parish has also repaired the St. George Church, where Luther sang in the choir and where he preached after he became the Great Reformer. Wartburg Castle outside the city, where Luther worked at the task of translating the Bible, was only slightly damaged. It has been repaired, and last year was visited by 150,000 persons. As we survey the tragic confusion of the German "Lutheran" churches (the Free Churches, of course, excepted) we can only grieve that the work of restoration here was not so successfully completed.

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Since the Synodical Conference supports a mission field in Nigeria, Africa, we read the following item from the "Religious News Service"

BY THE EDITOR

with interest: "Dr. Hardy C. Powers, a general superintendent of the Church of the Nazarene, feels that missionaries may be forced out of Africa within the next ten years if the home churches don't strengthen their present mission fields. The rapidly arising nationalistic spirit fomented largely by atheistic Communism is building up a wave of anti-foreign-missionary, anti-God teachings. In South Africa in particular the eight million blacks are being taught to resent missionaries as forerunners of foreign imperialism." This was one of the reasons, among others, which prompted the Synodical Conference to establish a seminary in Nigeria to train native workers for the ministry. If the country should some day be closed to us as a result of the sentiment described by Dr. Powers, a trained native missionary will be absolutely necessary.

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A word might be in place about the form of manuscripts submitted to the editors. If at all possible the material should be in typewritten form, double-spaced. A reasonable margin should be allowed on the left. Working from such a manuscript is a pleasure for the typesetter. If it is necessary to make corrections and additions to the manuscript beyond a few minor changes, it would be better to recopy it completely rather than submit what in some cases might resemble a Chinese puzzle. Under sharp questioning one of the linotype operators at our publishing house confessed that no high degree of intelligence was required to operate a linotype, but it did require a high degree of intelligence to decode many of the manuscripts. Punctuation may be arbitrary, but grammar and spelling still conform to rather rigid rules. It might be interesting to know too that three pages of typewritten material in the form described above make one page of copy for the Northwestern Lutheran. If these few considerations will be kept in mind the typesetters and the editors will be happy — especially the editors.



# A Lavishment Of Love Which Pleased The Lord

Luke 7, 36-50

A CERTAIN Pharisee, Simon by name, had invited Jesus to a meal in his house. It was during the height of the Savior's Galilean ministry before the rulers of Israel had openly broken with Him. The invitation was seemingly extended with some urgency; Simon "desired that he eat with him." Yet the lavishment of love which pleased the Lord so deeply on this occasion came not from this eager host but from an uninvited guest in this banquet room which the Lord was pleased to grace with His presence. The guest chambers of these people were open so that even strangers could pass in and out during the entertainment or take a seat at the wall as spectators.

### From Whom It Came

*From A Penitent Sinner* When Jesus and the other guests had sat down at meat with Simon, behold, a woman came in and stood behind Jesus at His feet weeping. St. Luke describes her more fully as one who had been known in the city as a fallen, sin-stained woman. Yet her sordid life of shame lay in the past. Jesus had brought a great change into her life and her heart was now filled with a fervent love toward Him. Her coming was premeditated and carefully planned. She had been seeking an opportunity to render thankful homage to the Lord. Thus "when she knew that Jesus sat at meat in the Pharisee's house" she "brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed the feet and anointed them with the ointment." Only a deep love could have induced her to seek out the Lord while He was in the company of Pharisees. For she could be sure that they would greet her with icy glances of disdain and condemnation and consider themselves defiled by her very presence. Yet the love in her heart sought expression even

though it meant bearing such indignities. When she had found the Lord and stood near Him her eyes overflowed with tears. They were tears of joy and love coupled with penitent remorse over her sinful past. As she perceived that the Lord did not repel her but kindly suffered her tears to bathe His feet she took further courage. She knelt down and tenderly dried His feet with her hair, began to kiss them and to anoint them with the precious ointment which she had brought with her. The Lord who had permitted her to draw nigh now also let her touch Him, let her kiss His feet and anoint them. He was deeply pleased by this lavishment of thankful love.

*Whom Simon Despised* What a contrast between the love of this nameless woman and the cold and condescending hospitality of Simon who had himself chosen to be Christ's host! We hear nothing of a hearty reception of Jesus and from the conversation which ensued later we learn that there was none. No water had been provided for Christ's dusty, weary feet, though this was a favor accorded to the humblest guest. Simon had no kiss of welcome for the Savior's cheek; yet an honored Jewish guest was sure to be greeted with one. Neither had he provided refreshing oil for the head of Jesus before leading Him to his banquet table, though this, too, was something that the Oriental was wont to do for a cherished guest. That all these courtesies had been omitted showed that there really had been no love for Christ in Simon's heart. Neither did his heart warm up with such love while he had Jesus as his guest at table. It was with silent but obvious displeasure that he noted how Jesus suffered this woman to approach Him, touch Him, kiss Him, and anoint Him. We read: "Now when the Pharisee which had bidden him saw it, he spake with himself, saying, This man, if he were

a prophet, would have known who and what manner of woman it is that touches him: for she is a sinner." There can be no love for Jesus where there is no understanding for His blessed work of saving sinners. Simon's self-righteous heart had no appreciation for the thought of befriending sinners in order to win and rescue them from sin. He neither perceived this woman's repentance nor understood the joy which the Savior found in it. He knew of only one conclusion to draw from the fact that Jesus had suffered this woman to approach Him: Jesus did not know who she was. Consequently he could not be a prophet. Wondrous deeds were being ascribed to this Jesus of Nazareth; the multitudes were flocking to Him and hailing Him as the great prophet who was to come. Hence Simon had invited Jesus to a meal to form his own judgment concerning Him. Now the matter was settled for him: Jesus who had suffered a fallen woman to draw nigh unto him could not possibly be a prophet.

### How The Lord Accounted For It

Out of a heart that was ever intent upon leading men to the truth of salvation Jesus said unto Simon: "Simon, I have somewhat to say unto thee." And upon Simon's "Master, say on," Jesus began to tell a parable: "There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Even for Simon the answer was obvious: "I suppose that he, to whom he forgave most."

*As A Fruit Of The Savior's Pardon* In the parable lay the key to the love which this woman had lavished on Jesus. Like the debtor of five hundred pence she had become conscious of her enormous debt of sin before God and of her utter inability to remove this damning load of guilt. Yet Christ had entered her life with His Gospel message that He was come to save sinners and to die for them. In Him she had found free and full forgiveness of all of her sin. The peace and comfort of this precious pardon now caused her be-

(Continued on page 183)



# Editorials

**Aims And Methods Of Church Work** We humans easily get into a rut, and that applies also to our church work. We blithely go on our way in the belief that we are doing true church work without reexamining it in the light of Scripture. We go through the old motions perhaps without inquiring whether they are God-impelled motions.

What is the real purpose of church work? To collect a crowd? To increase the membership rolls? To establish a financially sound organization which can meet its bills? If we achieve that status, we are inclined to feel smug and successful, and if not, our church work is largely considered a failure. This spirit may be fostered by the prevailing emphasis on statistics and the host of questionnaires and reports which must be filled out.

Lest we externalize the Church and confuse the end with the means, we must ever keep before us what the Church which we have been called to build really is in the Scriptural sense. It is not an outward organization but a spiritual, invisible thing. It can not be defined by means of bookkeeping methods as in the case of a business institution. Our membership lists and appraisals of sanctification are subject to human error. Only the Lord knoweth them that are His. It is very possible to build successfully a church and yet fail to build the Church. It is possible to inscribe names on the membership rolls of a congregation without inscribing them upon the rolls kept in heaven. That is a mighty important distinction. A congregation may be outstandingly successful in the sight of men and yet be an utter failure in the sight of God. The great aim of all true church work is to lead lost sinners to God and make them heirs of everlasting life.

That consideration has a vital bearing on the means and methods which are to be employed. The only means which the Lord has entrusted to us to build His Church, and the only ones that can actually accomplish it, are the Word and the Sacraments. The one great commission is: Preach the Gospel, preach the Word. We are to disciple all nations by baptizing and teaching what the Lord has commanded.

That often seems so ineffectual. It does not seem to get enough results. As a result we are tempted to prop and bolster up the Word and Gospel with other means and methods: amusements, entertainments, recreations, and all sorts of human and worldly attractions. A Martha-type of religion crowds out the Mary-type of religion. A person's Christianity is measured by the number of church societies he belongs to and the degree of his activity in them. How different the judgment of Jesus who described what Mary did in quietly sitting at His feet and drinking in His words, in contrast to the feverish activities of Martha, as the one thing needful and the good part which should not be taken away from her.

