



*The
Northwestern
Lutheran*

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

I KINGS 8:57

The Northwestern Lutheran

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COVER DESIGN

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Siftings

A sixty-eight year old student at the University of Minnesota, an atheist, was not successful in his attempt to bar religious student organizations from using buildings on the campus of the University of Minnesota for religious services. United States Attorney General J. Howard McGrath, to whom the atheist appealed decided that he will take no action in the matter. It is reported that the Lutherans comprise the largest group numbering about 7,000 students. This, of course, includes the Lutherans from the various Lutheran bodies.

* * * *

Possibly the readers will remember that we reported some time ago that Dr. John H. Melish, pastor of Holy Trinity Church in Brooklyn (Episcopal) was dismissed by Bishop James DeWolfe on the petition of the vestry of the church because he insisted that his son be his assistant. This son was accused of being in sympathy with the Communists having served as chairman of the National Council of American-Soviet Friendship. This month the church eliminated every councilman that participated in petitioning for the dismissal of the pastor and voted 119 to 11 that the son be called to succeed the father as pastor of Holy Trinity Church. Yes, we are living in precarious days. One wonders how such a thing can happen.

* * * *

The *Christian Century* (nondenominational church paper) takes exception to President Truman's words at the laying of the cornerstone of the New York Avenue Presbyterian Church in Washington. The words

BY THE EDITOR

are: "It is given to us to defend the spiritual values. Our nation and our whole way of life are founded on religious principles. But Communism is 'a fierce and terrible fanaticism' which produces 'the vast forces of evil that seek to destroy the spiritual values and the moral code for which we stand.' That the president could say this so confidently when the Kefauver committee hearings had hardly faded from the television screen proves again how easy it is, in a time of international crisis, to fall into the sin of spiritual pride. That sin afflicts Mr. Truman's countrymen as much as it does him. Perhaps more." That observation is certainly beyond contradiction. There is nothing more dangerous than spiritual pride. "Pride goeth before destruction," says the Lord, Proverbs 16, 18. Pray God that this may not happen to us and to our nation.

NORTHWESTERN COLLEGE

Wednesday afternoon, June 6 — DEDICATION of the new library and science building, beginning with a special service in the gymnasium at 2:00 P. M.

ALUMNI meeting at 4:00 P. M.; banquet at 6:00 P. M.

ANNUAL COLLEGE CONCERT at 8:00 P. M.

Visitors will provide for their own meals on Wednesday.

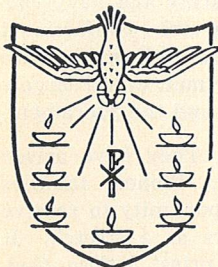
Thursday forenoon, June 7 — COMMENCEMENT exercises at 10:00 P. M.

THE COMMITTEE.

"And They Were All Filled With The Holy Ghost"

Acts 2, 1-11

THE sound from heaven as of a rushing mighty wind, the cloven tongues as of fire, the speaking of the disciples in other tongues — these were the miraculous occurrences which attracted the attention of men on the day of Pentecost; these are



still the first things which invariably come to our mind as we think of the Pentecost account. God Himself wrought these miraculous manifestations for the very purpose that they might attract attention, yet not for their own sakes, but as signs pointing to the real Pentecost miracle, the outpouring of the Holy Spirit upon the New Testament church. These signs are still to keep us mindful of the glorious gift of the Holy Spirit and of the gracious work which He continues to perform in and through the church.

The Gift of the Holy Spirit After the Lord's ascension the disciples had returned to Jerusalem and there continued with prayer and supplication in an upper room where they had their lodging. Those daily assembled were, however, not only the eleven apostles and the newly-chosen Matthias but the entire company of disciples, all who believed in the Lord Jesus, numbering about one hundred and twenty and including also many women. Upon the ascended Savior's bidding they were waiting in Jerusalem for the fulfillment of His promise that they should presently be baptized with the Holy Spirit, a promise which had been richly foretold in the Old Testament. When the arrival of Pentecost Day made full the measure of time which the Lord had contemplated they were all with one accord in one place. Suddenly there came a sound from

heaven as of a mighty wind moving forward. This approaching sound grew louder and louder until "it filled all the house where they were sitting." It was also heard beyond in the city and soon drew a great multitude to the place where the disciples were gathered. There also appeared tongues resembling fire which distributed themselves upon all the disciples present and rested on each one of them. Yet these were merely the significant signs which accompanied the real gift, which announced its bestowal, and which foreshadowed its blessed import. The inspired writer points to the real Pentecost gift when he says: "And they were all filled with the Holy Ghost." This was the great Pentecost miracle itself. The sound as of a rushing mighty wind merely testified of the fullness of divine power with which the Spirit had come to dwell in the hearts of the disciples and to perform His gracious work in and through them. For He was none other than the third person of the Godhead, who proceedeth from the Father and the Son and who is one in divine essence, power, and glory with them.

In The Fullness of His Gracious Power Even before Pentecost these disciples had enjoyed a measure of the Holy Spirit, just as did all the saints in the Old Testament. They believed in the Lord Jesus and had come to such faith through the Spirit's power alone. For "no man can say that Jesus is the Lord, but by the Holy Ghost." Yet thus far their spiritual understanding had still been exceedingly weak. Of this they had given evidence not only before the Savior's death and resurrection but even at the time of His ascension. The Lord Jesus had promised them, however, that upon the completion of His saving work and His return to the Father the Holy Spirit would now be given to them in full measure. He had told them: "But the Comforter, which is the Holy Ghost,

whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you . . . when he, the Spirit of truth, is come he will guide you into all truth." It was this promise which went into fulfillment as "they were all filled with the Holy Ghost."

Leading Them Into All Truth God's Spirit brought to their remembrance the things that Jesus had said unto them and done before their eyes. At the same time He guided them into all truth. He made clear to them the saving meaning of all that they had experienced, seen, and heard while they were with Jesus. In an enlightened faith He now led them to understand God's plan of salvation as it had been carried out by Jesus before their very eyes. With great joy they now realized how Christ's life and death had been a perfect and all-sufficient atonement for the sins of the world. In His many miracles they now fully discerned the intended manifestation of His diety and His saving grace. In the resurrection of the Lord they now beheld the Father's acceptance of their Savior's atonement, His declaration of the forgiveness of all their sins. They learned to glory in His return to the Father by which He was now exercising full dominion over heaven and earth to bless, shield, protect, and intercede for them. We get a glimpse of this blessed enlightenment of faith which the Spirit wrought in their hearts in that we are told that they all began to speak of "the wonderful works of God." For only because they now understood God's great saving deeds in Christ Jesus, could they speak of them in praise and thanksgiving. An even richer glimpse of this gracious work of the Holy Spirit we get from Peter's Pentecost sermon. What a rich and full understanding of the Heavenly Father's saving thoughts, of Christ who had fulfilled them, of the Scriptures which had foretold them! Peter's former lack of understanding had been dispelled.

This gracious work the Holy Spirit continues to perform in the midst of the church. He still leads us into all saving truth, still glorifies Jesus in our hearts, and thus fills them with peace, joy, comfort, and eternal hope. No new Pentecost outpouring

(Continued on page 134)

Editorials

Confused Policies In an earlier issue we reported briefly the deplorable action taken by the Praesidium of the Lutheran Church — Missouri Synod in approving an arrangement whereby its members in the Armed Forces will have altar fellowship with members of erroristic Lutheran Church bodies belonging to the National Lutheran Council. This arrangement means that members of the Missouri Synod will unite at the Lord's Table with members of Lutheran churches which teach otherwise than God's Word teaches. That is unionism, whether it takes place in the armed forces or in civilian life, and whether it occurs once or a hundred times a week.

Yet in the *Lutheran Witness* of April 3, 1951, over the signature of Dr. J. Behnken, President of the Lutheran Church — Missouri Synod, appears an article containing a warning against such unionism. Referring to the resolutions of the Synod that until "everything necessary for fellowship has been accomplished," . . . no action is to be taken by any member of the Synod which would overlook the fact that we are not as yet united," the warning says in part:

"Fellowship between our Synod and the American Lutheran Church has not as yet been established. Uniformity in Scriptural practice as mentioned above must be assured before this can be done. Members of our Synod should take note of this resolution. Any premature action only complicates matters. It attempts to hasten fellowship, but in reality it hinders it. All of us are desirous to bring about union. But it must be a truly God-pleasing union, i.e., it must be on the basis of doctrinal unity and Scriptural practice. This is what God wants. This is what our Synod decided."

Here is a clear-cut statement forbidding unionistic practice. At the same time, the Praesidium of the Missouri Synod has given permission to its men in service and its chaplains to practice fellowship at the altar, not only with members of the American Lutheran Church, but with those of all church bodies in the National Lutheran Council, such as the United Lutheran Church, the Lutheran Free Church, and others with whom the Lutheran Church — Missouri Synod has not even begun to establish doctrinal unity.

Such confused policies make a bad situation worse. How can a house divided against itself stand?

E. S.

* * * *

Is God's Will "Expendable?" There are those who excuse and justify the practice of unionism in the religious services of our armed forces by saying that emergency conditions make it necessary or unavoidable.

The *Christian Century* recently pointed out that this way of thinking has become widely accepted in our day. The Magazine said:

"It is too obvious that as the world gets closer to total conflict, compromise with principle becomes almost complete.

"We are ruled almost entirely by necessity. The political realist makes his decision not on the basis of what he would like to see done but on the basis of what must be done if the immediate skirmish is to be won. Morals, concepts of freedom and of liberty, become luxury items. They are expendable if the situation demands it."

So also, even in the Christian church, God's clear Word is set aside "if the situation demands it."

What is the so called "emergency" which supposedly makes it necessary for our men in service to practice unionism? We are told that under army and navy conditions, it is often impossible to follow strict confessional lines in religious worship. Unless they fellowship with those of other Christian churches, our men would largely be without the preaching of the Word and the Sacrament.

