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*"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

"Jesus Blessing the Children"
 CHURCH WINDOW
 Grace Church, Milwaukee, Wisconsin
 E. Huebner, pastor

Correction: The cover design in the NWL, January 9, 1955, was not a window in St. Marcus Church, but was also from Grace Ev. Lutheran Church, Milwaukee.

Siftings

BY THE EDITOR

A warning that a Wisconsin Supreme Court decision which prevented the erection of a Lutheran high school may threaten future parochial school expansion, was given in a report to the Roman Catholic archbishops and bishops of the United States in their annual meeting last month. The report referred to a ruling by the Wisconsin Court last summer reversing a lower court decision that the Lutheran Joint Synod of Wisconsin, that is, an association of its congregations, could not build a high school on a lot it had purchased in Wauwatosa. The lot was in a residential area where zoning regulations permitted the establishment of a public high school but not a private one. Bishops were told that the ruling sets a dangerous precedent. If it is adhered to by other courts, the "zoning technique" could be used to prevent the building of parochial schools. Meanwhile the news comes from Milwaukee that the Wisconsin Synod congregations affected by the decision of the Wisconsin Supreme Court will definitely appeal the decision to the U. S. Supreme Court. As the bishops were told, Wisconsin has set a "dangerous precedent."

* * * *

Another fine centennial booklet comes to us from St. Paul's, Saginaw, Michigan, authored by Pastor O. J. Eckert. The booklet relates the efforts of an early pastor of St. Paul's, Chr. L. Eberhardt, in establishing what is now the Michigan Lutheran Seminary, an academy for our Synod. Pastor Eckert writes: "St. Paul's spoke for Saginaw as the location for the theological seminary of the old Michigan Synod. The congregation pledged \$1,000 for the purpose and

Pastor Eberhardt donated two and one-half acres for the building, now the old recitation building at Michigan Lutheran Seminary. This building, erected in 1887, and other buildings on the plot plus the equipment came to \$8,871.61. It is because of the effort of St. Paul's and its pastor that Michigan Lutheran Seminary is located in Saginaw. The bell in the Seminary tower, still used, was donated by Pastor Eberhardt, who was also one of the first teachers of the institution. The students at the Seminary were always glad to visit Eberhardt on his birthday to congratulate him, for then he would dip into his pocket and hand them a silver dollar."

* * * *

The pages of the Northwestern Lutheran have already evaluated the assembly of the World Council of Churches, but it might be of interest to read a few criticisms offered by Bishop Ramsey of Durham, England: "1. It was too large. It might have been possible for the 500 delegates to have good discussions in a hall by themselves, but they sat in a place vast enough to house a fleet of zeppelins, with crowds of hangers-on of the conference and general public. . . . 2. The conference was accompanied from first to last by the sort of publicity which can only be called vulgar boasting. . . . 3. The program was overloaded. Great matters of religion need thought, and thought requires spaces of quiet and leisure. The profoundest matters of theology cannot be illuminated by high-pressure drafting." In conclusion he sees the naive "conference mentality" — everything can be settled at a conference — as a growing evil in the Church.

Serve The Savior In Wholehearted Devotion

Luke 9: 59-62

THIS meditation will in various ways be a sequel to that of the previous issue. It expands the same thought of wholehearted devotion to the Savior. It is based on two further incidents from the public ministry of Jesus, incidents which St. Luke in his Gospel groups together with the one which we considered last time. Whether they all occurred in succession at one place and on one occasion is not fully evident. Yet they belong together. All of them exhort us to follow the Savior in wholehearted devotion.

Putting Jesus First We are told how the Savior Himself spoke to a man and said to him: "Follow me." This man seemingly was already a disciple. Jesus now put him to a test, asked him to follow Him and devote his whole time to proclaiming the Gospel of the kingdom. But he had not yet learned to give Jesus ever the first place in his heart. He answered with a condition: "Lord, suffer me first to go and bury my father." Seemingly his father had died and burial arrangements were called for. This man's filial affections and his sense of duty toward his parent certainly please us. Yet we dare not lose sight of the fact that Jesus had just made a very clear request of him. Jesus, who as the omniscient Lord knew all about his circumstances as we do not know them, had still seen fit to bid him to follow Him now, without delay. When our loving Lord gives a clear bidding, there can be no thought of a higher duty which could warrant setting it aside or suspending action on it for a time. That, however, seems to have been the thought in this man's request. He still harbored the thought that he could have an obligation to his father which demanded consideration before the express bidding of the Savior. This thought Jesus sought to correct and remove. Without a trace of hesitation, without giving any consideration to a balancing of conflicting obligations Jesus said to him: "Let the dead bury their dead: but go thou and preach the kingdom of God." Jesus sought to impress upon this man that for a true disciple His clear

Word must always come first. With such an affection Jesus would also have us follow and serve Him, Him who by redeeming us from sin and death has become our Lord in every way.

Seeing No Conflict of Duties For a disciple of Jesus who actually lives by faith the problem of conflicting duties will in reality not arise. For a Christian will see all the obligations which he feels toward those around him here on earth as a part of his service to his God and Savior. It is for Jesus' sake that he is moved to fulfill his duties toward father, mother, spouse, children, neighbor, and government. Luther has impressed this in a wonderful way upon our hearts in his matchless explanation of the Commandments, reminding us that it is ever out of faith-born fear and love of God that we will want to fulfill all of our duties and obligations toward those around us here on earth. If a God-pleasing obligation is really involved, there can be no thought of conflicting duties. By fulfilling it we follow the Lord. As soon, however, as we look upon any of these earthly duties as something apart from faithfully following Christ our Lord, as soon as we try to fulfill these obligations in a manner whereby we would temporarily be suspending some clear word and bidding of Jesus, we are trying to serve Jesus with an affection that is not high enough.

Though Many Imagine One Eli of old imagined that he was obliged as a father to deal leniently with his wicked sons, though God's Word was clear enough concerning those who profaned the worship at Israel's sanctuary. King Solomon imagined that he was under obligation to his heathen wives to erect shrines for their pagan idols at Jerusalem. In fulfilling this imaginary obligation he failed to confess and glorify the Lord with wholehearted devotion as the only true God and the Savior of men.

The temptation still comes to Christ's disciples to imagine all kinds of earthly obligations which stand in

the way of serving their Savior with wholehearted devotion according to His will and Word. Many feel an obligation to practice some measure of religious fellowship with manifest and persistent errorists, though our loving Lord has bidden us to avoid them. Some, like the man in our text, still see a conflict of duty in matters pertaining to the burial of the dead. Though they freely confess otherwise that there is salvation only through humble faith in Christ, they still feel obligated to provide a Christian burial even for those who did not profess faith in Christ. It is not that a Christian cannot take part in burying those who died in unbelief. It may be done in a way that no denial of faith is involved and merely consists in a proper outward show of deference and respect to a close earthly bond, something that even unbelievers can render. But it would not be in keeping with a Christian's devotion to his Lord and Savior to feel an obligation of honoring the spiritually dead even to the extent of having His Word preached in a way that a hope of a blessed end is held out where there is no profession of faith on which to base such a hope.

St. Luke does not tell us whether this man to whom Jesus had spoken now followed Him without delay. What would you have done? Is your affection for Jesus high enough so that you always place Jesus and His Word first? Is it high enough to dispel any thought of a conflict of duties? We can come to such an affection only if through His Word we see Jesus richly in faith in all of His Savior's glory, in His incomparable and indispensable blessings of pardon and salvation.

With an Undivided Heart "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." This man also stated a condition as he vowed to follow Jesus. We gladly acknowledge his devotion to family and friends. But let us note that even such affections may under some circumstances stand in the way of

(Continued on page 22)

Editorials

The Paralysis Of Sin Sin has erected the wall of separation between God and men. The Prophet exhorts: "Let the wicked forsake his way, and the unrighteous man his thoughts." We all have our pet and darling sins. They grow on us, and we find it difficult to untangle ourselves from their clutches. They seem so attractive that we do not want to let them go. The famous author Ruskin said: "It is notable that nearly all the poisonous fungi are scarlet or speckled, and the wholesome ones brown or gray, as if to show us that things rising out of darkness and decay are always most deadly when they are well dressed."

Pet and darling sins so entwine themselves around the souls of men that it becomes impossible to break their grip. The January *Reader's Digest*, describing the luxuriant growth in the Amazon region, tells of a climbing vine as much as two feet thick and 500 feet long, wrapping itself around gigantic trees so tightly that even if a tree is severed at the base it often can not fall. That serves as a vivid illustration of the powerful grip sin has on the souls of men.

We are apt to apply that only to such gross sins as adultery, drunkenness, and the like, while we are apt to regard as virtues things which are even worse vices in the sight of God. That is the case with pride and self-righteousness. Those of whom that is characteristic are generally admired as good and exemplary citizens, devoting themselves to good works and right living, who will get to heaven if anyone will. Jesus once told the proud and self-righteous Pharisees, so universally admired: "The publicans and harlots go into the kingdom of God before you." It is also the spirit of pride and self-righteousness that the Prophet means when he says: "Let the wicked forsake his way and the unrighteous man his thoughts." It refers also to the spirit of earthly-mindedness and worldly-mindedness, feathering our own nest here on earth and living unto the world.

But you can not forsake something if you do not put something better in its place, for then you are only making room for another sin and vice. Nature abhors a vacuum, we are told. Jesus applied that to the spiritual sphere when He said of the evil spirit driven out of a man: "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." It does no good to forsake a certain sin if it is not replaced with something better. That is why the Prophet not only urged the forsaking of the wicked way but immediately went on to say: "And let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon."

That leaves no vacuum but provides an adequate replacement. Give to the Lord and the things of the Lord the place which once belonged to the wicked way and the unrighteous thought. And let us note to what kind of God we are to turn, to One who has mercy and abundantly pardons. How would we, with all our sins and misdeeds upon us, dare to approach God if He were

not like that? But to Him we can confidently come, for He has mercy and abundantly pardons. Yes, He will abundantly pardon us for Jesus' sake who took all our sins upon Himself and paid for them on the altar of the cross. Oh, that we would always turn from our wicked ways and our unrighteous thoughts to the Lord who offers us mercy and to our God who abundantly pardons!

I. P. F.

* * * *

Do It Now The Christian religion operates on the premise that there is an hereafter, that "whatsoever a man soweth, that shall he also reap." The outright worlding does not reckon with that in adopting a way of life, while church members often forget that.

