

The Northwestern Lutheran

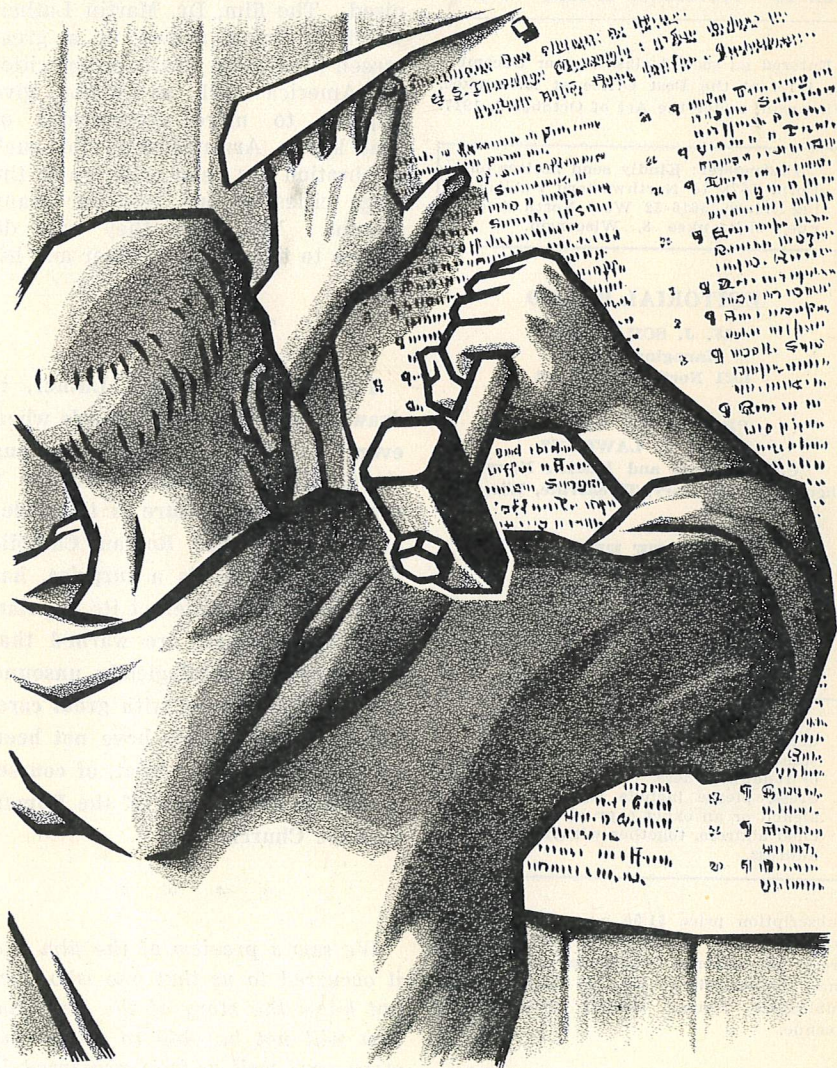
"The Lord our God, be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

A MIGHTY FORTRESS IS OUR GOD

A mighty Fortress is our God,
A trusty Shield and Weapon;
He helps us free from ev'ry need
That hath us now o'ertaken.
The old evil Foe
Now means deadly woe;
Deep guile and great might
Are his dread arms in fight;
On earth is not his equal.

The Word they still shall let remain
Nor any thanks have for it;
He's by our side upon the plain
With His good gifts and Spirit.
And take they our life,
Goods, fame, child, and wife,
Let these all be gone,
They yet have nothing won;
The Kingdom our remaineth.



REFORMATION NUMBER

Vol. 40 November 1, 1953 No. 22

The Northwestern Lutheran

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

Vol. 40 November 1, 1953 No. 22

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.

Siftings

Reformation festivals will or will have dominated the church life in all Lutheran churches during the past few weeks. There is no doubt that it ranks high in the church year of the Lutheran churches. Great massmeetings in great centers of population are not rare anymore. Last year one such great mass-gathering was held in England in which Dr. Martin Luther was recognized. The film, *Dr. Martin Luther*, which is being shown in a great screen production in the larger cities of America will no doubt give impetus to more celebrations of that kind. Arrangements for such celebration has been going on in the large cities of our land for many months. We hope they will do justice to the great reformer and his work.

* * * *

The film, *Dr. Martin Luther*, is drawing unprecedented crowds wherever it is shown, in spite of its long stand. Standing room only for a showing of the picture is the order of the day. The Roman Catholic Church, and this is a surprise, has done little to counteract its popularity. Their people are warned that the picture is theologically unsound and must be viewed with great care, but as we know they have not been forbidden to see it. That, of course, is wisdom on the part of the Roman Catholic Church.

* * * *

We saw a preview of the film and it occurred to us that one who does not know the story of the Reformation will not be able to follow the story very well as it is presented in this film. It begins abruptly with Luther as a law student renouncing his intention to become a lawyer and resolving to enter the monastery. It is so abrupt that one is not prepared for this announcement and may miss the point entirely. In the main, however, it is a mild but true picture of the events that led up to the Reformation.

BY THE EDITOR

The Brooklyn Council of Church Women have achieved their objective. The correspondent to the *Christian Century* writes: "Under the slogan, 'Ours Stand Alone,' the Brooklyn Council of Church Women so effectively dramatized the need for a Protestant worker in the city's courts that they secured sufficient funds to support a psychiatric social worker. The New York state law provides that delinquent children shall be remanded to agencies of their own faith. For a number of years judges, probation officers and social workers have urged that a worker be appointed to care for Protestant youth and children. Catholic and Jewish agencies had already provided specialists to serve young delinquent children who are members of those faiths. Virginia H. Johnson, who has had many years of experience in both work and administration, has been appointed to the Protestant position. An advisory committee of ministers, social workers and physicians will cooperate with the churchwomen's council in guiding the project. The council will undertake to train women volunteers to aid Dr. Johnson in working with young delinquents and enabling them to make connections with churches and other institutions."

* * * *

Detroit will not permit the churches of that area to play Bingo in its church parlors. The Detroit common council, it seems, was much inclined to pass a bill permitting "charity" Bingo. Other church forces in the area, however, hearing about it, quickly assembled and got to work to defeat such a proposal. A committee was appointed and they visited the homes of all councilmen before the meeting. The committee presented a resolution which read: "The Michigan constitution can be amended only by a statewide referendum. An advisory referendum in Detroit would be legally meaningless and a waste of public funds. We have no choice but to assume that those councilmen who vote in favor — are privately in favor of legalized gambling." The proposal was withdrawn.

Christ's Reformation Message To The Church At Ephesus And To Us

Rev. 2: 1-6

THIS message is one of the seven letters which the Lord Himself addressed to the seven churches of Asia Minor in the final volume of Holy Writ, given to us through His aged apostle John. This particular message the Lord addressed to His church at Ephesus. Through the



Apostle Paul the Lord had brought the light of His Gospel to this citadel of heathen darkness and superstition and had called forth a church of believers which embraced His saving grace with fervent joy and zealously spread the glad tidings of His salvation. In the meantime, however, this Christian congregation had passed through several generations and the Lord had a message to address to it.

At every Reformation Festival we are reminded how in a later day the Lord through His servant Luther let the full light of His Gospel shine forth amidst the darkness and superstition of Papal dominion, and thereby again called forth a joyful church of believers. This pure Gospel Word was also transplanted to our country. Yet the Christian congregations which it called forth here have likewise passed through a number of generations. Obviously the Lord's message to the church at Ephesus will be a fitting message for us.

A Message of Encouragement

Given by the Lord of the Church "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." The Lord Himself explained this figurative language to St. John, saying: "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Jesus speaks as the Lord of the Church. It is He who gives the angels — the messengers, pastors, teachers — to His church, who holds them in His protecting hand, who gives power and authority to their message. Through and with His Word He keeps them as true guiding stars for His believers. Every Christian congregation is one of His lampstands, which is to shine as a light in this world of sinful darkness. Walking in their midst, the Lord through the riches of His Word ever supplies the oil of faith that none of His lights might flicker and fade out.

Commending Every Fruit of Faith Nothing escapes the Lord's omniscient eye. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." Jesus acknowledges the faith which He still found in His congregation at Ephesus. He does so by commending its pastor and members for their toil and their patient endurance, true fruits of faith. In its faith this congregation was still exercising a measure of vigilance over the Christian life of its members. Whoever led a life which was not in keeping with faith in God's saving grace was being admonished, corrected, and rebuked. This congregation still refused to tolerate those

who impenitently clung to evil. False apostles and teachers were still tried and judged on the basis of God's Word, and their error and deception was being exposed. Though the pagan Roman Empire had already begun to persecute Christians, these Ephesians had remained faithful. They still manifested a willingness to suffer for the sake of their Lord and His Gospel, still showed patient readiness to endure the cross of enmity and opposition.

The Savior's words of encouragement are meant also for us. The faith that still dwells in our hearts is known to Him and all the works with which we express it. He acknowledges the patience in which we are still instructing the young, admonishing the erring, bearing with the weak, reassuring the doubting, and comforting the distressed. He commends us for the measure in which we are toiling in order that His Word may be taught in its truth and purity in our midst and that we as children of God may lead a holy life according to it. He recognizes the crosses which we are still willing to bear in joyful, zealous, uncompromising testimony to His Gospel.

A Message of Repentance

Rebuking the Church at Ephesus "Nevertheless I have somewhat against thee, because thou hast left thy first love." In spite of all that the Lord still found praiseworthy in the church at Ephesus, He found it necessary to say that the first love for the Gospel had waned in its members. Their joy in their Redeemer was no longer as great, their hearts were no longer as deeply devoted to Him. Spreading the tidings of salvation was no longer their great passion. Their willingness to suffer for their Lord and His Gospel was no longer as spontaneous, their trust in His loving guidance and protection no longer as firm and confident.

Rebuking Also Us Must we not humbly confess that the Savior's rebuke also applies to us? Has not the first love for the Gospel, which showed itself in the church of the Reformation also declined in our midst, who are its children and heirs? After Luther had come to know the precious Gospel of the Savior's free gift of pardon and salvation, he truly cher-

ished it as his supreme treasure. With great joy he studied God's Word and embraced all the treasures of God's grace. All of his time, strength, talents, and means were devoted to sharing these treasures with others. So dear was the Gospel to him that he would let nothing, not even the threats of Pope and Emperor, induce him to deny any part of it. Though his very life was at stake, he would not recant what he had written to extol the true message of God's Word and to expose error and falsehood. When among the reformers themselves some deviated from God's pure Word, Luther would have no part in their error for the sake of outward peace and unity. Can we say that in like manner we still count all things but lost for the excellency of the knowledge of Christ Jesus our Lord? We continue to sing "A Mighty Fortress is Our God." But do all the truths of God's Word which are expressed in this hymn really live in our hearts in the manner in which they lived in Luther's heart when he wrote this hymn? Would we really show the heroic faith which we profess in this

hymn if like Luther we were actually faced with the test of choosing God's Word and kingdom though it meant losing "life, goods, fame, child, and wife"?

*Calling Both
to Repentance*

Jesus says to the church at Ephesus and to us: "Remember therefore from whence thou art fallen, and repent, and do the works; or else I will come unto thee quickly, and will remove thy candlesticks out of his place, except thou repent." Where the first love has waned, there is danger. Where faith in Christ no longer fills the heart with rich peace and joy, where faith is no longer eager to confess, where faith is no longer ready to sacrifice, there faith is weakening and in danger of ultimately dying out. Faith is spiritual life, life in its highest form, and like all life it must grow and increase and experience constant renewal.

A Message of Comfort

"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an

ear let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." With His earnest call to repentance the Lord did not mean to hurl the church at Ephesus into despair. Once more He acknowledges the fact that it is still standing in faith. This is evident in that even as their Lord Himself they still hated the deeds of the Nicolaitanes, who turned Christian liberty into license. Yet their faith needed to be strengthened, needed to rise to a fuller understanding and to a richer appreciation of the Gospel. That is what Jesus also seeks for us. To this end He bids us, together with the Ephesians, to give ear to His Word, to hear what the Spirit is saying to the churches. Thus we shall be kept victorious in faith and partake of life, of the eternal life which God wanted man to have but which he lost through sin, of the eternal life which the Savior obtained for all, and which shall be ours in all its fullness when we enter the heavenly Paradise.

C. J. L.

Editorials

Yes, Celebrate the Reformation How widespread will the commemoration of the Reformation be this year? More and more the celebration of the Reformation is taking a foothold in the life of the Protestant churches. We are not so sure that their celebration always does honor to the movement of the sixteenth century when in 1517 Luther nailed the 95 theses to the church door in Wittenberg, Germany. Luther's mind was not the mind of many of those who today rejoice in the great work that God in His grace permitted Luther to do. Many of the great gatherings to commemorate this effort on the part of a lonely monk and professor at the University of Wittenburg bear little resemblance to Luther's intentions. With Luther it was the Bible that was at stake and the central theme of the Bible: *Justification by faith alone*. This is not the theme that motivates many of the mass-celebrations of our day. In fact, in many such celebrations this keynote is never mentioned by the speakers. Without it, however, it is not a commemoration of the great Reformation of Dr. Martin Luther. Had there been less at stake it is doubtful whether Luther would have ever dared to challenge the pope and the mighty of the world. He had but one purpose — to return to men what they had been robbed of — the comfort that a sinner finds hope alone in the atonement of the Son of God, and by faith alone through the grace of God.

This great truth which Luther discovered once more in the Bible, which he preached, taught, and believed, and for which he risked his very life has little place in the celebrations of our day among the Protestants. They honor Luther as a fearless man who dared to revolt against the religionists of his day and show people the way to freedom of thought and worship. But that is about all. That he once more elevated the Word of God to its rightful position of authority in matters of faith and life; that he stood for the three great propositions of the Reformation — the Bible alone, Faith alone, and Grace alone — is hardly ever mentioned. To many of them Luther is a hero who takes his place alongside of Napoleon, George Washington, Abraham Lincoln and others. And so the great mass meetings commemorating the Reformation are often a travesty and a sham.

Luther, of course, was all that they claim he was but it was very incidental to the real issue for which he was willing to die, *justification by faith alone*. It is well for us Lutheran Christians to ever remind ourselves of this great fact and ever bear it in mind lest we too are tempted to forget the great issue for which Luther fought and reduce it to a mere physical or ethical thing. He liberated the masses of the domination of pope and tyrannical kings and overlords. That is a fact that history recognizes. But Luther had no such intentions. His one great object was to comfort those that mourn

because of their sin and bring them the healing balm of Gilead, the "blood of Jesus Christ, His Son, whose blood cleanseth us from all sin." Let us commemorate the Reformation in this spirit.

