

the Northwestern

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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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Siftings

BY THE EDITOR

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COVER DESIGN

Church Window
St. Paul Ev. Lutheran Church
Fort Atkinson, Wisconsin
Henry Gieschen, pastor

Washington is irritated no end because of a proposed chapel designed and to be erected at the new Air Force Academy to be erected somewhere near Denver. This new Academy is to rank right along with West Point and Annapolis. This disturbed no one. But when the plans of the chapel to be built there were brought to the attention of the lawmaking body of our nation, that was something different. The lawmakers did not like the design. They wanted a chapel "along more conventional lines, including steeple and stained windows." To make sure that their objections will carry weight the House cut off every penny for construction of the new Academy until the Air Force should come up with new plans. If the original plans called for a building as modern as some we have seen, we say, good for our congressmen.

* * * *

The Protestant churches in the Philippine Islands have registered their vigorous opposition to the recent order by the Philippines' department of education permitting religious instruction in public schools during the regular school day. So we are informed by the correspondent of the *Christian Century*. He continues; The order provides for a so-called "staggered" plan, which means that the regular class schedule may be disrupted by a church or denomination and that a priest or minister may be conducting classes in the school building throughout the day. Furthermore, it calls for submission to the principal of grades made by pupils in the religion classes. These grades may then be used in appraisal of the child's conduct. This latter provision virtually makes religious instruction compulsory, rather than optional as provided for in the Philippine constitution. The religious minorities protesting the order contend that the new plan violates the constitution and threatens democracy, and point out that it could foster ecclesiastical domination of our public schools — so far the most solid bulwark of democracy the nation has.

Minnesota has had several disputes involving religious elements in public high schools. At Beardsley, Minnesota, the school board cancelled the commencement exercises following Harvey Egan's, Catholic pastor of the village, warning that Catholics would be forbidden to attend if prayers were offered. For several years prior Breadsley's commencement exercises had been prayerless at the request of the Catholic priest. This year a number of Protestant ministers wanted prayer reinstated at the commencement exercises and the school board complied with their wish. It was then that Fr. Egan wrote to the board, "Catholics believe that the Catholic Church is the true church established by Jesus Christ; we believe that all other churches are false. Catholics are not permitted to participate in the religious services of a false church. . . . An invocation-benediction easily becomes a sermon; occasionally it becomes a religious service. Catholics do not deem it wise to become a captive audience at a program which may go contrary to their religious convictions." In this case the Roman Catholic priest was right in demanding a prayerless commencement. Would that our ministers would always have that courage!

* * * *

Baptists are not a church. Under this heading the Lutheran reports: A lawsuit in North Carolina had been decided in favor of the Southern Baptist Convention, but many Southern Baptists were sorry they had won. A split in the congregation left a \$250,000 property in debate as to ownership. The court decided in favor of the minority which held to "the characteristic doctrines, usages, customs, and practices of that particular church." The court decision implies that Southern Baptists are a church. This they refuse to agree to.

A Devotion . . . A Survey Of Religion

Luke 18: 9-14

HOW many religions are there in the world? Most religious surveys list such a vast number that many are inclined to say that it is quite impossible to determine which is the correct one. Essentially, however, there are really only two. Both of them are set forth in the Savior's Parable of the Pharisee and the Publican.

The False Religion of Man

Depicted in the Pharisee That the Pharisee had a religion is evident from the very fact that he had gone into God's temple to pray. He recognized a God who was above him and acknowledged a relation to him. How he thought of his relation to God is revealed by the prayer which he spoke: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." The Pharisee stressed that unlike many others he was not an extortioner or an unjust person, not one who by force or craftiness had taken what really belonged to his neighbor or in other ways openly violated the rights of others. Neither had he sullied his body or soul with gross deeds of the flesh as an adulterer. In contrast to the publican who was likewise present in the temple he enjoyed a good reputation before his fellowmen. Equally conscious was this Pharisee of what he considered to be his positive virtues. In the observance of outward religious ordinances he had made it a point to do even more than God had expressly commanded. Instead of merely fasting on the Day of Atonement as God had bidden Israel to do, he had been observing two fast days every week. The Old Testament ordinance according to which the Israelites were to support the public worship of God by a tenth of the increase of their fields and flocks he had scrupulously observed by giving a tithe of all of his income.

A Religion of Works From all this stress which he laid upon his own conduct in his prayer we immediately see how this man thought of his relation to God: through his own works and merits he hoped to stand justified before

God. Though he worded his prayer in the form of a thanksgiving, he was actually reminding God how worthy he was of His favor. Jesus "spake this parable unto certain which trusted in themselves that they were righteous, and despised others." Jesus depicted them in this Pharisee. Salvation by works is in the last analysis the sum and substance of all manmade religions, of all but the one true religion which flows from the Gospel. It is the refrain which not only runs through the sacred writings of all the old heathen religions but which is found as well in the tenets of newer man-devised religions, including the ritual and the religious principles of countless lodges. This is inevitable since sinful man as he is by nature invariably thinks of his relation to God in terms of the Law. What is more, we need to be reminded that this is also the only kind of religion for which our Old Adam has any understanding.

The Saviors Verdict "For every one that exalteth himself shall be abased." Not all who endeavor to earn God's favor are as optimistic in their efforts as this Pharisee. Many themselves remain troubled and uneasy. Yet Jesus would have us note that even this Pharisee who seemed to find so much about which to congratulate himself did not leave the temple justified, actually enjoying God's favor. He, too, was merely deceiving himself. He did not realize how proud and loveless his heart really was. He did not see that he was actually insulting God's holiness by thinking that he could stand before Him in mere outward righteousness and through the observance of self-chosen works. Much less did he understand in this blindness how he was insulting God by seeing no need for all of the saving grace which God held in store for him.

