

# THE NORTHWESTERN LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."* 1 KINGS 8:57



# The Northwestern Lutheran

Official Publication

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

Vol. 40 April 19, 1953 No. 8

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 \$1.50 a year payable in advance — Milwaukee \$1.75 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

## COVER DESIGN

ST. PAUL'S EV. LUTHERAN CHURCH  
Hazelton, North Dakota  
Dedicated December 7, 1947  
George S. Baer, pastor

# Siftings

BY THE EDITOR

INFORMATION in regard to articles sent to the editors for publication in the *Northwestern Lutheran*:

1. Articles that are to appear in the next issue of the *Northwestern Lutheran* must be in the hands of the editor on Friday following the date of the last issue. (See date on the cover of your last issue.)
2. An article written on a typewriter must be double spaced with an inch and one-half margin on the left.
3. Articles written in longhand must be legibly written and also double spaced with the indicated margin.
4. Remain factual and write those things only which are of common interest. This is particularly true of obituaries and special celebrations.
5. Please send all articles to the editors as indicated on first page of the *Northwestern Lutheran*. Articles that are sent to the *Northwestern Publishing House* will suffer delay.

\* \* \* \*

Chairman Harold Velde of the House Committee on un-American Activities has threatened an investigation of the loyalty of ministers of the various churches in America. A probe of the schools of our country, especially the universities, is already in progress. We have no doubt that a thorough investigation would reveal subversive activities in the higher educational institutions of the United States. In fact, some of the propagandists ought to be well known to most any one who reads our daily papers. Just what he intends to find in the churches is not so clear. That there may be some ministers who are not loyal may not be challenged but that their number is few is as patent or we would have heard of them. Whatever Harold Velde's idea is, it is not shared by the other members of his committee. Perhaps his outburst was just an illadvised off-the-cuff pronouncement.

*Much is being said and much is being written about the change in regime in Russia following the death of Joseph Stalin, for whom the world outside of Russia will not shed a tear, and perhaps not too many in Russia. His successor is Malenkov. What this new dictator of Russia has up his sleeve is anybody's guess. At this time it seems that he is trying to be a little more agreeable with the other nations of the world, especially with the United States. Be that as it may. What interests us is his attitude toward the church. Will he permit freedom of religion so that his people may once more gather freely in their churches? and, will he permit all religious bodies to carry on mission work in Russia? That is our interest, the interest of the religious world. Without this freedom all other freedoms are only shams.*

\* \* \* \*

We don't know much about rabies. We know that dogs are often afflicted with this disease and that it might prove fatal to a human if bitten by such a dog. In Memphis, Tennessee, however, a sect known by the name of the *Church of Jesus Christ*, claims to be able to cure an afflicted person through prayer without the aid of medication. A child in that town had been bitten by a mad dog. The mother refused to have the child treated by a medical doctor. Instead she took the child to her pastor who prayed over her. The court, however, did not have as much faith in the pastor's prayer and gave a court order that the child must receive medical care. This order of the court was carried out. The child recovered. Now there is a hot dispute going on in Memphis. Did the child recover because of the prayer or because of the medical care it received? Why must people or churches make a spectacle of themselves with such exaggerated claims? The Lord gave us medicine, let us use it. He also bids us pray, let us do that too and leave the healing to the Lord without trying to determine what did the healing. Who knows the mind and the way of the Lord!

# Because I Live, Ye Shall Live Also

John 14, 19.

**I**N Christ our risen Savior dearly beloved, particularly dear shut-ins.

"The Lord is risen" — "He is risen indeed." With these words Christians in the early church greeted each other on Easter morning. Very fittingly so. For Jesus Himself in our text said: "Because I live, ye shall live also." These words were spoken in the night in which He was betrayed, just before He entered upon His great suffering which culminated in His crucifixion and death. — Let us ponder them this Easter morning under the gracious guidance of the Holy Ghost.

## I.

These words impress us as very daring. They contain a *challenge*.

The world in which Jesus spoke these words was a world in which death ruled supreme. Of the millions of people living on earth not one could escape death. Everyone must die. Some might live a few years longer than others, but ultimately the report would go out: And he died.

It had not been always thus. When God created the world He filled it, not with dying people but with living ones. When He formed Adam out of the dust He breathed into his nostrils the breath of life. Adam was made a living soul. There was life, abundant, vigorous life, not threatened by any germ of disease and death.

What brought about the change? In his original estate Adam was connected by faith with God. God is life, and the source of all life. As long as a man through faith is connected with God, there is a constant stream of life flowing into him from God. But as soon as a man severs his connection with God, he cuts himself off from the fountain of life. He is doomed to die; for there is no life outside of God.

When Adam listened to the tempter and ate of the forbidden fruit, then, though he did not commit a grave crime as murder or robbery, did not in foul language blaspheme God, yet he severed his union with God, the Fountain of life. Death entered into the world and began its tyrannical rule. Every man must die. There is no escape.

In the midst of this situation, and in defiance of death Jesus said: "I live." With this word He hurled a challenge at death. He dared death to kill Him if he could; as if to say, Do your worst. You can't kill me. I live.

Death took up the challenge. Jesus went out to the Garden Gethsemane. There death attacked Him. Jesus wrestled with death. "And his sweat was as it were great drops of blood falling down to the ground." It was a bitter struggle. But Jesus made good His challenge. Death could not overpower Him.

But this was only the beginning. On the next day Jesus was nailed to the cross, where death and hell assailed Him. In His hell-agony He exclaimed, My God, my God, why hast thou forsaken me? But even so was He not overpowered. He made good His challenge, I live. After the struggle was over He triumphantly exclaimed: It is finished, and commended His spirit into the hands of His Father.

He was laid in the grave, but only for three short days. On Easter morning He came forth again. He had carried His life safely through a struggle with death, through the agony of hell, through the grave. And what a wonderful life He now led! His body was the same one which He had before. It still showed the nail prints and the spear gash. But it was a glorified body. It passed unhindered through the rock of the sepulcher and through bolted doors. It appeared at will and vanished at will. It was a life which death no longer could touch.

Jesus made good His challenge: I live.

## II.

Why did Jesus thus defy death? Did He want to set us an example? show us how it can be done? Does He now expect us in turn to take up the battle against death, to escape its clutches as He did? No, when He said, Because I live, ye shall live also, He meant something altogether different. His word is a word of *promise*.

What good would His example do us? What would happen to us if we were to wrestle with death as Jesus

did in Gethsemane? He sweat blood in that agony; we would go under. What would happen to us if death were to attack us with hell-agony as it did Jesus on the cross? We could not last three hours as Jesus did, we could not last three minutes. We would be consumed. No, if Jesus had merely meant to show us by His example what we must do to escape death, there would be no comfort for us in His victory. What we need is a champion who will overpower death for us. And that is precisely what Jesus promised to do when He said: Because I live, ye shall live also. It was *our* death against whom He battled, *our* death whom He defeated. It was *our* life which He brought back in triumph from the grave.

Jesus did not have to go through the agony of death for His own person. He had no sin. Not even the keen eyes of His enemies could detect a single fault in Him. Death could never have come near Him. But Jesus took our sins upon Himself. The Lord laid on Him the iniquity of us all. God made Him who knew no sin to be sin for us. Jesus became the Lamb of God which taketh away the sin of the world. He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him. And with His stripes we are healed.

That is the first and chief significance of the resurrection of Jesus: God thereby declared the whole world of sinners justified of their sins. Every trace of guilt was removed by the death of Jesus. When God looked at the world outside of Jesus, He saw only a huge mass of sin. But after Jesus had stepped between God and the world, and God now looks at the world through Jesus who suffered and died for our sins: now the world sparkles before His eyes in brilliant holiness, the holiness of Jesus. In the resurrection God proclaims the world as righteous. Just as Jesus was delivered into death because of our offences, so because of our re-established righteousness He was raised again.

Since Jesus removed our guilt, death no longer has a hold on us. Jesus said, Because I live, ye shall live also. — But is that really true? Is not our country dotted with cemeteries? Do we not daily meet some funeral procession? Yes, but for those who are in Christ it is not

a real death: it is but a sleep from which we shall awake again in due time. About Jesus' death already the Psalmist sang that His soul would not be delivered into hell, that not even His flesh should see corruption. Three short days He lay in the grave, then He came forth in glory.

The same now applies to our bodies. The time that they lie in the grave does seem longer to us than three days. But what difference does that make? Before God a thousand years are but as yesterday when it is past. When God's appointed hour will come, then Jesus, who promised, Because I live, ye shall live also, will return from heaven, and the dead in Christ will arise from their sleep. Their vile bodies will be changed to be like His glorious body. Just as Jesus after His resurrection was immune to sickness and pain, was lifted out of the limitations of this life, was way beyond the reach of death, so shall we also be. Although we shall come forth out of our grave with the same body which we now have, yet it will be so changed that St. Paul calls it a spiritual body.

That is the promise of Jesus: Because I live, ye shall live also.

### III.

*What kind of life?* Since we have this promise, shall we now in careless abandon plunge into the pleasures of the earth? gather riches and possessions? strive for honor and glory among men? eat and drink, and dance and have a good time?

That would be totally misunderstanding the promise of Jesus,

abusing and losing the victory which He won for us. Just think, would such a life lead us to God? Would not such a life rather mean drifting away from God? Such a life does not deserve to be called life, it leads to death, since it separates us from God, who alone is the fountain of life. In Adam's case the very attitude which manifests itself in such a life brought sin and death into the world. It would do the same to us.

No, when Jesus says, Because I live, ye shall live also, He clearly indicates that our life will be like His life. It will run in the same groove which His life cut. In fact, our life and His life will be the same life. On one occasion Jesus compared Himself to the vine and us to the branches, to impress on us the truth that He wants to live in us and that we should live in Him, just as the branches live by the life that comes to them from the vine. The vine draws the sap out of the fertile soil and then sends it to the branches so that they by the same sap can produce the luscious fruit.

What are some of these fruits? What are some of the forms which Christ's life will produce in us?

Jesus, above all, led a life of service. He did not come to be ministered unto but to minister. He went about teaching the people the way of life. He rebuked the haughty, and comforted the downcast and faint-hearted. — This is the life which Jesus now expects of us. There is very much ignorance in the world in spiritual matters. Men think that by their good deeds they can work

their way into heaven, not realizing that, since their whole nature is corrupt, their best efforts cannot but be nauseating sin before God. We must tell them that the only way to salvation leads through repentance. — There are others whom their conscience convicts of their guilt, and who stand on the verge of despair. We must tell them of the love of their Savior, who took their sins upon Himself, paid the penalty in full, and established peace between them and their God.

