

THE NORTHWESTERN

Lutheran

JANUARY 10, 1954
Volume 41, Number 1

WE LOOK FORWARD TO A
BLESSED NEW YEAR

Jesus said,
"I am the light of the world:
he that followeth me
shall not walk in darkness..."

John 8:12



"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us" 1 KINGS 8:51

The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of
Wisconsin and Other States

Issued Bi-weekly

Vol. 41 January 10, 1954 No. 1

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.

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

Help us, O Lord! Behold, we enter
Upon another year today;
In Thee our hopes and tho'ts now center.
Renew our courage for the way.
New life, new strength, new happiness,
We ask of Thee, — oh, hear and bless!

Siftings

The "Gift For Jesus" collection, as reported by our Synod's Treasurer, Mr. Niedfeldt, is far from reaching the mark needed for our building projects in Watertown, New Ulm, and Saginaw. It is possible, of course, that many congregations who participated did not send in the result of their collection in time and are therefore not included in the report given to us by Mr. Niedfeldt. It is also possible that many congregations did not conclude their collections and therefore hesitated to report the result of their collections. But however we may compute the known result, it is far from enough to carry out our building program. We know of some congregations that could not participate at this time owing to local conditions, but are willing and will do their work for this project at a later date. We see nothing discouraging in the report at this time, even though it is far below our needs. The next few months, however, ought to tell the story.

WE MUST BEGIN building at Watertown come spring. We can not delay this beyond that time. The need is great and the call is so clear and insistent that time is of the essence. Our new buildings at Northwestern College must be ready for the opening of the school in September next. There dare be no delaying or hesitating on our part. And Saginaw's needs are not far behind those at Watertown. We dare not delay.

Nor have we any excuse for delay. God has surely blessed our members with enough of this earth's goods, that a million dollars is just a mite for the individual of our Synod. With sincere prayer and a little work on the part of the pastors and members this work ought to present no difficulties whatever. It is a ridiculously small amount when reduced to the individual gift.

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BY THE EDITOR

Who has ever given to the Lord, and He should not repay him again, if done in humble trust and faith? Let no one say that the collection was hurried and that the members did not have the information. So much was said and written about the needs at our institutions that no one, reading the church papers or the church papers or the printed matter sent out by our Synod over the period since our meeting in Watertown, did not know what it was all about. The only information needed was the date of the collection. Surely, every one was apprised of that date in plenty of time.

* * * *

So, let us roll up our sleeves and get to work once more, if we did not get the needed amount in our congregation. Let us do it as unto the Lord, who is rich above all and unto all that trust in Him. He will never leave us nor forsake us. Let us assure ourselves that this project is sorely needed, and that it must be done to the honor and glory of His name. Who is convinced of that will not fail to do his fair share.

* * * *

We have entered a new year of grace. Looking back to the year just come to a close we, no doubt, have many regrets. We see things that we should have done and did not do in the kingdom. But let us put aside all idle repining and, by the grace of God, make this new year spiritually more profitable, more earnest to do the work of the Lord on earth. All our regrets will do us no good unless accompanied by a will sanctified by the Holy Spirit determined to work with greater zeal, greater ardor of purpose than in the year just closed. The Christian will want to do this for the Savior's sake.

Manifest The Savior In Your Lives

Rom. 12: 1-5

THE Gospels of the Epiphany season tell us how Jesus, born at Bethlehem, manifested Himself as our Divine Lord and Savior. This He did through the saving message which He proclaimed and through the mighty works of grace and power with which He confirmed this message. Thus we believe and are sure that He is the Christ, the Son of the Living God. Such faith is a wonderful creation of God's grace. By letting our faith shine forth richly in our lives, we too, can serve in manifesting the Savior's grace and power. To this the Apostle Paul encourages us.

Present Your Bodies As Living Sacrifices

The Old Testament Type "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." By divine ordinance God's Old Testament people was directed to express its daily consecration and devotion to the Lord by burnt offerings of a spotless lamb brought on His altar every morning and evening. The shedding of the blood of these substitutionary lambs reminded the Israelites that death was the wages of their sins, and that only through a life given in atonement for their transgressions could their praise, worship, and devotion become acceptable to the Lord. These sacrificial lambs foreshadowed the Messiah, who as the true lamb of God would make an effective atonement for all their sins.

Our Christian Sacrifices Now that Christ has come and brought His perfect sacrifice on the altar of the cross, God no longer looks for the sacrifices of typical lambs, but would have us present our own bodies to Him as living sacrifices. We are to render them dead to sin and alive to His service. Closed to the love of sin, our hearts are to throb with zealous, thankful love for our God. He would have us turn our eyes away from the lust of the flesh and the

pride of life and employ them for the study of His saving Word and for the grateful contemplation of His Creator's bounty. In active sympathy He would have them take note of the needs of others. Even so our ears should be consecrated to Him, closed to all pernicious error, deaf to every allurements to sin, yet eager to hear the saving treasures of His Word, and ever alert to the counsel of His holy Will as it pertains to the varied circumstances of our individual life and vocation. Silenced to all blasphemy, gossip, slander, and lying, our mouths and lips ought to be active in confessing and praising our Savior, in comforting, admonishing, edifying, instructing, and blessing with His Word of grace. As living sacrifices to the Lord our hands are to be withdrawn from every evil deed and employed in endeavors which further His saving as well as His holy Will on earth. Sacrificing our feet to the Lord we shall not let them stray into the counsel of the ungodly or on the way of sinners, but guide them to seek out God's house and to tread on the paths of God-pleasing duty and pleasure.

Our Motivating Power "I beseech you by the mercies of God . . ." Nothing else can make us willing and able to present our bodies as living sacrifices to God. In the eleven chapters of Romans which precede this appeal St. Paul at great length sets forth these saving mercies of God. They are the mercies of God which have again been proclaimed to us in the Christmas message. It is this that God did not spare His Son, did not deem Him too precious for us sinners, who of ourselves were all hopelessly lost, but delivered Him up for us into poverty, lowliness, suffering and death, laid on Him the iniquity of us all, and on the basis of the perfect atonement of His incarnate Son declared us righteous in His sight. As we embrace these mercies of God in faith and rejoice in all the privileges and rights of Children before God, we are led by the inner constraint of thankful love to serve Him with all the members

of our body. Such service is acceptable unto God. It is, as St. Paul says, a "reasonable," that is, a spiritual service, the very opposite of outward ceremonial and mere habitual conduct. It is a holy service in spite of all the imperfections that still cling to it. For, being rendered in faith, this service is cleansed of all its imperfections by the pardon which we enjoy in faith. Through such service we manifest the Savior in our lives.

Let the Renewal of Your Mind Be Seen

Be Not Conformed To The World The unrenewed mind of the unbelieving world thinks like Pharaoh: Who is the Lord, that I should obey his voice? It is a spirit of selfishness, a mind which renders evil, which aims at faring sumptuously every day, which is proud and assuming in manner and behavior, which seeks honor and glory before men. It is a mind which disposes of the hereafter in self-righteousness or indifference and is wholly wrapped up in earthly things.

Be Ye Transformed The mind of the Christian has been renewed ever since he came to faith, so that his thinking, desiring, and striving is again in harmony with God. According to our renewed mind we are intent upon discerning from God's Word what His holy Will is for every circumstance of life. It is a mind which prompts us to devote our life, strength, and gifts to the services of others, which induces us to be active in overcoming evil with good. While it leads us to receive the earthly blessings of the Lord with thankful joy and moves us to be faithful stewards over them, it keeps us from setting our hearts upon them. While it constrains us to be most diligent and conscientious in the discharge of all of our earthly tasks and obligations, it keeps us mindful that we are but strangers and pilgrims on earth, with our true home and fatherland in heaven. It is a mind which causes us to seek first the kingdom of God and His righteousness, confident that our heavenly Father will add all other things as they are needful and beneficial for us.

(Continued on page 5)

Editorials

Is Any Doctrine of Scripture Expendable?

The opinion is widely held that only the so-called fundamental doctrines of Scripture need to be accepted, only those which have a direct bearing upon the doctrine of salvation through faith in Christ, and that the so-called non-fundamental doctrines, more or less distant from that central doctrine, may safely be thrust aside. But Scripture nowhere supports that position. On the contrary it asserts: "ALL scripture is given by inspiration of God." The American Lutheran Church has publicly taken the position that there is "an area where there exists an allowable and wholesome latitude of theological opinion on the basis of the teaching of the Word of God."

According to this position, which is widely held also in other church circles, disagreement on some doctrines is not only allowable but even wholesome. That certainly is not the position of Scripture. The so-called non-fundamental doctrines are no less the Word of God than the so-called fundamental doctrines. None of the teachings of the Word of God are expendable. To say that there is latitude there which is not only permissible but healthy, is to undermine the whole structure of Scripture.

In the closing words of His Sermon on the Mount Jesus stated that the person who heard and did His sayings was like a wise builder who built his house on a rock, which would stand secure against rains, floods, and raging storms, while one who did not, was like a foolish builder who builds his house on sand. Jesus does not say "SOME of these sayings of mine," but "these sayings of mine," meaning all of them. None of His sayings are expendable. We find it hard to get that through our skulls.

We like to tell ourselves that a little departure from His teachings will do no harm. It looks like intolerance and obstinacy to insist upon every syllable of the Bible. What does it hurt to edge away a little here and there? It will do no harm and will be a whole lot more pleasant for ourselves.

But it is not just the gross aberrations from the Truth that damage the Church, but also the little and seemingly insignificant departures. A house is seldom carried away by a flood in one swoop. Usually it is the little cracks in the foundation that cause it to fall. It is the little seepage that must be stopped, for the swirling waters gradually enlarge the cracks and eventually undermine the whole structure. The Bible, using another picture, puts it this way: "A little leaven leaveneth the whole lump."

Tolerated error, even a small one, spreads, grows, takes in ever more territory, and finally seizes full control. Let us not condone the smallest aberrations from the Truth. That is the entering wedge of the Devil. Scripture tells us that the man to whom God looks is the one who trembles at His Word. We ought to have holy horror of departing from any portion of it. With Luther we must learn to say that one little word of God makes the world too small or narrow for us.

