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Grace Ev. Lutheran Church

Zillah, Washington

"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

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COVER DESIGN

GRACE EV. LUTHERAN CHURCH
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Siftings

"THE GIFT FOR JESUS." We are anxiously waiting to hear the latest report on the "Gift for Jesus" collection from our treasurer, Mr. C. Niedfeldt. Needless to say that we are waiting hopefully. Many congregations who had postponed their collection until the summer, as we are told, should have finished now. Other congregations that had not made their quota have also made up the deficit by this time. All in all, the required amount ought to be near collected within this month. May the good Lord prosper our efforts.

THE PRAYERS of the Christians in our Synod will not go unheard because they are "according to the will of God," we mean prayers that the "Gift for Jesus" collection will unite every pastor and every member of our Synod to work conscientiously to raise the needed money. We need more workers in the kingdom. And because we need more workers we need facilities to house them at our college in Watertown. These facilities are lacking at this time. We can't go on forever housing five men in rooms that will barely accommodate four; we can't go on using buildings that come under the critical eye of the state, demanding that we make prohibitive costly alterations if we intend to continue to use them. We need those proposed new buildings.

Dr. A. Neill Miller, secretary of the General Assembly of the Presbyterian Church in Canada, recently warned the assembly against using professional agencies for fund raising in the church. He said: "It is much easier to add 100 per cent to the revenue of a church than to add five per cent to its membership... or even to the frequency of attendance of its members." Dr. Miller calls token-giving by members "an easy

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BY THE EDITOR

escape for the uneasy conscience... It is a tragic thing that in so many of our churches giving is regarded as no more than a necessary evil related to the paying of bills."

* * * *

"SALARIES OF MINISTERS had a hard time climbing up proportionately with living costs in years since the war," says *The Lutheran*. "Unless somebody on the church board is specially attentive to promoting an increase in income for those on the congregation's payroll, nothing happens. Presbyterians are practical. They set minimum salaries for pastors, and provide a fund to help the poorest congregations to measure up. This spring the Presbyterian Pennsylvania Synod set the minimum at \$3,600. In the United Lutheran Church's Northwest Synod, 50 per cent of the pastors had been given salary increases this year. The average, President Paul Bishop reported last month, is now \$3,875, plus parsonage or rent allowance, and in two-thirds of the parishes an allowance to a pastor using his car in parish service (average, \$355 a year). Five per cent of Northwest pastors had salaries above \$6,000. Twenty-eight per cent were paid \$3,000 or less."

* * * *

"THE WRECKERS," as they call themselves, entered the church of Douglass Boulevard Christian Church and vandalized the church, doing more than \$2,500 damage. They also damaged the West Broadway Baptist Church the same night. This all happened in Louisville, Ky. That brought the number of schools, churches and clubs vandalized by "the Wreckers" to nine. After each escapade one of the group called someone connected with the damaged property and informed him of what had been done.

Judge Not, Condemn Not

Luke 6: 36-37

“**B**E ye therefore merciful, as your Father also is merciful.” This exhortation of the Savior touches a responsive chord in every believer’s heart and conscience. Since God’s pardoning mercy in Christ Jesus has given us the boldness and confidence to call Him our Father, we, too, will want to show mercy as appreciative children. Just because we as sinners find our source of blessed peace and hope in God’s saving mercy, it also becomes for us a mighty incentive to exercise mercy. As a part of the true course of mercy Jesus bids us: “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned.”

A Sad Perversion There is a false love and mercy, which likes to parade under the name of Christian charity, which in reality is, however, the very opposite of true love. The Savior’s “judge not . . . condemn not” is misinterpreted in such a way that it is made to commend an attitude of indulgent indifference toward all sin and error. Strangely enough, the Savior is misunderstood as teaching that, in view of our own imperfections, Christian love and mercy will never permit us to find serious fault with the conduct or the religious convictions of others, even much less allow us to break fellowship with anyone for clinging to sin and pernicious error. If we wish to tread the path of true Christian mercy, we need to reject this false love which the Lord obviously does not have in mind in His exhortation.

Far From The Savior’s Mind In unfolding His exhortation the Savior indeed says: “And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?” It would, however, be a gross mistake to conclude that the Savior is thereby teaching that the mote in the brother’s eye, the sin or error in which he is involved, should be of no concern to us. On the contrary, He is deeply concerned that the brother receive

the help that he needs. It is for this very reason that He so earnestly censures and rebukes the hypocrisy in which someone undertakes to make much of the fault of others, while he is utterly blind to his own faults. For if a spirit of self-righteousness should cause us to stop evaluating, judging, and correcting all our own thoughts and actions in the light of God’s Word, we would wholly lack the spiritual vision which could enable us to supply the help that an erring brother needs. Therefore Jesus says: “Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.” The Savior does want to see the troublesome mote removed, lest a serious infection ensue; He does want us to help every ailing brother and would put us into a position to supply such help.

A Blind Love “Can the blind lead the blind? Shall they not both fall into the ditch?” With this parable the Savior rebukes all spiritual blindness, also the blind love which is indulgent and indifferent concerning sin and error. With such a blind mercy the world loves its own. One encourages and abets the other in a selfish God-estranged life, mutually strengthening and excusing one another in pursuing the lusts of the flesh, the lust of the eyes, and the pride of life. One blindfolds the other against the light of God’s Word, so that the true nature and curse of sin may not be revealed. One confirms the other in his empty claims of merit, in the vain delusion that he is inherently good and that all will be well with him now and hereafter. With such a blind love the children of this world lead each other into perdition.

Unworthy of a Child of God It is not such love that the Savior commends, when He says: “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned.” How can it be anything but a false love which undertakes to hide God’s truth from others? In true Christian mercy we are to help others to a realization of their sins and keep them aware of

its corruptive, cursed power that they may embrace the Savior’s pardoning grace and draw strength from it to overcome sin. Instead of being unconcerned about the sin in which a Christian brother may have fallen we are in true mercy to tell him his fault and to make every effort, first individually and then together with others, to lead him to repentance; and if he should impenitently reject the reproof and admonition from God’s Word addressed to him by the entire group of his brethren, they are finally in a last act of solicitous love publicly to pronounce him a heathen man and a publican in the hope that this may still bring him to a realization of his spiritual plight.

It would be nothing but the same false love if we should fail to testify against error. Christian mercy will not let us be silent when we see a Christian brother clinging to something that stands in opposition to God’s Word. By bidding Godspeed to anyone who persistently defends and teaches error we would make ourselves partakers of his evil deeds. We would be sinning against the errorist himself, confirming him in his false convictions, while we ought to help him overcome them by testifying firmly against them. We would be sinning against all of our Christian brethren, misleading them to become indifferent to the truth. We would be sinning against our own soul, exposing it to the dangerous leaven of error which is never static but spreads like a cancer. It is false love, and not mercy, to withhold God’s own judgment upon sin, God’s own condemnation of error from others.

The Savior’s Real Admonition Jesus is indeed very earnest in urging God’s children: “Judge not . . . condemn not.” In true mercy He would have us desist from putting ourselves into the judgment seat, instead of merely voicing God’s judgment; to desist from all judging and condemning, which instead of being based on God’s Word, flows out of our own thoughts, out of our own proud, selfish flesh, all judging and condemning, which instead of seeking to help the erring brother, proceeds out of a self-righteous delight in magnifying and exposing the sins of others, all judging and condemning which goes beyond that which is evident. Since only

(Continued on page 229)

Editorials

Sunday Offence There are good reasons for going to church, that is, to the church where the Word of God is preached, not just any kind of church. Jesus summed it up in the words: "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

For this time we want to approach it not from the positive but from the negative side. What is the result if for frivolous reasons you do not go to church? You yourself will be the loser and you will also strengthen others, those who never go to church and also the weak, in the belief that it is not important. If the lake or the mountains, the little chores around the house and the yard, or just plain lack of interest keep you from church, others are bound to get the impression that it can well be dispensed with. When strangers attend a service, as they do nearly every Sunday in almost every city congregation, and see the vacant pews, which ought to be filled by members, it is very doubtful that they will come again. If the church members lightly stay away from the house of God, any compulsion which they may have felt will have cold water thrown upon it.

There is a lot of truth in the story that the Christian of a former generation, driving to church every Sunday morning a distance of twelve miles in a horse-drawn lumber wagon, preached a sermon twelve miles long. Likewise when you put yourself out to go to church, you are also preaching a sermon, a sermon whose theme is: Worshipping God and hearing His Word is important, more important than our personal ease or our little earthly chores and our physical recreations.

On the other hand, if you grasp at the most trivial excuse for staying away from the house of God, you are preaching a sermon, too, a sermon which says in effect: The Word of God is not very important; a lot of things are more important. That is the kind of sermon a lot of church members are preaching, and how glad unchurched people are to have their own views confirmed by such church members.

That is what Scripture calls giving offense, encouraging others to adopt or continue in wrong ways to the harm of their souls. That is no light thing, for Jesus said: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" What kind of sermon are you preaching on Sunday morning? Are you by your conduct encouraging or discouraging others from hearing the Word of God? "Faith cometh by hearing, and hearing by the Word of God." I. P. F.

* * * *

The Church and Sunday Observance Recently three bishops, a Catholic, a Methodist, and an Episcopalian, joined forces to close up the supermarkets in Indianapolis on Sundays.

Leaflets urging a boycott of such supermarkets were distributed in 500 Protestant and Catholic churches. Public pressure was to be applied until they remained closed. Commenting on this a church paper remarked: "It is to be hoped that the example set by the churches of Indianapolis will be followed in many other communities. Interfaith cooperation on social and moral questions is sanctioned by papal encyclicals and by Protestant doctrine and practice. We should see more of it."

That the Catholic Church would like to enforce its teachings upon the community, and does wherever it is in control, is no secret, and that that is one of the pet aims of most Protestant churches in keeping with their Calvinistic background, is evident on every hand. But it is not Lutheran doctrine and practice because it is not Scriptural.