"Seek ye the Lord while he may be found, call ye upon him while he is near," the Prophet Isaiah with a stentorian voice calls out in his 55th chapter, and the Bible sounds that warning note throughout. While we are still alive, it is in most cases still the time of grace for us. We still have time to get right with God. We still have the opportunity to seek the Lord and find refuge in His forgiving arms. We still have the opportunity to call upon the Lord and to be heard by Him. The door is still open, and we have nothing more important to do than to enter the door which the Lord holds ajar for us.

But who knows how long that will continue to be the case, how long we can still seek the Lord and find Him, how long we can still call upon Him and be heard, how long the door will remain open before it is slammed in our faces if we persist in turning our backs upon it? How many people, consciously or unconsciously, are telling themselves: "There is still plenty of time to get right with God, to get really serious about our souls, to hear and heed the Word of God, and to make our peace with God. Right now it is inconvenient. Conditions aren't favorable. I can still do that later." That is one of the favorite lies of the devil, by means of which he is deluding men by the wholesale, so that they say: "Others may die suddenly, but not I. It won't happen to me." That is what the devil is whispering into the ears of men, but that is not the language which the Bible speaks. It says: "NOW is the accepted time, NOW is the day of salvation. Seek ye the Lord while he may be found, call ye upon him while he is near."

The time of grace may be cut off for you at any moment. Soon it may be too late. To cure men of such procrastination, such a delaying policy, Jesus once warned: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are . . . depart from me, all ye workers of iniquity." How fatal not to seek the Lord, while He may be found, not to call upon Him while He is near. "Today, if you hear his voice, harden not your hearts."

I. P. F.

ETERNITY

Chiliasm

(First continuation)

PROPHECIES about the peace which our Savior was to regain for a sinful world, who by their sins had merited the wrath of God, constitute only one group of Scripture passages into which Chiliasts try to read their false ideas about an earthly peace. There are several others which we shall take up today. We may treat them a little more briefly than we did the first.

General Christian Knowledge

In his address on Mars Hill in Athens before a group of philosophers Paul charged them with ignorance regarding the true worship of God. This ignorance was not restricted to the Athenian philosophers, it was not restricted to any time, or to any place, or to any people. It was universal. Paul can say in general that the Gentiles do not know God. Yes, he can say that "professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:22, 23).

This ignorance robbed men not only of a correct understanding about God, who He is and how He must be worshipped, it robbed them also of all true hope and joy. Isaiah complained that "the darkness shall cover the earth, and gross darkness the people" (chap. 60:2). The people "walked in darkness" and dwelled "in the land of the shadow of death" (chap. 9:2).

In the last quoted passage Isaiah speaks also about a light: the light has "shined" upon the people and they "have seen a great light." The words of the first quoted passage (chap. 60) is preceded by the verse: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." These promises refer to the light of the Gospel of Jesus Christ, about which Paul writes to the Corinthians: "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

Thus God promised to dispel the darkness which had settled on earth through sin, to heal the spiritual blindness which the people had incurred — heal it by sending them the light of the Gospel of Jesus Christ. These promises were fulfilled when Jesus came to redeem us by the sacrifice of Himself and to send the good news of our redemption into all the world.

How do Chiliasts treat these passages? They find in them a reference to conditions as they dream they will obtain in their Millennium.

Let us look at some passages to which they point with special emphasis.

Is. 11:9: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We considered the verses preceding this text in a previous study. They sing about the peace which our Savior procured for us and proclaims to us in the Gospel. Chiliasts apply the peace which is here spoken of, but falsely so, as we saw in our last study, to a Millennium; and then falsely also our present text, which, as the conjunction *for* indicates, states the reason, or the cause, for the peace proclaimed in the foregoing verses.

Joel 2:28, 29: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit."

This passage certainly proclaims a glorious spread of deep spiritual knowledge; but do we have to wait for the Millennium before the promise will be fulfilled?

We all remember the Pentecost miracle, how God poured out His Holy Spirit on the Apostles. The Apostles began to proclaim the great deeds of our Lord in foreign tongues, in languages which they had never learned. The people of Jerusalem were dumbfounded when they saw it. They asked in amazement: "What meaneth this?" Some scoffers sneered: "These men are full of new wine" (Acts 2:12, 13).

Then Peter arose and said: "This is that which was spoken by the prophet Joel," quoting the passage of which we reprinted two verses above (Acts 2:16ff). Thus we have the testimony of Peter that Joel is not speaking of some future Millennium, but he is speaking of the New Testament times in general. The knowledge with which the world will be filled is the knowledge of the Gospel.

Restoration of Israel

Chiliasts usually assume that Jews will play an important role in the Millennium. They will be returned to their old home land, Canaan, and will become the leading nation of the world. — But ever since they frivolously called the blood of Jesus down upon themselves: "His blood be on us and on our children" (Matth. 27:25); ever since they in Jerusalem closed their eyes against the truth and vehemently rejected the Gospel; ever since in the various synagogues they blasphemed the Gospel which Paul preached to them (see Acts 13:45; 18:6; 19:9): ever since that time the Jewish nation as such has hardened itself against the Gospel, and only individuals were moved to accept it. Yet Chiliasts assume that the Jewish nation as such will have a prominent part in the Millennium.

We quote a few passages in which they pretend to find their dreams founded.

Amos 9:11-15: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. . . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Add to this a word of Joel (chap. 3:18) which speaks of the wonderful fertility and the productiveness which the land will have in those

days for Israel. — Are the prophets here speaking of a restoration of Israel after the flesh, which will be achieved in a Millennium?

When Paul preached the Gospel to the Gentiles, and many of them were brought to faith, and Christian congregations sprang up everywhere in the Gentile world, then St. James said at the council in Jerusalem that this was the fulfillment of the prophecy which we quoted above from Amos (Acts 15:14-18).

Jerusalem as the Seat of Christ's Kingdom

This point is very closely connected with the foregoing. All we shall do is print the pertinent passages. The Chiliasts refer to Is. 2: 2. 3: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law,

and the word of the Lord from Jerusalem."

That these words did not mean to say that all nations would travel bodily to Jerusalem, was indicated already by the prophet Hosea (chap. 1:10) when he said that people would be converted in the place where they lived: "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

The spiritual meaning of the prophecy is stated in Heb. 12:22: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem," etc.

(To be continued)

J. P. M.

SERVE THE SAVIOR IN WHOLEHEARTED DEVOTION

(Continued from page 19)

serving the Lord with wholehearted devotion. In the very moment in which this man offered to follow Jesus and do the work of His kingdom, he still could not forget other considerations. His heart was divided.

That is what Jesus pointed out to him, saying: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Jesus spoke in vivid figurative language. It is not the picture of the experienced plowman who might well look about without being disturbed and diverted from the work in which he has been tried. It is the picture of the beginner who has laid his hands on the plow for the first time. Though his hands hold the plow handles, his eyes are elsewhere, behind him. Such a beginner cannot draw even a crooked furrow; he cannot plow at all. It is the picture of a divided heart which would follow Jesus and at the same time stay with the world insofar as it opposes such following. St. Paul in Philippians gives us the very opposite of such a divided heart, saying: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Only in such faith can also we serve the Savior with wholehearted devotion.

C. J. L.

In The Footsteps Of Saint Paul

Divergent Views On The Antichrist

EVEN though the words of St. Paul on the Antichrist are clear and Luther interpreted them correctly in his Smalcald Articles, it is surprising how divergent the application is in Roman and Protestant circles. We should like to offer at first a view of a Roman Catholic scholar of Paul, Holzner. He presents a typical Roman interpretation. He looks for the mystery of iniquity in the Roman Caesars. For him the man of sin and perdition is Caligula, who had a statue of himself placed in the Temple at Jerusalem and henceforth had the Temple called the Temple of Jupiter. Holzner emphasizes that Caligula did this because the Jews were the only ones who refused to recognize him as a god. In the days of Paul, Seneca had been appointed tutor of Emperor Nero. He was to curb the violent temper of the future emperor. Nero

was the personified Antichrist for the Church of Rome. Paul did not live to observe the tyrannical rule of Nero at its worst. Almost three centuries later Emperor Constantine overcame the rule of lawlessness. He laid the power of the State at the feet of the Church. Surely every Romanist will be highly pleased with this interpretation of Holzner. Many Protestants also!

Holzner also criticizes Luther. He writes: "Every age claimed the right to interpret the signs of its own time in the light of Paul's eschatology by referring his words sometimes to some historical personage or again to some intellectual movement. This kind of interpretation reached the heights of absurdity when the Waldensians and the Reformers of the sixteenth century declared that the Pope was the Antichrist, that the

restraining power was the Holy Roman Empire, and that the Jesuit Order was the mystery of iniquity."

Within Protestant circles we could mention another otherwise scholarly interpreter of Paul, the one-time Canon and Dean of Canterbury, Farrar. He considers the passage of Paul on the Antichrist to be genuine, but he hurriedly adds that no one has yet discovered or ever will discover, what was the precise meaning of Paul on the Antichrist. He terms it an insoluble enigma, and thinks he is in very good company when he can quote the words of St. Augustine: "I confess that I am entirely ignorant what the Apostle meant." Augustine's greatest scholar, Luther, did know. Farrar has the following comment to offer on the 'supposition' that the Pope is the very Antichrist: "Can any student of

the whole history of the Church argue that it is the Papacy, which pre-eminently arrays itself in superiority to, or in antagonism against, every one who is called God, or every object of worship, that its essential characteristic marks are lawlessness, lying wonders and blasphemous exaltation? Or that the annihilation of the Papacy — which has long been so physically and politically weak — 'by the breath of His mouth and the brightness of His coming' is to be the one main result of Christ's return? . . . If these suppositions do not sink under the weight of their own intrinsic unreasonableness, let them in the name of calm sense and Christian charity be consigned henceforth to the vast limbo of hypotheses, which time, by accumulated proof, has shown to be utterly untenable (Book I, 616)." We wonder how kindly they, who speak of a historical judgment based on a clear word of Scriptural prophecy, will take to Farrar's denouncement of their and similar historical judgments.

In stark contrast to these Pauline interpreters in opposite camps we should like to offer the verdict of another Roman Catholic scholar, the Dean of the Cathedral of Regensburg in Germany, Dr. F. X. Kiefl. He draws the inevitable conclusion that if the premises of Luther's teachings are right, then his conclusion that the Pope is the very Antichrist must also be right. He writes in his book, *The Catholic Worldview and Modern Thought (Katholische Weltanschauung und Modernes Denken)* p. 28: "If Luther's fundamental idea was correct that in spiritual matters God alone is active in the spirit of man and that every infusion of human activity must be rejected as an abomination and blasphemy of God, then a church making the claims which the Catholic Church must make, was really the work of the devil and the Pope, as vicegerent of Christ, the Antichrist." Are not the premises of Luther based on Paul and Scriptures? There can therefore be no other conclusion than that the Pope is the very Antichrist because of his basic denial of salvation through grace and faith alone. Enough said!