There is a famous Latin proverb which says: "Obsta principiis." That means: Resist the beginnings. That certainly applies here.

I. P. F.

* * * *

The Sifting Process

In His last talk with His disciples the night before His death Jesus said to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." Wheat and chaff do not belong together. There must be a sifting, a separation. A sifting was about to take place in Peter and the other disciples which would test the mettle of their discipleship, their faith and devotion to the Lord. When the crucial test came that same night, Peter failed to meet it. He denied and ran away. Thank God that he was later restored.

Our Christian faith and devotion is also subjected to the sifting process. There are crucial times which put our faith to a severe test and determine what it is made of. Such a sifting process is going on among us now, when doctrinal issues are agitating the hearts of the members of our church body. The time has come to show color, to show whether we will stand unwavering upon God's truths over against the defections of those who once stood shoulder to shoulder with us. Will we stand fast, or will we take the easy way out? It is so much more pleasant to run away and deny, as Peter did. Even the solemn warning of the Lord did not prevent Peter from doing that: "Satan hath desired to have you, that he may sift you as wheat."

There is a queer quirk in the character of men which leads them to think that evasion offers a satisfactory solution. How many get out from under the pulpit of a pastor who preaches unpleasant truths or transfer to another congregation in the belief that that solves the problem for them? If their pastor stands for the truth and the congregation adheres to the truth, running away is not going to alter that. Just evading the pastor or that particular congregation does not push God and His Word aside. The thing must still be settled with God. The sifting process cannot be evaded. The error must be sifted out, — that is the all-important thing.

The Apostle John at a time of such defections wrote: "They went out from us, but they were not of us, for if they had been of us, they would, no doubt, have continued with us, but they went out that they might be made manifest that they were not all of us." These people severed their connections with their former group because they did not like what that group stood for. What did that accomplish? Did that make the truth of no effect? No, the truth remained in effect, and by their running away they demonstrated, as St. John pointed out, that they were not of the truth. They had been sifted and found wanting.

We all face the sifting process. We may not like it and seek escape in flight to avoid a clear-cut decision for the truth, but that does not settle anything. God must still be faced.

I. P. F.

Guidance In Godliness

FEAR NOT!

FOUR times an angelic messenger said: "Fear Not!"

First, to Joseph: "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." Here is revealed to all mankind throughout the ages the person of the Babe of Bethlehem. Nature can produce a Confucius, a Socrates, a Buddha, a Bach, a Shakespeare, an Edison, but never a Christ.

Born in the dank stench of an Eastern stable, the Christ-child was none other than God Himself breaking through from eternity into time. Here was the Creator rending His garments that men might see His person. Small wonder that most of humanity pauses to celebrate His birth — the blasphemer and the believer, the critic and the Christian, the profane and the prayerful.

Second, God's messenger declared to the shepherds: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Here is the *purpose* of the Babe of Bethlehem. He was manifest to take away and atone for our sins.

The prophets declared His purpose: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." The apostles reiterated His purpose: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Christ's name states His purpose: "Thou shalt call His name Jesus; for He shall save His people from their sins." Jesus said of His purpose: "The Son of Man is come to seek and to save that which was lost."

Third, the angel said to Zacharias: "Fear not; the Dayspring from on high hath visited us . . . to remember His holy covenant." Here is the *pledge* of the Babe of Bethlehem — the everlasting covenant between God and man.

Under the old covenant, based on Sinai, man was a failure, paradise closed, Satan was victorious, the curse was pronounced, and the Divine Face hidden. But under the

new covenant, based on Calvary, man is made more than conqueror, paradise is regained, Satan is defeated, the curse is removed, and the Divine Face revealed. Under the terms laid down in the old covenant, man made promises and broke them; but under the new covenant God makes promises and keeps them.

Fourth, God's angelic spokesman said to Mary: "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call Him Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Here is the *power* of the Babe of Bethlehem.

Here is heaven's Champion against all the principalities and powers of darkness. God hath indeed made this same Jesus both Lord and Christ. God highly exalted Him and gave Him a name above every name. All power is given unto Him in heaven and in earth.

In our final glimpse of our Lord, we see Him enthroned in the skies, while around Him is a great multitude crying with a loud voice: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever." Upon the head of Jesus God has placed a crown of wondrous glory which He will never remove.

K. F. K.

MANIFEST THE SAVIOR IN YOUR LIVES

Rom. 12:1-5

(Continued from page 3)

Through Constant Renewal This new mind of the Christian is, however, not a fixed and finished possession. Through the

strengthening of faith, which comes to us through Word and Sacrament, it must be constantly nourished and renewed in us. If we let our sinful flesh, which fully shares the mind of the world, grow and gain control in us, the Savior, who dwells in our hearts by faith, will not be greatly revealed in our lives. Hence the Apostle admonishes: "Be not conformed to this world: but be ye

transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Thereby we will be manifesting the Savior's grace and power before men.

Function As Members of Christ's Body

The Apostle writes: "For as we have many members in one body, and all members have not the same office: so we being many, are one body in Christ, and every one members one of another."

The Comparison In the human body there are eyes, ears, hands, feet, teeth, tongue, heart, brain, and countless other members. Each has its particular function to perform. Some of these tasks may seem more noble and important, yet they are all vital and necessary. All of these members together form one harmonious body, each with its particular task and function serving all the others for their common welfare.

The Spiritual Counter-Part Even so we Christians by our common faith are all united in one body, of which Christ is the head and in which all believers are members, supplementing and complementing each other. To every believer God has given some gifts with which he may exercise and express his faith. To the one He has given the ability to preach and the training for such preaching; to another the ability to teach; to another the gift of comforting; to another the gift of good judgment in directing the external affairs of a Christian congregation; to another a special abundance of earthly means for the support of God's kingdom. With whatever gift or gifts God has blessed you, He would have you humbly and cheerfully serve others who are united with you in faith. Thereby we glorify Christ who is our head.

It is sinful folly for any Christian to think that he might be doing too much, and thus to forget how much other Christians have done and are constantly doing for him. Let us just consider for a moment the one blessing that you are privileged to hear God's Word in the midst of a Christian congregation. You would not have that blessing if others before you had not founded a Chris-

tian congregation in your community, if others had not joined with you in calling and supporting a Christian pastor, if others had not labored to train this pastor, given of their means to erect and maintain the college and seminary which was needed for his training. You yourself would not fully profit by your pastor's preaching, if others had not previously instructed you in the fundamentals of Christian faith.

In respect to this service which we shall want to render to one another with our particular gifts, the Apostle bids us not to think more highly of ourselves than we ought to think. He would have us think

soberly in terms of the gifts that God has given us. That will mean that we do not presume to have gifts which God has not bestowed on us. That will mean that we do not let our particular gift, or the service that we render with it, become an occasion for pride and boasting, ever remembering that both the gift and the opportunity to use it are blessings from the Lord. That will also mean that we will not deny and disclaim those gifts which God has given to us, and in a false and selfish humility permit them to lie idle. As we heed this counsel, the Savior will be glorified in our lives.

C. J. L.

EPIPHANY

THE present season of the church year is peculiar in this respect that the Sundays are counted from a festival which has fallen into general disuse, the festival of Epiphany. This year there will be five Sundays after Epiphany. Then will follow three Sundays which form a transition to the Lenten season, Sundays which received their Latin names from the approximate number of days that are still left before Easter, Septuagesima (70), Sexagesima (60), and Quinquagesima (50).

Epiphany is one of the oldest festivals which the Church observed, older than Christmas, with which it is closely connected. Its connection with Christmas appears in the English names which are occasionally used for it: Twelfth-tide, also Twelfth-day, while the evening preceding and introducing the festival is called Twelfth-night. The festival of Epiphany was observed twelve days after Christmas, on January 6.

Epiphany means an appearing, a manifestation. The Epiphany season is a time in which the Church studied the various ways in which Jesus unfolded His rich personality and the many facets of His office before His people, so that He stands before our wondering eyes in the full glory of His Messiahship.

Regarding the facts in which the old Church eminently found such manifestations of the Savior's glory, and which it thus deemed appropriate to consider on the Epiphany

festival, there were three. There was, first of all, the wonderful appearing of the star which led the wise men from the East to seek and worship the new-born King of the Jews. There was, secondly, the baptism of Jesus in Jordan, on which occasion the Father Himself acknowledged His Son, while the Holy Spirit descended on Him in the form of a dove. And there was, lastly, the first miracle which Jesus performed in Cana, manifesting forth His glory by changing water into wine.

The story of the wise men from the East is still the Gospel pericope for Epiphany Day. God, in a special way, revealed to the wise men from the East by a star that the King and Savior of Israel had arrived. They came to worship the new-born King of the Jews. Their gifts and their supplications were accepted. Also Gentiles are included among the people of this King. He is manifested as the Savior of the world.

The story of the wedding at Cana is also retained among the Gospel lessons of the Epiphany season. It is the Gospel for the second Sunday after Epiphany. By turning water into wine Jesus revealed Himself as the Master of nature, as the Lord of the universe. He is not a mere man, as He might appear to a casual observer. He is the almighty Son of God, by whom were all things created and who upholds all things by the word of His power.

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The story of Jesus' baptism by John is no longer found among the old Gospel pericopes, neither for the Epiphany season, nor for any other Sunday of the church year. It is a wonderful revelation of our Savior. Jesus declares that He stands ready to fulfill all righteousness. He has Himself baptized on that premise. The Father from heaven expresses His approval of Jesus' announcement: "In whom I am well pleased." The Holy Spirit descends on Him from heaven in the form of a dove, to accompany and counsel Him in His arduous task. Jesus sealed His promise by submitting to baptism, He carried out His task by shedding His blood as a ransom for our souls.

Jesus manifested Himself also in other ways, and the Gospels for the Sundays after Epiphany set forth some of these manifestations.

What do these manifestations mean to us, and how shall we make the most beneficial use of the Epiphany season?

One point, the first and main point, is mentioned in the story of the miracle at Cana: "His disciples believed on Him." They were His disciples, they already had come to faith in Him. But now they took note of His miracle. They pondered it. They studied its meaning. From all this they drew an increase of their faith. They went to the wedding as believers, they returned from the wedding greatly strengthened and confirmed in their faith.