The True Religion from God

God-Effected Contrition Jesus says of the publican that he "went down to his house justified rather than the other: for . . . he that humbleth himself shall be exalted." True religion can only be found in the hearts of those who

have been humbled through God's Law to a realization of their sin and unworthiness. This was true of the publican. Like the Pharisee he, too, spoke of himself in his prayer; yet as he did so, he confessed that he was a sinner. He would not as much as lift up his eyes unto heaven, realizing that his sin was guilt before God and that this guilt was all his own. He smote upon his breast in the realization that his sin was by no means a light thing but deserving of God's displeasure and punishment.

God's Law bids us all to join the publican in such a contrite confession of guilt and merited condemnation, even though we may not have fallen into the same gross sins. None of us can say that we have always given God the first place in our hearts in a perfect fear, love, and trust. None of us can say that we have always loved our neighbor as ourselves.

God-Given Faith in His Grace If the prayer of the publican had, however, contained nothing more than a confession of guilt and condemnation, it would still not have been an expression of true religion. It would then merely have been a hopeless statement of despair. Yet it did contain more. It contained a firm trust in God's pardoning grace, for the publican pleaded: "God be merciful to me a sinner." The publican knew of God's grace and confidently appealed to it for forgiveness in the temple, there where God revealed His mercy through His Word, there where the Old Testament sin offerings foreshadowed the perfect atonement of the promised Lamb of God. Such contrite faith in God's free gift of salvation is the very heart and essence of the one true religion. It is a gift of God through His Word. As New Testament Christians we have an even fuller revelation of God's grace than the publican. The Gospel tells us how God indeed sent His Son into the world to be the full propitiation for our sins. To make us firm in faith the Lord even puts a wonderful seal on His Gospel message for us in Holy Communion. Under the bread and wine He lets

(Continued on page 262)

Editorials

Complete Agreement

In Ananias and Sapphira we meet a couple who were in full agreement, but it was agreement to lie, to do evil. Whether or not they lived in harmony in other respects can not be determined, but they were of one mind in this matter. Harmony between husband and wife is a fine thing, but not when it is an agreement to do wrong.

How much better it would have been, when the idea was first proposed, if the other would have pointed out the sinfulness of it and would have refused to go along with it. That might have prevented the other from going through with it and from suffering the awful consequences. Whether or not being of one mind is good or bad depends on what draws the minds together. That applies not only to husband and wife but also to other members of the family and the associations of people in general. How many stick their heads together to plot evil! What ganging up, what whispering campaigns to undermine the work of the Church, perhaps without being aware of what a despicable thing is being done! To all such goes out the warning which Peter gave: "How is it that ye have agreed together to tempt the Spirit of the Lord?"

Thank God that the Bible and the history of the Church also furnish us with examples which were just the opposite, who helped and encouraged one another in the work of the Lord. There is the example of Aquila and Priscilla who worked together to expound the way of the Lord to Apollos. Here was agreement, too, not to do evil but to do good and to advance the kingdom of the Lord. If you are a wife, and your husband proposes to do something for the Lord and the Church, don't throw cold water on it. Or, if you are a husband, and your wife is so minded, don't try to dissuade her but give your help and encouragement. That is being of one mind and one soul in the right way.

What a sad sight it is when one nags at the other because of service in the church until all the joy is taken out of it, and he or she is held back from the good intentions. Sad to say, that is happening right along. What a blessing, on the other hand, when both are devoted to the Lord and encourage one another in the faith and the work of the Lord. That applies not only to husbands and wives and other members of the family but also to the relations of members to one another. The Epistle to the Hebrews gives us good advice when it urges: "Let us consider one another to provoke unto love and to good works."

I. P. F.

* * * *

The Highest Rating

There is a great deal of interest in the question as to who is "tops" in his field. Who has been the world's greatest military genius: Alexander the Great, Julius Caesar, or Napoleon? Every year a poll is taken among the sports experts to select the most valuable players in the National and American Leagues. Annually the Junior Chamber of Commerce designates someone as

the outstanding young man in the community. Accounts of such ratings are avidly read.

The same spirit manifests itself in church circles. Who is the outstanding religious figure of our generation? Some may give that rating to Graham, who attracts so many thousands to his evangelistic campaigns. Liberals may give the crown to the modernist Fosdick, who has revolutionized the religious thinking of our generation and freed it from the old shackles in their estimation. Who is the most important member of a certain congregation? This or that member may secretly think that he is and may feel miffed if that is not generally recognized.

We may be inclined to think that the most valuable figures in the church are the flashy go-getters. But here the saying holds good: "Man looketh on the outward appearance, but the Lord looketh on the heart." The Lord rates those as the greatest in His kingdom who are generally regarded as the least. That is apparent from the reply which Jesus gave to the question of His disciples: "Who is the greatest in the kingdom of heaven?" He went to the door, called in a little child playing outside, set it in their midst, and said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

Jesus rates those the greatest who are most like little children. The greatest in His kingdom are the most childlike. It is their attitude and characteristics that our Savior means, their humility. Little children do not suffer from delusions of grandeur. They don't think that their parents must feed, clothe, and shelter them because they render so many services. No, they simply look to their parents for loving care and protection. That is to be our attitude over against God. We must not try to make a deal with God, as we are by nature inclined to do, our good works in exchange for God's favor, but accept it as the free and undeserved gift of God in Christ. That is one of the marks of greatness in the kingdom of God.

The humility of little children also shows itself in this that they are teachable. They don't think that they know it all. How many questions the little child asks its parents during the day, and it accepts their answers without question! When a playmate disputes any statement, the little child says: My father and mother said so. That settles it. That should be our attitude over against God and His Word. When God's Word says something, that should settle it for us. Our attitude ought to be: "Speak, Lord, for thy servant heareth." A person who does that may be called gullible and credulous, but Jesus calls him the greatest in His kingdom. That is being truly childlike.