Theoretically we all subscribe to the doctrine, which was so strongly impressed upon us in our confirmation instructions, that the Word and the Sacraments are the only means of grace, of leading people to Christ and building the Church, but do we always live up to that

in our church practice? Are we always ready to stake the success of our church work alone upon the Word just as it came from the mouth of God? Aren't we often inclined to haggle a bit for the sake of expediency and for the sake of outward success?

The methods and means of church work are not left to our discretion. The Lord has settled that. Nor is the success of church work, if only we confine ourselves to the God-appointed means, finally our business. That is the Lord's business. Our assigned job is to plant and to water; the Lord alone giveth the increase.

I. P. F.

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**"Planned Parenthood"** One of the pet ideas of our time is that man is capable of planning his own life and that of others and working out his and the world's destiny. We are living in an age of regimentation and planned economy. There is a belief that men have reached a stage of evolution where all personal problems and world problems can be solved by following the direction of the best brains on social, political, and economic subjects. According to moderns, it all depends on proper planning. God has been eliminated as an important factor. What a mess man has made with his proud planning stands revealed in the miserable condition of the world today.

So in recent years there has been organized a strong movement to take over the direction of parenthood from God. Recently the "Denver Chapter of Planned Parenthood, Inc." mailed to the pastors in its community a pamphlet entitled "Religion Looks at Planned Parenthood," urging that this and other available literature be employed by the churches for their family week programs.

Birth control appeals to the sinful flesh and is being promoted by a powerful organization. Some of us remember the time when some of the outstanding voices in our country warned vigorously against the dangers of it, as President Theodore Roosevelt did with his denunciations of "race suicide," pointing out from history how it had weakened the countries which had practiced it. Now the pendulum has swung the other way, and planned parenthood, which is only a nicer-sounding name for birth control, has become the popular and fashionable thing.

The fact that it is made a religious matter and the churches are called upon to make propaganda for it makes it necessary for every Christian to investigate this matter from the standpoint of Scripture. The advocates of birth control do not quote Scripture but leave God firmly out of it. According to them, God has nothing to say about it. That, they feel, must be left to human planning and decision.

In the pamphlet mentioned above we find such statements as: "In recent decades all branches of Christianity have changed their teaching." "The planned society is the new ideal of our time." "Man is at bottom an animal. — Man takes control of his environment and builds it to his own purposes." We ask, Where is God in this presumably religious movement?



God and the Bible speak differently on the subject. After creating man and woman God said: "Be fruitful and multiply and replenish the earth." St. Paul described motherhood as the God-intended sphere of the married woman in the words: "She shall be saved in childbearing if they continue in faith and charity and holiness with sobriety." The psalmist says: "Children are an heritage of the Lord. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them." The modern family planners would substitute the word "unhappy" for "happy" here.

They proceed from the premise that large families are a curse and make for unhappiness for both parents and children. We find such statements as: "So it is important for married people to have the number of offspring they can care for adequately." "If we are accused of advocating fewer babies, it is because we are

interested in better babies, better children and better homes." They speak of giving children "affection and the opportunities for a fuller, richer life." Does planned parenthood assure that? It appears to us that even just humanly speaking a better argument can be made for the other side. Such an authority on psychological behavior as Henry C. Link in his book *The Way of Security*, quoted in the *March Readers Digest*, takes that position, referring to a family of eleven children as an example. Who are the "spoiled brats" and handicapped children? Those from large families? Experience seems to prove otherwise.

But the important thing is what God says in His holy Word. For the Christian that must be decisive, regardless of considerations of ease and comfort and good living and the dogmatic mouthings of human planners.

I. P. F.

## From A Wider Field

ALTHOUGH the last word in the case has by no means been spoken, even after two months, most of the evidence seems to be in hand and thus permits some comment at this time on one of the most interesting and thought-provoking church-state conflicts to arise in many a day.

Most newspaper readers have read brief accounts of this issue. Mr. Robert Shorb teaches in the High School at Boone, Iowa. He is an instructor in the vocational machine shop. He is 33 years of age, a veteran of World War II, is married, and sends his son Michael, age 7, to Sacred Heart Roman Catholic Parochial School in Boone.

In April, the school board discovered this fact. The board advised Mr. Shorb that, while there was no law governing the situation, the board had a "gentlemen's agreement" that they would not retain teachers whose children attended parochial rather than public schools.

After some reflection and consultation, Mr. Shorb advised the board that he could not allow his contract to be renewed on any such terms. The board regarded that as a resignation or a rejection of contract renewal and considered Mr. Shorb's services terminated as of the end of the present semester.

Very briefly all was quiet, and then the matter exploded. Everybody began talking at once, and Boone became a sharply divided town.

The position of the board was that Mr. Shorb was not fired, but declined renewal of contract. The attitude of those opposing the board is that the board has violated the constitutional right of an individual to worship as he pleases and to educate his children as he chooses. The board's attitude, as expressed by its president, Mr. Doran, is "that anyone teaching in the public schools owes allegiance to them."

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Mr. Shorb is greatly to be admired for the courage of his convictions; and in that respect we can only say that we wish there were many Lutherans of equal staunchness.

Surprisingly enough, Mr. Shorb has found more than admiration in other quarters. Quite apart from his own church, powerful voices have been raised in his behalf. The newspaper *Boone News-Republican* explained in an editorial: "Undoubtedly he (Shorb) wanted a renewal of his contract but he refused to let the school board tell him to which school he could or could not send his children. Let's see, now, what were those four freedoms again?"

The board got a jolt when the Boone Junior Chamber of Commerce adopted a vigorous resolution condemning the action of the board and demanding reconsideration. A two-hour public hearing was the result, at which two attorneys spoke for Mr. Shorb and the audience was vocally

in sympathy with the teacher. However, the board refused to reconsider its ruling.

It was reported that the American Civil Liberties Union is "looking thoroughly into the matter," and may step in with legal action.

Glenn L. Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, released a statement sharply criticizing the board for its action. Mr. Shorb, incidentally, is now fighting his case, and further developments may have occurred before this page reaches our readers.

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As might be expected, some irresponsible things were allegedly said on both sides of the case. Feelings always become bitter when religious convictions are involved. Mr. Shorb has been accused of "caustic remarks." The President of the board is quoted as suggesting that Mr. Shorb's opportunity for a position elsewhere might be made doubtful. Such expressions are unfortunate and obscure the issue.

What is the issue? The board says it is not religious. It is a matter, they declare, of allegiance. The school supports Mr. Shorb, so Mr. Shorb ought to support the school. As board member Mrs. Sutton put it: "Mr. Shorb is criticizing our schools when he sends his boy to a parochial school."



Just what loyalties have the public schools a right to expect of the citizens? Is it wholesome to air that question? We support many government projects with our taxes. Presumably these projects are in the public interest, and we finance them. Certainly we pay dearly for public education, because it is a necessity. A citizen may even enter into the service of such a public agency and contribute what he can to make it serve a good, useful purpose. But the citizen still owns the public school, and the public school does not own the citizen. The obligation of loyalty runs the other way. Any public service which takes captive the personal, private rights of any citizen becomes a tyrannical monster.

We cannot always regard as adequate any governmental project which we support. We can recognize the need of the public school system without considering it desirable for our own children. This may seem contradictory to some; but it is not so. Life presents many analogies. There is war, for example. No one wants it, no one ever really wins it, everybody loses by it; yet there are times when the utter need of selfpreservation makes it unavoidable, and we ourselves enter into the service of war. This does not mean that we want it for our children.

Public education is necessary lest a large portion of the nation's youth grow up, not only godless, but illiterate as well. Yet for the making of a Christian citizenry, which is what we want for our children and what our country needs, the public school system is in its very nature not equipped, for it cannot and does not operate with the Gospel of Jesus Christ.

If we have something better, we use it. This must not deprive us of any intrinsic rights which we as citizens have in the public school system. Let the Boone school board by all means inform Mr. Shorb that his services are no longer needed, if they have found a more suitable instructor for the machine shop. But to demand his child as the price for a contract is to put a premium upon public service which is insupportable.

E. S.

## Sectarian Bodies

**WE** are herewith introducing a series of articles under the above heading. What are sectarian bodies? This is a broad term including all denominations that have departed from the truth of God's Word. For our purpose we shall group the so-called protestant bodies, exclusive of our own Lutheran church, under the head of sectarian bodies.

### God Himself Demands It

Is it right and proper that we should be critical of sectarian churches? There are many people, including some in our own circles, who resent it when the erroneous teachings of other churches are referred to in sermons, instructions, and articles. They call it "running down other churches." They insist that we must be tolerant and charitable in our attitude toward others.