According to Scripture, the Christian Church has no business to occupy itself with anything that does not aim at spiritual gains. "My kingdom is not of this world," said Jesus in laying down a fundamental principle of His kingdom. "The weapons of our warfare are not carnal," said St. Paul. Outward pressure or compulsion has no place in the program of Christ's Church. It has only one weapon, and that is the Word of God. It strives for inward conviction, not just outward conformance, least of all that which results from the application of outward force. It seeks to change man inside, not just on the outside. It seeks to get men to believe something and do something from inner compulsion of the Spirit, not because it is forced upon them from the outside contrary to personal convictions. It has been said: "Necessity is no virtue." Likewise submission to religious rules or practices, because the outside pressure can not be resisted, is no virtue. There is no spiritual gain, only outward conformity. What God wants is the production of a new creature, otherwise it lies outside of the province of His Church. "Whatsoever is not of faith is sin."

The pressure applied by the churches of Indianapolis is based on a mistaken doctrine of Sunday, but even if it involved a Scriptural doctrine, it would still constitute wrong pressure on the part of the Church. That it not the way God wants the Church to operate. The owners of the supermarkets would not become Christians by closing their stores on Sunday under such pressure. Likewise people do not become Christians by not buying anything on Sunday. If the Word of God does not permeate their hearts and they do not believe in Jesus as their Savior they are as far from being Christians as before. Outward compulsion is not inward conviction, and, therefore, constitutes no spiritual gain.

I. P. F.

Guidance In Godliness

HIDDEN TREASURE

MANY years ago an old sea chest was washed up on the shore, where it lay in the sunlight day after day, until gradually it sank into the sand and became buried.

Years later, in digging for clams, a man struck his shovel against something hard. The digger's curiosity was aroused, so he dug deeper to see what his shovel had struck. It disclosed the old sea chest that had lain buried for so many years. Breaking it open, he found it filled with rotted bags of ancient coins, jewels, and precious stones that sparkled in the sunlight.

One day several centuries ago a monk found on a shelf in his monastery an old book. He took it down and began to read. Little did he realize that he, too, had discovered, as it were, an old chest filled with jewels of fabulous value. The discovery of this book, radiant with the rich promises of God, led to the transformation of Martin Luther's life. It changed the course of the Christian Church. It was the turning point in the history of Europe and the beginning of the great Reformation.

This wonderful Book is God's Book. It tells His story. The Bible is indeed the Book of books, the only revelation of God's infinite wisdom and unchanging love.

The Bible is not only the Book of the past but also of the present and of the future. It lights the way to the end of time. It is "a lamp unto my feet, and a light unto my path" (Psalm 119:105). "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand" (Prov. 19:21).

Our world is in deep trouble, bewilderment, despair. Thousands of homes are broken; hope is well-nigh drowned out of many hearts. But the Bible contains light for the perplexed, encouragement for the worried, help for the troubled, words of comfort for the broken-hearted.

Happy the man or woman who follows the light of Bible truth. "The entrance of thy words giveth light" (Psalm 119:130). In the midst of the darkness of these troublous times, there is one clear light that still shines. It is the light from the Book of God; but men often walk in darkness, and they "err, not knowing the

Scriptures, nor the power of God" (Matt. 22:29).

It is most unfortunate that the Bible is a closed book in many homes. Some time ago a wedding was to be held in a country home, for which the parties concerned thought a Bible to be needed. Search was made for one, and finally one was found in an old chest in the attic. Singularly enough, on the outside of the chest was written: "Not wanted on the voyage." That is how some people treat God's Word. They banish it from their business, their pleasure, their lives, and their homes; and they suffer accordingly. The Bible IS needed on the voyage. Its instruction is needed in every home today.

The Bible is a gift from God. It is His inspired, inerrant, infallible Word. He speaks through its pages to our hearts. His words are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

There is radiant living and glorious victory in this dark world for those who read, believe, and obey the words of this blessed Book.

* * * *

MEN AND MONEY

Money is a good servant but a poor master. The lure of gold is stronger than the human will, and with many a man it stands between his soul and his God. Someday it will be discovered that the bars that shut many out of the Kingdom are forged of silver and gold.

The possession of goods or wealth is not a sin; it is "the love of money" which is "the root of all evil." With the life that is fully surrendered to God, money is no longer king. Said Christ: "Ye cannot serve God and mammon;" yet the Christian may serve God *with* mammon.

It is well to remember that in the Gospels of Matthew, Mark, and Luke, one verse in every six deals with the money question. Jesus does not ask: "How much do you have?" but "what are you doing with it?" He came to lift us out of our sordid selfishness and to guide our steps along the path of faith to the mount of blessing.

"I seek not yours but you," rings the heavenly appeal. If you have been remiss in your duty, pay up the arrears; for, in the language of an-

other: "The more you give, the more you will have, and the day will come when all you will have will be just what you have given."

K. F. K.

JUDGE NOT, CONDEMN NOT

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God can look into the heart, we are not to presume to judge the hearts of men. Since we can know only the motives which people reveal to us, we are not of ourselves to impute, acquit or condemn accordingly. We are not to be highly suspicious of others, ever thinking and expressing the very worst concerning them.

In true mercy we are to take every care to distinguish between the persistent errorist and servant of sin and those whom we still have cause to treat as weak brethren, who still give us reason to believe that they are not yet hopelessly committed to sin or error. As grateful children of our heavenly Father it behooves us to bear patiently with the faults and frailties of others, to put the most favorable construction upon them, ever showing ourselves ready to wait and hope for betterment. Instead of immediately straining at every gnat we are to reckon with the possibility that the brother who has been overtaken in a fault may already be truly sorry in the very moment that we would be harshly judging and condemning him. Whenever we cannot honestly excuse and hope for the best, we are to turn to brotherly admonition and rebuke, which enables us to keep on being merciful as we seek to win and restore him in a spirit of meekness.

His Blessed Encouragement ". . . and ye shall not be judged . . . and ye shall not be condemned." The Savior is speaking to us as God's believing children, who have learned to despair in their own merits and to look to His saving grace for every blessing. Thus He is confident that we will also understand these gracious promises aright, that they will not arouse any thought of meriting and escape from judgment and condemnation through our acts of mercy. What Jesus promises is not a matter of merit at all, but something that we will graciously experience as we let our heavenly

Father's mercy move us to be merciful. For as we daily strive against heartless judging and condemning out of appreciation of the divine mercy which we have experienced, God's wonderful grace in Christ Jesus

will thereby ever be kept vividly before our minds to strengthen us in our faith, whereby we are indeed preserved from all judgment and condemnation.

C. J. L.

The Church As Jesus Spoke Of It

(Fifteenth Continuation)

IF he neglect to hear the church, let him be unto thee as an heathen man and a publican."

That is a terrible judgment to pronounce on a former brother and fellow believer, to put him into a class with heathen men and publicans. He was an heir of eternal life through faith in Christ Jesus, now he is outside the kingdom of God, an alien and a foreigner. Now he belongs to a class that is without God and without hope in the world.

To be sure, outwardly he may be a very likeable and respectable fellow. He may be honest in his dealings with other people and very conscientious and faithful in the discharge of his duties. He may be also very liberal, always having an open hand for the poor and needy and for those in distress. He may be also very devoutly religious. He may have a good understanding of God and His way. He may praise Jesus as a wise teacher and a model man. — But since he neglects to hear the Church's call to repentance, all of this counts for nothing, he is in a class with heathen men and publicans. Jesus declares him to be so.

Before the Church had finished speaking to him to call him to repentance he was still a brother. The Church might have had occasion to speak to him very sharply. His brothers in the faith may mark him and suspend the exercise of brotherly relations with him for the time being, except the one form of still admonishing him as a brother. But once it becomes clear that he has closed his heart, that he is inaccessible to the fervent pleas and serious admonitions of the Church, then even this single avenue of approach, this last possible expression of brotherhood, brotherly admonition, would be cut off. The only thing that is left is to consider him as one outside the brotherhood of Christ, as a heathen man and a publican.

Jesus is serious about the matter. He uses no *ifs*, and *buts*, or *perhaps*. He speaks very definitely, in the case that an erring brother "neglects to hear the church" then it becomes a necessity to consider him as "an heathen man and a publican." "Let him be unto thee" He says, not by way of permission, but as being the only course of procedure that is open. By refusing to hear the Church he has given unmistakable evidence that the brotherhood of believers does not mean anything to him. They were speaking to him in the name of Jesus Himself. By refusing to hear the Church he has given evidence that also his Savior does not mean anything to him any more.

But, you may say, how can I be sure of doing the right thing in the matter? I cannot look into the man's heart. How can I pronounce so severe a judgment on him that he is in a class with heathen men and publicans? — Consider, has not the word of Christ been brought to him in a rich measure? by you privately, by a committee of two or three, by the whole Church? And has he not at every stage rejected the word, the word of Christ? Jesus once said, "He that heareth you heareth me," and then added significantly, "and he that despiseth you despiseth me" (Luke 10:16). This leaves no room for doubt. It is a very unpleasant thing to declare one who so far stood near and dear to us as a brother in the faith — to declare such a one to be an heathen man and a publican. He may be even united with us by the ties of the flesh, he may be father or mother, son or daughter, brother or sister — if he refuses to hear the Church, the communion of saints, the company of fellow redeemed, then let him be unto thee as an heathen man or a publican. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matth. 10:37).

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Jesus Himself indorses the verdict of the Church. When addressing Peter as the spokesman of the twelve, He said to him: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matth. 16:19), He was thereby not conferring a special privilege, a special prerogative on Peter, placing him into a class by himself, granting him special authority over the others: no, Peter had acted as spokesman for the other apostles, he had given expression to the faith which all held in common; and in that sense Jesus answered him. What He said to Peter applied to all as whose spokesman Peter had acted. When Jesus said to him: "What thou shalt bind on earth," or again, "what thou shalt loose on earth," this was the message which Peter should take back to those in whose name he was speaking.

We are here not left to guessing, Jesus repeats in express words the truth which we have gathered from His answer to Peter. After saying, "Let him be unto thee as an heathen man and a publican," He continues: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven" (v. 18). In dealing with an erring brother the Church is acting in the name of and with the very word of Jesus.