"Take heed that ye despise not one of these little ones," says Jesus, little in the estimation of men, but spiritual giants in the sight of God.

I. P. F.

ETERNITY

Resurrection Of The Dead

(Sixth continuation)

IN verses 5-10 Paul pointed out that the resurrection of Christ is well attested, that even from the human standpoint there is no room for honest doubt. The witnesses are unimpeachable. But mere human testimony is not sufficient to produce saving faith. Saving faith is a gift of God, it is a creation of the Holy Spirit through the divine testimony of the Word of God.

Paul already referred to this aspect of the situation when in the beginning and the close of the 10th verse he stressed the grace of God: "By the grace of God I am what I am" and: "Not I, but the grace of God which was with me." He now emphatically sums it up in v. 11.

V. 11. "Therefore whether it were I or they, so we preach, and so ye believed."

The first thing that impresses us on reading these words is the complete agreement of all Gospel preachers on this point. Though each Apostle and every one of their helpers may have his own peculiar gift, so that one may deliver his message in a more eloquent or more elegant form than another, yet in substance they agree completely. Each one presents Christ as the One who died for our sins and was buried, and then as the One who rose in triumph from the grave.

Then we take notice of the word *preach*. This word does not merely mean to make some statement, to affirm something perhaps in a formal address; it means to bring a message, to announce, and that as coming from some important person. The Greek word contains the idea of a herald, that is, to announce or proclaim in the capacity of a herald.

Concerning this sort of preaching Paul, in Rom. 10:15, asks the pointed question: "And how shall they preach, except they be sent?" A herald is not to proclaim his own ideas, no matter how sure he may be of himself. He may have observed an event, he may have experienced a power, he may have been informed by reliable witnesses — all that counts for nothing when he is acting as a herald. As a herald he has but one duty to perform, namely, to deliver faithfully the message that

was handed to him. He must not add anything to it, nor omit anything from it, nor even change the smallest iota.

This is what Paul here claims for himself and for the other Apostles. In spite of their rich personal experience they are not proclaiming their own thoughts, they were commissioned and sent as messengers, as heralds. It is not their own word which they are proclaiming unani- mously, it is the word given to them by their Lord Himself. The message concerning the fact of Christ's resurrection may agree perfectly with their own observations and experiences, but that does not affect their message. They deliver their message as being the Word of God.

In their work the message proved itself to be the Word of God, a word filled with divine power. Paul says, "And ye believed." The Apostle's message created faith. It produced more than a human conviction. A purely human conviction, no matter how strong it may be, cannot bring peace to a sin-troubled conscience. But this is precisely what Paul's message achieved, as the Corinthians well knew. Their hearts may still have been assailed by fears and doubts, they may have had to undergo severe struggles time and again, but the battle was always won, and peace was restored to their hearts, not by human philosophy, but by the simple message of Paul. "And so ye believed."

The Meaning of Christ's Resurrection

In the foregoing Paul stressed the certainty of Christ's resurrection, which the Corinthians all accepted, as he assumed, and which as he announced in the beginning, is the basis of a Christian's hope for his own resurrection. In the following section Paul thoroughly discusses this connection between our hope and Christ's resurrection. The connection is so clear that Paul can not refrain from asking a surprised question.

V. 12. "Now if Christ be preached that he rose from the dead, how say some among you that there is resurrection of the dead?"

It may seem odd that someone who has tasted the sweet fruit of the resurrection of Christ should sink to the level where he would doubt his own resurrection. But such is the cunning of the devil, and such is the corruption of our own Old Adam, that a Christian is deceived. He may think that he believes the Word of God, and yet he may be overcome by unbelief. A little story from the pioneer days of our fathers may illustrate the point. A good pious member of one of the churches was troubled, he could no longer accept the doctrine of the resurrection of the body. He went to see his pastor, and his pastor very thoroughly discussed with him the same chapter which we are now studying. At the end of the interview the troubled parishioner admitted: "Yes, Pastor, I see that the Bible teaches a resurrection. And so, naturally, we must believe it." — But then he added: "Mark my word, Pastor, nothing will come of it anyway." — Such is the deceitfulness of unbelief, that in the same breath we may confess and deny the truth. May the Holy Spirit preserve us. Read Paul's astonished question once more.

V. 13. "But if there be no resurrection of the dead, then is Christ not risen."

This statement of Paul is not merely an application of the logical rule that, if one case can be cited which vitiates a theory, then the theory will have to be revised. It is not merely based on the axiom that something which actually happened in a given instance must be assumed to be possible. No, much more is implied.

The resurrection of Christ is God's stamp of approval which He placed on Christ's work. Death is the wages of sin. Death's chains will hold a prisoner till the last farthing has been duly paid. Only then will the prisoner be released. But then the prisoner *must* be released. There are no grounds for holding him any longer. — Christ came to set us free from the chains of sin and guilt. He lived, and suffered, and died in our stead for the very purpose of clearing our debt. God would not raise Him, and He could not rise

from the grave, as long as but one farthing of our huge debt remained unpaid. Therefore, the fact that He arose from death loudly proclaims to the world, to the joy of the angels and to the dismay of the devils, that Christ did succeed in wiping out our debt. But if our debt has been canceled, then death has no longer any hold on us. Though he may already have swallowed us, he will be forced to release us again. — Thus to say that there is not going to be a resurrection means to deny the resurrection of Christ and to maintain that Gethsemane and Calvary had been all in vain.

Paul has still a great deal to say on this point, but it would require more space than we have at our disposal today to carry out and to

present his weighty thoughts. God willing, we shall do so in our next study.

(To be continued)

J. P. M.

A SURVEY OF RELIGION

(Continued from page 259)

us partake of the very ransom which won our salvation, the Savior's body which was given into death for us, the Savior's blood which was shed for the remission of our sins.