These people overlook the fact that God Himself demands not only adherence to the truth, but also avoidance of error. One can hardly recognize and point out errors without examining the teachings of the many church bodies. The standard by which we must judge any religious teaching is the infallible Word of God. Therefore, when we examine the teachings and practices of any church, we do so in the light of God's Word. This is not intolerance or uncharitableness, but obedience to God's will and Word.

In this connection let us cite a few declarations of God's Word. Rom. 16, 17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." 1 John 4, 1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 Thess. 5, 18: "Prove all things; hold fast that which is good." II John 10: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." Read Matthew 23 and learn how Jesus dealt with errors and errorists!

### Continue In His Word

On the other hand, we must bear in mind that God insists on strict adherence to the truth. John 8, 31-32: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." Deut. 12, 32: "What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it." Gal. 1, 8: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." 1 Tim. 4, 16: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

It is quite evident from these declarations of God's Word (and many more could be adduced), that we are to know, adhere to, and confess the truth and, at the same time, recognize, expose, reject, and avoid error.

This pertains not only to doctrine, but also to practice. One cannot separate doctrine and practice, because the practice of a church body is the public expression of its real doctrinal position. Matt. 7, 21: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Luke 6, 46: "Why call ye Me, Lord, Lord, and do not the things which I say?"

### The Cause of Divisions

It is regrettable that there are so many divisions in Christendom. But that is not the fault of God's Word. It is the fault of those who insist on interpreting God's Word in the light of their own sinful, perverse, imperfect, and, therefore, wholly unreliable, human reason. That is the common characteristic of all sectarian bodies, and accounts for their departure from God's truth.

It shall be our purpose, in subsequent articles, to examine the doctrine and practice of sectarian church bodies, in order that we may appreciate the difference between the confessional Lutheran Church and such denominations as do not teach the



Word of God in its truth and purity, or as have rejected it altogether. In this age of unionism, spiritual indifference, and downright rejection of the Word of God, these differences must be pointed out and stressed, so that we may by the grace of God "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). May we be imbued with and guided by the spirit of the Berean Christians of whom it is written "They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17, 11).

K. F. K.

### A Lavishment of Love Which Pleased The Lord

(Continued from page 179)

lieving heart to overflow with thankful love. This truth Jesus wanted Simon to realize. Thus He turned to the woman and said to Simon: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment." Even Simon would have to admit that this woman had revealed a deep love for Jesus while his own heart had remained cold. Yet to account for her love he needed but to apply his own answer to the Savior's parable. Jesus Himself helped him to make this application: "Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven the same loveth little." This woman's show of love gave visible proof that she had found precious pardon for her sins in Jesus and was rejoicing over it with her whole heart. In this joy Jesus now strengthened her by the renewed assurance: "Thy sins are forgiven." "Thy faith hath saved thee; go in peace." This assurance would also renew her love.

*The Pardon Which Simon Despised* In Christ's parable lay also the explanation for Simon's own lack of love for Jesus. In spite of his Pharisai-

respectability he had an equally great debt of sin before God and also nothing wherewith to pay. We have seen how sinfully proud his heart was, how void of all charity. But Simon's heart was blinded in self-righteousness so that he did not realize his wretched plight of sin. Hence the Gospel message of gracious pardon which Jesus was proclaiming did not mean anything to him. A Redeemer for whom he felt no urgent need inspired no thankful love. Unwilling to be stirred out of his self-righteousness he rather drew at the first straw to discredit Jesus and to convince himself that he was no prophet at all.

We, too, have an Old Adam within us who thinks like Simon, who is self-righteous and self-satisfied. Whenever he grows strong in us we begin to think lightly of our sins and our joy in our Redeemer who died to liberate us from its curses becomes dim. Then also our love for our Lord dies out in our heart. For to whom little is forgiven, that is, to

whom God's gracious pardon seems a paltry matter, he loveth little. We need to mortify our flesh. We need to have God's holy law keep us mindful of our true burden of guilt and of our utter inability to cope with it ourselves. Only then will the salvation which Christ has wrought for us and which He imparts to us as a free gift stand before our soul in all its glory. As we embrace it from day to day in joyful faith as our supreme treasure, as our only hope and comfort, also our hearts will overflow with thankful love toward the Lord. Like the nameless sinner who anointed Jesus we will be constrained to express our thankfulness, to express it in spite of any difficulties that might stand in our way. Though we cannot lavish our love upon Christ's visible person we will discover abundant opportunities to express it in another way, by glorifying His Savior's name among men, by striving to fulfill His holy will, by serving Him in acts of kindness toward our fellowmen. C. J. L.

## The General Synodical Committee

**B**ETWEEN the dates of May 17 and May 25, the General Synodical Committee, in its parts and in whole, was in action at Milwaukee, Wisconsin.

For some of our membership who have not studied the workings of their Synod, this Committee may be something of a mystery. Yet it plays a most important part in the administration of the work of our Church, and its functions ought to be understood by all who pray and work for the furtherance of the Lord's Kingdom. Let us arrange an introduction for our readers.

### Its Members

The General Synodical Committee is made up of the men who have been elected by the members of Synod as heads of the various departments of our church work. For example: Each District of Synod has a Mission Board which administers the missions in that District. Of each District Mission Board, the chairman and one layman belong to

the General Synodical Committee. Since there are eight Districts in Synod, we have 16 men who make up the department of Missions on the General Synodical Committee. To these must be added the heads of the Indian Mission in Arizona, the Refugee Mission in Europe, the Spiritual Welfare Commission which serves our men in the Armed Forces, and the two mission districts of Colorado and Arizona.

So, also, the Colleges and Seminary of our Synod are represented. The director and the chairman of the Board of each institution are members of the General Synodical Committee.

Each District of Synod has a President at its head. These eight Presidents, together with the General President of Synod, form the administrative department of Synod and are members of the General Synodical Committee.

Synod has a Board of Trustees which likewise is represented on the Committee. Include the managing



editors of our church periodicals, Synod's Board of Education and its Executive Secretary, and the Board of Northwestern Publishing House, and then you have gathered in your mind most of the personnel of that group which is called the General Synodical Committee.

#### Its Purpose

We may speak of this body as the "acting Synod"; for during the two years that lie between Conventions of the Joint Synod, the General Committee puts into action and directs the work resolved upon by the delegates of our Pastors and congregations at the Convention. At the same time, the General Committee reviews the work done, as well as the spiritual and financial condition of the Synod. All things that affect the work of the Lord among us are matters for consideration.

The various departments of the General Committee meet separately to consider their special assignments and problems. The Board of Missions, for example, began its sessions this Spring on May 17 and continued its labors until May 22. They have a great deal to study and discuss, of course, for they must review the whole field of our Synod's mission endeavor, with the reports of its missionaries, its program of construction of chapels and schools, the difficulties of the Refugee Mission in Europe, the constant needs of our Apache Indian work, etc. The Standing Committee on Church Union, the Board of Trustees, the Conference of Presidents and assorted other sub-sections began their conferences on May 21.

Finally, all departments came together for their joint consultations. Here each section airs its problems for the study and advice of the others. Everybody listens and tries to contribute wisdom. So also the work of the various departments is integrated. This goes on for two days, from 9 A. M. to 9:30 P. M. or later, with time out for meals.

#### Its Limits

The General Committee is in no sense a super-Synod. It can institute nothing which has not been resolved upon by the Joint Synod, and takes action only in such matters as Synod has placed into its hands. But it does study the whole picture

of Synodical work more thoroughly than the delegates at any Convention could, and its advice or recommendations are valuable to the delegates who must finally vote for or against any project.

When our Synod meets in the coming month of August, it will hear many reports and suggestions prepared in the advance work done at the meetings of the General Committee. Of most urgent concern will be the future development of our mission fields and the serious problems that have arisen in our relation with other Synods in the Synodical Conference.

We urge that earnest prayer be offered by our Christians on behalf of their Synod, seeking wisdom and firmness in its elected delegates and representatives, so that the course set for the future may have its direction from the divine Word and thus enjoy the blessing and protection of Christ our Lord.

E. S.

#### PARSONAGE DEDICATION

St. Matthew's Lutheran Church

Butterfield, Wisconsin

St. Matthew's Ev. Lutheran Congregation of Butterfield, Minnesota, was permitted, by the grace of God, to dedicate its new parsonage to the glory of His name on Sunday, January 28. Dedication services were held at 2:30 that afternoon. Pastor W. J. Schmidt of New Ulm, Minnesota, delivered the sermon for the occasion. Basing his sermon on Galatians 6, 9, Pastor Schmidt called



The New Parsonage of  
St. Matthew's Church

attention to the many blessings of God which this congregation has experienced, commended the congregation for its expression of thankfulness for these blessings as evidenced in the erection of a new parsonage, and urged the congregation to continued and increased service in the Lord's vineyard. After the service

#### The Northwestern Lutheran

those in attendance were invited to inspect the new parsonage and return to the church parlors for lunch which was served by the women of the congregation.