But such conditions are not new. They have arisen time and again, also in our country. Pioneer families in the mid-west frequently had no opportunity to receive pastoral care for months, even years at a stretch. It was then that each Christian, as a priest before God, exercised his priestly rights in his own home, with his family, as did Adam and Seth and Noah and Abraham of old.

To have the service of a Pastor is a great blessing. God confers this blessing. He may also withhold it; but he does not thereby take away from us the Means of Grace or the Office of the Keys. These are the personal possessions of the every believer, even while he is a member of the Armed Forces. In the unusual conditions brought about by war, the Christian may have to do without the advantage of personal, individual pastoral care. But the Lord is His Shepherd, the Word his guide and strength.

Certainly we must not violate God's Word in order to enjoy a blessing which God through circumstances has withdrawn from us. To say that an emergency justifies us in trespassing God's command is to say that God is so weak that He is forced to permit a situation to occur in which His Word no longer rules.

Shall God's Will as expressed in Romans 16, 17-18, and other passages be "expendable if the situation demands it?" If we pursue that policy, God will rightly withdraw His Word from us entirely and leave us to die in the darkness of confusion and ignorance.

On the other hand, proudly does God inscribe to the memory of his great warriors, Moses and Aaron — the General and the Priest — the fact that when they represented Him in the heathen land of Egypt, "He sent darkness, and made it dark: and they rebelled not against His Word." Ps. 105, 28.

Even in dark days, then, let us pray: "Order my step in Thy Word: and let not any iniquity have dominion over me." Ps. 119, 133.

E. S.

From A Wider Field

The Moral Debacle

EXCEPT for the front-page and television publicity given the Kefauver Senate Crime Investigating Committee, our citizens have largely been unaware of the growing lawlessness which is besetting the country. If the Kefauver Committee has exposed wickedness in high places, the shocking moral conditions among the rank and file of our land is often overlooked. News of the tense world situation and the menace of Communism arouses our concern and occupies the major share of our attention. But when we gather together, and add to the Kefauver reports, the scattered accounts of crime and corruption from the daily grist of back newspaper pages, the picture of conditions becomes a more terrifying vision than any war headline.

In March, the executive Secretary of the Detroit Council of Churches was moved to write Senator Kefauver asking for an inquiry in Detroit "in the light of present developments in widespread use and sale of narcotics among young people, and the unsolved crimes in this area in recent years."

Oklahoma has had a dreadful wave of vandalism directed against the churches. At Tulsa, Grace Lutheran Church was damaged to the tune of \$2,000. The Bible was desecrated, pulpit overturned, flag slashed, the Sacramental wine consumed.

Two churches at Enid were set on fire. Losses amounted to \$30,000 at the one and \$100,000 at the other.

In Oklahoma City a night watchman prevented a similar crime, but the man got away. At Stillwater, a church was saved by the vigilance and energy of some parishioners who put out the fire in time.

Meanwhile, as a measure of desperation, evidently, a society called Divorcees Anonymous was formed in Florida to combat another sign of moral corruption — the divorce evil. In Wade county alone, where the city of Miami is located, about one hundred divorce cases are filed every week.

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What We Need At Home

In the light of such conditions, the list of which could be increased with

news dispatches from every part of the land, the words of President Truman again are important beyond that of their original intentions. The President has of late been speaking often of morality and of "moral forces" needed in the world.

Addressing the 32nd meeting of the Associated Church Press, for example, Mr. Truman told Protestant editors that we must all help "to mobilize the moral forces of the world against the unmoral forces," saying that this is "the most important thing in the world today."

Indeed, and it is high time. But it is evident that the President was in this connection not thinking of moral conditions at home primarily. He was thinking of Communism as the "unmoral force," and the struggle against this foreign power was uppermost in his mind.

It is so easy to forget that the unmoral forces in our own midst are undermining the very foundations of America and present a far greater threat to our well-being than Communism. For it is when men are given over to their lusts, and righteousness is extinguished in the land, that Communism will come to rule. Even more than Armies and Navies we need something else here at home.

* * * *

The President On The Business Of The Church

Does our president really know and understand what is needed? He told the editors that, in this time of crisis, "denominational quarrels should be overlooked."

When we hear what Mr. Truman said on the occasion of a church cornerstone laying in Washington, we understand the belief which brings him to such a demand.

He said: "The essential mission of the church is to teach the moral law. We look to our churches, above all other agencies, to teach us the highest moral standards of right and wrong. We rely on the churches particularly to instill into our young people those moral ideals which are the basis of our free institutions."

However popular it may be, that is not the Christian view. Because it is not, and because it is so wide-

spread, because it is all that millions of Americans have ever learned concerning the Christian Church and its message, the morality of our country is without strength against the forces of evil.

The Lutheran makes this comment about Mr. Truman's remarks: "That's average American, too, the simple idea that we can be taught what is right, according to the Golden Rule, and then be expected to do it."

"The human situation isn't as simple as the average American thinks it is. No matter how clearly we know what is right, we can't do it. Instruction in the Golden Rule isn't enough. The cruelest delusion of all is to be convinced of our own righteousness, while secret selfishness warps our standards of judgment far out of line with the divine will."

"Christianity is belief in a Savior, who meets us on the road of our pride and humbles us through making us realize our inadequacy. He offers us the strength of his forgiving love. . . ."

"The main business of the church is not, as the average American thinks, to teach the difference between right and wrong. It is to show us the way of our salvation."

What Mr. Truman calls "denominational quarrels" is coming more and more to be nothing else than the fight of true Christian Churches in behalf of the pure and saving Gospel against the false and fatal "Golden Rule" religion of the Lodge, for which the President is a distinguished spokesman.

* * * *

Man Bites Dog

When a man bites a dog, we are told, that is news. That being the case, the news note from Sangar, California, may be regarded as news also; for it brings a new twist to an old story.

We have read of cases in which churches have protested the establishment of a liquor store or tavern in their immediate neighborhood. But in Sangar, tavern keepers presented a petition to the city council opposing the construction of an Assembly of God Church in their part of town. They declared that it would

"seriously interfere with established businesses and business expansion in that territory." We read about a similar case in Acts 19, 21-41. The difference being that in Ephesus it was the goddess Diana, in Sangar it seems to be the god Bacchus who needed protection.

E. S.

"And They Were All Filled With The Holy Ghost"

(Continued from page 131)

of the Holy Ghost with miraculous manifestations is required. We hear how on the very day of Pentecost and thereafter this gracious work of God's Spirit was extended to thousands of further souls through the preaching of the apostles and the Holy Sacraments. Through these means the Holy Spirit brought them to penitent faith, took up His abode in their hearts, and also led them into all saving truth. In the inspired New Testament Scriptures we, too, have the same word of the apostles and the same Sacraments as the means through which the Holy Spirit would continue His work in us.

Constraining Them To Joyful Testimony As the Holy Spirit came to dwell in full measure of the hearts of Christ's disciples He also filled them with courage, joy, and boldness to testify of the divine grace which had been imparted to them. For as they were filled with the Holy Ghost they all began to speak of "the wonderful works of God." This was the meaning of the fire-like tongues which had come to rest upon each one of them. They pointed to the blessed truth that the Spirit would kindle their tongues to give utterance to the grace with which their hearts were flooded. As the fire of the great altar had caused the offerings of God's Old Testament people to ascend unto God for a sweet-smelling savor so the fire of God's Spirit burning in the hearts of His New Testament people would cause their lips to send up the God-pleasing offerings of confident prayer, of thankful praise, of courageous testimony, of bold confessions, of zealous preaching. The further miraculous gift bestowed upon the disciples that they were enabled to speak of the wonderful works of God in new and unlearned

tongues merely pointed to additional implications of this gracious activity of the Spirit. It caused the multitude which had been attracted by the mighty sound to be confounded and amazed. For in their midst there were devout Jews from every corner of the civilized world. Yet each one of them heard one or more of the disciples speaking in his own mother tongue of the wonderful works of God. What they perceived was prophetic of the truth that through the gracious activity of the Spirit a great symphony of praise and thanksgiving, of Christian testimony and preaching should now rise to the throne of God in the language of every people and nation of the world.

We, too, need to remember that all true prayer, all true praise and worship of God, all of our Christian testifying, confessing, preaching, in private and in public, is a gracious work of the Holy Spirit who dwells in our hearts. It is not of our own doing, but the Holy Spirit works it through us. It is He who brings it about that we "cannot but speak of the things which we have seen and heard." It will be there in abundance only if the Holy Spirit dwells richly in our hearts through Word and Sacrament, ever nourishes and replenishes our faith, and leads us richly into all saving truth.

C. J. L.

As We See It

Looking To The Foundation

BY E. REIM

The Sure Word of Scripture

IN outlining the features which have characterized the Synodical Conference from the days of its founding and by which that body is known to this day, we mentioned in our last article the doctrine of the Verbal Inspiration of the Holy Scriptures. We spoke of it as part of that crown which we are to cherish and defend.

This is by no means saying too much. Although this doctrine does not deal with any part of the way of salvation, yet when there comes up the question of the certainty of these other doctrines that do teach us how we are saved, then this basic truth must be secure beyond even the shadow of doubt, namely that all of the Scriptures — even the very words — have been given by God. And this is particularly necessary when churches undertake to present their teachings in a formal confession.

Not to have this assurance would be like building a house upon sand. God's Word alone is the rock foundation. But when men question whether the Bible, or a least certain parts of it, are truly the Word of God, then their faith is indeed in grave danger. Nor can a church

speak with certainty on matters of doctrine if it does not see clearly on this point.