Realizing this truth must fill our hearts with holy awe. Who are we to carry out so serious a charge? Would it perhaps not be advisable, under the circumstances, to adopt a policy of "hands off"? No, such procedure would indicate a lack of faithfulness both to our erring brother and to our Lord Himself. It is serious business, indeed, which we should never attempt to undertake alone. Jesus adds: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The admonition of an erring brother will be undertaken only with fervent prayer for the Father's assistance.

Jesus adds still more. "For where two or three are gathered together in my name, there am I in the midst of them" (v. 20). Christians are aware that they are acting in the name of and in conjunction with their Lord Himself. To be sure, Christians

still have the Old Adam, and he not only will try to get a word in edgewise, he will try to pre-empt the floor. Thus sometimes it may happen that a tone is heard which sounds neither charitable nor edifying. Such tones will not be tolerated. The

Church, gathered in the name of Jesus, will suppress them.

Thus also when the outcome is: Let him be unto thee as an heathen man and a publican, this will serve to the glory of Jesus' Savior name.

(To be concluded)

J. P. M.

In The Footsteps Of Saint Paul

Paul's Vision and Appearance Before Gallio

IN Antioch in Pisidia and in Thessalonica Paul had been forced out by his adversaries, the Jews; not so in Corinth, even though it was attempted. Paul could stay and preach the Gospel with great success. Only a few nobles were among those gathered in Corinth. Besides the leader of the synagogue Crispus and the proselyte Justus, whom we have already mentioned, we hear of Tertius (Rom. 16:22-23), to whom Paul dictated the Epistle to the Romans, and of Erastus, the treasurer of the city of Corinth. Phoebe of Cenchrea near Corinth brought the Epistle to the Romans, that wonderful compendium of Christian doctrine, to the Romans. It was a rich source of comfort for Paul to be surrounded by such a goodly number of leading Christians in the capital of Greece.

In spite of all the encouragement, however, which he received, Paul could not fail to hear the undertones of the rumblings of the Jews against him. How long before they would riot against him? He had laid a good foundation with Christ as the cornerstone (1 Cor. 3:11). The success of Paul in Corinth caused the exegete Bengel to exclaim: "A church of God in Corinth, what a paradox!" Silas and Timothy had come to assist Paul in his work. If need be, he could entrust the future work to them. It was his desire to move into new fields. His commission was to labor among the Gentiles primarily. He considered the whole Gentile world his parish. With mixed feelings he labored in Corinth. His heart was filled with joy over the success of the Gospel, yet fear crept into his heart when he thought of a possible outbreak of hostilities on the part of the Jews. This may have induced him to think it might be wiser to leave the city for another field.

In this crisis "the Lord spake to Paul in the night by a vision, Be not

afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." By this vision the Lord wanted to encourage his faithful servant to continue his work in Corinth, fill his heart with joy over the future prospects, and to make him a fearless spokesman for the cause of the Gospel. A rich harvest lay before him. He was not to lay down his sickle in Corinth as yet. Paul could see but a small number of Christians in Corinth. The Lord pointed out to him much people, who were still to be won for Christ and heaven. There were other sheep, not of the Jewish fold, Gentiles, who should hear the "voice of Jesus" and thus become sheep of that one fold under Christ.

It is the Church's task to gather the elect throughout the world. What Paul reminded Timothy of (2 Tim. 2:19), he experienced himself: "The Lord knoweth them that are his." Repeatedly did Jesus remind His disciples: "Many are called, but few are chosen." The great masses among high and low will not listen to the Gospel. They reject it. Others will be called by the Gospel, but will fall away later. Finally only the elect will be saved. Our missionaries and preachers should not forget this. Since only the Lord knows those who are His, we are to spread the net far and wide, sow the seed and try to win souls for Christ. The success is God's alone. We are so easily guided by mere outward success or failure in our appraisal of mission work and in our methods of approach. We should leave the success to the Lord. He has told us clearly in His Word, how we are to carry on our mission work. Paul faithfully obeyed the command of the Lord. For a year and a half he labored in Corinth. Only in Ephesus did he tarry longer. There, too, Paul found much people and a fruitful field.

What Paul had feared, happened. His old adversaries, the Jews, finally attacked him and hailed him before the tribunal of the Roman proconsul Gallio, accusing him with an old charge, shrewdly put and somewhat disguised: "This fellow persuadeth men to worship God contrary to the law." The charge was preferred before the highest court of the land, before the Roman proconsul Gallio.

From the annals of history we know that Gallio was the adopted son of a rhetorician Lucius Annaeus Gallio and the brother of the famous Stoic philosopher Seneca. Gallio rated high in the esteem of the Roman emperor, just as his brother did with Nero for a time. From 51-52 A.D. Gallio was proconsul of Achaia. An inscription in Delphi bears this out. We have it in the form of a letter written by Emperor Claudius to the city of Delphi. This letter is also valuable for us to determine the time when Paul was in Corinth. In the life of the Apostle we can only arrive at approximate dates. Here archaeology comes to our aid and the stones again cry out the truth of the Word of God, bear out the fact that Luke is one of the most accurate historians of all times and that the Bible is absolutely reliable also in historical data in spite of all its critics. We can rely on the words of Luke (Acts 18:12): "And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat." A treacherous fever once caused Gallio to accept the post of governor of Achaia. Later on lung trouble forced him to seek the drier climate of Egypt. From there he returned to Rome, was beguiled into a life of debauchery by Emperor Nero. Birds of a feather flock together. When Nero became suspicious of him and his brother Seneca of having plotted against his life with others, he forced both of them to commit suicide, the "easy way out" as the Romans viewed it. The Stoics held a similar view, when they despaired of life. Such was the infamous end of a famous man, who rendered a decision on the separation of church and state in Corinth.

When Paul wanted to speak in his defense before Gallio, the proconsul stopped him short, rendered his famous verdict, dismissed the case and Paul. He might have heard the Word of God proclaimed to him by Paul. What a contrast, the mighty and sov-

foreign servant of the emperor and Paul, the humble servant of Christ! Today the memory of Gallio lingers on because of his meeting with Paul. Otherwise he, too, would be a forgotten man. His was a wonderful

opportunity, but he, too, "would not." In all eternity he can ponder his missed opportunity. Here, too, we can see clearly that it is the fault of man if he is lost.

H. A. Koch.

From A Wider Field

A RECENT special issue of the periodical "Faith and Freedom," published by a society interested in what is called "Spiritual Mobilization for Freedom," contained a striking article that contributes to our thinking upon our own problems within the Church. The particular value of the article lies in the fact that it simply relates a story which captures the fancy of the reader and leads him gently to a plain and important conclusion.

The story, called the Parable of the White Column, is too lengthy for reprinting here. But it is well worth retelling for the sake of the moral to which it points.

Once upon a time, it begins, there was a nation of people who lived alone in their own world. Their world was flat; it had a center, and outer edges. From the center spot arose a great, shining white tower built of material which looked like marble. It ranged upward beyond the reach of human eyes, into heaven itself whence it had come.

The life of the nation was overshadowed and dominated by this wonderful tower; not only because of its size and beauty, but because of the power for which it was famous. Everybody knew of the report that the material of which that column was built possessed magical qualities. Just a little of the white stuff, if chipped off and put into a grain-field, would greatly increase the yield; taken internally, it would restore the sight of the blind. Yet high up on the tower a warning was engraved in huge lettering: "Despoil me not, for I am one or nothing." The meaning of this was well understood. To remove even a small piece of the vast column would be to begin a process of chipping away that would surely destroy the beautiful tower entirely, and then the sky would cave in.

Naturally the people were tempted by the thought of the increased prosperity that would be theirs if they only dared to use the magic substance in the many ways that it was

said to benefit. But for a long time the temptation was resisted, until a crisis arose for the nation in a time of drought and hunger. Spurred on by vigorous leaders, the population gathered at the tower to hear arguments for and against the proposal to seek relief by the use of the tower's secret formula.

Four speakers came forward then to address the assembly. The first was a man known as Radical. He said in part:

"We have read the legend and called it Truth, and chained ourselves to it. We have made this Truth our master, and have taken on the character of slaves. We are fools and cowards. This great Truth is a thief which has robbed us of happiness and now threatens death. The column should be torn down and divided in equal shares among us."

Thereupon the second speaker, a Mr. Conservative, took issue with the first, remarking that it would be the course of wisdom to rely upon the long-accepted warning imprinted on the pillar, since one never knows what might happen if the ancient rule were violated. Better be on the safe side.

The third speaker answered him with contempt in his voice. He, who was known as Mr. Liberal and sometimes as Dr. Progressive, sneered at Mr. Conservative as being the voice of fear, and made a very appealing case for a middle course, saying:

"The legend is essentially true. The peril we face requires only that we interpret it sensibly. Clearly the legend was intended to discourage those who would, like Radical, take great chunks of the column's substance or in madness destroy it entirely. We are not approaching the matter in this spirit at all. We need only a little of this magic stuff to repair an otherwise deadly accident, and then we shall take no more. The column will not go to pieces. That would be unreasonable and there is no unreason in Truth."

The Northwestern Lutheran

After this only one other man asked for the floor. Evidently the crowd was siding strongly with Mr. Liberal, and the last speaker was pale with fear as he stood in the silence and began:

"Truth is a whole thing or nothing at all. And the column, Truth's symbol, is like unto Truth. You are dead already."

This short, harsh verdict was, of course, ignored. The following day the multitude gathered again for the ceremony that had been decided upon, and naturally Mr. Liberal was the hero of the occasion. He was appointed to take the chisel in hand and perform the decisive act. This is the way the story concludes:

Quickly he struck the blow. As the piece fell, the silence was torn by a great cry of pain and the people waited to feel the certain crush of the falling sky. But nothing happened. Minutes passed. Finally the silence was broken by a foolish cackle of relieved laughter which soon gave way to joyous bedlam. . . . The legend was false, after all.

The magic was applied to the soil and it worked the promised miracles. The people survived and later seemed even to prosper. But the following year came another crisis, and again the people came to the column, much as before. . . . Another piece of the column went the way of the first. And the next year another fragment was taken. . . . In the tenth year, and as a result of the fourteenth crisis, Liberal struck the column for the last time. It crumbled and fell; and behind it fell the sky. For the legend was true.