God-Wrought Sanctification God's grace to which the publican appealed filled his heart with a sincere desire to amend his sinful life. For this reason likewise he would not as much as lift

up his eyes unto heaven. He was ashamed of the sins with which he had displeased God. No longer did he find any pleasure in them. That is always a part of true God-wrought religion. God's assurance of gracious forgiveness through Christ, embraced in humble, joyful faith, moves us to hate sin and to say with the Psalmist, "I will run the way of thy commandments."

This religion of the publican is foolishness and a stumbling-block for natural man. Only God can implant it in the sinner's heart through the Gospel. But until the end of days it will be the only religion in which sinners enjoy God's favor. May God give us zeal to spread it and to guard it against every perversion from the errors of man's own false religion!

C. J. L.

From A Wider Field

THE press gave an amazing amount of publicity to the trial of George Crist, Jr. (rhymes with "whist"), a pastor of the United Lutheran Church, who stood before a tribunal of the Northwest Synod accused of "holding, teaching and preaching doctrines in conflict with the Lutheran faith." Even daily papers which otherwise deal very sparingly with church conflicts gave prominent space to what is called the first heresy trial in the history of the Northwest Synod.

Normally such notoriety would seem most unwelcome to a church body confronted with so unpleasant a task as the disciplining of an errant clergyman, and we would be disposed to sympathize with the United Lutheran Church as a victim of the appetite of the press for sensational and unsavory news. But when *Time Magazine* reproduced from the *Milwaukee Journal* a picture of the recreation basement of Pentecost Lutheran Church in Milwaukee, showing the trial committee in session, it began to appear that very little effort was made by the church officials to maintain a decent privacy. Such a picture could hardly have been taken by a press photographer without the consent and approval of those in charge of the hearing.

There is no need of recounting here the events and circumstances which resulted in this trial, since the facts have been widely published.

To us it is evident that the action of the Northwest Synod officials was necessitated by a situation that could not have been tolerated unless that church body were prepared to admit to total spiritual bankruptcy.

But we are particularly interested in the type of plea which Pastor Crist made and continues to make in defense of his false doctrines. He stood trial on 14 counts. Among the errors of which he was convicted were these: Denial of the virgin birth of Christ; denial of His physical resurrection; doubting some of the miracles recorded in Scripture, as well as Christ's transfiguration and His ascension; denial that Adam was responsible for man's sinfulness. Pastor Crist freely admitted that he taught the things that the trial committee said he taught, so that there was no argument as to the facts in the case; and he defended his position simply by claiming that his teaching was fully in keeping with Lutheran doctrine. After he had been suspended from the ministry of his church, he is quoted by the United Press as saying of his judges:

"This group of men has established their own principles as those of (Martin) Luther's and they aren't Luther's. They are demanding compliance with their own interpretation of the Bible, and I feel that it is a misuse of Scripture and abuse of the Lutheran view of the Scripture . . . unless I can be shown that my

views are wrong or untenable, I will not change my views. I don't think that, in the trial, it was developed that any of them are wrong or untenable."

Now here is a pastor who rejects or explains away the very heart of Christian doctrine, yet insists that he has not been "shown" that his views are false. The heresy tribunal did not convince him that he is not a good Lutheran. When a graduate of a Lutheran theological school says that, are we to believe him? Is it possible that error should so blind a man that he cannot be shown that black is not white?

We have good reason to consider such a degree of spiritual confusion entirely possible. For even within the Synodical Conference today there are those who have adopted doctrinal positions and "interpretations" of Scripture which are totally unscriptural and un-Lutheran. And despite the fact that the error of their position has been pointed out and demonstrated again and again, they are still complaining with a sort of monotonous righteous indignation: You make charges against us, but you have not proven to us that we are wrong.

We need not necessarily assume that such protestations are insincere. It is wholly possible that the errorists no longer are able to see what is perfectly obvious to the simplest

Lutheran Christian among us. The blindness, moral and spiritual, which persistent adherence to and defense of error brings is a terrible thing. And it would be the greatest folly

of all to continue trying to persuade with words those who have lost the capacity for understanding them. Rejection of the clear Word of God, persisted in, casts its poisonous

shadow at last also upon these who with greater "patience" than God calls for insist upon convicting the errorist rather than convicting him.
E. S

In The Footsteps Of Saint Paul

Apollos Of Alexandria

Aquila and Priscilla

AT the end of his second missionary journey Paul came to Ephesus for the first time, accompanied by Aquila and Priscilla, that noble Jewish Christian couple. The latter stayed in Ephesus, while Paul after a brief stop, went on to Jerusalem to keep a vow, and to Antioch to report on his last missionary journey.

During the absence of Paul, Aquila and Priscilla were not only busy making tents for their livelihood. Above all, they were intent on spreading the teaching of Paul, on winning souls for Christ. They were instrumental in preparing the way for the return of Paul to the pagan metropolis. In the synagogue in Ephesus they met a Jew from Alexandria named Apollos, a man "eloquent, and mighty in the scriptures." Luke offers us detailed information about Apollos, who was to continue the work of Paul in Corinth. He writes: "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord. . . . And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

Apollos' Opportunity

These statements of Luke offer us a fair sketch of the religious background of Apollos. Born and reared in Alexandria in Egypt Apollos had had a rare opportunity to study both the Old Testament Scriptures and Greek wisdom. The Ptolemies, the successors of Alexander the Great in Egypt, had developed Alexandria into one of the foremost Hellenistic cities, rivaling Antioch in Syria, the

pride of the Seleucids, and the home of the mother-church. Alexandria was not only the capital of Egypt. It was celebrated as a seat of Hellenistic learning. It was renowned for its magnificent library, in which according to tradition about 500,000 manuscripts of the literary great in Greece and the Orient were deposited. The Macedonian rulers of Alexandria created the first public library on a large scale. The manuscripts were deposited in the Museum, the Temple of the Muses, dedicated to the works of the Muses. In reality it was a great ancient university. To the Ptolemies we owe to a great extent the preservation and extension of Greek literature and learning. At times no less than 14,000 students studied at Alexandria. The Egyptian state provided for the instruction of students, the men of erudition, and covered the costs. It was a singular feat never again to be repeated on such a vast scale by rulers. In our country individual men like Carnegie and Rockefeller have followed in their footsteps with their libraries and foundations of scientific research.

