

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

Vol. 39 March 23, 1952 No. 6

The Northwestern Lutheran Siftings

BY THE EDITOR

Official Publication
The Ev. Luth. Joint Synod of
Wisconsin and Other States
Issued Bi-weekly

Vol. 39 March 23, 1952 No. 6

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4521 North 42nd Street

PROF. JOHN MEYER
PROF. C. LAWRENZ
Church News and Mission News
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

President John Brenner
Im. P. Frey
E. Schaller
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

REDEEMER LUTHERAN CHURCH
Dedicated July 23, 1950
Mandan, North Dakota
P. Kuehl, pastor

It is a pleasure to report that there are other churches in our synod that can rejoice in a 100% subscription to the Northwestern Lutheran. From Janesville, Wisconsin comes the news that St. Matthew's church has a 100% subscription record for the third year. The pastor of the church, Pastor Mentor Kujath, writes: "A blanket subscription to the Northwestern Lutheran is an item of our budget. One of the members of the council has paid for the first year's subscription of all the new members for the past two years. After the first year their subscription is also part of the budgetary item." So, brethren, it can be done. Where the interest in our synod is alive there men will be willing to have their people know about the work of the synod. We thank the brother for his letter.

* * * *

A minister of the Lutheran church (not of our synod) writes, "In these times of liberalism and unionism I can not afford to lose out on an issue of your paper of the Wisconsin Synod. I, a confused . . . need your clear Lutheran testimony." We could duplicate the above sentiment many times. We have many letters of the same import in our files. These brethren who write us in this vein are a great encouragement to us to "fight the good fight of faith." We want them to know this.

* * * *

The Sun, a Springfield, Ohio, newspaper reports that "More than a thousand persons, Jews and Christian, worshipped together in St. John's Lutheran Church . . . Sermons were delivered by the Rev. . . ., pastor of St. John's, and Rabbi . . . of Temple Israel. Among other things Rabbi . . . said, 'Jews think in terms of Christian attitudes and ideologies. The Jew is separated from the Christian when thinking of a creed or confession of a denomination.' The Lutheran minister said, 'One great fact can never be removed, creatures are bound by a common likeness and a common Creator. It is in this spirit that our Jewish-Christian service is held.' What a mess! Says God, 'How can two walk together

unless they be agreed?'" This Lutheran minister says, "If God can't see a possibility, I can." Many people are wiser than God.

* * * *

The sudden death of Pastor E. Benjamin Schlueter of Oshkosh, Wisconsin, was announced yesterday. Pastor Schlueter will be remembered as the president of the Synodical Conference for a number of years. He declared his inability to continue in that office at the last meeting of the Synodical Conference, because of his declining health.

* * * *

We read the following in an exchange and thought it might be good to pass it along. It was taken from the Dodge County, Minnesota Independent. The heading reads:

Do These 10 Reasons Keep you from the Theater?

Many and various are the reasons given for not attending church. A Lake Crystal church bulletin recently adapted several of the reasons to the heading, "Why I Don't Attend the Movies," and came out with the following.

1. The manager of the theater has never called on me.
2. I did go a few times, but no one spoke to me. Those who go there aren't very friendly.
3. Every time I go they ask for money.
4. Not all folks live up to the high moral standards of the films.
5. I went so much as a child that I've decided I've had all the entertainment I need.
6. The performance lasts too long. I can't sit still for an hour and a half.
7. I don't care for some of the people I see.
8. I don't always agree with what I see and hear.
9. I don't think they have very good music.
10. Shows are held in the evening and that's the only time I am home from work and the family is together. It's the only time I have to spend with my family.

The Savior Rebukes Worldly Sorrow

Luke 23, 27-31

THE Savior was on His way to Calvary. The Roman soldiers were leading Him out for crucifixion. "And there followed him a great company of people . . ." Only a few among them still clung to Jesus in faith and love, they were those who later stood silently near the cross until the bitter end. This company of people was principally made up of the Jewish leaders who sought Christ's death and of those whom they had stirred up to clamor for His crucifixion. They were now accompanying Jesus to Calvary that their hostile eyes might feast on His pain and shame. Yet St. Luke mentions a third group: "women, which also bewailed and lamented him." Their plaintive wailing and their tears were really stirred to human sympathy as they looked upon Jesus who had broken down under the weight of the cross and who was being led out for a shameful, painful crucifixion. They really found no pleasure in the suffering and death of Jesus, who had healed the sick, who had cleansed the lepers, who had fed thousands with miraculous bread. It is the Savior's evaluation of their attitude which we wish to consider.

It Was The sympathetic weeping
Blind and wailing of these daugh-
Sorrow ters of Jerusalem brought no balm to the Savior on His way to the cross. Turning to them Jesus said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." Jesus could find no pleasure in their sorrow. It was aroused by nothing more than the mere sight of pain and shame, the mere thought of anguish, distress, and death. It was only an expression of their natural human aversion for everything painful and disagreeable. Hence it was blind sorrow. They were not mindful of sin and guilt as the real cause of all human woe. They did not realize that also in their own sin and guilt

lay their deepest distress. They had been content to nourish themselves and their children with the perishable bread of earthly joys and comforts. Though the divine Savior from sin and its curses had appeared in their midst and revealed Himself in His saving grace they had not embraced Him in humble, joyful faith. In their blind sorrow they now showed no understanding for the unique nature of Christ's suffering and death, no appreciation for the blessed fact that Jesus was willingly going into death to make a perfect atonement for sin that He might deliver all men from its curses.

Sorrow Which These women truly
Would End sorrowed as such
In Judgment who have no hope.

Their blind lamenting at the sight of the Savior's shame and pain could only end in deeper sorrow and distress. For their impenitence would ultimately bring God's judgment upon them. Inasmuch as they had nothing more than human sympathy for Jesus they, too, were spurning the only Savior who could avert God's judgment for them. Jesus told them: "For, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us." It was a prophetic description of the terror and distress which would mark Jerusalem's doom. We know how this judgment did come upon the impenitent people of Jerusalem, who in self-righteousness and fleshly security had rejected their Savior. At this time the childless indeed counted themselves blessed. For the mothers suffered not only their own distress but also the woe which they saw in their children. And in their despair people actually ran into the burning temple that its ruins might bury them. To emphasize the certainty of this prophecy of judgment Jesus pointed to His own

suffering: "For if they do these things in a green tree, what shall be done in the dry?" In no other way than through bitter suffering and death, in no other way than through taking all the merited punishment of sin upon Himself, could the holy, innocent Savior redeem mankind from God's righteous wrath. Most certainly, then, would God's judgment fall upon the dry tree, upon those who in impenitence despised and disregarded the Savior's help.

May We Be With these earnest
Kept From words the Savior also
Such Sorrow wishes to purge our hearts from all blind

sorrow. It is still the only kind of sorrow with which the unbelieving world responds to trouble and distress, and in our sinful flesh we, too, are tempted to pay tribute to it. We are tempted to weep and lament over the outward misery which comes to our attention or which we experience in our own lives, to cry over it for the simple reason that it disturbs human happiness. Jesus wants our sorrow to go deeper, He wants us to realize that sin is the cause of all human woe and distress, that in our own sin and guilt we, too, are a dry and brittle tree, and that left to ourselves we would be consumed by the fire of God's righteous judgment. Yet in the midst of this realization He would have us look in firm faith to Him, the green tree who was cast into the fire of God's judgment for us. In His saving love Jesus, God's incarnate Son whose life glistened with fruits of righteousness, was willing to be cast into the fire of God's wrath that He might forever quench it for us. But death and judgment could not hold Him. He arose as our victorious Savior and lives. Through faith in His redemption we, the dry twigs, are now grafted into Him, the tree, and partake of life and salvation with Him. While we live here on earth the Lord continually purges us with cross and tribulations. In the assurance of the Savior's pardon we know, however, that there is no wrath behind these trials but that they are meant to draw us even closer to Him and His Word. Finally the Lord will lead us through death into His heavenly presence where we will be purged from all sin and freed from all of its consequences.

C. J. L.

Editorials

A Fetish The desert soil of California, made fertile by the ingenuity of man, is productive of many things. It also seems to be productive of religious curiosities. Many new religious ideas have sprouted there and many new religious personalities. And California takes to them like a duck to water. We are thinking of Amie Semple McPherson and the big tabernacle she built with money drawn from the pockets of the curious. She dazzled the Californians by her showmanship and hoodwinked them by her performances. They flocked to see her by the thousands and many were caught in the dragnet of religious buffoonery as displayed by her. These people are described by Paul 2 Timothy 4:3: "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Now a new idea most likely will soon come forth from there. Advance notice has already been given, and has been acclaimed by some. It's the "prayer nook." What is it? It is described as an oversized telephone booth and so designed that people may stop at it and pray in the same manner as they now stop at a telephone booth to make a telephone call. According to newspaper reports it has been designed by two "marketing consultants" in San Francisco. It is the hope of the designers to sell "prayer nooks" to "public and private office buildings, depots, department stores, hotels and industrial plants." They expressed the hope that "prayer will become as commonplace as a telephone call, that everyone may have a "a direct line to heaven" available at any hour, without toll charges." This nook is to be large enough for one person to sit or kneel for prayer. It is soundproof, and a small beam of light will be provided for anyone who may want to read. It is so constructed that a passer-by will not be able to see the person in the booth. "The designers," so the news item adds, "hope to interest a manufacturer in mass production of the structure."

There you have it, "a direct line to heaven" finally. Men are always trying to improve on God's way. The child of God needs no nook or special place to say his prayers. Christ told the Samaritan woman: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." This was Christ's answer to her question, *Where will God have us worship Him?* And Christ gives us a directive Matthew 6:6. "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret." But what is more important, Jesus also tells us *how to pray* John 16:23. "Whatsoever ye shall ask the Father in my name. He will give it you." Not just prayer, any kind of prayer will do it, but only the prayer that is spoken in *Christ's name*, that is, trusting in Him who redeemed us from sin and reconciled us to the Father. Who prays otherwise and trust merely in the words he utters or in his desire to reach the ear of God, makes a fetish of prayer. No "prayer nook" will help

such a poor soul. If mere words are a prayer then the benighted heathen, the Mohammedans, the Shintoists, etc. who pray for hours lying in the hot oriental sun or on some contraption of torture have it all over us. "Pray to you Father which is in secret," says Christ. No one need stop in any particular place to pray. He may pray while walking, while sitting, any where any time. Neither place nor time is important; but it *is* important that we pray in the name of Jesus, "that's the direct line to heaven," and pray often, for all things.

