



*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

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## COVER DESIGN

Photo by Pohlman Studios

# Siftings

BY THE EDITOR

We are preparing our cover design for next year. It is our intention to feature new church and school buildings that have been erected during the past few years. We would like to call upon all our pastors to send us glossy pictures of their new church or school buildings. The size of the picture is not important. If possible send us several pictures taken from different angles. Please do not delay since we must prepare the cover designs many months in advance.

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A former Lutheran church, belonging to the American Lutheran Church, was recently sold to the Jews to be used as a Jewish synagogue. It was recently rededicated by the Jews. The pastor of the former Lutheran church said, "We're very proud that the building is still going to be used for the *worship of God.*" Either that Lutheran pastor does not know that the Jewish god is an idol (for "he that honoreth not the Son honoreth not the Father, which hath sent Him" John 5, 23) or his own god is an idol. How can a Lutheran minister be "proud" because their old church will be used for worship by the Jews who deny Jesus Christ? Such loose talk is another sign of the times.

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From Indianapolis, Indiana, comes the news that a Catholic navy chaplain who was wounded in Korea received the last rites of his church from a Baptist chaplain who believed he was dying. The priest, Lt. Cornelius Griffin, tells this story: he was giving last rites to a mortally wounded marine near Changjin reservoir in November when machine gun fire hit him. His jaw and right arm were shredded and he thought he was dying. A Baptist chaplain, Lt. Cdr. H. Craven of Washington, D. C., seeing the priest's serious condition, knelt beside him and read the Catholic prayer of contrition. Said the priest: "As long as we have comradeship like that, America will

never lose." Perhaps not in material things but we are losing spiritual values. But, then, chaplains in the U. S. service are sworn to overlook denominational lines.

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In Burlington, Colorado, a one time rancher and storekeeper prepared and went through his own funeral ceremonies. "I want to be sure what is going on," said J. N. Gernhardt, 75. He asked to use the school auditorium for his mock funeral. When the school board refused him he used the local armory where more than 1,000 people gathered to witness the "funeral." The Rev. S. H. Mahaffey of Kanorado, Kansas, conducted the services. The entire service was recorded on tape to be replayed after his death. He was prompted to do this, he said, because of his experience at the death of his sister. "They would have given her a dog's funeral if it hadn't been for me. This way I know what's going on at my own funeral." Evidently Mr. Gernhardt thinks the funeral rites and ceremonies are more important than man's inner relation with his Savior. Who dies believing in Jesus Christ need not worry about the funeral ceremonies; his soul will be carried by the angels into Abraham's bosom — no matter what man may say and do at a funeral. That is the important factor in death.

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Here are some statistics that ought to make a Christian stop and think. Each year there are more than 1,500,000 sentences served in United States penal institutions. There are 600,000 mentally ill Americans and 140,000 mentally defective, who must be cared for annually. 41 of every 1,000 births are children born out of wedlock. More than 250,000 children are cared for in foster homes or institutions because their own homes have been dissolved or are unwilling to care for them. What a commentary on America's moral condition!

# We Are The Lord's

Romans 14, 7-9

**P**AUL evaluates the whole life of the Christian when he writes, "We are the Lord's." This evaluation of the Christian life the world heartily and vehemently rejects. The very idea, not to speak of the fact, is repulsive to the world. The man of the world today will own that his soul and body belongs to none. For his pleasures, for his thoughts, and for his deeds he is responsible to no one higher than himself. If there is a god before whom he will bow, it is himself — his reason, his own ability to think things out. Paul's words are an intolerable superstition to the world.

## I Am Mine

Such an attitude of the world is nothing modern. It has been on this earth almost since the beginning. Adam and Eve asserted their independence by eating of the fruit of the tree. The builders of the tower of Babel asserted their independence. The familiar Pharisee of the New Testament asserted his independence. Aided by no one, he would carve his own niche in the mansions of heaven. These trumpeted their independence of everyone except themselves. Instead of saying, "We are the Lord's," they say, "I am mine." And that is the great lie of unregenerate, unbelieving man. The Word of God says that unbelieving man "lives unto himself." He is selfish. All his living, his way of life finally curves back into himself. His proud independence is nothing but petty selfishness.

Over against this Paul places his words, "We are the Lord's!" For Paul explains, "To this end Christ both died, and arose, and revived that He might be Lord both of the living and the dead." Because of sin to which man gives obedience, he is self-centered. This is no harmless accident, but calls down upon man God's wrath. He is, in the words of Scripture, a child of wrath, a deceitful creature monstrous beyond belief, a child of the devil, a servant of sin, and in bondage to it. Under such conditions God could no longer own him, for man is the instrument of sin; and a twofold ownership is impossible. God and sin

can not and do not own man in partnership. If man then is to be returned to God and a God-centered life, he must be bought back, redeemed.

## The Price

This Christ did. For this very purpose, "Christ both died, and rose, and revived that He might be Lord both of the living and the dead." Purchasing and buying involves a price, and a price was paid too by Christ — He died! Paul tells us more about this price in II Corinthians 5. There he writes, "God was in Christ, reconciling the world unto himself, not imputing (counting) their trespasses." Through Christ God no longer reckoned the guilt of the world against it. But how could such a plan work? God could not dismiss sin. Sin is still sin and it must be dealt with. God was not and could not be a liar when He promised, "The wages of sin is death." That will always be sin's wages and cannot be avoided. But Paul continues, "God made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Christ was made sin. All the sin was heaped upon Him, and for it He made one stupendous payment: the debt of death which we owed. Yes, He died and rose that we might have life and have it more abundantly. Now Christ is Lord both of the dead and the living: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

## Freedom's Charter

"We are the Lord's." That is not a cry of bitter disappointment, nor is it a cry of trembling resignation; by no means is it a limitation of our freedom. It is a cry of triumph, a cry of joy and thanksgiving. When Paul says, "Ye are not your own, for ye are bought with a price," he was not announcing a new era of slavery, but he was announcing eternal freedom. Now, only now, our life has direction. If having direction in our life is slavery, if desire to do the good and serve God is slavery, if

living in the shadow of the all merciful, all loving God is bondage, then let us have more of it. It is slavery only to the man of iniquity, to the disobedient, to the deceitful, to the wicked. Christ was not contradicting Himself when He told His believers, "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." There is only freedom in truth, God's truth, all else is soul-destroying slavery, a sham which captures man but to destroy him.

So it is with joy that Paul writes, and it is with joy that we hear, no Christian "liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Those words are all-inclusive. They don't allow any tolerance, as though there were even one moment in the Christian's life in which he was not the Lord's. Love, desire, honor is directed not to us, but to God. Our living is no longer a living for self, according to human notions, with eyes raised no higher than the earth. And in dying we are still the Lord's. At that critical moment we surrender to no one but the Lord. In time, in eternity, all the time, we are the Lord's.

We are the LORD'S. The LORD who made the universe, and who still upholds it. The LORD whose arm is never shortened, the Keeper of Israel who neither slumbers nor sleeps. The LORD who is still in His heaven guiding our ways that He might be glorified and we saved. The LORD who right well keeps us in body and soul, feeding, clothing, guarding, and protecting us. That is our LORD, and none other. Sing it, pray it, live it! We are the Lord's.

We are the Lord's. This will temper the way of the Christian in the world. This will make God's people willing in the day of His power.

We are the Lord's; then let us gladly tender  
Our soul to Him in deeds, not empty words.  
Let heart and tongue and life combine to render  
No doubtful witness that we are the Lord's. — Lutheran Hymnal 453.

J. P. SCHAEFER.

# Editorials

**"Freedom Under God"** There is a movement under way to make this 4th of July a day of special observance of America's freedom. It will be the 175th anniversary of that event. The committee heading this movement includes former President Hoover and General Douglas MacArthur. 56 men make up the committee corresponding with the number of signers of the Declaration of Independence. The committee calls itself "The Committee to Proclaim Liberty." This committee takes its name from the words inscribed on the Liberty Bell and recorded in Leviticus 25, 10, "Proclaim liberty throughout all the land unto all the inhabitants thereof," and from a speech delivered by John Adams at the occasion of America's first celebration of Independence Day in 1776: "It ought to be commemorated as a day of deliverance by solemn acts of devotion to God Almighty."

The committee will ask that the bells of every church in the nation be rung for 10 minutes at noon on the 4th of July; that the ministers of every church preach a sermon on "Freedom Under God" on the Sunday prior to the 4th of July; and that every citizen read the Declaration of Independence.