Inspiration Widely Challenged

Another reason why this matter of Inspiration is of such great importance is that probably no article of faith is more widely challenged in our day. For to the direct attacks that are so frequently and boldly aimed at this doctrine we must add the many concessions that people so often feel they must make in order to meet the demands of modern Bible criticism or the "assured results" of the science of our day. It is a deplorable fact that Lutherans are by no means immune to this tragic weakness. Therefore now more than ever must we insist that a confessional document be clear and sound on this issue.

But for this reason it is also necessary that we become clear in our own minds as to what belongs into such a document. And our answer to this question dare not be the result of mere wishful thinking, nor simply a restatement of some traditional formulation. It must come from Scripture itself. Fortunately we have just such a word in the

solemn declaration of our Lord (John 10:35), that "the Scripture cannot be broken." For in this familiar passage our Lord teaches us to place full and complete reliance upon every word that God has given us. It cannot be broken, for it is the Truth of God who cannot lie. (Titus 1:2.)

EVERY Word of Scripture

We also note that the statement of our Savior is in the form of a general rule, to which He makes no exceptions. It covers "the Scripture," all of it. He does not create a distinction between some portions that must be accepted without question, and others where the certainty is not quite so absolute. He does not leave it to man to decide what parts of the Bible are actually God's Word. Nor does He suggest that in such matters which do not deal with the heart of the Gospel the authority and certainty of the Word are less definite than otherwise. One might in fact say that in this very passage our Lord is actually touching upon such a matter of lesser importance. He is simply showing the Jews from their own Scriptures that the term "gods" is sometimes applied to men — a mere matter of defining a word. Yet in this very connection He makes the emphatic statement that the Scripture *cannot* be broken.

This is what we must look for in a confessional article on this issue: a full recognition of the principle of the absolute infallibility of God's Word, plus a clear application of this principle to every part of Scripture, also to those parts which do not lie close to the center of the Gospel.

A Clear Statement

There have been such statements. The *Brief Statement of the Doctrinal Position of the Missouri Synod*, adopted in 1932 and reaffirmed in 1947, speaks very clearly: "Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35." It also makes this emphatic addition: "We reject the doctrine which under the name of science has gained wide popularity in the church of our day, that Holy Scripture is not in all its parts the Word of God, but in part the Word

of God and in part the word of man and hence does, or at least might, contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith." This was and is the unanimous position also of the sister synods of the Synodical Conference.

Other Documents Not Clear

Other documents have, however, been written and officially accepted which are neither so clear nor so correct. In an agreement between the American Lutheran Church and the United Lutheran Church of America (the so-called *Pittsburgh Agreement*) we read: "Nevertheless by virtue of a unique operation of the Holy Spirit (2 Tim. 3, 16; 2 Pet. 1, 21), by which He supplied to the holy writers content and fitting word (2 Pet. 1, 21; 1 Cor. 2, 12, 13), the separate books of the Bible are related to one another and, taken together, constitute a complete errorless, unbreakable whole, of which Christ is the center (John 10, 35)."

Missouri Says, "Inadequate"

This statement was described as "inadequate" by the Missouri Committee of those days (1939). Their reason for this criticism is given in the following words: "The phrase 'taken together' makes the statement ambiguous because it may be understood in a limiting sense, and the sentence lacks the explicit, unequivocal declaration of the verbal inspiration and of the inerrancy of the Holy Scripture in all its parts which the situation demands. In view of present-day controversies we consider such an unequivocal, definite avowal necessary." In other words, if the fine things which are said in the *Pittsburgh Agreement* apply only to the books of the Bible *taken together*, then the real issue has been left untouched, namely that the Bible *in all its parts* is the infallible Word of God. Thus the weakness of this statement is revealed. So it also becomes clear how a convention of the ULCA, which was not ready to accept the idea that the Bible is *in all its parts* the Word of God, could be "officially assured" that this agreement does not mean verbal inspiration, not even in the phrase "content and fitting word."

Now Compare the Statement of the Common Confession

Now comes the *Common Confession* which has the following to say on this question: "Through the Holy Scriptures, which God caused to be written by men chosen and inspired by Him, God instructs and assures us regarding His will for us. The Holy Scriptures constitute His Word to men, centering in the revelation of Himself in the person and work of Jesus Christ for our salvation. Through the Holy Scriptures God continues to speak to men in all ages until the end of time. He speaks as the infallible and unchanging God, Whose message to mankind never changes. Since the Holy Spirit by divine inspiration supplied to the holy writers content and fitting word, therefore we acknowledge the Holy Scriptures in their entirety as the inspired Word of God. His Holy Spirit testifies in our hearts that His Word is true, that He will keep all His promises to us, and that our faith in Him is not in vain." — In this connection the following proof passages are quoted: 1 Cor. 1-2; 2 Tim. 3:14 - 4:5; 1 Peter 1; 2 Peter 1:12-21.

We Note Some Weaknesses

That this statement contains many fine passages we have granted before. We firmly believe that it was meant to be a sound scriptural statement, and not a compromise. But we cannot help noting the following disturbing facts concerning this formulation.

1. It does not speak out on the question of *verbal* inspiration. The use of the phrase "content and fitting word" would be reassuring were it not for the fact that it is taken directly from the *Pittsburgh Agreement*, where it was given an official interpretation that rejects this important principle.

2. It does not bring out the thought that the Holy Scriptures are *in all their parts and words* the infallible truth. The words "in their entirety" do not necessarily mean all parts and every word, but may again be taken in a limiting sense, as was shown by the Missouri Committee in connection with the "taken together" of the *Pittsburgh Agreement*. They suggest an over-all reliability of the Bible rather than implicit acceptance of every detail.

3. The basic principle of John 10:35 is neither quoted as a proof pas-

sage nor referred to in the text of this article.

It is therefore our considered judgment concerning this part of the *Common Confession* that the omission

of these basic features of this doctrine weakens the foundation to a perilous degree, and thereby endangers the entire doctrinal structure that rests upon it.

Guidance In Godliness

GREAT LIGHT AND DENSE DARKNESS

IN the last twenty-five years of actual time man has torn from nature more of her secrets than in the whole previous history of his existence. Within just a few short years man has brought forth a secret of nature so stupendous that it outshines all other discoveries, and leaves men startled as they look down the unknown road it has opened before them.

We need not enumerate the discoveries and inventions of this age. They are known to every school child. When most of them were proposed, men said: "Impossible." Now we take them for granted.

With all this vast material improvement in man's situation, do we find man himself improving? The answer to that question is startling. More and more we find man taking the road that leads to corruption and ruin, rather than the one that leads to righteousness and light. This is different from anything man had anticipated. Many who saw man's knowledge increasing, declared with great certainty that life was growing better and better, and that progress was inevitable and continuous.

Man Utterly Depraved

But the Bible had declared that man would grow worse and worse in spite of his increased knowledge. There are few today who will not agree with the Bible that man is a depraved creature who cannot be changed fundamentally by his environment. Only some divine creative power can do that work.

Long ago the Bible declared: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17, 9.) And again we are told: "This know also, that

in the last days perilous times come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (1 Tim. 3, 1-4; 13.)

As thinking men look upon this enlightened age today, what do they see and how do they feel? They see a page of light overshadowed by a pall of darkness, and their hearts fail them for fear. They are bewildered as they see mankind, who seemed to be advancing with unceasing purpose toward the light, again and again deliberately taking a road that leads to the abyss.

Here is what some of them have said:

"Never in the whole history of the world had such great strides been made in knowledge in its practical applications as during the lives of most of us. But his (man's) advance in character has not kept pace with his advance in knowledge. His intellectual and technical development has far outstripped his moral progress." Bishop of Winchester. In his address, given before the British Association for the Advancement of Science, the bishop quoted Aldous Huxley, prominent scientist, as saying that "technological knowledge has merely provided us with more efficient means for going backwards."

"We now know that a people can be heir to all the technics and the knowledge of the ages, and still behave, pathologically, like hordes of vicious and sadistic children." Herbert Agar, "Time For Greatness," p. 14, 1942.

Something Wrong!

"Something is, it is obvious, grievously wrong with our civilization . . . Science has won for us powers fit for the gods, yet we bring to their use the mentality of schoolboys or savages." C. E. M. Joad, British philosopher, in "Philosophy For Our Times," p. 9.

Speaking of the blessing that might come from the technical conditions that make for oneness of the globe, D. Elton Trueblood, in "The Predicament of Modern Man," p. 14, says: "It actually produces a situation far more evil than any formerly known. Because of lack of moral direction, what might have been a blessing becomes a terrible curse."

These quotations could be multiplied. However, let these suffice to tell us that men look into the future with grave foreboding. They find no joy in man's mastery over the elemental forces of nature sufficient to destroy much of the world in a few swift strokes.

From all this we see that science, culture, civilization, can not save the world. God alone can do that. He alone can make men what they ought to be. And He does this by His Spirit through the means He Himself has provided: the Gospel and the Sacraments. There is no other way. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

* * * *

GOD'S PLAN OF CHURCH FINANCE

"Upon the first day of the week let each one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." (1 Cor. 16, 2.) In these words the apostle Paul gives God's plan of church finance.

Periodic: "Upon the first day of the week." Worshipful, habitual, prayerful, cheerful.

Personal: "Let each one of you." Each man, each woman, each boy, each girl; no proxies.

Provident: "Lay by him in store." Forehanded, deliberate, intelligent, thoughtful.

Proportionate: "As God hath prospered him." Generous, careful, responsible, faithful.

Preventive: "That there be no gathering when I come." No deficit, no interest on loans, no worry, no retrenchment.

The Word of God calls giving a grace and exhorts us, saying: "There-

fore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." (2 Cor. 8, 7.)

K. F. K.

The Organ In Worship

THE organ is unquestionably the queen of musical instruments. This majestic instrument was brought into existence by our omniscient God through man's inventive genius. For centuries it has been used as a means of bringing about a more worshipful setting within His own sanctuary, the Church. Blessed, indeed, is that House of God which is endowed with a resonant pipe organ and with an organist capable of creating a churchly atmosphere.