We must present this truth by word and example. Our conduct must agree with the message which our mouth proclaims. That is the life which Jesus led, and that is the life which He encourages us to live, when He says, Because I live, ye shall live also.

Jesus bore the cross. He wants us to take up our cross also. That is not easy. As Jesus trembled and sweat blood, so will we. But if the life of Jesus is active in our hearts, then we also will be filled with strength to carry a heavy load. The life of Christ in us will lead us to pray to our heavenly Father, it will sustain us and make us patient and hopeful in our pain, it will fill us with cheer, because the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us.

May God grant us His Holy Spirit, that the life which Jesus victoriously brought forth out of the grave for us may find expression in our lives to His glory. Amen.

J. P. M.

## Editorials

**Changing Religion** Man needs changing religion. It is absolutely necessary to salvation in this world which changes. Without changing religion no soul could be brought to Christ and eternal life today. Man today needs a religion that changes. He always has. He always will.

We have it. This statement may strike some as strange and untrue. We do not change our religion. We do not change from one doctrine to another. One characteristic for which our little Synod is known at present is its refusal to change with the time, give its blessing to unionism. It insists on clinging to the doctrines as our fathers found them in truth in Scripture,

and on following God's Word, "avoid them which teach contrary to the doctrine which you have learned."

Voices call for a change, to fall in line with the times, but we reply with the word of Jesus: "If ye continue in my word, then are ye my disciples indeed." The religion which we have is no changed religion. It is nothing new. In sum and substance it is the religion which God gave Adam and Eve after the fall, the religion of salvation by an act of grace by God, who promised His Son as Savior to Adam and Eve and all mankind, and when the fullness of time came sent His Son into the world to redeem the world. Truly Lutheran religion is Scriptural and nothing new in history, but

goes back in history to the time when Adam and Eve heard the Gospel Message: "I will put enmity between thee and the woman, and between thy seed and her seed; the same shall bruise thy head, and thou shalt bruise his heel." Truly Lutheran, Scriptural religion reaches back into eternity, before the foundations of the world were laid, and teaches, on the one hand, God's gracious election of us unto salvation in Christ Jesus before time, without God foreseeing an act or thing in us, of us, or about us as a determining factor of our election to salvation; on the other hand, it teaches that the reason for a man's damnation is not to be found in God in eternity (God elected no man to be damned), but always and only is to be found in time in the man who is damned. "God would have all men to be saved." "Ye would not." And may God grant that we never by unionistic compromise give up in the least this Scriptural doctrine of election which attributes our salvation solely to a gracious act of God in eternity carried out in time, and attributes the damnation of a man to his action in time only, makes it man's fault solely.

Nevertheless we have changing religion, though we have no changed religion. This religion, with Christ and Him crucified for the sin of the world as its heart and foundation, is a changing religion, because it changes. Man by nature is a child of wrath. Where this religion is received into the heart of a man by grace through faith, a change takes place. "As many as received Him, to them gave He power to become the sons of God." It changes children of wrath to children of God. It alone does this. No other has this changing power. And this will never change. God's plan and way of salvation for us is eternal and changeless, in this world which changes. There is no other way to heaven for us today than at Adam's time. There never will be another. The way is Christ.

This changing religion can be lost to us, however. It will be lost to us if we turn from the Word. This saving faith, religion, is brought to us by God's means of grace, the Word. "Faith cometh by hearing, and hearing by the Word of God." It is solely by grace through faith through the Word to us. May we ever remember this. Doing so we shall realize that a stand taken for the Word and on the basis of the Word is the only one to take and hold in a world which changes and would have us change, no matter what the cost is. We and the world need not a changed religion, or changes in religion, in this world which changes with the wind, but the religion which changes the sinner to the saint. We have it. Let us in these restless days of unionism therefore not think of changes in our stand and confession, but let us think the more of praying.

H. H. ECKERT.

\* \* \* \*

**A Soul of a Statistic?** Statistics play a prominent role in our modern church life. Careful records are kept of the members in a

congregation and of the communion participation. Every year the congregations are asked to fill out a statistical report for the Synod. Mission congregations must make out many more for their Mission Boards. That is not to be condemned, for it belongs to Christian order and furnishes needed information.

At the end of the year the gains and losses are recorded. If the gains exceed the losses by a substantial figure, we are happy, and perhaps unduly proud, while if the losses exceed the gains, we are sad and downcast. But the kingdom of God can not be measured by our bookkeeping. Our bookkeeping and God's may vary considerably. We can judge only by outward things, while God searches the hearts. The outward growth of a congregation may be, and is, hindered by hewing to the line of God's Word, and the growth of a congregation may be accelerated by suppressing those teachings and applications of God's Word which are unpopular and unpleasant to the flesh. In that case the losses or small growth of the one are listed on the credit side of God's ledger and the notable outward gains on the debit side. God does not just operate with statistics but with souls. He is not just concerned with members gained or lost but with souls gained or lost.

Jesus, if He had had to make out a statistical report on Maundy Thursday evening, would have had to record a loss — Judas. He grieved over that loss. It made His heart very sad. But what made Him sad was not just that He had to say: Before I had twelve disciples, and now I have only eleven. My record is worse than it was. Judas was not just a statistic with Him but an immortal soul. What grieved Him was that the soul of Judas was lost, eternally lost. He referred to Judas as "the son of perdition." The terrible thing about it to Him was that the soul of Judas went down to everlasting perdition. It is in the same terms that we ought to think, not just in terms of outward statistics, as we are all inclined to do.

How many a pastor is tempted to soft-pedal certain doctrines of God's Word when it threatens to drive some members away, and how many a congregation exerts pressure to the same end for the same reason. Nobody wants to lose members. Everybody wants to gain them. And if a doctrine or two of God's Word is lost in the shuffle, it is minimized as if the other consideration were more important. That is the way we are built by nature. God keep us from regarding a soul as a mere statistic. Jesus did not, and we should not. The important thing is not whether a name is added to, or removed from our congregational roster but that the immortal souls be saved and the spiritual kingdom of God be advanced, which sometimes means outward losses and slows up outward gains. Let us earnestly strive, so far as it is possible with us, to make our roster coincide with the record which God keeps. That is not possible if we treat an immortal soul as a mere statistic.

I. P. F.

## Guidance In Godliness

### THE CURE FOR TROUBLED HEARTS

"PEACE I leave with you, My peace I give unto you: not as the world giveth, give I unto you.

Let not your heart be troubled, neither let it be afraid." John 14:27.

Jesus had just spoken words that pierced like arrows the hearts of His disciples. He had told them:

"Yet a little while, and the world seeth Me no more." But He does not leave them comfortless. In the words above He proceeds to point the cure for troubled hearts. How

may a troubled heart be cured? That is an old question. It is as old as the human heart. It is the question of all humanity, of all the ages, of all conditions and classes. How may a troubled heart be cured?

#### **The Answer of Despair**

Various answers have been given to this question. There is the answer of despair. When troubles rolled over Job, wave upon wave, and all was swept from him — his possessions, his children, his health, and his friends — his wife finally said to him: "Curse God and die." That is the answer of despair. But that is not the answer to the question: How may a troubled heart be cured? That is the course of the suicide, the course of despair. It may still the heart, but it does not cure its troubles. Then its troubles really begin, and last forever!

#### **The Answer of Stoicism**

There is a philosophy that teaches that to cure a troubled heart you must harden your heart against all feeling. Put your tears away and refuse to cry. Deaden your feelings and make your heart like a rock. Be sublimely indifferent, no matter what may come to you. But that philosophy won't cure a troubled heart. Sooner or later the heart will find it out; usually too late!

#### **The Answer of Hedonism**

There is another philosophy that is proposed as the cure for a troubled heart. It is this: Forget all your troubles. Drown them in the sea of pleasure. Revel and swim in the depths of that sea, and you will forget all your troubles. But that won't cure a broken heart.

#### **The Answer of Scientism**

There is a damnable false religion abroad today, which proposes to cure a troubled heart by denying that there is any trouble. Now, that fashionable but false religion simply denies the facts. It denies the fact of sin, the fact of sickness, the fact of suffering, the fact of sorrow, the fact of death. But you can't cure a troubled heart that way. The facts are here. We are surrounded by sin, and suffering, and sorrow, and death. You can't cure a troubled heart by denying the facts.

#### **The Answer of Jesus**

How may a troubled heart be cured? In just one way, at just one

place, from just one source: JESUS! There is no other healing or recovery. Jesus is humanity's cure for a troubled heart. He tells us: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

#### **The Supreme Need: Peace**

Peace! where can we find peace — for our hearts, for our souls, for our lives? What can the world give us? Nothing that is satisfying and lasting. In Christ, and in Him alone, is peace, perfect peace, for time and for eternity. He has purchased peace for us at an enormous price: with His holy, precious blood and with His innocent sufferings and death. In Him alone we have forgiveness of all our sins, and only then can we find peace. Sin is at the bottom of all our troubles. Sin must be taken away, else we can never be at peace. Jesus is the Lamb of God that taketh away the sin of the world. In Him, and through Him, we have peace, real, lasting peace.

#### **What Without Christ?**

Without Christ you are left bewildered, baffled, and broken in the presence of those blinding and burdensome mysteries: Sin, Sorrow, and Death. The one great tragedy in all the world is the tragedy of sin. The one unbearable burden that is on humanity is the burden of sin. The most terrible fact in your life and mine is the fact of sin. What will we do with sin, if Jesus be left out of our lives? No man within himself and of himself is able to remove the barrier of sin that shuts him out from God. Jesus alone can take away our sins. Without Him you are left baffled and broken in the presence and power and penalty of sin. In Him you will find pardon and peace. Jesus alone can save you from sin.

What will you do with sorrow if Jesus be left out of your life? Pause anywhere, and you will hear the undertone of sorrow. You can see and feel the reign of sorrow on every side. Without Jesus you have no delivering friend from the suffering of sorrow. But in Him, and with Him, though sorrows surge over you, your heart can be untroubled and unafraid. For "we know that all things work together for good to them that love God." Jesus can turn the very shadows of death into

brightest day. He can take life's tears and attune them to sweetest music. "In His presence is fulness and joy."