* * * *

And we Lutherans may well heed it. The Church of Jesus Christ is indeed a nation set apart in this world; and in its midst rises the glorious, heaven-born pillar of Truth, the verbally inspired Word of God, the Holy Bible. It, too, bears this mark, if not in the same words, yet in words equally clear and sharp. ". . . the Scripture cannot be broken," our Savior declared.

Many today are convinced that a crisis faces the Church. If it is to survive, they say, the churches must bury their differences. They must agree where they can, but at all events they must join their forces against the plagues of godless communism and secularism which threaten to engulf us all.

The Lutheran world has taken up this cry. Although it has repeatedly been pointed out that doctrinal differences can be buried only at the expense of the Word of God, its unity and its purity, the counsel of Mr. Liberal is beginning to prevail. Our snow-white and lovely pillar, the Word of God, must indeed be preserved, he says; we believe in it. But for the sake of unity and our preservation we must chip off a bit here and there. Some of its doctrines are not essential to salvation. Let us be free enough and big enough to surrender them, to sacrifice them to a greater

cause. We shall never tear the pillar down, but merely remove a little to make the harvest of union fruitful.

And it seems to work. Men have chiseled off a few teachings of the Scriptures and declared them not divisive of Christian fellowship. They have fashioned confessions which mutilate the smooth, even lines of the doctrines of God's Word. As a result, unions are being achieved. Lutheran churches and church bodies are growing larger and, apparently, stronger. Only the Truth has suffered, and that only a little.

As We See It

THE NEWS: HOW TO READ IT

BY E. REIM

(Secr. Standing Com. on Church Union)

We're doing it all the time, and one would think that in the process we would all become experts in this simple job of reading the news. Yet time and again we find that our first impressions have misled us, particularly when we have not taken the time and trouble to read a given item to the end, or to weigh the full implications of what has been written. A recent article from one of our largest metropolitan dailies provides a striking example.

Since the article dealt with a district convention of our sister synod of Missouri and quoted a personal representative of President Behnken, it commanded instant attention, particularly because the heading announced the end of the Synod's unity efforts, specifically that Missouri's negotiations with the ALC were to be suspended. Since that was one of the things for which our Wisconsin Synod had been asking for some time, it seemed to justify the hope that here an important step had been taken toward bringing our two synods closer together. Nor did the opening paragraph dispel that hope. For there

it was said that the proposed merger between the American Lutheran Church and the Evangelical Lutheran Church (the Norwegian Merger group) would end Missouri's own unity negotiations with the ALC.

The picture changes, however, when (five paragraphs later) one reads the reason why negotiations with the ALC would cease in the event of a merger of that body with the ELC and other church bodies. We are told that the merger would end the existence of the ALC as a corporate entity and necessitate a fresh start. The representative of Pres. Behnken is also quoted as saying that there apparently was no obstacle to reopening negotiations later with the new church body. In other words, in the event of a merger between the ALC and these other bodies, negotiations with the ALC will cease. But they will cease for the simple reason that in case of such a merger there will be no more ALC, but another church body, the name of which has not even been decided upon. This would be the point for

Let us once again speak out, even though the sound of a prophet's voice is unwelcome to many who are determined upon the false prosperity and peace of unionism. The legend is not a legend, but a fact. After you have begun to chip at the great white pillar, you will not stop until you have nothing left. This column is the divine and revealed Truth. Truth is a whole thing or nothing at all. You are dead already.

"Despoil me not, for I am one or nothing."

E. S.

the "fresh start" of which the article speaks.

We are not telling Missouri with whom it should negotiate and with whom not. Not only has Missouri the right to decide that question for itself, but it will use that right. But as brethren we have used *our* right and performed our *duty* — to warn against negotiations under certain unfavorable and even dangerous conditions, conditions that we felt could not bring about a true agreement, but would inevitably breed confusion. Our warnings have not been heeded, and that's that.

We are trying to tell our readers, however, how important it is to read the news with the greatest of care — lest we be misled.

And now, just as an afterthought: just why should a merger of the American Lutheran Church with the other bodies change the actual relationship with Missouri? After all, the American Lutheran Church is already in full fellowship with the Ev. Lutheran Church (ELC), the United Ev. Lutheran Church (UELC), the Lutheran Free Church (LFC), and the Augustana Synod, and has been ever since 1930, in other words, long before these union negotiations began! These are the terms on which Missouri has wooed the ALC from the very beginning.

WESTERN WISCONSIN DISTRICT MEETING

In his sermon at the communion service which opened the 19th biennial convention of the West Wisconsin District at Watertown, June 14, President H. C. Nitz spoke on the theme "God Give Us Boldness" (Acts 4:29). "We need this boldness," he said, "in order that our testimony

may be clear, complete, courageous and confident."

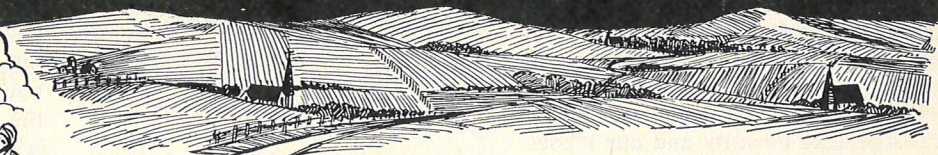
The last four words might fittingly be applied to the whole convention. Clearness, completeness, courage and confidence were in evidence on both its business and doctrinal levels. The program had been carefully prepared — missions being stressed on the first full day of the meeting, education on

the second and church union on the third. The method of registration was speedy and efficient. Sessions were briskly conducted, committees functioned smoothly and an alert secretarial staff furnished mimeographed copies of all reports and brought out a daily paper, "Convention Highlights," which not only con-

(Continued on page 235)



News from our Mission Fields



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

MATTHEW 28, 20

OF MEN AND MISSIONS

The Gospel on the Apache Trail



SUPERINTENDENT F. UPLEGGER
OF OUR APACHE MISSION
63rd year in the ministry
35th year among the Apaches

The Cibecues

TWO mission stations in isolated Cibecue Valley are the points from which the Gospel of Christ radiates to the people who dwell in the northwestern part of the Fort Apache Reservation. The missionary is the Rev. D. Worgull, with residence at Upper Cibecue. The work in this large field constantly tests the missionary's physical and spiritual patience. This is rugged mountain country in which the camps are reached by trails that are ruinous to the cars of today.

Station Lower Cibecue consists of a small school building, a smaller adobe chapel, and a part adobe teacherage, inhabited by Mr. Rosin and his family and the lady teacher.

Fifty-seven children were enrolled in the school. An addition to the overcrowded school will be made this summer.

Whiteriver

The Apaches dwelling in the northern and the extreme eastern parts of the Fort Apache Reservation are reached from Whiteriver. Rev. E. Edgar Guenther, veteran of all the missionaries, is still active and serves as advisor to the Apaches on many occasions. He is also in charge of station McNary, about 20 miles distant. Missionary Arthur Guenther is in charge at Whiteriver. While this mission requires a full-time man, the missionary also preaches and teaches at Fort Apache and Maverick. Our new Fort Apache chapel is ideally located for the children in the large government Indian boarding school. One hundred and fifty are registered as Lutherans. Average attendance here is 60. In addition to Apache children, Supai, Papaygo, Pima, and Walapai children attend the chapel services.

Maverick is 50 miles from Whiteriver, located high in the White Mountains and reached by a tortuous road which taxes the endurance of modern cars. White people, Indians, Mexicans, and Negroes come to worship in the chapel in the pines. There is no other missionary here of any other denomination.

Missionary A. Guenther writes that the winter of 1953-54 was critical for the Indians on this reservation. Unemployment was acute. While church attendance increased to a marked degree, contributions dropped. Pleas for private loans from the missionaries came almost daily from fathers who wished to buy food for their

children. This matter is brought to the attention of our congregations in order that they may be encouraged to gather used, but useable, clothing for shipment to our missions in Apacheland.

Canyon Day and Cedar Creek

The Canyon Day and Cedar Creek chapels, separated by over 20 miles, are located in the central part of the Fort Apache Reservation. From these two strategic points the Indians in this area are reached and receive the Gospel of Christ. The missionary here is Rev. Paul Schliesser who also teaches in our high school at East Fork.



BASKING IN THE GOSPEL LIGHT
To preach the Gospel to the poor . . .
and recovering of sight to the blind.

East Fork

Because of the Boarding School, the Elementary and High School, the Nursery and Home Finding Center our East Fork Mission station has the

largest concentration of Indian children and church workers, both white and red. The new boys' dormitory, granted by our last Synod convention, was completed in March, 1954. Many hours of labor on the part of boys attending the school and other voluntary labor made it possible to complete a dormitory at a cost of \$40,000.00, valued today at \$60,000.00. It is occupied by those Indian boys who have outgrown the Nursery and for whom no Indian home could be found. It is occupied also by those Indian boys whose parents live in camps in distant parts of both reservations and who wish to have a Christian education.

The last school year showed an enrollment of 270 children. The enrollment could have been higher, but lack of housing facilities and the limited number of teachers prohibited entrance to many. It is our hope that graduates from the high school will enter Northwestern College or Dr. Martin Luther College in order to become missionaries and teachers. We are bound to this way for establishment of a native ministry. At present two Apaches, Arnold Wehausen and Daniel Victor, are full-time teachers. Alfred Burdette, another Apache, serves as interpreter and camp worker. Periodically he takes high school boys with him into the camps in order that they might become familiar with this very important phase of Indian mission work.

Blessed Fruit of the Incorruptible Seed

From this station the "Good Seed" is sown among these people of the northeast section of the Fort Apache Reservation. Like the other stations, it, too, is centrally located. Through its Nursery and Home Finding Center it has an institution of mercy for all sections of both reservations. Through its Boarding School it accommodates the youth of all sections to a limited extent.

From this station by station report it is evident that our Synod covers the field to a remarkable degree. The planting goes on in season and out of season in all major sections of two reservations. By faith we know that the labor, your prayers and mission contributions are not in vain in the Lord.