Liberal Lutherans have classified the teaching on the Antichrist as an open question. They will not go so

far as to denounce those who agree with Luther as being heterodox. Most of them look for a future fulfillment either outside or inside of the Church. They try to visualize either a future political enemy of the Church or a super-pope. Such an interpretation militates against the clear words of Paul that the "mystery of iniquity already doth work." The Antichrist was fully revealed in the days of the Reformation. His final destruction by Christ will come at the end of time.

Within the true Lutheran Church the teaching concerning the Antichrist has always been considered and accepted as a non-fundamental article of our Christian faith (F. Pieper, *Dogmatik I*, 89). Today some would like to distinguish between an article of faith and a historical judgment based on Scriptures. Now an article of faith is clearly taught in Scriptures. A historical judgment is made by fallible man. An article of faith is the inspired truth, not so a historical judgment. Not all agree on the latter as history proves. The Word of Scriptures stand, it is unchangeable. The mystery of iniquity was already at work in the days of Paul. It was fully revealed in the Reformation. It will be destroyed by Christ at the end of time. Only the revelation in the Reformation is a matter of history, not so the beginning and the end of the mystery of iniquity. The latter remains an article of faith. It is therefore incorrect to term the whole a historical judgment, where only the revelation can be viewed as such. Explain and defend it as one will, it cannot be denied that it is a departure from a clear article of faith, a weakening of the position to a historical judgment. Paul taught it as a doctrine, Luther reaffirmed it as such. The divergence of opinions within the Lutheran Church alone should warn us. The statement of the Roman Catholic Kiefl should cause us to think twice ere we jump away from our original position, Farrar's criticism of historical judgments in like manner. If our Lutheran Church is the Church of the Word and the trumpet is to give a clear sound, then let us be on our guard lest our own foundations begin to totter. If we muffle the sound of the trumpet so as not to offend the ears of those who disagree with us even as to the revelation of the mystery of iniquity,

we have gained nothing. The words of Scriptures, of Paul, still demand our faith, and only secondarily a historical judgment is involved as to the revelation in the Reformation. We deemed it necessary and essential to reaffirm this principle of exegesis in defense of Paul, the Reformer, and our own Lutheran faith.

H. A. KOCH.

WEDDING ANNIVERSARY

Professor Richard Albrecht and his wife Selma, nee Zielke, married at LaCrosse, Wisconsin, on December 27, 1899, were privileged to celebrate their 55th wedding anniversary among their children, colleagues, and friends with a devotion conducted by their pastor in the home of their daughter, Mrs. Emil Backer, at New Ulm, Minnesota, on the 26th of December.

Professor Albrecht served the Lord as teacher in St. Mark School at Watertown, Wisconsin, for five years, in Jerusalem School of Milwaukee, Wisconsin, for fifteen years, and as professor of education at Dr. Martin Luther College of New Ulm, Minnesota, for thirty-eight years, retiring to a well-deserved rest in June of 1954.

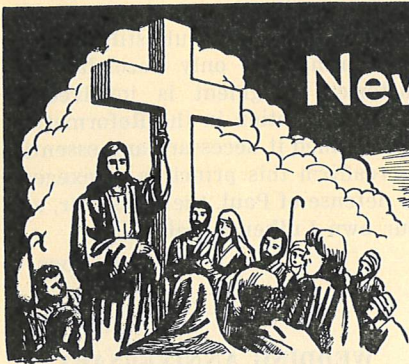
We are confident that the many friends and former students of Prof. Albrecht join us in congratulating Prof. and Mrs. Albrecht on this occasion and in wishing them the Lord's abiding peace for a quiet evening of their lives.

W. J. SCHMIDT.

SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Herman Witte of the St. Paul Congregation, Green Bay, Wisconsin, were permitted the gracious privilege to celebrate their sixtieth wedding anniversary. A brief service was held in the church on January 2, 1955, with relatives and friends present. The message was based on Rom. 12:12. A Bible was presented to them by the Ladies Aid. A reception and dinner in the church parlors followed the service. May God's grace continue to bless them on the remainder of their life's journey.

A. W. VOIGT.



News from our Mission Fields

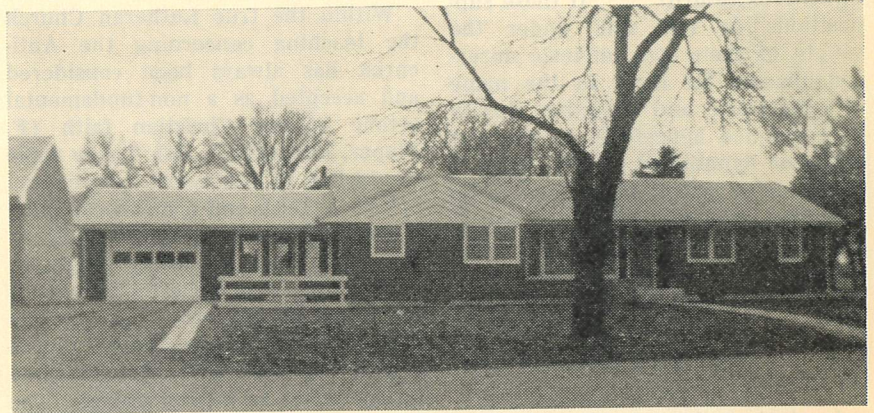
"Lo, I am with you always, even unto the end of the world."

MATTHEW 28. 20

Hutchinson, Minnesota New Mission

MANY and varied stories can be told of mission beginnings. In North Dakota a consecrated layman canvassed a neighboring city. As a result a new mission was begun. In California, repeated pleas from our members who had moved there, led us to begin work in that state. In almost every state where we do not yet have missions or congregations, pleas have come to our General Mission Board to open new preaching stations. In only a few instances has our Synod been able to afford this expansion. We did in recent months begin our first mission endeavor in Florida. Northern industry has moved to this state and other southern states, and has taken many of our families along. Again it was our members moving into Florida that asked their Synod to serve them.

The Minnesota mission, however, of which we speak this week, had its beginnings in controversy. Because of matters of conscience 93 communicant members left the sister synod congregation in Hutchinson, Minn., with a peaceful release, to establish a Wisconsin Synod mission in that city.



THIS PARSONAGE FINANCED BY THE SYNOD'S PARSONAGE PLAN
Hutchinson, Minnesota

Services were conducted by various pastors from April 26, 1953, until October of that year when Pastor Harold Hempel was installed as the first resident pastor and missionary.

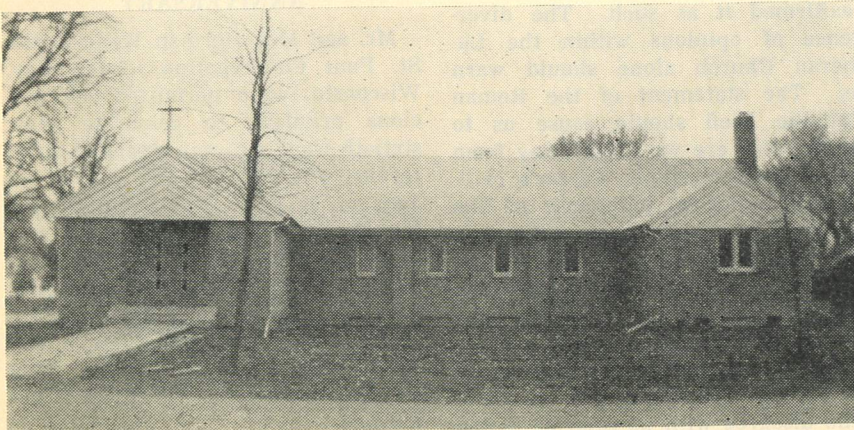
New Church

With their new pastor on hand to guide them, the mission board of the district advised the congregation to engage an architect to plan the entire building program of Grace Lutheran Church. A \$25,000 loan from the Church Extension Fund

was authorized to be added to \$15,000 to be raised by the mission congregation for a new church.

After a year of planning and building Pastor Hempel could joyfully describe what he and his members, in their labor of love, had wrought.

"The new church is of a conservative modern architecture, and was built for \$41,562.00. The contract was awarded to Miller and Miller, Inc., a local firm. Mr. Peter Miller, a member of the congregation, also served on the Building Committee of the congregation. The architects were Armstrong and Schlichting of Minneapolis. The church is constructed of Twin City buff brick on the outside and haydite block on the interior. It has natural stained woodwork and furniture, and uses indirect lighting. The interior features the open truss ceiling. The interior is decorated in soft and pleasing colors of suede brown, avocado yellow, and sand, with simplicity and naturalness the reigning motif. A deep red velour dorsal curtain hangs from the ceiling to the floor behind the altar. The church will normally seat 275 — with chairs



GRACE LUTHERAN CHURCH

the seating capacity can be increased to 350.

"Most of the finishing work inside the building was done by the members of the congregation. It has been estimated that nearly 5,000 hours of donated labor have been put into the entire building program.

"The overall dimension of the church is 82 by 62 feet. The nave measures 70 by 34 feet. The chancel is 12 feet deep. The pastor's study and office are located in a wing to the north. A full basement contains

about \$14,000. In the Minnesota District, for example, \$36,733.80 had been spent in 1954 for parsonages which before had been rented. One of these parsonages was built for the mission at Hutchinson.

"The new parsonage, adjoining the new church, is of modern ranch style. It has three bedrooms, bath, living and dining-room combination, study, kitchen, lavatory, a large breezeway and attached garage. The overall length is 82 feet and the width 28 feet."



CHRISTMAS IN THE NEW SANCTUARY
PASTOR HAROLD HEMPEL

the kitchen, restrooms, furnace room, and a large assembly hall."

New Parsonage

This new mission had another problem and our Synod had another plan by which it could help. At our last Synod convention in Watertown it was shown how our Synod spent thousands of dollars annually in rent for parsonages and teacherages. The new plan which was begun in 1954 enabled us to buy and to begin building these dwellings for our missionaries and teachers. The Board of Trustees was authorized to borrow up to \$500,000 to carry out this plan to acquire our own dwellings with the rental money saved. At the close of this year the Synod had authorized either the building or the buying of these homes for a total of \$449,670.09 within the nine districts. The average cost of these dwellings with three bedrooms and a study is

Dedication

We can well imagine with what joy the pastor and members of Grace Congregation hailed the Sunday of dedication — Nov. 14, 1954. Amid the dark clouds of controversy in which

the mission was born, the grace of God had shone round about them. Above all did it shine in the Gospel of the forgiveness of sins, and in the new church and parsonage which they were enabled to dedicate to further the preaching of the Word of Reconciliation.