The last quarter century has witnessed a turn in the use of the organ. Today this instrument is being used, or rather misused, for many questionable purposes. We need but turn on the radio in our homes any day of the week to be reminded of some of these abuses. Introducing, interluding, and postluding many of the serials that are sponsored daily by manufacturers in order to advertise their products, the organ creates for its distant audience a romantic mood, or a nerve tingling setting, whichever is desired at the moment. Political conventions, crowds gathered in banquet, and youth or adult rallies of every description employ an organ to kindle hilarity and to help make for a "good time." Hotels and road houses are attempting to increase their business by engaging a guest organist, whose assignment it is to entertain his patrons with music, either popular or jazz, whichever may be their choice at the moment. Remote, indeed, are such abuses from the original lofty purpose which the Creator intended for this queen of musical instruments. Man has, indeed, been a poor steward of this gift of God.

Abuses such as these warp sober thinking. Conditions such as these cause even serious-minded Christians to lose sense of propriety. Accustomed as we are to the above-men-

tioned abuses, they have become the order of the day and have gradually gone over into our thinking and feeling. Without being aware of it, we as churchgoers unwittingly have begun to clamor for church music which betrays similar moods and which has similar flash and color. Crafty and insidious, indeed, are the means employed by Satan to warp the sense of that which is appropriate — of even God's elect. Church organists are often requested, even by Christians of seemingly nobler tastes, to play music which is neither religious nor worshipful. Particularly is this true at weddings, where the bride too often requests music wholly unbecoming to a sacred service.

The Church is a house of prayer, God's sanctuary, whither Christians repair to hear God speak to them through Word and Sacrament. In His Temple Christians are wont to sing praises to Him, who has called them out of darkness into His glorious light. To fit a church attendant into such an atmosphere, church music must reflect that which is sacred. It must seek to turn the worshiper away from the sinful toward things that are holy. It must tend to remove from his thoughts the evil designs of the Wicked One, and must instead seek to instill an attitude of worship.

The consecrated church organist will strive to stabilize the emotions of the congregation with music that received its inspiration from God and His Word. He will seek to focus the attention of the hearers on things above. His aim must be to bring the music of the service into a meaningful blend with the hymns of the service and the spoken Word for that day. To this end, the prelude will prepare for oneness with the opening hymn. The music during the offering will fix the hearts of the hearers upon the Eternal Truth through hymn or chorale themes in keeping with that season of the church year or through spiritually uplifting music of a more general nature. At funerals the mourners should hear music that is idiomatic of Christian comfort, Christian faith, and the Christian hope of the resurrection and eternal reunion in heaven. Wedding music should reflect the solemnity of God's institution of Holy Matrimony. It is a source of joy for an organist to be reminded by a worshiper that his thoughts were by the music taken away from this earthly existence and were instead translated to the throne above, from whence all blessings come.

The church organist who is fully conscious of his high office, and who with sincerity dedicates his whole art to God will soon have occasion to become thoroughly convinced that God is using His efforts to the spiritual edification of the entire congregation. "As every man hath received the gift, even so minister the same one to another." These words of Scripture surely apply also to the organist at the console. "If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified."

CARL E. WACKER.

Ernst Ph. Dornfeld

Pastor Of St. Marcus Lutheran Church For Forty Years

THE *Gemeindeblatt* for February 15, 1911, carried the obituary of Pastor E. F. Dornfeld, who had departed this life on January 23. The obituary contained the note that

Pastor E. Ph. Dornfeld, a son of the deceased had been called on February 5, to succeed his father as pastor of St. Marcus Lutheran Church.

The *Gemeindeblatt* for April 1,

then, reported that on March 19, Pastor E. Ph. Dornfeld was duly installed.

That was forty years ago. For forty years St. Marcus Lutheran Congregation has been permitted to do its church work among its adult members, among its young people, among its children, among the unchurched in the vicinity, and as a member of the Wisconsin Synod under the leadership of Pastor E. Ph. Dornfeld. Both the pastor and the congregation are agreed that this work, in order to be God-pleasing, must be done in the spirit which St. Paul expressed in 1 Cor. 2, 2: "I determined not to know any thing among you save Jesus Christ, and him crucified."

Forty years of such joint work in the Lord — the congregation was not willing to let the occasion pass unobserved. Since the exact date fell into the — very busy — closing days of Lent, Sunday Jubilate, April 15, was chosen for the celebration. Preparations were carried on quietly, the choirs and the school children rehearsed, the Ladies' Aid got busy, invitations were mailed to all members of the congregation and also to the pastors of the Milwaukee City Conference, of which Pastor Dornfeld is a member now for forty years.

A special service was arranged for 4 o'clock in the afternoon of April 15, which was conducted by the assistant pastor of the congregation, John C. Jeske, the undersigned preaching the sermon. After the close of the service Pastor Jeske read congratulatory letters and conveyed the best wishes of the congregation to the jubilant. He also handed him a sizable purse.

The Ladies' Aid brought the celebration to a close by serving a lunch to all guests in the school auditorium.

The Lord be praised for the unspeakable gift of His Gospel. May He keep St. Marcus Lutheran Church, both the shepherd and the flock, faithful to the Gospel, and may He continue to bestow His blessings on all through the Gospel.

JOH. P. MEYER.

SCHOOL DEDICATION

**St. Matthew's Ev. Lutheran Church
Benton Harbor, Michigan**

On Jubilate Sunday, April 15, 1951,
St. Matthew's Lutheran Congregation

of Benton Harbor, Michigan, dedicated its new school to the glory of God for the Christian instruction of its children. Services were held in both morning and afternoon in the spacious auditorium of the school. Prof. E. E. Kowalke, President of Northwestern College, Watertown, Wisconsin, addressed the congrega-

plant. The primary room has a large alcove and its own wash room facilities, and one of the other classrooms is of larger dimensions. Aluminum window frames, ventilators, coping, and sun canopies require a minimum of maintenance. Directional glass blocks in all classrooms provide ample diffused daylight under nor-



*St. Matthew's Ev. Lutheran School
Benton Harbor, Michigan*

tion in the morning service, basing his words on Ephesians 2, 1-10, in the English language, and on Psalm 100 in the German language. The Rev. S. E. Westendorf, President of the Michigan District, preached the afternoon sermon on the basis of Deuteronomy 6, 6-7. An informal program followed a dinner in the evening. Pastors H. C. Haase and E. J. Berg of Benton Harbor assisted the pastor with the liturgical services, which were augmented by appropriate anthems by the school children, male chorus, girls' choir, and mixed choir of the congregation under the direction of Principal Arvin Jantz and Teacher Lester Found. Dr. Philip Strasburg, Chairman of the Building Committee, and Mr. Oswald Baumeister, Chairman of the Trustees, participated in the opening ceremony at the entrance to the school. It is estimated that over two thousand took part in the day long celebration, with many friends of neighboring congregations present.

The new school, designed by the architectural firm of Maurer and Maurer, South Bend, Indiana, is of one story construction of masonry and steel. It consists of four classrooms, a corridor which extends the length of the building and provides entrances from both playgrounds, a faculty room, an office, a large auditorium-gymnasium, kitchen, store room, dressing and shower rooms, with necessary lavatories and heating

mal conditions. Floors in the corridor are of terrazzo, in the kitchen of non-slip tile, and in classrooms and office of asphalt tile, with varied colors and patterns throughout. Doors, millwork, and wood trim are of selected birch, in natural finish. Individual wardrobes and shelving for books and other materials in classrooms are of steel. Fibre glass acoustical tile in all rooms subdue noise. Lucite chalkboards, a fused



*Opening Dedicatory Ceremony
(Left to Right)
Baumeister, Wendland, Jantz,
Strasburg, Meyer, Found*

glass material, is most durable in resisting wear, retaining original color, and is least apt to become glossy. Radiant heating in all classrooms maintains a constant floor temperature of 68 to 70 degrees; unit ventilators force conditioned fresh air to all rooms, and vent ducts connect with automatic roof ventilators. Fluorescent lighting in classrooms also provides spot lighting for the

chalkboards. The automatic bell and buzzer system is equipped with a special program device that can be easily adjusted to fit one or more schedules. All classrooms and office equipment is new and of latest design, the kitchen is fully supplied with all necessary equipment, and the auditorium has sufficient chairs, tables, and equipment for congregational use. Provisions are made to be able to use classrooms for visual education. The sills and facade are of Indiana limestone, with a large, stone Luther-emblem, patterned after the original emblem in the Lutherhaus, Wittenberg, Germany.

The half block of choice city property, upon which the school has been built, was purchased by the congregation some years ago and its value cannot be estimated, since it is located but one block from the church and parsonage in an established residential area. The total cost of contracts approximates \$150,000, with architect's fees and equipment adding another \$20,000 to the cost of the project. Much of the equipment was supplied through donations and work of individual members and organizations. With the sale of the old school property and the large dedication offering the congregation will have an indebtedness of somewhat over \$90,000, which has been entirely loaned by members of the church, and which is being retired on an annual pledge system.

The new school is the realization of years of planning and effort in the interest of Christian education. For twenty-five years the congregation has conducted a Christian Day School in the original church edifice built in 1898, remodeled into a school when the new church was built. As the enrollment steadily grew and the classes expanded into the full eight grades and kindergarten, crowded conditions left much to be desired in the way of facilities. The need for a new school, however, was never lost sight of. Already in 1943 the lots for the school were purchased. A building fund was inaugurated the following year. A Planning and Finance Committee was elected in 1947, and an architect engaged. When the congregation celebrated its fiftieth anniversary in 1948, the thought of a new school supplied a prominent theme. Ground-breaking ceremonies were held on December 18, 1949, and the cornerstone was laid on April 23,

1950, one week less than a year before its dedication.