W. J. S.

* * * *

Church Weddings Practically all couples, believers and unbelievers, church and churchless, want to be married in church. That is the fashion. That is considered the proper thing to do. The church is automatically thought of as the proper setting for the marriage ceremony.

On the face of it at least, that is in keeping with the spirit of Christianity. Though a civil marriage without any benefit of clergy is valid and binding, Christians want their marriage to be sanctified by the Word of God and prayer. There is perhaps no other purely earthly step that affects our welfare here on earth as much as the choice of husband or wife, a partner for life, until death do them part, one with whom to share health and sickness, good days and evil days. If there is a step which should be undertaken prayerfully and under the guidance of God's Word, it is this. If that is the spirit behind the church wedding, it breathes the true spirit of Christianity.

But very often that is not the case at all. Many who otherwise pay no attention to the church and do not intend to in the future, nevertheless want to be married in church for no other reason than that everybody is doing it. It is the accepted fashion in the world. Those who feel that way about it are handling the Word of God deceitfully. The church, the prayers, and Bible passages in the marriage ceremony have no more spiritual significance than the wedding ring or the bridal veil. It is treating God shabbily as a mere appendage.

It seems to be becoming the fashion that the bride carry a Bible, preferably a white Bible, with an orchid on it, even if she is not a Christian or Bible believer. One often wonders whether the Bible or the orchid is considered the more important. Not infrequently they seem to be about on a par. The Bible is reduced to a mere adjunct. There is the form of godliness but not the power thereof.

If the Bible really exerted the influence in this new partnership that God wants it to have, it would be a commendable custom to give the Bible prominence in the marriage ceremony. God has a lot to say in the Bible about marriage both as to entering it and continuing in this estate. Luther in his "Table of Duties," appended to his Catechism, lists also the proper marriage relation-

ship, bringing to bear on it some of the many Bible passages in regard to this estate. These passages in the Bible relating to marriage make for profitable reading at the beginning of the marriage and throughout the marriage. The marriage which is guided by these directions will be a blessed and happy marriage. Let the husband read what Scripture says to him in particular and not just what is written for the wife, as we, with

our natural inclination to apply the Scriptures to the other fellow, often do. Likewise let the wife read and take to heart what was written just for her.

Where God's Word dwells in the home not just as an ornament but as the all-overshadowing influence, God will be a partner in the marriage, Jesus will be an honored guest, and His divine blessing will rest upon it.

I. P. F.

From A Wider Field

Religion by Legislation

RELIGION by legislation is still vigorously alive in this land, and plagues those who would exercise their civil freedom.

In Pennsylvania a campaign to keep business places closed on Sundays has been launched by an organization known as the Lord's Day Alliance. According to *Religious News Service*, the campaign will be aimed at business establishments, especially television, clothing and furniture firms, which in recent weeks have been advertising in newspapers that they are open on Sundays.

The Alliance said it was not concerned with neighborhood groceries or corner stores, but will direct its efforts to the stores that advertise, the newspapers that carry the ads, and the business associations with which they may be affiliated.

There is at present a State Law in Pennsylvania prohibiting Sunday sales, but is regarded as ineffectual because it punishes violations with a maximum of only \$4.00.

* * * *

In New York

In New York State, meanwhile, a bill has been introduced in the State Legislature amending the Sunday Laws so as to exempt from prosecution anyone who does business on Sunday if he can show that he keeps some other day in the week holy and does no business on it.

The effect of such an amendment would be to make a bad matter worse. For it would put the State into the position of sponsor of an out-and-out religious principle, demanding that everybody keep one day a week holy. The present Sunday closing law might be defended with the argument that it serves to protect the peace and quiet of the majority which wishes

to worship on that day. But if each individual may choose his day, the protective effect of the law ceases altogether, and nothing is left except the absurd demand of the State: One day you must keep holy.

* * * *

In Montreal, Quebec

When a majority succeeds in forcing its religious observances and practices upon a community by law, there is a return to the atmosphere of the Middle Ages.

In Montreal, Quebec, a mass prosecution is being carried on. Owners of 573 stores are being haled into court on a charge of violating a law which requires them to close on Roman Catholic holy days.

At last report received, two stores have been acquitted, many have pleaded guilty and were fined, some were fined their \$40 and costs by default because their representatives failed to appear in court. 97 stores have pleaded not guilty, among them seven large department stores which have acted jointly in entering the Quebec Superior Court with an action challenging the validity of the law.

All stores were specifically charged with remaining open on Immaculate Conception Day, December 8, a holy day dedicated to the Virgin Mary.

Did someone say: It can't happen here?

* * * *

Universal Military Training

Legislation of a kind which might well endanger or retard the future work of the Church in our country has recently been narrowly averted, but has not ceased to be a cause for concern.

Since the House of Representatives on March 5 voted to send the Universal Military Training Bill back to committee for further study, it is

generally believed that no further effort to enact this law will be made in the present session of Congress. Strongly urged by the Military and by some Veterans' Organizations, Universal Military Training (briefly called U. M. T.) would require that every American boy, on attaining his 18th birthday, would be liable for induction, either in the Army, the Navy, the Marines or the Air Forces; that he would receive 6 months' basic training and thereafter automatically be held to serve for 7½ years in the active reserve. Thus the life of all our sons between the ages of 18 to 26 would in part be regulated by the will of the Military and be strongly under its influence.

This plan of permanent conscription is not dead, but very much alive. After this election year is over, it will again be urged upon Congress.

What It May Mean to Us

We are not here attempting to render a verdict in the purely civil debate upon the necessity of U. M. T. as a national defense measure, or upon its value in that respect. But we may well consider what its effect would be, if passed, upon the work of the Church and the lives of our young men. Certainly the normal conditions of home life, education and marriage, as we have been privileged to enjoy them, would be drastically changed. For years, every young man would need to cut every plan and purpose to fit the pattern of his military obligation, whether there be peace or war. At a tender age, the souls of our young men would be exposed to the unionistic principles and practice represented by the system of spiritual ministrations known as the military chaplaincy. What this would do to our efforts in the Christian training of our youth is hard to calculate.

Moreover, the future supply of trained Pastors and Teachers may well be short-circuited by such a law. The functions of our colleges and seminaries could be seriously disrupted unless express and adequate provisions were made to exempt from the law all who are preparing for the ministry when they reach the age of 18, and unless future teachers were accorded the same consideration — in which case it would cease to be *Universal Military Training* in the real sense.

In many respects, these are perilous times; and it behooves us to watch and pray and work while it is day.

* * * *

A New Postage Stamp

Which reminds us of the report that Representative J. Caleb Boggs of Delaware, member of Congress, has introduced House Resolution No. 6316, which authorizes the printing of a new U. S. postage stamp bearing a portrait of the Rev. John Campanius, who was born in 1601 and died in 1683.

The Congressman feels that the memory of Pastor Campanius should be honored; not so much because he was a missionary among the early Swedish settlers along the Delaware River, but because he was the first weather observer on the North American Continent and, beginning in 1643, kept daily records of his meteorological observations.

Somehow this recognition seems appropriate and promises to become unexpectedly profitable. For when we lick the stamp, it might come to our mind in that otherwise unoccupied moment that, in order to expedite our above-mentioned prayerful efforts and spur us on to greater diligence, it is well for every Christian, and most especially for the clergy, to review and gravely ponder the statement of our Lord recorded in Luke 12:54-56:

"And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

"And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

"Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"

E. S.

Christ Suffering As A Ransom

CHRIST'S suffering for us is compared in the Scripture to a sacrifice. It had the meaning and the force of a sacrifice. Our sins were laid on Him, and He died in our stead, and thus took our sins forever out of the sight of God. The same truth is presented to us by the idea of a ransom. Christ is our Redeemer, and His work is called redemption.

Ordinary Redemption

The words "redeem," "redeemer" occurs very frequently in the Old Testament. Not only is God called the Redeemer, but redemption is predicated also of men. Through Moses God gave Israel many commandments to regulate the matter of redemption.

If in war a man fell into the hands of the enemy and became their prisoner, then he might be bought free. Or if a man was sold into slavery because of his debts, again he might be bought free. This was called redemption. St. Peter has this kind of redemption in mind when he writes: "Ye know that ye were not redeemed with corruptible things as silver and gold" (1 Peter 1:18).

We copy a regulation which God made for Israel: "If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again, one of his brethren may redeem him, either his uncle or his uncle's son may redeem him. Or if he be able he may redeem himself" (Lev. 25:47-49).

In Israel it was made the duty of near relatives to serve as redeemers for their kin that were in need, even to avenge them if they were murdered.

Our Need Of A Redeemer

Through sin we were the slaves of sin. We were sold under sin and held in bondage by it. — Through sin we were also in the power of the devil. He had taken us captive and led us according to his own will from one sin into another. — Through sin

we had also become subject to death and hell; for the wages of sin is death.

In the passage which we quoted from Leviticus it was assumed that a man who through misfortune had gotten into slavery might under favorable circumstances work himself out of his slavery again, he might redeem himself. Could not we sinners do the same? Could we not by bringing sacrifices, by suffering pain, and by doing good deeds in the end work our way out of our damnation, and thus redeem ourselves? Many people think so. They believe in salvation by character. They think they can merit God's favor by doing good deeds. But they deceive themselves. The whole Bible testifies against their error. Not even can one man redeem another. "None of them can by any means redeem his brother, nor give God ransom for him; for the redemption of his soul is precious, and it ceaseth forever" (Ps. 49:7,8). It ceaseth forever, the Psalmist says. That settles it. All efforts at self-redemption are in vain.