Every Christian, cognizant of the fact that 175 years have elapsed since July 4, 1776, will be happy of his own accord to give thanks to the Father of our Lord Jesus Christ for His mercy and grace in guiding the steps of our fathers to this land in which flows milk and honey as it does in no other country of the world. God has surely blessed us materially and spiritually. The Christian recognizes this fact and wants to ever be reminded of it. He is not one who takes the blessings of God stoically and for granted. He confesses with Jacob, Genesis 32, 10: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." "I am not worthy" is his confession, because he fully realizes his sinfulness and his daily sinning. If, therefore, God would reckon with him according to his deeds and give him what his deeds deserve he would have none of the good things he now enjoys — no goodly land, no home, no peace and security in this world, nor the joy of salvation. Yea, he knows that "it is of the Lord's mercy that we are not consumed, because His compassions fail not; they are new every morning. Great is thy faithfulness," Lamentations 3, 22, 23. Confessing this the Christian will be glad to enter the House of the Lord and return thanks, deep, heartfelt thanks to the Father of all mercies for His many benefits. He will particularly remember the religious liberty which we have enjoyed, and please God, we may ever enjoy. Next to the gift of faith in our Lord Jesus Christ this is the greatest gift. What good the milk and honey of the earth if the Word of God which is sweeter than honey and honey comb were denied us by an intolerant or tyrannical government? Let us think on these things and come into the presence of God with grateful hearts.

W. J. S.

**"The Holy Father"** There seems to be a contradiction in the title, "The Holy Father." This is the title carried by the popes of the Roman Catholic Church while they live. When they die, it seems, this title is conceded to have been a misnomer. For if a dead pope is to be "holy" or a "saint" he must be declared to be that by the Roman Catholic Church. This can mean but one thing, that "The Holy Father" is not a fact but only a title. That is quite a concession on the part of the Roman Catholics. One wonders if the lay members of the Roman Catholic Church will get the implication. According to the Scriptures, all who believe in Jesus Christ as their Savior are *saints* in the eyes of the Lord. "He," Christ "sanctified and cleansed it (the Church or the believers) with the washing of the water by the word, that He might present it to Himself a glorious church, *not having spot or wrinkle*, or any such thing; *but that it should be holy and without blemish*" (Ephesians 5, 26, 27). He who through faith in Christ has been cleansed from sin ("the blood of Jesus Christ cleanseth us from all sin") is a SAINT. The Roman Catholic Church, however, contrary to the clear teaching of the Bible has another idea about what constitutes a saint: not what God says but what the Roman Catholic Church says. She claims that the Church makes or declares a person to be a "saint" and not that Jesus Christ makes one a saint.

Pope Pius X, who was pope from 1903 to 1914, though he was called "The Holy Father" during his reign as pope was not a "saint." He is now to be made a saint. The second of three steps toward "sainthood" has now been taken. The first step, is to be pronounced "venerable"; the second step is "beatification," and the final step is "canonization." This is a slow process. In some cases it takes as much as 200 years from the first to the last step. Seems to us that if the Roman Catholic Church has the power to "canonize" — make a "saint" — it could do this with one sweeping stroke. The long process can only testify of the weakness of the Roman Church. Only God can make a saint. When He does it is the matter of a moment, as men figure time. If the Roman Catholic Church lays claim to this divine power she ought to be able to do it as rapidly. But that would rob it of its glamor and its power to fool the people. We are not interested in the Roman Catholic process of "making a saint," a thing which she can not do in spite of her claim. We are only interested in those saints who have been declared to be such by God — they are those who have been washed with the blood of Christ. These and these alone are the real saints, no matter what their station in life may be.

W. J. S.

# The Holy Spirit Creator

## SANCTIFICATION

(Third continuation)

**I**N our study of sanctification we have so far touched on various points. We have noted the difference in the use of the term, in a wider and in a narrower sense; we looked at the connection between justification and sanctification; we observed that faith performs a different function in these two works of the Holy Spirit, being considered merely as the empty hand in justification, but as a new life principle in sanctification; we became aware that this new life can maintain itself only under a daily struggle against the lusts of our Old Adam. But just what is sanctification? In what does it consist? What must we do when we lead a sanctified life? Let us take up this question very briefly today. We shall do so under the heading

## GOOD WORKS

### The Nature of Good Works

What are good works?

If we ask the Roman Catholic Church they will tell us that the best work is to enter the monastery and take the monastic vow. That was what Luther did when he still thought that heaven must be earned by our good works. He vowed chastity, poverty, and obedience. He would abstain from marriage, acquire no possessions of his own, and completely submit to his superiors in everything. We know how faithful Luther was in keeping his vow. But was he thereby doing good works, pleasing to God?

When John the Baptist preached to the people that they must bring forth fruits worthy of repentance, he did not direct them to enter a monastery. When the publicans came, he did not tell them that they must resign their lucrative position, but said: "Exact no more than that which is appointed you." To the soldiers he said: "Do violence to no man, neither accuse any falsely; and be content with your wages." And to the people in general: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise" (Luke 3, 10-14). Their sanctification was to

manifest itself in this that they faithfully perform their specific tasks, resist the temptations that were peculiar to their position, and practice love toward the needy.

### Our Earthly Vocation

Our good works are very closely connected with the calling that God has assigned to us in this life. God wants us to be faithful in "doing our job," whatever that job may be. St. Paul, when admonishing his readers to practice sanctification, enumerates various positions that they may hold, as, fathers, children, husbands, wives, masters, slaves. And what does he tell them? The epistle to the Colossians is especially interesting in this respect. False teachers troubled the Colossians with the demand that they must do something special. But read Col. 3, 18 — 4, 1. Paul tells each one to be faithful in the works of his particular position. He does the same in Eph. 5, 22 — 6, 9. St. Peter says the same in 1 Pet. 2, 17 — 3, 9.

Before men, one position may seem more honorable than another, but before God there is no difference; and a Christian who performs the most menial service faithfully will thereby be rich in good works before God, rather than one who has the most spiritual office but is negligent.

Let us learn to practice faithfulness in the position into which God has placed us.

### Service

In studying the nature of good works we must take a special look at the purpose for which we practice faithfulness in our calling. Is our aim to accumulate wealth? Is it to merit praise from men? Or what is it? We can express it in one word: service. Our aim is to serve our fellow men in love. The whole Bible is full of exhortations and admonitions to love our neighbor as ourselves, and this not in words only, but in deed. "Let him that stole steal no more, but rather let him labor with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4, 28). "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ

Jesus" (Phil. 2, 4, 5). "For even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many" (Mark 10, 45).

### The Willingness of Good Works

We find a certain willingness to do good also among non-Christians. Jesus spoke about such willingness: "For if we love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again" (Luke 6, 32-34).

The willingness of a Christian is of a different nature. It is above all a willingness of faith, and love, and gratitude. A Christian has received from God in the forgiveness of his sins such a rich blessing that with all his good works he can never pay off his debt of gratitude. In urging a life of sanctification Paul points to the mercy of God which we have experienced. "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12, 1). In the next chapter he continues: "Owe no man anything but to love one another" (v. 8). He reminds the Corinthians that God loves a "cheerful giver" and is not pleased with anything given "grudgingly or of necessity" (2 Cor. 9, 7). "For ye know the grace of our Lord Jesus Christ that, though he was rich, yet for your sakes he became poor that ye through his poverty might be rich" (chap. 8, 9). Our Lord received the promise from His Father: "Thy people shall be willing in the day of thy power" (Ps. 110, 3). Hence: "Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103, 2).

### Obedience

Our good works are done willingly, not by natural inclination, nor by any force or coercion. Yet they are not works of our own choice. They are works which God Himself points out in His Law. If we try to determine for ourselves what is good or evil, we would be usurping God's place and setting ourselves up as gods. Our attitude toward God will

always be: "Speak, Lord, for thy servant heareth" (1 Sam. 3, 9). We look at the Law to see what God expects us to do. We look at the Law in order not to make any mistake in what we do. We use the Law as a rule or guide. The Law is thus not laid on us as a heavy burden; it is not our taskmaster, driving us with its commands or frightening us with its threats. We can say with our

Savior: "I delight to do thy will, O my God, yes, thy law is within my heart" (Ps. 40, 8). And again: "My meat is to do the will of him that sent me, and to finish his work" (John 5, 34).

Our willingness to do good works is a willingness of obedience.

J. P. M.

(To be continued)

## The Ancient Church Fathers

WITH the death of the Apostle John, about one hundred years after the birth of Christ, the Christian Church entered a new age. Gone from this earth were the men who had seen the Lord Jesus and learned from His blessed lips the Word of Life. But their writings remained, the sacred Scriptures which ever since have been the source and norm of true Christian faith and life. The Apostles were dead; yet they continued to speak through their Gospels and Epistles, remaining until the end of time the Teachers of the Church. No one could step into their place, and no one did.