WESTERN WISCONSIN DISTRICT MEETING

(Continued from page 233)

tained full minutes of the business sessions but synopses of the papers read and even of the sermonettes delivered in the devotional services before each session.

Foremost on the program were three doctrinal essays. The first one, on "The Ministry of Reconciliation" (2 Corinthians 5:18-21), was read by Prof. Richard Jungkuntz. The Christian ministry has a threefold form, said the essayist: the ministry of death and condemnation, or the law; the ministry of reconciliation, or the gospel — the only true ministry of the Christian church; and finally, the evangelical admonition, a preaching to Christians to encourage those who are free from the law to keep the law. "Legalism is preaching the law at the wrong time, in the wrong way, and to the wrong people." All these concepts are of course basic in Lutheran theology and have been treated time and again. Yet the speaker made them seem fresh and new through insights gained from a study of the original text and through the use of aptly chosen words and illustrations, thereby giving an illustration of his own comment:

Let the note of wonder and joy ring in the voice of the preacher as he discloses and unfolds that glorious, pure and holy will of God, and his Christian hearer will take pleasure in learning that will, even as the gospel gives him the joy and strength to do that will.

"The Glory of the Teaching Ministry," the paper read by Teacher Ralph Swantz on the second morning, pictured the duties and rewards of the Christian Day School teacher. It is his privilege to teach children how to live as Christians, how to make a living, how to win eternal life. But today the teacher's influence also extends to older youths and adults through his work in congregational organizations such as choirs and young people's societies. Later on, in discussing the report of the committee on educational matters, a convention speaker referred to Mr. Swantz's essay and reminded both lay delegates and pastors that gratitude toward the teaching ministry might well be shown in a practical way by providing each of our teachers with a salary that is a genuine expression of thankfulness to God.

The last of the three doctrinal essays, read by Rev. Henry Gieschen, was an exposition of 2 Peter 1:10, "Making Your Election Sure." God has indeed made our election sure. But man's faith often wavers. He can strengthen it by bringing forth the fruits of faith. These provide rich evidence to ourselves of the faith that lives in us and make us sure of our calling and election.

The meetings of the nine districts of our Synod, held in even numbered years, usually in June, do not as a rule determine policies or make binding resolutions. Their purpose is rather to foster the spirit of brotherliness and mutual understanding and to give all delegates a chance to discuss measures which the Joint Synod, meeting in odd numbered years, will adopt — or reject. Delegates listen to reports about all phases of the Synod's work, ask questions, offer suggestions, express approval or dissent.

At the West Wisconsin District meeting this year, the various problems were assigned to twelve different committees, each consisting of from five to ten persons — ministers, teachers and lay delegates. Each member is chosen because of some special aptitude for the task. The appointments are made by the president and ratified by the convention.

The committees on Missions, Finances, Educational Matters, Synodical Schools, and Church Union dealt with matters that had already been presented to the General Synodical Board and the District Presidents in a May meeting at the Northwestern Publishing House. A printed pamphlet containing the results of the May meeting was available for every member of the convention. But in each case the floor committees restudied the problems and presented their recommendations.

The committee on Finances, for instance, voiced mainly admonitions. The congregations of the district are not making their quota of ten dollars per communicant for synodical work. The building fund collection is far from complete. The delegates, obviously feeling concerned about the slow progress of the collection, decided to go ahead with a good example by gathering an offering at each of the devotional services before the sessions. In this way over \$500 was added to the building fund. Financial deficits are often the result of a lack of good stewardship. For some

time the district has sponsored the publication of a little paper called the "Courier," which is dedicated to the cause of good stewardship. Hopes are high that lagging collections and deficits in synodical treasuries will soon be things of the past.

Superintendent Clarence Golisch of the Bethesda Lutheran Home spoke to the delegates about the two million dollar expansion program at the institution. The convention went on record favoring his plea for aid — to the extent of one dollar per communicant — in carrying through the project.

The report of the School committee showed a healthy growth in Christian Day schools in the district. Especially commended was the work that has been done in publishing new materials for Vacation Bible schools and parochial school classes in religion.

The report on Missions revealed a slow but steady growth not only in the number of souls gained but in the number of congregations that have become self-sustaining. A new plan of using church extension funds to build parsonages and teacherages instead of paying high rents for them is saving money and giving young churches a feeling of permanence and stability. Rev. A. L. Mennicke, chairman of the Mission Board, gave an illuminating talk on our mission in Rhodesia and teacher E. Rasmussen did likewise for the Arizona missions. Concerning Synodical Schools the most interesting news was that building operations on the first two of three new buildings at Northwestern College should begin within a month, provided collection moneys continue to come in during July.

The question of Church Union, involving our relations with the Lutheran Church-Missouri Synod, has occupied the major interest of our Synod for several years. This convention, after quite a bit of discussion, resolved to stand by the decisions of the Joint Synod of 1951 and 1953. Congregations were urged to study the tracts that are now appearing under the title "Continuing in His Word."

The names of the remaining committees are self-explanatory. The one on Credentials and Excuses usually functions at the beginning of the sessions, when it approves the credentials of lay delegates, and again at the end, when it reports on attendance. The latter was unusually good this year, 111 pastors, 33 teachers,

and 93 lay delegates having attended. Only six pastors were absent and all had valid excuses. Thirty-three congregations did not send delegates.

The committee on Elections is one of the busiest at the convention, since about 18 officials must be nominated and elected by ballot. It always has precedence over all others in taking the floor and making its announcements. Though the election resulted in a few changes on various boards, all the chief officers were voted in by comfortable margins, a tribute to their efficient work during the previous two years.

President: Pastor Henry C. Nitz, Waterloo, Wisconsin; First Vice-President: Pastor R. W. Mueller, Jefferson, Wisconsin; Second Vice-President: Pastor J. C. Dahlke, Tomah, Wisconsin; Secretary: Pastor G. C. Marquardt, Schofield, Wisconsin; Recording Secretary: Pastor Emil G. Toepel, Sun Prairie, Wisconsin; Treas-

urer: Mr. Herbert J. Koch, Columbus, Wisconsin.

A committee on Membership recommended 20 pastors, five teachers who had accepted calls into the district, and two congregations for membership. Another, on Nominations, presented a slate of delegates for the Synodical Conference meeting in Detroit in August and a second slate for next year's meeting of the Joint Synod of Wisconsin. Of the three remaining committees one commended all points of the President's Report, a second reported on the merits of a Group Insurance plan, and a third, on Publicity, saw to it that the public press, and especially our church papers, were supplied with information.

It took the convention an extra session to finish its business. In four crowded days it had succeeded in making its testimony clear, complete, courageous and confident.

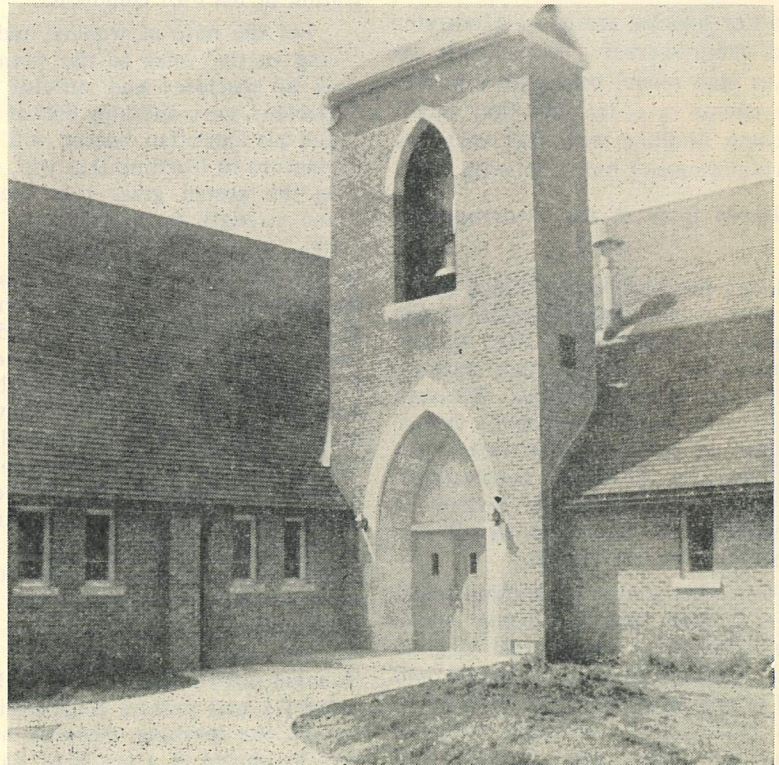
E. C. K.

DEDICATION

St. John's Ev. Lutheran Church Hastings, Minnesota

On June 27, 1954, St. John's Ev. Lutheran Congregation of Hastings, Minnesota, was privileged to dedicate its church to God's service. The doors

to, Minnesota, preached the sermon in the morning, with Genesis 18:10-19 as his text. Pastor Haar served the Hastings congregation from 1924-1927. The altar service was conducted by Pastor Robert Steffenhagen of Minneapolis. The second service was



were opened at 10 a. m. to 570 people. 1504 people attended the three services. Pastor William Haar of Lore-

held at 3 p. m., with Pastor Oscar Naumann preaching the sermon on 1 King 8:54-61; Student Robert Baer,

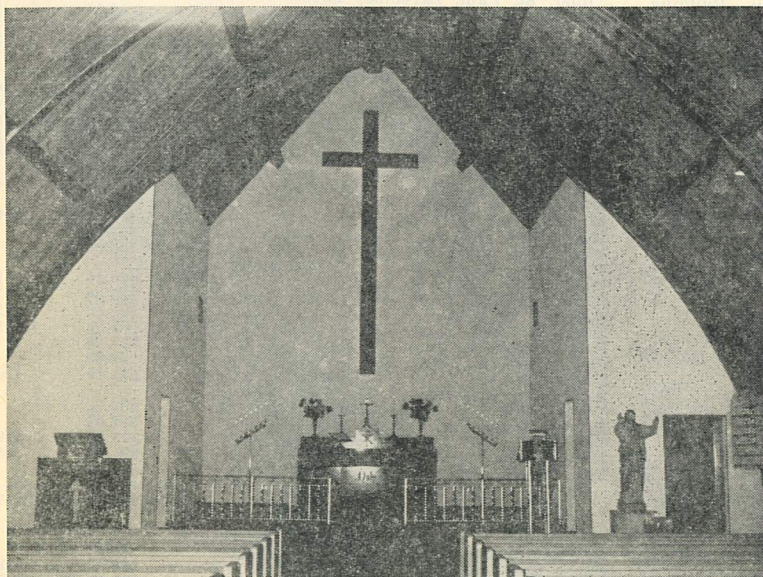
son of Pastor Alvin Baer, a former pastor here, was liturgist. At the evening service Pastor Perley Kurth of Stillwater, also a former minister at St. John's, preached the sermon, basing it on John 15:4-8; and Pastor Warren Steffenhagen of Friesland, Wisconsin, conducted the altar service. The Steffenhagens are sons of the congregation.