The speakers for this festival occasion led the members and many visitors to acknowledge this grace of God bestowed upon this mission congregation and your helping hands through your prayers and mission contributions. Pastor W. Dorn, President O. J. Naumann and Pastor John Raabe were the speakers at the three services that Sunday. On Thursday of that week of dedication, an all-member communion service was held at which Pastor Arthur Kell, chairman of the district mission board, preached the sermon.

In his dedication folder Pastor Hempel wrote: "The completion of our new church is the culmination of the consecrated efforts on the part of the members of the congregation, the fulfillment of our hopes, the answer to many a fervent prayer. We thank and praise our God, who has so graciously answered our prayers, put to shame our doubts and fears, and permitted us to erect this house of worship to His glory. May it be 'the gate of heaven' to many souls."

And shall not we, who see these mission beginnings and observe how God prospers them, rededicate ourselves to our Father's Business? With hearts and hands united in this Business the Church could afford to go into *all* the world and preach the Gospel to *every* creature. May God prosper this OUR WORK AS A SYNOD in the New Year and by His grace.
W. R. H.

One Hundred Years of Publication

Vol. 100, No. 1, of the *Bible Society Record*, the oldest continuously published house organ in the United States, is on its way to its readers all over the world. The January, 1955, issue, published today by the American Bible Society, marks the beginning of the 100th year of the current series of the publication.

The *Record* has more than 325,000 readers with some in every country

in the world. The anniversary issue contains congratulatory messages from many leading daily newspapers and secular as well as religious magazines.

Actually, the historic periodical is 137 years old. It first appeared in 1818, two years after the American Bible Society was founded, as a quarterly under the title of *Quarterly Extracts*, and three years later as a

monthly with the title, *Monthly Extracts*. Through the years, the name changed several times to such formidable titles as "Extracts from the Correspondence of the American Bible Society," and to "Bible Society Record of Correspondence, Receipts, Etc., of the American Bible Society."

diffusion of intelligence relating to the progress of the Bible cause, derived from foreign as well as domestic sources would tend to awaken and interest the public feeling in its favor, and stimulate to more active exertions in promoting it. Under these impressions the

January, 1937, with Vol. 82, when its present managing editor, the Rev. Dr. Francis Carr Stifer, assumed the editorial post.

Despite these physical changes, much of the news about the Bible remains similar. In 1826 the editors noted "the alarming destitution of

Much More Than A Sound Investment Of Your Money

We look for a sound investment of our money. The Mission Parsonage-Teacherage Fund of our Synod offers us this. It is a safe investment with not merely the collateral security of our Synod's material but above all its spiritual assets behind it.

Our Parsonage-Teacherage Fund, however, is much more than a sound investment of our money. It is putting our money to work with interest in our mission fields. Just think what that means and you realize that money invested by you in our Mission Parsonage-Teacherage Fund is much more than an ordinary sound investment. Some mission congregation in particular and mission work in general in our Synod is benefiting by such an investment. It is an investment in the interest of the Lord's work which it is our privilege to do.

About one year ago the members of our Synod were asked to invest money in our Mission Parsonage-Teacherage Fund. The interest offered was 2½%. The time was to be for two years, or more, with this understanding that in case of emergency the money could be withdrawn before two years had elapsed without loss of interest.

Members of Synod offered sufficient sums for investment. For the time being we had enough and more than enough until now. We thank God for this. Today, due to the great demand for parsonages and teacherages in our mission fields the need for more money for this fund is urgent. We need \$100,000.00 as soon as possible, and can use an additional \$100,000.00 before another year passes by. We offer the same terms as last year.

Do you have money which you could invest in this fund which is much more than a sound investment of your money? Would you speak to others who do not read the *Northwestern Lutheran* and seek to interest them in investing in this fund?

For information contact our treasurer at our fiscal office, Mr. C. J. Niedfeldt, 3624 W. North Ave., Milwaukee 8, Wis.

HAROLD H. ECKERT,
Executive Chairman,
Board of Trustees.

In November, 1843, the present name, *Bible Society Record* was adopted and kept, but the present serial numbering did not begin until Vol. 1, No. 1, appeared in January, 1856.

In the very first issue, in August, 1818, the editors noted the need for news about the Bible from all nations on earth, and, in the language of that day, stated the reasons for the publication:

"The managers of this Society are persuaded, that a more copious

Board has ordered that a Publication be issued."

Currently, the masthead describes the *Bible Society Record* as: "A journal dedicated to the wider distribution and use of the Holy Scriptures."

As printing techniques changed, and the demands of the editors for more space grew, the *Record* changed its format. It adopted a new size in January, 1856, and the current numbering of volumes started then. Its present format was adopted in

Scriptures which yet prevails in our country and throughout this continent." Later in the same year it was pointed out that Scripture production was not keeping up with advances in the nation's population. In a recent issue, the magazine noted that Bible production is not keeping pace with the growth in world population.

Other aspects of the news reported in the *Record* have changed much more radically, however. Early issues noted the efforts of the Society to supply Scriptures to "scattered

missionaries, Christian merchants abroad, and to far-ranging sea captains." Through the ensuing years, the Society has distributed more than 400,000,000 volumes of Scriptures.

Recent issues of the Record have made note of individual bequests to the Society amounting to a million dollars or more. In the issue of April, 1856, the editor acknowledged a contribution of ten cents to the Society, by a Negro slave in Kentucky, who stipulated that his gift was to be used toward the purchase of a Bible to be sent to Africa. Now, as then, however, funds are insufficient to meet the demands for Scriptures.

In the issue of January, 1878, the Record featured a letter from the four wives, "Amnatha," "Bomejack," "Kankak," and "Kankoh," of a tribal chief in Sierra Leone, which expressed gratitude to the Society for a gift of a Bible.

"We, the undersigned," the letter said, "beg to relate in these few lines that we are much thankful to you, in showing to us these two days past the way of the true God, of whom we are trying to know a little better, from instructions given to us by our husband, which instructions he receives from a Book given to him by you some time ago. May the Lord assist you to be successful in all your doings."

The feature article in the April, 1863, edition described the Society's triumph in obtaining permission to distribute Scriptures to Southern troops during the Civil War.

"The way is now open, through various channels, for a very large distribution of the Holy Scriptures in portions of the seceded states, by the American Bible Society," the story related. "Thousands of volumes have been sent to Richmond, and other thousands will follow. The government gives its sanction for their transmission through the military lines, and arrangements have been made to secure immediate care and distribution of the Books by good and active friends of the Cause."

The magazine mourned the death, in 1881, of Daniel Holmes, a member of the Society, who swore in three presidents of the United States as members of the Society, Abraham

Lincoln, Ulysses S. Grant and Rutherford B. Hayes. Ex-Presidents Herbert C. Hoover, Harry S. Truman and President Dwight D. Eisenhower are members of the Society.

"MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE"

Hosea 4:6

"MY people are destroyed," it does not say

The people of this world; but read again.

It says, "MY people," people who once vowed

Nothing would come between them and their Lord, and then

The years sped by, and their first love was lost,

The love so dearly won at such tremendous cost.

"MY people are destroyed," God sees the heart,

He sees the idol gods at which we bow.

Our sins, like those of Nineveh still cry aloud

For our destruction by an angry God. Oh, how

Must He not weep to see our utter lack

Of love to Him on whom we turn our back?

"Oh, Israel, thou hast destroyed thyself."

Let us arise and seek the Lord today. Let's fill our Bible Classes, search

His Word, E'er in His anger He will take that

Word away And give it to a people who will heed, Who diligently search and often read.

"MY people are destroyed," O gracious Lord,

Give us a thirst and hunger for Thy Word.

For only as we know and live its truths

Shall we prevent the doom, so often heard.

Let Thy Word be a lamp unto our feet

And let it ever guide us to Thy mercy seat.

ESTHER A. SCHUMANN.

CALENDAR OF CONFERENCES

WINTER CONFERENCE

Eastern Conference of the Southeastern Wisconsin District

Place: Calvary Ev. Lutheran Church, Thiensville, Wisconsin, F. Tabbert, pastor.

Date: January 25, 1955.

Time: Sessions begin at 9:30 a.m.

Preacher: P. Gieschen; (alt. L. Hallauer).

P. R. HANKE, Secretary.

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NORTHERN CONFERENCE

MICHIGAN DISTRICT

Pastors - Teachers, January 24-25, 1955

Place: St. Paul Church, Court and Bond, Saginaw, Michigan; O. Eckert, R. Gensmer, pastor.

Opening Session: 9:00 a.m.

Preacher: G. Cares; alternate: A. Clement.

Conference Program

Papers and Essays

Music of Church Service, M. Zahn; Explanation of Communion Service, E. Hillmer; Explanation of Conclusion to the Ten Commandments, G. Cudworth; Is a Christian answerable for so-called Offenses in the Field of Adiaphora? M. Schroeder; May a Pastor receive Communion from a Lay Member appointed for that Purpose? E. Renz.

Exegesis

1 John 3:23-4:6 conclusion, O. Frey;

1 John 4:7-5:3 R. Frey.

Practical Lesson: Teacher (St. Paul School).

Election of Officers, Reports.

Pastors and teachers requiring overnight lodging are to notify either of the host pastors.

T. HORNEBER, Secretary.

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WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet at Grace Church, Neenah, Wisconsin, W. Wichmann, pastor, on Monday, January 24, 1955. The Conference will begin with a Communion Service at 9 a.m. Pastor H. Wicke will be the preacher and Pastor W. Wojahn will be the alternate.

R. REIM, Secretary.

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RED WING PASTORAL CONFERENCE

The Red Wing Pastoral Conference meets on January 25, 1955, at Grace Lutheran Church, Nelson, Wisconsin. Holy Communion will be celebrated at 9:00 a.m., Pastor C. A. Hinz, speaker, Pastor Donald Hoffmann, alternate.

The program will include a paper on Liturgies by K. Gurgel, a discussion of a proposed Young People's Society rally on circuit and district levels, said discussion to be led by the Visiting Elder, plus business and casual questions.

Pastors will please register with the host pastor, Donald Hoffmann, in due time.

NORMAN E. SAUER, Secretary.

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MILWAUKEE CITY PASTORAL CONFERENCE

The Milwaukee City Pastoral Conference will meet on January 26 (instead of January 19). The session will open with a Communion Service at Parkside Lutheran Church; the Rev. John Brenner will preach the sermon.

JAMES P. SCHAEFER, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE — MICHIGAN DISTRICT

Place: St. John Lutheran Church, Battle Creek, Michigan.
 Date: January 24 and 25, 1955.
 Time: 10:00 a. m.
 Evening Communion service. Preacher: E. Wendland; alternate, L. Meyer.