We need such confirmation, especially in our time and day. Our faith is attacked at all times by the devil, the world, and our own flesh, but in our day, where so much is made of human reason and achievements, where so many weaken in their implicit acceptance of the Bible as God's inspired Word, where many are ready to accept ambiguous terms as a confession of their faith, where many refuse to recognize the Pope as the great Antichrist — in our day a strengthening of our faith is sorely needed. — Let us make full use of the Epiphany services for this purpose, that we become more firmly rooted and grounded in the faith in our Savior who came by water and blood, by the water of Baptism announcing Himself as our Savior and by the blood of Calvary carrying out His work.

Another point may be gathered from the story of the wise men, who opened their treasures and presented gifts unto Jesus: gold, frankincense, and myrrh. — Jesus needed those gifts. His parents were poor, and soon they were to flee with Him for His life into Egypt. How should they defray the expenses of so long a journey? How provide a living in a strange country? The wise men did not know what Jesus might need, but God knew, and He moved their hearts to present Him with these gifts.

God still asks for our gifts. He is also today manifesting Himself to

the world through the preaching of His Gospel. The Gospel continues the Epiphany of our Savior. Let us learn from the wise men to put our treasures at His disposal. They returned home none the poorer for the gifts which they had hauled to the Christ-child, but rather greatly enriched because they had seen their Savior.

May God bless the Epiphany season on our hearts that we receive a strengthening of our faith in our Savior, and may He fill us with joy over the opportunity of contributing our gifts for the spread of Christ's Epiphany. J. P. M.

church union, or to join in the general chorus of approval of a popular institution like Scouting. Other instances might be mentioned.

It should be clear that issues like these must be judged, each by itself, and only on the basis of God's Word. It would be a hopelessly superficial procedure to indulge in sweeping generalities in matters of this kind. Our readers will know that we have consistently tried to follow the former method and avoid the latter. Even so, we must check and re-check our conclusions, but only according to the one un failing and unchanging standard, that of the Word of God.

Then, if it should happen that our findings run counter to some popular modern custom or institution, or to some generally approved trend, we will know that the trouble is not that we are behind the times, or that we are not yet fully Americanized. Rather, the situation is simply that, bound as we are by God's unchanging Truth, we face what has been the lot of Christians in every age, namely that they do not fit into the environment in which they live. Our difficulties are not due to the fact that we are living in the America of the Twentieth Century — we know of no place on earth where we would rather live — but that we are living in *the world*, in a world in which believers in Christ have no other status than that of *strangers* and pilgrims. (Hb. 11:13 and I Pt. 2:11.)

In this connection we are reminded by St. Paul (Phil. 3:20) that *our* conversation or citizenship is in heaven. We are told that we have here no continuing city (Hb. 13:24). This is the very situation which our Savior put before His Heavenly Father in His great High Priestly Prayer, in John 17: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

Let us remember this when we are tempted to turn from our "isolation" to the free and easy fellowship relations that beckon so invitingly, or when we would prefer to be *con*-formed to this world rather than *trans*-formed by the renewing of our minds. It cannot be denied that we

As We See It

A GRAIN OF TRUTH

BY PROFESSOR E. REIM

IT was to be expected that the resolutions of our Synod concerning our relations with the Lutheran Church - Missouri Synod would be rather widely and publicly discussed. It was likewise to be expected that much of this discussion would be sharply critical, to say the least. While such articles do not make for pleasant reading, yet they often contain a grain of truth that we should not fail to note.

We have in mind a statement appearing in the October issue of the *American Lutheran*, a magazine which in spite of its name is not published by the American Lutheran Church, but by an unofficial but influential group of pastors and laymen of the Missouri Synod. This article speaks of our Wisconsin Synod as a body that "must still pass through the period of transition through which our people began to pass during and immediately after the first world war." It refers to our "position of isolation" and implies that we have not yet become "an integrated part of the American scene." In a similar vein, but putting it more bluntly, a well known lecturer is quoted by the *Milwaukee Journal* as saying that the Missouri Synod has changed from an immigrant group to an indigenous American group, and that this is not true to some extent of the Wisconsin Synod. In other words, we are

charged with being behind the times and not yet fully Americanized.

In spite of their obviously unfriendly tone, we can hardly afford to reject these charges in their entirety. In regard to some controversial religious issues of our day we have frankly chosen the side of conservatism, earnestly seeking to defend the principles for which our fathers fought. We are deeply convinced that these principles are sound, proved so by the supreme test of Holy Scripture. But it is an old experience that in such struggles men often come to praise *everything* that is old as good, simply because it is hallowed by age and tradition. In the same manner they may condemn *everything* that is new as being bad, simply because it is new and unfamiliar. This is, of course, an over-simplification of the entire matter and therefore a method that will lead us into errors as grave as the others that we are trying to avoid. This danger we must recognize and shun, just as much as the other extreme of liberalism.

But we wonder whether these considerations are what our critics had in mind when they spoke of our "isolation" and our failure to become "an integrated part of the American scene." Their terminology does not suggest as much. It seems rather to point at our inability to go along with the modern trend toward

are out of step with the world in which we live. That is the grain of truth in what is being said about us. But as we read and hear these things, let us remember that it cannot be otherwise. Let us never forget the greater truth, namely that this condition is simply a natural state of affairs in the Kingdom of our Lord, that Kingdom which is not of this world. Nothing has gone

amiss. All these things have long been foreseen and foretold in Scripture.

Let it therefore not be our aim to change this state of affairs or perhaps even to escape from it. Let us rather accept it as a necessary part of our confession before the world, asking only that our Lord grant us continued strength, ever to remain faithful to Him and His Word.

Michigan State Teachers Conference

JENERA, OHIO

October 7-9, 1953

AMIDST the glory of autumnal weather our conference met in Trinity Lutheran Church, of which the Rev. W. Voss is the pastor. Mr. W. F. Wiechmann and Miss J. Manthe are the teachers of its recently organized Christian Day School. The newly-built parish school has fulfilled a cherished desire to extend the educational program of the congregation.

The conference is generally well attended by pastors, teachers, and professors. Because of two synodical meetings the attendance was, however, somewhat decreased this year. Yet this did not diminish the zeal and fervor, the faithfulness and fellowship.

The Conference Essay

Prof. R. Hoenecke of New Ulm spoke on "The Proper Approach to the Teaching of Religion in our Schools," based on Ephesians 2:7: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." The thoughts expressed in this text ran like a golden cord through the entire essay. The essayist pointed out how Paul was saved solely by grace. This grace was a motivating force in Paul's entire life after his conversion. As Paul realized that he was saved by grace, so all must be taught that grace and grace alone can save them, namely God's merciful disposition toward sinful men through Christ Jesus, whereby our sins are forgiven. As we faithfully hear the Word of God, partake of the Holy Sacrament frequently, and diligently

devote ourselves to the private study of the Scriptures, we will appreciate ever more fully that we are saved by grace. This in turn will, through the Spirit's assistance, reflect itself in our schools and in the training and teaching of our pupils.

The Chairman's Address

Chairman William D. Arras congratulated Trinity Congregation for establishing a Christian Day School in its midst and expressed the prayerful hope that many may be encouraged by its example. Man who is evil from his youth needs Christian education. The Church has the means to change man and to help parents to meet their God-given responsibilities. At this time the Lord has given His Church an open door. He who has given it will be with us. We need not fear the enemies who try to hinder the work of Christian education. Let us rather go forward with zeal, remembering that fervent effectual prayer availeth much. By means of facts and figures the speaker showed that God is richly blessing the work of Christian education through parish schools in our own and other synods and church bodies.

A Varied Program

Miss Shirley Schroeder taught a Bible story with flannelgraph to the little ones, which awakened keen attention on the part of all. Here learning was increased by doing.

There is much interest in the proper teaching of science. Mr. D. Zimmermann spoke on necessary equipment, where to get it, and

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approximate cost. Mr. M. Schroeder spoke on "Teaching Science from a Biblical Viewpoint." Mr. E. Schmidt gave a successful demonstration in teaching a class how to make fire extinguishers.

In group meetings of primary, intermediate, and upper grade teachers, with Miss Wassmann, W. Woltmann, and M. Roehler acting as leaders, school libraries were discussed. The acquisition, selection, and proper placement of books were discussed. Reports from each discussion group were made to the entire conference.

Pastor E. Wendland, Chairman of the District School Board, explained Michigan school laws as they relate to our schools and their teachers. He met in conference with individual teachers to help them solve their problems.

Mr. W. Mueller spoke on "Combined Social Studies in Our Schools." He called attention to books that combine these studies and showed from the reading material, the apt pictures, and the problems presented that these text books deserve investigation.

A recording of Dr. Rehwinkel's address on "The Signs of the Time" was well received.

The Conference Service

The spiritual life of Trinity Congregation was not only reflected in its hospitality but also in the attendance and congregational singing at the divine service. Miss Schroeder served as the guest organist, E. Backer as the choir director, and Pastor F. Schroeder as the preacher.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Pastor Schroeder pointed out that this text contains both a command and a promise. Parents have the first and foremost responsibility for training a child with God's Word in the way he should go. The parish school, however, provides our parents most excellent and adequate assistance. Children are to learn both the holy and the gracious will of God that they may be trained to walk in the ways which are pleasing to Him. God promises that those who receive such training will not depart from it when they are old. What a great encouragement for our parents and churches!

In the conference elections William Arras was chosen as chairman,

M. Roehler as vice-chairman, D. Mey as secretary-treasurer, A. W. Schleef as program committee chairman, W. Luehring and G. Berger as choir

directors. Pastor R. Scheele served as chaplain, the undersigned as reporter.

V. J. SCHULZ.

blessed and kept us. So the future is safe in His gracious, almighty hands.
R. W. HUTH.

SIXTY-FIFTH WEDDING ANNIVERSARY

On October 25, St. John's Congregation of Bowdle, South Dakota, observed the sixty-fifth wedding anniversary of Mr. and Mrs. Karl Blumhardt.

In a special service, arranged for the occasion, the pastor spoke on the words: "Neither be ye sorry; for the joy of the Lord is your strength." Nehemiah 8, 10.