St. John's Congregation was founded in 1871 under the guidance of Pastor Jacob Schadegg of Prescott, Wisconsin. The first church was dedicated on October 15, 1876, and the cost was about \$2,277. Tower and school were added some years later.

St. John's celebrated its 75th anniversary in 1946. In 1934 a new constitution was adopted, and in 1936 the congregation became a member of the Joint Synod of Wisconsin. At present the congregation numbers 254 communicants. Since 1940 only English has been used in the services. Pastors who served St. John's are Jacob Schadegg 1871-1915; August Warnecke 1915-1924; William Haar 1924-1927; Theodore Kock 1927-1930; Alvin Baer 1931-1940; Perley Kurth 1940-1948; LeRoy Ristow 1948-

Work in bricklaying, electrical wiring, plastering, floor finishing, and sidewalk finishing was done by professional help. There was no general contractor. Work such as pouring footings, erection of steel beams and laminated trusses, housing of the original bell, building and shingling of the roof, and much other wood-work and cabinet work was done by members of the church.

Total dimensions of the modern Gothic structure are 84x120 feet. The nave, balcony, chancel, and the sacristy form one wing of the building, which is shaped like the letter L. The length of the church proper is 88 feet and its width 38 feet. This part of the building seats 328, with additional seating for several hundred in the parish hall which is separated from the nave by folding doors. The parish hall is 84x30 and has two stories. There is no basement. The lower floor of this unit includes the Sunday School room (64x30) and the kitchen. Upstairs there are two large classrooms, as yet unfinished. Heating for the whole building is supplied by six natural gas unit heaters.



In 1943 the congregation decided to build a new church to replace the church of 1876. In 1945 two corner lots at Eighth and Eddy were purchased. Present building plans by Ernest Schmidt, an architect from Mankato, were approved, and ground was broken in September 1951. The cornerstone was laid July 27, 1952. Much of the work was done by members on a voluntary basis. They gave uncounted thousands of hours, working mostly nights and Saturdays.

Pulpit and altar are of Odessa granite, while communion rail, lectern, and credence shelf are of polished steel. The benches are of blond oak, as is also the chancel cross.

The entire building is of masonry construction. The outside being of buff brick with limestone trim. The ceiling in the church is of redwood.

The cost of the building and the furnishings to date is about \$85,000. The 430 souls who make up this

parish have waited for this day. They humbly thank our merciful Lord for it. "To the only wise God our Savior, be glory and majesty both now and ever."

L. Ristow.

CALENDAR OF CONFERENCES

PASTORS' INSTITUTE

The third annual pastors' institute will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, August 23-27, 1954.

Two lectures will be presented each morning and two each afternoon, each followed by a discussion period.

The first lecture begins at 9:00 a. m. each day; the last will end at 4:00 p. m.

The tentative program for this year's institute includes:

1. A study in the Psalms by Prof. E. E. Kowalke, Northwestern College, Watertown.
2. A Practical-Exegetical Study of Colossians by Prof. John P. Meyer.
3. Homiletics by Prof. Gerald Hoenecke.
4. Modern European Theology by Dr. Oesche of Germany (if he is available).

(As substitute for the last Prof. E. Reim will lecture on Liturgics.)
A registration fee of \$5.00 will be required from every pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five day period will be charged \$12.50 in addition to the registration fee for such service.

Registration is to be made with Prof. E. Reim at the Seminary as soon as possible.
HEINRICH J. VOGEL,
Secretary of the Board.

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference of the Western Wisconsin District will convene at 9:00 a. m. on Tuesday morning, July 27, 1954, at St. John's Ev. Lutheran Church, Juneau, Wisconsin.

Program:

Morning Session: Review of Dr. Pieper's Essay, "The Unity of Faith," R. Hillemann; Financial Report, J. Martin Raasch; Synod Building Fund Collection, G. Redlin.

Afternoon Session: Synodical Matters, Pres. H. C. Nitz; The Import of Tracts No. 4 and 6, W. Kehrberg; The Import of Tract No. 5, Otto Pagels.

Kindly announce early to the host pastor, Rev. Martin Nommensen.

SYNODICAL CONFERENCE ANNOUNCEMENT

The Forty-third Convention of the Evangelical Lutheran Synodical Conference of North America will be held at Detroit, Michigan, August 10-13, 1954.

Place of Meeting

St. Peter's Church
23000 Gratiot
East Detroit, Michigan

The Rev. E. C. Peterson, pastor

Opening Service with Holy Communion, August 9, at 8:00 p. m. at St. Peter's Church.

Sessions begin at 9:00 a. m., August 10.

MARTIN H. FRANZMANN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Pastor

Reimers, Reuben, as pastor in St. Peter's Ev. Lutheran Church, Goodwin, South Dakota; as pastor of St. John's Ev. Lutheran Church, Altamont, South Dakota, by B. A. Borgschatz, assisted by Pastor H. C. Duehlmeier; June 27, 1954.

Installed

Pastor

Nommensen, Walter O., as pastor in St. John's Lutheran Church, Vesta, Minnesota, by Herbert Hackbarth,

assisted by George Scheitel, Ed. A. Birkholz, and Alvin Schulz; June 20, 1954.

MISSION FESTIVAL

- Exaudi**
Trinity Church, Tp. Dexter, Minnesota.
Offering: \$311.58. N. E. Sauer, pastor.
- Pentecost Sunday**
St. Matthew's Church, Tp. Cody, St. Croix Co., Wisconsin.
Offering: \$265.15. Karl A. Nolting, pastor.
- Trinity Sunday**
St. John's Church, Darfur, Minnesota.
Offering: \$251.65. Ralph Unke, pastor.
- First Sunday after Trinity**
St. John's Church, Tp. Weston, Dunn Co., Wisconsin.
Offering: \$454.19. Karl A. Nolting, pastor.
- St. John's Church, Rib Falls, Marathon Co., Wisconsin.**
Offering: \$352.11. O. A. Lemke, pastor.
- Second Sunday after Trinity**
Zion Church, Rib Falls, Marathon Co., Wisconsin.
Offering: \$240.00. O. A. Lemke, pastor.
- Immanuel Church, Hadar, Nebraska.**
Offering: \$1,078.25. H. Spaude, pastor.
- Zion Church, Morton, Minnesota.**
Offering: \$445.58. S. Baer, pastor.

BOOK REVIEW

Some years ago our Northwestern Publishing House published a series of Sunday bulletins which dealt with the symbols of the Christian Church. Thirteen of those fifty-two bulletins have now been printed in a pamphlet called the **Symbols of the Church**.
The art work has remained the same, although the four background colors used

in the bulletins have been eliminated. The booklet has one color — a light shade of orange which is not harsh on the reader's eyes.

The major change has come in the text. In the bulletin series, the text was often restricted to less than ten lines of print. In the pamphlet, however, the text has been expanded. It has also been simplified and made more readable and interesting. Anyone, after finishing the pamphlet, can feel that he knows at least a little about any given symbol.

The chief doctrines of the Christian Church are represented by the symbols in the following order: "The Cross of Christ," "The Ten Commandments," "The Triune God," "Prayer," "The Sacraments," "The Believers in Christ," and "Eternal Life."

Symbols of the Church can be used to very good advantage in many ways: by pastors in confirmation classes, Bible Classes, and study groups in men's clubs and ladies' aids; by upper-grade teachers in our schools; and by laymen in their homes.

Symbols of the Church is a neat piece of work, well worth the price of \$3.55 (single) or \$3.85 (dozen). Order from Northwestern Publishing House, 5616-52 West North Avenue, Milwaukee 8, Wisconsin.

M. A. S.

NOTICE

Prof. Edmund Reim has been elected by the Board of Control of the Lutheran Theological Seminary at Thiensville, Wisconsin, as Director of the Seminary, and has accepted the position.

The office of Dean, separated temporarily from that of the Director in 1946, is again combined with that office.

HEINRICH J. VOGEL, Secretary.

ARIZONA-CALIFORNIA DISTRICT

Will the pastors and congregations of the Arizona-California District kindly note that the Auditing Committee blue slip is henceforth to be sent to Mr. Lester Oberfeld, 1015 W. Alameda Street, Tucson, Arizona.
E. ARNOLD SITZ, President.

IMPORTANT NOTICE

Since the General Synodical Committee through the General Mission Board has placed the Florida Mission into the hands of the Michigan Board of Missions, the undersigned secretary of said Board hereby requests that the members of Synod send him the names and addresses of all persons either vacationing or living in Florida.

Address: Pastor Kenneth W. Vertz
616 N. Park Street
Owosso, Michigan

OFFERED

St. James Ev. Lutheran Congregation, Cambridge, Wisconsin, is offering a white Baptismal Font complete with bowl to any mission congregation for the transportation charge.
Contact:
Rev. Adalbert F. W. Geiger
P.O. Box, Cambridge, Wisconsin

CHANGE OF ADDRESS

- Pastors**
Heyn, Paul, 141 E. Mohave, Tucson 10, Arizona.
Sippert, A., 601 Euclid Ave., Pueblo, Colorado.
Anger, Henry J., 5026A West Juneau Ave., Milwaukee, Wisconsin.