Without Jesus you are left bewildered, baffled, and broken in the presence of death. Julius Caesar stood up in the Roman senate and said: "If there be anything beyond death, I do not know. If there be anything beyond the grave, I cannot tell." Jesus went down into the grave and explored its every chamber, and on the third day He came back from the grave with the keys of death and eternity swinging at His girdle, and He says to you and me: "Verily, verily, I say unto you, If a man keep My saying, he shall never see death!" When we come face to face with the Grim Reaper, when the world dissolves and eternity parts its awful folds, and we go down into the deep, dark valley of death, we shall need to fear no evil, for Jesus is with us, and He has promised: "Because I live, ye shall live also!"

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." That is the only cure for troubled hearts. K. F. K.

#### **WEDDING ANNIVERSARY**

Mr. and Mrs. F. Suckow, members of Grace Ev. Lutheran Church of Yakima, Washington, observed their golden wedding anniversary on March 15, 1953. Their pastor brought a message to them on the basis of Psalm 103, 1, and the choir sang: "Hitherto the Lord hath helped us." Their entire family, including three children, seven grandchildren and two great-grandchildren were present. May they be kept in the Lord's saving grace unto a blessed end.

T. R. ADASCHECK.

#### **GOLDEN WEDDING ANNIVERSARY**

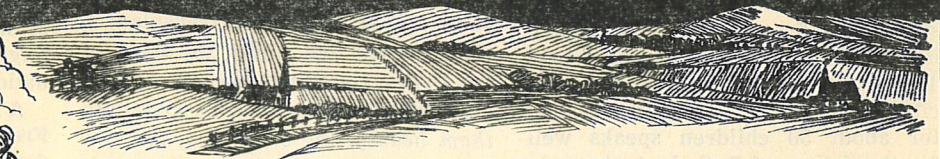
The fiftieth wedding anniversary of Mr. and Mrs. Chas. Schuffert was observed by St. Paul's Church in connection with the morning service on February 22. The pastor addressed the jubilarians on the basis of 1 Sam. 7, 12. Open house was held in their honor at the home of their daughter, Mrs. L. Rigby.

May the grace of our Lord abide with them.

W. AMACHER.



# News from our Mission Fields



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

MATTHEW 28. 20

## MENASHA, WISCONSIN

### Beauty for Ashes

**T**HIS is the story of a congregation that was suddenly uprooted and transplanted. As painful as it must have been for these members to lose their church property, we see in this mission news, how the Lord brought strength out of weakness. As we read the heroic history of Bethel congregation of Menasha, Wisconsin, we were reminded of



BETHEL EV. LUTHERAN  
Menasha, Wisconsin

the words of the Lord in Is. 61, 3 — *"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."*

### Almost 80 Years

Bethel congregation came into existence suddenly on April 15, 1951, when a group of 94 communicants and 134 souls chose, for conscience' sake, to remain with the Wisconsin Synod after Trinity of Menasha, their former congregation, and for almost

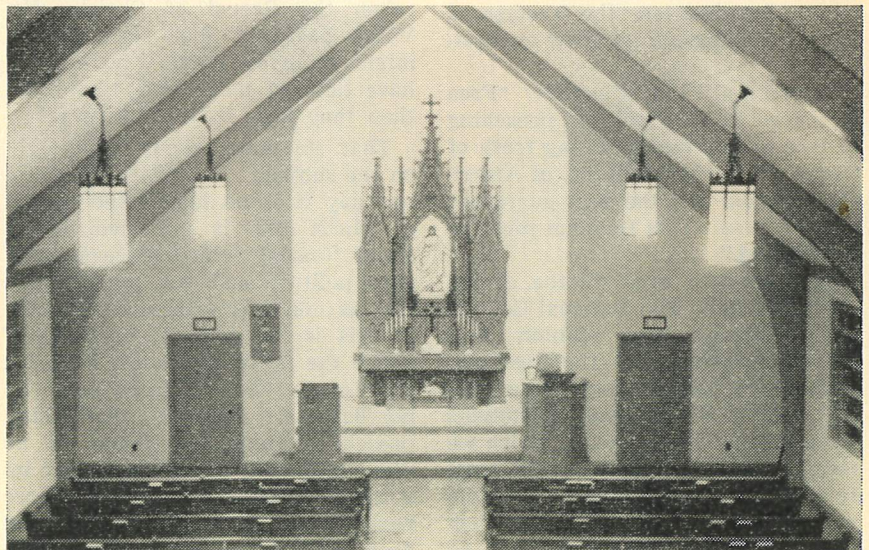
80 years affiliated with our Synod, was led to join another Synod.

### Synod Helps

Thus was the Menasha mission congregation born. Services were regularly conducted in a temporary place of worship by Pastor D. Halle-meyer of Appleton. Subsequently Pastor A. W. Tiefel was called and installed on November 4, 1951. In his dedication folder of October 26, 1952 Pastor Tiefel expressed gratitude to the Synod in these words: "Here we gratefully make mention of the fact that the Wisconsin Synod, whose work our people had supported for many years, stood by our group to help us get a start again. Our church was given a priority loan of \$25,000 from the Church Extension Fund for our property and new place of worship. Besides all this, a monthly subsidy was granted Lutheran congregation until such a time that we can get along ourselves and be a self-supporting congregation again."

### God's House

Missionary Tiefel writes further: "The Lord has since the day of our organization remarkably blessed our little group. Within one year from the date that \$15,000 was granted us for building of a house of worship, this Mission congregation possesses a chapel whose value has been variously appraised from \$36,000 to \$50,000. A 38 by 80 foot structure of Waylite block and supported by laminated arches, it has a seating capacity of 280 with the balcony. This chapel, with no basement, was designed as the future parish hall; but with a beautifully appointed chancel and pleasantly decorated nave with asphalt floor and acoustical ceiling tile, it has a distinctly churchly appearance. The radiant heating system is fired by a gas boiler. With the exception of the walls and the roof, all work in the construction of the chapel was done by the membership. The innumerable hours of donated labor kept the actual cost of the building to less



BETHEL — SURELY THE LORD IS IN THIS PLACE

than \$25,000. The debt remaining today on the new chapel is the \$15,000 we still owe to the Church Extension Fund."

Today the membership of Bethel stands at 217 souls and 142 communicants. 26 of Bethel's children attend Trinity Lutheran School in the twin city of Neenah. A Sunday School for about 50 children speaks well for the future of Bethel. And surely not the least of the blessings from your mission dollars spent at Bethel is the fact that two boys from the first confirmation class are now studying for the Holy ministry.

#### To His Glory

This is none other than the house of God. That's the meaning of Bethel. Surely the Lord is in this place! It is painful to transplant a congregation, but under the hand of the Divine Gardener the same bringeth forth much fruit — To give unto *them beauty, the oil of joy, the garment of praise, that they might be called the trees of righteousness, the planting of the Lord, that He might be glorified.*

W. R. HOYER.

sure to be a lunatic fringe, as there is in every earthly reform movement. It would not be surprising to find men who have developed theories that subvert our constitutional government. A little sober investigating might turn up some unpleasant situations that need airing.

A note to the National Council: Free ministers who use their freedom and their free pulpits for purposes of political propaganda must expect to be dealt with by politicians and must not ask for a religious immunity which they themselves have forfeited.

\* \* \* \*

#### Protestant Progress in Cuba

The N.C.W.C. News Service provided a dispatch from Cuba which made headlines in the Catholic Bulletin of the Archdiocese of Minnesota. The complaint it brings is rather unusual. We offer the report here for the benefit of those who rarely get to read this type of Church history.

"Havana, Cuba (NC). — Protestantism is making extensive progress in Cuba, especially in areas where the scarcity and poverty of the Catholic clergy make it difficult to counteract its growth.

"This was confirmed in a report prepared for Catholic Action by Dr. Fernando Arango, who attributed much of the Protestant progress to aid received by the sects here from Protestant bodies in the United States.

"Dr. Arango disclosed that in Baracoa, an Oriente Province, only three priests, one of them old and ill, are available to minister to an area which is larger than the entire Archdiocese of Havana.

"In addition, he said, the roads are so bad that communication with Catholics scattered throughout the countryside is extremely difficult. Thanks to such circumstances, Dr. Arango said, Baptists have succeeded in opening 12 churches and 18 missions, aided by funds which enable them to travel by airplane. The Catholic priest is forced to make his visits by mule.

"Statistics on Protestants in Cuba were prepared by members of the Catholic University Students' Association. According to their findings, there are now 668 Protestant churches and other centers in Cuba, with 48,500 active members, served by 431 ministers of eight main Protestant denominations.

## From A Wider Field

### Communism in the Churches

THE National Council of Churches was exercised recently over Congressman Harold Velde, who is a member of the Committee on Un-American Activities in the House of Representatives at Washington.

Our readers may remember newspaper reports in which the Congressman was quoted as saying that it was "entirely possible" that his Committee would spend some time next year investigating charges of Communism in churches.

Very promptly the National Council resolved to set up a committee of its own, to be called "Committee on the Maintenance of American Freedom," which is to report to the Council whenever they find developments that threaten "the freedom of any of our people or their institutions."

Announced the Council: "Free ministers in free pulpits, preaching to free people the liberating truth of Christ, are a chief bulwark of American freedom and the best guarantee of its future. This freedom must be maintained."

One wonders what all the excitement is about. The National Council has expressed the opinion that "certain methods of Congressional committees investigating Communist activities in educational institutions endanger the very freedom which we seek to preserve." This may be true. It would be very difficult to handle so ruthless a force as Communism with kid gloves, and communists do not take kindly to the efforts of the government to smoke them out of

their concealment. It is also true that in certain Latin American countries Protestant Churches are being persecuted by Catholic authorities who have identified Protestants with Communists in the minds of the people. But why should a Gospel-preaching Church in this Country be afraid that it may be investigated at all?

### Politicians or Ministers?

It appears that Congressman Velde was being urged on by another group of churches which stand under the leadership of the fundamentalist Pastor McIntire and call themselves "The American Council of Churches." This body denounces the National Council as a Church which has forsaken the Gospel of Christ. Mr. Velde has said that such Pastors might be investigated "who seem to have devoted more time to politics than they have to the ministry."