The new parsonage is a one-story structure with study, living room, dining room, kitchen, three bedrooms and bathroom. All woodwork is of birch in natural finish. All floors are of oak with the exception of the kitchen and bathroom where rubber tile has been laid. From the front entrance one may go either to the study or living room. From the rear entrance one may go either to the kitchen or basement. In the basement one finds an automatic oil-burning furnace, fruit cellar, large cistern equipped with filters, laundry room, shower, and recreation room.

The cost of the parsonage is \$12,000. Although the value of the house is considerably greater, the low cost was made possible through a general discount in materials made by the local lumber yard and a discount in labor made by a local contractor. From the sale of the old parsonage the congregation received \$4,000. Of the \$8,000 which remained to be paid by this congregation of 80 communicants \$4,500 has been raised. The remainder has been loaned to the congregation by a member of a neighboring Wisconsin Synod Lutheran Congregation at a reasonable amount of interest. The congregation is now striving to repay the loan by means of weekly envelopes.

May God fill the hearts of the people of this congregation with a greater appreciation of His manifold blessings among them that their service in the Lord's vineyard may both continue and increase. And may they all one day hear the approving "well done" of their Lord.

E. C. SCHMELZER.

#### "AFRICA STILL CALLS"

Because of the great demand for the sound picture on the Mission Expedition to Africa, the Foreign Mission Committee has ordered the production of a third print, to be ready sometime in June.

Copy No. 1 and Copy No. 2 are booked into December. The third print, now being made, will make the film available to the many congregations whose requests had to be



turned down. *These requests must be renewed with three alternate dates indicated.*

The third print is to be shortened, as much as the sound track will permit.

*We will have to continue giving preference to block bookings.* Please, try to arrange for a solid run of ten or more bookings in the churches of your conference. Single bookings will also be made with an eye toward time and money saving schedules.

*We have had to replace over one hundred feet of head and tail scenes on one copy.* Our producers claim that most of this damage can be avoided by proper handling of the film. Please, make sure you have an experienced operator and a clean, good projector, before you run this expensive film. Remember, those who come after you also want to see the film in good condition.

Address all booking requests and communications about the African film to

REV. EDGAR HOENECKE,  
261 Spring Street,  
Plymouth, Michigan.

#### ORGAN DEDICATION

##### Zion Ev. Lutheran Church

##### Olivia, Minnesota

On May 29, 1951, Zion Ev. Lutheran Congregation at Olivia, Minnesota, dedicated its new two-manual Wurlitzer Electric Organ to the service of the Triune God. Members and friends joined in singing hymns of thankful praise to God for the gift of the new organ. This organ was dedicated to the worship of God in a special service at 2:30. Rev. W. Dorn preached the dedicatory sermon on the basis of Psalm 47. Prof. Martin Albrecht was at the console during the service and after the service rendered a concert of sacred music.

May this instrument ever serve as an inspiration to Zion Ev. Lutheran Congregation to sing unto God in Psalms and hymns and spiritual songs.

I. LENZ.

#### † THE REV. EMMANUEL H. PALECHEK †

The Rev. Emmanuel H. Palechek was born on September 7, 1864, in Milwaukee, Wisconsin. He attended Grace Lutheran School and was con-

firmed in Grace Lutheran Church, Milwaukee, on April 20, 1879. He received his B. A. degree from Northwestern College in 1886. To prepare himself for the work of the holy ministry he entered the Lutheran Theological Seminary of the Wisconsin Synod, then located in Wauwatosa, Wisconsin. He completed his studies in 1889.

On January 12, 1890, he was ordained and installed into the holy ministry by Pastor A. Nicolaus in the parish of Alma, Town Lincoln, and Buffalo City, Wisconsin. After serving this parish for a little over a year, he accepted a call to the Chaseburg, Hamburg, Stoddard parish. He was installed on April 5, 1891, by Pastor Richard Siegler. Pastor Palechek was privileged to serve this parish for almost 49 years until his retirement in November, 1939.

On April 28, 1891, he was united in marriage with Anna nee Karisch at Alma, Wisconsin. This marriage was blessed with two children, Edna of Wauwatosa, Wisconsin, and Walter R. of Detroit, Michigan. The Lord permitted the Palechek's to enjoy a long and full married life. On April 28 of this year they celebrated their 60th wedding anniversary.

For the past few months Pastor Palechek had been confined to his bed. On Monday, May 21, death came to him quietly at the age of 86 years. Besides his wife the deceased is survived by a daughter Edna at home and a son Walter of Detroit; also two grandchildren.

Services were held on May 23 at Parkside Lutheran Church, Milwaukee, Wisconsin, in charge of the undersigned.

R. C. STIEMKE.

#### † PASTOR GEORGE DAVID EHNIS †

After a lingering illness it has pleased God in His divine providence to call another of His servants from the militant to the triumphant church. Pastor George David Ehnis was born in Ann Arbor, Michigan, January 3, 1869. In early infancy his parents presented him for reception of the grace of God through Holy Baptism. In 1885, two years after his confirmation, he enrolled in the seminary of the Michigan Synod of the Lutheran Church, then

located at Manchester, Michigan. He was graduated from the seminary in 1891 and accepted a call to the Plymouth-Livonia-Wayne parish where he served for 18 years. In 1909 he accepted the call to St. Paul's congregation, Monroetown, Michigan, where he served until 1945, a period of almost 36 years.

The joys and sorrows he experienced in his ministry were shared with him by a faithful spouse, Sarah Elizabeth, nee Schleh, of Saline, Michigan. Date of marriage was June 4, 1895. This union was blessed with seven children, five of whom survive their father. In 1945 Pastor and Mrs. Ehnis were privileged to celebrate the 50th anniversary of their wedding.

The Lord granted our departed brother the physical strength and health which enabled him to round out more than 50 years in the active ministry. He worked diligently among his people bringing to them the message of Salvation through the Savior. All other things in life were side-issues and of minor importance to him. On April 3, 1951, the Lord called His servant to his eternal home. By the grace of God he attained an age of 82 years and 3 months.

The departed is mourned by his wife; his four daughters, Mrs. Lawrence McCarthy, Mrs. Irving Heck, Mrs. Harold Wagner and Mrs. Henry Stasne; a son, William Ehnis; two brothers, Herman and Matthew Ehnis, and fourteen grandchildren. Two daughters preceded their father in death; Natalie in infancy and Lois as the wife of Forrest Heck in the year 1935.

Funeral services were conducted at Zion Ev. Lutheran Church, Monroe, Friday, April 6. President S. E. Westendorf preached the sermon on the basis of II Timothy 2, verses 8-10. Vice-President G. L. Press and Pastor E. Hoenecke spoke in behalf of the Michigan District and the deceased one's congregations. The undersigned acted as liturgist. Pastor Adalbert Schultz had charge of the committal service at Roselawn Cemetery, Monroe, Michigan.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of Thy Lord" (Matthew 25, 21).

RAYMOND TIMMEL.



**TWENTY-FIVE YEARS OF GRACE****Grace Church  
Sioux City, Iowa**

Pentecost Sunday was a day of more than usual significance for our congregation in Sioux City, Iowa. It was the time chosen for a festival celebration of the twenty-five years of God's grace among us in that area.



In a morning service, Grace Church took special note of the gracious working of the Holy Spirit in us through the means of the Sacraments. Several infants were baptized, and the Lord's Supper was joyfully celebrated. A youth class and an adult group were also received into membership by the rite of confirmation.

A 3:30 P. M. Vesper Service was designed to afford confidence in the future by recalling the evidence of God's grace in the past. The speaker was the first resident pastor of the congregation, the Rev. Reuben Marti of Burlington, Wisconsin.

A reunion banquet set for about 200 members and former members of Grace provided an opportunity for a more informal sort of reminiscing. Some interesting facts were recalled. In part, they explain why Grace still receives some financial support from Synod in spite of a good location in a populous sector of a large city. Statistics reveal that less than half of all those confirmed at Grace remain in the present membership, and that relatively few members have been received by transfer from other congregations (the nearest Wisconsin Synod neighbor church is 80 miles away). On the other hand, many families have moved away to become active members in Synodical Conference Churches of other areas, particularly on the West Coast.

This leads one to the conclusion that the Lord has used Grace Church as a very effective medium for extending His Kingdom, even though

the congregation at present is not large. This is further indicated by the fact that more than half of all those confirmed at this altar have been adults.