Mr. and Mrs. Blumhardt became members of St. John's when they first came to this country from Russia in 1891.

May the Lord, who has so richly blessed them in the past, be with them in their declining years.

PAUL ALBRECHT.

The Archives Of Our Synod

FOR many years the professors at our seminary and colleges, also pastors, have put aside valuable records, publications, congregational histories, reports, essays, books by members of our synod, periodicals, and much correspondence of general interest. Such historical material was gradually gathered at our Theological Seminary in Thiensville, Wisconsin.

New Archives Room

In 1949 an Archives Committee was appointed. It consisted of Professor Adalbert Schaller, Professor Ewald Tacke, and Pastor Raymond Huth. Professor Carl Lawrenz is now serving since the death of Professor A. Schaller. The committee was to find ways and means to collect, safely to preserve, and to make accessible such historical materials which could be acquired for the archives of the Wisconsin Synod.

In 1951 the vacant space in the portal tower over the faculty room in the seminary was remodeled into a large, fire-proof room. This room is now heated, has light and is furnished with shelves, files, work table, desk, typewriter, and the usual office supplies.

Besides this room the archives has a periodical depository of many shelves well filled in a room at the foot of the basement stairs in the seminary. An indexed file of all periodicals available is always on the work table in the Archives Reference Room upstairs.

Congregational File

Probably one of the most interesting files in the archives is the Congregational File. It is arranged for easy reference according to states, cities, and congregations. It contains hundreds of congregational histories in anniversary booklets, special publications—historical highlights in our congregations.

Biographical File

In the archives of synods usually also a Biographical File is considered very valuable for research students.

This has just been arranged for, but so far only a small amount of material has come in, and there has not been time to gather it from the items on hand. Request for biographical information has already been made, but little could be offered in ready form.

Our Needs

Self-evidently in an archives so recently established, the files are very incomplete. Your committee needs the help of the members of the Wisconsin Synod to gather the following items: Congregational histories, anniversary and other congregational publications, synodical reports from before 1949, *Northwestern Lutherans* in any sort of binding before 1920, *Gemeindeblatt* in any binding from 1940 or before, synodical reports of other Lutheran synods, — conference essays or others, monographs, etc., which may be filed under the names of author and subject, — biographical sketches or materials for them on professors, pastors, or teachers who have served our Synod, — besides any letters, clippings, references, photographs, cuts which throw light on the century of our Synod's service in the Lord's vineyard, will be received with thanks.

Please send or bring what *you feel* may be of historical interest for our Synod's Archives to the Lutheran Theological Seminary, Thiensville, Wisconsin — marked "Archives."

However your Archives Committee in general does not wish to duplicate in the collection of theological books and publications with the seminary library.

An ancient philosopher once said, "To know nothing of the past is to understand little of the present, and to have no conception of the future." We as Christians are to be very thankful to the Lord for His grace which He showered upon our Synod for so many years. This should arouse us to do the duties the heavenly Father places before us in our day. Hitherto the Lord has

I awakened in the morning with a sad and heavy heart

For the cares I had commended to my Lord did not depart.

So again my lamentations ascended to His throne.

"Why, oh, why does God not answer, Did He his own child disown?"

"Praise Him, Praise Him," came the answers. "Think of all that He has done."

I began my adoration with a thank you for His Son.

And I thought upon Christ's journey through this world of misery, How He was despised, rejected, nailed upon the cursed tree.

And I thought upon the reason — only that His own might live With Him in God's house forever, "Lord," I cried, "forgive, forgive."

What though here my path be thorny, if at last

Thy face I'll see.

I'll not ask for lighter burdens but more faith and trust in Thee.

Oh, the joy, the joy of finding, all the while God held me fast

And I faced the day with courage, I had lost my cares at last

In the ocean of God's mercies, and His mercy brought a song

And with Paul, I can exult now, "When I'm weak, then am I strong."

ESTHER A. SCHUMANN.

The Cow Jumped Over The Moon

A well known writer recently headed his newspaper column with the words: "Honor System promotes cheating among students." In commenting he quotes a student who states that every one in that part of the class room where he sat except himself used the book in the course of an examination in Spanish conducted on the honor system. He also brings other incidents from class room experience to show the prevalence of cheating where examinations are not proctored by the watchful eye of the teacher.

The cases he cites and his reference to similar cases cited by his psychology colleagues from all over the country certainly show that human honor is not always what it is cracked up to be. They should, however, not destroy all our confidence in the effect of humanity's sense of honor and decency; for there are many who do not cheat, who do keep their promises to others, observe traffic rules, meet their obligations, live respectably, and abide by the law because of a sense of honor and decency over against their fellow men and a feeling of civic pride. For this we can be very thankful; for if it were not so we would need many more policemen to maintain even a semblance of order in our communities.

But though men can satisfy the demands of civic righteousness and please men by what they do on their honor, they can NEVER do their duty to God on their honor, and what follows is said in reference to a report by the Religious News Service quoted in the August 9 issue of the *Northwestern Lutheran* regarding the theme MY DUTY TO GOD at the mammoth open air service at the recent Boy Scout jamboree at Santa Ana, California. The theme for this convocation naturally leads one to think of the words of the scout oath: "On my honor I will do my best to do my duty to God." This is an oath to do the IMPOSSIBLE. Man cannot even begin to do his duty to God — not even in the slightest degree — on his honor. Works that please God can come only out of a heart that is reborn to faith in the Savior of sinners, Jesus, the Son of God, by the power of the Holy Spirit. Jesus Himself very plainly tells us that in John

15, 5 where He says: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do NOTHING."

Our Savior does not mean to say that we cannot breathe, walk, talk, stop for a red light, or do other works that satisfy the demands of human law, when He says that we can do NOTHING without abiding in Him. What He does mean is that we can do NOTHING THAT PLEASES THE FATHER without being joined to Him in faith. Only when God sees Christ, the Savior, behind our works can He find any pleasure in them; for then and then only are they done in gratitude to God for His salvation and without seeking salvation by the merit of our own works which avail us nothing before the far reaching and exacting demands of His law. Thus it is as IMPOSSIBLE for man to please God on his honor as it is for the cow to jump over the moon. So we are also told in Heb. 11, 6 where we read: "Without faith it is IMPOSSIBLE to please God." Any claim to the contrary is just as fantastic as the other statement in the familiar nursery rime that the dish ran away with the spoon.

Luther was well aware of this truth so plainly taught in the Scriptures when he wrote his explanations to the Ten Commandments in his Small Catechism, beginning them with the words, "We should fear and love God," to show that what pleases God must flow out of true fear and love for Him which comes only by faith in His Savior Son — a faith that is wrought not by our own powers but by His Spirit through the Word. Imagine teaching the Commandments by substituting "On my honor" for "We should fear and love God"! And what about our confirmation vows where we promise by the grace of God and with the help of God to remain faithful to and to do our duty to Him? The contrast between these words and the words "On my honor" is as sharp as the contrast between black and white. To teach our children first the one and then the other is not only confusion but a denial of what we believe, no matter how much we may try to "spiritualize" this wording which conflicts with our convictions.

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We bring all this to show some of our sincere objections to the Scout Oath. If it were only a patriotic pledge, like the pledge of allegiance to the flag or only a pledge in some civic matter with no statement conflicting with our faith, it would be different, since we too promote patriotism and obedience to the laws of our country as a fruit of faith in teaching the Fourth Commandment. But the words "duty to God" very definitely go beyond the civic into the religious sphere, and the words "on my honor" just as definitely carry the religion of natural man, which seeks to do without Christ what is impossible to do without Him, into it.

In conclusion we quote Article XVIII of the Augsburg Confession as follows: "Regarding the freedom of the will we teach that man to a certain extent has a free will to live outwardly respectable and to choose between those things that reason comprehends; but without the grace and help and working of the Holy Spirit man cannot please God and truly fear Him." This well states the reason for our taking exception to the words: "On my honor I will do my best to do my duty to God," and we thank God that we are Americans living in a country where we need have no fear of bringing such exceptions to those under our spiritual care. Let us not be remiss in this; for we need a clear-cut and uncompromising testimony concerning Christ to win and to keep men from Christ, and that should ever be the sole aim of all our work. God strengthen us in it!

OTTO J. ECKERT.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Charles H. Goetz
On October 15 Mr. and Mrs. Charles H. Goetz, members of St. John's Lutheran Church, Riga, Mich., were privileged to celebrate their golden wedding anniversary. The undersigned spoke on Psalm 50, 14. On Sunday afternoon, October 18, they held open house at their home in Blissfield, Mich. They gave a memorial wreath to Northwestern College in memory of their son Linwood, who died June 21, 1923, in Watertown, Wis.

May the Lord bless and abide with the jubilarians in the eventide of life.

C. H. SCHMELZER.

Mary Finds A Home At Bethesda

MARY was born in 1938. She was a healthy baby except for a siege of chicken pox, and her parents considered her normal in every way. When Mary had reached the age of four, however, her father and mother began to wonder about her. She did not seem to learn as easily as other children. By the time their daughter was old enough for school they knew the truth: Mary was mentally retarded.

Mary attended grade school for about six months. She would not sit still; she would not listen to the teacher; she learned nothing at all. Mary's parents had to take her out of school. She stayed at home and spent the time playing with blocks, scribbling with her crayons, or cutting paper into small scraps. Mary could not play with other children, because then she always seemed to get into trouble.

Mary's parents wondered what to do. They talked to their pastor, and he wrote to Bethesda Lutheran Home, Watertown, Wisconsin. Was there room for Mary at the Home? In 1948, after her name had remained on the waiting list for over two years, Mary came to Bethesda.

At Bethesda Lutheran Home, Mary lives in a large ward with many other girls just like herself, under the supervision of Christian ward-mothers. From September to July she attends the ungraded Bethesda school, where patient Christian teachers instruct the children in religion, in academic subjects, and in craft work. Mary's day begins and ends with devotional services in the chapel. The pastor of the Bethesda family tells the children about their Savior in words they can understand. If God wants it to be so, Mary will have a home at Bethesda until she goes to her eternal home in heaven.