That statement sheds some light on the subject. In many a church of our day it is no longer the Gospel of Christ that is preached, but a social "Gospel" which concerns itself with political and government matters as much as with anything else. If this is the type of "preaching" which the National Council is trying to protect, we can understand its nervousness. Among politicking preachers there are bound to be some wide-eyed radicals who stir up strange and restless theories. Where men of the cloth depart from the doctrines of the Holy Word and make their pulpits sounding-boards for political philosophies, there is



"Dr. Arango said the American College in Quantanamo, with 600 students, has been converted into a center of Protestant influence. A similar center has been set up in El Cristo. In El Cobre the Baptists maintain a theological seminary.

'According to the study by the Catholic university group, the Protestant missionaries are made up of Episcopalians, Presbyterians, Methodists, Pentecostals, Adventists, Baptists and Quakers. There also are members of the Salvation Army and of the Jehovah's Witnesses sect, which does not regard itself as Protestant and actually is opposed to 'organized' religion.

"In Camaguey, Dr. Arango said, Pentecostals are building a church with a capacity of 1,500. In the same town, he said, there are two colleges maintained by Episcopalians, who also have a college in Moron.

"One hardly finds a section of the Province of Oriente which is not actively worked by the Protestants,' Dr. Arango declared. 'Cuba is and will continue to be a Catholic country,' he said, 'but we cannot ignore the problem of Protestantism as a living reality.'

"Dr. Arango said that in Havana Protestant missions abound in areas mostly neglected by the Catholics. One example, he stated, is the Chinese district, which has numerous Protestant centers equipped with clinics and other social service agencies of high caliber. There are two Protestant colleges in Havana which have a total of 1,500 students."

#### Profaning the Scripture

A disagreeable example of the profane use to which Holy Scripture may be put for commercial propaganda purposes appears in a newspaper advertisement issued by a funeral service and mortuary concern.

Under the heading "What you should know about funeral service," the following distorted appeal for business was presented:

"The Reverend Mr. Olson of New York City, while speaking to his radio audience some months ago, spoke of the Alabaster Cruse of precious ointment that was poured upon Jesus by Mary anointing Him unto His burial, as recorded in the 26th chapter of Matthew.

"We have heard from time to time utterances from reformers that there

is a great waste of money to provide a fine or even decent funeral, and that the money saved might be given to the poor, or used for the furtherance of living mankind. However, Jesus Himself gave his approval of the act of Mary in pouring the precious ointment upon Him, saying that she did it unto His burial, and in commemoration of her love for Him, and that it would be a memorial unto her through all the ages."

This is not only a cheap misapplication of the story of Mary, but it is also a misrepresentation of the sentiments of those who deplore wasteful burial practices.

So far as we know, no responsible Christian person has ever called it a waste of money to confer a "decent funeral" upon the dead. But there has been more than one outcry raised against the policy of unscrupulous morticians who take advantage of the burden of grief resting upon the mourners by prevailing upon them to provide costly grave equipment which is both unnecessary and beyond the financial competence of the bereaved family. Expensive caskets and other elaborate burial trappings are not required for either a fine or a decent funeral.

E. S.

## In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

### The World Turned Upside Down

DIVINE providence had let Paul and Silas escape vengeance at the hands of their fanatical Jewish enemies. Jason, their host, and some brethren were taken captive and hailed before the court of the rulers of the city. The accusations made against Paul and Silas and also against the young Christian congregation deserve our special attention. Luke summarizes them (Acts 17:67): "These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus."

#### Jews Try to Impress Caesar

If we want to understand these accusations and their implications more fully, we shall have to bear in mind the decree of Emperor Claudius, by which the Jews were expelled from Rome. It was to be expected that the provinces would soon follow suit. The lot and fate of the Jews became more precarious as time went on. There was a large Jewish ghetto in Thessalonica. If the Jews wanted to remain in that city and continue their worship and business, they would have to avoid every disturbance of the peace and also give definite proof of their loyalty to Rome. The hatred between Romans and Jews was mutual and might explode at any time and any

where. Extreme caution was therefore necessary. In the opinion of the Jews the time and opportunity had now come to prove their loyalty. They would accuse their own kinsmen of disloyalty to Caesar, charging them with putting a new king on their shield, Jesus, and thus seeking the overthrow of Caesar. What they themselves were guilty of, they accused the missionaries and the young Christian congregation. Luke adds another reason: "They were moved with envy." Only too keenly had the Jews felt the implication of Paul's interpretations of Scriptures concerning the Messiah as well as the irreparable loss of a large portion of their congregation. The fact that a rival congregation had been started in Thessalonica in so short a time also rankled in their hearts. Outwardly they could not frame it as an inner Jewish riot. That would have imperiled their own position. It was expedient for them to accuse their enemies and rivals of disloyalty to Caesar and thereby to elevate themselves by way of contrast in the opinion of the populace.

#### As In Jerusalem

In Jerusalem the leaders of the Jews had resorted to the same devilish means over against Christ. Inwardly they had wanted to get rid of Him, who had so often told them the bitter truth and had de-

nounced them as hypocrites, as sordid and selfish leaders. Before Pilate they framed the accusation that Jesus wanted to make Himself king and had rebelled against Caesar. At Jerusalem the Jews succeeded. Christ was crucified. At Thessalonica they failed. Paul and Silas escaped, Jason and his brethren were dismissed on bail. The young Christian congregation did not have to disband, but rather grew in faith and in numbers. For Paul it was another reminder of the words of the Holy Spirit spoken to Ananias concerning him (Acts 9:16): "I will show him how great things he must suffer for my name's sake." Here too the servant was not above His divine Master.

"These that have turned the world upside down are come hither also" was the accusation hurled against Paul and Silas by their enemies. Evidently the Jews had heard of the success of Paul and Silas in Philippi. Perhaps they had also heard of the rapid spreading of Christian congregations in Palestine, Syria and Asia Minor. A great disturbance and unrest had been caused almost everywhere. Roman officials had been asked to interfere to establish order. That the Jews were the real instigators was a carefully guarded secret. It was no different in Thessalonica. The enemies of Christ and His Church always like to appear as innocent angels of light. In reality they are the true children and willing servants of their father, the devil.

#### **"They Have Turned the World Upside Down"**

The accusation "they have turned the world upside down" has been hurled against the Christians and the whole Christian Church time and again. Paul himself felt the poisoned targets of his Jewish kinsmen very deeply. From his prison cell he writes to his beloved Timothy (2 Tim. 2:9): "For the Gospel I suffer trouble as an evil doer, even unto bonds, but the Word of God is not bound." His experiences at Antioch in Pisidia and Iconium, and now at Thessalonica bore this out. Nero blamed the Jews for the burning of Rome and they in turn the Christians. Similar accusations were flung at them in later persecutions. In the days of the French Revolution it was Voltaire, who raised the cry: "Destroy the Church, for it is responsible for all

of the evils of this world." This cry and accusation was taken up a little later by the followers of Karl Marx, an apostate Jew and the founder of the communistic world view, in his communist manifesto: "Religion is opium for the people." Lenin repeated it, when he interpreted the slogan of Marx: "This postulate (religion is opium for the people) is the cornerstone of the whole philosophy of Marxism with regard to religion." It will remain thus till the end of time. Christ Himself foretold it (Matt. 10:24f.): "The disciple is not above his master. . . . If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore . . . which kill the body, but are not able to kill the soul, but rather fear him, (God) who is able to destroy both body and soul in hell." We are living in a world of unrighteousness, where sin and hatred of the Word of God and His Church dominate. We look forward to those new heavens and that new earth, in which righteousness shall reign. Our true commonwealth is in heaven. Here on earth we too are not above our heavenly Lord and Master. It is the Word of our heavenly Master which comforts His suffering children in this vale of tears: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. 5:11f.)

#### **A Deeper Meaning**

Just as there was a deeper truth in the prophetic words of Caiaphas (John 11:50): "It is expedient for us, that one man should die for the people, and that the whole nation perish not," there is also a deeper meaning to be found in the accusation: "They have turned the world upside down." In this world sin is uppermost and righteousness and justice are down. The Gospel turns this around, yes, turns the world upside down by placing grace and love of God uppermost and sin and injustice down. Has not Christianity also changed many of the political, social, and moral conditions in this world? We speak of such changes as secondary fruits of the Gospel. Among them we mention the changed

status of womanhood, childhood, and slavery.

"These all do contrary to the decrees of Caesar." Not only Paul and Silas were accused, the new Christian congregation was also subjected to false charges. Paul had preached Christ as the King of Kings, but had emphasized His claim before Pilate: "My kingdom is not of this world." Thus the newly won converts of Christendom were also accused of being a politically dangerous element in Thessalonica and for the whole Roman commonwealth. Their faith was tried severely, but they stood the test and the Jews lost out.

#### **† REV. CHARLES LUEKER †**

The Rev. Charles Henry Lueker, son of Pastor and Mrs. Charles H. Lueker, was born June 25, 1878, at Aroma, Dickinson County, Kansas. In 1888 he moved with his parents to Bremen, Indiana, where he received his elementary education in the Christian Day School and was confirmed in the spring of 1892. In the fall of the same year he entered Concordia College of Milwaukee, Wisconsin, graduating in 1898. He received his theological training at Concordia Theological Seminary of St. Louis, Missouri, graduating in 1901.

On September 1, 1901, he was ordained and installed as pastor of Zion Lutheran Church of Courtenay, North Dakota. During the sixteen years he served this congregation Pastor Lueker did extensive mission work in the surrounding territory, founding and serving for a time many congregations in that region. These congregations and preaching stations located in Cooperstown, Bordulac, Konsal, Wimbledon, Bue, Winsor, Medina, Bloomfield, Carrington, and McHenry. He also cared for the patients in the State Hospital at Jamestown, North Dakota.

In October of 1917 he accepted a call to Rolla, North Dakota, and served the congregation there until January of 1923. Until May of 1925 he served the Eden Valley-Kimbal parish in Minnesota, when he accepted a call from St. Peter's Congregation in Moltka Township near Gibbon, Minnesota.

Pastor Lueker resigned this charge on September 1, 1943, and moved to

New Ulm. In 1946 he again became active in the ministry, when he consented to serve as assistant pastor of St. Paul's in New Ulm during a vacancy and during the illness of the sainted Pastor G. Hinnenthal. In January of 1947 he accepted a call from the Wisconsin Synod parish of Montrose-Crawford Lake. When his wife died suddenly of a heart ailment, he felt unable to carry on and resigned in September of 1948. He remained in retirement in New Ulm until May of 1949, when the plea of the Minnesota District Mission Board moved him to give part time assistance to Pastor M. Wehausen, Institutional Missionary, in the care of the many Synodical Conference patients in the State Hospital at St. Peter, Minnesota. Illness forced his retirement in January of 1950. In the past he had also served in the Lutheran Church-Missouri Synod for many years as conference visitor and vice-president of the North Dakota District.