At present, the congregation is composed of 213 souls, of whom 148 are communicant members. The value of the very attractive church property is estimated at \$50,000.

The Lord hath helped us hitherto. . . . Let Him not leave us nor forsake us!  
R. A. REIM.

**GOLDEN WEDDING  
ANNIVERSARIES****Pastor and Mrs. Martin Plass  
Oakwood, Wisconsin**

Sunday, May 20, will remain an unforgettable day in the life of St. John's congregation at Oakwood. For it was on that day that they commemorated the fortieth anniversary of Pastor M. Plass' installation as pastor of their congregation and the fiftieth anniversary of Pastor and Mrs. Plass' marriage. In the special evening service, the Rev. Arthur Hal-

both of Milwaukee, president of the Southeastern District of our Synod, delivered the sermon, basing it upon the words of Samuel, "Hitherto hath the Lord helped us" (1 Sam. 7, 12). He brought instance upon instance to show how that helping had been so evident both in the ministerial and in the married life of the jubilarian and his wife. After the service a social gathering was held in the basement of the church. Several short addresses were given by members of the church, fellow pastors and friends. The Ladies' Aid provided refreshments. May the Lord God continue to help our jubilarians in the years to come.

H. J. DIEHL.

**LIST OF DELEGATES — JOINT SYNOD CONVENTION — 1951****DAKOTA-MONTANA DISTRICT**

Pastors		Alternates-at-large	
R. Reede		H. Rutz	
W. Ten Broek		H. Hempel	
A. Walther		K. Bast	
K. Sievert		H. Ellwein	
R. Steffenhagen		E. J. Otterstatter	
Congregations		Delegates	
First Lutheran, Gary, South Dakota		Arnold Moeller	Otto Baer
Willow Lake Lutheran, Willow Lake		A. Taschner	K. Taschner
Alternates-at-large		Alternates	
St. Paul's, Henry, South Dakota		M. Lohmiller	R. Biberdorf
Peace, Clark, South Dakota		Ed. Seefeld	H. Schmidt
Zion, Ipswich, South Dakota		W. Wietgreffe	B. J. Wackenfuss
Trinity, Terry, Montana		W. Stepper	
Trinity, Flasher, North Dakota		F. Wenger	C. Meyer
St. Paul's, McIntosh, South Dakota		F. Bieber	
Alternates-at-large			
Zion, Burt, North Dakota		O. Kibbel	
St. John's, Bowdle, South Dakota		E. Schumacher	J. Bieber
Immanuels, Trail City, South Dakota			
St. Paul's, Roscoe, South Dakota			

**MICHIGAN DISTRICT**

Pastors		Alternates	
E. Wendland		W. Westendorf	
J. Brenner		W. Krueger	
F. Schroeder		A. Gallert	
H. Buch		A. Bloom	
A. Tiefel		E. Frey	
P. Heyn		E. Fredrich	
M. C. Schroeder		T. Frey	
W. Franzmann		O. Frey	
W. Kehrberg		E. Renz	
R. Frey		K. Vertz	
Teachers		Alternates	
W. Arras		E. Humann	
A. W. Schlee		W. Stindt	
D. Zimmermann		W. Luehring	
Congregations		Delegates	
1. Grace, Benton Harbor		Alfred Cereska	Richard Jung
1a. St. Paul's, South Haven		Oscar Radtke	W. Wank—J. Harsch
2. St. John's, Sturgis		Melby Rice	August Siefert
2a. Emanuel, Lansing		Carl Pingel	
3. Zion, Monroe		Walter Niedermeier	Karl Stasne
3a. St. Stephen's, Adrian		Edwin Duerr	Otto Hannewald
4. St. Peter's, Plymouth		Joseph Rowland	Jacob Brinks
4a. Paul the Apostle, Detroit		Hugo Peters	Edward Abrahams
5. Salem, Scio Township		Julius Schaible	Otto Schaible
5a. Darlington, East Ann Arbor			
6. Christ, Saginaw		Carl Oldenburg	Paul Kutsch
6a. St. John's, Zilwaukee			
7. St. John's, Bay City		Fred Rutzon	Carl Miller
7a. St. Paul's, Remus		Theo. Diehm	Wm. Diehm
8. Emanuel, Flint		Herschel Anderson	Otto Wiebeck



**CORNERSTONE LAYING**

**St. Paul's Church  
St. James, Minnesota**

On Sunday, May 27, the members of St. Paul's Congregation of St. James, Minnesota, assembled in a special service conducted on the church grounds for the purpose of laying the cornerstone of their new church. The service was opened with the singing of the hymn: "Now Thank We All Our God." Following the hymn, the pastor of the congregation, Emil F. Peterson, conducted the opening portion of the service. A women's choir directed by Teacher Robert Schierenbeck sang: "All Glory, Laud And Honor," after which the Rev. M. J. Wehausen of Le Seuer, Minnesota, delivered the sermon. Pastor Wehausen assured the congregation that the Lord's presence would accompany their work for the Lord and encouraged them to continue their activities fully assured of the help of the Lord. Following the sermon a Thank-Offering was gathered, and the congregation joined in singing the hymn: "In The Name Which Earth And Heaven." After the singing of the hymn the following articles were placed into a copper container by the respective persons. A Bible by Mr. Hervin Holte, A Lutheran Catechism by Mr. Arthur Bonkoski, A Lutheran Hymnal by Mr. Emil Wilkening, the annual report of the congregation by the chairman, Walter E. Bartsch, constitutions of the congregation by the secretary, Harland Holte, various reports and brochures with reference to the building program by Mr. C. F. Knickrehm, various synodical proceedings by Mr. Arthur Steinberg, the latest copy of the "Northwestern Lutheran" by the treasurer, W. J. Loeschen, and copies of the local newspapers by Mr. A. J. Luther. The copper container was soldered and placed into the hole which had been prepared in the cornerstone. Pastor Peterson officiated in the rite of laying the cornerstone after which St. Paul's Choir under the direction of Teacher Robert Schierenbeck sang the hymn: "A Faithful Shepherd Is My Lord." The service was concluded with the singing of the common doxology by the assembly after the prayers and benediction.

EMIL F. PETERSON.

H. Scherf  
E. F. Peterson  
R. F. Schroeder  
J. Bradtke  
W. Geiger  
E. R. Berwald  
L. W. Meyer  
E. Penk  
M. Lemke  
M. J. Lenz

H. Luehring  
A. Glende  
R. Schierenbeck

E. Sievert  
R. Janke

**Congregations**

1. Trinity, Route 4, Lake City
- 1a. First Lutheran, LaCrescent
2. St. Paul's, Austin
- 2a. Cross, Charles City, Iowa
3. Immanuel, Mankato
- 3a. Friedens, New Prague
4. St. John's, Lake Benton
- 4a. Zion, Sanborn
5. St. John's, Fort Ridgley
- 5a. Emanuel, Wellington
6. St. John's, Sheridan
- 6a. Peace, Echo
7. St. Peter's, Monticello
- 7a. Mt. Olive, Graceville
8. Salem, Woodbury
- 8a. St. John's, St. Paul
9. Grace, South St. Paul
- 9a. Redeemer, Amery, Wisconsin
10. Trinity, St. Paul
- 10a. Mt. Zion, Highwood, St. Paul
11. St. John's, New Ulm
- 11a. St. Matthew's, Butterfield
12. St. Paul's, Montrose
- 12a. Courtland Lutheran
13. Grace, Oronoco
- 13a. St. John's, Red Wing

E. J. Dreyer  
R. H. Vollmers  
H. Lietzau  
N. Mielke

**Delegates-at-large**

D. Grummert  
N. Luedke

Wm. Neujahr

**Congregations**

1. Lincoln Heights, Des Moines, Iowa
- 1a. Trinity, Hoskins, Nebraska
2. Mt. Olive, Lamar, Colorado
- 2a. Mt. Olive, Denver
3. St. Paul's, Batesland, South Dakota
- 3a. Zion, Mission, South Dakota
4. Mt. Olive, Lincoln, Nebraska
- 4a. Redeemer, Hastings, Nebraska

**Delegates-at-large**

First Lutheran, Aurora, Nebraska  
Zion, Colome, South Dakota

M. Croll  
C. Henning  
W. Zink  
Th. Thurow  
N. Schlavensky  
W. Weissgerber  
W. Wojahn  
H. Grunwald  
W. Schaller  
H. Kleinhans  
C. Thurow  
V. Siegler

F. Hagedorn  
H. Schnitker  
Theodore Lau  
F. Manthey

**Congregations**

1. St. John's, Town Center
- 1a. St. Paul, Stephenville
2. Peace, Bonduel
- 2a. Immanuel, Forestville
3. St. Peter's, Town Carlton
- 3a. W. Jacksonport, Zion