The present enrollment totals 131 pupils under the guidance of Arvin Jantz, principal, Lester Found, and Beverly Degner. Since a near capacity enrollment is anticipated for the coming school term, the congregation prayerfully hopes to obtain the services of an additional teacher and make use of the fourth classroom provided for. Grace Lutheran Church of Benton Harbor, E. J. Berg, pastor, also sends a number of its children to St. Matthew's School, contributing an annual tuition fee for this purpose. As our dedication speakers reminded us, we have every reason to rejoice in the guidance and strength of a gracious God, who has so richly blessed our undeserving hands, that parents may transmit the faith unto their children, and that a generation may be trained which will fear the Lord, abounding in the works of His Holy Spirit.

E. H. WENDLAND.

SCHOOL DEDICATION Trinity Lutheran Church Caledonia, Wisconsin

Because of the overcrowded conditions in the old school, Trinity Lutheran Church, Caledonia, Wisconsin, came to the realization that

a second teacher. In the meantime the four lower grades were being taught in the old school and the four upper grades in the basement of the church.

The new school was dedicated on Sunday, April 1, 1951. The all-day celebration began with a morning service in which Prof. Oliver Rupprecht of Concordia College, Milwaukee, preached the dedicatory sermon. Following this service the congregation went to the new school to witness the dedication.

In the afternoon service Prof. Adalbert Schaller, instructor at the Lutheran Seminary in Thiensville and member of Synod's Board of Education, spoke the Word of God. In the same service Prof. John Anderson, retired instructor of Luther Institute, Chicago, also addressed the congregation. Rev. Anderson was pastor of Trinity from 1895-1901 and taught parochial school during his entire pastorate here. All three speakers emphasized the need of Christian education in this day of spiritual ignorance, apostasy and unbelief.

The choir, parochial school children, and organist participated in an evening sacred concert which was followed by a social hour in the assembly hall of the new school. At all three services there were overflow attendances. Loud speakers were installed in the basement of the church



*Trinity Lutheran School
Caledonia, Wisconsin*

the erection of a new school was necessary. Last year 52 pupils and eight grades were taught by one teacher in a small classroom. Looking to God for His blessing, the congregation, therefore, decided to build a new two-room school and to call

and in the assembly hall of the new school to accommodate all the hearers. All the Synodical Conference churches in Racine and in the immediate neighborhood of Trinity were invited to the dedication services.

Trinity Church has maintained a Christian school for approximately 100 years. The first permanent school was built in 1864. The minutes of the congregation show that the members undertook this building although all the necessary funds had to be borrowed. The new school is the third the congregation has erected. The members have never grown weary in maintaining a Christian school in fostering Christian education. Trinity also helps support the Lutheran High School in Racine, Wisconsin. May the Lord preserve this interest in the salvation of the children.

The modern two-room brick school is equipped with a steam air-conditioned plant, automatically controlled. The building has asphalt tile and terrazzo floors, acoustical ceilings, green chalk-boards, and glass-block windows. The basement has a large assembly hall, a kitchen, boiler room and storage space. A special instruction room has been provided for the pastor. The present value of the new school is approximately \$70,000.00

Trinity school has an enrollment of 64 pupils. These lambs of Christ are being shepherded by two teachers. A second teacher was engaged last fall. The congregation has a communicant membership of 300 souls.

May the Lord bless Trinity School in the future as He has in the past, and make it a workshop of the Holy Ghost, preparing children for their pilgrimage to heaven.

ARNOLD KOELPIN.

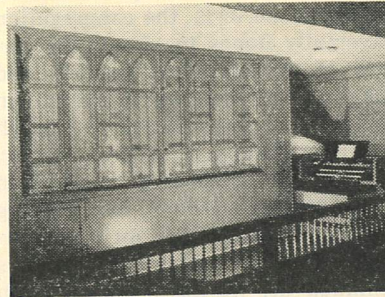
ORGAN DEDICATION

Immanuel Ev. Lutheran Church

Medford, Wisconsin

On January 28, 1951, Immanuel Ev. Lutheran Congregation of Medford, Wisconsin, dedicated its new Wicks Pipe Organ to the service of the Triune God. Prof. Martin Albrecht of Dr. Martin Luther College, New Ulm, Minnesota, preached the dedicatory sermon in the 9:00 A. M. service and also brought the message in the 10:15 A. M. service. He based his sermon on 1 Chronicles 16, 7-13, and encouraged the congregation to "Give Thanks Unto The Lord." I. What this means? It means call upon His name and make known His deeds. II. How? Sing unto Him, rejoice, seek the Lord, and remember His

works. III. Why? We are His chosen ones. May this organ ever remind us that we give thanks, remain His children, and His chosen ones according to His promise.



*Immanuel Congregations' New Organ
Medford, Wisconsin*

During the services the congregation's organist and principal of Immanuel's Christian Day School, Mr. W. A. Pape, presided at the organ.

In the evening an organ concert of sacred music was given by Prof. Martin Albrecht. George F. Meyer, chairman of the organ committee and owner of the local Radio Station WIGM, made arrangements to have the concert broadcast, giving many an opportunity to hear the beautiful and pleasing tones of the organ acquired at the cost of 7,500.00.

May the Lord grant Immanuel Ev. Lutheran Congregation grace to use the new organ to the worship of His most holy name, and may He bless the congregation in the future as He has in the past.

E. J. ENGEL.

GOLDEN

WEDDING ANNIVERSARIES

Mr. and Mrs. Emil J. Hohenstein

Tp. Greenwood, Minnesota

Mr. and Mrs. Emil J. Hohenstein, life-long faithful members of Salem Church, Greenwood Township, Hennepin County, Minnesota, observed their golden wedding anniversary on December 16, 1950. Mr. E. J. Hohenstein has served our Salem congregation as an esteemed member of the church council for almost a half century. Their offering of praises included a gift of \$25.00 for our Wisconsin Synod Building Fund. May the never-failing mercies of our Lord comfort them also during the remainder of their days here on earth.

W. P. HAAR.

The Northwestern Lutheran

Mr. and Mrs. John Langenbach

St. Louis, Michigan

By the grace of God, Mr. and Mrs. John Langenbach, members of Zion Lutheran Church, St. Louis, Michigan, on March 6, 1951, were privileged to celebrate their golden wedding anniversary, with open house in their home, and a service at the church. The undersigned addressed the jubilarians on Gen. 32, 10.

May the Lord continue to guide and to bless them during the eventide of their happy and blessed union.

C. G. LEYRER.

* * * *

Mr. and Mrs. Richard Hartmann

Tp. Eldorado, Wisconsin

By the mercies of God, Mr. and Mrs. Richard Hartmann, devoted members of St. Paul's Church, Tp. Eldorado, Wisconsin, since their wedding day 50 years ago, were privileged to observe their golden wedding anniversary in their home, Sunday, April 15.

Their two sons together with their wives had prepared a fine wedding dinner for the jubilarians, their relatives and friends.

Their pastor based his address on the hymn: Abide, O dearest Jesus, the hymn sung on the day of their marriage and prized so highly by this venerable couple.

May the Lord continue to abide with them during the remaining days of their earthly pilgrimage.

W. A. WOJAHN.

SIXTIETH

WEDDING ANNIVERSARY

Mr. and Mrs. George Koeppel, Sr.

Helenville, Wisconsin

Mr. and Mrs. George Koeppel Sr., lifelong members of St. Peter's Ev. Lutheran Church, Helenville, Wisconsin, celebrated their sixtieth wedding anniversary with their children, grandchildren, great-grandchildren, relatives and friends in their home on April 8, 1951. The undersigned delivered a short address based on 1 Chron, 16, 8-11. May the Lord continue to bless them with His grace and peace.

GERHARD FISCHER.

**GENERAL
SYNODICAL COMMITTEE**

The General Synodical Committee will meet on Wednesday, May 23, 1951, at 9:00 A. M., in the building of our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

The following group meetings will be held at the Publishing House before the opening of the plenary session:

General Mission Board, Thursday, May 17, 1951, 10:00 A. M.

Board of Education Wisconsin Synod, Monday, May 21, 1951, 9:00 A. M.

Representatives of our Educational Institutions, Tuesday, 9:00 A. M.

Board of Trustees, Tuesday, 9:30 A. M.

Lutheran Spiritual Welfare Commission, Tuesday, 7:00 P. M.

Conference of Presidents, Monday, 10:00 A. M., St. John's School.

Committee on Church Union, Monday 2:00 P. M., St. John's School.

Committee on the Assignment of Calls, Friday, 9:00 A. M., Seminary in Thiensville.

Report of boards and committees should be in my hands at noon, May 11, 1951.

JOHN BRENNER.

JOINT SYNOD CONVENTION

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

Details and information on housing, etc., will appear in a later issue.

PROF. WINFRED SCHALLER, Secretary.

84-North Park Avenue
Fond du Lac, Wisconsin

SEMINARY

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

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

JOHN P. MEYER, President.

**SUMMER SCHOOL
ANNOUNCEMENT**

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

The following courses will be offered:

Religion 208S. — Introduction to the New Testament, V. Voecks.

Education 208S. — The Teaching of Religion, A. Stindt.

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

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

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

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

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

CALENDAR OF CONFERENCES

**SOUTHWESTERN PASTORAL
CONFERENCE OF THE**

WESTERN WISCONSIN DISTRICT

Place: Indian Creek—G. Albrecht, pastor.

Time: May 8, at 9:00 o'clock.

Sermon: A. Dobberstein, Alt. H. C. Kirchner.

Essays: Col. 1, A. Steubs, Alternate 2 Tim. 3, G. Albrecht. "What Should be the Congregation's Attitude Toward a Member, Who Embraces Communism?"—J. Petrie. "How can we Stimulate More Frequent Attendance at the Lord's Table?"—E. Maunke.

A. W. LOOCK, Secretary.

SOUTHERN CONFERENCE

SOUTHEASTERN WISCONSIN DISTRICT

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

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

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

IRVIN W. WEISS, Secretary.