Christ Our Redeemer

When we hear our Savior called our Redeemer, who would not immediately be reminded of Job? In his deep affliction Job set his hope on his Redeemer: "I know that My Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another" (chap. 19: 25-27). We add a few passages from the book of Isaiah, which speak of the Lord as the Redeemer of Israel. "Thus saith the Lord, the Redeemer of Israel, and his Holy One" (chap. 49:7). "The Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord" (chap. 59:20).

The prophet Hosea speaks in the person of the Savior: "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues. O grave, I will be thy destruction" (chap. 13:14). And the Psalmist sings: "Bless the Lord, O my soul, . . . who redeemeth thy life from destruc-

tion, who crowneth thee with loving-kindness and tender mercies" Ps. 103:14).

In the New Testament of our English Bible the word redeemer does not occur. The Greek noun occurs once and is applied to Moses. It is translated with "deliverer" (Acts 7:35). But the work of Jesus is called redemption and a redeeming. We remember how the prophetess Anna "spoke of him to all them that looked for redemption in Jerusalem" (Luke 2:38). And the Epistle to the Hebrews says of Him that He "entered in once into the holy place, having obtained eternal redemption for us" (chap. 9:12).

The Ransom Price

Above, we had occasion to refer to a word of St. Peter in which he speaks of a redemption "with gold or silver." He uses that merely by way of contrast, to show our Redeemer paid a far greater ransom price for us. The text continues: "But with the precious blood of Christ, as a lamb without blemish and without spot" 1 Peter 1:19). St. Paul also names the blood of Jesus as the ransom price which He paid for us: "In whom we have the redemption through his blood, the forgiveness of sins" (Eph. 1:7; Col. 1:14).

That was the price which our Redeemer paid for us, to buy us free from sin, death, and the devil. Jesus Himself speaks about laying down His life. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" Matt. 20:28). St. Paul uses a word which is stronger in the Greek, but which in the English is translated with "ransom." He says: "There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" 1 Tim. 2:5.6).

Well may Paul say: "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (1. Cor. 6: 20).

God granting us His grace we shall devote our next study to the truth that through the ransom price and through the sacrifice of Christ full satisfaction was achieved.

J. P. M.

Guidance in Godliness

"THAT TYRANNY OF DOCTRINE"

OUR church is often criticized for being "too strict" or "too narrow-minded," etc. It is interesting to note, however, that great statesmen, who are credited with possessing considerable intelligence and true broad-mindedness, are not likely to agree with such criticism. We once clipped the following excerpt from a statement by Senator Moses of New Hampshire.

He said: "If the church is to recapture the power it once had, which was committed to it by its founders, but has become diluted, it will have to return to that simplicity of utterance, *that tyranny of doctrine*, that strength of persuasion which the church alone can give to this country in its hour of need. If such a spirit of staunch religion had prevailed in this country during these last desperate years, the despair that some of the present day problems have called forth would have been transformed into courage."

The Senator has undoubtedly pointed to one of the weak spots in American life. It is not mere "broad-mindedness" in religion that is needed, but much of good, old-fashioned "narrow-mindedness." A sword must be "narrow" or else it will be useless; "broaden" its cutting edge and it would become only a clumsy rod. Christian doctrine, if it is to be and do what the Lord intended, must be narrow as a sword, — yes, "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," Heb. 4:12.

Not less, but more of "that tyranny of doctrine" is the world's need today!

* * * *

BROTHERHOOD?

The National Conference of Christians and Jews usually designates a certain day and week of the year as Brotherhood Day or Week, to give occasion for a simultaneous and concerted consideration to the things which make for good will and cooperation among Protestants, Catholics, and Jews that the influence of these factors may be increased, and the

barriers to understanding among them may be removed.

This is but another symptomatic rash broken out on the spineless and weakened Reformed church bodies of the day. Under the tacit assumption that all these church bodies — Protestant, Jew, and Catholic — have the same way to heaven, if any, all barriers between them are to be broken down, not by leading them in the truth but by closing the eyes to the truth.

The position of a church body that insists that there is but one truth unto salvation is becoming increasingly difficult. Narrow-mindedness, intolerance, bigotry, fanaticism are the mildest forms of reproach leveled at us who persistently refuse to unite in faith with those of another faith.

Like the prophet Jeremiah of old, we are accused of being enemies of the church and the state. Jer. 26:11: "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears."

But, like Jeremiah, let us not cease to speak the truth as revealed by God. "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," John 8:31-32. "Can two walk together, except they be agreed?" Amos 3:3.

* * * *

IS THIS UNUSUAL?

"I have come, he said, "to ask about your children." "Are you a census man?" "Yes," he answered slowly, " — I am — a census man. I want to know if your children are being reared as children should be reared." She was surprised. "Yes, of course, they are! I'm giving them an exceptionally fine bringing up. I've had their tonsils out and their teeth straightened. They get their spinach and orange juice. On Mondays they go to the Scout meeting; on Tuesdays they have music lessons; on Wednesdays, dancing school; on Thursdays, elocution; on Fridays, a class in music appreciation; on Saturdays they go to the "Y," and have their hair cut, and go to a movie.

They have everything that the other children in the neighborhood have."

The census man smiled a rather sad smile. "I came to ask," he said gently, "if you do something at all

for their souls." "For their souls! Dear me, what a quaint idea!" She laughed. "You'll have to excuse me, the telephone is ringing."

K. F. K.

In The Footsteps Of Saint Paul

The Route Of Paul And Silas

DR. HENRY KOCH, MORRISON, WISCONSIN

WE should like to be able to follow the initial route of Paul and Silas on the second missionary journey. Luke only tells us that they visited the congregations in Syria and Cilicia in order to strengthen them in their faith. Whatever their route may have been they would have to pass through both the Syrian and Cilician gates. Departing from Antioch they also would have to cross the plains of Antioch. About two centuries later (267), these plains were to become a historical battleground, when the queen of Palmyra, who had protected the life of many a Christian refugee, would have to forfeit her crown and succumb to the rule and triumph of the Roman emperor Aurelian. Finally our travelers would have to ascend the towering Amanus Mountains which reach a height of about 3,000 feet. Passing at first through shaded woody paths they would reach the treeless rugged summit. A grand panorama was their deserved reward. Looking back they could see the plains of Antioch stretch out before them. Behind them lay Antioch, where anxious brethren were commending them in prayer to the grace and mercy of their Lord. To the left they could scan the widening Sea of Antioch, an inlet of the great Mediterranean. Before them the Syrian gates rose to formidable heights threatening to bar their onward march. It was only a very narrow path that would lead them into the fertile Cilician province. It had served large armies in bygone days and would surely offer them a passage.

Carrying Out God's Purpose

Four centuries had elapsed since the days, when the Persian king

Darius Codomannus had passed through this narrow defile with his vast army. Vainly had he endeavored to halt the victorious march of the great Alexander, who had set out to conquer the East for his Macedonian Empire. Darius knew full well that it meant the end of the Persian rule, if Alexander could not be halted. He therefore planned to meet him in battle beyond his own frontiers. He did so on the Cilician Plains just beyond the Syrian Gates at the foot of the Amanus Mountains. From the Syrian Gates this historical battlefield is visible. At Issus Darius did meet Alexander in battle, and suffered a crushing defeat in 333 B. C. This was one of the decisive battles of the world. In it we observe the divine hand of Providence. Alexander had merely sought to carry out the vision of his great teacher Aristotle of one Greek world empire with but one culture and language for the whole world. We notice similar ambitions in our days. The whole barbarian world was to be conquered for, and to be made submissive to, Greek thought and life. Unbridled passion thwarted and finally halted Alexander's soaring aims. The fanciful visionary empire soon crumbled into dust, but what God had intended to carry out was achieved. Greek culture began to pervade the whole eastern world. The Greek language became the universal tongue. All this was preparatory for the greatest task of writing the New Testament in Greek and of preaching the Gospel to the Jew in the dispersion and the Gentile world in that same tongue. Thus the master mind of Alexander served the greater purpose of the head of the Church, Jesus Christ. Man proposes, but God disposes.

On to the Taurus

Descending the slopes leading from the forbidding and yet so impressive Syrian gates our travelers soon would be crossing that famous battlefield. In all likelihood they had to pass through those cities once made famous by Alexander, Issus, and the harbor city of Alexandria, now known as Alexandrette. Our biblical record is silent on any specific congregations in these historical and commercial centers of the ancient world. We do not even know, whether Paul stopped at Tarsus, his ancestral city. It is, however, to be assumed, because the way over the Cilician Gates led from Tarsus up to and over this narrow defile at the height of the Taurus Mountains. Paul loses no word on any work for the Gospel in Tarsus. Perhaps he too experienced, what his divine Master had experienced and expressed in Nazareth (Luke 4:23-24): "Verily I say unto you, No prophet is accepted in his own country." Thus the populated cities, the widely traveled roads, and the various Christian congregations served as stepping stones, guides and stations of solace for our resolute travelers.

The Icy Cydnus

As a boy Paul had already looked up to the heights of the Taurus Mountains with their beautiful cloak of ermine glistening in sunlight throughout every season. The world lying beyond those mountains he had visited and traversed on his first missionary journey. Now his heart must have gleamed with joy at the thought of being able to return to those congregations which he once had founded under the most adverse conditions and which needed his spiritual care so badly. Soon he would be able to cross that difficult and dangerous pass for the first time in his life. Though the journey would be strenuous and full of perils, he would finally overcome all obstacles under the protection of his divine Master.

At first Paul and Silas had to wend their way along the banks of the icy Cydnus river, which is nourished by waters seeking their way from the snowcapped Taurus Mountains to the sea. To two great men of history these waters proved to be treacherous. The same Alexander, who was so victorious in battle, was overcome while bathing in its waters and

nearly perished. In 1190 the German emperor Frederick Barbarossa lost his life while bathing in the same icy waters. Faithful crusaders bore the corpse of him, on whom they had pinned such great hopes for the recovery of the Holy Land, back to Trieste.