JAMES THRAMS, Secretary.

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SOUTHEASTERN CONFERENCE MICHIGAN DISTRICT

Pastor-Teacher Delegate Conference

Place: Jenera, Ohio, Pastor W. Voss, host pastor.
 Date: January 24 and 25, 1955.
 Time: 10:00 a. m.

L. W. NEWMAN, Secretary.

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SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT

Date: February 14 and 15, 1955, 10:00 a. m.
 Place: Redeemer Ev. Lutheran Church, Bateman and N. Baltimore; Hastings, Nebraska.

Papers: Isagogical Treatise of Micah, cont., L. Gruendeman; Faithfulness in Carrying Out the Lord's Will: "Feed My Lambs," H. Kruschel; Art. XIII, Augsburg Confession, M. Burk; Correct Preaching of Sanctification with Application to Present Day Problems, A. W. Fuerstenau; Divinity of the Call, Pastor and Teacher, G. Eckert; Exegesis of Galatians 3:19-26, R. Hoenecke.

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

Speaker: G. Eckert; alternate, J. Ruege. Please notify the host pastor, M. Burk, if you desire lodging.

H. KRUSCHEL, Secretary.

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FOX RIVER VALLEY PASTORAL CONFERENCE

Conference will meet on Tuesday, February 15, 1955, at St. John Ev. Lutheran Church, Town of Center, beginning with Confessional Service and Holy Communion at 9:00 a. m. Conference work: all unfinished assignments. Sermon: Boettcher (Croll).

Please notify the host pastor, H. Bergholz, if you will be unable to attend.

THEO. HARTWIG, Secretary.

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MANKATO CIRCUIT PASTORAL CONFERENCE

Time: February 1, 1955, 9:30 a. m.
 Place: Immanuel Lutheran Church, Mankato, Minnesota.
 Services: 11:00 a. m.

Speaker: L. F. Brandes, G. W. Fischer, alternate.

Agenda: Exegesis: 1 Thess. 2, continuation, Theo. Bauer; Prof. Schumann's report and the Synodical Conference resolutions; Pastor C. M. Gullerud, leader of discussion; Adult-membership course, G. W. Fischer.

M. BIRKHZOLZ, Secretary.

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MANITOWOC PASTORAL CONFERENCE

The conference will meet at the Grace Ev. Lutheran Church in Manitowoc on Tuesday, February 15, 1955 at 9:00 a. m. The Communion Service begins at 9:00 a. m. R. Koch, preacher; L. Koeninger, alternate. The conference work includes the unfinished papers and a reading by the Rev. John Wendland of the paper "Visiting Elders."

The local pastor, the Rev. W. W. Gieschen, 1014 N. 17th Street, requests early announcement.

V. J. WEYLAND, Secretary.

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SOUTHWESTERN CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Elroy, Wisconsin, February 15, 1955.

9:30 Divine Service with Holy Communion. Preachers: C. Siegler; R. Siegler, alternate.

10:30 Preliminary Business.

10:45 Exegesis, Colossians 4, L. Schroeder.

11:30 Report of Financial Secretary.

1:15 Official Business — Visitor.

1:45 Practical Theology — How to counteract the insidious influence of Catholic Propaganda, by A. Winter; Methods of Church Finances, an Appraisal and Recommendation, by J. Dahlke.

3:00 Recess.

3:10 Round Table: Marriage Counselling, by H. Kirchner.

3:30 Casuistry.

3:45 Business.

R. C. BIESMANN, Secretary.

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CORRECTION

On page twenty-six of the Minutes of the 45d Convention of the Synodical Conference in the list of advisory delegates who recorded their protest against the adoption of paragraph 8 of Report No. 1 of the Floor Committee on Doctrinal Matters the name of the Rev. Im. Albrecht appears. The name should be the Rev. Chr. Albrecht. We regret the inadvertent transposition of the first names.

M. H. FRANZMANN, Secretary.

CHANGE OF ADDRESS

Pastors
Erhart, J. B., 4241A Hartford, St. Louis 16, Missouri.
Seager, Gilbert B., 515 North Humphrey, Flagstaff, Arizona.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastor

Seager, Gilbert B., in Mt. Calvary Ev. Lutheran Church, Flagstaff, Coconino County, Arizona, by John E. Schaefer; assisted by E. Edgar Guenther, Ernest Sprengeler, and David Worgull; the Second Sunday in Advent, December 5, 1954.

MISSION FESTIVALS

Nineteenth Sunday after Trinity

St. Andrew Church, Milwaukee, Wisconsin. Offering: \$266.43. L. F. Karrer, pastor.

ACKNOWLEDGMENT AND THANKS

The following special gifts were received by the Music Department of Northwestern College in 1954:

In memory of Herbert Weiland from Mr. and Mrs. Herbert Borchert, Marquette, Mich., \$2.00; in memory of Dr. F. E. Kosanke from Mr. and Mrs. Milton Race, \$10.00; from an anonymous person, \$2.00; from Mr. and Mrs. Oscar Buss, \$3.00; from Mrs. Walda Winter and Miss Gladys Krueger, \$5.00.

We wish to express our appreciation and thanks to the donors.

H. C. OSWALD.

* * * * *

The Dr. Martin Luther College Music Department, New Ulm, Minnesota, received the following memorial wreaths and gifts during the past months: In memory of: Mrs. A. P. Boock, New Ulm, Minn., \$27.00; Pastor Louis Witte, Watertown, Wis., \$5.00; Mrs. Marvin Ulrich, New Ulm, Minn., \$8.00; Mrs. Rebecca Diercks, Goodhue, Minn., \$15.00; Mr. William Schultz, Goodhue, Minn., \$1.00; Mr. Herman Kremin, Milroy, Minn., \$20.00; Mrs. Martha Tews, Lewiston, Minn., \$10.00; Mrs. Alvina Bellman, Elkton, S. Dak., \$2.00; Mr. Ewald Schlueter, Clear Lake, S. Dak., \$2.00.

The following were gifts: Grace Church, Ridgeway and St. Luke Church, Pickwick, Pastor Koepsell, Dakota, Minn., \$53.77; St. Matthew Lutheran Church, Iron Ridge, Wis., \$5.00; Mr. and Mrs. W. Rehwinkel, Oshkosh, Wis., \$50.00; Dr. Howard Vogel, New Ulm, Minn., \$100.00. Total: \$256.77.

We herewith express our heartiest thanks.

EMIL D. BACKER, Chairman,
 Music Department.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths December, 1954

In Memory of — Sent In By	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Mrs. Bertha Anton—P. J. Burkholz		\$	\$ 6.00
Mrs. Wm. Lueke—P. J. Burkholz			3.00
Mrs. August Sommerfeldt—P. J. Burkholz			2.00
Herman Schwartz—H. Heckendorf		10.00	9.00
Anna Wegenke—W. Keibel			3.00
Mrs. Auguste Schmiedeke—H. Cares			5.00
Adam Goebel—H. Cares			3.00
Wm. A. Kirschke—H. Cares			29.00
Mrs. Ella Herzberg—H. Cares			8.00
Wm. Roesler—E. P. Pankow	4.00		
G. F. Heckendorf—R. C. Stiemke			9.00
G. F. Heckendorf—J. Brenner		15.50	20.00

N. N. — M. Liesener		5.00	
Wm. A. Kirschke—E. Ph. Dornfeld	2.00	30.00	66.00
Henry Hauke—E. Ph. Dornfeld			23.00
Albert Kolosick—E. Ph. Dornfeld			7.50
Dr. F. E. Kosanke—E. Ph. Dornfeld		5.00	
Albert Duemke—H. P. Koehler		10.00	
Otto Ehлке—H. P. Koehler		4.00	
Rev. Clarence Kaiser—H. P. Koehler			3.00
Linda Schuh—H. P. Koehler			6.00
Mrs. Fred Kapitzke—H. P. Koehler			10.00
Mrs. Emelie Sievert—W. O. Pless		10.00	
Mrs. Rose Riebe—P. J. Burkholz	5.00		
Louis Mueller—P. J. Burkholz			9.00
Rev. Reuben Marti—A. J. Fischer		5.00	
Albert Kolosick—E. H. Huebner			5.00
	\$ 11.00	\$ 94.50	\$ 228.50

G. W. SAMPE, District Cashier.

NORTHERN WISCONSIN DISTRICT
October, November, December, 1954

Fox River Valley Conference

Congregation — Pastor	Budgetary	Special Building
Algoma, St. Paul, Schabow, A., Toepel, K.	4,180.00	\$ 1,000.00
Appleton, Bethany, Hallemeier, D. E.	1,046.53	
Appleton, Mt. Olive, Ziesemer, R. E.	5,171.72	56.00
Appleton, Riverview, Hartwig, T. J.	703.18	
Appleton, St. Matthew, Johnson, S.	1,363.11	42.18
Appleton, St. Paul, Brandt, F. M.	2,460.00	
Black Creek, Immanuel, Thierfelder, F. E.	1,500.00	62.00
Bonduel, Friedens, Schewe, Erwin	775.39	19.00
Carlton, St. Peter, Kuether, W. A.	308.00	
Center, St. John, Bergholz, H.	780.00	25.00
Clayton, Immanuel, Sommer, O. A.	253.10	30.00
Dale, St. Paul, Ploetz, Erwin	1,035.90	71.78
Ellington, Trinity, Waldschmidt, R.	1,170.08	
Freedom, St. Peter, Zehms, E. J.	334.61	207.00
Green Bay, First, Krueger, E. H.	1,183.61	676.16
Green Bay, St. Paul, Voigt, A. W.	1,390.15	17.50
Greenleaf, St. Paul, Croll, Melvin W.	286.34	39.00
Greenville, Immanuel, Sommer, O. A.	1,214.67	
Hortonville, Bethlehem, Froehlich, E.	1,214.67	
Kasson, Bartholomew, Croll, Melvin W.	500.00	41.00
Kaukauna, Trinity, Oehlert, Paul Th.	890.36	151.00
Kewaunee, Immanuel, Zink, Waldemar F.	1,042.26	
Kimberly, Mt. Calvary, Habermann, Elwood	524.31	26.00
Kolberg, Emanuel, Zell, Wm.	1,123.58	
Liberty Grove, Christ, Fuhlbrigge, W. G.	208.13	29.00
Maple Creek, Immanuel, Nommensen, W. B.	382.44	
Nasewaupsee, Salem, Stern, Theo.	628.72	
New London, Emanuel, Pankow, W., Heidemann, F.	4,567.00	7.00
Stephensville, St. Paul, Waldschmidt, R.	217.20	
Sturgeon Bay, St. Peter, Baganz, Theo.	1,515.77	
Sugar Bush, Grace, Nommensen, W. B.	1,100.00	218.00
Valmy, St. John, Henning, Otto C.	565.40	111.50
Waupaca, Immanuel, Reier, F. A.	650.10	
West Jacksonport, Zion, Fuhlbrigge, W. G.	978.95	33.00
Woodville, St. John		69.00
Wrightstown, St. John, Pussehl, Henry E.	302.24	
Zachow, St. Paul, Schewe, Erwin	512.26	22.00
Conference Total	\$ 38,473.11	\$ 2,953.12