W. J. S.

* * * *

Lutheran Confessionalism Objections and criticisms arise in certain quarters when we Lutherans send the Sunday School children home with the assignment to memorize a portion of Luther's Small Catechism. The blunt charge is made that in so doing Lutheranism forsakes God's Word of which it speaks so highly and substitutes a mere man's word after all. It is implied that others do practice what Lutheranism teaches only theoretically by professing, "The Bible is our only creed." This, of a truth, sounds very pious.

Yet this criticism of our confessionalism reveals a satanically clever mixing of truth and error. No more certain truth can be found, to be sure, than that the Bible is God's Word, and, therefore, it alone must be the source and norm of what is to be believed and taught. "Thy Word is truth," says John 17:17. Indeed, the Bible alone must and does tell us clearly WHAT we are to believe. Yet it is no secret that several hundred different church organizations exist, all of which claim they do teach WHAT the Bible teaches, although they differ basically in what they DO teach. There is but one truth, however. If ten different opinions exist concerning any one given doctrine as to what the Bible DOES teach, surely nine are false, are lies. To say then, we teach what the Bible teaches, amounts to no confession at all, for in respect to any given doctrine this in no way indicates WHAT actually is taught. Rather it amounts to an evasion, or even indifference to the truth. Now compare this being left in the dark to our confessions, as Luther's Small Catechism, which announces to all concerned in a brief, clear, and simple way not only WHAT the Bible teaches, but in addition that we Lutherans DO teach accordingly. This is no more than being ready always to give answer to every man that asketh us a reason of the hope that is in us. Furthermore, even Bible passages can and certainly are used to propagate soul-destroying lies. The temptation of Jesus in the wilderness, where the devil came 'quoting' Scripture, is a case in point. We must carefully watch and note not only IF the Bible is quoted, but also HOW it is used. Even Bible passages if

'quoted' and misapplied, as did Satan, become most vicious lies. And surely the devil to this day is sending forth most eloquent preachers who quote as did "their father." A written confession, like our Small Catechism, which can be read and studied by all and duly compared with the Bible, would unveil WHOSE doctrines are actually being taught — God's or Satan's.

Other objections are born of the widely circulated, and regrettably also so accepted, notion that sincerity is all that God demands. Not WHAT one believes, but THAT one believes 'something' is modern theology. This conception, for example, is hidden in the tenets of Masonry and of the Boy Scout movement. Promiscuous prayer-fellowship and much of the modern effort to unite all churches into one nondescript super-church betrays the same kind of thinking. There is that looking upon the fact THAT others believe rather than on WHAT they believe. The Prophets of Baal who cut themselves until the blood gushed out were obviously sincere — but tragically misinformed. And does not the devil himself believe 'something'? "The devils also believe and tremble," says James 2:19.

Hebrews 13:7 also says, "Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation." God has not given our Lutheran Church men whom He blessed richly with His Holy Spirit so that we should ignore what they said and wrote. Every person who really has God's Spirit tries to lead, not from, but to God's Word. Look at your Catechism once more (we hope you still have and use it) and see how it points you to God's Word. We, indeed, insist that our confessions be accepted, but the reason for this is "not because it was composed by our theologians, but because it has been taken from God's Word and is founded firmly and well therein."

Rather than ignore, we obey God as He speaks in Hebrews in considering what men like Luther, Pieper, or Hoenecke, to name a few, produced. Or, why even produce a new "COMMON CONFESSION" when the "BRIEF STATEMENT" covering the same doctrines has proven itself above criticism? Melancthon's example in attempting to 'improve' upon the accepted AUGSBURG CONFESSION ended in disaster — a false confession.

We have need today to be MORE, not less, confessional.

H. WIEDMAN.

Guidance In Godliness

THERE IS NO LIGHT IN THEM

WE read various church papers, religious journals and such, to keep ourselves informed on the trend of the times as it affects the Church. Many of these periodicals are written by editors and contributors who agree not at all with our beliefs and convictions as Lutheran Christians. Their articles are mostly

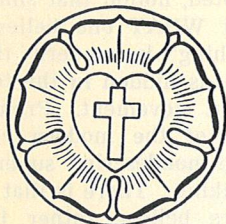
not according to Scripture, or if the Bible is quoted, it is in a way that shows plainly that the writers have very little, if any, spiritual insight. Their mind is darkened by the care for the things of this world, so that they cannot see the real message of the Word of God: sin and grace.

Sometimes the products of their perverted understanding rouse our ire and then again a sense of deep

pity is called forth. We are not of those, however much we may be forced to handle without gloves all false teaching, who hate or despise these hard-working but mistaken leaders of the blind. We should much rather prefer to set them right, to open their eyes to the glory of the grace of God in His Son, Christ Jesus, to lead them on the only safe paths that are marked out

for all men to righteousness and true bliss.

But we know full well that all our efforts to help these deluded and misguided souls out of the tangled ways of their religion are vain. If the words of a faithful Christian who believes utterly and sincerely in



the Bible as the very Word of God come to the ears of these unbelievers, they merely shrug their shoulders and dismiss our witness by calling us throw-backs seeking after truth. Besides, they cannot understand us. They speak a different language from ours. Their Christ is not our Christ, their gospel is not our Gospel, their god is not our God. This again may seem harsh to some, but we cannot help voicing our beliefs in the matter.

All these modern religious teachers are seekers after truth. Now the Bible tells us that it is impossible to try to find God and an understanding of His truth by means of the human understanding and without belief in the Bible, as it stands written in the Scriptures. These seekers after truth have a hard time of it, and, oh, the pity of it, they are doomed to certain disappointment, for there is no truth by which man may be saved except that offered so freely by the Lord Himself in His Word.

Come to think of it, these seekers after truth do not even want to find what they are looking for. We heard one of them say it like this: "I owe much to all religious movements for what they have added to my culture. They keep me tolerant, alive to the fact that growth is the secret purpose, and that all men are searchers after, rather than finders of, truth." It could not be stated more baldly that all religion is but a groping after an elusive truth, where any man's guess is as good as the next man's. Pontius Pilate, the heathen, all over again: "What is truth?"

No; we despair of helping these bemused and befogged seekers after truth, and turn to Christians, such

as we believe you are, to instruct them in the truth already found. Philip exclaims to Nathanael: "We have found Him of whom Moses in the law, and the prophets did write," John 1:45. He was sure that he need look no farther.

Thus we search for the truth in the Scriptures as our Lord bade us: "Search the scriptures," and we, too, have found Him who is the truth, the way, and the life. What a blessed thing it is to be sure of the truth in this all-important matter of faith unto life eternal. It is to that end that we preach by word of mouth or on the printed page, so that we might be nourished in this established truth, to seek no further,

but to be warned of those vain truth seekers that never find nor hope to find the ultimate truth.

We are again reminded how accurately the great prophet Isaiah describes these truth-seekers, ch. 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." K. F. K.

The Church

As Jesus Spoke Of It

(Seventh Continuation)

WHEN these lines reach our readers it will be Reformation Sunday. On October 31 it was 436 years ago since Luther nailed his 95 theses on the door of the Castle Church in Wittenberg. It is customary to observe this day as the birth of the Reformation. The Reformation may serve, in our series on the Church, to illustrate some of the words which Jesus spoke concerning His Church.

We were going to consider in this installment the efforts which Jesus made to correct the weakness of Peter's faith and understanding, also the provisions He made for the Church, how to win back an erring brother. We shall defer this part of our study and instead look at some of Jesus' remarks concerning the nature of His Church members and their faith, as these stand out in the life of Luther. The remarks of Jesus follow immediately after His correction of Peter.

It will be very timely to consider these truths in our Reformation observation this year because our Synod is passing through some very trying times. Our convention in August was not able to dispose of all the business on hand, and an adjourned meeting was held only a few weeks ago. The problems which our Synod faces demand that we cultivate

in a particular measure the attitude which the Holy Spirit developed in Luther, and which was essential in his work of Reformation. Jesus calls it self-denial.

Self-Denial an Essential Characteristic of the Church

Matthew 16 — (24) "Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself, and take up his cross, and follow me. (25) 'For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. (26) 'For what is a man profited, if he shall gain the whole world and shall lose his own soul? or what shall a man give in exchange for his soul?'"

Luther Trying to Save His Life. — Luther's one concern was the peace of his conscience. He knew that God is holy and demands holiness of us. God is not satisfied with a partial obedience of His Ten Commandments. He wants a complete, a perfect obedience. Luther realized with fear and trembling that his works were far from perfect. He felt that something must be done to atone for his guilt. He realized that the wrath of God was on him.

He entered the Augustinian monastery in July, 1505. He hoped that once he was removed from the ordinary life of the world he would be

able to fulfill the commandments better. He also hoped that by submitting to the fastings and vigils which were demanded of the monks he could work off his guilt. He scrupulously obeyed all rules and regulations of the order. Yes, he did more, much more, than was prescribed. — Was that self-denial?

Self-Denial. — Luther as a monk denied himself many things, not only such as might be called luxuries, but also such as must be classed with life's necessities. But he did not thereby deny himself. He performed all his menial services to merit God's favor. By his own works and by his self-torture he tried to remove his guilt and to square his account with God. He did not seek the favor of God as an unmerited free gift, he sought it as a reward of merit. In all his display of self-denial he was actually seeking himself, his own glory, his own life. He wanted to be his own Savior. So it happened to him, as Jesus says in our text, he lost his life, he never found rest for his soul. Only after he gave up his own life, after he learned his lesson, that by his own efforts he sank only deeper into fear and despair, only after he had learned really to deny himself and to rely entirely and alone on God's grace, did he find peace.

This is a lesson that we must learn. We call ourselves Lutherans. We celebrate the festival of the Reformation. Do we do this in the spirit of extolling the man Luther? of praising *his* efforts and achievements? That would not be a God-pleasing way, and would rob us of the benefits of the Reformation. If we celebrate in that spirit, then we will draw as a lesson from the Reformation that we by our efforts can build the Church of God. Instead of denying ourselves and confessing our total inability, we would under the guise of self-denial actually be seeking our own life. — Christ does not build His Church of people who amount to something by themselves, in their own estimation. He uses only such as are completely nothing in their own eyes.

Finding Life. — Jesus does not just demand denying one's self, taking up the cross, losing one's life; He adds the promise that anyone who is willing to lose his own life shall find it.

This was true in the case of Luther. When he had learned to deny

himself, then he found perfect rest and contentment for his soul. To be sure, he was not yet in heaven, he was still living on earth, where we are constantly exposed to temptations. He had to learn the lesson of self-denial over and over every day. But every day he also experienced a refreshing, a strengthening of that new life.

And what a vigorous life it was! He met with violent opposition, which came not from the common people, but from mighty men of the earth, from learned doctors, from princes and potentates, from men of high rank in the Church, from the Pope himself. But Luther was not perturbed. He knew that by his own strength he could not stand up and weather the storm, but since he had denied himself and cast himself entirely on the grace of God, his soul's life was preserved.

He found a vigorous life in another respect. In the power of God he worked for the Church. He devoted his rich natural gifts to the task which God assigned to him by his special calling as professor of the University of Wittenberg and as doctor of theology. Many Christians were benefited by his service. They were rescued from error; their eyes were opened and they were brought to a knowledge of the truth. Also we today still feed on the treasures which the life of Luther provided for the Church.

A Lesson. — For building His Church, and for work in His Church, Jesus can use only such people as deny themselves. If anyone seeks his own life — even if he should succeed in winning the whole world — he is of no benefit to himself nor to Christ's kingdom.

We are confronted with many problems and difficulties from without and within. Let us not imagine that we in ourselves are the right people to solve them. Christ alone can do that. He wants to do it through us, but we are useless implements as long as we do not deny ourselves and cast ourselves without reservation on God's grace and His Word.

God wonderfully kept His promise in the case of Luther. He will not fail us.

Let this be the lesson we learn from the Reformation.

J. P. M.

(To be continued)

A CALL FOR LOANS

Needs for Financing Parsonage-Teacherage Program

Our Synod, due to lack of funds, has followed the policy of renting parsonages and teacherages in our mission fields. A Study of this rental policy convinced our Synod in session in August that it was not in line with good stewardship to continue the same. As a result the Synod gave the Board of Trustees authority to borrow up to, but not exceeding, the sum of \$50,000.00 to buy or build parsonages and teacherages in rental cases where it is to Synod's financial advantage. The Board of Trustees herewith makes a general appeal to the membership of our Synod for money at 2½% interest. Due to the nature of the purpose for which these funds are to be borrowed, the loans should run for at least two years or longer. (In the event of an emergency or urgent need, the Synod would consider making repayment before maturity date.)

Interest will be paid on June 30 and December 31 of each year and at maturity date.

May the Lord move the hearts of our members to answer this appeal and invest money in the Parsonage-Teacherage Fund to their own interest and in the interest of Synod's Mission Program.

Gifts to this fund are also needed and welcome to build up this fund to meet the needs in our ever expanding mission fields.

All correspondence in this connection should be addressed to C. J. Niedfeldt, Treasurer, 3624 W. North Ave., Milwaukee 8, Wisconsin.

HAROLD H. ECKERT
Executive Chairman

GOLDEN ANNIVERSARY

On September 13 Mr. and Mrs. Karl Dengel, life-long members of St. Paul's Ev. Lutheran Church of Millersville, Wisconsin, celebrated their fiftieth wedding anniversary. Their pastor delivered a sermon on 1 Sam. 7, 12. After the service there was a social hour. May the Lord who helped them hitherto receive their praise throughout eternity.