Mary's parents cannot pay the full cost of their daughter's care and training at Bethesda. Like many of the seventy Bethesda patients from our Wisconsin Synod, Mary is partially dependent on the Christian love of her fellow-Lutherans for support. Bethesda is not supported by your Synod contributions but by individual gifts specifically designated for Bethesda Lutheran Home. Won't you help to care for Mary and her brothers and sisters at Bethesda?

For further information, write to Bethesda Lutheran Home, Box 296, Watertown Wisconsin. Ask for the *Bethesda Messenger*, a bi-monthly publication telling about the work of mercy which Bethesda is doing for you, in your name.

FORTY-FIRST WEDDING ANNIVERSARY

Rev. and Mrs. E. F. Zell

On the evening of June 14, the two congregations of Mishicot and Rockwood, Wisconsin, carried out some well-laid plans to surprise their pastor and his wife, the Rev. and Mrs. E. F. Zell, on the occasion of their forty-first wedding anniversary. Having notified the couple only an hour ahead of time the members assembled in the church building at Mishicot to hold a special service, in which they might join Pastor and Mrs. Zell in giving thanks to the Lord who so faithfully kept them during these many years. As a son of this parish the undersigned conducted the service and spoke briefly to the jubilee couple on the basis of St. Paul's words in 1 Thess. 3:9.

Also present by request of the congregations were Pastor W. Zarlring of Newburg, Wis., and Pastor Geo. Barthels of Red Wing, Minn. At the close of the service the latter, too, addressed Pastor and Mrs. Zell, using as his text John 15:5.

As part of their surprise the members concluded the service by presenting to their pastor and his wife the keys to a new automobile; their way of expressing what St. Paul encourages when he urges his readers "to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. 5:12-13.

May the God of all grace continue to be with these jubilarians as He has been in the past, for His mercy's sake in Christ Jesus.

WILLIAM G. ZELL.

ORGAN DEDICATION

On the afternoon of Reformation Sunday, November 1, 1953, St. Paul's Lutheran Congregation at Hurley, Wisconsin, dedicated its new electric Consonata organ to the service and

glory of the Lord. Pastor Erwin Scharf of Rhinelander preached the dedicatory sermon in a special afternoon service. Mr. Bruce Backer of Rhinelander, Wisconsin, gave a sacred organ recital in the evening.

May the organ serve to assist the congregation in rendering ever greater praise to the Holy God.

C. A. SCHLEI.

SEVENTY-FIFTH ANNIVERSARY

St. John's Congregation
Pigeon, Michigan

On September 8, 1953, St. John's Ev. Luth. Church, Pigeon (Berne), Michigan, celebrated the seventy-fifth anniversary of its organization. The speaker for this service was the Rev. Arthur Wacker, Scio, Michigan. Four other services were conducted during the anniversary week. On September 6, Pastor A. W. Hueschen, Morenci, Michigan, and Prof. Karl Sievert, Moberge, South Dakota, spoke for the Confirmation Reunion Service. Pastor G. Press, Wayne, Michigan, was the speaker for the Synodical Service on the evening of September 6. On September 13 a Christian Education Service was conducted, in which Pastor B. R. Hahm, Plum City, Wisconsin, stressed the importance and the blessings of a Christian education.

Organized on September 6, 1878, the congregation was first served by circuit preachers of the Michigan Synod from Reed City, Michigan, for four years. Its first resident pastor was F. Menke, a graduate of the Hermansburger Missionsverein, Germany. He served the congregation until 1888. Pastors serving the congregation since that time have been: R. Praetorius, 1888-1891; W. Linseman, 1891-1895; G. F. Wacker, 1895-1936; B. R. Hahm, 1936; A. W. Hueschen, 1936-1949; the undersigned since 1949.

From its beginning the congregation has maintained and supported a Christian day school. For the first 20 years the pastors taught in this day school. In 1899 the first permanent teacher was called: F. Nuesiis, who taught until 1901. He was followed by J. H. Doepker, 1901-1905; E. Oester, 1905-1907; L. Sievert, 1908-1914; J. Wirth, 1915-1917; the present teacher is L. Luedtke, serving since 1918.

In gratitude toward the Lord for 75 years of the pure Word and un-

adulterated Sacraments, all anniversary offerings were designated for the Church Extension Fund.

In further commemoration of the seventy-fifth anniversary, art glass windows were installed as memorials by individual members and the congregation as a whole; a completely new forced hot water heating system was installed, and an addition was built to the entrance to the church.

The present membership of the congregation comprises 465 souls, 330 communicants, and 91 voting members. FRED A. SCHROEDER.

TWENTY-FIFTH ANNIVERSARY Trinity Ev. Lutheran Church Grafton, Nebraska

Trinity Ev. Lutheran Church of Grafton, Nebraska, commemorated the twenty-fifth anniversary of its organization November 29, 1953, in two divine services. The first two resident pastors of the congregation served as guest speakers. Pastor W. Krenke of Colorado Springs, Colorado, preached in the morning service, and Pastor R. Roth of Ft. Morgan,



Trinity Ev. Lutheran Church
Grafton, Nebraska

Colorado, preached in the afternoon service. Both services were very well attended. Pastors and members of neighboring congregations joined the members of Trinity Church to worship the Lord in the beauty of holiness. The choir sang appropriate anthems at both services. The purpose of the preaching and singing was to magnify the glory of God who blessed the congregation with the pure Word and unadulterated Sacraments for a quarter of a century.

The members of Trinity Church spent nearly \$1,500 to renovate and beautify the church edifice for the festival services. Many beautiful cut flowers helped complete the decoration of the church. The ladies of the congregation served a sumptuous dinner to all worshippers and a lunch after the afternoon service. The offering for the day, \$506.00, was given toward the "Special Building Collection."

Preaching services were begun in the village of Grafton by the late Pastor H. Kuckhahn of Geneva, December 25, 1927. Other pastors who preached intermittently before the organization of the congregation were Pastors Wietzke, Korn, Baumann and Horlamus. The congregation was organized April 18, 1928. The charter members were Jacob Baumann, Edward Baumann, John Everts, Henry Lentfer and Samuel Oberlander. Reinhard Everts and Anton Domeier soon joined this little group and helped build the church. The corner stone for the church was laid August 19, 1928. The church was dedicated November 25, 1928. The first resident pastor was the Rev. W. Krenke. He was installed August 5, 1928. The second pastor of the congregation was the Rev. R. Roth. He was installed November 5, 1939. The third pastor was the Rev. M. Koepsell, who was installed September 12, 1948. The present pastor, A. W. Fuerstenau, was installed August 26, 1951.

In 1951, fifteen communicant members of Trinity congregation were transferred to a new mission congregation in Sutton. Pastor M. Weishan of Aurora is serving these Christians with Word and Sacraments. Trinity congregation at present numbers 22 voting members, 62 communicant members and 90 baptized members.

During the 25 years of the existence of Trinity congregation, 72 were baptized, 73 were confirmed, 24 couples were united in the holy bonds of wedlock, 14 members received a Christian burial, and 2,504 partook of Holy Communion. The congregation has been self-sustaining for quite a number of years. The congregation is mission-minded. The average contribution for missions per communicant member in 1952 was \$24.16. For 1953 the quota for missions per communicant has already been more than doubled. For the Special Building Collection of

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Synod the congregation raised \$206 more than its quota. All glory to God for this bountiful goodness. May He in His divine mercy and grace continue the good work He has begun and blessed here for 25 years. "May He never leave us, nor forsake us." 1 Kings 8:57.

A. W. FUERSTENAU.

CALENDAR OF CONFERENCES

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet on Tuesday, January 19, 1954, at Timothy Ev. Lutheran Church, 7814 Minnetonka Boulevard, St. Louis Park, Minnesota. The conference will begin with a Holy Communion service at 9:30 a. m. Speaker: John G. Hoenecke; alternate: A. C. Haase. ROBERT L. SCHUMANN, Secretary.

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MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will meet, D. v., on Wednesday, January 20, 1954, at St. Martin's Lutheran Church, Winona, Minnesota. The conference will open with a communion service at 9:30 a. m. Preacher: G. Horn; G. Kionka, alternate. Topics assigned for the fall conference are being carried over. The conference will decide the day's program. W. J. KOEPSSELL.

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WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 22 and 23, 1954, at Peace Church, Green Lake, beginning with a Holy Communion service at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor Clayton Krug, Green Lake.

Topics: Zephaniah, W. Weissgerber; Historical Background of Augsburg Confession, W. Strohschein; Practical Hints for the Instruction of Adults, P. Hartwig; History of Preaching, C. Krug; Hebrews 11, G. Kanies; James 5, 13-20, G. Pieper; An Application of Rom. 16, 17, T. Mittlestaedt; Catechism Revision, A. Laper.

Preacher: A. Laper; alternate W. Hoepner OSCAR SIEGLER, Secretary.

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DELEGATE CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Trinity, Rose and Charles Sts., Hillrose, Colorado.

Time: February 16 to 18, beginning Tuesday at 1:00 p. m.

Essays: Obedience of Christ, H. Schulz; Cursory Exegesis of Romans 4-6, M. Burk; God, as He is Revealed to us in His Names, W. Schaller; Review of the Revised Standard Version of the Bible, E. Kuehl; Isagogical Review of Hosea, with Practical Applications to us, G. Frank. Speaker: W. Siffring (W. Schaller).

Please announce yourselves promptly to the host pastor, Rev. G. Frank.

W. SCHALLER, JR., Secretary.

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SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT

Time: February 22 and 23, 1954, 10:00 a. m. Place: St. Paul Ev. Lutheran Church, Plymouth, Nebraska.

Papers: Mixed Marriages, continued Pastor Hahnke; Exegesis of Acts 19, 1-6, Pastor Grummert; Articles XI and XII Augsburg Confession, Pastor H. H. Schaller; Sponsors, Why and Whom, Pastor Herrmann; Isagogical Treatise of Micah, Pastor Gruendeman.

Reports: Academy Committee, Mission, Board of Education, Financial, Periodicals.

Speaker: Pastor H. Kruschel; alternate, Pastor A. Fuerstenau. Please notify the host pastor, H. H. Schaller, if you desire lodging.