The Greatest Conqueror of All

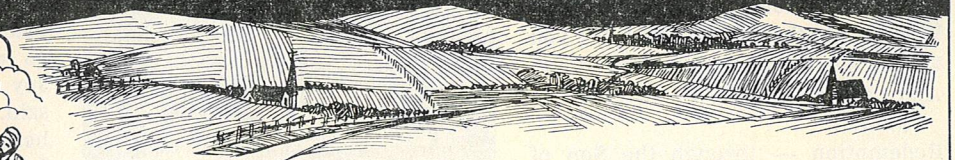
At last our travelers reached the summit and only possible passage into the world beyond. In places the passage is but fifteen feet wide. On the one side perpendicular cliffs rise to forbidding heights. On the other side a cold mountain stream rushes madly on from cascade to cascade. Untold caravans of com-

merce have passed and still pass through this narrow chasm. Through it also marched the military columns of the Pharaohs, the Assyrians and Persians, the Greeks and Alexander, the Romans and their generals, all bent on conquest. Yet the greatest conqueror of all was Paul, who was destined to bring the Gospel of salvation from the greatest enemies of mankind from the Orient to the Occident, from Asia to Europe, and thus also to us of the far western world. At the time Paul did not know, whither the Lord would lead him. His ultimate hope and wish, however, was to bring the saving message to the ends of the then known world. For this great goal

the crossing of this defying pass seemed to be but a minor and passing obstacle. Westward was his course and westward was the course of the Gospel and the kingdom of Christ. Some of the perils encountered by Paul and Silas on this journey and especially over this defying mountain pass Paul has mentioned in his Second Epistle to the Corinthians (11:26-27): "In journeying often, in perils of waters, in perils of robbers, in perils of the wilderness . . . in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness." Such was the frequent lot of the intrepid Paul and his courageous companion Silas.



News from our Mission Fields



"Lo, I am with you always, even unto the end of the world."

MATTHEW 28. 20

WHAT is the latest on Synod's projected mission endeavor in Northern Rhodesia? We intend to keep you informed. Your support is needed!

First, our Synod, by virtue of its participation in the Nigerian Mission, has readily been given the consent of the British government, as well as that of the North Rhodesian government, to begin heathen mission work among their natives.

FIRST OBJECTIVES

Secondly, we can report that the Executive Committee has drawn up the first objectives of the two missionaries in this new mission field. They will first select the better of the two virgin fields still open to us. The preferable field, in the opinion of the committee, lies just north of the Hook of the Kafui River — the domain of Chief Keindu — a large field, unoccupied by any Christian missionary. The other field lies in the area of the confluence of the

NORTHERN RHODESIA, AFRICA

Zambesi and Kafui rivers — also a very neglected area.

Our men will conduct a thorough survey of these fields and choose the one best suited for our work; the native commissioner of this area collaborating with them. After they have made their choice, a land grant may be obtained for the mission compound through the native council. They will then proceed with the building of temporary living quarters and soon thereafter with the erecting of permanent homes and other urgent buildings. During this time our men will naturally also be engaged in the serious business of learning the language of the natives and becoming otherwise acclimated.

Present plans are that these two men will go to Rhodesia in April or early May with a small truck equipped as mobile living quarters; to set up semi-permanent house-keeping before their families follow them — a time lapse of about six months. The timing of their advent at the beginning of the dry season makes it advisable to arrive in May.

AFRICA STILL CALLS

The third item of interest from the Board's report concerns the calls. The first call was extended to Pastor Fred Tiefel of Spokane, Washington, who declined in favor of the call sent him by our Lutheran Spiritual Welfare Commission. (By this time, God-willing, Pastor Tiefel has arrived in Yokohama, Japan to serve our men in the armed forces there and to investigate mission possibilities.) The second call to Africa was sent to the Reverend Theodore Sauer of Livonia, Michigan. For valid reasons his parish prevailed upon him to continue in his present field. On January 15 two calls were extended. One went to Prof. G. Westerhaus of Northwestern College, who has declined the call; the other to Pastor Willard Kehrberg, of Vassar, Michigan who is still considering it.

"To accept this call into this new and vast mission field will call for a great measure of consecration. We pray that the Lord will soon lead us to the men He has chosen," is the

plea of Pastor A. G. Wacker of Ann Arbor, Michigan, chairman of this Executive Committee.

And to this plea let us add our hearts and hands and voices —

May our zeal to help the heathen
Be increased from day to day
As we plead in true compassion
And for their conversion pray.
For the many faithful heralds,
For the Gospel they proclaim
Let us all be cheerful givers
To the glory of Thy name.

W. H. HOYER.

“With desire I have desired
to eat this Passover with you
before I suffer.” St. Luke 22:15.

Small wonder that your heart did
yearn

Dear Master for this festive night,
When with the twelve disciples you
Would eat by flickering candlelight,
And there reveal God's greatest
plan:-

Redemption — through the Son of
Man.

The tender John leans on your breast
Impetuous Peter, quick to spurn
A plan that would his Master wound,
With fervent anger now does burn
And passionately makes the cry:

“Though all forsake Thee Lord, not
I!”

See Judas bold by lurking sin.
What tragic end to love is this!
Yet let none dare to cast a stone,
For all have given the traitor's kiss;
But Christ still gives, if we repent,
Forgiveness through His Sacrament.

Concerned, they watch the Master
now,
Just one more lesson must He teach;
And since our deeds speak louder far
Than any words our lips might
preach,
He stoops to wash His servants feet,
Oh love sublime! O love complete!

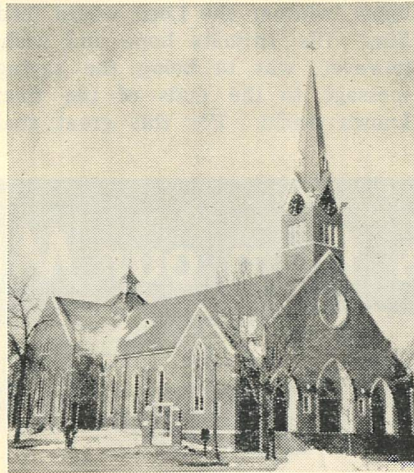
Oh Christ still walks our path today.
And Christ still yearns with us to sup.
And Christ still offers, full and free
Forgiveness if we drink the Cup;
Then come, and let no sin destroy
This deep and lasting Easter joy.

ESTHER A. SCHUMANN.

DEDICATION

St. Paul's Lutheran Congregation New Ulm, Minnesota

Granted a crisp bright January day, St. Paul's Lutheran Congregation at New Ulm, Minnesota, was privileged to dedicate its completely rebuilt house of worship to the service of the Triune God on Sunday, January 27, 1952. Remodeling had begun in October, 1950, and the cornerstone was laid on December 31, 1950. Early



in January, 1951, the congregation vacated the church and in the interim conducted services in the school auditorium. It was, therefore, a welcome announcement when the building and the furnishings committees made known the completion of the structure.

After a short valedictory service in the auditorium chapel, the congregation in processional assembled before the front entrances of the church. After the doors had been ceremoniously opened, the throng entered the new house of worship, and the first of a series of services began.

Prof. Carl Schweppe of our Dr. Martin Luther College was in the pulpit for the 9 o'clock English and the 10:45 German services. He admonished the listeners to endure, to stand fast in the faith, picturing vividly the special dangers that threaten the church in our day — false prophets within the church, the urge toward popularity, the overwhelming power of sin in high and low places, corruption and immorality, general disregard for the Word of God and for its supreme authority in the church, and the growing indifference of our own people. But he encouraged us mightily to stand

The Northwestern Lutheran

fast in the faith, for he reminded us that our God Himself promises His presence and seals that promise by opening for us a fountain of living water and providing for us the bread of life in Word and Sacrament. “Let our first concern in this new church be to stand fast in the faith.”

Our afternoon service brought Prof. Walter Schumann of Northwestern College at Watertown to our pulpit. He summarized Holy Writ for us by showing that our joy can only then be great and genuine when we recognize the use of the Law of God and experience the blessings brought us by the Gospel. Only the God-given answer to the question, “What think ye of Christ?” can make the dedication day and every other day in our lives a day of blessing.

In the evening service Pastor Oscar Naumann, the president of our Minnesota District, used as his text the words of the Psalmist, “I was glad when they said unto me, let us go into the house of the Lord.” Our Joy in entering our new church, he said, should be due to the fact that here we lay our burdens before the Lord, here we learn to serve our God aright, and here, too, we receive from Him a foretaste of heaven.

Each service was beautified by appropriate music. In the early service our school children, over 300 strong, sang “Holy God, We Praise Thy Name,” and the Male Chorus raised their voices in “God of Might, How Great Art Thou.” In the German service the combined choirs of St. Paul's sang “Wie Lieblich sind deine Wohnungen” by Brahms. The afternoon worshipers heard Haydn's “The Heavens Are Telling,” again by the combined choirs, and in the evening the massed choirs of St. John's and St. Paul's sang “The Lord's Word Is Most Faithful” and “Lord, I Love the Habitation of Thy House.” The choirs were under the direction of Mr. T. J. Pelzl, the children under Mr. M. Schroeder, and the accompanist was Mrs. E. Backer.

Because the dedication of the building also included that of the beautiful new Wicks organ, two periods of the day were set aside to hear that instrument. One half-hour recital was scheduled for 2 p. m., at which time Prof. Martin Albrecht was the guest organist; a second recital was presented at 7:30 p. m. by the organist of St. Paul's Mr. T. J. Pelzl. Both organists emphasized specifically Lu-

theran music suitable to the sanctuary, and both brought out not only the tremendous power but also the excellent voicing of the 25-rank instrument. The organ has three manuals with 1,330 speaking pipes



under expression. An anonymous donor has made available a fine tower amplifier which carries chime tones of the organ out over the city.

A total attendance of 3,444 was registered for the day. The Ladies Aid and others provided a dinner and lunch for over 900 members and guests.