O. W. HEIER.

Special Convention Of The Joint Synod Of Wisconsin

Held in Milwaukee October 8-9

As We See It

BY PROFESSOR E. REIM

RESOLUTIONS ADOPTED UPON RECOMMENDATION OF THE FLOOR COMMITTEE

at Milwaukee, Wisconsin, October 9, 1953

1. That we declare that The Lutheran Church-Missouri Synod
 - a) by reaffirming its acceptance of the Common Confession as a settlement of past differences which are in fact not settled (Proceedings, 1950, p. 147), and
 - b) by its persistent adherence to its unionistic practices (Common Confession, Joint Prayer, Scouting, Chaplaincy, Communion Agreement with the National Lutheran Council; cooperation with unorthodox church bodies in matters clearly not in the field of externals; negotiating with lodges and the Boy Scouts of America with the plea that this gives opportunity to bear witness; under the same plea taking part in unionistic religious programs and in the activities of unionistic church federations; negotiating for purposes of union with a church body whose official position it is that it is neither possible nor necessary to agree in all matters of doctrine, and which contends for an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God),

has brought about the present break in relations that is threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister synod.
2. That we without delay make this declaration known to the President of the Lutheran Church-Missouri Synod, to the President of the Synodical Conference, and to the other Presidents of its constituent synods.
3. That we herewith approve the Protest agreed upon by our representatives immediately following the convention of the Synodical Conference in St. Paul in 1952.
4. That we prevail upon the President of the Synodical Conference to arrange a program for the convention in 1954 that would devote all its regular sessions to a thorough consideration of our declaration in Point 1 and of the doctrinal issues involved.
5. That the Conference of Presidents make a special effort during the coming year to provide all our congregations with thorough instruction regarding the issues and doctrines involved.
6. While during the period up to the next meeting of the Synodical Conference we, in view of President Behnken's offer, still anxiously and prayerfully await an indication that The Lutheran Church-Missouri Synod will not persist in its present stand as set forth in Point 1, we remain in a state of confession.

WHAT DID THE SYNOD SAY BY ITS MILWAUKEE RESOLUTIONS?

1. It said that a serious and positive break has been created in our relations with the Missouri Synod, a break that lies in the area of doctrine and practice, an area in which we stood together for many years and which involves issues that in their nature are divisive. (See the listing of these issues in Point 1.)
2. It said that a formal declaration of separation is deferred:
 - a) In order to "provide all our congregations with thorough instruction regarding the issues and doctrines involved."

(Arrangements are being made for the printing of short articles in tract form which will deal with these issues and doctrines and will be available for general distribution. — E. R.)
 - b) In order to await the outcome of President Behnken's offer.

(To arrange for a committee consisting of the General Presidents of the two Synods, as well as their Vice-Presidents, and District Presidents in equal number. This committee is then to discuss the various issues point by point in its search for a solution. — E. R.)
 - c) In order to allow for possible avenues of approach that may open in connection with the coming convention of the Synodical Conference.
3. By resolution the Synod approved the Protest of our representatives made after the 1952 Convention of the Synodical Conference. It also said that during this period of waiting "we remain in a state of confession."

(This implies that our members, while refraining from any action that would aggravate the present situation, take equal care to avoid anything that might imply a disavowal of the position of our Synod.)

E. E. KOWALKE
Chairman, Floor Committee

E. REIM
Secretary, Standing Committee

There may be two reasons for following up a set of resolutions passed by a convention with an explanation of their meaning. The resolutions may be unclear in themselves. Or it may be that the unclearness is in our own minds. The latter may well be the case, particularly after an intensive and involved discussion. In such an event a statement of explanation should serve to clear the atmosphere and perhaps supply the answer for many a question even before it is asked.

It was with this end in view that the General Synodical Committee, meeting in the week after the special convention of October 8-9, devoted a part of its time to a study of the above joint statement, prepared by the Chairman of the Floor Committee and the Secretary of the Standing Committee in Matters of Church Union, and adopted it as its own. It is offered here for the benefit of our readers.

For the sake of the many who were not at the special convention it should be said that there were differences as to timing and method of our course of action. But there was substantial agreement on the issues themselves (an agreement that grew more and more solid as the convention gained a deeper understanding of the issues and the general situation). This agreement is expressed in the first resolution. Differences of method and timing are settled by Points Four and Six. And Point Five brings up what is perhaps the most important reason for deferring a final decision, the need for further and thorough instruction of our congregations concerning the issues and doctrines involved.

This is not merely a democratic gesture. Further information is obviously needed. Our readers know that this column has tried to do its part to inform our people. Other means and other men have been employed. And yet, even though the convention delegates had surely gained a far greater grasp of the issues, their concern was for their brethren in the home congregations who had not had the opportunity to hear these matters discussed at first hand. No matter what the final decision may eventually be, it cannot be a sound one unless it is founded upon the broadest base of understanding that we are able to build.

So there must be, and there will be, further instruction.

In the meantime our personal conduct can be either a great help or a great hindrance to the general cause. Our Synod has found itself constrained to take a firm stand on certain matters. They are listed under Point One of the Resolutions. It has spoken plainly and vigorously. These are the matters on which we are "in a state of confession," to use the closing words of Point Six. The question that each one of us must face during the coming months is how we stand on these issues. Does our trumpet give forth a clear, a certain sound? (1 Cor. 14:8.) Do our actions, particularly in our relations with the Synod against which we are giving our testimony, our relations with its congregations, pastors, and members, show where we stand? Or do they indicate only half-hearted support, or perhaps even a complete lack of support of our Synod's stand?

We have been asked for specific rules which would define and govern such a state of confession, hard and fast rules that would name certain acts of fellowship that are allowed, and others that would be forbidden. Frankly, we know of no such rules, except the plea which Paul makes to young Timothy: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God." (1 Tim. 1:8.) The delegates who voted the above resolutions and made their confession were not bound in chains, as was Paul. But they were conscience-bound. They were bound by the Word. If they were mistaken in this conviction, show them! If not, then please read the above passage once more!

And then make *your* confession — not according to some specific pre-

scribed form, but according to the circumstances into which the Lord has placed you, and the responsibilities which go with them. In many cases this may require only a simple word or action. In others it may involve a testimony that is painful both to give and to receive. Let us try to understand these differences and refrain from demanding a conformity in practice where the circumstances may be different. Let us remember that we ourselves differ in understanding and strength of conviction.

Then there are those brethren whom we have sent into certain areas of joint work: in our charitable institutions; in joint schools, elementary and secondary; in our joint missions, both at home and abroad. They deserve a special measure of consideration and charitable understanding on our part. Theirs is a particularly trying situation.

In all these things let us guard against judging the brother who makes his confession in a way that may differ from the policy that we think we would follow if we were in his place. Let us rather try to understand each other. Let us help each other. Let each seek to make his own confession as clearly as possible. Then, by the grace of God, our confession will nevertheless in its effect become a united one, and serve as a wholesome influence in these evil days.

Let us not forget! We owe such a confession to an erring sister synod. We owe it to each other. We owe it to our Lord!

* * * *

P. S. In order to answer requests for information, spare copies of the 1951 Convention Report (New Ulm Convention) will be appreciated. Please mail to Prof. E. Reim, Thiensville, Wisconsin.

Luther, The Poet

BY PROFESSOR H. C. OSWALD IN SCHOOL BULLETIN

ONE cannot speak about Lutheran hymnody without beginning with the work of Dr. Martin Luther. It is indeed hard to imagine that Lutheran hymnody could have developed into the rich heritage that it is

without the tremendous impulse given to it by Luther himself. Luther is at once the originator, the chief producer, and the most enthusiastic prompter of the choral.

Luther's own chorals were arrived

at in various ways. The problem of promoting congregational singing has perhaps never again been so well understood and so ably solved as it was by Luther himself. Within one lifetime to transform into a singing church a fourth, let us say, of the German-speaking people, who had for centuries literally never raised their voices in the church, was an achievement that required the attention of a genius, and that genius was Luther. He chose his materials with exquisite care and with extraordinary felicity. He devised chorals by independent composition and by adaptation of existing materials. We shall briefly study both types.

"A Mighty Fortress Is Our God"

We need no longer point out that we have in this choral Christendom's greatest hymn both on spiritual and artistic grounds. The glowing terms in which it is usually described rather call for a reminder that while this choral has been called the "battle hymn of the Christian Church," it ought more correctly be thought of as a hymn of comfort. It was definitely the latter in the eyes of Luther. He would invite his friends to sing it when courage was at low ebb. When they felt least like defying the whole world, yes, when they all felt that their struggles were futile and their cause lost, then Luther would say to them, "Come, let us sing the 46 Psalm." We ought to remember that as we sing it today so that this choral does not become a mere chip on our shoulder, but that we remember our own confession in it,

"With might of ours can naught
be done,
Soon were our loss effected."

Neither will that thought dim our enthusiasm in singing this great choral; it will rather keep us mindful of the true source of strength and so base our enthusiasm upon an unshakable foundation.

The Text

Both text and melody of this choral are Luther's own creation. The text is based on Psalm 46, but it is neither translation nor versified paraphrase of the psalm. This is a new composition based on the first verse of the Psalm and generalized to fit the circumstances of the Christian Church of all time. What seems at first glance to refer

especially to Luther's own time and circumstances is in the final analysis typical of the experience of Christendom generally. Really subjective and purely personal elements do not appear in this choral because Luther so closely identified his own person with his cause that he could not but express himself always in terms of his cause, and that was the cause of thousands in his own time and of millions yet to be born. This, this intensely personal verse rises to the stature of a true choral. The result is obvious; this hymn was eagerly adopted by Luther's followers, for they found in it their own struggles and the balm that could heal all their wounds.

Luther's Melody

And as Luther set the proper style for congregational hymnody in the verse, so he also furnished the ideal melody to carry the message of the text. He himself said, "The notes make the text live." With sensitive discernment he avoided the monotonous and uninteresting as well as the sensually overwrought and over-embellished melody and found that heroic and yet folk-tune-like melodic and rhythmic line that was ideally suited to his text. An analysis will be rewarding. Just as the text with its clipped, straightforward sentences that avoid literary complexity at every turn, with its vigorous imperfect rhymes, and with its incisive vocabulary carries an elemental force, so the melody also bears the mark of sturdiness and strength. This melody begins with a bold triple announcement of the keynote at the highest pitch that is reached in the whole choral. Not unlike the blows of Luther's hammer upon the Castle Church (the first light blow sets the nail), these repeated tones in every stanza drive home the word on the fourth syllable, where the melody suddenly leaps an elemental leap down to the dominant of the scale. Notice the emphatic keywords found in the German text at this fourth syllable. The melody then starts once more at the keynote and descends to the dominant to complete the first textual and melodic unit. And a third time the descent from the keynote is made, but this time there is the artistic variation of only a momentary stop at the dominant and then a scalewise continuation down to the lower keynote.

This is very appropriate, for the text in this section is parallel and complementary to the first unit. After a repetition of the pattern so far, a new and surprising deviation occurs. The melody now writhes its way upward from the lowest tone in the choral and then assumes a bolder upward march in notes of equal duration, beginning with a leap of a fifth and extending scalewise to the very summit to march the crises or victories announced at this point in the text. That suspense is maintained in the following two units by an apparent unwillingness of the melody to subside to a final cadence. The close is an exact repetition of unit two, and the text complement each other admirably. Going back over the choral once more, one will note that throughout the choral secondary accents are laid upon words of secondary import by means of syncopation. Only the original metrical version of the melody will show this feature; the effect of this syncopation is utterly lost in the isometric version which arose out of the contrapuntal settings and the instrumental transcriptions of the eighteenth and nineteenth centuries, a version which has unfortunately become standard in many hymnals. In the original form text and melody are so well mated that one is unthinkable without the other. That makes an ideal choral.

FIFTIETH ANNIVERSARY

Teacher Ernst F. Schulz

In a service, August 2, 1953, a brief testimonial was given to Teacher Ernst F. Schulz, principal of St. Paul Church of Appleton, Wisconsin, who completed 50 years in the service of the church as a teacher in the parochial schools of our synod, 40 years of which were rendered to the St. Paul School of Appleton, Wisconsin. Before coming to Appleton Mr. Schulz taught in Town Newtonburg and in Wone-woc, Wisconsin. On September 1 he retired from active work in our schools. May the gracious Lord grant him peace and quiet through the Christ whom he magnified so many years.

F. M. BRANDT.

Did Luther Start A New Church?

THIS question points to another false impression which was given much publicity, even by some Protestants who did not examine the evidence properly. It is true that the Church of the Reformation bears the name "Lutheran," but not because Luther and his coworkers wanted it so, but because the opponents of Luther's work chose to give the followers of the full Gospel that name. Luther is *not* the founder of a new visible organization bearing his name, he is the *Reformer* of the Church of Jesus Christ. His sole interest was to bring the true and full Gospel of Jesus Christ as it is revealed in God's Word to the souls who were being misled by the many false teachings which had crept into the Church during the middle ages and which one by one were accepted by the Pope as God's Word. Luther held the hope at first that all would rejoice at the discovery, or rather the rediscovery of the Gospel, and all would then find in this Gospel the joy and comfort which he found in it. But he soon learned that the Pope and the Roman hierarchy were not interested in the *truth* but only concerned about their own comfort, wealth, and power. So instead of permitting themselves to be guided by the clear Word of God, which Luther presented to them, they declared him to be a heretic and did everything to suppress the Truth. — Thereby the Roman Church exposed itself fully as the Church of the Antichrist. This anti-Christian spirit even to this day reveals itself whenever the Church permits error to displace the full truth of God's Word. — When officials in a church body are more concerned in keeping the numbers of their outward organization large and in only increasing numbers, even by compromising with sin and error, then such officials become popish, they care less for the truth, than their own power. — Let us therefore always heed God's Word: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jeremiah 17, 5. Jesus said: "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, 31f.

The following false doctrines were made doctrines of faith in the Roman Church in the year indicated.

The Doctrine of Purgatory—593 A.D.
(The Bible nowhere speaks of purgatory.)

Indulgency for Temporal Punishment—593 A.D.

Compare Heb. 10, 14; Ro. 3, 23, 24; Col. 2, 13, 14; Isaiah 53, 5; 1 John 2, 2.)

The False Doctrine That the Pope Has Temporal Power—754 A.D.

(Jesus said: "My kingdom is not of this world." John 18, 36.)

The Decretals of Isidore—847 A.D.

Forgeries upon which Roman Catholicism is built . . . some of these decretals are: A layman can bring no charge against a bishop. A cleric can never bring a charge against his superior. Condemnation of a bishop requires 72 witnesses. A bishop may be neither accused nor condemned before a

secular tribunal. — The Roman Church admits that these were forgeries. [See Catholic Encyclopedia pp. 773-780, old edition.] But they have done nothing about it. — It is one thing to admit a wrong, but quite something else to repent for such a wrong. —)

Celibacy Is Enforced Upon Clergy—1075 A.D.