Alexandria

For our study of Paul it is of especial interest that Alexandria was also the most important center of Jewish learning outside of Palestine. Here the learning of the Orient and of Greece flowed together to influence Jewish philosophy and theology. The more liberal Jews of Alexandria had emancipated themselves from the orthodoxy of Jerusalem. They represented the modern element in the Jewish world of thought. They had their own temple in Leontopolis near Alexandria, just as the Reformed Jews of our days who are not connected with the orthodox Jewry have their own synagogues and seats of learning. Philo was a foremost scholar, philosopher and theologian of Alexandria. It was his aim to make Jewish theology, the religion

of the Jews, more palatable to the Greek world of his day. Through him above all did Alexandria become the seat and center of Jewish liberal theology. Inspired by the magnanimity of the Ptolemies and driven on by the inability of the Jews to retain their original Hebrew tongue in a world that had become Greek under Alexander, learned Jews of Alexandria had already translated the Old Testament into the Greek about 250 B.C. It is known as the Septuagint. It was the Authorized Version of the Jews in the Dispersion. Jews everywhere read and studied the Septuagint in the days of Christ and Paul, and the latter often quotes the Old Testament from the Septuagint. Here in Alexandria Apollos learned his Greek rhetoric which aided him greatly in becoming an eloquent preacher. His was a brilliant mind, which, however, did not mislead him to major in Greek wisdom, above all, in philosophy. He rather devoted his time to the study of the Jewish Scriptures. Later on this enabled him to dispute publicly and successfully with the Jews on the Messianic prophecies and to interpret the Scriptures to his Jewish and Gentile hearers in an eminently appealing and practical way. His training in Alexandria was not a mere matter of chance environment. We rather observe in it the working of the Holy Spirit, who gradually guided the way of Apollos to learn ever more of the way of the Lord. The sparse remarks of Luke permit us a glimpse into the workshop of the Holy Ghost in the guidance of Apollos toward his conversion and for the work in the Church.

A Disciple of John the Baptist

Apollos is introduced as a disciple of John the Baptist. We are not told whether he already met disciples of John in Alexandria or when he arrived at Ephesus. Through them
(Continued on page 265)



News from our Mission Fields

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

MATTHEW 28. 20

A REPORT FROM MISSIONARY JOHN KOHL

LUSAKA, NORTHERN RHODESIA

ROMANCE, danger, excitement! That, I am afraid, is the mental picture usually drawn of the life of a missionary in a foreign field. . . . Apart from his environment the life and object of a missionary is the same as that of any pastor in the States, namely, to lead as many souls to the Savior as he can. So instead of the word romance, substitute the word "sweat"; instead of danger, "toil"; and instead of excitement, "disappointment." In the face of these the missionary never loses sight of the goal, that of winning souls. Because a missionary cannot always present himself to those at home in a martyr's role, interest in him and his mission work often wanes as well as the prayers and support which he so sorely needs. But our Lord has not commissioned us to lead thrilling or even successful lives in His service. His command to us is: Be thou faithful! May the God of grace grant you to receive our field reports on our work here with joy — the joy of knowing that as your representatives in the Lord's Vineyard, successful or not, we are preaching

and teaching the Word of God in its truth and purity!

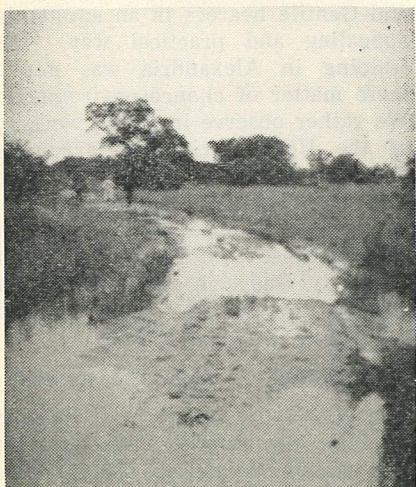
In LUSAKA our European congregation has remained about the same as previously reported. The members themselves are of various nationalities, having emigrated here from Sweden, Norway, Denmark, Germany and England. Not only is there a language barrier to overcome, but also a different spirit to cope with. We are very optimistic that the Municipality will shortly allocate to us about one and one-third acres of land on which we hope to erect a chapel as well as a parsonage. Every Sunday I have Sunday School for European children on the porch of our home. We now have eight enrolled. The Sunday School leaflets sent us by the churches at home are put to very good use here and are eagerly sought after by the children.

In MATERO, we have been depressed by the slow manner of the government to survey the church plots which are to be allocated to the various denominations. We need a chapel here very sorely, but in the meantime our congregation continues to meet regularly in the Welfare Building. Our attendance now runs between eighty and ninety. That our church is gradually making an impression on others is evidenced by the fact that last Sunday two Roman Catholic members were stationed at either entrance to the building. Their purpose? To prevent Catholic members from attending the Lutheran service. During Lent we held midweek services here. Owing to the fine response and by the request of some Africans we shall continue the midweek services throughout the year. Easter Day marked a GREAT MILESTONE in the history of the mission according to our records. With an overflow crowd, in connection with our regular service, we baptized seventeen African children.