The remodeling was a thorough one, involving several major changes. The exterior brick was replaced by handsome new Springfield face brick with Bedford Art Stone trim. New transepts enclosing the tower were added to provide new stairways and entrances for the balcony and to supply space for rest rooms and mothers' retiring rooms. A completely new front was designed, providing three massive entrances and a well-placed rose window. The west wall, too, was replaced, allowing greater depth in the sanctuary and more room in the sacristy. The obstructing posts supporting the roof have been removed, being replaced by well designed laminated wood trusses which allow a 42 foot clearance in ceiling height. All floors have been replaced in steel and concrete, covered with attractive rubber and asphalt tile. A new heating and ventilating system has been installed, the steam being piped into the building from the city utility plant. A new auditorium has been arranged in the basement, with a room that can

become a kitchen. All the appointments of the church, the stained glass windows with their rich symbolism, the dossal curtain with superimposed cross, the carpeting, and the other furniture, are of simple but dignified quality. The Gothic lines of structure and furnishings have given the church basic beauty and dignity.

The church has a seating capacity of 1,008. The total cost of the project will be about \$215,000. The congre-

gation maintains a Christian Day school with six teachers. The school is also the practise school for Dr. Martin Luther College. The Rev. W. J. Schmidt is pastor, the Rev. Fr. Kempfert the assistant.

St. Paul's is minded to repeat with joy, "Lord, I love the habitation of Thy house, and the place where Thine honor dwelleth . . . I was glad when they said unto me, let us go into the house of the Lord." H. S.

**CENTENNIAL CELEBRATION
Emanuel Ev. Lutheran Church
Town Herman, Dodge County,
Wisconsin**

The first service in this congregation was held on October 5, 1851. The congregation consisted of 6 families and 20 communicant members.

Gensicke and Pastor Toepel. This takes us up to 1909.

In 1893 the congregation erected a school house. In the same year the old church was torn down and was replaced by a new brick structure.

The following teachers served the congregation: H. Patzke, W. Schlemm,



On November 9, 1851 the first log church was dedicated. In June, 1854 it was received into membership of the Joint Synod of Wisconsin. When Pastor Conrad left in October 1855, Pastor J. Sauer became his successor. During his ministry the new church was erected.

Pastor Giese followed Pastor Sauer and then came Pastor Otto, Pastor Hoffmann, Pastor Denninger, Pastor Wagner, Pastor C. Gausewitz, Pastor

C. Hottwalter, F. Bublitz, Faber and Sachsmann, J. Rinker, E. Sampel, H. Stanz, F. Mehrstedt and T. Maier.

Pastor Julius Uhlmann became the pastor of this church on the resignation of Pastor Toepel. In 1928 Pastor Herman Cares accepted the call of this congregation. Pastor Alfred Schewe became his successor in 1943. In 1949 the present pastor was called to serve Emanuel church. In that same year the congregation cele-

brated the 50th anniversary of the dedication of the church.

The 100th anniversary was celebrated in the fall of 1951 with services in the German and English language. Two former pastors

preached at these services. Pastor Cares spoke in the German language and Pastor Schewe in the English language.

May God continue to bless Emanuel.
F. SENGER.

Delegate Conference of the Colorado Mission District

THE Delegate Conference of the Colorado Mission District met from February 12-14 at Zion Lutheran Church, Ft. Morgan, R. H. Roth, pastor. Fifteen pastors and nine delegates were present on opening day.

A great deal of the conference's time was devoted to hearing and discussing assigned papers. The Book of the Prophet Jonah, its Message and Application was heard first. The first part of the essay dealt with the history of the book and its author. The essayist, Pastor R. Unke, of Las Animas, Colorado, then continued with a running commentary on the important verses of the book, showing their application to modern conditions. There was not sufficient time to hear all of the essay. Pastor W. Schaller of Cheyenne, Wyoming, was given an opportunity to finish his paper, The Urgent Need of Parochial Schools. In this, the third portion of his essay, he dwelt on the correct understanding of education in a Lutheran school. "He loved me and gave Himself for me" gives the tone and direction to all subjects.

Much time was devoted to a discussion of our mission work in this district, as Pastor V. Tiefel, chairman of the Mission Board, read his report. We quote from the report: "During the year 1951 by the grace of God 164 voters representing 645 communicants and 1,251 souls attended our services, averaging 621 per service. 14 missionaries ministered to their needs. In additional services 261 children enrolled in Sunday School classes hearkened unto the stories of a Savior's love and 37 children, blessed beyond measure, enjoyed the environment of a Christ-centered educational system during the school terms. 88 persons were baptized in the name of the Triune God and 46 con-

firmed their faith in Christ at our altars. 89 communion services rendered grace and comfort to 1,898 communed." We noted with regret that, although confirmations and transfers were greater in number than last year, the gain in souls for the year was small. Some stations suffered great losses because of people moving away. Nevertheless contributions for home purposes increased by \$5,000 and for Synod by \$1,115 over last year. A report on the two schools of the district, at Golden and Loveland, encouraged us in this vital phase of our work.

A communion service was held Tuesday evening, February 12. Pastor H. Witt of Lamar, Colorado, preaching on Romans 6, 16-18, described to us our blessed state as "servants of righteousness," and pointed out that we need no further incentive for doing the Lord's work according to the ability which He Himself gives.

Elections resulted as follows: Layman on the Mission Board, Mr. C. Winkler; Visitor, Pastor R. Roth; Secretary, Pastor W. Schaller, Jr.; Financial Secretary, Pastor G. Frank.

H. H. SCHALLER.

Announcement

COMMITTEE ON RELIEF

1.

The Committee on Relief for War-Sufferers has resolved to discontinue recommending members of our Mission in Germany to sponsors in our Synod. It becomes apparent that the small list from Germany is wholly inadequate to meet the requests.

The committee advises you to address your requests for orphans and expellees to your state agency for Displaced Persons; addresses are

on "The Expellee Program" sent to all pastors in December.

Our information is that steps are being taken to assure an extension of the Expellee Program beyond June 30.

2.

The committee also requests that all contributions for relief purposes henceforth be sent to the District Cashiers and earmarked: For Relief. We repeat our suggestion that door collections at the church services be employed to raise monies for this purpose.

The committee herewith extends its hearty thanks to Mr. Gilbert H. Klug, who has served as his treasurer since 1946.

3.

There is a great need for clothing among our Refugee brethren. Congregations and individuals are advised to send clothing shipments via parcel post; the committee has discontinued bulk clothing shipments due to the prohibitive cost. Parcel post may be addressed to:

Otto Schlender
(16) Limburg/Lahn
Wiesenstrasse 1
Grosshessen, Germany
American Zone

4.

Further information on any phase of the Relief Program may be requested from the undersigned.

REV. KARL F. KRAUSS, Chairman.

CALENDAR OF CONFERENCES

SYNODICAL CONFERENCE EVANGELICAL LUTHERAN

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, for its 42nd convention August 12-15, 1952. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. G. Chr. Barth, D. D., 1501 Concordia Court, Springfield, Illinois, not later than June 20 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. Further details will be announced later.

GEORGE V. SCHICK, Secretary.

JOINT MISSISSIPPI VALLEY SOUTHWESTERN CONFERENCE

Date—April 23, 1952

Time and Place—Conference begins at 9:30 A. M. with a Communion Service at First Lutheran Church in La Crosse, Wisconsin. Preacher: F. Ehlert; alternate: J. Dahlke.

Morning Session—Exegesis on Hebrews 12: 25-29, Loyal Schroeder; alternate Paper, Exegesis on 1 Tim. 2:9-15, J. Dahlke. Afternoon Session—Pastor and Young People, J. Petrie; Wine or Grape Juice, W. Hoffmann; alternate Paper, Hell, G. Horn.

H. HENKE, Secretary.

MANITOWOC PASTORAL CONFERENCE

Date and Time: Tuesday, April 22, 1952 at 9 A. M.

Place: St. John's Ev. Lutheran Church, Tp. Gibson, Mishicot, Wisconsin, R. 1, John W. Mattek, pastor.

Preacher: S. Kugler; E. Zell, alternate.
V. J. WEYLAND, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

This conference will meet from April 15 (9:00 A. M.) to April 17 (12 M). The sessions will be held at Northwestern Lutheran Academy, Mobridge, South Dakota. You are asked to supply your own bedding and meals.

The following papers have been assigned: Isagogical Study of the Book of Joel, Wurster; Standard Epistle Text for Quasimodogeniti, A. Schuetze; Is communion in a Heterodox Church which still uses the Words of Institution True Communion? Ten Broek; Suggestions for More Effective Ministry among Our Youth, Hempel.

Pastor Winter (Wood) will preach in the services on Tuesday evening.

K. G. SIEVERT, Secretary.

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: St. Paul, Trinity Lutheran Church, at Rice and Aurora Streets, A. C. Haase, pastor.

Time: April 22-24, Tuesday to Thursday, 1952. Opening session at 10:00 A. M., Tuesday. Service with Holy Communion on opening day at 8:00 P. M.

Essayists: These will be announced later. Dinner and supper will be served in the Trinity dining hall. Requests for meals or excuses for absence should be addressed to the host pastor, Rev. A. C. Haase, 1580 Blair Ave., St. Paul 4, Minnesota.

If unable to find lodging in the Twin Cities, arrangements can be made through President O. J. Naumann, 727 Margaret Street, St. Paul 6, Minnesota. State your needs to him in due time.

M. J. LENZ, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

Place: Trinity Ev. Luth. Church, Winner, South Dakota.

Time: April 29-May 1, 9:30 A. M. C. S. T. Speaker: Pastor V. Tiefel; alternate, Pastor M. Volkman.

Assignments: Winning and Instructing the Unchurched, A. Habben; Hebrews 11:17ff, H. Lietzau; Planned Families Examined in the Light of Scripture, L. Hahnke; Matthew 19:9, E. C. Birkholz; Psalm 24, M. Burk.

Please announce early to the host pastor, L. Wenzel.

MILTON F. WEISHAN, Secretary.