(The First Lateran Council, 1123, Canon XXI: "Our judgment upon marriages contracted by persons of this kind [the clergy] is that they must be broken."—Compare: Hebrews 13, 4; Mark 1, 30; [Peter was married], Mark 10, 9; 1 Tim. 3, 2, 4, 5; 1 Tim. 4, 1-3.

Money For Masses—1100 A.D.

(Compare Acts 8, 20; Mark 7, 9, 13.)

Indulgences—1190 A.D. Transubstantiation 1215 A.D. Adoration of the Host 1226 A.D.—Scripture not sufficient, Tradition must be added, 1229 A.D.—Tradition Equal to Authority of Bible, 1545 A.D. Immaculate Conception of Mary, 1854. Assumption of Mary, 1950.

G. FISCHER.

In The Footsteps Of Saint Paul

Paul Meets The Philosophers Of Athens

DR. HENRY KOCH, MORRISON, WISCONSIN

DURING his stay in Athens we can imagine Paul walking through the city and heading for the market place, being engaged in disputations here and there. The Athenians were wont to gather on the Agora in order to hear the "latest," to pick up the gossip and thus to satisfy their innate curiosity. We have already seen, how Paul observed and reacted to the idolatry of the Athenians. Now he meets the philosophers, the representatives of the various philosophical schools and disputes with them. How could it be otherwise? Athens was the home of Greek philosophy, the center of Greek wisdom. Here the schools had their abode and their place of meeting.

No philosopher of stature was in Athens at the time of the visit of Paul. Gone were the days of a Socrates, Plato, and Aristotle, gone too the days of Epicurus and Zeno,

the founders of the Epicurean and Stoic philosophy. Decadence and dilettantism characterized the philosophy of Athens in the day of Paul. Even though the philosophers clung tenaciously to the name and fame of their founders, they lacked the very essence of their teaching. Ably could they juggle the phrases, engage in sophistry, and dispute with every newcomer to test out his worldview. Now they would have an opportunity to compare their wisdom with that of a Palestinian Jew. Soon they concluded that he was a mere babbler, a sower and picker of words and bits of learning ill assembled. Was he perhaps propounding a new worldview or religion? What they accused Paul of, they themselves were guilty of. Their philosophy had degenerated to a mere eclecticism. They would pick a bit of wisdom from this school of philosophy and that,

polish it up as new wisdom and as the acme of human wisdom. Paul met them and disputed with them daily. Soon he learned that he had nothing to fear from these mere intellectuals, who were so overly proud of their own wisdom and yet lacked that wisdom from on high, the One Thing needful. This revealed wisdom Paul wanted to bring to them. They spoke of their deities in abstract terms, he sought to preach to them a living God, the one unknown to them, the one, in whom alone we all have our being.

Walking through the city Paul could not but see the various meeting places of the once so famous schools. There in the outskirts of the city along the banks of the river Cephisus, Plato, the most famous pupil of Socrates, once had held sway in the Academy. There he had taught the nobility of the Athenian youth his dual philosophy of a world of ideas and of another world of mere phenomena. His followers in the days of Paul still clung to the name of the great leader, but their discussions had degraded to purely "academic" disputations. They lacked the essence and depth of Plato's ideas and worldview.

Also in the outskirts of the city, but on the very opposite side, there was an enclosure once sacred to the god Apollo. Here the Athenian youth exercised, here too Aristotle once taught his students, walking to and fro while teaching them. From this method of teaching he was called the Peripatetic. The name was retained by his followers. In the Lyceum he propounded his profound worldview. Alexander the Great was his foremost pupil. The philosophy of Aristotle dominated the Church of the Middle Ages and is the ruling philosophy of the Church of Rome to this very day. Roman theology is a strange mixture of Christian theology and the wisdom of Aristotle and Plato combined, that of the former prevailing. Rome has retained from Athens what Paul rejected: human wisdom. It has thus distorted the preaching of Christ. Paul is not their favorite apostle, but rather Peter, who has to serve their desire for ecclesiastical dignity, color, and pomp.

Neither the followers of Plato and Aristotle are mentioned by Luke nor the wisest among the Greeks, Socrates, but the Epicureans and Stoics, the followers of Epicurus and Zeno,

are. Epicurus taught his students in a garden near the Agora. He told them that only matter was at the bottom of everything, that this world had not come into being as the creation of a divine Creator, but rather by a chance combination of atoms. Over against the superstitious Athenians he did not dare to proclaim an outspoken atheism. He knew what had happened to Socrates. His present-day followers are crass materialists, atheists. He allowed the gods to enjoy a life of ease and bliss, but let them have no influence over the affairs of this world and the guidance of the whole universe. He did not believe in immortality. After death man returns to the atomic stage. For Epicurus the highest good attainable for man was pleasure. For him it was still something noble, something intellectual. His followers reduced it to rank sensual lust. Their slogan was: "Let us eat, drink, and be merry, for tomorrow we shall be dead — and exist no more." Paul ascribes this slogan to those which deny the resurrection (1 Cor. 15:32).

Alongside the Athenian market place was a famous hall called the Stoa Poikile or Painted Porch. It derived its name from paintings of legendary heroes of the past, which decorated its walls. In this hall and under its porch the founder of the Stoic system, Zeno, taught his students and from its hall the system got its name. His teachings differed from those of Epicurus. Not pleasure or lust were to him the highest good, but rather virtue, a life in harmony with the whole of nature and its laws. To be sure, this was a higher moral system than that of the Epicureans, but it too centered around man and revealed no dependency on God. While the Epicureans tried to avoid all pain and sought nothing but pleasure, the Stoics were taught to endure pain "stoically" like the Indian, who hides his pain and suffers without flinching. And yet the higher moral level of the Stoic system did not prevent them from espousing suicide as the final and permissible way out of life. Thus the leaders Zeno and Cleanthes ended their life, and in the times of Paul, Seneca. This is one of the contradictions of this system of philosophy. A grave lack of courage is revealed thereby. Perhaps Shakespeare is not too far from the truth, when he claims that there never was a philosopher, who could endure toothache patiently. Epicurus

let the gods exist in a state of bliss and serenity beyond this world. The Stoics denied the personal existence of any deities. They identified the forces of nature with them. In reality everything in this world of matter was divine for them. They were outspoken pantheists: the whole universe was divine, was God. Both the Epicureans and the Stoics denied a personal living God. And this very living God, unknown to them, Paul was desirous of bringing to them.

The philosophers whom Paul met in Athens were a far cry from their founders. Farrar has compared them with the Pharisees and Sadducees of Palestine. The stern way of life of the Pharisees compared favorably with that of the Stoics, the life of ease and expediency, and the denial of immortality of the Sadducees with that of the Epicureans. Aptly has he called them the Pharisees and Sadducees of the pagan world.

Time, customs, and even people may change outwardly, but the human heart does not change. This is borne out by a study of the culture and philosophy of Athens. The human heart remains the same, is ever sinful and cannot change itself. Only the blood of Christ can cleanse the heart of man and faith in Christ can bring about a change. What no human reasoning can achieve, is done by the Holy Spirit through the Gospel of Christ. Athens with its high human culture proves conclusively that culture changes nothing. There may be the polish of a refined outward life. The Athenians in their majority turned away from the Gospel as vulgar, as being far beneath their own attained human wisdom. Art, literature, and philosophy can be cultivated ever so highly within a nation, as long as the heart remains unclean and unchanged the whole social structure will remain foul and corrupt. Only the Gospel of Christ has the power to really change things. It did change things in Athens later on. The philosophers finally had to seek different abodes. Paul is no longer merely looked upon as a mere babbler, sower or picker of bits of learning. Athens had the glorious opportunity in its day to hear the greatest preacher of the Gospel of all times. It still remains true, what Paul wrote to the Corinthians: "The world by its wisdom knows not God, but the preaching of Christ, foolishness unto the Greeks, is yet the power and wisdom of God" (1 Cor. 1).

From A Wider Field

HAVE you heard about the Bible in Room 314? It is a story that warms the heart.

The Roger Smith Hotel in New Brunswick, N. J., is a temporary home for hundreds of parents and wives of servicemen stationed at Camp Kilmer, whose loved ones come from all parts of the country for a few last hours with the men before their departure for overseas duty. There have been many tears shed, many wakeful hours spent in the rooms of the Roger Smith.

In Room 314, as indeed in all the rooms of the hotel, lies a copy of the Bible. But the Bible in 314 has a special story. It started when a mother from Schenectady, N. Y., who had seen the New Year in with her son and then bade him farewell, wrote a note out of her loneliness and left it in the Bible.

"So nice to find a Gideon Bible in the desk," she wrote. "I came down to Camp Kilmer to see my son before he goes overseas. It is my first long trip away from home and my first trip without my husband. He couldn't stay. God bless anyone who might read this. It sure is wonderful to trust in the Lord and put yourself in His hands."

Four months later someone else added her own message:

"To anyone who may find this: I made a long trip from Vincennes, Ind., to be here and spend one day with my son who is going to Germany for three years. He is all I have. It was my first trip alone. When I found this Bible in the room, it was indeed a friend."

Thus the chain of humble, uninvited testimony started and grew. A young wife wrote:

"I came from Amarillo, Texas, to be with my husband before he is shipped to Greenland for 1½ years, and during the day, in my great loneliness, I found this a great inspiration."

Another soldier's wife who signed herself "A servant of God" said:

"I came here to be with my husband before he goes to Germany. He's leaving this week. I pray God will give me strength to go through this, and to all the others who have the same thing to face."

Mrs. R. E. H. penned this note: "My husband is leaving for Germany for a little over a year. I've

been complaining the day and a half that I've been here about not having enough time to spend with him. But after reading the other notes, I feel much better in knowing that no one else had any more time than I.

"I hope and pray that during the time he is gone the Lord will give me strength to bear our first child and will make our hearts more pure. I pray He'll bring my husband home safe and sound and bring comfort to us when we are feeling at our worst. I'm sure all our problems can be found answered in this great Book."

Today there is quite a stack of "Bible Mail" in Room 314.

Mr. Edward Roberts, manager of the hotel, commented: "These inspiring letters prove that many of our fighting men are decent God-fearing individuals who come from decent God-fearing families. Unfortunately, these boys — and they are far in the majority — never get their names in the paper, excepting when they fall on the field of battle."

* * * *

A rather unusual report comes from the South Sea Islands. In the Tonga Island group lies Niue Island, a dependency of New Zealand. For many years the only religious organization on Niue has been the London Missionary Society, controlled by members of the Congregationalist Church.

In behalf of the more than 4,000 inhabitants of the island, a petition has been sent to Parliament urging the New Zealand government to "prohibit the Mormon religion" on Niue.

Last September, the *Pacific Island Monthly* reported that "the unannounced arrival on Niue of American missionaries from Salt Lake City, Utah, has annoyed the islanders and caused almost the entire population to request removal of the Mormon missionaries."

TWENTY-FIFTH ANNIVERSARY OF CHURCH DEDICATION

Zion Ev. Lutheran Congregation
Kingston, Wisconsin

On Sunday, September 27, 1953, Zion Ev. Lutheran Congregation, Kingston, Wisconsin, celebrated the twenty-fifth anniversary of the dedication of its present house of worship. Beautiful weather blessed the

celebration of this event in the history of the congregation, and the church was filled with worshipers for the special services which were held. Many friends of the congregation, and many former members as well, came to Kingston on this day to join the members of Zion Congregation in giving thanks to the Lord for the many blessings which He has seen fit to shower upon this little flock during the past twenty-five years.

Two special services were held on this day. Pastor T. W. Redlin, Kenosha, preached the sermon for the morning service, using Rev. 3, 7-8 as his text. It was most appropriate that Pastor Redlin be present on this occasion, since it was during his pastorate in Zion Congregation that the present church building was dedicated. Pastor W. L. Strohschein, Princeton, was the guest speaker for the afternoon service. He addressed the congregation on the basis of Acts 20, 32. Special music for these services was rendered by the Sunday School children and by the Ladies' Choir.

Today, after twenty-five years, the members of Zion Congregation rejoice and give thanks to their gracious Lord and God for the blessings which He has bestowed upon them through His pure Word and the Sacraments, preached and administered to them by faithful pastors who have served them during the past quarter-century, and, indeed, during the entire history of the congregation. To Him alone be glory.

J. R. PETRIE.

CALENDAR OF CONFERENCES WISCONSIN STATE TEACHERS' CONFERENCE

The Wisconsin State Teachers' Conference will meet on November 5 and 6 at Friedens Ev. Lutheran Church, corner of 20th Avenue and 51st Street, Kenosha, Wisconsin. Requests for lodging and meals should be sent to Mr. Ihlenfeldt, 5020 21st Avenue, Kenosha, Wisconsin. All requests for lodging must be made before October 20, 1953.

The program of the convention will be:

Thursday
9:00-9:45 Opening Service, Rev. R. L. Wiechmann.
9:45-10:45 Christian Educator's Standard of Values, Rev. K. Timmel.
10:45-10:50 Election.
10:50-11:05 Recess.
11:05-11:55 Developing the Whole Child, Prof. E. E. Kowalke.
1:45-1:55 Devotion.
1:55-3:55 Current Trends in the Teaching of Geography, Prof. H. Gross.
3:55-4:10 Business Meeting.
4:10-5:15 Choir Rehearsal, Mr. R. Muenkel.
7:30- Church Service, In the local church.

Friday
9:00-9:10 Devotion.
9:10-10:25 Physical Education in Our Elementary Christian Day School, Prof. J. Oldfield.
10:25-10:35 Recess.
10:35-11:10 Comments, Executive Secretary, Mr. E. Trettin.

11:10-11:55 Business Meeting.
 1:45- 1:55 Devotion.
 1:55- 3:30 An Evaluation of the Revised Standard Version of the Bible, Prof. E. Blume.
 3:30- 4:00 Closing Address, Rev. N. Paustian.
 ARNOLD C. MEYER, Secretary.

NEW ULM PASTORAL CONFERENCE
 Time: November 4, 1953, 9:30 a. m.
 Place: St. John's Lutheran Church, New Ulm.
 Work: Isagogical Study of Ephesians, R. Gurgel. Exegesis of Revelation, P. Nolting. Church Life in Apostolic Times According to Acts, A. Birner.
 E. SCHMELZER, Secretary.

ARIZONA DISTRICT TEACHERS' CONFERENCE

The Arizona District Teachers' Conference will convene on November 5 and 6, 1953, at Grace Lutheran Church, Glendale, Arizona. Sessions of this sixth annual conference will open with a service at 9:00 a. m. on Thursday.
 All members who desire lodging will please notify the host teacher, Mr. F. Radtke, no later than October 25.
 K. R. PETERMANN, Secretary.

EASTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

Time: November 3 and 4, 1953, 10:00 a. m.
 Place: Hendricks, Minnesota.
 Papers: Exegesis: II Tim. 2, A. Wood; Jude, H. Winkel; Apocrypha, R. Reede; Exegesis: Matth. 10:16-21, E. Hallstein; How to make Church Societies Serve the Best Interests of the Local Congregation, B. Borgshatz; Exegesis: Titus 1: 5-9, F. Nitz; Comparison of the Authorized and the Revised Version of the Bible, E. Semenske.
 Preacher: W. Meier.
 Please notify the host pastor, F. Nitz, if you require lodging.
 H. WINKEL, JR., Secretary.

EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

Date: October 27 and 28. Opening session begins at 9:30 a. m. with a Communion Service.
 Place: St. Paul's Lutheran Church, Town Franklin. (G. Hillmer, pastor).
 Program: Exegesis of Jude, W. Fischer; Is there a distinction between baptism of adults and baptism of infants, M. Liesener; Sermon for criticism, R. Ehlke; Conference preacher, M. Braun (E. P. Ebert).
 W. FISCHER, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE NEBRASKA DISTRICT

Place: Grace Lutheran Church, Newton, Iowa, L. Schmidt, pastor.
 Date: November 3-4, at 10:00 a. m.
 Sermon: F. Werner, (R. Baur).
 Program: Exegesis of Jude, continued, E. Birkholz; Proper Music for Weddings — Processional, Hymns, etc, C. Brenner; Homiletical Study, R. Reim; Vision — Dream — Revelation, John Martin.
 Kindly announce to the host pastor, L. Schmidt.
 W. F. SPRENGELER, Secretary.

MANITOWOC PASTORAL CONFERENCE

Place: Trinity Lutheran, Tp. Liberty, R. 1. Manitowoc; S. Kugler, pastor.
 Date: Tuesday, November 17, 1953, 9:00 a. m.
 Sermon: E. Habermann, W. Hartwig, alternate.
 The September schedule of assignments will be used at the conference.
 V. J. WEYLAND, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Pastor
 Larson, Elmer, in St. Paul's Church, Whitehall, Wisconsin, by Rud. P. Korn, assisted by D. H. Kuehl; 18th Sunday after Trinity, October 4, 1953.

Installed

Teachers
 Kock, Robert W., in the Christian Day School of Immanuel Church, Acoma Tp., Hutchinson, Minnesota, by Otto Engel; 18th Sunday after Trinity, October 4, 1953.
 Runke, Harold, in Trinity Church, Hoskins, Nebraska, by W. F. Sprengeler; 14th Sunday after Trinity, September 6, 1953.

CHANGES OF ADDRESS

Pastors
 Larson, Elmer, Whitehall, Wisconsin, Route 2.
 Hanke, Paul R., Box 74, Big Bend, Wisconsin.
Teacher
 Kock, Robert W., Route 3, Box 84, Hutchinson, Minnesota.

MISSION FESTIVALS

Tenth Sunday after Trinity
 Zion Church, Olivia, Minnesota.
 Offering: \$631.41. I. Lenz, pastor.

Twelfth Sunday after Trinity
 St. Mark's Church, Sutton, Nebraska.
 Offering: \$131.00. M. F. Weishan, pastor.

Thirteenth Sunday after Trinity
 St. Paul Church, Marquette, Wisconsin.
 Offering: \$106.62. Wm. Wadzinski, pastor.
 Trinity Church, Smith's Mill, Minnesota.
 Offering: \$248.30. T. Bauer, pastor.
 St. Jacob's Church, Glenham, South Dakota.
 Offering: \$1,527.74. Karl G. Bast, pastor.

Fourteenth Sunday after Trinity
 Zion Church, Colome, South Dakota.
 Offering: \$256.54. M. Volkman, pastor.
 St. Peter's Church, Collins, Wisconsin.
 Offering: \$578.86. V. J. Weyland, pastor.
 Immanuel Church, Merna, Nebraska.
 Offering: \$247.00. R. N. Baur, pastor.

Fifteenth Sunday after Trinity
 St. Paul's Church, Colome, South Dakota.
 Offering: \$200.39. M. Volkman, pastor.
 St. Paul's Church, Norfolk, Nebraska.
 Offering: \$882.00. W. F. Sprengeler, Supply pastor.
 First Lutheran Church, Aurora, Nebraska.
 Offering: \$375.90. M. F. Weishan, pastor.

St. Paul's Church, Broken Bow, Nebraska.
 Offering: \$161.95. R. N. Baur, pastor.
 St. James' Church, Cambridge, Wisconsin.
 Offering: \$380.67. A. F. W. Geiger, pastor.
 Trinity Church, Hendricks, Minnesota.
 Offering: \$311.38. F. H. Nitz, pastor.
 St. John's Church, Oakwood, Wisconsin.
 Offering: \$241.20. M. F. Plass, pastor.
 St. John's Church, Pardeeville, Wisconsin.
 Offering: \$642.95. A. H. Mackdanz, pastor.

Sixteenth Sunday after Trinity

St. John's Church, Ann Arbor, Michigan.
 Offering: \$628.04. A. Walther, pastor.
 Christ Church, Denmark, Wisconsin.
 Offering: \$291.00. A. Wadzinski, pastor.
 Trinity Church, Grafton, Nebraska.
 Offering: \$1,183.06. A. W. Fuerstenau, pastor.
 Christ Church, Marshall, Minnesota.
 Offering: \$1,072.10. E. R. Gamm, pastor.
 Zion Church, Broomfield, Michigan.
 Offering: \$285.00. M. Koepsell, pastor.
 Kripplein Christi Church, T. Herman, Wisconsin.
 Offering: \$680.00. G. Bradtke, pastor.
 Good Shepherd Church, Presserville, Montana.
 Offering: \$197.82. L. L. Wurster, pastor.
 Mt. Calvary Church, Kimberly, Wisconsin.
 Offering: \$320.18. D. C. Brick, pastor.

Seventeenth Sunday after Trinity

Immanuel Church, South Lyon, Michigan.
 Offering: \$143.14. A. Walther, pastor.
 Bethlehem Church, Hortonville, Wisconsin.
 Offering: \$710.78. E. Froehlich, pastor.
 Trinity Church, Saline, Michigan.
 Offering: \$2,438.14. H. L. Engel, pastor.
 St. Matthew's Church, St. Charles, Minnesota.
 Offering: \$548.15. J. C. Bast, pastor.
 Zion Church, Leeds, Wisconsin.
 Offering: \$657.23. H. Geiger, pastor.
 St. Matthew's Church, Benton Harbor, Michigan.
 Offering: \$3,223.00. E. H. Wendland, pastor.
 St. Matthew's Church, Iron Ridge, Wisconsin.
 Offering: \$544.46. F. Zarling, pastor.
 Martin Luther Church, Neenah, Wisconsin.
 Offering: \$402.75. P. G. Hartwig, pastor.
 Our Shepherd Church, Warren, Michigan.
 Offering: \$171.70. L. H. Rasch, pastor.
 St. Mark's Church, Lebanon, Wisconsin.
 Offering: \$217.30. Otto Pagels, pastor.
 Salem Church, Circle, Montana.
 Offering: \$395.90. L. Wurster, pastor.
 St. John's Church, Lake City, Minnesota.
 Offering: \$1,184.13. T. H. Albrecht, pastor.
 St. John's Church, Maribel, Wisconsin.
 Offering: \$518.08. R. G. Koch, pastor.

Eighteenth Sunday after Trinity

Immanuel Church, Washington, Iowa.
 Offering: \$179.00. C. P. Brenner, pastor.
 St. John's Church, Two Rivers, Wisconsin.
 Offering: \$2,555.33. W. G. Haase, pastor.
 Emmanuel Church, Denmark, Wisconsin.
 Offering: \$121.81. A. Wadzinski, pastor.
 St. Paul's Church, Sodus, Michigan.
 Offering: \$1,725.45. A. F. Maas, pastor.
 St. John's Church, Sheridan Tp., Belview, Minnesota.
 Offering: \$135.00. A. E. Schulz, pastor.

Nineteenth Sunday after Trinity

Friedens Church, Hague, North Dakota
 Offering: \$458.87. P. Janke, pastor.

TREASURER'S STATEMENT

July 1, 1953 to September 30, 1953

	Receipts	
Cash Balance July 1, 1953		\$141,940.16
Budgetary Collections	\$231,303.98	
Revenues	96,702.91	
Total Collections and Revenues...	\$328,006.89	
Non-Budgetary Receipts:		
Luth. S. W. C.—Prayer Book....	14.40	
Total Receipts		328,021.29
		\$469,961.45

Disbursements

Budgetary Disbursements:	
General Administration	\$ 23,064.74
Theological Seminary	22,590.58
Northwestern College	35,903.15
Dr. Martin Luther College.....	50,683.45
Michigan Lutheran Seminary....	39,948.07
Northwestern Luth. Academy..	24,549.98
Home for the Aged.....	7,142.81
Missions—Gen. Administration	33.19
Indian Mission	29,867.58
Colored Missions	10,152.16
Home Missions	124,406.40
Refugee Mission	15,332.76

Madison Student Mission.....	742.00
Rhodesia Mission	8,279.02
Luth. Spiritual Welfare Comm.	2,733.99
Japan Mission	19,532.12
Winnbago Lutheran Academy	750.00
General Support	19,851.00

Indigent Students	100.00
Board of Education	2,765.24
Total Budgetary Disbursements.....	\$438,428.24
Cash Balance September 30, 1953	\$ 31,533.21

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For Period of July 1 to September 30

	1952-1953	1953-1954	Increase
Collections	\$197,769.66	\$231,303.98	\$ 33,534.32
Disbursements	354,947.61	438,428.24	83,480.63
Operating Deficit	\$157,177.95	\$207,124.26	\$ 49,946.31

ALLOTMENT STATEMENT

July 1, 1953 to September 30, 1953

District	Comm.	Receipts	Allotment	Deficit	Percent
Pacific Northwest	1,340	\$ 2,239.26	\$ 3,350.01	\$ 1,110.75	66.84
Nebraska	6,622	7,629.17	16,554.99	8,925.82	46.08
Michigan	22,062	25,237.49	55,155.00	29,917.51	45.75
Dakota-Montana	7,080	12,824.78	17,700.00	4,875.22	72.45
Minnesota	37,806	40,095.12	94,515.00	54,419.88	42.42
Northern Wisconsin	45,462	48,463.00	113,655.00	65,192.00	42.64
Western Wisconsin	48,534	43,566.22	121,335.00	77,768.78	35.90
Southeastern Wisconsin	49,614	49,221.52	124,035.00	74,813.48	39.68
Totals	218,520	\$229,276.56	\$546,300.00	\$317,023.44	41.96

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For September, 1953

For Lutheran Spiritual Welfare Commission	
Cpl. Gilbert D. Tews, Japan.....	\$ 10.00
Memorial Wreath in memory of Mr. Harry Smith by Mrs. C. Selby (\$2.00) and Miss B. Schweitzer (\$5.00)	7.00
Memorial Wreath in memory of Prof. A. Schaller from Edmund, Catherine, and Judy Dethloff.....	5.00
Mrs. J. W. Robisch, Jefferson, Wisconsin.....	2.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	2.00
Memorial Wreath in memory of Mrs. Mollie Wiseman, sent in by Rev. W. R. Hoyer.....	5.00
Mrs. Evelyn R. Schuetze, Waukesha, Wisconsin.....	2.00
John Kafura, Appleton, Wisconsin.....	2.00
Memorial Wreath in memory of Mrs. Anna Buss, given by Mr. and Mrs. G. Glaeser.....	5.00
	\$ 40.00
For Refugee Mission	
Mrs. J. W. Robisch, Jefferson, Wisconsin.....	\$ 3.00
Peter Midolla, Wauwatosa, Wisconsin.....	10.00
	\$ 13.00
For Japan Mission	
Memorial Wreath in memory of Mrs. G. Splett given by the Splett family.....	\$ 15.00
Collection taken at commissioning of Rev. Fred Tiefel from St. John's Luth. Church, Caledonia, Minnesota	254.19
	\$ 269.19
For Rhodesian Mission	
Memorial Wreath in memory of Mrs. Mollie Wiseman, sent in by Rev. W. R. Hoyer.....	\$ 10.00
From St. John's Luth. Church, Hollywood, Minnesota....	5.00
	\$ 15.00
For Church Extension Fund	
Memorial Wreath in memory of Mrs. Christiane Albrecht, given by Mr. and Mrs. Theo. J. Albrecht.....	\$ 10.00
Memorial Wreath in memory of Mr. Karl Kawalle, given by Mr. and Mrs. Carl Huebner.....	2.00
Memorial Wreath in memory of Mr. Herman Johansen, given by Mr. and Mrs. Elmer Brachmann.....	1.00
	\$ 13.00

C. J. NIEDFELDT, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

August, 1953

	SYNOD	OTHER
In Memory of — Sent in by Budgetary Special CHARITIES		
Mrs. Elmer Becker—G. Bradtke.....	\$	\$ 49.00
Mrs. Amelia Karsten—E. Ph. Ebert.....	10.00	
Mrs. Henrietta Richards—Jon. Mahnke..		5.00
William Barloga—J. C. Jeske.....		10.00
Mrs. Augusta Grinsel—C. A. and K. J. Otto.....		2.00
Henry Metzger, Sr.—W. J. and J. P. Schaefer.....		25.00
Henry Metzger—G. E. Schmeling.....		5.00
Mrs. Helen Krueger—G. E. Schmeling....		6.00
Henry L. Spielvogel—J. Brenner.....	23.00	
Hermann Hass—J. Brenner.....	10.00	
Mrs. Charles Siegel—H. P. Koehler.....		17.00
Rev. C. Witschonke—H. P. Koehler.....		2.00
Mrs. Martha Gollnick—E. Ph. Dornfeld..	5.00	
Magdalena Zimmermann—A. F. Halboth..		25.50
John Volkert—E. Jaster.....		10.00
	\$ 15.00	\$ 38.00
		\$ 149.50

G. W. SAMPE, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

September, 1953

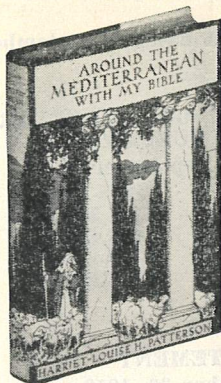
	SYNOD	OTHER
In Memory of — Sent in by Budgetary Special CHARITIES		
W. F. Reinemann—W. Reineman.....	\$	\$ 6.00
Chas. Rantzow—E. P. Pankow.....		10.00
Mrs. Albert Gertsch—F. Zarling.....		2.00
Herman Rahjes—H. Heckendorf.....		10.00
Henry Lohrberg—H. Heckendorf.....		1.00
Eugene Nagler—M. Liesener.....		3.00
Mrs. George Shick—M. Liesener.....		25.00
Mrs. Mary Feldmann—M. Liesener.....		12.00
Henry Pumplun—R. Ehlke.....		14.00
Reinholt Raddatz—R. Ehlke.....		16.00
George Laubenstein—W. J. Zarling.....	2.00	19.00
Mrs. Louisa Reever—W. J. Zarling.....		5.00
John F. Schroeder—J. C. Jeske.....		2.06
Carl Tischer—P. J. Gieschen.....		3.00
Herman Gauger—G. E. Schmeling.....		5.00
Henry Metzger—H. Cares.....		6.00
Mrs. Anna Kadow—H. Cares.....		5.00
Otto Hintz—E. H. Huebner.....		6.00
Erwin Dohrnt—E. H. Huebner.....		5.00
Mrs. Lawrence Willms—R. C. Stiemke....		4.00
Henry L. Spielvogel—J. Brenner.....		57.00
	\$ 2.00	\$ 72.00
		\$ 154.00

G. W. SAMPE, District Cashier.

BIBLE BACKGROUNDS

Jan. #44
54.