Yet always the Church has had its leaders. After the Apostles had gone to their eternal reward, other men became the overseers of the Church of Christ and carried on the work. The first of these had known the Apostles personally and had sat at their feet. We know little of them. Only fragments of their written work have been preserved; from these, and from the remarks of later church-men, we learn the names of some of these pupils of the Holy Apostles: CLEMENT, who was bishop in Rome during the last years of the Apostle John at Ephesus; IGNATIUS, bishop of Antioch, who

wrote letters to various congregations during the years 110-115 A. D.; POLYCARP, bishop of Smyrna; PAPIAS, bishop of Hierapolis, and a few others. It would be very interesting if we could tell of these men who knew the Apostles. Unfortunately, there is little reliable information to pass along concerning them.

From the preserved portions of their written works, however, we know that these early church fathers labored earnestly in Word and Doctrine at a time when there was much active enmity against the Gospel in the world. The errors which raised their ugly heads and had caused the Apostles much difficulty, as we learn from the Book of Acts and the Epistles of Paul, Peter and John, had increased and multiplied. Against them, the pupils of the Apostles fought valiantly, but not always wisely and successfully. Some were themselves misled by the spirit of error and in their writings did not always teach the Apostolic doctrine. Yet out of their struggles with error and the hatred of the world there came this blessing, that the Church was ever again forced to go back to the Holy Scriptures and rediscover the Truth. The greatest error of all, the Papacy with its power to conceal

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the Word of God and cause it to become a forgotten Book, had not yet appeared. The Apostles still ruled in the hearts of Christian people.

After the death of the Apostle-pupils, as we may call these earliest church fathers, their successors in turn took over the leadership; and here the thick haze of years begins to thin out a little. The second generation of ancient fathers of the Church has left us a record from which we are able to learn to know them more personally. This account begins about in the year 170 after Christ.

Since the Savior's birth, about as many years had passed as lie between the close of the American Revolution and our day. The severe attacks of the heathen world upon Christianity had driven the Church to its refuge in the Holy Word, where it stood and confronted its enemies, ever learning, ever growing stronger in its confession, and ever learning new skills in the battle against the forces of darkness. Notable men arose to speak to and for the Church. Carefully, systematically they began to organize the sum of Christian doctrine and use the experience gained by their forerunners in combating error. They strengthened the Church for the days of bitter persecution that were to come and continue for 150 years under the last powerful rulers of the dying Roman Empire.

Here our story is to begin. We desire to make known to our readers the names and deeds of outstanding ancient church fathers, whose service and trials ought not be forgotten by our generation. In the coming months we shall, in occasional brief articles, introduce those men who have left their labors as an heritage to the Church. It may be that, like Abel, they shall yet speak from their graves to us "upon whom the ends of the world are come."

E. S.

## From A Wider Field

THE Methodist Church at Danville, Indiana, has an unusual boys' choir. Apparently it also has an unusual view of true religion.

The choir is able to chant the difficult music of ancient Gregorian

plainsong. The boys are evidently quite proud of this accomplishment, and recently asked the pastor of the Roman Catholic Church at Danville for permission to sing the chant at a wedding scheduled in Queen of Peace

Church. The priest gave his consent, and the choir sang at the wedding, giving a creditable performance.

This inspired the priest to suggest that the boys be invited some Sun-

day to sing Gregorian music at a morning Mass. This was joyfully agreed to all around; and so, a few weeks later, the Methodist boys, directed by an Episcopal choirmaster, sang Mass in a Roman Catholic Church at 8 A. M., and then hurried over to the Methodist Church for their stint of singing in the 9:45 service.

It would be hard to imagine a better way of making a mockery of confessional religion.

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Fortunately, there are Methodists of another kind, in the same State as well as elsewhere.

There is the case of Pastor John Wolf of First Methodist Church at Martinsville, Indiana. He faced one of those outbursts of peculiar local enthusiasm when everybody else in Martinsville agreed that the church bells in town should be rung as a welcome-home to General Douglas MacArthur on his arrival in this country.

Pastor Wolf's church bell was the only one that did not clang. Said the pastor:

"I served under General MacArthur during the war and admire him as a Christian soldier, but this project would be an endorsement of his position and I do not feel that this is any of the church's business."

We need a great deal more of such soberness in our country. Somehow, church bells have come to be regarded as community property and are pressed into service for every sort of project, not infrequently on occasion where it would be an honor for a self-respecting bell to remain conspicuously mute. It were better for us all if this remained a land whose church bells have but one function in their chiming and calling —

Calling the young and old to rest,  
But above all the soul distress,  
Longing for rest everlasting.

E. S.

## In The Footsteps Of Saint Paul

Concerning Things Strangled, Blood, and Brotherly Love

DR. HENRY KOCH, MORRISON, WISCONSIN

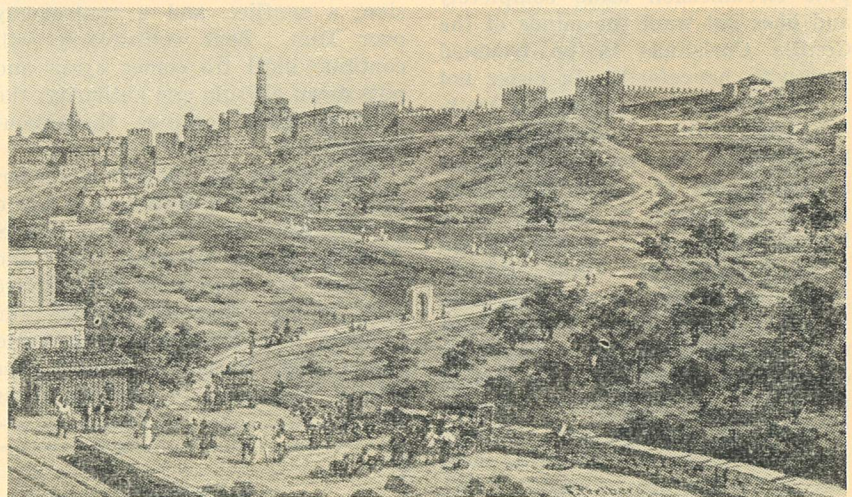
### James' Word to the Gentiles

IN his speech held before the brethren assembled at Jerusalem James had requested of the Gentile Christians that they abstain from idolatry and fornication. If the Gentile Christians should continue to mingle with the Gentiles at their love feasts and also observe their loose way of life, their faith might be endangered. Resist the beginnings! Do not let the devil get a start! was the advice of James to the Christians from the Gentile world. Faith is a tender plant and can easily be thwarted or destroyed in a dangerous environment.

### The Jewish Christian Understood

To the Jewish Christians idolatry and fornication were an abomination. From their past history of their own people they knew that these sins had been the very cause of the captivity of their forefathers in Assyria and Babylon. Those of their forefathers, who had been truly penitent, had

returned to the homeland with the firm resolve not to relapse into those



grave sins. The gravity of these sins had been preached to them by the rabbis from generation to generation. To the Christian coming from the Jews these were truly the most

grievous sins and rightly so. Both for the sake of clinging more firmly to their own faith in Christ and also for the purpose of not giving offense to the Jewish Christians James requested of the Gentile Christians that they refrain from idolatry and fornication. Is it not a self-evident request based on the clear Word of God?

### No Blood for the Jews

To these two requests James added: "that they abstain from things strangled, and from blood" (Acts 15, 20). These two requests are closely related. God had told the Israelites not to eat the flesh of any animal, from which not all blood had been drawn, for blood is the bearer of life and of the soul. In Leviticus 17, 10-11 we read: "Whatsoever man there be of the house of Israel or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against the soul that eateth blood, and will cut him off from my people. For the life of the flesh is in the blood. For it is the blood that maketh atonement for the soul." The same command had already been given to Noah (Gen. 9, 4). To this very day the orthodox Jew will eat no meat, from which all blood has not been drawn. It is not considered to be kosher.

Why did James ask this of the Gentile Christians? Was he still trying to force a bit of ceremonial law on the Gentile Christians? Had not the

law of Moses been abrogated by Christ? Had he not released the Gentile Christians from the observance of circumcision? Is this not contradictory? It is to a legalistic

mind, to one, who himself mixes Law and Gospel in order to work out a more effective way of salvation than the one Christ has given us through faith alone.