EASTERN PASTORAL CONFERENCE

Date: May 8, 9.

Place: Mount Lebanon Lutheran Church.

Preacher: Theo. Thurow, Alternate: D. Tills.

Note: There will be no special conference to discuss the "Common Confession", since the District Synod will meet in June. Sufficient time will be taken at this regular May Pastoral Conference to discuss the "Common Confession."

SIGMUND HILLMER, Secretary.

NEBRASKA DISTRICT

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

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

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

R. H. ROTH, Secretary.

**REDWOOD FALLS
DELEGATE CONFERENCE**

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

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

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

W. H. ZICKUHR, Temporary Sec'y.

**ORDINATIONS
AND INSTALLATIONS**

(Authorized by the Proper Officials)
Installed

Pastor

Gerth, Gustav, in St. Catherine's Church, Beyer Settlement, Wisconsin, by H. A.

Pankow, assisted by B. Hahn, R. Mohrhardt, J. Bittnes, A. Zuberbier: in St. John's Church, Poplar Creek, Wisconsin, by H. A. Pankow, assisted by B. Hahn, T. Mahnke, R. Mohrhardt; Misericordias Domini, April 8, 1951.

Hillmer, Walter E., in Mt. Calvary Church, Flagstone, Arizona, by E. Edgar Guenther, assisted by John E. Schaefer; Jubilate, April 15, 1951.

Liesener, Marcus, in North Trinity Lutheran Church, Milwaukee, Wisconsin, by Pastor Arthur F. Halboth, assisted by the pastors—Arnold Schultz and Melvin Schwentzen; Sunday Misericordias Domini, April 8, 1951.

CHANGE OF ADDRESS

Pastor

Millmer, Walter E., 12 Columbus Avenue, Flagstaff, Arizona.

Liesener, M. F., 5363 N. 33rd Street, Milwaukee 9, Wisconsin.

Fuerstenau, Gordon, 615½ St. Patrick, Rapid City, South Dakota.

**ACKNOWLEDGMENT
AND THANKS**

Northwestern Lutheran Academy acknowledges receipt of \$5.00 from the Ladies' Aid of Zion Lutheran Church, Colome, South Dakota. Heartiest thanks to the donors.

Northwestern Lutheran Academy has recently received the following donations: Mrs. Caroline Johnson, Willow Lake, South Dakota—\$2.00; memorial wreath from Mr. and Mrs. Edward Patzer and the grandchildren, Jamestown, North Dakota, in memory of Mr. Fred Lehrkamp, for the Academy library—\$16.00; Mr. E. J. Radtke, Wauwatosa, Wisconsin, for the Equipment Fund—\$200.00; Mr. R. F. Neubert, Mankato, Minnesota, for the Organ Fund—\$2,000.00.

To all these donors we wish to express our heartiest thanks.

R. A. FENSKE.

* * * *

Since November 8, 1951, our Home for the Aged at Belle Plaine, Minnesota, has received donations from the following:

Minnesota: Elsie C. Gundlach, St. Paul; Ladies Aid, Christ, North St. Paul; R. F. Neubert, Mankato; St. Paul's, North Mankato; Ladies Aid, Lanesburg Township; A.A.L., Luverne; Mrs. E. Maaske, resident; Minnesota District, Missouri Synod; Ladies Aid, St. John's, Renville; Ladies Aid, Trinity, Monterey; A.A.L., Br. 174, Danube; Mrs. Augusta Klingberg, resident; Emanuel Guild, St. Paul; Ladies Aid, St. John's, Vesta; Happy Birthday Club, Austin; Miltke Ladies Aid, Gibbon; Ladies Aid, St. Paul, Arlington, Erwin A. Neubert, Mankato; Ladies Aid, Immanuel, Mankato; Flora Lutheran Ladies Aid, Renville; Mission Society, St. Paul's, Arlington; Lutheran Women's Society, Wood Lake; Ladies Aid, St. Paul's, St. James; Ladies Society, Emmanuel, St. Paul; Mt. Olive Guild, St. Paul; Mrs. Betty Snyder, resident; Mt. Olive Women's Club, Delano; Ladies Aid, St. Matthew's, Winona; Ladies Aid, Bethany, Renville; Ladies Aid, Trinity, Odessa; Mother's Club, St. John's, Caledonia; St. James Lutheran Church, St. Paul; R. Schlauderaff, Jordan; Mrs. C. Eibs, Marshall; Women's Club, St. Matthew's, Winona; Ladies Aid, Trinity, Ortonville; Ladies, St. Peters, Monticello; Lincoln, Ladies Aid, Lake City; Ladies Aid, Grace, Le Seuer; Ladies Aid, Grace, South St. Paul; Married Couples Club, Pilgrim, Minneapolis; St. Paul, Arlington; St. John, Buffalo; Ladies Aid, St. John, St. Clair; St. John, St. Paul; P.T.A., Immanuel, Mankato; G. Imm, Minneapolis; Rev. E. R. Berwald, Buffalo; Mr. and Mrs. E. Maaske, resident; Luther League, Christ, Zumbrota; Ladies Missionary Society, Redeemer, Wabasha; F. Herbrig, resident; Courland Lutheran Church, Courtland; Mrs. Betsy Snyder, resident; Miss Kathryn Turnblom, matron; St. John's, Red Wing; Mr. and Mrs. Ed. Loewe, Henderson; St. Peter's, Minneapolis; Visiting Committee, Jordan; Mrs. Betsy Snyder, resident; St. Paul's, North Mankato; Immanuel Lutheran Church, Mankato; G. Rein, New Ulm, St. John's Lutheran Church, Red

Wing; St. Matthew's Lutheran Church, Danube; Miss Eleanore Voelker, Winona; August Kahle, Belle Plaine; Mrs. H. Bublitz, Winona; K.V.B. Society, Pilgrim, Minneapolis; Lutheran Women's Society, Wood Lake; The "Merry Martha" Club, Glencoe; Zion Lutheran Church, Essig; St. John's Lutheran Ladies Aid, Wykoff; St. John's Ladies Aid, Lake City; St. Martin's Sewing Circle, Winona; St. John's Ladies Aid, New Ulm; St. Paul's Ladies Aid, Montrose; Mrs. Wm. Ernst, Belle Plaine; St. Peter's Ladies Guild, Minneapolis; Roselyn Druke, Belle Plaine; Immanuel Lutheran Ladies Aid, Buffalo; Dorcas Club, Peace Lutheran Church, Hutchinson; Immanuel Ladies Aid, Acoma; Mrs. Art Smith, Hutchinson; Mrs. Emma Steffen, Hutchinson; Dr. and Mrs. H. Juergens, Belle Plaine; Immanuel Ladies Aid, Gibbon; Trinity Ladies Aid, Belle Plaine; Belle Plaine Locker; St. John's Missionary Society, Lake City; St. Paul's Lutheran Church, Jordan; Mrs. George Dalenbach, Belle Plaine; Mrs. A. Ackermann, Mankato; Mrs. Emma Virgin, Buffalo; Ernest Sotebeer family, Waseca.

In memory of Miss Minnie Bodamer, resident, by Lydia and John Poethke, Chrales and Gertrude Tuschling, Minneapolis. In memory of Mrs. Raymond Reincke, by Wm. and Alfred Wohlers, Goodhue. In memory of F. Duden, Red Wing, South St. Paul. In memory of Mrs. Ottilia Sonnabend, St. James. In memory of John Reese, Goodhue. In memory of Mrs. A. F. Imm, Immanuel, Mankato. In memory of Mrs. August Foelsten. In memory of Mrs. John Laese. In memory of Mrs. Sophia Lempke, Echo. In memory of Mrs. Anna Neumann, by relatives and friends, Altura. In memory of Mrs. Fred Pruter, Lake City. In memory of Rev. Jul Dysterheft, Minneapolis.

Wisconsin: Mission Circle, St. Paul's, Tomah; Ladies Aid, Oakfield; Ladies Aid, East Bloomfield; St. Paul's Lutheran Church, Hurley; Mrs. Viola Dahlke, Neenah; Mrs. Gunder Turnblom, Faderick; Ladies Aid, Christ, Cochrane; Ladies Aid, St. Paul's Green Bay; Lutheran Ladies Missionary Society, Lake Mills; Ladies Society, St. John's, Whitewater; Ladies Aid, Redeemer, Amery; Ladies Aid, Grace, Clear Lake; Rev. O. P. Madenwald, Amery; Mrs. Wm. Bodamer, Prairie du Chien; Ladies Aid, St. John's, Kendall; Ladies Aid, St. John's, Baraboo; Zion, Rhinelander; Mr. and Mrs. Wachute, Prairie du Chien; St. John's, T. Genoa, Stoddard; Mrs. C. Fisher, Milwaukee; Mrs. M. Mastriam, Burlington; Rev. F. H. Tabbert, St. Croix Falls; Mr. and Mrs. Louis Waseka, Fountain City; Maria Kuecker, La Crosse; St. Stephen's Mission Aid, Beaver Dam; St. John's Ladies Aid, Centuria; Trinity Lutheran Church, Marinette; Lutheran Needle Club, Sturgeon Bay; L. C. Fuhrman, Menomonie. In memory of Henry Liebzzeit, Sr., by Mr. and

Mrs. Nygren, Appleton. In memory of Julius Zuehls, Princeton, by Mr. and Mrs. Ted Buchholtz, Mr. and Mrs. Paul Zuehl, L. Kessler. In memory of Mr. Fred Henschal, by W. F. Winter, Fremont. In memory of Theo. Vick, Amery.

Arizona: Trinity Ladies Aid, Morenci. In memory of Chas. Shapley, Phoenix. In memory of Chas. Bartelt, by Zion Ladies Aid, Phoenix. In memory of Daniel F. Kimball, by Zion Ladies Aid, Phoenix.