H. KRUSCHEL, Secretary.

NORTHERN PASTORS' - TEACHERS' CONFERENCE MICHIGAN DISTRICT

Place: Salem Lutheran Church, Owosso, Michigan, K. Vertz, pastor.

Time: January 25-26, 1954.

Opening Service: 9:00 a. m. Preacher J. Vogt, alternate, B. Westendorf.

Papers: Winning and Keeping the Un-churched, Wm. Steih; Exegesis of I John 3, 10ff, cont., C. Frey; Why do we have Closed Communion? H. A. Schultz; Is a Christian answerable for so-called Offenses in the Field of Adiaphora? M. Schroeder; Explanation of the Communion Service, E. Hillmer.

Pastors and teachers desiring overnight lodging are requested to inform Pastor Vertz before the time of the conference.

T. HORNEBER, Secretary.

MEMORIAL WREATHS AND GIFTS

**Dr. Martin Luther College
New Ulm, Minnesota**

The Dr. Martin Luther College Music Department, New Ulm, Minnesota, received in the past months the following memorial wreaths and gifts from relatives and friends: in memory of Mrs. Christiane Albrecht, Goodhue, Minn., \$10; in memory of Mrs. Anna Hinz, Goodhue, Minn., \$1; in memory of Mrs. Paul Nelson, Manitowoc, Wis., \$1; in memory of Mr. John Beckendorf, Morton, Minn., \$10; in memory of Mr. Willard Raabe, New Ulm, Minn., \$24; in memory of Miss Rhoda Kiekbusch, Winona, Minn., \$25; in memory of Mr. A. J. Vogel, New Ulm, Minn., \$107.

The gifts were received from the Ladies Aid Society of the Nodine Lutheran Church, Nodine, Minn., \$10; Miss Cassie Erickson, New Ulm, Minn., \$25. Total: \$204.

We herewith express our heartfelt thanks to the kind donors.

EMIL D. BACKER, Chairman,
Music Department.

CALL FOR CANDIDATES

The members of Synod are hereby requested to nominate candidates to fill the professorship at Northwestern Lutheran Academy, which has become vacant by Professor H. Meyer's accepting a call elsewhere. The man called to this professorship shall be the dean and shall be qualified to teach the Latin courses and religion.

Nominations should be in the hands of the secretary no later than January 26, 1954.

The Board of Regents
Northwestern Lutheran Academy
G. S. Baer, Secretary
Hazelton, North Dakota.

APPOINTMENT

MINNESOTA DISTRICT FINANCIAL SECRETARY

Since Pastor H. C. Duehlmeier has accepted an appointment to serve on the Minnesota District Board of Missions and therefore resigned from his office as Financial Secretary, Pastor W. F. Vathauer has consented to fill the unexpired term as the Minnesota District Financial Secretary.

Beginning on January 15, 1954, all "blue slips" of the Minnesota District are to be sent to

Pastor W. F. Vathauer
Fairfax, Minnesota
G. BARTHELMS, Acting President.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Brenner, John E., in St. John's Church, Bay City, Michigan, by David M. Metzger; assisted by C. Frey, W. Franzmann, L. Spade, O. Eckert, M. Schroeder, E. Kasischke, A. Schwerin, C. Koepflin; Twenty-first Sunday after Trinity, October 25, 1953.

Fritze, Hugo, in St. Paul's Church, Norfolk, Nebraska, by W. F. Sprengeler; assisted by L. Groth, W. J. Hoyer; Second Sunday in Advent, December 6, 1953.

Radtke, Gordon, in Zion Church, Monroe, Michigan, by Winfred Koelbin; assisted by G. Press, A. Schultz, A. Baer, R. Scheele, C. Schmelzer, E. Schmelzer, R. Timmel; First Sunday in Advent, November 29, 1953.

Eibs, M. H., in St. John's Church, Mazonia Township, Summit, South Dakota, by B. A. Borgschatz; assisted by H. Winkel; Third Sunday in Advent, December 13, 1953.

Kuske, Paul R., in St. Paul's Church, North Freedom, Wisconsin, by Herbert C. Kirchner, assisted by W. A. Ave-Lallemant, G. E. Neumann, Loyal Schroeder and M. Petermann; Twenty-fifth Sunday after Trinity, November 22, 1953.

CHANGE OF ADDRESS

Pastors

Gurgel, Roland A., Belle Plaine, Minnesota.

Kuske, Paul R., North Freedom, Wisconsin.

Kock, Norval W., Rockford, Minnesota.

Teacher

Woldt, Alfons L., 3362A N. 22nd St., Milwaukee 6, Wisconsin.

MISSION FESTIVALS

Eighth Sunday after Trinity

Lutheran Joint Parish of Cornell, Key-stone, Cornell, Wisconsin.

Offering: \$393.00. E. E. Prenzlow, Sr., pastor.

Eighteenth Sunday after Trinity

St. John's Church, Woodland, Wisconsin. Offering: \$394.66. W. F. Schink, pastor.

Twentieth Sunday after Trinity

Christ Church, Marshfield, Wisconsin. Offering: \$1,036.35. T. Bradtke, pastor.

St. John's Church, Wayne, Michigan. Offering: \$838.81. G. L. Press, pastor.

Twenty-first Sunday after Trinity

St. Paul's Church, Faith, South Dakota. Offering: \$99.29. H. G. Meyer, vacancy pastor.

First Luth. Church, Dupree, South Dakota Offering: \$180.68. H. G. Meyer, vacancy pastor.

Twenty-fourth Sunday after Trinity

Epiphany Church, Racine, Wisconsin. Offering: \$400.23. Edwin Jaster, pastor.

ACKNOWLEDGMENT AND THANKS

**HOME FOR THE AGED
Belle Plaine, Minnesota**

September, October, November, 1953

In memory of Henry Vieths, Goodhue, \$2; in memory of Mrs. Gustav Seehamer, Collins, Wis., \$2; in memory of Mr. August Gerks, New London, Wis., \$8; in memory of Mrs. Sarah Hartshorn, Witten, So. Dak., \$5; Ladies Aid, Immanuel, Galena, \$5; in memory of William Seeger, Osseo, \$5; in memory of Mrs. Christine Albrecht, Goodhue, \$2; Mrs. G. Turnblom, Fredric, Wis., \$5; Lester Fish, Minneapolis, \$10; in memory of Richard Voltzke, Mound City, So. Dak., \$5; C. W. Quandt, Red Wing, \$5; in memory of R. Kruggel, New Ulm, \$10; Mr. and Mrs. J. H. Banitt, Fiftieth Wedding Anniversary, Zumbrota, \$5; in memory of Mrs. J. Tomhua, Goodhue, \$10; in memory of Maria Duhring, Norfolk, Neb., \$4; in memory of Mrs. Paul Weidemann, Sleepy Eye, \$20; Ladies Aid, St. John's, Fairfax, \$25; Mr. and Mrs. H. W. Frey, St. Paul, \$35; R. F. Neubert, Mankato, \$100; in memory of Mrs. Sophia Englebert, New Ulm, \$15; in memory of Mrs. Anna Hackbarch, Tomah, Wis., \$7.50; N. N. Watertown, So. Dak., \$50; Ladies Aid, St. John's, Kendall, Wis., \$10; Ladies Aid, Bethany, Renville, \$5; Ladies Aid, Peace, Echo, \$5; Elsie C. Gundlach, St. Paul, \$10; in memory of F. L. Blume, Belle Plaine, \$10; Ruth Mission Club, Siloah, Milwaukee, Wis., \$30; A.A.L. Branch 102, Zumbrota, \$10; in memory of Henry Kruse, Centuria, Wis., \$10; in memory of Herman Buelow, Watertown, So. Dak., \$2; in memory of George Andree, Jr., Watertown, So. Dak., \$3; Ladies Aid, Christ, N. St. Paul, \$10; A.A.L. Warrens, Wis., \$5; A.A.L. Branch 1020, Goodhue, \$5; Ladies Aid, St. John's Lewiston, Minn., \$10.

Donations in kind were received from the following:

Julius R. Frank, Wood Lake; Mrs. Betsy Snyder, Resident; Ladies Aid, St. Paul's, Tomah, Wis.; Mrs. Dahlke, Belle Plaine; Fred Groth, Yakima, Wash.; St. Peter's Church, Minneapolis; Mr. and Mrs. Otto Schultz, Belle Plaine; Mrs. Sophia Heins, Garisnon, Nebr.; Maria Keucker, La Crosse, Wis.; Miss Agnes Geiger, Jordan; Mrs. Clarence Mueller, Belle Plaine; Miss Rosa Frey, Fairmont; Ladies Aid, St. Paul's Jordan; Mr. and Mrs. C. W. Quandt, Red Wing; Mr. and Mrs. Elsie Baumgartner, Mankato; Mrs. Joe Persig, Red Wing; Geraldine Greehling, Kenneth; Ladies Aid, Trinity, Belle Plaine; Evening Sewing Circle, Bemidji; Ladies Aid, Trinity, Saline, Michigan; Mrs. L. Schluetter, Le Sueur; Freida Knolle, Red Wing; G. Dreher, Adrian, Michigan; Mrs. Turensky, Le Sueur; Grace Church, Le Sueur; Cross Lutheran Church, Charles City, Iowa; Ladies Aid, Prairie du Chien, Wis.; Trinity Church, Austin; St. Paul's Church, North Mankato; St. Paul's Missionary Guild, Moline, Ill.; Mrs. Adeline Meirbochtel, Belle Plaine; Missionary Guild, Burlington, Wis.; Ladies Aid, St. John's, St. Clair.

Our hearty thanks to all donors!