#### Does the Old Law Stand?

The command not to eat the meat of strangled animals and blood was deeply ingrained in the minds and hearts of the Christians coming from the Jews. It was difficult for them to overcome their horror over such eating, even though it no longer was a command of God for the New Testament Christian. It was no longer a sin to eat such meat or blood, and James does not make it a sin either, but he does ask the Gentile Christian to refrain out of consideration for the feelings of their Jewish brethren in the faith. It was a request of brotherly love. Did not Paul make the same request concerning the eating of meat connected with heathen sacrifices, and from which the blood had also not been drawn properly? (1 Cor. 8:8, 9, 13): "Meat commendeth us not to God, for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed, lest by any means this liberty of yours become a stumblingblock to them that are weak. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

#### The Law of Love

James makes this request as a consideration of brotherly love. He puts circumcision aside completely and does not want the minds of the Gentile Christians to be troubled therewith henceforth. In order not to give offense to their Jewish brethren, who could not overcome their horror over the eating of things strangled and of blood, they were now being asked to refrain. True love is always ready to bring a real sacrifice. Does not Jesus also enjoin us not to give offense? (Matthew 18, 6-7). In the New Testament we make use of our Christian liberty in eating and drinking. It is always to be done in moderation, however. "Neither fornicators, nor idolaters, nor adulterers, nor drunkards shall inherit the kingdom of God" (1 Cor. 6, 9-10). James and Paul took this stand, that even though all things are ours we are to refrain from making use of them at times, and, if necessary, for all times, if we thereby offend our brethren and also give

offense to the world, who might seek a cause against us. Christ, James, and Paul are our great teachers in the matter of giving offense and also show us how to avoid such offense in a brotherly and evangelical way.

#### James Offers an Evangelical Counsel

It has been argued that James here offered a compromise to appease both the Jewish and the Gentile Christians. Both parties were to give in a little and then a compromise could be effected. The Jewish Christians were not to insist on circumcision and the Gentile Christians were to refrain from things strangled and from blood. Compromises can only be effected, if both requests and agreements lie on the same plane. In this case it would be on the plane of the law. James, however, offers an evangelical counsel, lying on an altogether different plane, that of the Gospel. In the so-called "decree" written to the Christian congrega-

tion at Antioch, circumcision is not even mentioned. This subject had been introduced by hostile brethren and had been discarded, by James, the apostles, and all the brethren assembled at Jerusalem. Thus it is impossible to speak of a compromise, for the request is put before the Gentile Christians alone that they refrain from idolatry, fornication, things strangled, and from blood. How can a request made to one party alone be called a compromise? James was not a man of compromise neither was Paul, but both and all Christians were satisfied and highly pleased at the outcome. Church politicians like to make compromises. They get such ideas from the shrewd politicians of this world. Where doctrine and Christian practice are involved and the way of salvation is at stake, there can be no compromise. In all other cases brotherly love decides the issue.

## Guidance In Godliness

### The Great Division

"SO there was a division among the people because of Him" (John 7, 43). There is, there always has been, and there always will be, a division because of Christ. Ever since the day our God announced His coming in the Garden of Eden (Gen. 3, 15), there has been a division, a conflict, and a controversy over Him. That controversy will continue until He comes again and puts down all rule and authority; the division shall continue throughout eternity.

Talk about not being controversial! That is impossible in a world of unregenerate, God-hating, Bible-denying, Christ-rejecting men and women. We cannot be neutral, we must be *for* Christ or *against* Him.

There is a division in the world over Christ. Society is divided over Christ; education is divided over

Him; the Church is divided over Christ; there is a division in the home over Him; the division over Him not only prevails in time but eternally.

### Division Among the People

Some said: "He is a good man." Others said: "Nay, He is a deceiver." Many said: "This is the Prophet"; others said: "This is the Christ." But some said: "Shall Christ come out of Galilee?" Many of them said "He hath a devil, and is mad"; others said: "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

### Division Among Rulers and Officers

The officers were sent to arrest Him, but returned without Him, saying: "Never man spake like this man." The Pharisees and chief priests, the religious rulers, said: "Are ye also deceived?"

The Pharisees said: "This man is not of God, because He keepeth not the Sabbath Day." Others said: "How can a man that is a sinner do such miracles?"

### Division Among the Disciples

Many of the disciples said: "This is a hard saying, who can hear it?"

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"And many of His disciples went back and walked no more with Him." Peter answered: "Lord, to whom shall we go? Thou hast the words of eternal life."

#### Division In His Own Home

"For neither did His brethren believe in Him." His friends said: "He is beside Himself." "But His mother kept all these sayings in her heart."

#### Division Concerning His Person

Friend and foe were puzzled over Him, and asked: "Who is this?" and "What sort of man is this?" All sorts of answers were given as to who and what He was. Some said He was John the Baptist; others, Elijah; others, Jeremiah, or one of the prophets. Peter gave the truth by divine revelation when he declared: "Thou art the Christ, the Son of the living God."

#### Division Concerning His Father

Some said: "Is not this Jesus the son of Joseph?" John said: "He is the Son of God." The same division prevails today.

#### Division Concerning His Age

They said: "Thou art not fifty years old." He said: "Before Abraham was I am." John said: "He is in the beginning with God."

#### Division at the Cross

The two thieves, the unbelieving mob, Mary and John and the centurion. The same division prevails among those who view the cross today.

#### Division in Death and Judgment

Dives and Lazarus. "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be." "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

#### Division in the Resurrection

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

#### Division In Eternity

"And these shall go away into everlasting punishment: but the righteous into life eternal." "He that believeth and is baptized shall be

saved; but he that believeth not shall be damned."

In view of the foregoing, the question is in place: "What think YE of Christ?"  
K. F. K.

## Northwestern Lutheran Academy

EVERY school has its traditions and values them. Though Northwestern Lutheran Academy has completed a mere twenty-three years — a very short time in the life of a school — it already has its established traditions, and its closing program is quite fixed. To mention the salient activities that occupy our time at the end of the school year, there are the Junior-Senior-Faculty banquet, the all-school picnic on Decoration Day, the commencement concert on the evening before graduation day, and finally, usually on Friday, the commencement exercises. These activities are, of course, generously interspersed with many and sundry duties, so that for both the students and the Faculty the closing days are very busy days.

Since most of these activities this year fell into the last week of May, the windup was an especially busy one. What might have brought on a certain spirit of frustration was the fact that, beginning with the morning of Decoration Day, the rains came; however, because there had been no precipitation to speak of during the previous nine months, everyone was exceedingly happy. The rains, continuing through the commencement concert and the closing exercises, provided the small grains' stand with a wet foot that will last for several weeks.

Notwithstanding the continuing rains, many friends of the Academy were again with us to attend both the concert and the exercises on the following day. If our guests deplored the fact that we did not yet have a suitable auditorium of our own in which to welcome them on such occasions, we could but counsel patience, knowing as we do that the Faculty and the Board of Regents are very busy with the final preparations that must be completed before ground can be broken for our new building.

Nine students, five boys and four girls, were awarded their diplomas. Of these, three have decided to continue their studies at Dr. Martin Luther College. During the past decade several Christian day schools have been established within the Dakota-Montana District, so that our district, too, has begun to draw on the reservoir of available teachers. That four of our own graduates are now serving in that capacity within our own district shows how the work of the district and that of the Academy are bound together in one purpose.

Our guest speaker, the Reverend Paul Kuehl of Mandan, North Dakota, presented a thorough evaluation of Christian education. Quite naturally he had to return to many truths that ought to be accepted among us as self-evident; but because these truths are not so accepted by many who have become infected with the philosophy of modern education, they can not be too often repeated.

Our matron, Mrs. L. Traub, has consented to continue in our service for another year; and after serving us faithfully for three years, Tutor L. Schroeder has accepted a call into a congregation at Loganville, Wisconsin. We wish him Godspeed in his new field of labor.

All in all we have had a good year — an orderly, peaceful, and productive year. May the Lord grant both students and teachers a refreshing vacation.

R. A. FENSKE.

#### DEDICATION

#### Good Shepherd Lutheran Church Tucson, Arizona

On Trinity Sunday, May 20, 1951, Good Shepherd Lutheran Church of Tucson, Arizona, rejoiced in being privileged to dedicate its newly completed chapel to the service of the God of our salvation, Father, Son, and Holy Ghost. In the morning

service the undersigned, pastor of the congregation, preached on the theme: The Triune's God's Saving Love is Dedicated to Sinners, based on the Apostolic Blessing, 2 Cor. 13, 14. The Rev. V. H. Winter, pastor of the Spanish Lutheran Mission in Tucson, delivered the dedication sermon in the afternoon service. Choosing that part of the Good Shepherd text recorded in John 10, 27, 28, he pointed out the blessings to be shared in the Church of the Good Shepherd. Having indicated that the climax of these blessings is life, Pastor Winter affirmed: "Everybody wants life in a congregation, but, sad to say, all too many people do not know what kind of life the Church ought to provide. They forget that the Good Shepherd has said: 'The words that I speak unto you, they are spirit, and they are life.'" Dr. G. H. Munding, member of the Arizona Mission Board also spoke to the congregation in this service, extending greetings on behalf of the board, and expressing his conviction that the congregation deeply appreciates the sacrifices of love made by Christians throughout Synod, who truly shared in the building of this chapel. In the evening service the Rev. Francis Machina of Safford, Arizona, exhorted the congregation to: "Offer unto God Thanksgiving," taking this thought from Psalm 50, 14. His message showed how much there is to be thankful for at the completion of even a very small house of worship, and that there are many ways to give evidence of this thankfulness. He emphasized that one of the best ways to show forth thankfulness to God is to lead other sinners to find the peace offered in Christ's name and proclaimed in His house.