CHIPPEWA VALLEY-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

Time: April 22-23, 1952 (10:00 A. M.).

Place: Trinity Lutheran Church, Town Berlin, R. 1, Merrill, Wisconsin. (South Hwy. 107 and Co. Tr. FF.) L. A. Winter pastor.

Sermon: J. Henning; C. Kionka, alternate.

Program: T. Bradtke, Revelation. J. Schaadt, Hosea. E. Prenzlou, Amos. E. Schewe, 2 Tim. 3:1-17. O. Lemke, Rom. 9:6-13.

J. Krubsack, State Aid to Churches. W. Holzhausen, Releases and Transfers. G. Krause, Christian Burial. G. Marquardt, Church and Social Work. A. Schumann, Fruits of Faith.

Conference brethren should announce themselves to the host pastor and place requests for lodging as soon possible.

D. H. KUEHL, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet for its Spring convention at Rapid River, Michigan, on April 29-30, 1952. Pastor Th. Hoffmann is host pastor. Opening devotions are scheduled for 9:30 A. M. E. S. T.

Assigned Papers

II Corinthians 3.....H. Walther
Genesis 15, cont'd.....E. Albrecht
Genesis 17.....W. Wagner
A Review of the Biblical Teachings on the Reasons for Divorce.....Th. Hoffmann
Church Architecture Since the Middle Ages.....K. Geyer
Strikes in the Light of Scripture, cont'd.....Th. Thurov
Alcoholics Anonymous, cont'd. A. A. Gentz

What is Gambling?.....Zarembo
What is the basis for OUR DEFINITION OF A SACRAMENT?.....L. Pingle
Sermon Study on John 1:45-51.....Fr. Dobratz
Sermon Study on Ephesians 1:4-6 G. Schaller
Preacher.....G. Schaller
Alternate.....Th. Thurov
Please announce to the host pastor.

HERBERT G. WALTHER, Secretary.

SPRING MEETING OF THE SOUTHERN CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

The meeting of this conference will be held on April 15-16 at St. John's Church, Oakwood, Wisconsin, M. F. Plass, pastor. The first session will begin on Tuesday at 10:00 A. M.

Essays: Hebrews 13, H. Diehl; Cross, Affliction, Trial in the Scriptures, A. Lorenz; Bible Class, A. Koelplin; A. Biographical Sketch of Augustine, H. Wackerfuss; The Negro in the White Community, A. Lorenz; Book review, A. Lehmann; The Meaning of Covetousness and Scriptural Examples of It, H. Kuske.

The speaker at the evening Communion Service will be C. Pound, Heb. 13:12-21; (Sub. O. Heidtke, Rom. 3:27-31).

Members are reminded to have their church council vote for a visitor from this slate: A. Buenger, A. Lorenz, R. Otto. Send your vote to the secretary or bring it along to the meeting.

Requests for lodging should be sent to the host pastor.

IRVIN W. WEISS, Secretary.

WESTERN WISCONSIN TEACHERS' CONFERENCE

Time: Thursday and Friday, April 24 and 25, 9 A. M.

Place: First Lutheran Church, La Crosse, Wisconsin.

L. KEHL, Secretary.

WISCONSIN SYNOD TEACHERS' CONFERENCE OF WATERTOWN AND VICINITY

This local conference will meet at St. Paul's Lutheran Church, South High and 5rd Streets, Fort Atkinson, Wisconsin, on Friday, May 2, at 9:00 A. M.

- Program
- 9:15-10:15 My Kingdom is not of this World Prof. D. Rhoda
 - 10:15-11:15 How can we retain enthusiasm and proper perspective for our work? O. W. Junkuntz
 - 11:15-11:45 Business
 - 1:30-2:30 The Christian Teacher's Aim: Training the Whole Child Prof. E. Kowalke
 - 2:30-3:30 Question Box (Special questions for discussion to be placed in writing on chairman's desk by any member of conference before noon.)
- KURT F. OSWALD, Chairman.
Program Committee

CANDIDATES FOR THE PROFESSORSHIP

AT THE LUTHERAN THEOLOGICAL SEMINARY THIENSVILLE, WISCONSIN

The following men have been nominated as candidates for filling the vacancy caused on the faculty of our Theological Seminary at Thiensville by the death of Prof. Adalbert Schaller:

- Prof. Siegbert Becker, Concordia Teachers College, River Forest, Illinois
- Rev. O. J. Eckert, Saginaw, Michigan
- Rev. Gervasius Fischer, Mankato, Minnesota
- Rev. Im. P. Frey, Denver, Colorado
- Rev. Waldemar W. Gleschen, Manitowoc, Wisconsin
- Rev. Karl Gurgel, Caledonia, Minnesota
- Rev. Roland Gurgel, New Ulm, Minnesota
- Prof. August Hardt, Concordia College, Milwaukee, Wisconsin
- Rev. Gerald Hoenecke, Sleepy Eye, Minnesota
- Rev. William G. Kennell, Pensacola, Florida
- Dr. Henry Koch, Morrison, Wisconsin
- Prof. E. E. Kowalke, Watertown, Wisconsin
- Prof. P. E. Kretzmann, Cuba, Missouri
- Rev. Oscar Naumann, St. Paul, Minnesota
- Rev. H. C. Nitz, Waterloo, Wisconsin
- Rev. H. W. Romoser, Oak Park, Illinois

Dr. Alfred von Rohr Sauer, St. Louis, Missouri

Rev. Theo. Sauer, Plymouth, Michigan
Rev. Egbert Schaller, Nicollet, Minnesota
Prof. Winfred Schaller, Fond du Lac, Wisconsin

Rev. William Schink, Woodland, Wisconsin
Prof. E. M. Schroeder, Watertown, Wisconsin

Prof. Armin Schuetze, Mobridge, South Dakota

Prof. Walter Schumann, Watertown, Wisconsin

Prof. Carleton Toppe, Watertown, Wisconsin

Rev. Heinrich J. Vogel, Cudahy, Wisconsin
Rev. Arthur Voss, Milwaukee, Wisconsin

Rev. Ernst Wendland, Benton Harbor, Michigan

Rev. S. E. Westendorf, Monroe, Michigan
Rev. Venus Winter, Tucson, Arizona

The Board of Control of the Seminary will meet Tuesday, April 15, at 10:00 a. m. in the tower room of the Seminary to call one of these men. Any correspondence relative to any of these candidates must be in the hands of the secretary of the Board by that date.

Heinrich J. Vogel, Secretary
3767 E. Cudahy Avenue
Cudahy, Wisconsin

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Lehmann, E. F. Hy., in Holy Trinity Church, Tripoli, Wisconsin, by O. E. Hoffmann; Third Sunday in Advent, December 16, 1952.

Waldschmidt, Robert, in Trinity Church, Tp. Ellington, Outagamie Co., Wisconsin, by Hoge W. Bergholz; assisted by Delmar E. Hallemeier and Elmer F. Zehms; Sexagesima, February 17, 1952.

Nitz, Frederic, in Trinity Church Hendricks, Minnesota, by H. A. Hempel; assisted by R. F. Schroeder; Reminiscere, March 9, 1952.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy has within recent weeks received the following donations: Ladies Aid Society of First Ev. Lutheran Church, La Crosse, Wisconsin—\$25.00; in memory of John Leroy Beardt, Batesland, South Dakota, from Mr. and Mrs. Fred Peil and family and Mr. and Mrs. C. Peil and family—\$5.00; Mr. and Mrs. Robert Winters—\$5.00; Mr. and Mrs. F. Bolzer and family and Mr. and Mrs. F. Sterkel and family—\$5.00; and from Mr. and Mrs. H. Sterkel and family and Mr. and Mrs. R. Sterkel and family—\$7.00. We wish to thank the donors most heartily.

R. A. FENSKE.

MEMORIAL WREATHS

Dr. Martin Luther College Music Department, New Ulm, Minnesota, gratefully acknowledges the following memorial wreaths: from Mr. and Mrs. Fred Rathke, Glendale, Arizona, \$100.00 in memory of Mr. Rathke's father; from Mr. Harold Fuhrmann, Stanton, Nebraska, \$3.00 in memory of Mr. Paul Fuhrmann, Elwood, Wisconsin; from Rev. I. Habeck, Milwaukee, Wisconsin, \$2.00 and from Miss Eleanor Hookstead, Waukesha, Wisconsin \$2.00 both in memory of Mr. Armin Rauschke, Mankato, Minnesota; from Mrs. Amanda Bruns, New Ulm, Minnesota, \$5.00 in memory of Mrs. Walter Trettien Jr., New Ulm; from Rev. A. W. Sauer, Winona, Minnesota, a gift of \$5.00. Total \$117.00.

EMIL D. BACKER, Music Department.

APPOINTMENTS

The following appointments were made by me recently:

Professor Carl Lawrenz, Thiensville, Wisconsin — Board of Education Wisconsin Synod;

Pastor Heinrich Vogel, Cudahy, Wisconsin — Board of Control of The Northwestern Publishing House;

Pastor Arthur Voss, Milwaukee, Wisconsin — Board of Control of Northwestern College, Watertown, Wisconsin;

Teacher A. Glende, Arlington, Minnesota
— Board of Control of Dr. Martin Luther
College, New Ulm, Minnesota.

JOHN BRENNER.

ANNOUNCEMENTS

Mr. Lloyd Thompson of Onalaka, Wisconsin has accepted the call to the eighth professorship at Michigan Lutheran Seminary, Saginaw, Michigan.

O. FREY, Secretary.

The General Synodical Committee will meet in the week of May 11, 1952.

JOHN BRENNER.

Pastor Arthur Wacker has been elected as Executive Secretary for African Mission

has resigned his membership on the Michigan District Mission Board. Pastor Alvin H. Baer of Adrian has been appointed to fill the vacancy.

Anyone knowing of Wisconsin Synod Lutherans moving to Menasha, Wisconsin, please notify the undersigned with all possible haste! Rev. A. W. Tiefel, 1029½ Marquette Street, Menasha, Wisconsin.