Pastor Lueker was united in wedlock with Martha Kracht, at Court-nay, North Dakota.

Pastor Lueker's final illness began during the Christmas holidays of 1949. Gradually he recovered a portion of his health and strength, yet an emergency operation became necessary from which he did not recover. He fell asleep in the Lord on February 23 and was laid to rest on February 26. Funeral services were conducted by the undersigned in St. Paul's of New Ulm. Words of comfort were spoken to the bereaved also by Pastor E. Schaller, Vice-president of the Minnesota District.

The survivors in the immediate family are five sons and one daughter: Theodore Lueker of Huntington Park, California, Herbert Lueker of New Ulm, the Rev. Arnold Lueker of Upham, North Dakota, Paul Lueker of Farmersville, Ill., and Charles and Esther Lueker of New Ulm.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. J. SCHMIDT.

#### † PASTOR JULIUS G. TOEPEL †

The Rev. Julius G. Toepel was born at Peshtigo, Wisconsin, on

August 28, 1877, the son of Pastor and Mrs. Adolph Toepel. After his confirmation at *Zum Kripplein Christi* Lutheran Church, Town Herman, Dodge County, Wisconsin, he entered Northwestern College at Watertown, Wisconsin. Upon completion of his preparatory studies he entered the seminary at Wauwatosa, where he graduated in 1903.

On March 1, 1903, he was installed as pastor of St. Matthew's Ev. Lutheran Church of Des Plaines, Illinois. This congregation was faithfully served by him until his death, a



period of fifty years. He was influential in starting a parochial school in his congregation, in which he himself taught for about four years. He also founded Jerusalem Lutheran Church at Morton Grove, Illinois.

On June 29, 1904, he entered the estate of holy matrimony with Laura, nee Leyhe, of Grand Rapids, Michigan. This union was blessed with five children, four daughters and one son, all of whom survive their father. His wife died in 1944. Since that time his married daughter Hildegarde kept house for him.

About a year and a half ago Pastor Toepel suffered a heart attack from which he never fully recovered, though he continued to do his work faithfully. At Christmas time he resigned as pastor of St. Matthew's. This resignation was to take effect on March 1, 1953, when his fifty years of ministration to the congregation would have been completed. Shortly after Christmas he was taken to the hospital at Evanston, where he passed away on March 17, 1953.

He leaves to mourn his passing: his four daughters, Mrs. Florence Domes, Mrs. Elva P. Nicholson, Miss Ada Toepel, Mrs. Hildegard Kudsk; his son Mark; two sisters, two brothers, and five grandchildren.

Funeral services were held at St. Matthew's Church on March 20. The Rev. Martin Plass delivered the German sermon on Luke 2:29. The undersigned preached the English sermon on Luke 19:41-42. Pastor H. J. Diehl served as liturgist and officiated at the grave. Burial took place at Ridgewood Cemetery.

H. J. WACKERFUSS.

#### † REV. G. ADOLPH LEDERER †

The Rev. G. Adolph Lederer was born July 22, 1878, at Saline, Michigan, the son of Pastor Carl Lederer and Hanna, nee Eitle. He was baptized in early infancy and renewed his vow in 1892 in solemn confirmation. The following year he entered Michigan Lutheran Seminary, Saginaw, Michigan. Later he enrolled in Northwestern College, Watertown, Wisconsin. Completing the course, he entered the Theological Seminary at Wauwatosa, Wisconsin, graduating in 1903.

His first charge was in Barrow, Wisconsin, which he served five years. For the next ten years he was pastor in New Coeln, Wisconsin. In 1918 he became associate pastor with his father of Trinity Ev. Lutheran Church, Saline, Michigan. He served this congregation until the spring of 1938 when he was stricken while in the pulpit. In August of 1939 Pastor Lederer left Saline to live with his sisters in Detroit, Michigan. For a time he recovered sufficiently to do some clerical work for the Lutheran Center, but in 1942 another stroke left him helpless. He received Holy Communion a few days before he lapsed into a coma from which he fell asleep in Jesus, Thursday, January 29, 1953.

Pastor Lederer is survived by his brothers, the Rev. Carl Lederer, retired, Ann Arbor, Michigan; the Rev. Rudolph Lederer, retired, La Crosse, Wisconsin; Paul Lederer, Green Bay, Wisconsin; four sisters, Martha, Frieda, Julia, and Helen, all of Detroit, Michigan; three nephews and three nieces.

Funeral services were conducted at Trinity Ev. Lutheran Church, Saline, Michigan, on Monday, February 2, 1953. His mortal remains were

laid to rest in Oakwood Cemetery, Saline, to await the call to rise again on Resurrection Day.

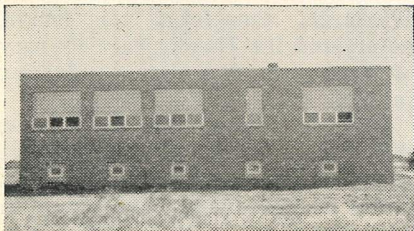
H. L. ENGEL.

### DEDICATION OF ZION'S LUTHERAN SCHOOL

Valentine, Nebraska

"Let Children Hear the Mighty Deeds" was truly a fitting hymn for the opening service dedicating Zion's Lutheran School at Valentine, Nebraska.

On this dedication Sunday, August 31, 1952, three services highlighted the festivities of the day. In the morning service there was the installation of Edwin Sell as principal. The main speaker for this day was Prof. C. L. Schweppe who delivered the afternoon sermon, stressing the grace of God on this congregation for the past several years. Immediately after this afternoon service the congregation proceeded to the new building where the actual dedication



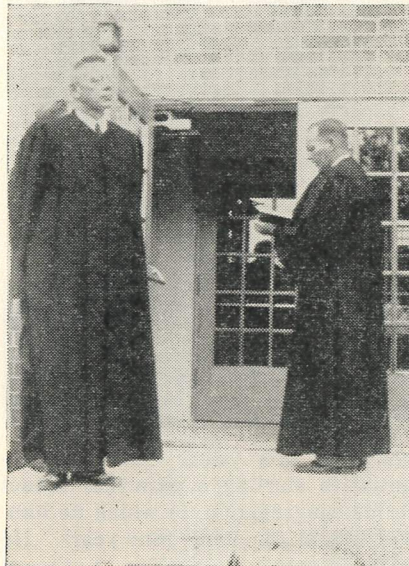
took place. In the evening a special school service was held with Prof. Schweppe giving an informal lecture on Christian education. These services were enhanced by hymns sung by the children of Zion's Lutheran Church, the Mixed Choir, and the Male Choir of the congregation, and in the evening by a joint choir consisting of the Mixed Choir of Zion's Lutheran Church, Valentine, and Zion's Lutheran Church, Mission, South Dakota.

Ground-breaking for Zion's Lutheran School took place in July of 1951, and the laying of the cornerstone was on October 7 of the same year. The building is 42x60 feet with two large classrooms, a confirmation-office combination room, and an auxiliary room, plus lavatories upstairs, and a spacious auditorium and playroom plus lavatories in the basement. The building is of all fireproof construction, the wall being constructed of Brickerete and partitions of pumice block, and the floor and ceiling of Zonolite and concrete upon steel

joists. Glass blocks have been incorporated together with special fluorescent lighting to give the classrooms the most modern in lighting.

The construction of this building was made possible through the grace of God and through the untiring efforts of many of the members of this church. Much time and labor was donated, and supervision of constructing the building was donated by a local contractor. Without these many donations of both time and money this building would not have been completed in time for the coming school year.

This congregation felt the need for Christian education when in 1943, under the guidance of Pastor Hugo Fritze, who was serving the congre-



gation at this time, the first school was established in the basement of the church with Candidate of Theology Donald Grummert as the first teacher. Since that time the following teachers have served this congregation: Miss Lillian Krause, Miss Ruth Sprengler, Miss Ruth Hohmann, and Miss Lee Orda Schwecke. At the present time the teachers are Edwin Sell, principal and teacher of the upper grades, and Marjorie Meyer in charge of the lower grades and kindergarten. Through the grace of God the enrollment of this school has increased from twenty-two to the present enrollment of seventy-one.

May the Lord continue to bless this congregation and school, and to encourage both pastor and teachers to dedicate themselves anew to this blessed work of bringing up the children in the nurture and admonition of the Lord.

K. MOLKENTIN.

### DEDICATION OF AN EDUCATIONAL ADDITION

Pilgrim Lutheran Church

Minneapolis, Minnesota

Seldomly has a building program, the cost of which exceeded one hundred thousand dollars, been undertaken and completed in such a quiet and simple way as the one that Pilgrim Congregation has carried to its completion during the past six months. On April 22 thirty-four voting members met in a business session and voted thirty-three to one that the congregation build. The one dissenting voter was in favor of an even larger building than the one just completed.

The architectural firm of Armstrong and Schlichting was given instructions to build an addition that would serve the two-fold purpose of being adequate in every way to serve as a Sunday School building and as a Christian Day School. The congregation authorized the trustees to borrow an amount not to exceed \$70,000. The contracting firm of Lund and Martin received the contract to complete and finish the building.

Ground was broken on Sunday, July 27. The cornerstone was laid on September 21. In the meantime there were no drives for funds. The members of Pilgrim contributed weekly to the building fund, and their contributions amounted to between \$700 and \$800 each month. The church council, which served as the building committee, did not find it necessary to spend long hours at meetings in order decide matters of detail. On March 1, 1953, the new building was dedicated to serve all the members of Pilgrim, and especially the young of the congregation. They will be served well, if their fathers are obedient to the divine exhortation: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord"; and if godly teachers will instruct them in the way of the Lord. Prof. K. L. Schweppe, President of Dr. Martin Luther College, gave the dedicatory message on the basis of John 4, 14.

The building measures 62x62, and is two stories in height. The ground floor, much of which is above ground, contains a choir room, a class room, an oak-panelled fireplace room, and a utility room. The floor above contains two large class rooms, an

office, and lavatories. One class room extends across the entire length of the building. The class rooms can be divided into small units by means of leather folding curtains. With but 12 children in a unit, 192 Sunday School children can learn of their greatest friend and Savior, Jesus Christ. Additional children can use the very adequate basement beneath the church, which up to the present time has served 150 children. A house purchased by the congregation a few years ago has been occupied by 70 children of the primary department.