South Dakota: Ladies Aid, Emmanuel, Hazel; St. Martin's Aid, Watertown; Ladies Aid, Elkton; Ladies Aid, Immanuel, Ward; Sunday School, Emmanuel, Hazel; St. Martin's, Watertown. In memory of Gustave Schmidt, Estelline. In memory of Chas. Parolen, Watertown. In memory of Mrs. August Neuendorf, Watertown. In memory of W. R. Lebert, by friends, Hazel. In memory of Mrs. Ed. Pottratz, Elkton, by Mr. and Mrs. Wm. Schroeder, C. W. Lange, Mr. and Mrs. Ernest Pottratz, Mr. and Mrs. Albert Schroeder.

Nebraska: Ladies Aid, Zion, Clatonia; Ladies Aid, Trinity, Hoskins; Immanuel Lutheran Ladies Aid, Merna; Grace Ladies Aid, Milford. In memory of Mathilde Wantoch, Stanton.

Michigan: Ladies Aid, Mt. Olive, Detroit; Robbins Flooring Company, Reed City; Ladies Aid, St. Paul's, Sodus; St. Stephens, Adrian. In memory of Fred C. Scholl, Adrian.

Ohio: Mrs. Anna C. Semler, Toledo.

North Dakota: Ladies Aid, St. John's, Tappen; Our Savior Ladies Aid, Jamestown.

Iowa: Sande Ladies Aid, Lawler.

Washington: Fred Groth, Yakima; Grace Lutheran Church, Yakima; Fred Groth, Yakima; Trinity Ladies Aid, Spokane.

California: In memory of Miss Minna Wald, by Mrs. Ralph H. Van Cleve, Exeter. Contributions for equipment and furnishings of the new structure will be acknowledged later.

Our sincere thanks to all kind donors. March 29, 1951.

L. F. BRANDES, Supt.

Donations to Dr. Martin Luther College, New Ulm, Minnesota during the first three months of 1951:

St. John's Lutheran Ladies' Aid, Lake Benton, Minnesota, \$5.00; Trinity Lutheran Ladies' Aid, Austin, Minnesota, \$25.00; Mrs. Albert Plagge and Dorothy Plagge, New Ulm Minnesota, 10 quarts canned goods; Arthur Hirsch, Merna, Nebraska, 525 lbs. beef; Trinity Ev. Lutheran Congregation, Austin, Minnesota, 30 dozen eggs; H. A. Dumke, New Ulm, Minnesota, 60 lbs. honey; Edgar Christgau, Austin, Minnesota, 30 dozen eggs.

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

The Academy at Mobridge has recently received the following donations:
W. A. Rempfer, Merricourt, North Dakota, \$10.00; Eugene W. Rische, Mayer, Minnesota, \$20.00.

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

The Northwestern College Library received the following gifts during the past months, and we wish herewith to express our sincere thanks and appreciation to all donors.

A memorial wreath of \$5.00 for Mrs. Henry Kuester from Professor and Mrs. D. Rohda, Mrs. A. E. Klug, Mrs. Martha Jaster and Herbert, Mr. and Mrs. E. Bilse, and Professor and Mrs. E. M. Schroeder; from the Senior Choir of St. Lucas Ev. Lutheran Church, Kewaskum, Wisconsin, \$5.00; from Rev. and Mrs. H. Diehl in memory of Charles Hoefner, \$3.00; and from Mrs. Paul Brockmann, Mrs. Anton Mayer, Mrs. A. E. Klug, and Professor and Mrs. D. Rohda in memory of Mrs. Theodore Kramp, \$5.00; from Professor and Mrs. E. Kiessling in memory of Charles Hoefner, \$5.00; from St. Matthew Ev. Lutheran Church, Milwaukee, \$22.50; from Mr. and Mrs. Wm. C. Backhaus, \$3.00; from the N.W.C. Faculty in memory of Pfc. Harold Tacke, \$19.00, and from Professor and Mrs. E. W. Tacke and family, \$500.00; remitted by Pastor O. Pagels in memory of Mrs. John Lettow, \$12.00; from Mr. and Mrs. Hugo Zastrow and Mrs. Otto in memory of Mrs. Kraemer, \$3.00; from the families of William, Alfred, Ernest, Robert and Erwin Schroeder in memory of Alex Degner, \$11.00; from Professor and Mrs. D. Rohda in memory of Pastor H. Kuckhahn, \$3.00; remitted by Rev. O. Pagels in memory of Alex Degner, \$3.00; from Mrs. Oscar Klein in memory of her husband, \$25.00.

E. M. SCHROEDER, Librarian.

NOTICE

Anyone knowing of Lutherans of our affiliation moving to or near any of the following cities, kindly inform the undersigned:

- Cedar Rapids, Iowa.
 - Moline, Illinois.
 - Mount Morris, Illinois.
 - Rockford, Illinois.
 - Rock Island, Illinois.
- Pastor Walter Wegner
850 18th Avenue A
Moline, Illinois.

NOTICE

Any congregation, wishing to dispose of used pews, please contact:

Rev. H. E. Russow
Route 2, Box 113B
Franksville, Wisconsin

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

February, 1951

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
E. Borgman—Rev. H. J. Lemke.	\$	\$ 33.00	
Carl Schultz—S. Hillmer		18.00	
Almond Koehler—S. Hillmer		41.00	
Bertha Hilgendorf—S. Hillmer		19.00	
Edward Hahn—A. Schultz		35.00	
Mrs. O. Gerlach—W. J. Zarling		2.00	
Infant of Mr. and Mrs. Fred Volle—R. Schoeneck		5.00	
Wm. Mueller—G. E. Schmeling		50.00	
Mrs. Augusta Schwenke—G. E. Schmeling		5.00	2.00
Pfc. C. Stach—G. E. Schmeling	4.00		
Mrs. Augusta Lundberg—G. E. Schmeling			5.00
Mrs. Ida Schreiber—G. E. Schmeling			5.00
H. G. Rummel—Wm. F. Sauer			28.00
Frank Fieting—Wm. F. Sauer			3.00
Mrs. Ida Thurow—John Brenner		3.00	
Mrs. L. Kirchner—John Brenner		10.00	
Mrs. P. Heider—H. P. Koehler			5.00
Louis Martin—H. P. Koehler			14.00
W. H. E. Gaulke—Paul Pieper			60.00
Augusta Bartsch—Paul Pieper		5.00	
F. Pagelsdorf—Paul Pieper			22.00
Mrs. B. Zahn—P. J. Burkholz			12.00
E. Walter Hillmer	5.00	5.00	
	\$ 9.00	\$ 78.00	\$ 309.00

G. W. SAMPE, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

March, 1951

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Rev. A. J. Dysterheft—			
Rev. Ad. von Rohr	\$ 7.00	\$	
—H. J. Vogel			10.00
Almond Toeher—E. Ph. Ebert			2.00
Emily Pickhardt—Arnold Schultz			10.00
Mrs. Emma Ruge—Roland Ehlke	15.00		
—M. A. Braun			5.00
Miss C. Scholbe—W. Keibel			10.00
Wm. Lehwald—			
W. J. and J. P. Schaefer			5.00
A. Gottschalk—G. E. Schmeling			6.00
Mrs. E. Kremer—Irwin Habeck		13.00	14.00
Baby Schaefer—Irwin Habeck			5.00
Mrs. G. Jeske—John G. Jeske			2.50
Mrs. E. Knopp—John G. Jeske			3.00
Karl Brehm—John Brenner		5.00	
Walter Gaulke—H. P. Koehler			2.00
Mrs. L. Schlinke—H. P. Koehler			5.00
R. Moxdorf—E. Ph. Dornfeld			
J. C. Jeske			4.00
Emil Mayer—Paul Pieper		5.00	
Anna Rediske—Paul Pieper			3.00
—Edwin Jaster			2.00
	\$ 20.00	\$ 38.50	\$ 69.00

G. W. SAMPE, District Cashier.

MINNESOTA DISTRICT

October, November, December, 1950

Crow River Valley Conference

Reverend	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Buffalo, St. John's, E. Berwald..	\$ 599.54		\$ 253.17
Crawford Lk., Trinity, M. Hanke			
Delano, Mt. Olive, M. Lenz.....	1,078.50		
Glenwood, Calvary, A. Hellmann	98.21	1.00	
Graceville, Mt. Olive, H. Mutterer	311.10	135.13	
Hancock, St. John, H. Duehlmeier	332.33		34.50
Johnson, Trinity, P. Kuske....	536.91	7.00	37.00
Litchfield, St. Paul, J. Raabe..	292.40		
Loretto, Salem, W. Haar.....	761.64		
Monticello, St. Peter, P. Hanke	174.37	16.00	
Montrose, St. Paul, M. Hanke..	119.44		
Morris, St. Paul, H. Duehlmeier	191.35	5.00	17.00
Rockford, Cross, T. E. Kock..	360.19	15.00	
T. Acoma, Immanuel, O. Engel	242.60	109.87	
T. Buffalo, Immanuel, P. Nolting		176.50	
T. Ellsworth, St. Peter, M. Kunde	481.26		
T. Lynn, Zion, M. Lemke.....	695.50		100.00
T. Malta, Bethany, H. Mutterer	98.81		
Total	\$ 6,374.25	\$ 465.50	\$ 441.67

Mankato Conference

Alma City, St. John, E. Kolander\$	450.35		\$ 154.58
Belle Plaine, Trinity, G. Radtke	423.55	752.25	
Jordan, St. Paul, L. Brandes..	705.00		65.00
Le Sueur, Grace, M. Wehausen..	212.70		
Mankato, Immanuel, G. Fischer	2,111.19	76.00	50.00
Mankato, St. Mark, M. Birkholz	243.54		
Mankato, St. Paul, R. Haase..	820.03		
N. Prague, Friedens, A. Martens	841.49		
St. Clair, St. John, A. Kell....	504.28		20.00
St. James, St. Paul, E. Peterson	1,051.95	90.25	
St. Peter, St. Peter, G. Albrecht	1,022.34	5.00	
Smith's Mill, Trinity, M. Eibs..	189.56		14.60
Total	\$ 8,535.98	\$ 903.50	\$ 301.98