7 M
George Molkenin
Route 14 Box 398D
Milwaukee 14, Wisconsin



AROUND THE MEDITERRANEAN WITH MY BIBLE.
By HARRIET LOUISE PATTERSON. Cloth. \$3.00

A very instructive travelogue of the lands bordering the Mediterranean with special emphasis on Palestine in the light of Scriptures. The writer is a woman Congregationalist preacher and Biblical lecturer. Here and there false views and interpretations mar the otherwise fine presentation of Scriptural events. The discerning reader will easily detect those shortcomings and discrepancies. Dr. H. Koch.

THE FLOOD. By ALFRED M. REHWINKEL. Cloth. \$4.75

In all recorded history no other event has had such a revolutionary effect upon the topography of the earth — no other event has so profoundly affected human history and every phase of life as it exists in its manifold forms, as has the Flood of Noah's time.

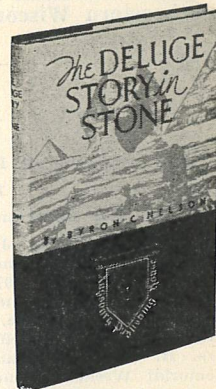
In these fascinating, illustrated pages, Dr. Rehwinkel makes a thorough study of this great historic catastrophe and convincingly upholds the truth and reliability of the Biblical account. Approximately 400 pages, 6x9. 43 illustrations — several by the famous artist Dore.

DELUGE STORY IN STONE, THE. By BYRON NELSON.
Cloth. 190 pages. \$1.50

A history of the flood theory of geology. The author refutes the so-called proof of the theory of evolution by showing that the strata of the earth in which fossils are contained were formed not during long series of almost endless ages but by terrific changes during the brief period of the Noachian deluge and the period of adjustment following it.

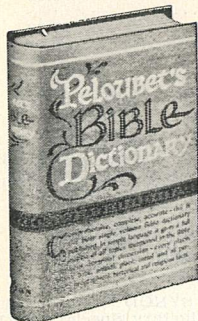
FROM THE NILE TO THE WATERS OF DAMASCUS.
By WM. ARNDT, D.D., Ph.D. 143 pages. 5¼x2. Cloth. \$2.00

An account of the Holy Land which will add to your understanding of the Scriptures and make your presentation of the Bible stories more vivid and informative. Throughout this travelog of the places in which the Lord Jesus lived and ministered, the author highlights the historical significance of the scenes and portrays them as they look today.



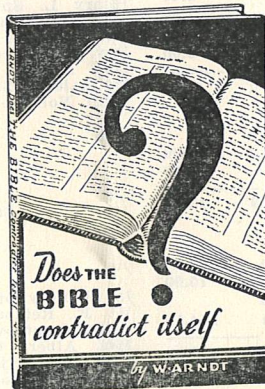
PELOUBET'S BIBLE DICTIONARY

By F. N. Peloubet



800 pages. 500 illustrations.
Cloth. \$3.50

A comprehensive, concise, accurate, up-to-date Bible Dictionary, giving a full exposition of all topics mentioned in the Bible as well as every pertinent fact of history, geography, commerce, and social and religious life. No doctrinal discussion. 14 maps in color.

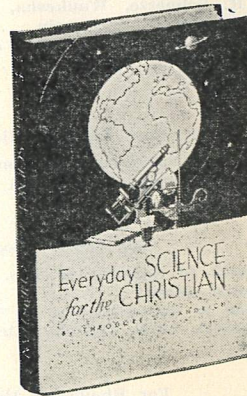


EVERY-DAY SCIENCE FOR THE CHRISTIAN. By THEO. L. HANDRICH.
Third Edition. 188 pages. 5¾x7¾. Cloth. \$2.25

This much-needed volume will provide a ready answer to the prevailing anti-Biblical theories of so-called modern science. The author investigates the alleged "facts" of present-day anti-religious science, and clearly confirms the facts of Scripture. The material is presented in a manner which places the information within the grasp of every Christian from high school student to pastor or professor. An indispensable antidote to the poisonous influence of modern evolutionary theories on our young people.

DOES THE BIBLE CONTRADICT ITSELF? By PROF. W. ARNDT. 172 pages, 5¾x7¾. Blue vellum binding. \$1.25

A valuable source of information in answer to the charge of contradictions in the Bible frequently made by higher critics and unbelievers. An excellent subject-index and complete list of Scripture passages treated add to the value of the book.



Northwestern Publishing House

3616-32 West North Avenue,
Milwaukee 8, Wisconsin

REPORT OF DISTRICT CASHIER
SOUTHEASTERN WISCONSIN DISTRICT

July 5, 1952 - July 3, 1953

CONFERENCE	SYNOD		OTHER	TOTAL
	Budgetary	Special	CHARITIES	
Arizona	\$ 14,024.86	\$ 248.00	\$ 40.02	\$ 14,312.88
Dodge-Washington	34,643.43	332.66	1,861.04	36,837.13
Eastern	97,203.10	403.96	10,292.86	107,899.92
Milwaukee City	135,913.50	3,381.08	37,627.22	176,921.80
Southern	50,506.88	25.50	1,412.09	51,944.47
Miscellaneous		40.00		40.00
	\$ 332,291.77	\$ 4,431.20	\$ 51,233.23	\$ 387,956.20

ALLOTMENT STATEMENT

July 5, 1952 - July 3, 1953

CONFERENCE	Comm. Membership	Allotment	Receipts	Deficit	Percentage
Arizona	2,026	\$ 16,208.00	\$ 14,024.86	\$ 2,183.14	86.47
Dodge-Washington	5,492	43,936.00	34,643.43	9,292.57	78.85
Eastern	12,188	97,504.00	97,203.10	300.90	99.69
Milwaukee City	19,718	157,744.00	135,913.50	21,830.50	86.16
Southern	9,402	75,216.00	50,506.88	24,709.12	67.15
Totals	48,826	\$ 390,608.00	\$ 332,291.77	\$ 58,316.23	85.07

SOUTHEASTERN WISCONSIN DISTRICT

July 5, 1952 - July 3, 1953

ARIZONA CONFERENCE	Budget	Special	OTHER CHARITIES	TOTAL
Bylas, Our Savior, Joel Ph. Sauer	\$ 75.92	\$ 25.00	\$ 11.15	\$ 112.07
Canyon Day, Apache Mission, Paul Schliesser	225.84			225.84
Casa Grande, Grace, G. P. Eckert	36.14			36.14
Cedar Creek, Apache Mission, Paul Schliesser	100.00			100.00
Cibecue (Lower) Apache Mission, David Worgull	50.00			50.00
Cibecue (Upper) Apache Mission, David Worgull	80.00			80.00
Coolidge, Emmanuel, G. P. Eckert	306.05		27.87	333.92
Douglas, St. Paul, Walter A. Gieschen	296.47			296.47
Flagstaff, Mt. Calvary, Hillmer Schaible	1,166.39			1,166.39
Glendale, Grace, R. H. Zimmermann	227.31			227.31
Globe, St. Peter, H. E. Rosin (V. P.)				
McNary, Apache Mission, E. Edgar Guenther	267.52			267.52
Mar Vista, California, Gethsemane, Armin C. Keibel				
Maverick, Maverick Lutheran, Arthur A. Guenther	23.86			23.86
Morenci, Trinity, Francis Machina	154.66			154.66
Peridot, Apache Mission, H. E. Rosin	927.31			927.31
Phoenix, Good Shepherd, I. G. Frey	661.85			661.85
Phoenix, Redeemer, Walter A. Diehl	1,635.52			1,635.52
Phoenix, Resurrection, W. H. Wiedenmeyer	1,233.66			1,233.66
Phoenix, Zion, Robert Wm. Schaller	651.81			651.81
Prescott, First Lutheran, Karl Neumann	315.05			315.05
Safford, Grace, Francis Machina	189.12			189.12
San Carlos, Grace Indian Mission, Alfred M. Uplegger	250.00			250.00
Tarzana, St. John, California, Frederick G. Knoll	159.12			159.12
Tempe, Emanuel, Walter A. Diehl	10.00			10.00
Tentcity, Faith, Francis Machina	444.59			444.59
Tucson, Good Shepherd, Robert Hochmuth	2,563.39	188.00		2,751.39
Tucson, Grace, E. Arnold Sitz	57.75			57.75
Tucson, Spanish Mission, V. H. Winter	1,526.45			1,526.45
Tucson, Redeemer, Norman W. Berg	364.08	35.00	1.00	400.08
Warren, Grace, Walter A. Gieschen				
Whiteriver, Church of Open Bible, A. A. and E. E. Guenther	25.00			25.00
Williams, Mission, Hillmer Schaible				
Winslow, Trinity, J. E. Schaefer				
	\$ 14,024.86	\$ 248.00	\$ 40.02	\$ 14,312.88

DODGE-WASHINGTON CONFERENCE

Brownsville, St. Paul, H. J. Schaar	1,856.36	5.00	10.00	1,871.36
Cedar Lake, St. Paul, Frederic Gilbert	177.33		2.00	179.33
Hartford, Peace, Ad. von Rohr	4,546.83	54.66	300.00	4,901.49
Hullsburg, Trinity, W. Reinemann	1,392.61	102.00	50.85	1,545.46
Hustisford, Bethany, E. P. Pankow	2,890.38			2,890.38
Iron Ridge, St. Matthew, F. Zarling	1,588.10		70.00	1,658.10
Kekoskee, St. Peter, N. M. Mielke	1,029.73			1,029.73
Lomira, St. John, C. J. Henning	1,522.14	91.00	13.00	1,626.14
Knowles, St. Luke, H. J. Schaar	541.04			541.04
Neosho, St. Paul, Edward Weiss	1,524.78			1,524.78
Slinger, St. Paul, Frederic Gilbert	1,031.20			1,031.20
Theresa, St. Peter, Philip Press	1,596.02		2.00	1,598.02
Town Addison, St. Peter, W. O. Nommensen	353.14	25.00		378.14
Town Herman, Emmanuel, F. H. Senger	1,085.87			1,085.87
Town Herman, Kripplein Christi, G. Bradtke	1,480.00		521.00	2,001.00
Town Lomira, St. Paul, Harvey Heckendorf	1,926.58		89.55	2,016.13
Town Theresa, Zion, F. H. Senger	882.90			882.90
Town Wayne, Zion, W. O. Nommensen	1,444.51	45.00	30.00	1,519.51
West Bend, Good Shepherd, W. Gawrisch	647.03			647.03
West Bend, St. John, W. P. Sauer	5,828.04	10.00	772.64	6,610.68
Woodland, St. John, W. F. Schink	1,298.84			1,298.84
	\$ 34,643.43	\$ 332.66	\$ 1,861.04	\$ 36,837.13

EASTERN CONFERENCE

Big Bend, Christ, Carl S. Leyrer.....	1,588.98	37.25		1,626.23
Cudahy, St. Paul, Heinrich, J. Vogel.....	3,086.65	2.00	522.21	3,610.86
East Troy, St. Paul, E. Ph. Ebert.....	1,939.95	15.00	109.50	2,064.45
Hartland, Zion, E. Hinderer.....	3,000.00	25.00		3,025.00
Kirchhain, David Star, Paul J. Gieschen.....	5,360.90	15.00	860.76	6,236.66
Lannon, St. John, L. Hallauer.....	2,534.28	5.00		2,539.28
Mequon (East), St. John, Kurt A. Lescow.....	1,824.40		37.00	1,861.40
Mequon (South), Trinity, A. J. Mittelstaedt.....	1,324.83			1,324.83
Mequon (West), Trinity, S. Hillmer.....	1,438.58		45.00	1,483.58
Milwaukee, Fairview, Paul A. Behn.....	3,449.99		5.50	3,455.49
Milwaukee, Hampton Heights, Norman Engel.....	461.82		21.65	483.47
Milwaukee, Mt. Lebanon, Jon. Mahnke.....	3,681.75		911.77	4,593.52
Milwaukee, Nathanael, R. Goede.....	508.59		10.00	518.59
Milwaukee, North Trinity, M. F. Liesener.....	9,105.43	142.00	611.19	9,858.62
Milwaukee, Redemption, Wm. Fischer.....	168.25			168.25
Milwaukee, Resurrection, Roland Ehlke.....	4,229.58		2,352.21	6,581.79
Mukwonago, St. John, L. G. Lehmann.....	1,505.20			1,505.20
Newburg, St. John, W. J. Zarling.....	1,849.26		108.75	1,958.01
Pewaukee, Christ, T. R. Thurov.....	1,776.26			1,776.26
Root Creek, St. John, John C. Jeske.....	3,096.87	18.00	1,077.57	4,192.44
Tess Corners, St. Paul, Delton J. Tills.....	6,050.84	3.00	167.35	6,221.19
Thiensville, Calvary, F. H. Tabbert.....	1,587.82	45.00	190.03	1,822.85
Town Granville, St. Paul, Gerhard Hillmer.....	2,173.35		128.80	2,302.23
Town Granville, St. John, Martin A. Braun.....	1,500.53			1,500.53
Town Granville, Salem, R. L. Wiechmann.....	2,489.50		51.00	2,540.30
Town Lake, St. John, Theo. Monhardt.....	917.28			917.28
Waukesha, Grace, H. Woyahn.....	2,589.71	5.00	104.58	2,699.29
Waukesha, Mt. Calvary, Martin L. Stern.....	690.97			690.97
Waukesha, Trinity, Harry Shiley.....	6,625.16		115.00	6,738.16
Wauwatosa, Bluemound, Richard R. Werner.....	456.00			456.00
Wauwatosa, St. John, C. A. and K. J. Otto.....	3,880.52	15.00	1,009.05	4,904.57
West Allis, Good Shepherd, Melvin Schwenzen.....	1,934.65	5.00		1,939.65
West Allis, Jordan, E. A. Knief.....	8,035.84	5.00		8,038.84
West Allis, Nain, Walther Keibel.....	4,603.02	53.71	1,272.35	5,929.08
West Allis, Woodlawn, R. Schoeneck.....	1,740.66	13.00	581.59	2,335.25
	\$ 97,203.10	\$ 403.96	\$ 10,292.86	\$ 107,899.92