Following the afternoon service a lunch was served in the shaded corner of the L-shaped building. The springtime sun had driven temperatures close to 100 degrees, necessitating operation of the cooling system in the chapel throughout the cloudless day.

The building, designed entirely by members and built about eighty per cent by volunteer labor, is of typical contemporary southern Arizona construction — concrete block walls and concrete floors, but it is built with one end of frame construction to permit expansion. The cost to the congregation was about \$7,500, \$6,900 of which was supplied by a Church Extension Fund loan, for which the

congregation is duly grateful. The main part of the building measuring 26'x54' includes four Sunday School rooms; a 18'x20' wing houses heater-cooler room and the lavatories. The auditorium, which is designed for



*Good Shepherd Lutheran Church,  
Tucson, Arizona*



*The Interior of the Tucson Chapel*

conversion into classrooms for day school use in the future, will seat 140 worshippers. The interior of the concrete blocks is plastered; the chancel is of cedar. The altar and lectern were received from Grace Church, and the reed organ from Redeemer Church, our sister congregations in Tucson. The pulpit, baptismal font, and chancel were made by a septuagenarian member of the congregation whose interest and devotion have been a source of inspiration throughout the building program.

Services were first conducted in the northeast section of Tucson in December, 1948, in the barracks of a public school. The congregation was organized in October, 1949. About the same time the present site was purchased in a rapidly growing area of a city steadily expanding into the desert. May the Lord of the Church bless this chapel and our preaching in this community that many may be led by the Spirit to know the blessings of the Savior's Kingdom which Isaiah pictures in his words: "The desert shall rejoice and blossom as the rose."

R. HOCHMUTH.

### CHURCH ANNIVERSARY

#### Holy Cross Ev. Lutheran Church Daggett, Michigan

On June 10 Holy Cross Ev. Lutheran congregation at Daggett, Michigan, was privileged to observe the fiftieth anniversary of the dedication of its present church building. Since this also approximated the time of the organization of the congregation itself, the occasion was tacitly recognized by many as a general anniversary of the congregation, especially since no congregational anniversary had ever been observed before. A beautiful June day induced many friends and former members to attend.

The anniversary service was held in the morning, during which the guest speaker, Pastor Wm. Lutz of Escanaba, urged the many worshippers to thank the Lord God of our Fathers for His acts of mercy and grace through Word and Sacrament during the past, and also to faithfully use the means of grace in the future. In the afternoon a confirmation reunion service was held. Former confirmands, together with the other members who wished to attend, more than filled the church so that a goodly number sat outside the church doors, listening to the service over a loud-speaker system installed for the day. Pastor A. Gentz of Marinette, Wisconsin, addressed words of admonition, exhortation, and encouragement to all who had once been communicant members at the altar of the Holy Cross by way of instruction and public confession of their faith. The local choir and soloist sang fitting hymns of praise. A basement and balcony redecorating project had preceded the anniversary day, in order that the house of God, whose interior had been redecorated a year ago, might fittingly reflect the spirit of honor and praise due to the Triune God of all grace. May the spirit of praise and rededication in the hearts of the members ever be directed to the God of our Fathers, whose rich blessings and grace are so vitally necessary for the future well-being of Holy Cross Congregation.

G. SCHALLER.

# Autobiography Of A Mexican Missionary

## Early Youth

I was born in the 17th of August 1901 at Tuxtia Gutierrez, Chiapas, Mexico, of poor parentage. I worked my way through the elementary and high school in my home town. I did all kinds of chores to be able to attend school: carried pails of water, as a shepherd boy, sold meat on the streets, served as a school janitor, etc. At the age of fifteen I bid my parents good-bye and hitch-hiked to Mexico City to enter the National University, where I earned my Bachelor's degree.

## At Law School

In 1924 I entered Law School in the city of Monterrey, where I finished my Third year of law. While I was a student I worked at the Federal Court and by connections there, met a Methodist nurse who spoke to me about the Gospel. Two months later I was a member of the Methodist church even though I belonged to the Masonic Lodge.

## A Methodist Preacher

Since early childhood I had yearned to find my way of salvation, but the object of my faith had been the virgin of Guadalupe. My desire was so great to learn more about Jesus that I resigned from my employment at the Court, discontinued my law studies, left the Masonic Lodge and once free from all ties, left for San Antonio, Texas, and enrolled at the Wesleyan Institute. I was at the Wesleyan Institute only three months when the Methodist bishop gave me the pastoral charge of "The Messiah." Within this short time it had not been possible for me to learn very much about the Bible nor about the Methodist doctrines. It was about this time

that I met the Rev. Sergio Cobian who took interest in me and started giving me instruction in Luther's Small Catechism. He pointed out my false teachings. While in the Methodist church I worked with great enthusiasm, but later learned that I was misled in fundamental doctrines of the Bible, particularly in the doctrine of the Lord's Supper. I was well-liked in the Methodist church both by members and church authorities, and yet my heart was perturbed. In 1929 I married Dolores Gonzalez, in San Antonio, Texas. Our marriage was blessed by two children: Héctor, who is nineteen years old and a student at our seminary in St. Louis, and Ruth who is attending the Normal School for Teachers in Mexico City.

## At A Lutheran Seminary

In July, 1931, I resigned from my pastoral charge in the Methodist church and entered Concordia Seminary in Springfield, Illinois, in September of the same year. This meant the breaking up of our home; I left my family in San Antonio, Texas, with my wife's parents and could not offer them any support whatsoever as I didn't even have money for my train fare from Austin, Texas, to Springfield, Illinois. We had been living comfortably while in the Methodist church. My salary was of \$165.00 a month with a nice parsonage and a car. More than eighteen years have elapsed since the time I left the Methodist church and my salary today is less than \$165.00. So it cannot be said that I came to

the Lutheran church for material gains. During the time I was at the seminary my wife also went to our Teachers' College in Seward, Nebraska, to prepare herself to be a teacher and be fitted to help me in the work we were later to undertake.

## At Houston

In June, 1937, I finished my studies at the seminary and the Texas Mission Board commissioned me to start work in Houston where our church had not yet opened work among the Mexicans. After two years of intense work we had a flourishing Mexican congregation and a parochial school.

During the summer vacations, while I was yet a student at the seminary, I had served three Mexican congregations: at Vanderbuilt and San Antonio, Texas, and Chicago, Illinois.

## Work Begun In Mexico City

In 1940 General Synod through the Texas Mission Board commissioned me to Mexico City. I had come back to my native land and yet felt a stranger. We led a hard life during the first years, driven from one place to another as soon as it was discovered we are Lutherans. But God has not forsaken us and at present we have two congregations; a Mexican and an American congregation. I started the American congregation almost at the same time as the Mexican. I preached in English to the American group for almost three and a half years. And after that time the Rev. B. J. Pankow took charge. At present it is a flourishing group. Our Mexican congregation is also progressing. We have a Christian day school with over 150 children and preach to 250 souls.

## Others Gained for the Ministry

During my years as a Lutheran pastor I've tried to encourage young men to serve our Savior and His Church. As a result the Rev. Félix Segovia came to our church and entered the ministry and is at present stationed at Monterrey; likewise the Rev. Juan Ibarra who is now at Torreon. Also Alvaro Lopez and Alfonso de la Fuente whom will soon finish their studies at the seminary at Monterrey.

### QUARTERLY REPORT

#### PACIFIC NORTHWEST DISTRICT

January, February, March, 1951

Congregation	Budgetary	CEF	WSBF	Mobridge
St. John's, Clarkston, L. G. Bernthal.....	\$ 82.85		\$	
Good Hope, Ellensburg, G. Sydow.....	155.30			
Peace, Orofino, L. G. Bernthal.....			79.00	
St. Paul's, Palouse, M. J. Witt.....			15.00	
Zion, Rainier, E. Kirst.....	49.75	5.00		
Grace, Seattle, F. Stern.....	57.85	7.00		
North Seattle Mission, E. Schulz.....	20.00			
Snoqualmie Valley, Snoqualmie, Wm. Lueckel	90.00			
Good Faith, South Cle Elum, G. Sydow.....	9.52			
St. James, Spokane, L. Grams.....	28.00			
Shadle Park, Spokane, F. Tiefel.....	60.81			
Trinity, Spokane, M. J. Witt.....	512.74			100.83
Faith, Tacoma, Wm. Zell.....	70.95			

We are still holding divine services at Chopo 154 (a residence) because we do not have a church building as yet. Many persons come to our services.