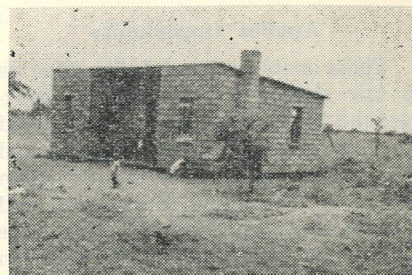
Only those children were baptized whose parents had been instructed in the Sacrament over a period of three months. Now such names as MUYAKA ZULU, PROMISED MAKHAZA, SIMBA MPENDENA and others are the nucleus of our first African congregation of Northern Rhodesia.

In addition to our worship services I am conducting three adult classes. The combined number of adults is seventy-nine. At Matero we have the largest group. Picture if you can, a room no larger than nine by nine, the living room of our African interpreter's home. Into this small room, lit by a kerosene pressure lamp, we press upward of thirty adults every Thursday evening. We sit and study the chief doctrines of the Bible according to the Catechism for an hour or two, depending on the number of questions arising. The perspiration streams down your face and you can feel it coursing along the body, but it is taken for granted, mostly unnoticed because here you find an interest, a great zeal to learn the truth.

At LILANI, a small native village outside Lusaka, accessible only by way of a tortuous, rock-strewn trail some four or five miles into the bush, we meet in a space cleared under the trees on a hillside. The men are seated on split logs while



THE GOSPEL NOW TRAVELS THIS ROAD



THE HOME OF ONE OF OUR NATIVE HELPERS

the women and the children bring with them sewn burlaps. Chairs are respectfully placed in the circle for the missionary and his interpreter. Their attitude of respect and devotion would put to shame the attitude of many sitting in cathedral-like houses of worship. At MUNALI, the African Secondary School, our church has been given the use of an empty classroom every Thursday afternoon. These boys, representing the educated Africans of the future, are very interested and some have professed a desire to work in our church after they leave school, in whatever capacity we find fitting for them.

I have tried to give you a picture of the work being done in the Lusaka-Matero Field. There are still days and days of work I have not even tried to itemize for you because it involves the many personal calls and contacts that have to be made in both congregations, the regular office hours kept at the home of the interpreter five days a week, even doubling at times as a medical authority when the need arises. But I am sure that you will agree with me most heartily, there just is no time to be looking for romance, danger, or excitement. It is consecrated work; consecrated to Him to whom we owe our all, to Him who shall surely bless our every endeavour done in His Name.

Yours in the service of Christ,
JOHN H. KOHL

* * * *

ABOUT THE FIRST FRUITS

By Joseph Mwambula

Native Interpreter and Helper

Dear Friends In Christ:

At some times it is considered as being less grateful for one to write his benefactors, this should apply to me as well, but because I feel it is the only way whereby to express my thanks and those for my people, I am obliged to write this letter.

It is a little over 18 months ago the first Lutheran Missionaries came to Rhodesia, and a year and three months since the first Service was held on Dec. 6, 1953. This month, April 10, seventeen children were baptized at Matero. These were what I call the first fruits (visible) of the Lutheran Missionary work among my people.

Judging from the speed at which things are done in these days one would think of this fifteen months

period as a very long one. This is never so, it has been a slow process for people to know, in the first place, that there were new Missionaries and slower still to realize they brought a message which though many generations old, would mean salvation to many of their countrymen and women.



TWO-CLASSROOM SCHOOL

The process, in my opinion, has been quick. Personally I see what I was about 18 months ago, and I compare that state with what I feel like now. The change of heart within me has been very rapid, and many other African people I am sure feel as I do.

I am thankful to you because, by deciding to open up a Mission Field in Northern Rhodesia for us, you have made it possible for many souls, myself included, to see the way to salvation. Although to bring this message to us, it has meant great sufferings and perseverance on the part of the Missionaries who were entrusted with the task. I am confident that the tree is planted and we must joyfully look forward to its fruits.



WORKER'S HOUSE MADE OF GRASS AND BUSH POLES

The baptism of children at Matero speaks well for the future. It has been one event among many which has brought into the hearts of the people the feeling of being nearer their Saviour than they have ever before.

Since the baptisms there is a demand for the next one and many

have offered themselves to prepare for full membership in the church. The number of enquiries as to what the church teaches is increasing every day. When our church site is surveyed and when the church is built I predict this success will increase tremendously.

On behalf of my African People I ask you to pray for us and for the quick growth of this gracious work which you started among us. Should you desire to write or ask questions I will try to oblige you in any way that I can.

Christian Greetings to all of you,
May God bless you.

I remain, yours in Christ,
J. E. MWAMBULA.

IN THE FOOTSTEPS OF ST. PAUL

(Continued from page 263)

he had some knowledge of Christ, since John had pointed out the coming of Christ to his disciples. Being a Jew Apollos went to the synagogue and there availed himself of the opportunity to speak and to teach. He desired to win his countrymen for the Lord. Knowing, however, only the baptism of John, his knowledge of the Lord was imperfect. Nevertheless, he desired to tell his fellow Jews of the greatest event in the history of their nation and of the world: the coming of the Messiah in the fulness of time.

Apollos, the Pupil

It was in the synagogue at Ephesus that Aquilla and Priscilla heard Apollos speaking boldly of the way of the Lord. At once they recognized the fervency of his spirit, his powerful eloquence, and his rare gift of interpretation of the Scriptures. They invited him to their home. In Corinth Paul had been taken into their hospitable home. He became their teacher in Scriptures. Here this noble Jewish Christian couple became the teachers of Apollos, passing on to him what they had learned from Paul and his interpretation of Scriptures. "They expounded unto him more perfectly the way of the Lord." Surely, they were rare Christians, models for all lay Christians of all times and climes. It is the sacred duty of all Christians to search the Scriptures diligently and to teach one another "the way of the Lord." What a blessed fruit did not ripen for Aquilla and Priscilla and the

Church in Apollos! Blessed were their labors and great should be our thanks to them. In that small seminary at Ephesus Priscilla aided Aquila in the indoctrination of Apollos. She, too, knew her Scriptures. She did not teach publicly, but enabled Apollos to do so later when he disputed with the Jews (Acts 18:28).