L. F. BRANDES.

MICHIGAN DISTRICT

July 1, 1953 to September 30, 1953

Southwestern Conference

Reverend	Budget	Non-Budget
L. Meyer, Allegan	179.71	\$
J. Brenner, Battle Creek	98.44	
E. Berg, Benton Harbor	250.00	
E. Wendland, Benton Harbor	1,236.16	
R. Gensmer, Coloma	749.42	
J. Struck, Dowagiac	168.96	64.50*
G. Thrams, Muskegon	111.35	
C. Kipfmiller, Hopkins — Including \$5.00 from Sunday School	505.00	
L. Meyer, Otsego	45.45	
A. Maas, Sodus	500.00	
W. Westendorf, South Haven	363.45	
H. Zink, Stevensville	403.50	

Southeastern Conference

A. Baer, Adrian	169.00*
W. Riess, East Ann Arbor	38.14
O. Kreie, Belleville	241.45
O. Schlenner, Detroit — Including \$5.40 from Sunday School	218.66
W. Valleskey, Detroit	486.98
E. Frey, Detroit	146.93
E. Fredrich, Detroit	257.55
J. DeRuiter, Detroit	258.05
L. Rasch, Zoar, Detroit	11.50
A. Gallert, Findlay	251.08
H. Buch, Greenwood	191.30
Kenton, Ohio	60.00
K. Krauss, L. Koeninger, Lansing	2,613.21
F. Zimmermann, Lansing	352.72
T. Sauer, Livonia	1,095.74
Monroe	576.40
A. Schultz, Monroetown	179.90
A. Hueschen, Morenci	84.70

A. Walther, Northfield	825.89	
E. Hoenecke, Plymouth	228.70	
C. Schmelzer, Riga		102.00*
H. Engel, Saline	23.00	30.00
A. Wacker, Scio	1,759.44	
A. Walther, South Lyons	58.60	
A. Jeschke, Tecumseh	516.03	
R. Scheele, Toledo	248.11	
I. Weiss, Van Dyke	111.37	
L. Rasch, Warren	45.65	
A. Bloom, Waterloo — Including \$10.00 from Ladies Aid	455.52	
G. Press, Wayne	1,101.35	285.28
K. Koelpin, Williamston	103.50	
H. Buch, Yale	292.88	

Northern Conference

M. Schroeder, Bay City	667.35	
J. Vogt, Bay City	198.26	
A. Westendorf, Bay City	500.00	300.00
H. Schultz, Brady	17.60	
H. Schultz, Chesaning	344.19	
N. Maas, Durand	39.95	
J. Roekle, Elkton — Including \$5.00 from Ladies Aid	93.07	13.00
A. Kehrberg, Frankenmuth	392.10	34.50*
R. Schwerin, Freeland	266.80	60.25*
A. Frey, Hemlock	180.26	2.50*
W. Stelh, Kawkawin	176.50	
H. Lemke, Lincoln	73.00	
A. Maaske, Manistee	143.50	
R. Schaller, Mayville	125.76	
K. Vertz, Owosso	1,014.00	5.00
	and	602.57*

F. Schroeder, Pigeon — Including \$5.00 from Sunday School and \$15.00 from Sunday School teachers	79.50	69.00
M. Koepsell, Remus	345.07	
O. Frey, Saginaw	106.00	
H. Eckert, Saginaw	467.48	50.42*
O. Eckert, Saginaw	979.98	
E. Renz, Scottville	48.15	
C. Miller, Sebewaing	500.00	
E. Renz, Sheridan	192.26	
C. Leyrer, St. Louis	103.55	118.00*
N. Maas, Swartz Creek	68.30	
P. Heyn, Tawas	336.57	17.20
	and	90.05*
W. Kehrberg, Vassar	72.45	
T. Horneber, Zilwaukee — Including \$36.00 from Ladies Aid	280.45	38.92
	and	173.77*

Totals \$ 25,237.49 \$ 2,289.02

* Represents money sent direct to institutions. Of the non-budget money there was \$455.92 for Church Extension Fund, \$17.20 for War Sufferers, \$283.28 for Synod Building Fund, \$48.34 for Flint Tornado Relief and \$684.28 for non-synodical institutions.

Memorial Wreaths (Included in above monies)

In memory of — Sent in by	Amount
Mrs. Adolf Renn — Elkton	5.00
Karl Kowalle — Elkton	5.00
Adolf Kuck — Elkton	5.00
Clarence Schultz — Frankenmuth	3.00*
Mrs. Clarence Schilling — Frankenmuth	2.00*
Mrs. Augusta Schmitzer — Frankenmuth	6.50*
Mrs. Adelaide Burchill — Frankenmuth	1.00*
Henry Reichle — Frankenmuth	2.00*
Mrs. Matthew Zehnder — Frankenmuth	6.00*
Mrs. Richard Bernthal — Frankenmuth	12.00*
Mrs. Henry Laux — Frankenmuth	7.00*
Mrs. Elizabeth Ehrlich — Owosso	12.00
Mrs. Katherine Bock — Owosso	2.00
Mrs. John Gerstenschlaeger — Pigeon	12.00
John Diener Sr. — Pigeon	23.00
Erwin A. Schroeder — Pigeon	5.00
Mrs. Donald Brown, Sandra and Randall — Pigeon	26.50
Gary Depner — Pigeon	2.00
Mrs. Louise Passon — Pigeon	3.00
Mrs. Fred Brueggeman — Pigeon	30.00
Edwin Nieschulz — Pigeon	12.00
Mrs. Sophia Keerbs — Pigeon	2.00
Raymond Gaeth — Pigeon	26.00
Rudolph Niedeck — Pigeon	5.00
Mrs. Herbert Deeg — Pigeon	5.00
Mrs. Katherine Bock — Saginaw, St. Paul	45.00
Rev. Theodore Engel — Saline	6.00
Adolph Ehnis — Saline	2.00
Mrs. Louise Luckhardt — Saline	17.00
Mrs. Louise Naebeck — Scio	3.00
Mrs. Wm. Schmiede — Saginaw, St. Paul	8.00*
Thomas Koepke — Tawas	2.50*
Mrs. Roland Kern — Tawas	2.00*
Mrs. A. Assel — Tawas	10.00
Mrs. Margaretha Schulz — Saginaw, St. Paul	14.00
Mrs. Frank Doletzky — Wayne	

ALWIN R. BURKHARDT, Treasurer.

WESTERN WISCONSIN DISTRICT

April, May, June, 1953

Pastor — Congregation	Amount
G. F. Albrecht, Indian Creek	88.50
G. F. Albrecht, Hustler	104.86
W. Ave Lallemaant, Rock Springs	385.36
H. F. Backer, La Crosse	1,763.27
J. C. Bast, St. Charles	300.00

W. A. Baumann, Marshall	1,243.15
E. R. Becker, Elmwood	494.57
R. Beckmann, Ridgeville	697.27
Alvin Berg, Madison	121.66
Arthur Berg, Sparta	797.32
R. F. Bittorf, McConnell	62.90
T. P. Bradtke, Marshfield	505.65
E. A. Breiling, Randolph	1,166.14
J. C. Dahlke, Tomah	1,206.77
A. T. Degner, Trenton	386.05
A. H. Dobberstein, Elroy	83.60
K. Eggert, Farmington	1,118.61
F. F. Ehlert, Eitzen	170.65
A. J. Engel, Medford	1,052.35
J. B. Erhart, Buffalo City	115.80
J. B. Erhart, Cream	474.75
J. B. Erhart, Cochrane	896.90
Gerhard Fischer, Helenville	700.00
Adalbert Geiger, Cambridge	1,293.55
G. H. Geiger, Wilson	199.90
Henry Geiger, T. Leeds	772.28
G. Gerth, Poplar Creek	81.00
G. Gerth, Beyer Settlement	87.00
Henry Gieschen, Fort Atkinson	5,307.25
W. E. Gutzke, La Crosse	1,291.50
B. R. Hahm, Plum City	178.38
B. R. Hahm, Bay City	47.44
A. Hanke, T. Morton	300.00
A. Hanke (F. Kosanke), Minnesota City	86.85
H. Henke (H. Nommensen), Arcadia	33.05
John Henning, Wausau	1,013.94
M. Herrmann, Kendall	352.65
M. Herrmann, Dorset Ridge	90.72
R. C. Hillemann, Mosquito Hill	92.67
R. C. Hillemann, Savanna	351.25
O. E. Hoffmann, Tomahawk	669.01
W. P. Holzhausen, Stetsonville	660.01
G. Horn, Chasburg	959.38
G. Horn, T. Hamburg	382.55
C. J. Kionka, Rib Lake	353.35
C. J. Kionka, T. Greenwood	106.89
E. H. Kionka, T. Maine	435.84
G. P. Kionka, T. Genoa	222.35
G. P. Kionka, Stoddard	825.33
H. C. Kirchner, Baraboo	1,026.93
L. C. Kirst, Beaver Dam	2,216.36
E. C. Kitzew, Beaver Dam	273.40
O. W. Koch — Central Conference	20.00
L. J. Koenig, Wausau	712.85
L. J. Koenig, Mosinee	177.45
W. J. Koepsell, Pickwick	98.10
W. J. Koepsell, Ridgeway	778.18
John Kohl, Fountain Prairie	284.07
G. O. Krause, Marathon	478.64
R. P. Korn, Lewiston	1,664.14
F. G. Kosanke, Aitona	623.95
J. D. Krubsack, Goodrich	263.71
W. R. Krueger, Friesland	281.50
D. R. Krueger, Dalton	500.60
D. H. Kuehl, McMillan	567.00
D. H. Kuehl, T. Eau Plaine	537.09
M. Kujath, Brodhead	180.20
M. Kujath, Janesville	353.89
C. C. Kuske, Green Valley	59.50
C. C. Kuske, Rozellville	104.80
L. Lambert, Barron	401.21
L. Lambert, Rice Lake	115.60
Henry Lange, Onalaska	522.20
Wm. Lange, La Crosse	262.43
E. F. Lehmann, Tripoli	10.00
E. F. Lehmann (C. J. Kionka), Spirit	50.20
Oscar Lemke, T. Rib Falls	480.00
Oscar Lemke, Rib Falls	630.61
F. W. Loeper, Whitewater	44.00
A. W. Looch, North Freedom	35.00
A. H. Mackdanz, Pardeeville	713.13
E. A. Mahnke, Hillsboro	148.66
E. A. Mahnke, Viroqua	113.20
T. H. Mahnke, Bloomer	180.15
G. C. Marquardt, Ring	253.18
G. C. Marquardt, Schofield	1,244.94
A. L. Mennicke, Winona	2,505.52
A. L. Mennicke, Goodview	146.08
F. H. Miller and N. Kock, La Crosse	4,550.10
R. W. Mohrhardt, Oak Grove	643.89
R. W. Mohrhardt, South Ridge	613.53
H. A. Muehl, Cameron	80.00
R. W. Mueller, Jefferson	2,675.00
G. E. Neumann, T. Merrimac	32.50
G. E. Neumann, T. Caledonia	24.60
G. E. Neumann, T. Greenfield	57.65
H. C. Nitz, Waterloo	1,998.25
H. Nommensen, Fountain City	367.26
M. J. Nommensen, Juneau	1,335.25
H. A. Pankow, Menomonee	1,180.00
O. A. Pagels, Ixonia	794.87
H. E. Paustian, Barre Mills	500.00
N. E. Paustian, Oconomowoc	881.90
W. A. Paustian, West Salem	1,104.04
J. R. Petrie (M. Herrmann), Wilton	23.50
J. R. Petrie (R. Biesmann), Norwalk	288.80
E. E. Prentlow, Cornell, Keystone and Birch Creek	197.10
J. M. Raasch, Lake Mills	1,136.82
G. Redlin, Watertown	3,875.75
C. R. Rosenow, Bruce	345.97
A. Saremha, T. Knapp	135.18
A. Saremha, T. Lincoln	193.35
A. Saremha, T. Shennington	80.75
A. W. Sauer, Winona	2,737.00
John Schaad, Prairie Farm	461.30