Very vivid colors — cocoa brown, kelly green, and chartruese — cover the class room walls. Cheerful drapes on a commercial-type traverse rod have been used in all class room windows. The front elevation is of stone matching the stone church; the side and rear elevation are of brick.

Should the desire of many in the congregation materialize, the building can adequately serve as a Christian Day School, and can easily provide space for all grades on the elementary level. The congregation is at present working on a plan of opening a school with two teachers in September for Kindergarten and grades one and two.

This building has been dedicated to the thorough Christian instruction of many Christ-redeemed souls. O Lord, hasten the coming of that day when many will realize that "the soul of education is the education of the soul."

R. J. PALMER.

**CALENDAR OF CONFERENCES**  
**SOUTHWESTERN PASTORAL**  
**CONFERENCE WESTERN WISCONSIN**  
**DISTRICT**

Date: Tuesday, May 5, 1953.  
 Time: 9:00 a. m.  
 Place: St. John's Ev. Lutheran Church, Tp. Ridgeville, Tomah, R. R. 4, Wisconsin, Robert Beckmann, pastor.  
 Sermon: G. E. Neumann; alternate, H. Paustian.  
 Papers: Exegesis, Col. 2, 8-23, E. Mahnke; alternate, 2 Tim. 4, 8-22, M. Herrmann.  
 Practical Theology: Is Faith in the Holy Ghost Necessary to Salvation? G. E. Neumann; alternate, What do the Scriptures Teach Concerning the Devil? A. W. Loock.  
 Round Table: The Development of the Theological Term "Status Confessionis" and its Practical Application, A. Berg. P. MONHARDT, Secretary.

**NORTHERN PASTORAL CONFERENCE**  
**MICHIGAN DISTRICT**

Date: April 24, 1953.  
 Time: 9:00 a. m.  
 Place: St. Paul's Ev. Lutheran Church, Remus, Michigan, M. Koepsell, pastor.  
 Papers: Conclusion of the Ten Commandments, W. Kehrberg; Winning and Keeping the Unchurched (Discussion), Wm. Steih; The Names of God in the Bible with special Consideration of JAHVE and ELOHIM, A. Kehrberg. Reports of the Standing Committees.

Communion service 9:00 a. m. K. Vertz, preacher; J. Vertz, alternate.  
 T. HORNEBER, Secretary.

**SOUTHERN PASTORAL CONFERENCE**  
**OF THE SOUTHEASTERN WISCONSIN**  
**DISTRICT**

The meeting of this conference will be held on April 28 and 29 at Zion Ev. Lutheran church, South Milwaukee, Wisconsin. The first session will begin at 10:00 a.m. All desiring overnight lodging should notify the host pastor, O. B. Nommenson.

The speaker at the Tuesday evening Communion service will be O. Heidtke (Rom. 3:27-31). The substitute speaker is A. Koelpin (Gal. 2:17-21).

Essays to be presented are: Phil. I, A. Fischer; A Biographical Sketch of Augustine, H. Wackerfuss; How Should Brotherly Love Manifest Itself in Our Intersynodical Relations, H. Lau; Book Review, W. Lehmann; The Adult Membership Class, E. Jaster; A Study of Fundamental Doctrines in the R.S.V., R. Pope.

Please note that this is a two day conference.

IRVIN W. WEISS, Secretary.

**WISCONSIN RIVER VALLEY —**  
**CHIPPEWA VALLEY PASTORAL**  
**CONFERENCE**

Place: St. Paul's Ev. Lutheran Church, Tp. Prairie Farm (2 1/3 miles west of Ridge-laid on V, then north 2/3 miles to church).  
 Time: April 21-22, 10:00 a. m.

Speakers: E. Klonka, L. Koenig; Communion address: H. Pankow, visitor of host conference.  
 Please announce early to the host pastor, the Rev. John Schaadt.

D. H. KUEHL, Secretary.

**RHINELANDER PASTORAL**  
**CONFERENCE**

Time: April 20-21, 1953.  
 Place: St. John's Ev. Lutheran Church, Laona, Wisconsin, Rev. F. Raetz,  
 Preacher: H. Bauer, Alternate: F. Bergfeld.

Papers: Exegesis of I Tim. 6, F. Weyland. Study of the Liturgy, H. Bauer. Prophet Hosea, F. Raetz. Church of God, G. Bunde. Labors Unions in the Light of Holy Scripture, F. Bergfeld.

C. SCHLEI, Secretary.

**DAKOTA-MONTANA TEACHERS'**  
**CONFERENCE**

Morristown, South Dakota  
 April 20, 1953

9:00-9:20 Devotions, Pastor P. G. Albrecht  
 9:20-9:45 Catechesis, Mr. Wilfred Wietzke  
 The lesson will be on the Third Commandment, with special emphasis on the Church Year.

9:45-10:05 Arithmetic, Miss Rhoda Arndt

10:05-10:20 Recess

10:20-11:00 Discussion

11:00-12:00 Book Review, Pastor H. Juroff

12:00-1:15 Noon Hour

1:15-2:15 Guest Speaker, Robert Landvatter (Penmanship)

2:15-2:45 Discussion

2:45-3:00 Recess

Election  
 Business Meeting  
 Your Problems and Mine, Robert Kurth; Leader of the Discussion.

Please send your requests for lodging to:

Robert Kurth  
 Box 233  
 Morristown, South Dakota  
 ROBERT KURTH, Secretary.

**WESTERN WISCONSIN DISTRICT**  
**TEACHERS' CONFERENCE**

The Western Wisconsin District Teachers' Conference will meet at St. Paul's Ev. Lutheran School, Wisconsin Rapids, Wisconsin, on April 23 and 24, 1953. The school is located on the corner of Ninth and KcKinley Streets.

Requests for lodging are to be sent to Mr. W. O. Johnson, 421-13th Avenue North before April 17.

**Program**

Thursday  
 9:00 Opening Devotion  
 9:15 Current Events, W. C. Johnson  
 10:15 Recess

10:45 Sectional Discussions  
 12:00 Noon Recess  
 1:15 Devotion  
 1:25 Testing Program, Emil Trettin  
 2:25 Business Meeting  
 2:40 Excursion

**Friday**

9:00 Devotion  
 9:15 Diagnostic and Remedial Reading (Paper), Armin Huhn  
 10:15 Recess  
 10:30 Diagnostic and Remedial Reading (Practical Demonstration), Armin Huhn  
 11:15 Business Meeting  
 12:00 Noon Recess  
 1:15 Devotion  
 1:25 Synod and Its Work in Our Lutheran Schools, A. Moldenhauer  
 2:25 Recess  
 2:40 Inspirational Address, Pastor Lyle Koenig  
 3:40 Business Meeting  
 4:00 Closing Devotion  
 MARGUERITE HAMISCH, Secretary.

**LAKE SUPERIOR PASTORAL**  
**CONFERENCE**

The Lake Superior Pastoral Conference of the North Wisconsin District will convene at Escanaba, Michigan, W. F. Lutz, pastor, on April 21-22. The first session will begin at 9:30 a. m. (E. S. T.).

**Assigned Papers**

Sermon Study on John 1:43-51, Fr. Dobratz; Sermon Study on Ephesians 1:4-6, G. Schaller; II Corinthians 3, Continued, E. Albrecht; II Corinthians 4, L. Pingel; Genesis 18, P. Knickelbein; The Obligation of a Faithful Pastor Toward God and Toward his Charge, W. Lutz; The Proper Procedure to Follow when Receiving a Call, A. Hellmann; The Need for Uniformity of Practice in our Church Work, Th. Hoffmann; Cutting a Covenant, A. Gentz; Why was the Apocrypha not Included in the Canon? W. Henning; Study of Matthew 5:32, G. Tiefel; The Difference Between John's Baptism and Christ's Baptism, H. Walther, Genesis 19, A. Hellmann; preacher, Th. Thurow; alternate, W. Wagner.

Kindly announce to the host pastor!  
 WERNER E. WAGNER, Secretary.

**ORDINATION AND**  
**INSTALLATION**

(Authorized by the proper officials)  
 Installed

**Pastors**

Scherf, Herman A., in Calvary Lutheran Church, Abrams, Wisconsin, by Herbert G. Walther; assisted by Theo. Thurow, Kurt Geyer, Werner Wagner, Edward Krueger, A. Hellmann; Sunday Judica, March 22, 1953.  
 Burk, Milton, W., in Redeemer Church, Hastings, Nebraska, by W. R. Hoyer; assisted by A. W. Fuerstenau and M. Weishan on Palm Sunday, March 29, 1953.

**CHANGE OF ADDRESS**

**Pastors**

Scherf, Herman A., Abrams, Wisconsin.

**NOTICE**

The thirty-second biennial convention of the Ev. Luth. Joint Synod of Wisconsin and Other States will be held at Watertown, Wisconsin, using the facilities of Northwestern College. The dates for the convention are August 5-12, 1953.

Pastor and teacher delegates to the convention will be certified by the District Presidents to the District Secretaries. Lay delegates certifications must be signed by the pastor, president and secretary of the congregations from which they are chosen; this certification is also to be sent to the District Secretaries. The latter will send the complete list of delegates and alternates to the undersigned. The dead-line for these lists is June 1, as the same must be published in three successive issues of the Northwestern Lutheran.

All delegates will have their quarters in the college dormitory. The housing committee at the college will use the official printed list to make their arrangements. Delegates desiring to commute every day will please notify the housing committee to that effect. Delegates are to provide their own bedding: pillow, pillow case, sheets and blankets. These may be mailed to the college and will be available upon the arrival of the delegates.

The delegates register upon their arrival and will receive their room assignment, meal tickets and information on the convention program.

The first convention service will be held at St. Mark's church at 10 a. m. on August 5. The first session begins at 2 p. m. on the same date in the college gymnasium. PROF. WINFRED SCHALLER, Secretary.

**NOTICE**

Gratis to any Mission Congregation who will get same: 16 single school benches. Zion Ev. Lutheran Church, Olivia, Minnesota, I. Lenz, pastor.

Have used Altar with reredos, picture of Christ and Baptismal font to give to some mission congregation. Can be had for the getting, Trinity Lutheran Church, P. R. Kuske, pastor, Johnson, Minnesota.