Apollos' Influence

Soon after Apollos, fervent in spirit, desired to preach the Gospel in Greece. The brethren in Ephesus gave him freedom of recommendation to the brethren in Corinth, exhorting them to receive him as a brother. In Corinth Apollos disputed publicly with the Jews, something Paul had not been able to do after the separation. To the Jewish and Gentile Christians he was a great help in the understanding of the Scriptures concerning Christ.

Great was Apollos' influence over many of the Christians in Corinth. When divisions arose there, many named themselves after him. We are convinced that Apollos neither encouraged nor tolerated such an unchristian division. Some have claimed that Paul blamed Apollos for the divisions, when he wrote to the Corinthians (1 Cor. 2), that he came to them, not with excellency of speech and wisdom, and that he was determined to know nothing among them save Christ and Him crucified. How could he have blamed Apollos for the default of the Corinthians when he writes (1 Cor. 3): "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? . . . I have planted, Apollos watered; but God gave the increase"? Paul surely would not have written in this vein, if Apollos had been an unfaithful colleague. Later on he even wanted Apollos to return to Corinth after a visit with him in Ephesus (1 Cor. 16:12), and still later he wants him to go to Crete in the service of Christ (Titus 3:13). Paul found no fault with Apollos as he did with the Corinthians.

H. A. KOCH.

ACTIVITIES AT IMMANUEL LUTHERAN COLLEGE

Greensboro, North Carolina

In the 11 o'clock service on Pentecost Sunday, six students of Immanuel Lutheran College were received as

communicant members by the rite of confirmation. Five of these are from the Junior College department and one is from the High School. President Wm. H. Kampschmidt, M.A., preached the sermon on the basis of Rev. 3:11 and performed the rite of confirmation. He also baptized the High School student.

At 8 o'clock on the same day, the Baccalaureate service was held in Grace Luther Memorial Lutheran Church here in Greensboro. This is the "college church" which our students attend. The Rev. J. A. Hunt is the pastor. Pres. Kampschmidt served as liturgist, Prof. H. Buls was organist, and the choir rendered two selections under the direction of Mrs. G. G. Westerband. Prof. Peter R. Hunt of the Alabama Academy and College, Selma, Ala., addressed the graduates and the assembly on the text, Gen. 5:24, basing his sermon on the theme: "Walking with God."

Monday morning, May 30, at 11 o'clock the Commencement activities began. President Wm. H. Kampschmidt opened the service and served as liturgist. Pastor J. A. Hunt of Grace Luther Memorial Church offered the invocation. Salutatorian was Miss Myrtle Cunningham, a senior of the High School department. Valedictorian was Miss Victoria Jones, a graduate of the Junior College department. Mr. Wm. Young, a graduate of the Theological department, delivered a sermonette. Rev. R. P. Sieving, pastor of Holy Cross Lutheran Church, Newton, N. C., delivered a powerful and timely address based on the theme: "The Magnificent Obsession, to live as Christ." Bachelor of Divinity degrees were awarded to Mr. Theodore Cooper, Mr. James Eddleman, and Mr. Wm. Young, who also received calls respectively to Charlotte, N. C., Port Arthur, Texas, and St. Louis, Mo. Mr. Johnnie Brown and Mr. Moses Clark were awarded diplomas from the Theological department and received calls into the Alabama mission field.

Two Associate in Arts degrees were awarded respectively to Victoria Jones and Marjorie Ritter, Junior College graduates, while ten others received diplomas. Eighteen High School seniors were given diplomas. President Wm. Kampschmidt awarded all degrees and diplomas and also briefly addressed the graduates, exhorting them to be humble and to "trust in the Lord with all thine

heart; and lean not unto thine own understanding." The college choir under the direction of Mrs. G. G. Westerband rendered two selections. Pastor J. L. Summers, chairman of the college Board of Control offered the closing prayer and the benediction, after which all students, parents and friends enjoyed a luncheon in the school's dining hall.

At 5 p. m., the Rev. Floyd McAdoo, pastor of St. John Lutheran Church of Salisbury, N. C., and Miss Victoria Jones, one of this year's Junior College graduates, were united in holy wedlock in Grace Luther Memorial Lutheran Church. Pastor J. T. Skinner of Mt. Calvary Lutheran Church, Kannapolis, N. C., performed the ceremony.

New Boys' Dormitory-Physical Education Building

At this writing it can be reported that the construction of this new building is under way. During the month of April the large white house, in which the former presidents of Immanuel lived, was razed by the contractor, in order to make space available for the new building. Simultaneously, workmen began doing the necessary trenching and excavating in preparation for pouring the concrete footings for the two-story building. The foundation walls and other concrete supports are now completed. Sewer lines are being laid and the first brick work is being done now. In a few days steel supports and steel mesh wire will be put in place to support the concrete floor of the building. Barring unforeseen circumstances it is hoped to have the building ready for use about Thanksgiving. No definite dedication date can be set at this time.