Lake Superior Conference

Abrams, Calvary, Scherf, H.	262.95	
Bark River, Mich., St. Paul, Henning, Walter	820.37	
Beaver, St. Matthew, Pingel, Louis	155.86	
Carbondale, Mich., St. Mark, Schaller, Gilbert	156.26	
Coleman, Trinity, Pingel, Louis	415.65	67.00
Crivitz, Grace, Mueller, Richard	420.20	40.50
Daggett, Mich., Holy Cross, Schaller, Gilbert	200.00	
Escanaba, Mich., Salem, Lutz, Wm. F.	422.23	5.00
Florence, St. John, Zarembo, Theo.		
Gladstone, Mich., St. Paul, Hoffman, Theo.	138.50	
Green Garden, Mich., St. Paul, Albrecht, E.	588.96	410.50
Grover, St. John, Hellmann, A. A.	344.82	228.00
Iron Mountain, Mich., Mt. Olive, Zarembo, T.	106.95	
Lena, Our Savior	152.96	
Marinette, Trinity, Gentz, A. A.	839.64	
Marquette, Mich., Trinity, Albrecht, E.	573.38	478.97
Menominee, Mich., Christ, Thurow, Theo.	780.04	
Oconto Falls, St. Paul	270.00	
Peshtigo, Zion, Geyer, Kurt	1,035.85	
Powers, Mich., Grace, Dobratz, Franklin C.	387.10	115.00
Rapid River, Mich., St. Martin, Hoffmann, T.	93.52	
Sault St. Marie, Mich., Emanuel, Koenig, L. J.	275.32	105.00
Stambaugh, Mich., St. Peter, Tiefel, G.	636.33	50.50
Tipler, St. Paul, Zarembo, Theo.		
Conference Total	\$ 9,076.89	\$ 1,500.47

Manitowoc Conference

Brillion, Trinity, Siegler, V. J.	2,878.94	964.05
Cleveland, St. John-St. Peter, Bode, Elden N.	1,565.61	399.00
Collins, St. Peter, Weyland, V. J.	918.00	
Denmark, Christ, Wadzinski, A.	392.15	106.50
Gibson, St. John, Mattek, John W.	535.20	14.50
Haven, St. Peter, Pankow, Wm. F.	221.65	27.00
Henrysville, Immanuel, Wadzinski, A.	273.80	62.95
Kiel, Trinity, Behm, E. G.	970.21	461.50
Liberty, Trinity, Kugler, S.	250.00	114.25
Manitowoc, Bethany, Roelke, Armin	1,350.00	10.00
Manitowoc, First German, Koeninger, L. H.	4,293.00	183.00
Manitowoc, Grace, Gieschen, W. W.	585.70	
Maribel, St. John, Koch, R. G.	1,050.12	35.00
Millersville, St. Paul, Heier, Otto	875.00	
Mishicot, St. Peter, Zell, Ed.	889.40	30.25
Morrison, Zion, Koch, Henry A.	2,781.58	278.46
Newtonburg, St. John, Knueppel, F. C.	655.74	
Pine Grove, St. Paul, Maas, Gale	115.25	91.50
Reedsville, St. John, Wendland, J. J.	2,288.07	5.00
Rockwood, Rockwood Luth., Zell, Ed.	182.95	46.45
Town Schleswig, Zion, Hartwig, Wm. J.	906.94	131.00
Shirley, Immanuel, Maas, Gale	119.05	294.00
Two Creeks, St. John, Mattek, John W.	550.95	37.25
Two Rivers, Our Savior, Thurow, Carl M.	603.30	43.55
Two Rivers, St. John, Haase, W. G.	2,746.47	
Conference Total	\$ 27,998.88	\$ 3,353.01

Rhineland Conference

Argonne, Peace, Bunde, Gilbert	13.20	2.00
Bruce Crossing, Mich., Bethany, Bergfeld, F.	247.50	70.00
Crandon, St. Paul, Bunde, Gilbert	96.04	100.50
Eagle River, Christ, Schumann, W.	568.47	
Enterprise, St. John, Weyland, F. C.	123.40	71.00
Hiles, Christ, Bunde, Gilbert	14.70	6.50
Hurley, St. Paul, Schlei, Chas.	381.53	355.92
Mercer, Zion, Schlei, Chas.		73.00
Minocqua, Trinity, Bauer, Paul		
Monico, Grace, Weyland, F. C.		
Phelps, St. John, Bergfeld, Fred		262.64
Rhineland, Zion, Scharf, Erwin	4,017.76	81.25
Wabeno, Trinity	223.53	
Woodruff, First, Bauer, Paul		
Conference Total	\$ 5,686.13	\$ 1,002.81

Winnebago Conference

Caledonia, St. John, Engel, Armin L.	176.00	6.00
Campbellsport, Immanuel, Kahrs, H. A.	558.21	
Dundee, Trinity, Kahrs, H. A.	715.01	
E. Bloomfield, St. John, Schwartz, H. Marcus	471.81	
Eldorado, St. Paul, Wojahn, W. A.		397.00
Eldorado, St. Peter, Wojahn, W. A.	120.75	
Fond du Lac, Faith, Voss, Robert J.	575.00	
Fond du Lac, Good Shepherd	627.55	
Fond du Lac, Redeemer, Reim, R.	748.32	116.50
Fond du Lac, St. Peter, Pieper, Gerhard	4,953.07	
Forest, St. Paul, Siegler, O.	1,078.43	30.00
Green Lake, Peace, Krug, Clayton L.	368.30	394.50
Kewaskum, St. Lucas, Kanies, G.	1,630.42	
Kingston, Zion, Petrie, J. R.	451.62	
Manchester, St. Paul, Wadzinski, Wm.	1,236.70	440.00
Markesan, St. John, Kobs, George	1,475.00	50.00
Marquette, St. Paul, Wadzinski, Wm.	205.12	
Mears Corners, Trinity, Hartwig, Paul G.	95.64	11.00
Mecan, Emanuel, Oelhafen, W. J.	463.24	
Menasha, Bethel, Tiefel, Arnold	297.05	
Montello, St. John, Oelhafen, W. J.	1,130.90	
Neenah, Grace, Wichmann, W. F.	498.37	19.50
Neenah, Martin Luther, Hartwig, Paul G.	841.47	138.95
Neenah, Trinity, Schaefer, G. A.	2,980.87	389.16
N. Fond du Lac, St. Paul, Kuschel, B. G.	1,124.34	21.00
Oakfield, St. Luke, Koepsell, Clarence	118.50	
Omro, Zion, Ziesemer, R. D.	348.85	
Oshkosh, Faith, Kaiser, Howard	160.50	
Oshkosh, Grace, Lehninger, E.	2,763.51	
Oshkosh, Immanuel, Mittelstaedt, T. J.	443.43	7.00
Oshkosh, Martin Luther, Kleinhans, H. O.	1,475.40	411.90
Pickett, Grace	1,055.95	
Princeton, St. John, Strohschein, Walter	921.77	
Readfield, Zion, Engel, Armin L.	421.07	168.25
Red Granite, Trinity, Eggert, Paul C.		
Ripon, Mt. Zion, Ziesemer, R. D.	661.79	379.62
Salemville, St. John, Petrie, J. R.	207.55	
Seneca, St. Paul, Eggert, Paul G.	283.25	17.00
Van Dyne, Zion, Weissgerber, W.	434.01	
Wautoma, Peace, Laper, A. D.	719.85	159.65
Weyauwega, St. Peter, Wicke, Harold	1,614.40	
Winchester, St. Peter, Engel, Armin L.	190.87	360.00
Winneconne, St. Paul, Grunwald, Harold	1,460.54	144.00
Conference Total	\$ 36,182.45	\$ 5,641.03
Miscellaneous	100.00	81.15
District Total	\$117,517.44	\$ 12,513.59

Memorial Wreaths

In Memory of — Pastor	Amount
Albert Abendroth — E. Scharf, Rhineland	\$ 100.00
William Becker — O. A. Sommer, Greenville	8.00
Pastor A. Berg — Wm. F. Lutz, Escanaba	5.00
Arthur Brandt — A. A. Schabow, K. Toepel, Algoma	5.00
Robert Ende and Edward Geske — G. Tiefel, Stambaugh	40.00
Robert Favour — W. Pankow, F. Heidemann, New London	1.00
Mrs. Albert Hass — P. Th. Oehlert, Kaukauna	7.00
Frank Hein — R. E. Ziesemer, Appleton	7.00
Mrs. J. (Leone) Herman — Ph. Th. Oehlert, Kaukauna	5.00
Mrs. Emma Hutson — Harold Wicke, Weyauwega	6.00
Mrs. Martha Jossie — W. Pankow, F. Heidemann, New London	5.00
Dr. Fred E. Kosanke — P. Th. Oehlert, Kaukauna	2.00
G. Art. Konrad — W. Pankow, F. Heidemann, New London	5.00
Dr. Fred Kosanke — R. E. Ziesemer, Appleton	3.00
Mrs. Frances Latzky — P. Th. Oehlert, Kaukauna	3.00
Mrs. Richard Luebke — W. G. Haase, Two Rivers	2.00
Kenneth Maurer — W. G. Haase, Two Rivers	4.00
George Miller — W. G. Haase, Two Rivers	10.00
Mrs. Adela Nehring — G. A. Schaefer, Neenah	12.00
Mrs. Wm. Neuman — W. Pankow, F. Heidemann, New London	4.00
Anna Post Estate — A. Schabow, K. Toepel, Algoma	100.00
Frank Regel — H. Wicke, Weyauwega	1.00
Louis Schare — V. J. Siegler, Brillion	2.00
Mrs. Paul Schewe — Erwin Schewe, Zachow	10.00
Mrs. E. Schmidt — W. W. Gieschen, Manitowoc	5.00
Fred Schmidt — J. W. Mattek, Gibson	23.00
Levi Schroeder — R. E. Ziesemer, Appleton	46.00
Albert Schultz — H. A. Koch, Morrison	8.00
Otto Thiessfeldt — H. A. Koch, Morrison	3.00
Miss Anna Treichel — P. Th. Oehlert, Kaukauna	13.00
Mrs. Charles Westphal — L. Koeninger, Manitowoc	2.00
Mrs. Hy. Wicke — Harold Wicke, Weyauwega	14.50
Mrs. Herman Winters — H. Wicke, Weyauwega	1.00

Mrs. F. Zarling — E. Scharf, Rhineland	26.00
Edward Zeitler — A. Roekle, Manitowoc	10.00
C. W. Zick — Harold Wickie, Weyauwega	7.00
Total	\$ 505.50

GERALD C. HERZFELDT, District Treasurer.