**MINNESOTA DISTRICT**

**Pastors**

**Alternates**

Carl Mischke  
M. J. Wehausen  
W. P. Scheitel  
H. Kesting  
H. C. Schnitker  
P. Kuske  
F. Werner  
P. Dowidat  
N. Reinke  
F. H. Tabbert

**Teachers**

E. Kionka  
G. Bunkowski  
A. Bruesehoff

**Professors**

H. Sitz  
R. Hoenecke

**Congregations**

**Delegates**

**Alternates**

Walter Wempner  
Herman Cibrowski  
Ernest Jacob  
Ervin Neubert  
Albert Mielke  
Herman Bielenberg  
Charles Bester  
Theo. Kowalke

John Heins  
Arthur Meyer  
Carl Vollbrecht  
Ingwald Herseth  
E. Spletstoeszer

**NEBRASKA DISTRICT**

**Pastors**

**Alternates**

G. Fuerstenau  
E. C. Kuehl  
A. Hertler  
S. Kugler

**Teachers**

**Alternates**

F. W. Eggers

**Congregations**

**Delegates**

Orville Sill  
Arthur Behmer  
Wm. Kern  
George Stolte  
Lester Goransen  
Roy Holle  
Bernard McVey  
J. Paterson

Theo. Priess  
Emil Steinke

**NORTHERN WISCONSIN DISTRICT**

**Pastors**

**Alternates**

O. Henning  
D. Hallemeyer  
H. Bergholz  
T. Zarembo  
A. Schabow  
F. Bergfeld  
G. Kobs  
G. Kaniess  
E. Froehlich  
W. W. Geschen  
A. Geiger

**Teachers**

A. Moskop  
E. Blauert  
G. Kleker  
G. Heckmann

**Congregations**

**Delegates**

**Alternates**

Paul Beyer  
Harry Vandree



4. Immanuel, Sault Ste. Marie
- 4a. St. Paul's, Tipler
5. Christ, Hiles
- 5a. St. Paul's, Hurley
- 6a. St. Paul's, North Fond du Lac
6. St. John's, Forest
7. Zion, Readfield
- 7a. Trinity, Menasha
8. St. Paul's, Town Seneca
- 8a. Zion, Town Omro
9. Zion, Kingston
- 9a. Emmanuel, Mecan
10. Christ, Denmark
- 10a. Trinity, Kiel
11. St. John's, Reedsville
- 11a. Rockwood Lutheran, Rockwood

#### PACIFIC NORTHWEST DISTRICT

##### Pastors

L. Bernthal  
E. Schulz

##### Congregations

1. St. Paul's, Tacoma
2. Faith, Tacoma

Robert Staley

R. Netzel, Jr.

Edward Yohann  
Erwin Jung

Walter Arndt  
George Buchholz

Herman Arndt

Wm. Maertz  
Wm. J. Tills

Lyle Crozier

Edward Nimmer

Raymond Lange

#### APPOINTMENT

In place of Pastor Luther Voss, who is now camp pastor at Camp Rucker in Alabama, Pastor R. Stiemke has been appointed as visitor.

A. F. HALBOTH.

#### 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 name 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.

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. Delegates 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.

#### SOUTHEASTERN WISCONSIN DISTRICT

##### Pastors

A. Meier  
W. P. Sauer  
Ad. von Rohr  
Wm. Mahnke  
Th. Mohnhardt  
E. Keibel  
A. Mittelstaedt  
R. Krause  
H. Koehler  
A. Lorenz  
O. Heidtke

##### Teachers

O. Kempfert  
H. Dierssen  
M. Timmermann  
G. Gilbert  
H. O. Ihlenfeldt

##### Congregations

1. St. Paul's, Brownsville
- 1a. St. John's, Lomira
2. St. John's, Woodland
- 2a. Kripplein Christi, Town Herman
3. St. John's, Newburg
- 3a. St. Paul's, Cudahy
4. St. John's, Root Creek
- 4a. St. Paul's, East Troy
5. St. John's, Wauwatosa
- 5a. St. Paul's Town Franklin
6. Grace, Milwaukee
7. Zebaoth, Milwaukee
8. Gethsemane, Milwaukee
9. St. James, Evanston
10. Bethany, Kenosha

##### Alternates

A. Sydow

A. M. Johnson  
Fred Matthews

##### Delegates

F. Gilbert  
W. Nommenson  
A. Schultz  
C. Otto  
M. Rische

A. Koelpin  
A. C. Bartz

##### Alternates

M. Leitzke  
R. Kolander

R. Schulz

##### Delegates

Wm. Schwefel

Robert Vick

Oscar Roever

Paul Hennig

Delmer Rupprecht  
Ruben Klug  
Alfred Harloff  
A. Maccready

##### Alternates

Charles Bloohm

{Christ Kirschmann  
{Fred Mey  
Harvey Semrow

Theo. Arntz  
Marlyn Blair  
Elmer Kirchner

#### WESTERN WISCONSIN DISTRICT

##### Pastors

E. A. Breiling  
H. C. Horlamus  
R. A. Ziegler  
M. F. Stern  
F. W. Loeper  
D. Rhoda  
E. E. Prenzlou  
F. H. Miller  
G. P. Kionka  
H. E. Paustian  
P. Mohnhardt  
J. C. Dahlke  
D. H. Kuehl  
T. P. Bradtke

##### Teachers

L. Raabe  
A. Gresens  
M. Schroeder  
R. H. Sievert  
A. H. Backer

##### Congregations

1. Immanuel, Farmington
2. St. Matthew's, Oconomowoc
3. St. Paul's, Marshall
4. St. John's, Pardeeville
5. St. John's, Rice Lake
- 5a. St. Paul's, Prairie Farm
6. Trinity, Goodview, Minnesota
- 6a. Grace, LaCrosse
7. Immanuel, North La Crosse
- 7a. Christ, Cochrane
8. Zion, Elroy
9. St. Paul's, Hustler
10. St. Paul's, Hillboro
11. Immanuel, Medford
- 11a. St. Paul's, Tomahawk
12. St. Matthew's, Marathon
- 12a. St. John's, Rib Lake

##### Alternates

Marcus Liesener  
W. Wegner  
G. W. Zunker  
R. W. Mueller  
A. H. Mackdanz  
E. M. Schroeder  
J. Mittelstaedt  
Wm. Lange  
G. A. Horn  
W. E. Schulz  
A. A. Winter  
G. F. Albrecht  
A. Schumann  
J. D. Krubsack

##### Alternates

N. Welke  
A. Huhn  
A. Voight  
O. Degner  
M. McFarland

##### Delegates

Lyle Teschner  
David Hahm  
Ernest Berlin  
Alvin Marx

Walter Bilse  
Willard Matzke

Erwin Perso  
Rodney Rohrer  
Wm. Oehlers

A. J. Pitel  
Albert Kayler  
George Meyer  
Ed. Wadell  
Paul Lemke  
Paul Kaske

##### Alternates

Henry Knuth  
Merman Albrecht  
Elmer Warnke

Emil Buchholz

Robert Gresens

#### 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 Moberge, 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.

**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.

\* \* \*

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.

**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.

**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 Schweppe;
- "The Common Confession": Justification (Pastor F. 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.

**WINNEBAGO DELEGATE CONFERENCE**

The Winnebago Delegate Conference will meet at Martin Luther Church, Oshkosh, on Monday, July 9. The meeting will start at 7:30 o'clock P. M.

OSCAR SIEGLER, 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. Voecks.

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

Education 204S. — Teaching the Languages 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. 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.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Ordained and Installed

**Pastor**

Horneber, Theo., in St. John's Church, Zilwaukee, Michigan, by B. Westendorf, assisted by W. Franzmann; Pentecost, May 13, 1951.

**Commissioned**

Hoenecke, John G., as missionary in the Bloomington Field, Minneapolis, Minnesota, by R. H. Hoenecke, assisted by Paul Spaude; First Sunday after Trinity, May 27, 1951.

**CHANGE OF ADDRESS**

**Pastor**

Horneber, Theo., Saginaw, R. 45, Mich.