NORTHERN WISCONSIN DISTRICT
April, May, June, 1954
Fox Rixter Valley Conference

Congregation — Pastor	Budgetary	Special Building
Algoma, St. Paul, Schabow, A., Toepel, K.	1,048.79	267.50
Appleton, Bethany, Hallemeier, D. E.	1,907.99	
Appleton, Mt. Olive, Ziesemer, R. E.	752.97	85.00
Appleton, Riverview, Hartwig, T. J.	1,022.60	
Appleton, St. Matthew, Johnson, S.	3,516.40	850.00
Appleton, St. Paul, Brandt, F. M.	975.00	
Black Creek, Immanuel, Thierfelder, F. E.	754.98	
Bonduel, Friedens, Schewe, Erwin	255.00	85.00
Carlton, St. Peter, Kuether, W. A.	297.70	
Center, St. John, Bergholz, H.	350.00	
Clayton, Immanuel, Sommer, O. A.	424.33	485.20
Dale, St. Paul, Warnke, Harold	656.39	547.78
Ellington, Trinity, Waldschmidt, R.	469.74	308.14
Forestville, Emanuel, Zell, Wm.	1,296.91	672.50
Freedom, St. Peter, Zehms, E. J.	1,059.99	
Green Bay, First, Krueger, E. H.	70.70	
Green Bay, St. Paul, Voigt, A. W.	1,226.69	
Greenleaf, St. Paul, Coll, Melvin W.	1,250.94	1,217.85
Greenville, Imanuel, Sommer, O. A.	592.29	15.75
Hortonville, Bethlehem, Froehlich, E.	37.83	147.08
Kasson, Bartholomew, Coll, Melvin W.	135.55	190.52
Kaukauna, Trinity, Oehlert, Paul Th.	1,257.74	67.74
Kewaunee, Immanuel, Zink, Waldemar P.	203.00	115.00
Kimberly, Mt. Calvary, Habermann, Elwood	1,198.41	112.00
Liberty Grove, Christ, Fuhlbrigge, W. A.	366.00	366.00
Maple Creek, Immanuel, Nommensen, W. B.	652.00	
Nasauapee, Salem, Stern, Theo.	595.07	24.50
New London, Emanuel, Pankow, W. E.	318.50	39.50
Stephensville, St. Paul, Waldschmidt, R.	1,052.20	18.00
Sturgeon Bay, St. Peter, Baganz, Theo.	505.41	1.00
Sugar Bush, Grace, Nommensen, W. B.	533.46	
Valmy, St. John, Henning, Otto C.		
Waupaca, Immanuel, Reier, F. A.		
West Jacksonport, Zion, Fuhlbrigge, W. A.		
Woodville, St. John, Sippert, A.		
Wrightstown, St. John, Pussehl, Henry E.		
Zachow, St. Paul, Schewe, Erwin		
Conference Total	\$ 26,507.32	\$ 5,612.06

Lake Superior Conference

Abrams, Calvary, Scherf, H.	592.45	101.50
Beaver, St. Matthew, Pingel, Louis	87.00	
Carbondale, Mich., St. Mark, Schaller, Gilbert	162.75	
Coleman, Trinity, Pingel, Louis	321.60	
Crivitz, Grace, Wagner, W. E.	60.65	
Daggett, Mich., Holy Cross, Schaller, Gilbert	474.00	
Escanaba, Mich., Salem, Lutz, Wm. F.	816.94	
Florence, St. John, Zarembo, Theo.	187.15	96.75
Gladstone, Mich., St. Paul, Hoffman, Theo.	97.58	
Green Garden, Mich., St. Paul, Albrecht, E.	1,226.99	
Grover, St. John, Hellmann, A. A.	458.65	516.00
Hyde, Mich., St. Paul, Henning, Walter	129.96	
Lena, Our Savior, Walther, H.	1,127.52	602.00
Marquette, Trinity, Gentz, A. A.	852.98	
Marquette, Mich., Trinity, Albrecht, E.	861.21	2.00
Menominee, Mich., Christ, Thurow, Theo.	90.00	
Oconto Falls, St. Paul, Walther, H.	1,074.00	762.50
Peshigo, Zion, Geyer, Kurt		

Powers, Mich., Grace, Dobratz, Franklin C.	246.96	118.03
Rapid River, Mich., St. Martin, Hoffmann, T.	92.52	45.00
Sault St. Marie, Mich., Emanuel, Koendig, L. J.	604.54	
Stambaugh, Mich., St. Peter, Tiefel, George	271.08	76.00
Tipler, St. Paul, Zarembo, Theo.		
Iron Mountain, Mich., Mt. Olive, Zarembo, T.	44.73	1.25
Conference Total	\$ 9,881.24	\$ 2,321.03

Manitowoc Conference

Brillion, Trinity, Siegler, V. J.	730.88	6.00
Cleveland, St. John-St. Peter, Bode, Elden N.	1,124.37	514.75
Collins, St. Peter, Weyland, V. J.	800.00	1,819.77
Denmark, Christ, Wadzinski, A.	325.14	213.00
Gibson, St. John, Mattek, John W.	380.52	193.00
Haven, St. Peter, Pankow, Wm. F.	59.10	
Henrysville, Immanuel, Wadzinski, A.	131.80	114.75
Kiel, Trinity, Behm, E. G.	1,471.07	219.15
Liberty, Trinity, Kugler, S.	1,003.00	
Manitowoc, Bethany, Roelke, Armin	2,707.00	
Manitowoc, First German, Koeninger, L. H.		
Manitowoc, Grace, Gieschen, Waldemar	879.94	111.00
Maribel, St. John, Koch, R. G.	793.00	237.99
Millersville, St. Paul, Heier, Otto	353.10	72.50
Mishicot, St. Peter, Zell, Ed.	1,632.50	1,651.36
Morrison, Zion, Koch, Henry A.	827.40	
Newtonburg, St. John, Kneuppel, F. C.	94.00	
Pine Grove, St. Paul, Maas, Gale	632.00	3,400.00
Reedsville, St. John, Wendland, J. J.		
Rockwood, Rockwood, Luth, Zell, Ed	639.96	
Town Schleswig, Zion, Hartwig, Wm. J.	222.03	
Shirley, Immanuel, Maas, Gale	225.93	319.23
Two Creeks, St. John, Mattek, John W.	204.00	45.00
Two Rivers, Our Savior, Thurow, Carl M.	682.49	
Two Rivers, St. John, Haase, W. G.		
Conference Total	\$ 16,915.92	\$ 8,917.50

Rhineland Conference

Argonne, Peace, Bunde, Gilbert	10.81	
Bruce Crossing, Mich., Bergfeld, Fred	126.05	89.00
Crandon, St. Paul, Bunde, Gilbert	121.90	2.00
Eagle River, Christ, Schumann, W.	1,454.33	639.76
Eagle River, St. John, Weyland, F. C.	78.90	
Enterprise, St. John, Weyland, F. C.	16.00	
Hiles, Christ, Bunde, Gilbert	816.94	22.00
Hurley, St. Paul, Schlei, Chas.		
Laona, St. John, Raetz, F. W.		
Mercer, Zion, Schlei, Chas.		
Minoqua, Trinity, Bauer, Paul	463.40	350.27
Monico, Grace, Weyland, F. C.	27.77	
Phelps, St. John, Bergfeld, Fred		
Rhineland, Zion, Scharf, Erwin	1,437.46	74.95
Wabeno, Trinity, Raetz, F. W.		
Woodruff, First, Bauer, Paul	258.00	93.96
Conference Total	\$ 4,811.56	\$ 1,271.92

Winnepago Conference

Caledonia, St. John, Engel, Armin L.	138.50	14.00
Campbellsport, Immanuel, Kahrs, H. A.	284.27	359.50
Dundee, Trinity, Kahrs, H. A.	449.02	689.25
E. Bloomfield, St. John, Schwartz, H. Marcus	538.92	
Eldorado, St. Paul, Wojahn, W. A.	122.02	
Eldorado, St. Peter, Wojahn, W. A.		
Fond du Lac, Faith, Voss, Robert J.	587.50	337.90

Fond du Lac, Good Shepherd, Pless, W. O.	292.32	
Fond du Lac, Redeemer, Reim, R.	585.32	104.00
Fond du Lac, St. Peter, Pieper, Gerhard	1,752.18	
Forest, St. Paul, Segler, O.	626.57	107.00
Green Lake, Peace, Krug, Clayton L.	830.88	557.00
Kewaskum, St. Lucas, Kaniess, G.	645.60	185.00
Kingston, Zion, Petrie, J. R.	304.00	15.00
Manchester, St. Paul, Wadzinski, Wm.	847.59	
Markesan, St. John, Kobs, George	1,632.00	4,695.88
Marquette, St. Paul, Wadzinski, Wm.	147.82	37.78
Mears Corners, Trinity, Hartwig, Paul G.	136.69	
Mecan, Emanuel, Oelhafen, W. J.	581.60	18.00
Menasha, Bethel, Tiefel, Arnold	598.55	19.00
Montello, St. John, Oelhafen, W. J.	1,271.48	381.94
Neenah, Grace, Wichmann, W. F.	405.97	212.75
Neenah, Martin Luther, Hartwig, Paul G.	478.37	
Neenah, Trinity, Schaefer, G. A.	1,997.77	543.50
N. Fond du Lac, St. Paul, Kuschel, B. G.	780.33	895.00
Oakfield, St. Luke, Koepsell, Clarence	1,010.65	147.50
Omro, Zion, Ziesemer, R. D.	143.10	
Oshkosh, Faith, Kaiser, Howard	159.99	25.00
Oshkosh, Grace, Lehninger, E.	1,405.85	426.50
Oshkosh, Immanuel, Mittelstaedt, T. J.	316.95	
Oshkosh, Martin Luther, Kleinhans, H. O.	1,995.71	1,985.00
Pickett, Grace, Lochner, E. T.	144.25	282.00
Princeton, St. John, Strohschein, Walter	1,032.92	
Readfield, Zion, Engel, Armin L.	109.30	97.25
Red Granite, Trinity, Eggert, Paul C.		
Ripon, Mt. Zion, Ziesemer, R. D.	574.42	
Salemville, St. John, Petrie, J. R.	76.55	
Seneca, St. Paul, Eggert, Paul C.	454.84	29.00
Van Dyne, Zion, Weissgerber, W.	343.50	351.38
Wautoma, Peace, Laper, A. D.	486.98	338.50
Weyauwega, St. Peter, Wicke, Harold	844.50	3,788.65
Winchester, St. Peter, Engel, Armin L.	64.75	
Winneconne, St. Paul, Grunwald, Harold	805.07	