MICHIGAN DISTRICT
October 1, 1954 to December 31, 1954
Southwestern Conference

Reverend	Budget	Bldg. Fund	Church Ext.	Non-Budget
L. Meyer, Allegan	\$ 631.50	\$		
H. Juroff, Battle Creek	111.12	35.88		
Benton Harbor, Grace	1,600.00	759.50		
E. Wendland, Benton Harbor	4,135.50	940.18		
G. Struck, Dowagiac	725.86	81.60		
W. Krueger, Eau Claire	622.65			
C. Kipfmler, Hopkins — Including \$10.00 from Sunday School	1,000.00			10.00
J. Thrams, Muskegon	231.13	95.25		
A. Maas, Sodus	2,050.00	50.00		
L. Meyer, Otsego	58.20			
W. Westendorf, South Haven	1,742.62			
H. Zink, Stevensville	2,438.95	491.20		
H. Walther, Sturgis	277.54			

Southeastern Conference

A. Baer, Adrian	2,175.00	15.00		
M. Radtke, Ann Arbor	548.29			
M. Spaude, East Ann Arbor	161.29	28.00		
O. Kreie, Belleville	377.06	130.13		
O. Schlenner, Detroit — Including \$9.50 from Sunday School	507.69			
W. Valleskey, Detroit	851.10			
E. Zell, Detroit	456.45			
E. Frey, Detroit	285.55	6.00		
H. Hoenecke, Detroit	766.36			
J. DeRuiter, Detroit	579.67			
P. Dumas, Detroit	129.68			
W. Wagner, Findlay	536.72	7.75		
E. Schmelzer, Flat Rock	8.60			
H. Buch, Greenwood	361.20			
W. Voss, Jenera	3,508.82			
K. Krauss and L. Koeninger	6,231.50	1,682.00		
Lansing	284.91			
F. Zimmerman, Lansing	243.96			
J. Westendorf, Livonia	1,237.22			
T. Sauer, Livonia	50.37			
E. Schmelzer, Monroe	1,558.26	17.00		
Monroe, Zion	198.88			
Morenci, A. Hueschen	280.52	69.10		
Ad. Schultz, Monroetown	1,117.78			
A. Walther, Northfield	1,143.44	11.00		
E. Hoenecke, Plymouth	1,126.82			
C. Schmelzer, Riga	427.55			
A. Wacker, Scio	192.10	5.00		
A. Walther, South Lyons	470.91			
A. Jeschke, Tecumseh	1,000.00			
R. Timmel, Toledo	1,275.00	55.63		
R. Scheele, Toledo	438.94			
L. Weiss, Center Line	347.72			
L. Rasch, Warren	129.70	27.56		
A. Bloom, Waterloo	2,245.25			
G. Press, Wayne	471.24	153.75		
K. Koelpin, Williamston	289.98			
H. Buch, Yale				

Northern Conference

M. Schroeder, Bay City	926.74	20.00		
J. Brenner, Bay City	2,200.00	162.50		
E. Kasischke, Bay City	2,066.00	175.50	100.00	
H. Schultz, Brady	821.17			
M. Koepsell, Broomfield	300.11			
H. Schultz, Chesaning	326.60			
R. Voss, Clare	180.71			
N. Maas, Durand	136.17			
B. Westendorf, Flint	995.00	6.00		
R. Holtz, Flint	1,029.69			
A. Kehrberg, Frankenmuth	635.15			
A. Schwerin, Freeland	493.70	472.80		
A. Clement, Hale	74.25			
M. Koepsell, Hamilton	849.41			
O. Drevlow, Hemlock	949.31			
W. Steih, Kawkawlin	88.50			
H. Lemke, Lincoln	356.76	30.00		
A. Maaske, Manistee	94.79			
E. Hillmer, Marlette	49.05	14.00		
H. John Schaible, Mayville	134.19			
E. Hillmer, North Branch	2,000.00			
K. Vertz, Owosso	125.80			
M. Koepsell, Remus	88.35			
P. Wilde, Saginaw	1,669.72			
O. Frey, Saginaw	529.74			
H. Eckert, Saginaw	3,998.58	509.70		
O. Eckert and R. Gensmer, Saginaw	292.54	61.75	3.00	
E. Renz, Scottville	367.41			
C. Miller, Sebawaing	109.25	40.75		
E. Renz, Custer	66.37			
T. Frey, Standish	219.85			
T. Frey, Sterling	427.75			
Zion, St. Louis	125.00			
G. Cares, Swan Creek, Saginaw				

N. Maas, Swartz Creek	215.40		
Tawas, Emanuel	922.57		
R. Frey, Vassar — Including \$10.89 from Sunday School	178.11	80.70	4.00
T. Horneber, Zilwaukee	861.60		
Northern Pastoral Conference		40.00	
Totals	\$ 72,543.14	\$ 6,248.28	\$ 107.00

Non-budget monies sent direct to institutions. \$661.45

Memorial Wreaths
(Included in above monies)

In memory of — Sent in by	Amount
Lena Schaller — Findlay	\$ 7.25
Mrs. Dora Helmreich — Frankenmuth	2.00
Mrs. Johanna Keinath — Frankenmuth	2.00
Andrew Schwab — Frankenmuth	2.00
Mrs. Marie Hochtanner — Frankenmuth	7.50
Joseph Kaul — Frankenmuth	2.00
Mrs. Margaret Reid — Frankenmuth	5.00
Paul Wordelmann — Frankenmuth	4.00
John G. Fischer — Frankenmuth	8.50
George Sackman — Toledo, Apostles	50.00
P. W. James — Toledo, Apostles	1.50
Mrs. Leonard Keinath — Vassar	4.00

ALWIN R. BURKHARDT, Treasurer.

MINNESOTA DISTRICT

July 1, 1954 to January 1, 1955
Crow River Valley Conference

Congregation — Pastor	Budgetary	Special	OTHER CHARITIES
Buffalo, St. John, E. R. Berwald	\$ 2,027.70	\$ 657.75	\$ 40.00
Crawford Lake, Trinity, M. H. Hanke	281.57	379.70	72.25
Delano, Mt. Olive, M. J. Lenz	1,359.40		
Glenwood, Calvary, F. E. Stern	303.44		
Graceville, Mt. Olive, H. A. Mutterer	616.53	224.15	
Hancock, St. John, H. C. Duehlmeier	959.22	90.82	86.00
Hutchinson, Grace, H. A. Hempel	569.75		
Johnson, Trinity, Phillip Janke	1,391.86	291.94	
Litchfield, St. Paul, J. Raabe	1,175.41	259.25	
Loretto, Salem, W. P. Haar	904.26	900.00	
Monticello, St. Peter, L. Schaller	463.52	143.29	
Montrose, St. Paul, M. H. Hanke	286.01	302.58	
Morris, St. Paul, H. C. Duehlmeier	1,014.96	55.00	50.50
Pelican Lake, Immanuel, G. H. Geiger	1,095.50	22.00	
Rockford, Cross, N. W. Koek	520.03	397.79	228.35
T. Acoma, Immanuel, O. Engel	1,251.12	786.55	20.00
T. Ellsworth, St. Peter, M. C. Kunde	275.00	118.00	
T. Lynn, Zion, M. Lemke	545.90	260.00	50.00
T. Malta, Bethany, H. A. Mutterer	235.05	119.00	
Hutchinson, West Lynn Zion Lutheran		53.00	
Totals	\$ 15,272.26	\$ 5,060.82	\$ 547.10

Mankato Conference

Alma City, St. John, E. E. Kolander	944.98	64.00	
Belle Plaine, Trinity, R. A. Gurgel	1,843.70	972.65	
Jordan, St. Paul, L. Brandes	1,600.00	350.00	
Le Sueur, Grace, M. J. Wehausen	257.15	168.00	
Mankato, Immanuel, G. W. Fischer	2,622.96	519.00	6.40
North Mankato, St. Paul, R. A. Haase	2,246.52		
West Mankato, St. Mark, M. Birkholz	140.56		
New Prague, Friedens, A. Martens	1,548.28		
St. Clair, St. John, A. P. C. Kell	1,499.87	45.12	
St. James, St. Paul, E. F. Peterson	1,876.38	1,582.00	
St. Peter, St. Peter, G. Albrecht	1,219.72	330.00	
Shakopee, Mt. Olive, K. A. Roever	85.20	47.20	
Smith's Mill, Trinity, T. Bauer	624.27	52.00	
Home for the Aged, L. Brandes	70.00		
Totals	\$ 16,577.59	\$ 4,120.97	\$ 6.40

New Ulm Conference

Balaton, St. Peter, A. Schulz, V.P.	1,011.00	250.00	
Butterfield, St. Matthew, R. Unke	424.55	140.75	
Courtland, Courtland Luth., E. Hallauer	306.65		
Darfur, St. John, R. Unke	131.55		15.85
Lake Benton, St. John, A. H. Birner	851.45	12.00	
Morgan, Zion, W. Frank	233.88		
New Ulm, St. John, R. Reim	1,620.87	290.75	
New Ulm, St. Paul, W. J. Schmidt	7,015.35		
Nicollet, Trinity, E. Schaller	2,632.66	53.00	28.00
Sanborn, Zion, W. F. Scheitel	381.03		19.00
Sleepy Eye, St. John, P. F. Nolting	2,695.76		
T. Brighton, Zion, E. Hallauer	361.62		
T. Eden, Immanuel, W. Frank	700.00		

T. Island Lake, Zion, R. F. Schroeder	300.00		
T. Verdi, Immanuel, A. H. Birner			
Tyler, Immanuel, R. F. Schroeder	265.00		
Mass Reformation Festival collection		196.65	
Totals	\$ 18,951.37	\$ 945.13	\$ 60.85