Pastor A. H. Baer has accepted an appointment to serve as a member of the District Mission Board. I have appointed Pastor Edward Fredrich of Detroit as Pastor Baer's successor in the capacity of Visiting Elder of the Southeast Conference of the Michigan District.

S. E. Westendorf, President.
Michigan District

55MM colored slides completely covering our Mission work among the Apache Indians in Arizona are available for showing in the congregations of Synod. A comprehensive lecture accompanies the slides. Bookings may be made through Rev. A. H. Baer, 242 Finch Street, Adrian, Michigan. It will be appreciated if pastors in an area will join together for a block-booking, thereby minimizing the cost of transporting the slides.

A. H. BAER.

NOTICE

Anyone knowing Wisconsin Lutherans moving to or recently having moved to St. Louis Park, Minnesota, kindly notify the undersigned.

Rev. Robert L. Schumann
3036 Texas Avenue
St. Louis Park, Minnesota

TREASURER'S STATEMENT

July 1, 1951 to February 29, 1952

Receipts

Cash Balance July 1, 1951.....	\$	63,199.92
Budgetary Collections	\$833,548.07	
Revenues	148,743.13	
Total Collections and Revenues	\$982,291.20	
Non-Budgetary Receipts:		
Luth. S. W. C.—Prayer Book	2,822.20	
Miscellaneous	3,392.06	
Total Receipts	988,505.46	
	\$ 1,051,705.38	

Disbursements

Budgetary Disbursements:		
General Administration	\$ 42,248.38	
Theological Seminary	32,837.74	
Northwestern College	98,112.66	
Dr. Martin Luther College.....	132,270.59	
Michigan Lutheran Seminary	85,743.35	
Northwestern Luth. Academy	22,969.29	
Mobridge Building Fund.....	50,000.00	
Home for the Aged.....	16,668.81	
Missions — General Administration	188.46	
Indian Missions	76,103.05	
Colored Missions	32,587.06	
Home Missions	276,820.91	
Refugee Mission	19,752.00	
Madison Student Mission.....	2,198.14	
Lutheran S. W. C.....	27,310.11	
Winnebago Luth. Academy....	2,000.00	
General Support	48,790.20	
School Supervision	6,835.50	
Total Budgetary Disbursements	\$ 973,436.25	
Cash Balance February 29, 1952	\$ 78,269.13	

C. J. NIEDFELDT, Treasurer.

P. S. Report of Collections for February from the Dakota-Montana District, was not received in time for this report.
C. J. N.

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

For Missions

N. N., Detroit	\$ 3.00
N. N., Detroit	2.00

Memorial Wreath in memory of Miss Olga Braun from Mr. and Mrs. R. Moeller, Mr. and Mrs. W. G. Fischer, and Miss Linda Erdmann.....	10.00
Memorial Wreath in memory of Miss Olga Braun from Mr. and Mrs. Gustave A. Fricke.....	10.00
Memorial Wreath in memory of Fred Tetzlaff, given by friends	4.00
	\$ 29.00

For Lutheran Spiritual Welfare Commission

Cpl. Robert L. Buss, Keesler AFB, Miss.....	\$ 1.00
Mr. Henry Kirschentein in memory of Charles Margraf, Fond du Lac, Wis.	5.00
Trinity Lutheran Dorcas Society, Waukesha, Wisconsin	10.00
Pfc. Charles L. Engel, Camp McCoy, Wis.	5.00
St. Lucas Ev. Lutheran School and Sunday School, Milwaukee, Wis.	48.00
Congregation at Crandon, Argonne and Hiles, Wisconsin	13.45
Mr. and Mrs. Herbert Schepler, Austin, Minn., in memory of their 28th wedding anniversary	3.00
Lt. Palmer J. Langteau	10.00
	\$ 95.45

For Refugee Mission in Germany

O. R. Fruechte, Faribault, Minn.	\$ 100.00
For Mobridge Building Fund	
Mission Circle of Pastor's wives, Mrs. A. Halboth, Treasurer	30.00
Memorial Wreath in memory of Mrs. Valerius Vomhof, given by Mr. and Mrs. Geo. T. Gieseke	2.00
	\$ 32.00

For Church Extension Fund

Memorial Wreath in memory of Prof. A. Schaller, given by Rev. and Mrs. Martin T. Bradtke.....	\$ 5.00
-----------------------------------------------------------------------------------------------	---------

C. J. NIEDFELDT, Treasurer.

NORTH WISCONSIN DISTRICT

October, November, December, 1951
Fox River Valley Conference

Pastor — Congregation	Budgetary
Toepel, K. F., Algoma, St. Paul.....	\$ 938.50
Hallemeier, D. E., Appleton, Bethany.....	715.26
Ziesemer, R. E., Appleton, Mt. Olive.....	1,854.51
Hartwig, T. J., Appleton, Riverview.....	517.44
Johnson, S., Appleton, St. Matthew.....	1,018.24
Brandt, F. M., Appleton, St. Paul.....	2,050.00

Thierfelder, F. E., Black Creek, Immanuel.....	1,000.00
Wendland, John J., Bonduel, Friedens.....	323.53
Kuether, W. A., Carlton, St. Peter.....	174.49
Bergholz, H., Center, St. John.....	650.00
Gieschen, W. A., Clayton, Immanuel.....	242.10
Warnke, Harold, Dale, St. Paul.....	1,000.00
Henning, Carl, Ellington, Trinity.....	632.31
Maas, Gale A., Forestville, Emanuel.....	674.10
Zehms, E. J., Freedom, St. Peter.....	1,061.55
Krueger, E. H., Green Bay, First.....	1,414.05
Voigt, A. W., Green Bay, St. Paul.....	913.81
Croll, Melvin W., Greenleaf, St. Paul.....	352.83
Gieschen, W. A., Greenville, Immanuel.....	1,091.28
Froehlich, E., Hortonville, Bethlehem.....	1,329.00
Croll, Melvin W., Kasson, Bartholomew.....	302.00
Oehlert, Paul Th., Kaukauna, Trinity.....	884.89
Zink, Waldemar P., Kewaunee, Immanuel.....	900.00
Brick, Delmar C., Kimberly, Mt. Calvary.....	373.82
Fuhlbrigge, W. A., Liberty Grove, Christ.....	137.91
Nommensen, W. E., Maple Creek, Immanuel.....	-----
Stern, Theo., Nasawaupee, Salem.....	-----
Pankow, W. E., New London, Emanuel.....	3,500.00
Henning, Carl, Stephenville, St. Paul.....	255.40
Baganz, Theo., Sturgeon Bay, St. Peter.....	1,367.42
Nommensen, W. B., Sugar Bush, Grace.....	200.00
Henning, Otto C., Valmy, St. John.....	432.60
Reier, F. A., Waupaca, Immanuel.....	558.04
Fuhlbrigge, W. A., West Jacksonport, Zion.....	735.92
Puppert, A., Woodville, St. John.....	261.00
Wussel, Henry E., Wrightstown, St. John.....	785.37
Wendland, John J., Zachow, St. Paul.....	406.95
Conference Total.....	\$ 29,033.52

Lake Superior Conference

Albrecht, E., Abrams, Peace.....	107.34
Pingel, Louis, Beaver, St. Matthew.....	120.32
Albrecht, E., Brookside, St. Paul.....	123.15
Schaller, Gilbert, Carbondale, Michigan, St. Mark.....	160.00
Pingel, Louis, Coleman, Trinity.....	411.06
Wagner, W. E., Crivitz, Grace.....	229.35
Schaller, Gilbert, Daggett, Michigan, Holy Cross.....	133.01
Lutz, Wm. F., Escanaba, Michigan, Salem.....	605.20
Zaremba, Theo., Florence, St. John.....	293.00
Hoffmann, Theo., Gladstone, Michigan, St. Paul.....	49.00
Roepke, W., Green Garden, Michigan, St. Paul.....	-----
Hellmann, A. A., Grover, St. John.....	264.00
Schabow, Alvin, Hyde, Michigan, St. Paul.....	366.41
Walther, H., Lena, Our Savior.....	119.75
Schabow, Alvin, Manistique, Michigan, St. Peter.....	10.25
Genz, A. A., Marinette, Trinity.....	1,525.01
Roepke, W., Marquette, Michigan, Trinity.....	308.07
Thurow, Theo., Menominee, Michigan, Christ.....	1,009.43
Walther, H., Oconto Falls, St. Paul.....	-----
Geyer, Kurt, Peshigo, Zion.....	760.20
Dobratz, Franklin C., Powers, Michigan, Grace.....	215.84
Hoffmann, Theo., Rapid River, Michigan, St. Martin.....	127.00
Knickelbein, P. W., Sault St. Marie, Michigan, Emanuel.....	308.10
Tiefel, George, Stambaugh, Michigan, St. Peter.....	322.17
Zaremba, Theo., Tipler, St. Paul.....	25.00
Conference Total.....	\$ 7,592.66

Manitowoc Conference

Siegler, V. J., Brillion, Trinity.....	1,843.00
Bode, Elden M., Cleveland, St. John-St. Peter.....	1,101.50
Weyland, V. J., Collins, St. Peter.....	600.00
Wadzinski, A., Denmark, Christ.....	263.50
Wadzinski, A., Eaton, Immanuel.....	179.45
Mattek, John W., Gibson, St. John.....	561.58
Pankow, Wm. F., Haven, St. Peter.....	190.25
Behm, E. G., Kiel, Trinity.....	411.96
Liberty, Trinity.....	-----
Roekle, Armin, Manitowoc, Bethany.....	874.00
Koeninger, L. H., Manitowoc, First German.....	3,094.00
Gieschen, Waldemar, Manitowoc, Grace.....	106.52
Koch, R. G., Maribel, St. John.....	837.72
Heier, Otto, Millersville, St. Paul.....	839.00
Zell, Ed., Mishicot, St. Peter.....	448.70
Koch, Henry A., Morrison, Zion.....	3,097.30
Knueppel, F. O., Newtonburg, St. John.....	27.50
Thurow, Carl M., Pine Grove, St. Paul.....	145.00
Habermann, Elwood, Reedsville, St. John.....	2,166.06
Zell, Ed., Rockwood, Rockwood Lutheran.....	123.00
Zarling, F. H., Sandy Bay, St. John.....	-----
Hartwig, Wm. J., Town Schleswig, Zion.....	-----
Thurow, Carl M., Shirley, Immanuel.....	586.85
Mattek, John W., Two Creeks, St. John.....	113.43
Haase, W. G., Two Rivers, St. John.....	2,529.08
Conference Total.....	\$ 20,139.40