**ACKNOWLEDGMENT AND THANKS**

During the last six months our Dr. Martin Luther College Library in New Ulm, Minnesota, has received the following most welcome gifts:

From N. N., Rhineland, Wisconsin, in memory of A. A. Uhlig, \$3.00; From Wisconsin State Lutheran Teachers' Conference, through G. A. Pape, Juneau, Wisconsin, \$25.00; From Miss Louise Peter, St. Paul, Minnesota, in memory of A. A. Uhlig, \$1.00; From Rev. J. G. Bradtke, Arlington, Minnesota, in memory of Pastor R. Heidemann, \$10.00; From Rev. Chr. Albrecht, Goodhue, Minnesota, in memory of Pastor R. Heidemann, \$3.00; From Relatives and Friends, in memory of Miss Clara Schrank, Cudahy, Wisconsin, \$50.00; From Treasurer Darwin Schleicher, Mt. Zion Ev. Luth. Church, Ripon, Wisconsin, in memory of Mrs. Reinhold Lueck, \$5.00; From Pastor G. Th. Albrecht, St. Peter, Minnesota, in memory of Mrs. Carol Levenson, books for education department, \$15.00; From friends at Dr. Martin Luther College, in memory of Mrs. Keturak's sister, Mrs. Mary Egan, Glenham, South Dakota, \$7.50; In memory of Fred Beiswanger, St. Stephen's Congregation, Adrian, Michigan, by Mrs. Martha Roekle and Miss Ruth Roekle, Adrian, Michigan, \$5.00; In memory of Otto Buegger, from friends, New Ulm, Minnesota, \$3.00; In memory of Mr. Michael Ulichny, Cudahy, Wisconsin, from relatives and friends, \$77.00; In memory of Mr. Michael Ulichny, Cudahy, Wisconsin, from faculty of Dr. Martin Luther College, \$12.00; In memory of Emil Seekel, Stillwater, Minnesota, given by Miss Bertha Radloff, Mrs. Caroline Radloff, Mr. and Mrs. Emil Sastrom, \$4.00.

We thank all of these kind donors heartily.

RICHARD J. JANKE.



**NEBRASKA DISTRICT**

January, February, March, 1951

October, November, December, 1950

**Central Conference**

Church — Address — Pastor	Budget	Building Fund	Other
St. Paul, Broken Bow, R. Baur..\$	154.84	\$	
St. John's, Brewster,			
G. Fuerstenau .....	164.22	60.25	
West Side, Co. Bluffs, J. Martin.	77.01	18.65	
Lincoln Hights, Des			
Moines, H. Fritze .....	289.76		
Christ, Grand Island, W. Hoyer..	352.12	57.04	
Immanuel, Hadar, H. Spaude...	364.95	85.00	109.16
Trinity, Hoskins, W. Sprengeler.	997.53		
Immanuel, Merna, R. Baur.....	368.21		
Grace, Newton, L. Schmidt.....	80.79	50.60	
St. Paul, Norfolk, E. Dreyer....	1,568.59	231.83	
Gethsemane, Omaha, H. Schultz.	227.48		
Good Shepherd, Omaha.....	66.39		
Good Hope, Omaha, Ph. Martin.	66.00	15.00	
Grace, Sioux City, R. Reim.....	423.65		
St. John's, Stanton, L. Groth....	426.79	207.45	
In Memory of Mrs. E. Eckert.	17.00		

**Colorado Conference**

Redeemer, Cheyenne, W. Schaller	48.64		
Mt. Olive, Colorado			
Springs, W. Krenke.....	158.50		
In Memory of:			
Mrs. H. Eichmann.....	13.50		
Rev. H. Kuckhahn.....	21.00		
Mt. Olive, Denver, I. Frey.....	365.97	5.00	
Pilgrim, Denver, N. Luetke....	46.25		
Zion, Fort Morgan, R. Roth.....	405.97		
St. James, Golden, H. Schultz...	216.57		
Trinity, Hillrose, G. Frank.....	334.01		
Mt. Olive, Lamar, H. Witt.....	355.47		
St. Paul, Las Animas, R. Unke...	64.81		
St. Matthew, Loveland,			
H. Schaller .....	165.57		
St. John's, Montrose, W. Wietzke	76.05		
St. John's, Platteville, M. Burke	122.53	30.00	
Our Savior, Pueblo, W. Siffring	61.80		

**Rosebud Conference**

Zion, Bonesteel, H. Lietzau....	155.25		
Grace, Burke, O. Kuehl.....	158.30	41.65	
Peace, Carlock, O. Kuehl.....	23.48	23.48	
St. Paul, Colome, M. Volkmann...	259.82	11.00	
Zion, Colome, M. Volkmann....	511.79	24.34	
St. John, Herrick, H. Lietzau...	73.52		
Our Redeemer, Martin, R. Kleist	78.74		
Zion, Mission, E. Ploetz.....	880.47	40.40	
St. Paul, Naper, H. Hertler....	200.00	170.00	
Faith, Platte, H. Lietzau.....	89.67		
Calvary, Valentine,			
E. F. Hy, Lehmann .....	68.59		
Zion, Valentine, K. Molkentin...	472.82		
St. Paul, White River,			
E. Ploetz .....	54.00		
Trinity, Winner, L. Wenzel....	816.75		
St. John's, Witten, L. Wenzel...	94.13	50.00	
St. Peter, Wood, E. Ploetz.....	33.15		

**Southern Conference**

First, Aurora, M. Weishan.....	453.59		
Christ, Beatrice, L. Hahnke....	45.88	1.00	
Emmaus, Beatrice, L. Hahnke...	39.80	18.15	
Zion, Clatonia, S. Kugler.....	639.72		98.51
Zion, David City, J. Ruege....	223.92	129.00	
St. John's, Firth, H. Kreuzschel.	541.27		
Grace, Geneva, D. Grummert....	680.41		
In Memory of Rev. H. Kuckhahn		8.00	
Trinity, Grafton, D. Grummert..	258.90	161.00	
St. Paul, Gresham, H. Gieschen.		58.00	
Redeemer, Hastings, A. Habben.	572.27	41.95	
Mt. Olive, Lincoln,			
L. Gruendeman .....	436.22		
Grace, Milford, L. Gruendeman.	123.46		
St. Paul, Plymouth, F. Weindorf	1,978.57	199.82	
In Memory of Mrs. Wm. Jarchow	59.50		
St. John's, Rising City,			
Hy. Gieschen .....	124.16	26.10	
St. Mark's, Sutton, M. Weishan..	145.77		

\$ 18,391.67 \$ 1,359.94

Contribution to Church Extension Fund in memory of Mrs. John Schroeder to the amount of \$93.50.

HERBERT J. RIECHERS, District Treasurer.

**MICHIGAN DISTRICT**

January 1, 1951 to March 31, 1951

**Southwestern Conference**

Reverend	Budgetary	Building Fund	Non-Budgetary
L. Meyer—Allegan .....	\$ 584.47	\$	\$
J. Brenner—Battle Creek .....	53.70		

E. H. Wendland—Benton Harbor	849.55	344.25	10.00
R. A. Gensmer—Coloma .....	290.60		
G. Struck—Dowagiac .....	389.01	8.00	
W. Krueger—Eau Claire .....	323.77		
C. Kipfmiller—Hopkins .....	461.74		
R. Biesmann—Muskegon Heights	258.49	26.00	
A. Fischer—Sodus .....	936.81		
W. Westendorf—South Haven...	650.75		
H. Zink—Stevensville .....	670.65	240.10	
H. Hoenecke—Sturgis .....	546.24		

**Southeastern Conference**

A. Baer—Adrian .....	\$ 605.10	\$	\$
H. Buch—East Ann Arbor ....	72.64		
O. Kreie—Belleville .....	163.75		
O. Schlenner—Detroit .....	274.46		
W. Valleskey—Detroit .....	556.22		
E. Zell Jr.—Detroit .....	108.71		
E. Frey—Detroit .....	243.55	55.50	
J. DeRuiter—Detroit —			
\$13.91 from Sunday School...	490.07		
A. Tiefel—Greenwood .....	154.92		
A. Gallart—Findlay .....	194.58		
W. Voss—Jenera — Including			
\$150.00 from Sunday School,			
\$60.00 from Luther Society and			
\$10.00 from Rct. Harold Inniger	637.00	150.00	
K. Krause—Lansing .....	4,312.60	603.97	
F. Zimmermann—Lansing .....	175.77		
T. Sauer—Livonia .....	275.33		
S. Westendorf—Monroe .....	823.95	5.00	
A. Schultz—Monroetown .....	184.50		
A. Maas—Northfield .....	290.23		
E. Hoenecke—Plymouth .....	1,015.24	143.86	
C. Schmelzer—Riga .....	1,228.25	16.00	
H. Engel—Saline .....	244.79		
A. Wacker—Scio—Including \$7.00			
from Choir and \$10.00 from Mr.			
and Mrs. Ralph Frey as a			
thanks offering upon birth of			
a daughter Karen Jean .....	320.50		27.00
W. Koelplin—Toledo .....	262.00	149.75	
R. Scheele—Toledo .....	577.67		5.00
Van Dyke .....	164.83	38.05	
A. Bloom—Waterloo .....	85.05		
G. Press—Wayne .....	469.11		
J. Westendorf—Williamston ...	127.57		
A. Tiefel—Yale .....	140.67		