New Ulm Conference

Balaton, St. Peter, H. Sprenger.\$	863.40	\$ 51.55	\$
Butterfield, St. M., E. Schmelzer	151.40		
Centurion, Ct. Lu., E. Hallauer	18.30	80.00	
Darfur, St. John, E. Schmelzer..	80.35		
L. Benton, St. John, A. Birner..	211.00		29.00
Morgan, Zion, W. Frank.....	78.25	15.00	20.00
New Ulm, St. John, R. Gurgel..	646.81	5.00	
New Ulm, St. Paul, Schmidt-			
Kempfert	3,435.22	22.00	38.00
Nicollet, Trinity, E. Schaller...	977.34	110.50	
Sanborn, Zion, W. Scheitel....	220.65	5.00	20.00
Sleepy Eye, St. John, Hoenecke	1,444.97		2.00
T. Brighton, Zion, E. Hallauer	105.94	89.19	
T. Eden, Immanuel, W. Frank..			
T. Island L., Zion, R. Schroeder			
T. Verdi, Immanuel, A. Birner..	189.85		
Tyler, Immanuel, R. Schroeder..		47.00	
Adolph A. Uhlig Memorial.....			5.00
Mrs. Ida Janke, Memorial.....			
Total	\$ 8,421.48	\$ 425.24	\$ 114.00

Red Wing Conference

Austin, St. Paul, L. Schierenbeck\$		\$	\$
Brownsville, Emanuel, E. Hertler	20.00		
Caledonia, St. John, K. Gurgel..	823.80		
Ch. City, Cross, R. Kettenacker	159.43		
Elgin, Trinity, G. Scheitel.....			
Frontenac, St. John, W. Voigt..	402.00		8.00
Goodhue, St. Peter, C. Mischke	267.00		
Hammond, St. John, G. Scheitel			
Hokah, Zion, E. Hertler.....	125.30	5.00	
La Crescent, I Luth., E. Hertler	368.00		
Lake City, St. John, T. Albrecht	1,475.83		84.00
Lincoln, Trinity, E. Scharlemann	188.07		
Mapleview, Calvary, R. Reim..	35.91		
Mason City, Bethlehem, C. Hinz			
Mazeppa, St. John, Theo. Haar	214.00		
Nodine, St. John, Otto Klett..	312.75		8.65
Oronoco, Grace, N. Reinke....		55.00	
Potsdam, Immanuel, G. Scheitel			
Red Wing, St. John, G. Barthels	1,198.92		40.00
So. Ridge, Immanuel, E. Hertler	244.00		
T. Chester, St. John, T. Haar..	74.00		
T. Dexter, Trinity, H. Muenkel..	957.72	50.50	100.46
T. Goodhue, Grace, C. Albrecht	168.07		
T. Goodhue, St. John, C. Albrecht	751.14	5.00	57.00
T. Minneola, St. John, C. Mischke	232.95	48.11	
T. Pine Is., St. Peter, N. Reinke	65.00		
T. W. Florence, Imm., W. Voigt		25.00	
Union, St. Peter, F. Ehlert....	152.00		
Wabasha, Redeemer, H. Scherf			
Zumbrota, Christ, P. Horn....	1,000.00		
Total	\$ 9,175.89	\$ 88.61	\$ 378.11

Redwood Falls Conference

Arlington, St. Paul, J. Bradtke.\$	2,152.42	\$ 20.50	\$ 252.84
Danube, St. Matth., H. Schnitker	358.58		
Echo, Peace, T. Bauer.....	764.30	25.00	
Essig, Zion, N. E. Sauer.....	42.18		
Fairfax, St. John, Im. Albrecht	1,657.60	15.50	
Gibbon, Immanuel, Hy. Boettcher	1,830.97	210.00	11.00
Marshall, Christ, E. Gamm....	873.85		
Milroy, St. John, W. Geiger....	196.00		
Morton, Zion, S. Baer.....	289.39	4.00	16.00
Olivia, Zion, I. Lenz.....	20.00	28.00	
Red. Falls, St. John, E. Birkholz	164.24	126.57	
Renville, St. John, W. Dorn...	228.00		4.50
Seaforth, St. Paul, W. Geiger..			
T. Emmet, Bethany, O. Netzke	142.17		
T. Flora, St. Matth., O. Netzke	154.13		
T. Helen, St. John, K. Plocher	548.30	162.55	187.00
T. Omro, St. John, W. Zickuhr	297.55		
T. Ridgely, St. John, N. Sauer..	21.64		
T. Sheridan, St. John, G. Gerth	35.00		
T. Wellington, Em., Zimmermann	405.73	45.00	35.00
T. Winfield, St. Luke, W. Dorn			
Vesta, St. John, H. Kesting....	919.62		93.50
Winthrop, Zion, C. Kuehner....	590.19		
Wood Lake, St. John, J. Stehr	597.40		
Total	\$ 12,087.24	\$ 637.12	\$ 599.84

St. Croix Valley Conference

Amery, Redeemer, O. Medenwald\$	479.32	\$ 198.41	\$
Centuria, St. John, F. Tabbert..	187.33		
Clear Lake, Grace, O. Medenwald	152.96		
Ellsworth, Ellsworth, E. Zehms	25.45		
Hastings, St. John, L. Ristow..	786.13		
Hersey, 1st Luth., F. Werner..	25.95	5.00	
Minneapolis, Pilgrim, R. Palmer	1,055.76		5.00
Minneapolis, St. John, Dowidat	1,104.84	901.25	100.00
Nye, Grace, A. Leerssen.....	135.15		26.00
Osceola, Trinity, A. Leerssen...	403.66		45.70
Prescott, St. Paul, E. Zehms...	197.10		40.00
Rock C., Redeemer, F. Tabbert	90.88		38.00
St. C. Falls, English, F. Tabbert	161.91		
St. Paul, St. James, C. Bolle..	951.99	410.00	4.00
St. Paul, Mt. Zion, G. Ehlert..	38.15		
St. Paul Pk., St. Andr., G. Ehlert	26.70	3.50	
St. Paul, Grace, A. Eberhardt..	566.03	566.04	365.66
St. Paul, Emanuel, Ernst-Thiele	914.78		7.00
St. Paul, Trinity, A. Haase....	800.00		
St. Paul, Mt. Olive, C. Koch....	509.13		8.90
St. Paul, St. John, O. Naumann	2,240.52		50.00
St. Paul, Christ, H. Sauer....	175.00	51.25	
Stillwater, Salem, P. Kurth....	1,268.68	123.47	
T. Baldwin, Imm., F. Werner..	288.15		
T. Baytown, St. John, E. Penk..	450.55	229.00	5.00
T. Cady, St. Matth., K. Nolting	71.57		18.05
T. E. Farm., Zion, L. Meyer..	1,625.00		
T. Grant, St. Matth., E. Penk..	63.50	141.00	
T. Weston, St. John, K. Nolting	220.56	10.00	20.50
T. Woodbury, Salem, P. Spaude	141.00	25.00	
Total	\$ 15,157.75	\$ 2,813.62	\$ 579.11
District Total	\$ 59,752.59	\$ 5,333.59	\$ 2,414.71

Memorial Wreaths

In Memory of — Sent In By	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Mrs. L. Krenz, H. Duehlmeier..\$	58.50	\$	\$ 10.00
Mrs. W. Luethe, P. R. Hanke..		16.00	
John Rixe, H. Duehlmeier....	17.00	5.00	17.00
Beverly Wagner, T. E. Kock...		10.00	
A. Hoffman and Mrs. Ida			
Bueckler, E. Kolander.....	11.00		35.00
Mrs. Charlotte Koplen.....			44.00
C. Fehlandt, L. Brandes.....	5.00		63.00
Ernest Laase, G. Fischer.....	9.00	4.00	3.00
Mrs. A. F. Imm, G. Fischer....	14.00	6.00	21.00
Mrs. John Laase, G. Fischer....	11.00	10.00	10.00
F. Wm. Schostag, G. Fischer..			6.00
Mrs. Aug. Foelster, G. Fischer.			10.00
Emil H. Schroeder, E. Peterson		25.00	
Mrs. Herm Engel, E. Schaller..		110.50	
Mrs. Mary Hensch, W. Scheitel.		5.00	
Paul G. Lund, G. Barthels....			9.00
E. Duden, G. Barthels.....			21.00
Mrs. Ida Strangman, H. Muenkel		27.50	7.00
Andrew Proeschel, H. Muenkel		2.00	2.00
Earl Grundmeier, H. Muenkel..	4.00	1.00	1.00
John Reese, Chr. Albrecht....	51.00	5.00	57.00
Rev. R. Heidemann, J. Bradtke			10.00
Mrs. B. Leske, Im. Albrecht....	19.50		
Gust Thiem, Hy. Boettcher....	3.00		11.00
Mr. and Mrs. J. Nielsen, I. Lenz	20.00	28.00	
Otto Eickhoff, Karl Plocher...	20.00		
Anton Kreckler, G. Zimmermann	28.00	25.00	25.00
Miss Cora Dehrer, Carl Bolle...			2.00
Fred Groth, Carl Bolle.....	7.00		2.00
Mrs. H. Schroeder, G. Ehlert..		3.50	
Carl Munkwitz, F. Werner....	5.00		
Aug. Schindler, E. W. Penk....		5.00	
Total	\$ 285.00	\$ 288.50	\$ 366.00

R. O. SCHWEIM, District Treasurer.

Jan. 52

292-N
Mrs. H. C. Berndt
229 South Main
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