Rhineland Conference

Waldschmidt, R., Argonne, Peace.....	62.71
Bergfeld, Fred, Bruce Crossing, Michigan, Bethany.....	246.30
Waldschmidt, R., Crandon, St. Paul.....	6.00
Schumann, W., Eagle River, Christ.....	764.80
Weyland, F. C., Enterprise, St. John.....	78.40
Waldschmidt, R., Hiles, Christ.....	28.15
Geiger, A. F. W., Hurley, St. Paul.....	140.70
Raetz, F. W., Laona, St. John.....	51.30
Geiger, A. F. W., Mercer, Zion.....	26.65
Minocqua, Trinity.....	-----
Weyland, F. C., Monico, Grace.....	25.05
Bergfeld, Fred, Phelps, St. John.....	-----
Scharf, Erwin, Rhineland, Zion.....	4,855.12
Raetz, F. W., Wabeno, Trinity.....	-----
Woodruff, First.....	22.00
Conference Total.....	\$ 6,307.18

Winnepago Conference

Engel, Armin L., Caledonia, St. John.....	-----
Kahrs, H. A., Campbellsport, Immanuel.....	-----
Kahrs, H. A., Dundee, Trinity.....	-----
Schwartz, H. Marcus, E. Bloomfield, St. John.....	-----
Wojahn, W. A., Eldorado, St. Paul.....	55.50
Wojahn, W. A., Eldorado, St. Peter.....	42.54
Voss, Robert J., Fond du Lac, Faith.....	275.96
Pless, W. O., Fond du Lac, Good Shepherd.....	553.46
Reim, R., Fond du Lac, Redeemer.....	719.72
Pieper, Gerhard, Fond du Lac, St. Peter.....	3,588.49
Siegler, O., Forest, St. John.....	-----
Siegler, O., Forest, St. Paul.....	983.74
Krug, Clayton L., Green Lake, Peace.....	187.58
Kanless, G., Kewaskum, St. Lucas.....	1,061.50
Sommer, O. A., Kingston, Zion.....	404.70
Wadzinski, Wm., Manchester, St. Paul.....	803.70
Kobs, George, Markesan, St. John.....	-----
Wadzinski, Wm., Marquette, St. Paul.....	41.79
Hartwig, Paul G., Mears Corners, Trinity.....	75.16
Oelhafen, W. J., Mecan, Emanuel.....	423.51
Tiefel, Arnold, Menasha, Bethel.....	471.67
Oelhafen, W. J., Montello, St. John.....	1,764.56
Wichmann, W. F., Neenah, Grace.....	256.60
Hartwig, Paul G., Neenah, Martin Luther.....	555.12
Schaefer, G. A., Neenah, Trinity.....	2,046.88
Kuschel, B. G., N. Fond du Lac, St. Paul.....	852.18
Koepsell, Clarence, Oakfield, St. Luke.....	643.22
Ziesemer, R. D., Omro, Zion.....	237.76
Oshkosh, Faith.....	-----
Schlueter, E. Benj., Oshkosh, Grace.....	2,051.36
Mittelstaedt, T. J., Oshkosh, Immanuel.....	196.37
Kleinhaus, Harold O., Oshkosh, Martin Luther.....	1,983.16
Lochner, E. T., Pickett, Grace.....	412.15
Strohschein, Walter, Princeton, St. John.....	760.53
Engel, Armin L., Readfield, Zion.....	17.00
Eggert, Paul C., Red Granite, Trinity.....	-----
Ziesemer, R. D., Ripon, Mt. Zion.....	129.35
Sommer, O. A., Salemville, St. John.....	-----
Eggert, Paul C., Seneca, St. Paul.....	107.33
Weissgerber, W., Van Dyne, Zion.....	252.27
Wautoma, Peace.....	683.34
Wicke, Harold, Weyauwega, St. Peter.....	1,189.28
Engel, Armin L., Winchester, St. Peter.....	120.45
Grunwald, Harold, Winneconne, St. Paul.....	1,295.69
Conference Total.....	\$ 25,243.62
District Total.....	\$ 88,316.18

Memorial Wreaths

In Memory of — Pastor	Amount
Howard Becker — W. A. Gieschen, Greenville.....	\$ 8.00
Fred Bosse — E. H. Krueger, Green Bay.....	9.00
Mrs. Simon Bremer — L. H. Koeninger, Manitowoc.....	3.00
Edwin Busch — K. F. Toepel, Algoma.....	5.00
Robert Colby — P. Th. Oehlert, Kaukauna.....	1.00
Mrs. A. Engel — G. Schaller, Daggett, Michigan.....	5.00
Eugene Engel — V. J. Siegler, Brillion.....	2.00
Mrs. Charles Felschow — E. H. Krueger, Green Bay.....	59.50
Mrs. Henry Fredrich — W. E. Pankow, New London.....	4.00
Wayne Gerlach — H. Wicke, Weyauwega.....	4.00
Mrs. Wm. Goese, Sr. — P. T. Oehlert, Kaukauna.....	25.00
A. A. Gorges — A. Engel, Readfield.....	17.00
Mrs. Herman Gurgel — L. H. Koeninger, Manitowoc.....	14.00
Rev. A. Haberman — J. J. Wendland, Zachow.....	10.00
Ed. Hahn — M. W. Croll, Kasson.....	2.00
Herman Hahn — W. E. Pankow, New London.....	2.00
Mrs. Wm. Hills — E. H. Krueger, Green Bay.....	10.00
Rev. Ed. Hinnenthal — K. F. Toepel, Algoma.....	5.00
Rev. E. C. Hinnenthal — V. J. Siegler, Brillion.....	2.00
Mrs. William Hoyer — L. H. Koeninger, Manitowoc.....	19.00
Mrs. Wm. Kalk — E. M. Bode, Cleveland.....	2.00
Mrs. Louise Kiel — W. W. Gieschen, Manitowoc.....	3.00
Earl Korte, Sr. — L. H. Koeninger, Manitowoc.....	8.00
Mrs. John Kosek — O. W. Heier, Millersville.....	2.00
Mrs. Louis Krueger — P. Th. Oehlert, Kaukauna.....	10.00
Fred Lange — N. Schlavensky, Grover.....	22.00
H. Latondress — P. Knickelbein, Sault Ste. Marie.....	6.00
Carl Lemke — N. Schlavensky, Grover.....	5.00
Herman Luedtke — W. A. Gieschen, Greenville.....	5.00
Rev. Rueben Marti — Geo. Tiefel, Stambaugh.....	42.00
Mrs. Emma Mentzel — W. A. Gieschen, Clayton.....	14.50
Miss Hedwig Mielke — W. A. Wojahn, Eldorado.....	2.00
William Millgard — L. H. Koeninger, Manitowoc.....	2.00
Theo. Netzel — W. E. Pankow, New London.....	5.00
Lorenz Perlewitz — K. F. Toepel, Algoma.....	4.00
Henry Pfund — A. Sippert, Woodville.....	8.00
R. C. Pippert — E. M. Bode, Cleveland.....	2.00
Louis Schmallenberg — W. E. Pankow, New London.....	5.00
Mrs. Alois Schnorr — L. H. Koeninger, Manitowoc.....	1.00
Charles Schueler — W. A. Gieschen, Greenville.....	28.50
Albert Schultz — W. A. Gieschen, Greenville.....	5.00
Mrs. Emma Schweizer — Theo. Thurow, Menominee, Mich.....	2.50
Mrs. Ida Sommerfeld — E. H. Krueger, Green Bay.....	19.00
Fred Tesch — W. E. Pankow, New London.....	7.00
Mrs. Jens Thunes — Theo. Thurow, Menominee, Mich.....	2.50
Harry Timm — H. Wicke, Weyauwega.....	13.00
Albert Usadel, Sr. — O. W. Heier, Millersville.....	3.00
Mrs. John Wegner — L. H. Koeninger, Manitowoc.....	2.00
Mrs. John Wegner — Armin Roekle, Manitowoc.....	4.00
Mrs. A. Winter — Harold Wicke, Weyauwega.....	4.00
Mrs. Robert Witt — R. E. Ziesemer, Appleton.....	1.50
Raymond E. Wolf — V. J. Siegler, Brillion.....	2.00
Ettie Zastrow — K. F. Toepel, Algoma.....	10.00
Minna Zschaechner — W. A. Gieschen, Greenville.....	5.00
Total.....	\$ 464.00

GERALD HERZFELDT, District Treasurer.

Oct 52

38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
33 Burlington Wisconsin

"GOD OUR REFUGE"

--- Pocket Companion

EDITED BY

LUTHERAN SPIRITUAL WELFARE COMMISSION

Wisconsin Synod Publication

3x4 $\frac{5}{8}$ inches—144 pages

Attractive Black Cover with Gold Lettering

Here is the Prayer-book you have been looking for. Its popularity has been proved.

This handy little book contains: Devotions, Meditations, Gospel-Readings, Prayers, Hymns, and other Spiritual Treasures.

It makes an excellent gift for men and women in the service of our country, for confirmands, for the sick, for shut-ins, for all Christians in every walk of life "who look to the Triune God for daily strength on their way toward heaven."

Why not order these extremely low-priced prayer books in quantities for distribution as gifts?

1 to 9 copies, 50 cents each, postpaid; 10 to 49 copies 45 cents each, and postage; 50 or more copies, 40 cents each, and postage.

NORTHWESTERN PUBLISHING HOUSE
3616-32 West North Avenue, Milwaukee 8, Wisconsin