Red Wing Conference

Austin, St. Paul, L. W. Schierenbeck	417.86		
Bear Valley, St. John, T. Haar	434.00		
Bremen, Trinity	190.18		
Brownsville, Emanuel, E. G. Hertler	99.50		
Caledonia, St. John, K. A. Gurgel	1,062.00	984.75	5.00
Cannon Falls, St. Paul, K. Roeber	152.46	8.48	
Charles City, Cross, W. A. Geiger			
Frontenac, St. John, W. G. Voigt	20.00		25.00
Goodhue, St. Peter, H. F. Muenkel V. P.	460.00	58.00	39.00
Hokah, Zion, E. G. Hertler	644.50	27.00	
LaCrescent, First Luth., E. G. Hertler	891.00	100.00	
Lake City, St. John, T. H. Albrecht	2,802.58		23.00
Lake City Lincoln, Trinity, E. Scharlemann	293.90		
Mapleview, Calvary, L. W. Schierenbeck	43.65	34.00	
Mason City, Bethlehem, C. A. Hinz	1,033.43	342.56	
Mazeppa, St. John, T. Haar	738.00		
Nelson, Grace, D. H. Hoffman	85.56		
Nodine, St. John, R. A. Kettenacker	1,550.83	200.00	
Oronoco, Grace, G. A. Fuerstenau	637.29		
Poplar Grove, St. Peter, G. A. Fuerstenau			
Red Wing, St. John, G. A. Barthels	2,111.36	363.51	138.00
South Ridge, Immanuel, E. G. Hertler	707.50	135.00	
T. Dexter, Trinity, N. E. Sauer	885.30		
T. Goodhue, Grace, C. Albrecht	515.86	125.75	1.00
T. Goodhue, St. John, C. Albrecht	1,089.46	206.18	37.00
T. Minneola, St. John,	346.00	18.00	
T. West Florence, Immanuel, W. G. Voigt	656.72	6.00	25.00
T. Union, St. Peter, F. Ehlert	110.35		
Wabasha, Our Redeemer, D. H. Hoffmann	287.46	35.50	
Zumbrota, Christ, H. F. Muenkel	3,614.00	110.00	8.00
Totals	\$ 21,880.55	\$ 2,755.75	\$ 301.00

Redwood Falls Conference

Arlington, St. Paul, J. G. Bradtke	2,842.63	5.00	25.00
Danube, St. Matthew, H. C. Schnitker	1,419.03		
Echo, Peace, H. Hackbarth	969.90	242.61	129.00
Essig, Zion, P. W. Spaude			
Fairfax, St. John, W. F. Vatthauer	1,753.23		12.90
Gibbon, Immanuel, H. H. Kesting	3,633.11	358.00	111.00
Marshall, Christ, E. R. Gamm	1,216.87		
Milroy, St. John, G. W. Scheitel	200.00		
Morton, Zion, S. Baer	933.05	40.00	29.88
Olivia, Zion, Im. F. Lenz	818.95		
Redwood Falls, St. John, E. A. Birkholz	1,482.92	10.00	35.00
Renville, St. John, W. F. Dorn	911.00		1.00
Seaforth, St. Paul, A. E. Schulz	200.00	71.15	
T. Emmett, Bethany, O. K. Netzke	518.42	54.00	
T. Flora, St. Matthew, O. K. Netzke	545.23		
T. Helen, St. John, K. J. Plocher	754.00		
T. Omro, St. John, W. H. Zickuhr	945.50	292.00	10.00
T. Ridgely, St. John, P. W. Spaude	182.96		
T. Sheridan, St. John, A. E. Schulz	207.72		
T. Wellington, Emanuel, G. F. Zimmermann	754.54	305.05	38.50
T. Winfield, St. Luke, W. F. Dorn	200.00		
Vesta, St. John, W. O. Nommensen	992.90	359.50	14.00
Winthrop, Zion, C. Wm. A. Kuehner	722.72		10.00
Wood Lake, St. John, L. Huebner	2,153.08	602.50	76.10
Totals	\$ 24,357.76	\$ 2,337.81	\$ 492.38

St. Croix Conference

Amery, Wis., Redeemer, K. G. Seim	571.18	529.46
Centuria, St. John, F. Kempfert	186.36	
Clear Lake, Grace, K. G. Seim	294.07	194.00
Ellsworth, Good Shepherd, F. Mutterer	102.42	
Hastings, St. John, L. Ristow	876.48	10.00
Hersey, First Luth. P. E. Horn	229.06	110.00

Highwood Park, Mt. Zion, G. J. Ehlert	174.70		
Minneapolis, Bloomington Luth., J. G. Hoenecke	519.72		
Minneapolis, Pilgrim, R. J. Palmer	2,420.22		
Minneapolis, St. John, P. C. Dowidat	826.00	500.00	200.00
N. St. Paul, Christ, H. A. Sauer	1,557.98	322.85	
Nye, Grace, J. H. Lau	131.75	202.50	
Osceola, Trinity, J. H. Lau	536.24	656.00	
Prescott, St. Paul, F. Mutterer	225.45	24.60	31.00
Rock Creek, Redeemer, F. Kempfert	144.14	40.00	
St. Croix Falls, English Luth., F. Kempfert	209.13	2.00	
St. Louis Park, Timothy, R. Schumann	105.90	5.00	
St. Paul, Divinity, G. J. Albrecht	40.50		
St. Paul, Emanuel, L. M. Voss	954.07		
St. Paul, Mt. Olive, C. P. Koch	501.25	459.05	65.05
St. Paul, St. James, C. Bolle	3,763.21		300.00
St. Paul, St. John, O. J. Naumann, G. J. Albrecht ..	3,758.44	596.90	102.05
St. Paul, Trinity, A. C. Haase ..	404.56		
St. Paul Park, St. Andrews, G. J. Ehlert	180.74		
S. St. Paul, Grace, A. G. Eberhart	1,752.29	978.97	
Stillwater, Salem, P. R. Kurth	2,036.08	414.13	
T. Baytown, St. John, E. W. Penk	687.75	348.00	19.00
T. Cady, St. Matthew, H. Ellwein	80.97		27.00
T. E. Farmington, Zion, L. W. Meyer	2,000.00	1,000.00	
T. Grant, St. Matthew, E. W. Penk			
T. Weston, St. John, H. Ellwein	265.57		50.00
T. Woodbury, Salem, F. Mutterer	234.34	11.25	107.00
Woodville, Immanuel, P. E. Horn	190.75		
Totals	\$ 25,761.32	\$ 6,404.71	\$ 901.10
District Totals	\$122,780.85	\$ 21,729.68	\$ 2,308.83

Memorial Wreaths

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
Joyce Nissen—H. C. Duehlmeier	\$ 17.00	\$ 5.00	\$ 13.00
Martha Daberkow—H. C. Duehlmeier		6.00	36.00
L. A. Miller—H. C. Duehlmeier	2.00	8.50	7.00
Mrs. Julius Schmidt—H. C. Duehlmeier	2.00	5.00	
Mrs. Frieda Kihs—G. H. Geiger		2.00	
Mrs. Fred Gasper—N. W. Kock		15.00	2.00
Fred Kettenacker—N. W. Kock	5.00	20.00	8.00
Henry Herbst—R. A. Gurgel ..	2.00		
Yvonne Karnitz—R. A. Gurgel	100.00	12.00	
Clarence Pelter—R. A. Gurgel ..		10.00	
Pastor A. Dasler—E. F. Peterson	25.00		
Mrs. Arthur P. Steinberg—E. F. Peterson	35.92		
Mrs. William C. Rinne—E. F. Peterson	14.00		
Marlin Keith Bonkoski—E. F. Peterson	10.00		
Mrs. Ellsworth C. Rahberg—E. F. Peterson	62.00		
Albert A. J. Lehman—E. F. Peterson	12.00		
Mrs. John D. Meyer—E. F. Peterson	45.00		
Mrs. Amanda Klein—R. Unke ..	22.00		
James Leon Gunderson—E. G. Hertler	9.00		
Eric Diersen—K. A. Gurgel ..			5.00
Mrs. John P. Matthus—C. H. Mischke	32.00	22.00	14.00
Mrs. Fred Pape—G. A. Barthels	2.00	1.00	23.00
Mrs. Anna Duden—G. A. Barthels	2.00	5.00	
Mrs. Rudolph Hennen—G. A. Barthels			2.00
Emil Kampf—G. A. Barthels ..	5.00		35.00
Wm. C. Miller—G. A. Barthels	5.00	6.00	12.00
Edward Anderson—G. A. Barthels			20.00
John C. Hinricks—H. F. Muenkel	14.00	93.00	11.00
Mrs. John Storz—H. F. Muenkel		13.00	
Gerald Vold—H. F. Muenkel ..		1.00	
Philip Theodor Remmele—H. Hackbarth			100.00
Martha Kreft—H. H. Kesting ..	54.00	6.00	18.00
Mrs. Margaret Kelson—E. R. Gamm		1.00	
Chas. Lothert—S. Baer	9.00	15.00	2.00
Walter Housman—O. K. Netzke	25.00		
Sandra Kay Footh—W. H. Zickuhr			10.00
Mrs. Herm Schmeckel—G. F. Zimmermann	16.00	87.00	
Gustave Kremin—W. O. Nommensen	2.00		14.00
Fred Mausolf—F. Mutterer		3.00	
Andrew Timm—K. A. Nolting ..	9.00		
Ulreka Krueger—F. Mutterer ..	2.00	13.25	
Totals	\$ 540.92	\$ 348.75	\$ 337.00

R. O. SCHWEIM, District Treasurer.

BIBLES

FOR PEOPLE OF ALL AGES — Large, clear type
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 FOR THE PULPIT — Books of Bible on outside margins



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SPECIMEN OF TYPE
CHAPTER 1

1 *The creation of heaven and earth.* 26
Man is made in the image of God.

IN the beginning God created the heaven and the earth.

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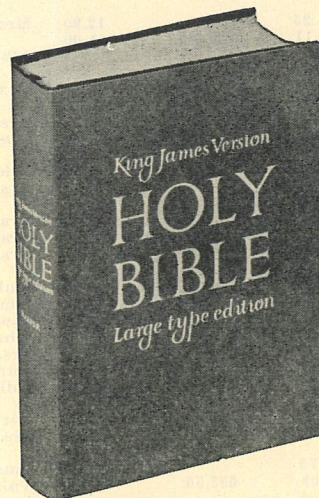
No. 1800. Black cloth, round corners, red stained edges\$6.50

No. 1801. Imitation leather, limp style, (no overlap) red under gold edges. \$8.50

Specimen of type

GENESIS 34

18 ¶ And Jacob came to Shalem, a city of Shē'-chēm, which is in the land of Cā'-nā-ān, when he came from Pā'-dān-ār'-ām; and pitched his tent before the city.



38-N
 Mr. Henry Henning Jr.
 Route 2 Box 329 A
 Burlington Wisconsin
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Northwestern Publishing House

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