Conference Total	\$ 26,004.50	\$ 16,643.28
Miscellaneous	95.46	568.04
District Total	\$ 84,214.00	\$ 35,133.83

Memorial Wreaths

In Memory of — Pastor	Amount
Rev. G. E. Bergemann — Theo. Thurow, Menominee	\$ 2.00
Mrs. Emma Deffke — A. Wadzinski, Henrysville	25.00
Mrs. Emma Frank — P. Th. Oehlert, Kaukauna	11.00
Aug. Garbrecht — Erwin Schewe, Zachow	5.00
Mr. and Mrs. August Gast — P. Th. Oehlert, Kaukauna	10.00
Fred Guth — Harold Wicke, Weyauwega	2.00
Wm. Kempfert — R. G. Koch, Maribel	10.00
Mrs. H. Klevesahl — Erwin Schewe, Zachow	6.00
Ida Kluge — V. J. Segler, Brillion	4.00
John Henry Kluge — V. J. Segler, Brillion	2.00
Carl Krause — E. H. Krueger, Green Bay	25.00
Mrs. William Krause — L. H. Koeninger, Manitowoc	7.00
Mrs. Otto Kriese — Harold Wicke, Weyauwega	2.00
Miss Emma Lemke — H. A. Koch, Morrison	2.00
Miss Julia Lemke — H. A. Koch, Morrison	2.00
Miss Julia Lemke — G. A. Schaefer, Neenah	4.00
Wm. J. Lopas — P. Th. Oehlert, Kaukauna	5.00
Howard Lutzow — P. Th. Oehlert, Kaukauna	1.00
Wm. Radue — R. G. Koch, Maribel	32.00
Gordon Ristau — P. Th. Oehlert, Kaukauna	2.00
Leo Ristau — P. Th. Oehlert, Kaukauna	5.00
Rev. J. J. Roekle — Armin Roekle, Manitowoc	5.00
Rev. W. Roepke — Theo. Thurow, Menominee	1.00
Ada Schaeuble — W. E. Pankow, New London	5.00
Ross J. Schaver — Theo. Thurow, Menominee	2.00
Otto Simonis — W. G. Haase, Two Rivers	2.00
Mrs. Adeline Steinlecht — H. P. Bauer, Minocqua	5.00
Mrs. Anna Tesch — W. E. Pankow, New London	5.00
Wm. Tessa — Carl M. Thurow, Two Rivers	6.00
Earl Thiele — P. Th. Oehlert, Kaukauna	37.00
Mrs. Marie Vonau — W. A. Schumann, Eagle River	10.00
Milford Wangelin — W. E. Pankow, New London	10.00
Albert Zable — R. E. Ziesemer, Appleton	12.00
Total	\$ 259.00

GEROLD C. HERZFELDT, District Treasurer.

NEBRASKA DISTRICT

April 1, 1954 to July 1, 1954

Central Conference

Congregation	Budgetary	Special	Other
St. Paul, Broken Bow	\$ 194.22	\$ 85.50	\$
Good Shepherd, Cedar Rapids	21.00		
Redeemer, Council Bluffs	33.08	64.85	
Lincoln Heights, Des Moines	269.56	2.20	
Memorial, Herman Troester	2.00		
Memorial, Arthur Enderle	2.00		
Grace, Fort Madison	54.15		
Christ, Grand Island	432.21	109.15	
Bethany, Grinnell	90.00		
Immanuel, Hadar	915.89		
Trinity, Hoskins	662.20	57.00	
Grace, Newton	109.51		
St. Paul, Norfolk	1,377.03	1,696.00	
Memorial Ernest Raasch			48.00
Gethsemane, Omaha	558.90	11.00	
Good Hope, Omaha		30.60	
Good Shepherd, Omaha	85.12		
Grace, Oskaloosa		55.33	
Grace, Sioux City	192.32		
St. John, Stanton	1,439.14	212.75	
Memorial, John Renner		2.00	
Memorial, Ernest Raasch		4.00	
Immanuel, Washington	37.65		

Colorado Conference

Redeemer, Cheyenne	92.19	
Mt. Olive, Colorado Springs	207.40	67.75

Mt. Olive, Denver	173.81	118.50
St. Luke, Denver	106.86	
Zion, Fort Morgan	405.93	67.45
St. James, Golden	233.05	72.00
Trinity, Hillrose	55.53	
Mt. Olive, Lamar	51.85	
St. Paul, Las Animas	11.60	
Calvary, Littleton	50.00	
St. Matthew, Loveland	36.50	18.00
St. John, Montrose	137.65	
St. John, Platteville	99.79	
Grace, Pueblo	254.83	40.00
Our Savior, Pueblo	20.00	

Rosebud Conference

St. Paul, Batesland	507.22	
Zion, Bonesteel	182.29	167.31
St. John, Brewster	108.66	
Grace, Burke	392.06	
Peace, Carlock	50.75	
St. Paul, Colome	254.58	
Zion, Colome	539.80	108.00
St. John, Herrick	308.03	253.95
Our Redeemer, Martin	150.00	
Zion, Mission	596.68	5.00
Faith, Platte	11.19	
St. Paul, Naper	253.00	
Calvary, Valentine		94.00
Zion, Valentine	132.95	48.50
Trinity, Winner	500.20	305.50
St. John, Witten		90.00
St. Peter, Wood	15.15	133.00
Rosebud Sunday School Conf.		24.00

Southern Conference

First, Aurora	545.59	58.00
Memorial, Herman Troester	31.00	17.00
Memorial, Arthur Enderle	1.00	1.00
Christ, Beatrice		168.80
Emmaus, Beatrice	147.75	
Zion, Clatonia	459.78	139.41
St. Paul, Firth	250.25	
Zion, David City	108.72	224.71
Grace, Geneva	118.35	372.25
Trinity, Grafton	466.54	200.00
St. Paul, Gresham	27.78	74.80
Redeemer, Hastings	175.90	
Mt. Olive, Lincoln	339.78	
Grace, Milford	51.70	
Calvary, Osceola	42.29	
St. Paul, Plymouth	901.37	
Memorial, Mrs. W. Schaller		12.97
Julius Weise		59.00
St. John, Rising City	233.16	
St. Mark, Sutton	62.16	90.00

Total \$ 15,966.61 \$ 5,297.78 \$ 118.55
HERBERT J. RIECHERS, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

June, 1954

		SYNOD	OTHER
In Memory of —	Sent In By	Budgetary	Special CHARITIES
Rev. Eugene Hinderer—Eastern			
Pastoral Conf. N. Engel	\$	10.00	\$
Miss Amanda Heublein—Ad. von Rohr			24.00
John C. Bremer—E. P. Pankow		5.00	
Mrs. Lydia Neitzel—H. Heckendorf			56.00
Jack Palmer Behm—H. Heckendorf			1.00
August Buchholz—H. J. Vogel		2.00	
Rev. Eugene Hinderer—Zion, Hartland, Mrs. E. Hinderer	15.00	20.00	5.00
Pauline Gailck—P. A. Behn		5.00	
Walter Hauch—M. Liesener			2.00
Wm. C. Mahnke—M. Liesener			21.00
Catherine Golemgesky—C. A. and K. J. Otto			2.00
Debra Blank—W. J. and J. P. Schaefer		24.00	
Mrs. Elsie Schmeling—G. E. Schmeling		5.00	
Alvina Kurth—G. E. Schmeling			3.00
Ruben Klug—A. H. Leerssen		3.00	2.00
Mrs. Hinz—A. H. Leerssen			3.00
William Mueller—R. C. Stiemke			5.00
Henry L. Spielvogel—J. Brenner		3.00	
Mrs. Augusta Trapp—H. P. Koehler			10.00
Mrs. Ernst Rothe—H. P. Koehler			10.00
Mrs. Hattie Raduenz—H. P. Koehler			2.00
Katherine Fuchs—E. Ph. Dornfeld			4.00
Herman Stebnitz—E. Ph. Dornfeld		35.00	11.00
Hilda Kant—E. Ph. Dornfeld			7.00
George Mueller—E. Ph. Dornfeld		15.00	23.00
Walter Kehres—E. Ph. Dornfeld			5.00
Henry Froehlich—A. F. Halboth	300.00		
Walter Kehres—A. F. Halboth			13.00
Mrs. Hilda Schaller—P. Pieper			12.00
Louis F. Benz—P. Pieper			5.00
Edna Kagel—P. Pieper			5.00
Rev. Eugene Hinderer—C. F. Found			6.50
Total	\$	315.00	\$ 231.00

G. W. SAMPE, District Cashier.

Decorated Woodenware

No. 4046 — 10 inch Plate with hanger, having text "Bless This House Our Lord We Pray Keep Us Safe By Night and Day."

Price: \$1.65



No. 4046

No. 1600DB — Tray with removable handle, having text "Give Us This Day Our Daily Bread."

Size, $7\frac{1}{8} \times 9\frac{1}{2}$ inches.

Price: \$2.35



No. 1600 DB

No. 206/12DB — Plate with hanger. Finished in natural lacquer finish. "Give Us This Day Our Daily Bread."

Size, 12 inch diameter.

Price: \$2.35



No. 1502 DB

No. 1502DB — Tray with text "Give Us This Day Our Daily Bread."

Size, $10\frac{7}{8} \times 8\frac{1}{8}$ inches.

Price: \$1.80

*Mr. Henry Hemming Jr.
920 Boy 3294.
Burlington, Wis.*

On Orders for \$2.50 or less, Please add
25 cents Service Charge

NORTHWESTERN PUBLISHING HOUSE
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