The General Synodical Committee will meet on Wednesday, May 17, 1953, 9:00 a. m., at the Northwestern Publishing House, 3616-32, West North Avenue. Preliminary meetings in the Publishing House:

Board of Education Wisconsin Synod, Monday, May 18, 9:00 a. m.  
General Mission Board, Monday, 10:00 a. m.

Board of Trustees, Monday, 9:00 a. m.  
Representatives of Institutions: Tuesday, 2:00 p. m.  
Lutheran Spiritual Welfare Commission: Tuesday 9:00 a. m.

Board of Support: Tuesday, 10:00 a. m., Grace Church.  
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.  
Reports and memorials to be printed should be in my hands by May 4, at noon.  
JOHN BRENNER.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

January, 1953

In Memory of — Sent In By	SYNOD Budgetary	SYNOD Special	OTHER CHARITIES
Mrs. Ida Justman—F. Zarling...			2.00
Arthur Tetzlaff—F. Zarling...			4.00
Mrs. August Bast—H. Heckendorf			5.00
Mrs. Helen Bartelt—H. Heckendorf	38.75		
Mrs. Bertha Kannenberg—P. J. Gieschen			45.00
Mrs. Ella Butt—P. J. Gieschen			17.00
Memorial Wreath—K. A. Lescow			10.00
Mrs. Anna Trettin—R. Ehlke...			100.00
John Goodman—R. Ehlke...			5.00
Mrs. Hermina Frank—R. Ehlke			3.00
Mrs. Katherine Haeusler—R. Ehlke	2.00		
Fred Meyer—C. A. Otto and K. J. Otto		5.00	
Mrs. Donna Fay Zaroff—R. Schoeneck			10.00
Louis Broecker—W. J. and J. P. Schaefer			2.50
Mrs. Olga Gorske—G. E. Schmeling			4.00
Mrs. Ella Buth—G. E. Schmeling			2.00
Frederick Auve—G. E. Schmeling			10.00
Mr. and Mrs. H. L. Kamin—G. E. Schmeling			2.00
Mrs. Minnie Ladwig—H. Cares			12.00
Louis Broecker—N. Schlavensky		38.50	
Sheldon MacMichael—R. C. Stiemke		5.00	2.00
Mrs. H. Gamm—J. Brenner...		8.00	
Mrs. O. Blumenschein—J. Brenner		5.00	
Mrs. F. Ziegenhagen—H. P. Koehler			1.00
Mrs. Ida Boehm—H. P. Koehler			5.00
Walter Kiepert—H. P. Koehler			5.00
Mrs. Wm. Zunker—H. P. Koehler			13.00
Barney Stenske—H. P. Koehler			10.00
Marie Schneider—E. Ph. Dornfeld	10.00		2.00
Mrs. Meta Fromm—E. Ph. Dornfeld			12.00
Gertrude Unke—P. Pieper...			13.00
Mrs. Gerhard Umnus—P. J. Burkholz			8.00
Mrs. Frances Gilbert—P. J. Burkholz			5.00
Robert Kugler—E. Jaster...			21.00
Mrs. Martha Nitz—E. Jaster...			3.00
Mr. and Mrs. Gus Bahnemann—R. Pope	25.00		
	\$ 75.75	\$ 61.50	\$ 533.50

G. W. SAMPE, District Cashier.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

December, 1952

In memory of — sent in by	SYNOD Special	OTHER CHARITIES
Herman Peters — H. J. Schaar		4.00
Mrs. Hermina Frank — R. Ehlke		10.00
Mrs. Paula Ritter — Wm. C. Mahne		4.00
James Schroeder — G. E. Schmeling		3.00
Miss Lena Braaz — G. E. Schmeling		3.00
Mrs. Agnes Sievert — A. H. Leerssen		9.00
Rev. Wm. F. Sauer — E. H. Huebner	60.00	22.00
Mrs. Marie Luck — H. P. Koehler		8.00
Fred Klemz — H. P. Koehler		9.00
Gustave Radtke — H. P. Koehler		6.00
Mrs. Ella Wangerin — H. P. Koehler		12.00
Mrs. Clara Block — H. P. Koehler		5.00
Ferdinand Rathke — H. P. Koehler		5.00
Mrs. Helen Gorteseigner — H. P. Koehler		5.00
Mrs. Alwine Lawrenz — A. F. Halboth		5.00
Mrs. Emelia Maas — Paul Pieper		5.00
H. Rehburg — A. C. Lengling		50.00
Wm. Volkmann, Sr. — P. J. Burkholz		2.00
Total	\$ 60.00	\$ 167.00

G. W. SAMPE, District Cashier.

**MINNESOTA DISTRICT**

July 1, 1952 — January 1, 1953  
Crow River Valley Conference

Congregation — Pastor	SYNOD Budgetary	OTHER CHARITIES Special
Buffalo, St. John's, E. R. Berwald	1,471.03	90.55
Crawford Lake, Trinity, M. H. Hanke		
Delano, Mt. Olive, M. J. Lenz	2,018.45	
Glenwood, Calvary, F. E. Stern	265.39	
Graceville, Mt. Olive, H. A. Mutterer	571.30	
Hancock, St. John's, H. C. Duehlmeier	912.09	
Johnson, Trinity, P. R. Kuske	1,577.84	72.73
Litchfield, St. Paul's, J. Raabe	1,370.64	
Loretto, Salem, W. P. Haar	1,537.88	4.00
Monticello, St. Peter's, P. R. Hanke	359.12	
Montrose, St. Paul's, M. H. Hanke	191.06	
Morris, St. Paul's H. C. Duehlmeier	751.43	5.00
Rockford, Cross, T. E. Kock	493.44	
T. Acoma, Immanuel, O. Engel	1,443.79	4.00
T. Buffalo, Immanuel	1,025.00	
T. Ellsworth, St. Peter's M. C. Kunde	346.00	
T. Lynn, Zion, M. Lemke	870.70	875.00
T. Malta, Bethany, H. A. Mutterer	152.75	
Edmund Zabel		50.00
Total	\$ 15,167.91	\$ 934.00

**Mankato Conference**

Alma City, St. John's, E. E. Kolander	1,200.27	
Belle Plaine, Trinity, G. Radtke	1,277.08	124.25
Jordan, St. Paul's, L. Brandes	1,507.00	3.00
Le Sueur, Grace, M. J. Wehausen	148.55	
Mankato, Immanuel, G. W. Fischer	2,997.13	7,613.00
N. Mankato, St. Paul's, R. A. Haase	2,023.24	5.00
W. Mankato, St. Mark's, M. Birkholz	184.96	4.00
New Prague, Friedens, A. Martens	591.31	
St. Clair, St. John's, A. P. C. Kell	1,257.65	61.00
St. James, St. Paul's E. F. Peterson	1,497.00	3.00
St. Peter, St. Peter Lutheran, G. Albrecht	1,578.11	15.00
Smith's Mill, Trinity, T. Bauer	567.98	
Home for the Aged Belle Plaine	15.00	
Total	\$ 14,845.08	\$ 7,636.00

**New Ulm Conference**

Balaton, St. Peter's, H. C. Sprenger	1,116.15	
Butterfield, St. Matthew's, E. C. Schmeltzer	350.03	
Courtland, Courtland Lutheran, E. Hallauer	209.89	
Darfur, St. John's, E. C. Schmeltzer	65.58	
Lake Benton, St. John's, A. H. Birner	416.00	15.00
Morgan, Zion, W. Frank	600.00	
New Ulm, St. John's, R. A. Gurgel	1,038.44	
New Ulm, St. Paul's, W. J. Schmidt	4,970.38	5.00
Nicollet, Trinity, E. Schaller	3,225.69	138.00
Sanborn, Zion, W. P. Scheitel	408.58	2.00
Sleepy Eye, St. John's, P. F. Nolting	2,576.22	163.00
T. Brighton, Zion, E. Hallauer	425.26	4.50
T. Eden, Immanuel, W. Frank	623.00	
T. Island Lake, Zion, Rud. F. Schroeder	266.00	13.00
T. Verdi, Immanuel, A. H. Birner	171.32	
Tyler, Immanuel, R. F. Schroeder	232.00	5.00
Total	\$ 16,694.54	\$ 145.00

**Red Wing Conference**

Austin, St. Paul's, L. W. Schierenbeck	265.43	
--	--------	--

Bear Valley, St. John's, T. Haar	335.00		
Bremen, Trinity, O. Klett	247.84		
Brownsville, Emanuel, E. G.			
Hertler	109.50		
Caledonia, St. John, K. A. Gurgel	1,006.45	46.40	
Charles City, Cross, W. A. Geiger	211.82		
Frontenac, St. John's, W. G.			
Voigt	421.50	20.00	
Goodhue, St. Peter's, C. H.			
Mischke	453.00		
Hammond, St. John's			
Hokah, Zion, E. G. Hertler	657.75		
LaCrescent, First Lutheran, E. G.			
Hertler	610.50		
Lake City, St. John's, T. H.			
Albrecht	3,399.24	201.00	
Mapleview, Calvary, L. W.			
Schierenbeck	56.85		
Mason City, Bethlehem, C. A.			
Hinze	400.00		
Mazepa, St. John's, T. Haar	503.00		
Nordine, St. John's, R. A.			
Kettenacker	1,711.89		
Oronoco, Grace, N. A. Reinke	194.51		
Poplar Grove, St. Peter's, N. A.			
Reinke	157.00		
Red Wing, St. John's, G. A.			
Barthels	1,774.98	9.00	
South Ridge, Immanuel, E. G.			
Hertler	740.25		
T. Dexter, Trinity, N. E. Sauer	695.65		
T. Goodhue, Grace, C. Albrecht	717.67	2.00	
T. Goodhue, St. John's, C.			
Albrecht	1,150.39		
T. Lincoln, Trinity, E.			
Scharlemann	190.02	529.50	
T. Minneola, St. John's, C. H.			
Mischke	554.76	3.00	4.00
T. West Florence, Immanuel,			
W. G. Voigt	728.04		15.00
T. Union, St. Peter's, F. Ehlert	70.61		
Wabasha, Our Redeemer, H.			
Scherf	101.90	5.00	
Zumbrot, Christ, H. F. Muenkel	2,922.00	432.75	167.50
<b>Total</b>	<b>\$ 20,367.53</b>	<b>\$ 976.25</b>	<b>\$ 566.88</b>