My fervent prayer is that the Lord permit me to die preaching His Grace and to turn my children over to my church so that they will continue serving it for the glory of His name and the extension of His kingdom.

Our trust in the Lord, our faith in the Child of Bethlehem, our optimism and cheerfulness in carrying on our work has played an important part in the success of our missionary endeavor in Mexico.

I shall remain forever grateful for your personal prayers and interest in my fellow Mexicans.

Your Mexican Missionary  
 Rev. César Augusto Lazos,  
 Chopo 154,  
 Mexico City, Mexico.

† MRS. HELEN ENGEL †

On April 3, 1951, the soul of Mrs. Helen Engel, nee Klatt, was called to her eternal rest by her heavenly Father. Mrs. Engel was a faithful helpmeet to her husband, the Rev. Theodore Engel, through the many years in which he served congregations both in the Wisconsin and Missouri Synods in the states of Wisconsin, Minnesota, Iowa, and Illinois.

She was born in Milwaukee, Wisconsin, on November 28, 1877, and was baptized in Zion Lutheran Church in that city and also confirmed there. She met Theodore Engel while he was a student at the Seminary in Wauwatosa, Wisconsin. After he finished his course at the seminary they were united in holy wedlock on October 30, 1900. This union was blessed with four children.

Last fall Mrs. Engel and her husband were privileged to celebrate their golden wedding anniversary, an occasion that was marked with a special church service attended by many friends, relatives, and members of the church her husband served in Chicago, Illinois.

Since last November she was confined to her home by a lingering illness which finally resulted in her death. She reached the age of 72 years, 4 months, and 5 days.

Funeral services were held at the "Lord Jesus Church" in Chicago, Illinois, on Thursday, April 5. The

St. Paul's, Tacoma, W. Amacher.....	55.50		125.00
Withrow Lutheran, V. Greve .....	35.50		46.00
Grace, Yakima, T. Adascheck.....	611.55	10.00	115.00
Redeemer, Yakima, Geo. Frey.....	126.63	43.67	
Grace, Zillah, A. Sydow.....	5.00		4.00
	<u>\$ 1,751.95</u>	<u>\$ 12.00</u>	<u>\$ 147.67</u>
			<u>\$ 390.83</u>

Total ..... \$2,302.45

MEMORIAL WREATHS

In Memory of — Submitted By	Amount
Mr. Eriksson—F. E. Stern, Grace, Seattle.....	\$ 3.00
Henry Gerth, Sr.—F. E. Stern, Grace, Seattle.....	7.00
Mrs. John Harms—T. R. Adascheck, Grace, Yakima.....	12.50
Mrs. Louise A. Paine—E. F. Kirst, Rainier.....	5.00
Mrs. Henry Sieving—T. R. Adascheck, Grace, Yakima.....	5.00

F. E. PETERSON, Treasurer.

LIST OF DELEGATES — JOINT SYNOD CONVENTION — 1951

DAKOTA-MONTANA DISTRICT

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

MICHIGAN DISTRICT

<b>Pastors</b>	<b>Alternates</b>	
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	
<b>Teachers</b>	<b>Alternates</b>	
W. Arras	E. Humann	
A. W. Schleeff	W. Stindt	
D. Zimmermann	W. Luehring	
<b>Congregations</b>	<b>Delegates</b>	<b>Alternates</b>
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 Abrahms
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 Rutzen	Carl Miller
7a. St. Paul's, Remus	Theo. Diehm	Wm. Diehm
8. Emanuel, Flint	Herschel Anderson	Otto Wiebeck

MINNESOTA DISTRICT

<b>Pastors</b>	<b>Alternates</b>
H. Scherf	Carl Mischke
E. F. Peterson	M. J. Wehausen
R. F. Schroeder	W. P. Schettel
J. Bradtke	H. Kesting
W. Geiger	H. C. Schmitker
E. R. Berwald	P. Kuske
L. W. Meyer	F. Werner
E. Penk	P. Dowdat
M. Lemke	N. Reinke
M. J. Lenz	F. H. Tabbert
<b>Teachers</b>	<b>Alternates</b>
H. Luehring	E. Kionka
A. Glende	G. Bunkowski
R. Schlerenbeck	A. Bruesehoff
<b>Professors</b>	<b>Alternates</b>
E. Sievert	H. Sitz
R. Janke	R. Hoenecke

- 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

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

- Alternates**
- John Heins
- Arthur Meyer
- Carl Vollbrecht  
Ingwald Herseth
- E. Spletstoeszer

**NEBRASKA DISTRICT**

- Pastors**
- E. J. Dreyer  
R. H. Vollmers  
H. Lietzau  
N. Mielke
- Delegates-at-large**
- D. Grummert  
N. Luedke

- Alternates**
- G. Fuerstenau  
E. C. Kuehl  
A. Hertler  
S. Kugler

- Teachers**
- 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

- Alternates**
- F. W. Eggers
- 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**
- M. Croll  
C. Henning  
W. Zink  
Th. Thurow  
N. Schlavensky  
W. Weissgerber  
W. Wojahn  
H. Grunwald  
W. Schaller  
H. Kleinhans  
C. Thurow  
V. Stegler
- Teachers**
- F. Hagedorn  
H. Schnitker  
Theodore Lau  
F. Manthey

- Alternates**
- O. Henning  
D. Hallemeier  
H. Bergholz  
T. Zaremba  
A. Schabow  
F. Bergfeld  
G. Kobs
- G. Kaniess  
E. Froehlich  
W. W. Gieschen  
A. Geiger
- A. Moskop  
E. Blauert  
G. Kieker  
G. Heckmann

- 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
  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

- Delegates**
- Paul Beyer  
Harry Vandree
- Robert Staley
- R. Netzel, Jr.
- Edward Yohann  
Erwin Jung
- Walter Arndt  
George Buchholz
- Herman Arndt
- Wm. Maertz  
Wm. J. Tills
- Alternates**
- Lyle Crozier
- Edward Nimmer
- Raymond Lange

**PACIFIC NORTHWEST DISTRICT**

- Pastors**
- L. Bernthal  
E. Schulz
- Congregations**
1. St. Paul's, Tacoma
  2. Faith, Tacoma

- Alternates**
- A. Sydow
- Delegates**
- A. M. Johnson  
Fred Matthews

services were conducted by the Rev. Wm. Mueller. Brief funeral services were also held in Milwaukee, Wisconsin, on April 6. The service at the funeral home was conducted by the Rev. J. G. Jeske and the service at Graceland Cemetery by the undersigned.

Mrs. Engel leaves to mourn her death, her husband, the Rev. Theodore Engel; one daughter, Mrs. Esther Metzger of Wyandotte, Michigan; two sons, Pastors Hilbert Engel of Saline, Michigan, and Norman Engel of Milwaukee, Wisconsin; another daughter, Mrs. Leona Baer, preceded her mother in death.

"Blessed are the dead which die in the Lord."

ARNOLD SCHULTZ.

**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.

**CALENDAR OF CONFERENCES**

**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.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
Iistalled

**Pastor**  
Rosenow, C. R., in Bethany Church, Bruce, Wisconsin, by H. A. Muehl; assisted by H. A. Pankow, R. W. Mohrhardt, L. L. Lambert, E. E. Prenzlow, G. Gerth; Second Sunday after Trinity, June 3, 1951.

**CHANGE OF ADDRESS**

**Pastor**  
Rosenow, C. R., Bruce, Wisconsin.  
Scheitel, Geo. W., Milroy, Minnesota.

**ACKNOWLEDGMENT AND THANKS**

**NORTHWESTERN LUTHERAN ACADEMY**

**Mobridge, South Dakota**

The following donations have been received by Northwestern Lutheran Academy: In memory of Mrs. John Peil, Batesland, South Dakota, for the Equipment Fund, \$5.00 from Mr. and Mrs. John Michels and children, and \$5.00 from Rev. and Mrs. R. W. Kleist; from the Ladies' Aid, La Crosse, Wisconsin, for the Equipment Fund, \$25.00; from Ladies' Aid of St. John's Ev. Luth. Church, T. Genoa, Wisconsin, \$10.00; from J. D. Rabenberg, Glenham, South Dakota, for Music Fund, \$15.00; from Edward Knittel, Glenham, South Dakota, for Music Fund, \$11.00.

Our sincerest thanks to the donors.  
R. A. FENSKE.