John Schaad, T. Dallas.....	96.22
Herbert Schaller, Bagleton.....	400.00
A. C. Schewe, T. Bridge Creek.....	79.00
A. C. Schewe, Neillsville.....	1,374.71
E. C. Schewe, Cambria.....	323.22
L. Schroeder, Lime Ridge.....	79.16
L. Schroeder, T. Washington.....	145.75
V. C. Schultz, Platteville.....	659.82
W. E. Schulz, Wonewoc.....	1,091.00
H. C. Schumacher, Milton.....	565.86
A. Schumann, Globe.....	221.05
H. W. Schwertfeger, Richwood.....	278.69
H. W. Schwertfeger, Hubbleton.....	185.86
R. A. Siegler, Madison.....	682.88
W. R. Steffenhagen, Moline.....	180.00
A. Stuebs, Bangor.....	975.03
M. F. Stern, Ixonia.....	317.06
K. A. Timmel, Watertown.....	1,482.68
E. A. Toepel, Cold Spring.....	270.50
E. A. Toepel, Fort Atkinson.....	267.11
E. G. Toepel, Sun Prairie.....	1,300.00
I. G. Uetzmann, Watertown.....	640.00
L. Voss, Nelson.....	107.96
E. H. Walther.....	1,152.80
W. E. Wegner, Columbus.....	2,949.80
E. A. Wendland (O Pagels), T. Lebanon.....	278.26
A. J. Werner, Little Falls.....	72.62
A. J. Werner, Cataract.....	167.22
A. J. Werner, Millston.....	21.75
A. A. Winter, Mauston.....	1,474.00
A. A. Winter, New Lisbon.....	276.16
L. A. Winter, T. Berlin.....	852.54
W. E. Zank, Newville.....	559.46
W. E. Zank, T. Deerfield.....	625.05
G. W. Zunker, Fox Lake.....	588.17
Budgetary.....	92,991.02
Building Fund.....	82.25
Non-Budgetary.....	768.69
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	\$ 93,841.96

Memorial Wreaths

In memory of — Sent in by	Amount
Wm. Lave — A. Dobberstein, Elroy.....	\$ 5.00
Hermann Blasing — J. B. Erhart, Cream.....	5.00
Rose Kornstedt — A. Geiger, Cambridge.....	50.00
Wm. Zastrow — E. H. Kionka, T. Maine.....	20.00
Wm. F. Luedtke — E. H. Kionka, T. Maine.....	14.00
John L. Horlamus — H. C. Kirchner, Baraboo.....	2.00
Mrs. Sophie Marquardt — H. C. Kirchner, Baraboo.....	3.00
Mrs. Arthur Schadde — H. C. Kirchner, Baraboo.....	8.00
Mrs. Ida Miller — H. C. Kirchner, Baraboo.....	58.00
Mrs. Wm. Schanke — H. C. Kirchner, Baraboo.....	3.00
Mrs. Harry Buzzell — H. C. Kirchner, Baraboo.....	5.00
Mrs. Augusta Nehring — H. C. Kirchner, Baraboo.....	16.00
Mrs. Siegel Schaefer — H. C. Kirchner, Baraboo.....	3.00
Pastor Wm. Eggert — Central Conference, O. W. Koch	20.00
Anna Horn — E. Lehmann, Tripoli.....	5.00
Bruce Allen Baker — E. Lehmann, Tripoli.....	5.00
Rev. Wm. Eggert — G. C. Marquardt, Ringle.....	10.00
Rev. Wm. Eggert — G. C. Marquardt, Schofield.....	25.00
Mrs. Paul Clemens — H. A. Muehl, Cameron.....	30.00
Mrs. Susanna Bartsch — H. A. Muehl, Cameron.....	9.00
Herbert Jaeger — O. Pagels, Ixonia.....	10.00
Rev. Julius Taepel — O. Pagels, Ixonia.....	2.00
Rev. Wm. Eggert — G. Redlin, Watertown.....	228.12
John Horlamus — G. Redlin, Watertown.....	2.00
Emil Nuernberg — G. Redlin, Watertown.....	251.00
Albert Fehrmann — G. Redlin, Watertown.....	1.00
	H. J. KOCH, Treasurer.

NEBRASKA DISTRICT
April 1, 1953 to July 1, 1953
Central Conference

Congregations	Budgetary	Other	Special
St. Paul, Broken Bow.....	\$ 70.22	\$	\$
Redeemer, Council Bluffs.....	75.45		
Lincoln Heights, Des Moines.....	185.21		
Grace, Fort Madison.....	42.25		
Christ, Grand Island.....	532.44		
Bethany, Grinnell.....	100.00		
Immanuel, Hader.....	819.72		
Trinity, Hoskins.....	610.90		
Immanuel, Merna.....	109.39		
Grace, Newton.....	124.50		
Memorial Mrs. Mary Sixeas.....			2.00
St. Paul, Norfolk.....	1,475.67		
Gethsemane, Omaha.....	279.22		
Geed Shepherd, Omaha.....	51.62		
St. John, Stanton.....	1,464.58		
Memorial Mrs. Augusta Wegner.....	7.75		
John Sommer.....	3.00		
William Harsch.....	2.00		
Edwin Pohlman.....	14.50		
William Raduenz.....	6.50		
William Harsch.....	2.00		
Edwin Pohlman.....	3.00		
Redeemer, Sioux City.....	650.58		
Immanuel, Washington.....	24.76		
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	Colorado Conference		
Redeemer, Cheyenne.....	74.45		
Mt. Olive, Colorado Springs.....	184.00		
Mt. Olive, Denver.....	109.85		
St. Luke, Denver.....	72.74		
Zion, Fort Morgan.....	368.86		
St. James, Golden.....	187.88		
Trinity, Hillrose.....	112.58		
Mt. Olive, Lamar.....	147.35		
St. Paul, Las Animas.....	69.26		

Calvary, Littleton.....	57.55		
St. Matthew, Loveland.....	62.24		
St. John, Montrose.....	134.55		
St. John, Platteville.....	72.57		
Grace, Pueblo.....	212.40		
Our Savior, Pueblo.....	103.11		
Grace, Sugar City.....	68.81		
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	Rosebud Conference		
St. John, Brewster.....	189.05		
St. Paul, Batesland.....	268.00		
Zion, Bonesteel.....	86.44		
Grace, Burke.....	263.01		
Peace, Carlock.....	72.20		
St. Paul, Colome.....	230.38		
Zion, Colome.....	476.00		
Dunning Lutheran Mission, Dunning.....	26.00		
St. John, Herrick.....	41.66		
Our Redeemer, Martin.....	50.00		
Zion, Mission.....	434.41		
St. Paul, Naper.....	196.38		
Faith, Platte.....	75.45		
Calvary, Valentine.....	14.62		
Zion, Valentine.....	134.64	74.68	
Trinity, Winner.....	302.20		
St. Paul, White River.....	100.00		
St. John, Witten.....	15.00		
St. Peter, Wood.....	18.56		
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	Southern Conference		
First, Aurora.....	350.61		
Christ, Beatrice.....	160.36		
Emmaus, Beatrice.....	118.09		
Zion, Clatonia.....	345.43	18.75	
Anniversary Gift Mr. and Mrs. August Huneke.....			26.00
Memorial Mrs. Henry Hilz.....			40.50
Mrs. Dietrich Riechers.....			160.00
Zion, David City.....	294.30		
St. John, Firth.....	299.91		
Memorial Mrs. Herman Damrow.....	11.00		
Grace, Geneva.....	539.07		
Trinity, Grafton.....	644.82		
St. Paul, Gresham.....	15.00	168.50	11.00
Redeemer, Hastings.....	290.56		
Mt. Olive, Lincoln.....	201.54		
Grace, Milford.....	62.84		
St. Paul, Plymouth.....	765.93		
Memorial Mrs. L. Knispel.....		15.00	35.00
St. John, Rising City.....	324.55		
St. Marks, Sutton.....	12.15		
Totals.....	\$ 16,123.56	\$ 276.93	\$ 274.50
	HERBERT J. RIECHERS, District Treasurer.		

NEBRASKA DISTRICT
July 1, 1953 to October 1, 1953
Central Conference

Congregations	Budgetary	Other	Special
Lincoln Heights, DesMoines.....	\$ 78.61	\$	\$
Grace, Fort Madison.....	26.50		
Immanuel, Hader.....	969.06		
Trinity, Hoskins.....	540.20		
Immanuel, Merna.....	247.11		
Grace, Newton.....	20.68		
Gethsemane, Omaha.....	76.65		
Grace, Sioux City.....	216.32		
St. John, Stanton.....	671.55		
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Redeemer, Cheyenne.....	34.26		
Mt. Olive, Denver.....	17.78		
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St. John, Platteville.....	176.70		
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