**Redwood Falls Conference**

Arlington, St. Paul's, J. G.			
Bradtke	3,013.36	4.00	84.50
Danube, St. Matthew's, H. C.			
Schnitker	1,567.05	62.50	
Echo, Peace, H. Hackbarth	972.16	14.25	66.00
Essig, Zion, Dr. P. W. Spaude	265.88		
Fairfax, St. John's, W. F.			
Vatthauer	2,385.93	3.00	66.50
Gibbon, Immanuel, H. H. Kesting	3,153.84	13.00	101.50
Marshall, Christ, E. R. Gamm	1,180.46		
Milroy, St. John's, G. W. Scheitel	275.75		
Morton, Zion, S. Baer	516.05		
Olivia, Zion, Im. F. Lenz	667.83	5.00	
Redwood Falls, St. John's, E. A.			
Birkholz	1,402.83	61.11	
Renville, St. John's, W. F. Dorn	847.00	3.00	
Seaforth, St. Paul's, A. Broitsman			
T. Emmett, Bethany, O. K.			
Netzke	569.53		
T. Flora, St. Matthew's, O. K.			
Netzke	357.98		
T. Helen, St. John's, K. J.			
Plocher	1,551.33	2.00	81.10
T. Omro, St. John's, W. H.			
Zickuhr	803.00	3.50	11.00
T. Ridgely, St. John's, Dr. P.			
W. Spaude	192.09		
T. Sheridan, St. John's, A.			
Broitsman	114.98	1.00	
T. Wellington, Emanuel, G. F.			
Zimmermann	706.98	149.75	163.00
T. Winfield, St. Luke, W. F. Dorn			
Vesta, St. John's, R. E.			
Bretzmann	988.09	10.00	
Winthrop, Zion, C. W. A. Kuehner	740.32		
Wood Lake, St. John's, J. W.			
Stehr	1,513.50	29.75	129.05
Mrs. Im. F. Albrecht Memorial		24.00	
<b>Total</b>	<b>\$ 23,585.96</b>	<b>\$ 316.75</b>	<b>\$ 771.76</b>

**St. Croix Valley Conference**

Amery, Redeemer, O. P.			
Medenwald	691.31		
Centuria, St. John's, F. Kempfert	106.90		
Clear Lake, Grace, O. P.			
Medenwald	382.88		
Ellsworth, Ellsworth Lutheran			
F. Mutterer	60.13	1.90	
Hastings, St. John's, L. Ristow	780.44	2.00	
Hersey, 1st Luth., P. E. Horn	63.37		
Highwood Park, Mt. Zion, G. J.			
Ehlert	110.88		
Minneapolis, Bloomington Luth.,			
J. G. Hoenecke	151.54		
Minneapolis, Pilgrim, R. J.			
Palmer	2,012.72		
Minneapolis, St. John's, P. C.			
Dowidat	1,700.00	300.00	
N. St. Paul, Christ, H. A. Sauer	1,165.00		
Nye, Grace, L. Schaller	152.05		

Osceola, Trinity, L. Schaller	332.10		
Prescott, St. Paul's, F. Mutterer	329.85		30.00
Rock Creek, Redeemer, F.			
Kempfert	119.61		
St. Croix Falls, English Lutheran,			
F. H. Kempfert	148.31		
St. Louis Park, Timothy, R.			
Schumann	46.30		1.50
St. Paul, Emanuel, Thiele-Voss	2,350.10		9.25
St. Paul, Mt. Olive, C. P. Koch	567.75		27.10
St. Paul, St. James, C. Bolle	2,416.25		400.00
St. Paul, St. John's, Naumann-			
Albrecht	3,371.00		50.00
St. Paul, Trinity, A. C. Haase	315.33		39.00
St. Paul Park, St. Andrews,			
G. J. Ehlert	173.35		
S. St. Paul, Grace, A. G.			
Eberhart	2,237.53		52.68
Stillwater, Salem, P. R. Kurth	1,868.75		
T. Baytown, St. John's, E. W.			
Penk	901.40		19.00
T. Cady, St. Matthew's, K.			
Nolting	98.73		40.00
T. E. Farmington, Zion, L. W.			
Meyer	2,426.00		
T. Grant, St. Matthew's, E. W.			
Penk			22.00
T. Weston, St. John's, K. A.			
Nolting	255.74		50.00
T. Woodbury, Salem, F. Mutterer	175.00		
Woodville, Immanuel, P. E. Horn	463.65	50.00	
<b>Total</b>	<b>\$ 25,973.97</b>	<b>\$ 52.00</b>	<b>\$ 1,042.43</b>
District Total	\$116,634.99	\$ 10,060.00	\$ 3,317.71

ROBERT O. SCHWEIM, District Treasurer.

**Memorial Wreaths**

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
William E. Strehler—W. P. Haar	\$ 2.00	\$	\$ 3.00
Mrs. F. Krei—H. C. Duehlmeier	14.00	5.00	1.00
Mrs. Lena Boldt—O. Engel			4.00
Mrs. R. L. Gordy—G. W. Fischer	25.00		
Mrs. Otto Callies—G. W. Fischer	2.00		2.00
Mrs. Chris Foelster—G. W. Fischer			4.00
Richard John Laase—R. A. Haase		5.00	4.00
Freeman J. Schweim—A. P. C. Kell	6.00		1.00
Alice Meier—E. F. Peterson	2.00		3.00
Herman John Schweppe—E. F. Peterson	30.00		
Mrs. Bertha Schwartz—G. Albrecht	100.00		
Mrs. Martha Uhlhorn—E. C. Schmelzer	5.00		
Hy Schulte—E. Schaller			2.00
Frances Otto—E. Schaller		5.00	
Gordon J. Scheitel—W. P. Scheitel	7.05	2.00	14.00
Wallace Brockman—E. Hallauer			4.50
Mrs. Louise Bengtson—R. F. Schroeder	1.00		13.00
Ferd Klinski—K. A. Gurgel	2.00		9.00
Mrs. Mary Gstalder—K. A. Gurgel	4.50		
Mrs. John Stolp—N. A. Reinke			3.00
Louis Johnson—Geo. A. Barthels			3.00
Mrs. Christ Oelkers—G. A. Barthels	24.00		5.00
Henry Diercks—G. A. Barthels	8.00	9.00	28.00
Wm Walter—G. A. Barthels			7.00
Mrs. Joe Gercken—G. A. Barthels	1.00		8.50
Friedrich W. Reese—C. Albrecht	11.00		2.00
Mrs. Henry Siewert—E. Scharlemann	7.00		
Mrs. John Simonsen—C. H. Mischke	28.00		
Robert Born—C. H. Mischke	5.00	3.00	4.00
John Klinkradt—H. A. Scherf			2.00
Ruth Borgschatz—H. Muenkel	23.00	256.50	102.00
Edward Formund—H. Muenkel	5.00	123.25	25.50
Jacob Schwitz—J. G. Bradtke			1.00
Mrs. Martha Quast—J. G. Bradtke	5.00		4.00
Frank Luycke—J. G. Bradtke		1.00	10.00
Stephan Lueck—J. G. Bradtke			2.00
Mrs. Caroline A. Mock—H. Hackbarth	14.00		11.00
Henry Boettcher—H. H. Kesting		9.00	24.00
Mrs. E. Becker—E. R. Gamm	2.00		
Mrs. Carl Reebe—E. R. Gamm	66.00		
Wm Arnsdorf—E. R. Gamm	11.00		
Erwin Herman—E. A. Birkholz	17.50		
Mrs. Fred Prahl—E. A. Birkholz	10.00		
Urban Monk—W. H. Zickuhr		1.50	
Vernon LeRoy Kiecker—G. F. Zimmermann	21.00		
Cornelius W. Kiecker—G. F. Zimmermann	68.75	72.75	49.00
James Zorn—J. W. Stehr		5.25	2.00
Mrs. Emma Ellsworth—A. C. Haase			39.00
Art Ferg—P. E. Horn		50.00	
<b>Total</b>	<b>\$ 527.80</b>	<b>\$ 548.25</b>	<b>\$ 396.50</b>

Jan. #54

7 N  
George Molkenlin  
Route 14 Box 398D  
Milwaukee 14, Wisconsin

# 1953 VACATION BIBLE SCHOOL MATERIAL NEW

Wisconsin Synod Vacation Bible School Course  
Theme: "I Believe"

This series will provide material for a course extending over three weeks, or fifteen half-days of instruction.

**Teacher's Guide:** This guide presents a complete plan for each lesson to be studied. The guide for the Junior and Senior Departments includes all material for the formal lesson-study. A simplified Teacher's Guide has also been prepared for teachers of the Beginner's and Primary Departments.

**Lesson Sheets:** There are four lessons and one review on each of the three Articles. Each loose-leaf sheet consists of a biblical picture together with material from the Catechism.

**Worksheets:** The worksheets for every lesson vary with each of the four departments: Beginner, Primary, Junior, and Senior. They are also in loose-leaf form and can be assembled at the completion of the course and arranged in booklet form. An attractive cover will be provided for this purpose.

The prices for this material will be the same as charged for comparable material on the market.

---

## CONCORDIA V. B. S. MATERIAL

Theme: "Jesus, Our Lord and Savior"

Teacher's Manual — No. 26T5305 .....	.60	Promotional Aids:	
Workbooks:		Dodgers for Distribution —	
Beginner — Jesus Loves Us —		No. 27T5312.....	.70 per 100
No. 26T5301 .....	.26	Post Cards — No. 27T5311.....	.85 per 100
Primary — Jesus, Friend of Children —		Buttons —	
No. 26T5302 .....	.36	No. 27T5315....	.50 per dozen; \$3.00 per 100
Junior — Our Wonderful Savior —		Posters — No. 27T5310.....	.10
No. 26T5303 .....	.36	Banners — No. 27T5313.....	5.50
Senior — Jesus, the Light of the World —		Daily Report Sheets — No. 27T2055..	.44 per 100
No. 26T5304 .....	.36	Registration Attendance Cards —	
Handicraft Projects:		No. 27T2056.....	.60 per 100
Beginner	No. 26T531.....	Certificates of Recognition —	
Primary	No. 26T532.....	No. 27T5314.....	.04
Junior	No. 26T533.....	Offering Envelopes —	
Senior	No. 26T534.....	No. 27T5317.....	.85 per 100

NORTHWESTERN PUBLISHING HOUSE

3616-32 West North Avenue

Milwaukee 8, Wisconsin