**DR. MARTIN LUTHER COLLEGE**  
New Ulm, Minnesota

Emmanuel Lutheran Church, Grover, South Dakota, 50 dozen eggs; Rev. Henry Boettcher, Gibbon, Minnesota, 6 quarts canned goods; Mr. Edgar Christgau, Austin, Minnesota, 50 dozen eggs; Mr. Paul Krause, Morristown, Minnesota, 55 pounds lard; Mr. and Mrs. W. R. Trapp, La Crosse, Wisconsin, \$100.00; Mr. Edward Kramer, Gibbon, Minnesota, \$500.00; Mr. Gilbert Tews, Armed Forces, \$15.00; Mr. and Mrs. Harold Raaths, Krakow, Wisconsin, \$12.00; In memory of Sophus M. Stensrud from Mrs. S. M. Stensrud and Children, Sioux Falls, South Dakota, \$25.00.

To all donors our hearty thanks!  
CARL L. SCHWEPPE.

Given in memory of Ferdinand Tesh by Mr. and Mrs. Arthur Tesh, Mr. and Mrs. Albert Tesh, Mr. and Mrs. Charles Tesh, Mr. and Mrs. John Tesh, Mr. and Mrs. Emil Tesh, \$50.00, to Mobridge, Northwestern Lutheran Academy special building fund.  
ELMER E. BARTLING,  
District Treasurer.

**MISSION FESTIVALS**

**Second Sunday after Trinity**  
St. John's Church, Redwood Falls, Minn. Offering: \$698.79. Edw. Birkholz, pastor.  
Grace Church, LeSueur, Minnesota.  
Offering: \$129.70. M. Wehausen, pastor.

**MUSIC TEACHER WANTED**

The Dr. Martin Luther College Music Department, New Ulm, Minnesota, desires a woman piano teacher, preferably an organ and piano teacher. Kindly address all communications to Emil D. Backer, 110 N. Franklin Street, New Ulm, Minnesota.  
EMIL D. BACKER,  
Music Department.

**MEMORIAL WREATHS**  
**SOUTHEASTERN WISCONSIN DISTRICT**  
April, 1951

In Memory of — Sent In By	Budgetary	Special	OTHER CHARITIES
Frank Ketelhut—Rev. Ad. von Rohr .....	\$	\$	17.00
Frank Luedtke—Rev. Ad. von Rohr .....			14.00
Mrs. Anna Mengert—E. Ph. Ebert		27.00	
Mrs. Eliz. Krubsack—E. Ph. Ebert		10.00	
Mrs. Helen Engel—Arnold Schultz	5.00		
Otto Rossmann—Harry Shiley...		5.00	10.00
Otto Schoeneck—R. Schoeneck..			3.00
Clara Scholbe—Herman Cares...			6.00
Mrs. Shirley Walsch—H. Cares...			6.00
Mrs. M. Bollhagen—H. Cares...			
Mrs. T. Engel—John G. Jeske...		2.50	
W. Wussow—John G. Jeske.....			3.00
Richard Erdmann—E. C. Pankow			5.00
Augusta Meiser—Wm. F. Sauer..			2.00
Mrs. Emma Ruge—H. P. Koehler			5.00
Mrs. Agnes Jeske—E. Ph. Dornfeld—J. C. Jeske.....		15.00	10.00

**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**

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

- A. Koelplin
- A. C. Bartz

**Alternates**

- M. Leitzke
- R. Kolander

**Delegates**

- R. Schulz
- Wm. Schwefel

**Alternates**

- Robert Vick
- Oscar Roever
- Paul Hennig

**Alternates**  
Charles Blohm

- {Christ Kirschmann
- {Fred Mey
- Harvey Semrow

- Delmer Rupprecht
- Ruben Klug
- Alfred Harloff
- A. Maccready

- Theo. Arntz
- Marlyn Blair
- Elmer Kirchner

**WESTERN WISCONSIN DISTRICT**

**Pastors**

- E. A. Breiling
- H. C. Horlamig
- R. A. Ziegler
- M. F. Stern
- F. W. Loeper
- D. Rhoda
- E. E. Prenzlow
- 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. Slevert
- A. H. Backer

**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

**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. Chrst. 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

**Delegates**

- Lyle Teschner
- David Hahn
- Ernest Berlin
- Alvin Marx
- Walter Bilse
- Willard Matzke
- Erwin Perso
- Rodney Rohrer
- Wm. Oehlers
- A. J. Pitel
- Albert Kahler
- George Meyer
- Ed. Wadell
- Paul Lemke
- Paul Kaske

**Alternates**

- Henry Knuth
- Merman Albrecht
- Elmer Warnke
- Emil Buchholz

John Krenzke—E. Ph. Dornfeld—J. C. Jeske.....	5.00
Mrs. M. Zunker—A. F. Halboth.	9.00
Wm. Busch—J. A. DeGalley....	5.00
Clara Baars—Paul Pieper.....	16.00
H. Rossow—E. Blumenthal.....	8.00
Mrs. L. Berndt—A. C. Lengling.	8.00
Mrs. Jean Timm—A. C. Lengling	2.00
Mrs. L. Pfeiffer—P. J. Burkholz	2.00
Paul Kempfen—E. W. Hillmer..	2.00
Totals .....	\$ 10.00 \$ 59.50 \$ 138.00
	G. W. SAMPE, District Cashier.

**WESTERN WISCONSIN DISTRICT**  
January, February, March, 1951

Pastor — Congregation	Amount
G. F. Albrecht—Indian Creek.....	\$ 635.57
G. F. Albrecht—Hustler .....	35.95
H. J. Anger—Washington, Iowa.....	224.85
H. F. Backer—La Crosse .....	848.50
J. C. Bast—St. Charles.....	293.75

W. A. Baumann—Marshall	452.07
Alvin Berg—Madison	106.77
Arthur Berg—Sparta	1,235.72
R. F. Bittorf—Monroe	114.44
R. F. Bittorf—McConnell	112.75
L. M. Bleichwehl—Fort Madison	19.20
F. E. Blume—Columbus	762.20
E. A. Brelling—Randolph	450.05
J. C. Dahlke—Tomah	1,241.55
A. T. Degner—Trenton	208.23
A. H. Dobberstein—Elroy	126.11
W. A. Eggert and G. Redlin—Watertown	5,002.07
Kurt Eggert—Farmington	862.90
F. F. Ehlert—Eitzen	120.15
A. J. Engel—Medford	796.79
J. B. Erhart—Buffalo City	15.84
J. B. Erhart—Cream	234.59
J. B. Erhart—Cochrane	352.09
Gerhard Fischer—Helenville	502.00
G. Franzmann—Fort Atkinson	214.26
G. H. Geiger—Wilson	302.00
Henry Geiger—Leeds	296.25
Henry Gieschen—Fort Atkinson	4,455.56
W. E. Gutzke—La Crosse	527.41
B. R. Hahm—Plum City	194.59
B. R. Hahm—Bay City	60.00
A. Hanke—T. Norton	147.05
A. Hanke—Minnesota City	17.52
H. Henke—Whitehall	63.50
H. Henke—Arcadia	32.25
J. Henning—Wausau	652.84
R. C. Hillemann—Mosquito Hill	110.55
R. C. Hillemann—Savanna	350.00
O. E. Hoffmann—Tomahawk	388.18
W. P. Holzhausen—Stetsonville	476.95
G. Horn—Chaseburg	600.00
G. Horn—T. Hamburg	200.00
Paul Horn—T. Lebanon	90.00
C. J. Kionka—Rib Lake	542.15
C. J. Kionka—T. Greenwood	134.16
G. P. Kionka—T. Genoa	161.98
G. P. Kionka—Stoddard	465.69
G. P. Kionka—Nelson	193.79
H. C. Kirchner—Baraboo	1,897.81
L. C. Kirst—Beaver Dam	2,829.38
O. W. Koch—Lowell	1,256.13
R. J. Koch—Eagleton	75.00
L. J. Koenig—Wausau	1,659.54
L. J. Koenig, Mosinee	279.04
W. J. Koepsell—Pickwick	72.84
W. J. Koepsell—Ridgeway	159.28
John Kohl—Doylestown	796.64
John Kohl—Fountain Prairie	148.70
John Kohl—Fall River	208.58
G. O. Krause—Marathon	512.49
R. P. Korn—Lewiston	685.26
J. D. Krubsack—Goodrich	91.49
W. R. Krueger—Friesland	477.09
W. R. Krueger—Dalton	279.68
H. F. Kuckhahn—Poplar Creek	24.72
H. F. Kuckhahn—T. Washington	38.50
H. F. Kuckhahn—Lime Ridge	75.18
D. H. Kuehl—McMillan	135.68
M. Kujath—Brodhead	98.45
M. Kujath—Janesville	117.75
C. C. Kuske—Green Valley	95.23
C. C. Kuske—Rozellville	175.01
L. Lambert—Barron	151.05
L. Lambert—Rice Lake	249.55
Henry Lange—Onalaska	449.10
Wm. Lange—La Crosse	189.53
P. Lehmann—Rock Springs	108.86
O. Lemke—T. Rib Falls	145.00
O. Lemke—Rib Falls	390.45
M. F. Liesener—Oak Grove	403.77
F. W. Loeper—Richmond	300.00
A. W. Looek—North Freedom	625.17
A. H. Mackdanz—Pardeeville	617.43
E. A. Mahnke—Hillsboro	133.75
E. A. Mahnke—Viroqua	79.02
T. H. Mahnke—Bloomer	904.08
G. C. Marquardt—Ringle	169.40
G. C. Marquardt—Schofield	706.56
A. L. Mennicke—Winona	1,611.64
A. L. Mennicke—Goodview	45.65
F. H. Miller—La Crosse	2,212.12
J. Mittelstaedt—Bruce	51.50
R. W. Mohrhardt—Prairie Farm	351.31
R. W. Mohrhardt—T. Dallas	62.97
P. Monhardt—South Ridge	518.00
H. A. Muehl—Cameron	47.91
H. A. Muehl—Altura	110.00
R. W. Mueller—Jefferson	2,237.00
F. A. Naumann, Platteville	460.07
G. E. Neumann—T. Merrimac	24.25
G. E. Neumann—Caledonia	18.75
G. E. Neumann—Greenfield	111.50
H. C. Nitz—Waterloo	538.65
H. Nommensen—Fountain City	471.65
M. J. Nommensen—Juneau	1,718.60
O. A. Pankow—Menomonee	1,264.21
O. A. Pagels—Ixonia	685.69
H. E. Paustian—Barre Mills	1,114.49
N. E. Paustian—Oconomowoc	434.98
W. A. Paustian—West Salem	933.09
J. R. Petrie—Wilton	26.70
J. R. Petrie—Norwalk	98.95
E. E. Prenzlou, Cornell, Keystone and Birch Creek	369.95
J. M. Raasch—Lake Mills	1,413.04
C. R. Rosenow—Richwood	92.80