MILWAUKEE CITY CONFERENCE

Apostles, Erich C. Schroeder.....	2,438.46		199.19	2,637.65
Atonement, W. J. and J. P. Schaefer.....	6,080.74	69.63	1,607.25	7,757.62
Bethel, G. E. Schmeling.....	4,428.04	13.00	2,150.97	6,592.01
Bethesda, Irwin J. Habeck.....	5,662.37	25.00	5,937.88	9,625.25
Centennial, L. A. Tessmer.....	800.00			800.00
Christ, Herman Cares.....	6,642.38		1,206.90	7,849.28
Divine Charity, John G. Jeske.....	2,846.76		229.88	3,076.64
Divinity, E. R. Blakewell.....	1,848.00		100.00	1,948.00
Ephrata, Norman Schlavensky.....	570.32	48.94	60.60	679.86
Garden Homes, Erhard C. Pankow.....	5,520.00	115.67	2,284.37	7,920.04
Gethsemane, A. H. Leerssen.....	4,754.64		631.95	5,386.59
Grace, Elton Huebner.....	5,200.00	60.00	2,149.93	7,409.93
Jerusalem, L. M. Bleichwehl.....	6,061.28		2,421.23	8,482.51
Messiah, R. W. Huth.....	1,606.31	37.83	49.00	1,693.14
Parkside, Richard C. Stiemke.....	1,292.14	5.00	145.12	1,442.26
St. Andrew, Louis F. Karrer.....	1,032.31		108.52	1,140.83
St. Jacobi, Harold H. Eckert.....	7,975.96		2,676.52	10,652.48
St. James, Arthur P. Voss.....	5,235.00	20.00	2,206.65	7,461.65
St. John, John Brenner.....	6,280.78	195.00	1,658.60	8,134.38
St. Lucas, H. P. Koehler.....	12,386.13	336.70	3,582.20	16,105.03
St. Marcus, E. Ph. Dornfeld.....	7,596.17	353.66	2,097.42	10,047.25
St. Matthew, Arthur F. Halboth.....	6,144.54	20.00	2,909.90	9,074.44
St. Paul, James A. DeGalley.....	1,284.14		64.95	1,349.09
St. Peter, Paul Pieper.....	7,126.90	23.00	1,235.52	8,385.42
St. Philip, Bertram Sauer.....				
Salem, E. Blumenthal.....	2,068.23		30.00	2,098.23
Siloah, P. J. Burkholz.....	12,994.40	57.65	2,472.67	15,524.72
Zebaath, Arthur Tacke.....	6,732.50	2,000.00		8,732.50
Saron, A. C. Lengling.....	3,305.00		1,610.00	4,915.00
	\$ 135,913.50	\$ 3,381.08	\$ 37,627.22	\$ 176,921.80

SOUTHERN CONFERENCE

Antioch, Illinois, Faith, R. P. Otto.....	565.55			565.55
Bristol, Wisconsin, Zion, Chas. E. Found.....	1,980.00		315.00	2,295.00
Burlington, Wisconsin, St. John, A. J. Fischer.....	3,864.69	15.50		3,880.19
Caledonia, Wisconsin, Trinity, Arnold Koelpin.....	1,516.96		38.15	1,555.11
Crete, Illinois, Zion, A. Nicolaus.....	3,604.79		51.00	3,655.79
Elkhorn, Wisconsin, First Lutheran, Herbert Lau.....	2,120.84		10.00	2,130.84
Evanston, Illinois, St. James, H. J. Wackerfuss.....	168.35			168.35
Kenosha, Wisconsin, Bethany, F. A. Naumann.....	1,707.88			1,707.88
Kenosha, Wisconsin, Friedens, A. C. Buenger and Herbert C. Kuske.....	6,919.81	10.00	225.00	7,154.81
Kenosha, Wisconsin, Mt. Zion, F. Schulz.....	1,187.86			1,187.86
Kenosha, Wisconsin, St. Luke, T. W. Redlin.....	1,734.46			1,734.46
Lake Geneva, Wisconsin, First Lutheran, H. J. Diehl.....	1,866.67			1,866.67
Libertyville, Illinois, St. John, W. H. Lehmann.....	2,179.89		10.00	2,189.89
Morton Grove, Illinois, Jerusalem, O. Heidtke.....	1,050.00			1,050.00
Oakwood, Wisconsin, St. John, M. F. Plass.....	1,137.97			1,137.97
Palos Heights, Illinois, Palos, Irvin W. Weiss.....	580.00			580.00
Pell Lake, Wisconsin, Trinity, A. Lorenz.....	70.00			70.00
Racine, Wisconsin, Epiphany, Edwin Jaster.....	1,749.76		47.00	1,796.76
Racine, Wisconsin, First Lutheran, E. J. Pope.....	4,851.72			4,851.72
South Milwaukee, Wisconsin, Zion, O. B. Nommensen.....	4,507.44		583.16	5,090.60
Town Maine, Illinois, St. Matthew, Julius Toepel.....	531.39			531.39
Town Paris, Wisconsin, Immanuel, H. E. Russow.....	236.65			236.65
Town Raymond, Wisconsin, Trinity, H. E. Russow.....				
Town Wheatland, Wisconsin, St. John, A. Lorenz.....	2,722.52			2,722.52
Waukegan, Illinois, Immanuel, A. C. Bartz.....	1,556.41			1,556.41
Wilmet, Wisconsin, Peace, R. P. Otto.....	2,095.27		132.78	2,228.05
	\$ 50,506.88	\$ 25.50	\$ 1,412.09	\$ 51,944.47

MISCELLANEOUS

		40.00		40.00
	\$ 40.00			\$ 40.00

NORTH WISCONSIN DISTRICT
April, May, June, 1953
Fox River Valley Conference

Congregation — Pastor	Budgetary
Algoma, St. Paul, Toepel, K. Schabow, A.	\$ 2,483.71
Appleton, Bethany, Hallemeier, D. E.	886.57
Appleton, Mt. Olive, Ziesemer, R. E.	2,195.06
Appleton, Riverview, Hartwig, T. J.	550.73
Appleton, St. Matthew, Johnson, S.	1,236.96
Appleton, St. Paul, Brandt, F. M.	3,235.00
Black Creek, Immanuel, Thierfelder, F. E.	700.00
Bonduel, Friedens, Wendland, John J.	456.98
Carlton, St. Peter, Kuether, W. A.	250.00
Center, St. John, Bergholz, H.	502.10
Clayton, Immanuel, Sommer, O. A.	695.00
Dale, St. Paul, Warnke, Harold	201.70
Ellington, Trinity, Waldschmidt, R.	386.27
Forestville, Emanuel, Zell, Wm.	309.78
Freedom, St. Peter, Zehms, E. J.	1,177.20
Green Bay, First, Krueger, E. H.	865.55
Green Bay, St. Paul, Voigt, A. W.	64.42
Greenleaf, St. Paul, Croll, Melvin W.	553.22
Greenville, Immanuel, Sommer, O. A.	204.00
Hortonville, Bethlehem, Froehlich, E.	1,359.30
Kasson, Bartholomew, Croll, Melvin W.	897.26
Kaukauna, Trinity, Oehlert, Paul Th.	484.67
Kewaunee, Immanuel, Zink, Waldemar P.	35.67
Kimberly, Mt. Calvary, Brick, Delmar C.	81.14
Liberty Grove, Christ, Fuhlbrigge, W. A.	2,026.00
Maple Creek, Immanuel, Nommensen, W. B.	107.28
Nasauwaupee, Salem, Stern, Theo.	947.12
New London, Emanuel, Pankow, W. E.	200.00
Stephensville, St. Paul, Waldschmidt, R.	619.90
Sturgeon Bay, St. Peter, Baganz, Theo.	617.55
Sugar Bush, Grace, Nommensen, W. B.	266.05
Valmy, St. John, Henning, Otto C.	398.45
Waupaca, Immanuel, Reier, F. A.	363.20
West Jacksonport, Zion, Fuhlbrigge, W. A.	414.22
Woodville, St. John, Spitt, A.	
Wrightstown, St. John, Pussehl, Henry E.	
Zachow, St. Paul, Wendland, John J.	
Conference Total	\$ 26,291.86

Lake Superior Conference

Abrams, Calvary, Scherf, H.	250.00
Beaver, St. Matthew, Pingel, Louis	
Carbondale, Mich., St. Mark, Schaller, Gilbert	163.85
Coleman, Trinity, Pingel, Louis	370.45
Crivitz, Grace, Wagner, W. E.	
Daggett, Mich., Holy Cross, Schaller, Gilbert	317.28
Escanaba, Mich., Salem, Lutz, Wm. F.	684.56
Florence, St. John, Zarembo, Theo.	521.00
Gladstone, Mich., St. Paul, Hoffman, Theo.	187.65
Green Garden, Mich., St. Paul, Albrecht, E.	303.42
Grover, St. John, Hellmann, A. A.	496.90
Hyde, Mich., St. Paul, Henning, Walter	386.99
Lena, Our Savior, Walther, H.	109.92
Marquette, Trinity, Gentz, A. A.	1,215.38
Marquette, Mich., Trinity, Albrecht, E.	619.26
Menominee, Mich., Christ, Thurow, Theo.	828.03
Oconto Falls, St. Paul, Walther, H.	60.00
Peshtigo, Zion, Geyer, Kurt	811.00
Powers, Mich., Grace, Dobratz, Franklin C.	181.72
Rapid River, Mich., St. Martin, Hoffmann, Theo.	126.10
Sault St. Marie, Mich., Emanuel, Knickelbein, P. W.	1,003.36
Stambaugh, Mich., St. Peter, Tiefel, George	289.35
Tipler, St. Paul, Zarembo, Theo.	32.50
Conference Total	\$ 8,958.72

Manitowoc Conference

Brillion, Trinity, Siegler, V. J.	1,231.67
Cleveland, St. John, St. Peter, Bode, Elden N.	1,305.81
Collins, St. Peter, Weyland, V. J.	700.00
Denmark, Christ, Wadzinski, A.	109.75
Gibson, St. John, Mattek, John W.	552.10
Haven, St. Peter, Pankow, Wm. F.	81.65
Henrysville, Immanuel, Wadzinski, A.	106.22
Kiel, Trinity, Behm, E. G.	1,019.31
Liberty, Trinity, Kugler, S.	1,523.89
Manitowoc, Bethany, Roekle, Armin	525.00
Manitowoc, First German, Koeninger, L. H.	2,804.50
Manitowoc, Grace, Gieschen, Waldemar	234.15
Maribel, St. John, Koch, R. G.	687.50
Millersville, St. Paul, Heier, Otto	748.91
Mishicot, St. Peter, Zell, Ed	597.75
Morrison, Zion, Koch, Henry A.	
Newtonburg, St. John, Kneuppel, F. C.	329.70
Pine Grove, St. Paul, Thurow, Carl M.	90.46
Reedsville, St. John, Habermann, Elwood	1,621.00
Rockwood, Rockwood Luth., Zell, Ed.	143.15
Town Schleswig, Zion, Hartwig, Wm. J.	
Shirley, Immanuel, Thurow, Carl M.	153.46
Two Creeks, St. John, Mattek, John W.	476.28
Two Rivers, St. John, Haase, W. G.	675.83
Conference Total	\$ 15,518.09

Rhineland Conference

Argonne, Peace, Bunde, Gilbert	10.40
Bruce Crossing, Mich., Bethany, Bergfeld, Fred	137.75
Crandon, St. Paul, Bunde, Gilbert	120.84
Eagle River, Christ, Schumann, W.	851.59
Enterprise, St. John, Weyland, F. C.	101.50
Hiles, Christ, Bunde, Gilbert	14.10

Hurley, St. Paul, Schlei, Chas.	614.25
Laona, St. John, Raetz, F. W.	32.98
Mercer, Zion, Schlei, Chas.	63.56
Minocqua, Trinity, Bauer, Paul	375.56
Monico, Grace, Weyland, F. C.	
Phelps, St. John, Bergfeld, Fred	54.81
Rhineland, Zion, Scharf, Erwin	1,320.32
Wabeno, Trinity, Raetz, F. W.	167.74
Woodruff, First, Bauer, Paul	232.30
Conference Total	\$ 4,097.48

Winnebago Conference

Caledonia, St. John, Engel, Armin L.	72.50
Campbellsport, Immanuel, Kahrs, H. A.	418.33
Dundee, Trinity, Kahrs, H. A.	554.58
E. Bloomfield, St. John, Schwartz, H. Marcus	507.52
Eldorado, St. Paul, Wojahn, W. A.	326.00
Eldorado, St. Peter, Wojahn, W. A.	169.61
Fond du Lac, Faith, Voss, Robert J.	548.00
Fond du Lac, Good Shepherd, Pless, W. O.	205.85
Fond du Lac, Redeemer, Reim, R.	564.56
Fond du Lac, St. Peter, Pieper, Gerhard	1,787.64
Forest, St. Paul, Siegler, O.	582.61
Green Lake, Peace, Krug, Clayton L.	1,142.72
Kewaskum, St. Lucas, Kanless, G.	721.91
Kingston, Zion, Petrie, J. R.	343.65
Manchester, St. Paul, Wadzinski, Wm.	1,032.87
Markesan, St. John, Kobs, George	1,660.00
Marquette, St. Paul, Wadzinski, Wm.	137.17
Mears Corners, Trinity, Hartwig, Paul G.	121.22
Mecan, Emanuel, Oelhafen, W. J.	520.09
Menasha, Bethel, Tiefel, Arnold	634.74
Montello, St. John, Oelhafen, W. J.	1,253.94
Neenah, Grace, Wichmann, W. F.	326.10
Neenah, Martin Luther, Hartwig, Paul G.	562.27
Neenah, Trinity, Schaefer, G. A.	1,572.42
N. Fond du Lac, St. Paul, Kuschel, B. G.	834.53
Oakfield, St. Luke, Koepsel, Clarence	1,158.64
Omro, Zion, Ziesemer, R. D.	198.50
Oshkosh, Faith, Kaiser, Howard	109.73
Oshkosh, Grace, Lehninger, E.	1,187.74
Oshkosh, Immanuel, Mittelstaedt, T. J.	256.03
Oshkosh, Martin Luther, Kleinhaus, Harold O.	693.49
Pickett, Grace, Lochner, E. T.	138.20
Princeton, St. John, Strohschein, Walter	1,632.51
Readfield, Zion, Engel, Armin L.	353.42
Red Granite, Trinity, Eggert, Paul C.	5.73
Ripon, Mt. Zion, Ziesemer, R. D.	351.72
Salemville, St. John, Petrie, J. R.	96.50
Seneca, St. Paul, Eggert, Paul C.	502.60
Van Dyne, Zion, Weissgerber, W.	438.26
Wautoma, Peace, Laper, A. D.	535.00
Weyauwega, St. Peter, Wicke, Harold	1,779.83
Winchester, St. Peter, Engel, Armin L.	70.75
Winneconne, St. Paul, Grunwald, Harold	707.35
Conference Total	\$ 26,716.83

District Total \$ 81,582.98

GERALD C. HERZFELDT, District Treasurer.