**Northern Conference**

M. Schroeder—Bay City .....	\$ 656.25	\$	\$
A. Westendorf—Bay City .....	1,800.00		
J. Vogt—Bay City — Including			
\$43.28 from school children .....	195.14	21.50	
E. Kasischke—Bay City .....	1,279.58		
H. Schultz—Brady .....	16.75		
M. Koepsell—Broomfield .....	74.09		* 16.00
H. Schultz—Chesaning .....	131.04	131.27	
E. Leyrer—Clare .....	128.50		
N. Maas—Durand .....	25.73	20.00	
J. Roekle—Elkton .....	140.05		
B. Westendorf—Flint .....	779.51	83.00	
R. Holtz—Flint .....	253.35	2.00	
A. Kehrberg—Frankenmuth ...	514.75		* 224.00
A. Schwerin—Freeland .....	285.40		
G. Schmelzer—Hale .....	63.28		
R. Frey—Hemlock .....	388.70		
W. Steih—Kawkawlin .....	289.88		
A. Maaske—Manistee .....	188.96		
R. Schaller—North Branch .....	113.48	15.50	
K. Vertz—Owosso .....	2,000.00		3.00
F. Schroeder—Pigeon .....	373.05		
M. Koepsell—Remus .....	82.77		6.50
O. Frey—Saginaw .....	358.25	129.50	100.00
H. Eckert—Saginaw .....	181.91	128.45	
O. and O. J. Eckert—Saginaw ..	1,762.55		
E. Renz—Scottville .....	34.25		
C. Miller—Sebewaing .....	300.00		
E. Renz—Sheridan .....	34.71	13.80	
T. Frey—Sterling .....	107.65		
C. Leyrer—St. Louis .....	100.00		22.55
G. Cares—Swan Creek .....	461.95	192.00	
N. Maas—Swartz Creek .....	25.58	60.00	
P. Heyn—Tawas .....	507.84	24.50	(*45.00 1.00)
W. Kehrberg—Vassar .....	215.51		
Zilwaukee .....	452.84		

Totals .....

**Memorial Wreaths**

(Included in above monies)

In Memory Of — Sent In By	Amount
Mrs. Louise Treichel—Flint-Grace .....	\$ 2.00
Herman Zehnder—Frankenmuth .....	4.00*
George Daenzer—Frankenmuth .....	4.00*
Mrs. Margaret Rummel—Frankenmuth .....	13.00*
Mrs. Caroline Schmitzer—Frankenmuth .....	3.00*
Jacob Deuring—Frankenmuth .....	1.00*
Michael Kern—Frankenmuth .....	17.00*
August Schutt—Frankenmuth .....	5.00*
Mrs. Laura Florip—Frankenmuth .....	7.00*
Donald McLaren—Frankenmuth .....	8.00*
Earl McLaren—Frankenmuth .....	9.00*



Eva Schroll—Frankenmuth .....	5.00*
Herman Ranke—Frankenmuth .....	47.50*
Armin Zucker—Frankenmuth .....	97.50*
Bertha Beyersdorf—Frankenmuth .....	5.00*
Rev. William Fischer—Northfield .....	25.00
No Name—Remus .....	6.50
No Name—Remus .....	5.00*
No Name—Remus .....	11.00*
Floyd Teachout—Scio .....	7.00
Jacob Gartmann—Scio .....	12.00
Jacob Gartmann—Tawas .....	2.00
Mr. and Mrs. V. LaFlure—Tawas .....	34.00
R. Herman—Tawas .....	5.00*
No Name—Tawas .....	2.00*
No Name—Tawas .....	2.00*
No Name—Tawas .....	1.00
Mr. and Mrs. V. LaFlure—Toledo-Zion .....	53.52
Henry Tiedgen—Toledo-Zion .....	5.00*

\* Money sent directly to institutions.

Of the non-budgetary money there was \$175.05 for Church Extension Fund and the balance was for non-budgetary activities.

ALWIN R. BURKHARDT, Treasurer.

**TREASURER'S STATEMENT**

July 1, 1950 to April 30, 1951

**Receipts**

Cash Balance July 1, 1950.....	\$	62,205.54
Budgetary Collections .....	\$	923,456.61
Revenues .....		145,780.24
<b>Total Collections and Revenues .....</b>	<b>\$</b>	<b>1,069,236.85</b>
<b>Non-Budgetary Receipts:</b>		
U. S. Government Bonds Sold .....		50,000.00
Payments on Accounts Receivable .....		1,500.00
From Trust Funds for Michigan Luth. Seminary .....		3,575.27
Reimbursement of Budget from Building Fund.....		24,624.90
Miscellaneous .....		1,489.35
<b>Total Receipts .....</b>	<b>\$</b>	<b>1,150,426.37</b>
		<u>1,212,631.91</u>

**Disbursements**

<b>Budgetary Disbursements:</b>		
General Administration .....	\$	82,028.24
Theological Seminary .....		40,426.72
Northwestern College .....		134,823.53
Dr. Martin Luther College .....		140,578.87
Michigan Luth. Seminary..		66,194.25
Northw. Luth. Academy.....		28,698.66
Home for the Aged.....		18,125.12
Missions — Gen. Administration .....		337.50
Indian Missions .....		137,199.58
Negro Missions .....		32,938.76
Home Missions .....		328,317.88
Refugee Mission .....		27,172.59
Madison Student Mission....		3,223.67
Spirit. Welfare Commission .....		10,454.53
General Support .....		53,705.75
Indigent Students .....		1,432.00
School Supervision .....		7,249.42
<b>Total Budgetary Disbursements .....</b>	<b>\$</b>	<b>1,112,907.07</b>
Cash Balance April 30, 1951 .....	\$	99,724.84

C. J. NIEDFELDT, Treasurer.

P. S. Report of collections for April from the Dakota-Montana District and the requisition for Refugee Mission were not received in time for this report.

C. J. N.

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

For April, 1951

For Missions

N. N., Detroit, Michigan.....	\$	6.00
Rev. Carl F. Bolle, St. Paul, Minnesota.....		50.00
		<u>56.00</u>

For Spiritual Welfare Commission

St. Paul's Ladies' Aid, Neosho, Wisconsin.....	\$	2.00
Rev. Paul Schliesser.....		2.00
		<u>4.00</u>

For Theological Seminary

Memorial Wreath in memory of Mrs. Helen Engel, from Mrs. Tina Klatt, Mr. and Mrs. G. Janser .....	\$	5.00
From the F. Cappon Family .....		5.00
		<u>10.00</u>

For Northwestern College

Memorial Wreath in memory of Mrs. Helen Engel from Mrs. Lillian Steuslaff.....	\$	5.00
For Northwestern Lutheran Academy		
Memorial Wreath in memory of Mrs. Helen Engel from Trinity Ev. Lutheran Church, Saline, Michigan .....	\$	20.00

For Northwestern Lutheran Academy Building Fund

N. N., Detroit, Michigan.....	\$	4.00
N. N., Detroit, Michigan.....		7.00
Emil C. Martin, Mason City, Iowa.....		20.00
		<u>31.00</u>

For Wisconsin Synod Building Fund

Memorial Wreath in memory of Mr. William Ihlenfeld by Mr. and Mrs. Wm. Weber.....	\$	2.00
Memorial Wreath in memory of Mr. John W. Booth, given by Mr. Norman Hahn and the Church Council and Pastor of Centennial Ev. Lutheran Church, Milwaukee, Wisconsin .....		7.00
Memorial Wreath in memory of Rev. Allyn Schuppenhauer, given by Rev. and Mrs. Edmund Schulz .....		3.00

\$ 12.00

C. J. NIEDFELDT, Treasurer.



Jan. 52

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

# What Happened to Your Hands?

BY HARRY ANDERSON

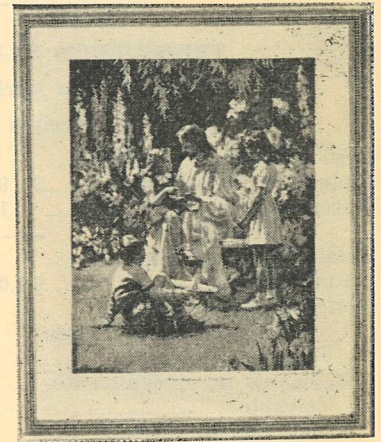
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\$12.50

No. 217—Size, 15 $\frac{1}{2}$ ×19 $\frac{1}{2}$ . Not framed in glass. Same protective surface as No. 216.  
\$8.50



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