C. R. Rosenow—Hubbleton	96.04
A. Saremba—T. Knapp	39.19
A. Saremba—Shennington	19.50
A. W. Sauer—Winona	1,801.00
John Schaad—Eau Galle	109.20
John Schaad—Elmwood	183.20
A. C. Schewe—T. Bridge Creek	57.75
A. C. Schewe—Neillsville	193.20
E. C. Schewe—Cambria	364.28
W. E. Schulz—Wonewoc	657.00
H. C. Schumacher—Milton	531.31
A. Schumann—Veeckind	30.57
A. Schumann—Globe	166.62
H. W. Schwertfeger—Tripoli	53.78
H. W. Schwertfeger—Spirit	77.75
H. W. Schwertfeger—Prentice	44.55
R. A. Siegler—Madison	454.90
A. Stuebs—Portland	28.40
A. Stuebs—Bangor	1,614.21
M. F. Stern—Ixonia	152.30
K. A. Timmel—Watertown	585.00
E. A. Toepel—Ridgeville	588.49
E. G. Toepel—Sun Prairie	1,110.25
I. G. Uetzmann—Watertown	300.00
M. W. Wahl—Cambridge	411.67
M. W. Wahl—Cold Spring	280.54
E. Walther—Wisconsin Rapids	1,438.05
W. E. Wegner—Moline	125.00
A. J. Werner—Little Falls	218.01
A. J. Werner—Catact	181.33
A. J. Werner—Millston	11.21
A. A. Winter—Mauston	505.50
L. A. Winter—T. Berlin	760.58
L. A. Winter—Wisconsin Valley Conference	9.00
L. A. Witte—Kendall	100.00
L. A. Witte—Dorset Ridge	26.41
W. E. Zank—Newville	512.39
W. E. Zank—T. Deerfield	292.80
G. W. Zunker—Fox Lake	1,141.77
Budgetary	\$ 64,678.17
Synod Building Fund	10,034.87
Non Budgetary	625.69

Total for January, February, March, 1951.....\$ 75,338.73

Memorial Wreaths

In Memory of — Sent In By	Amount
Mrs. Caroline Potratz — J. C. Bast, St. Charles	\$ 26.00
Mrs. R. Streich — K. Eggert, Farmington	9.00
Mrs. Andrew Kautsch — J. B. Erhart, Cochrane	23.00
Theo. Ruel — G. Fischer, Helenville	2.00
Gust Wedewordt — H. Geiger, Leeds	2.00
Louise Schwarz — W. E. Gutzke, La Crosse	11.00
Lillian Groth — W. E. Gutzke, La Crosse	25.00
Mrs. Mathilde Pflughoeft — W. J. Koepsell, Ridgeway	16.70
Mrs. Katherine Polzin — R. J. Koch, Eagleton	73.00
Robert F. Hoppe — G. O. Krause, Marathon	10.00
Caudire Ann Wisch — R. Mohrhardt, Prairie Farm	23.50
Mrs. Herman Riesop — H. Nitz, Waterloo	5.00
Mrs. Emma Kluesendorf-Nommensen — M. J. Nommensen, Juneau	2.00
Mrs. Henry Becker — H. E. Paustian, Barre Mills	11.00
Milton Ewings, Sr. — E. E. Prenzlou, Cornell	25.00
Herman Schuttko — E. E. Prenzlou, Cornell	.50
Donald Lee Hetke — E. E. Prenzlou, Cornell	7.00
John R. Nelson — A. W. Sauer, Winona	6.00
Leonard B. Schultz — A. Schumann, Globe	11.00
Mrs. Minna Stengel — A. Schumann, Globe	5.00
Henry Gerth — M. F. Stern, Ixonia	5.00
Charles Bealer — E. Walther, Wisconsin Rapids	29.25
Mrs. Emilie Swanz — E. Walther, Wisconsin Rapids	3.00
Rev. H. Kuckhahn — L. A. Winter, Wis. River Valley Conference	9.00
Harvey Woller — L. A. Winter, T. Berlin	70.50
Rev. H. Kuckhahn — L. A. Winter, T. Berlin	2.00
Mrs. Augusta Werth — W. A. Eggert, Watertown	15.00
Wm. Rodenbeck — H. Geiger, Leeds	2.00
Dr. Geo. Hoyer — L. C. Kirst, Beaver Dam	49.00
Mrs. Geo. Cramer — G. O. Krause, Marathon	2.25
Mrs. Carl Broetzmann — H. C. Nitz, Waterloo	12.00
Mrs. Wm. Bibow — H. C. Nitz, Waterloo	10.00
Albert Bedtka — J. C. Bast, St. Charles	9.00
Rev. E. Dornfeld — Wm. Baumann, Marshall	15.00
Herman Wegner — F. E. Blume, Columbus	1.00
Louise King — F. E. Blume, Columbus	30.00
Mrs. Laura Kirchner — W. A. Eggert, Watertown	9.00
William Rodenbeck — G. H. Geiger, Wilson	2.00
Wm. Seiler — H. Henke, Whitehall	2.00
Chas. G. Lehmann — L. C. Kirst, Beaver Dam	20.00
Mrs. Martha Thraven — L. C. Kirst, Beaver Dam	5.00
Mrs. Philip Hoffmann — L. C. Kirst, Beaver Dam	5.00
Mrs. Geo. Cramer — G. O. Krause, Marathon	8.00
Rev. J. Mittelstaedt — Bruce Congregation, J. Vierck, Treas.	51.50
Alex Degner — O. A. Pagels, Ixonia	26.00
Carl Ziemer — O. A. Pagels, Ixonia	3.00
Rev. J. Mittelstaedt — E. E. Prenzlou, Cornell	2.00
L. uise Koeth — A. W. Sauer, Winona	5.50
Hubert Oldendorf — A. W. Sauer, Winona	21.00
Ella Gady — A. W. Sauer, Winona	11.00
Albert Papenfuss — A. W. Sauer, Winona	6.00
Rev. Wm. Limpert — A. W. Sauer, Winona	19.00
Alex Degner — A. Schewe, Neillsville	3.00
Mrs. Minnie Hamburg — W. E. Schulz, Wonewoc	1.00
Rev. John Mittelstaedt — W. E. Schulz, Wonewoc	37.00
Ernst Kristofske — E. Walther, Wisconsin Rapids	5.00

H. J. KOCH, Treasurer.

Jan. 52

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40 Hartford, Wisconsin

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\$12.50

No. 217—Size, 15 $\frac{1}{2}$ ×19 $\frac{1}{4}$ . Not framed in glass. Same protective surface as No. 216.  
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