Memorial Wreaths

In Memory of — Pastor	Amount
William Boehm — P. Th. Oehlert, Kaukauna.....	\$ 2.50
Mrs. Aug. Born — Elwood Habermann, Reedsville.....	5.00
Miss Frieda Born — L. H. Koeninger, Manitowoc.....	16.00
Louis Dahms — A. W. Voigt, Green Bay.....	4.00
Mrs. Hermine L. Damrow — G. Pieper, Fond du Lac.....	6.00
Mrs. Chas. Felschow — E. H. Krueger, Green Bay.....	5.00
Hertha Fiedler — E. H. Krueger, Green Bay.....	3.50
Mr. Walter Foate — P. Th. Oehlert, Kaukauna.....	3.00
Rev. J. Gladosch — A. Spitt, Woodville.....	11.00
Miss Martha Grob — P. Th. Oehlert, Kaukauna.....	2.00
Paul Hackbarth — P. Th. Oehlert, Kaukauna.....	3.00
Clarence Healy — E. Albrecht, Marquette.....	2.00
Aug. Heidmann — K. Toepel, A. Schabow, Algoma.....	6.00
Frederick Herlich — E. Albrecht, Marquette.....	6.00
Theo. Hills — E. H. Krueger, Green Bay.....	2.00
Herman Johansen — L. H. Koeninger, Manitowoc.....	1.50
Herman Klevesahl — J. J. Wendland, Zachow.....	77.00
Adolph Kolstad — K. Toepel, A. Schabow, Algoma.....	15.00
William Korth — W. E. Pankow, New London.....	6.00
Mrs. Alma Krause — W. E. Pankow, New London.....	2.00
Mrs. Anna Krueger — P. Th. Oehlert, Kaukauna.....	1.00
Louis Krueger — P. Th. Oehlert, Kaukauna.....	9.00
Wm. Krueger — W. W. Gieschen, Manitowoc.....	12.00
Arthur Look — P. Th. Oehlert, Kaukauna.....	7.00
Wm. J. Lopas — P. Th. Oehlert, Kaukauna.....	5.00
Herman Maedke — K. Toepel — A. Schabow, Algoma.....	2.00
Mrs. Otto Mahnke — L. H. Koeninger, Manitowoc.....	3.00
Mrs. August Marzahl — P. Th. Oehlert, Kaukauna.....	5.00
Mrs. Meta Michelson — L. H. Koeninger, Manitowoc.....	19.00
Mrs. D. J. Montambo — Geo. Tiefel, Stambaugh.....	30.00
Mrs. Alvin Neidhold — H. Wicke, Weyauwega.....	1.50
Mrs. Auguste Noble — L. H. Koeninger, Manitowoc.....	15.00
Ferdinand Pufahl — H. Wicke, Weyauwega.....	11.00
Ralph Restle — W. E. Pankow, New London.....	8.00
Gustav Retzlaff — W. F. Wichmann, Neenah.....	5.00
Raymond Ringmeier — W. A. Haase, Two Rivers.....	3.00
Herm. J. Roehl — W. E. Pankow, New London.....	5.00
Mr. and Mrs. O. Sasnowski — P. Th. Oehlert, Kaukauna.....	6.50
Otto Schmidt — Theo. Thurow, Menominee, Mich.....	5.00
John Schweizer — Theo. Thurow, Menominee, Mich.....	10.00

Lynn Springmire — W. E. Pankow, New London.....	3.00
Mrs. Wm. Thiel — H. Wicke, Weyauwega.....	19.00
Bertha Timm — A. A. Hellmann, Grover.....	2.00
Mr. Otto Timm — H. Wicke, Weyauwega.....	5.50
Kurt Wiegand — Elden Bode, Cleveland.....	18.00
Mrs. Marianna Wilke — H. Wicke, Weyauwega.....	2.00
Leonard Ziebell — W. E. Pankow, New London.....	2.00

Total\$ 393.00
 GERALD C. HERZFELDT, District Treasurer.

DAKOTA-MONTANA DISTRICT
 Fiscal Year 1952-1953
 Western Conference

Congregation — Pastor	Budgetary
Akaska, L. Huebner	940.64
Athboy, R. Pope (V. P.)	180.00
Bison, R. Pope (V. P.)	340.00
Bowdle, P. Albrecht	2,543.90
Burt, H. Ellwein	164.47
Carson, D. Boerner	505.75
Circle, H. Wiedmann	471.45
Date, R. Pope (V. P.)	42.62
Dupree, A. Brueckner	162.41
Elgin, H. Ellwein	423.17
Faith, A. Brueckner	282.65
Faulton, M. Eibs	406.15
Flasher, D. Boerner	106.13
Gale, H. Juroff	24.00
Glenham, K. Bast	2,081.76
Hague, P. Janke	588.40
Hazelton, G. Baer	1,991.98
Ipswich, M. Eibs	482.24
Isabel, A. Schuetze (V. P.)	542.24
Jamestown, W. Schuetze	2,061.11
Leith, H. Ellwein	106.00
Lemmon, R. Pope	805.00
Livingstone, N. Barenz	194.09
Mandan, P. Kuehl	1,153.94
McIntosh, M. Radtke	379.64
Mobridge, K. Bast	2,770.90
Morristown, M. Radtke	861.31
Mound City, H. Juroff	1,006.35
Paradise, D. Boerner	384.00
Presserville, H. Wiedmann	290.27
Rapid City, G. Fuerstenau	251.27
Reeder, R. Pope (V. P.)	360.16
Roscoe, G. Boldt	5,677.01
Sturgis, G. Fuerstenau	45.19
Tappen, E. Otterstatter	1,481.03
Terry, L. Wurster	546.03
Timber Lake, A. Schuetze (V. P.)	189.81
Tolstoy, L. Huebner	318.28
Trail City, A. Schuetze (V. P.)	259.73
Valley City, D. Kolander	751.10
Watauga, M. Radtke	375.64
White Butte, R. Pope	221.42
White Sulphur Springs, N. Barenz	38.36
Zeeland, P. Janke	895.69
Winnett, Mont., W. Leege	80.00
	\$ 31,583.29

Eastern Conference

Altamont, D. Gieschen	1,067.00
Arco, F. Nitz	72.50
Argo, R. Reede	603.77
Clark, E. Hallstein	607.85
Clear Lake, D. Gieschen	1,165.06
Dempster, H. Birner	572.12
Elkton, W. Lindloff	1,218.05
Estelline, H. Birner	813.23
Florence, W. Ten Broek	418.47
Gary, H. Hempel	1,098.08
Germantown, H. Winkel	883.46
Goodwin, E. Semenske	555.55
Grover, H. Rutz	2,295.46
Hague, A. Wood	580.00
Havanna, E. Semenske	454.78
Hendricks, F. Nitz	991.36
Henry, W. Ten Broek	760.27
Hidewood, R. Reede	796.29
Mazepa, W. Nickels	1,071.65
Rauville, B. Borgschatz	1,203.53
Raymond, E. Hallstein	760.26
Sioux Falls, N. Jordahl	72.00
South Shore, H. Winkel	921.52
Ward, W. Lindloff	1,033.85
Watertown, W. Meier	4,100.00
West Badger, H. Rutz	226.30
Willow Lake, A. Wood	701.26
	\$ 25,043.67
District Total	\$ 56,626.96

Memorial Wreaths

In Memeory of — Sent in by	Special
Mrs. August Rettke — L. Huebner	2.00
Mrs. E. M. Heuer — W. Nickels	4.00
Fred Nuemiller — H. Wiedmann	7.00
John Wohlleben — W. Nickels	4.00
Carl J. Fritz — H. Hempel	3.00
Jon A. Henricks — B. Borgschatz	2.00
Baby Schroeder — F. Nitz	8.00

W. C. Vierhuf — F. Nitz	3.00
Ferdinand Klux — W. Nickels	3.00
Emil Bublitz — D. Gieschen	3.00
Otto Vierhuf — F. Nitz	11.00
Anna and Rudolph Christenson — L. Wurster	5.00
Mrs. August Kaaz — W. Nickels	10.00

\$ 65.00
 JAKE G. LEIDLE, District Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths
 June, 1953

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
Elling Strand—E. A. Sitz	\$ 10.00	\$	\$
Mrs. Anna Sitz—E. A. Sitz	20.00		
Walter Oerther—E. A. Sitz	5.00		
Fred Metke—N. M. Mielke	3.00		
Paul Neitzel—H. Heckendorf			28.00
Walter O. Sommer—S. Hillmer			39.00
Mrs. Anna Runge—J. Mahnke			8.00
Mrs. Anna Russow—M. Liesener			30.00
Arthur Erdmann—M. Liesener			2.00
Rev. Wm. Eggert—C. A. and K. J. Otto			5.00
Mrs. Wm. Siggelkow—W. J. and J. P. Schaefer		15.50	
Mrs. Fredericka DeGreen—G. E. Schmeling			5.00
John Dalli—G. E. Schmeling			3.00
Mrs. Lydia Wollenzien—H. Cares	5.00		
Elmer Busse—H. Cares	2.00		
Mrs. Wilhelmine Blaesing—H. Cares			4.00
Rev. B. Gladosch—H. Cares			5.00
Wm. Albrecht—H. Cares			8.00
Allen Kroening—H. Cares			2.00
Wm. Vogt—H. Cares			3.00
Gustave Waeger—R. W. Huth			3.00
Mrs. Ida Peters—R. C. Stiemke			5.00
Mrs. Mathilda Krueger—A. P. Voss			2.00
Mrs. Emma Eberhardt—J. Brenner		5.00	
Albert Dumke—J. Brenner			5.00
Gustav Waegner—H. P. Koehler			11.00
Delano Graham—H. P. Koehler			6.00
Mrs. Fon—H. P. Koehler			3.00
Mrs. Anna Wegmann—E. Ph. Dornfeld			8.00
Mrs. Martha Silgmann—E. Ph. Dornfeld			6.00
Dorothy Smythe—P. Pieper			10.00
Wm. Reinemann—P. Pieper			3.00
Albert Anderson—P. Pieper			7.00
Mrs. Wm. Strode—A. C. Buenger	50.00		
Eugene Hillberg—E. Jaster			8.00
	\$ 95.00	\$ 20.50	\$ 219.00

G. W. SAMPE, District Cashier.

PACIFIC NORTHWEST DISTRICT
 July, 1952 - June, 1953

Congregation	4th Quarter	Budgetary	Annual Special	Total
St. John, Clarkston	\$ 107.15	\$ 453.60	\$ 5.00	\$ 453.60
Good Hope, Ellensburg	185.56	607.74		612.74
Trinity, Omak	125.00	682.50		682.50
Gethsemane, Opportunity	136.35	230.95		230.95
Peace, Orofino	25.98	119.53		119.53
St. Paul, Palouse		25.00		25.00
Grace, Portland	200.50	1,160.99	30.00	1,190.99
Zion, Rainier	28.25	337.73	5.00	342.73
Grace, Seattle	132.25	271.47		271.47
Salem, Seattle	32.05	221.14		221.14
Snoq. Valley, Snoqualmie	74.99	391.56		391.56
Good Faith, So. Cle Elum	34.50	117.25		117.25
St. James, Spokane		123.66		123.66
Shadle Park, Spokane	63.32	233.38		233.38
Trinity, Spokane	127.95	806.36		806.36
Faith, Tacoma		263.73		263.73
St. Paul, Tacoma	461.06	1,259.73		1,259.73
Withrow Luth., Withrow	57.50	341.30		341.30
Grace, Yakima	419.00	1,874.40	20.00	1,894.40
Redeemer, Yakima	209.64	641.44	2.00	643.44
Grace, Zillah	105.90	318.90		318.90
	\$ 2,526.95	\$ 10,482.36	\$ 62.00	\$ 10,544.36

Memorial Wreaths, 4th Quarter

In Memory of — Sent in by	Amount
Mrs. Bertha Adams — Grace, Portland, Sabrowsky	\$ 3.00
Rev. and Mrs. Otto Eckert — Redeemer, Yakima, G. Frey	2.00
Mrs. H. Grunwaldt — Grace, Portland, Sabrowsky	3.00
Fred Kringel — Grace, Zillah, A. Sydow	5.00
Rev. Julius Toepel — Grace, Yakima, Adascheck	2.00
	\$ 15.00

F. E. PETERSON, District Treasurer