We would take this opportunity to thank all the member synods of the Synodical Conference most sincerely for making this new building available to Immanuel Lutheran College. We would also pray all of you to make additional funds available to the Missionary Board for the furnishings and equipment of the building as agreed at the Synodical Conference Convention in Detroit. It would obviously be a calamity to dedicate a beautiful new building to the glory of God and then be forced to use worn out and obsolete beds, mattresses, and other inadequate furnishings. Our male students have suffered these inadequacies patiently for many

years without complaint, but I sincerely believe it has had a discouraging and perhaps harmful effect on our school morale and perhaps on our enrollment of male students. Negro parents also are much concerned about the sanitary and pleasant environment of their children, let us make no mistake about that. For many years Immanuel has been lacking in even the essential facilities of reasonable housing for its male students, and it is with much thanksgiving to God and our fellow believers everywhere that we at this time look forward to a fine new and completely furnished building. The additional sum of \$25,000 is insignificant if all members of the Synodical Conference will prayerfully put their hearts into this project. Individuals

or organizations, who wish to help carry this God pleasing endeavor forward to completion by early fall, can send their contributions to their synodical treasurer or the undersigned with proper instructions.

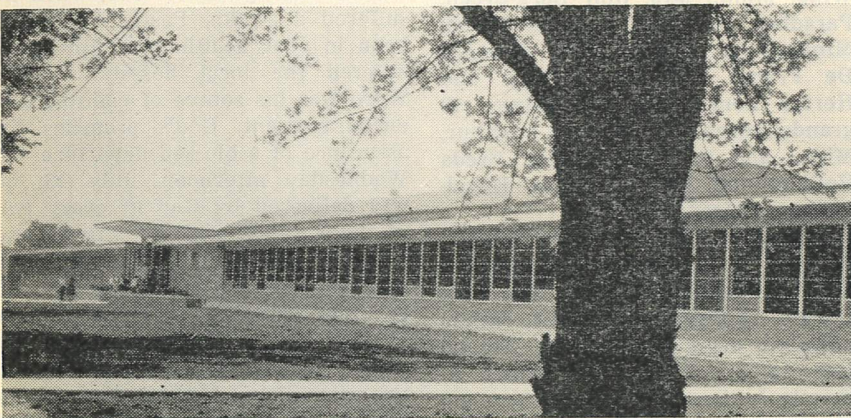
Immanuel Lutheran College was moved from Concord, N. C., to Greensboro, N. C., in 1905. This fall we will begin our fifty-first school year in Greensboro. It will indeed be a fitting thank-offering to God for His manifold blessings toward our Negro mission work, to be able to dedicate this new building complete in every detail and fully paid for. May God in His grace make you willing, dear reader, to share your blessings with Immanuel!

WM. H. KAMPSCHEIDT, M. A.
President.

ACADEMY DEDICATION Winnebago Lutheran Academy Fond du Lac, Wisconsin

Sunday, June 5, was a day of great rejoicing for the members and friends of the Winnebago Lutheran Academy Association of Fond du Lac, Wisconsin. On that day, in a service at 2:30 in the afternoon, the Associa-

the construction of a building for such a school. St. Peter Congregation graciously offered the use of its old school building, and a courageous group of men organized the Winnebago Lutheran Academy Association



Winnebago Lutheran Academy, Fond du Lac, Wisconsin

tion dedicated its new high school building to the glory of God and the service of His Church. The dedicatory sermon, based on Luke 2:49-50, was delivered by Pastor Clayton Krug, a graduate of the Academy, and the liturgy was conducted by Pastor Heinrich Vogel, formerly a teacher at the school. The choirs of the member congregations joined the student body in a mass choir that sang the praises of the Lord who made this day possible.

When the hope was expressed thirty years ago that there might be a Christian high school in Fond du Lac, no thought had to be given to

and prepared for the first classes of a Christian high school.

After the Academy was firmly established it became clear to many that some day there would have to be a new building. When the enrollment increased considerably after World War II, the question became one that had to be faced by those who wanted to continue Christian education for the high school pupils of this area. So it was that in 1946 the Academy Board proposed to the Association that sketches of a new building be prepared and that the Fond du Lac area be canvassed in an effort to find the funds necessary

to construct an adequate building. There were many who were bitterly disappointed when the pledges from this drive totalled only \$21,914.94.

It was, however, most fortunate that the effort was made at that time. It was then that an ideal piece of property became available on the eastern edge of Fond du Lac. Thanks to the drive of 1946, the money was there to make the purchase of that 12-acre tract.

After the first drive in 1946, there gradually developed the feeling that the Academy could never find the necessary support from an association of individuals, but that it would be necessary to enlist the support of the congregations in the area. After much work and many meetings eleven congregations of the Fond du Lac area adopted a constitution changing the Association from an association of individuals to an association of congregations and the Association of Patron Members.

Even though this new organization did not go into effect until 1954, the feeling was strong by November of 1952 that the congregations were ready to take over the responsibility of a building fund drive. In the November meeting of 1952, the Winnebago Lutheran Academy Association decided to employ the Milwaukee firm of Steffen and Kemp as architects for the new school and the Board of the Academy was authorized to organize a building fund campaign.

The campaign called for a tremendous amount of work for a few people and very much work for many people. When the returns were in, the committee was able to report that \$161,379.88 had been received in cash and pledges.

There was good reason for rejoicing. But it was also very clear that there was still not nearly enough money in sight to construct the building that was needed. Then it was that the member congregations were approached with the request that these congregations supply the needed funds and that if necessary they themselves borrow the money they would supply so that work could be started. The response was most gratifying.

Now the work could begin. On May 15, 1954, bids were received totalling \$326,060.00. The contracts were signed on July 16, 1954. Ground-breaking services were conducted on July 25, and the work was under

way. The cornerstone was laid on September 26.

The building is designed in contemporary simplicity. Generally it is a low, rambling structure with all rooms on the ground floor. The attached gymnasium looms as a large masonry block behind the one story school section and serves as a pleasant background uniting the academic with the athletic fields of learning.

The school and gymnasium cover an area of approximately 33,000 square feet. Rooms in the academic wing average 10 feet in height, while the gymnasium has a clear height of 20 feet between the floor and the bottom chord of the clear span roof trusses.

The materials used in the construction throughout are not the costliest but they are the best of their respective kinds. Maintenance on the building, for many years to come, should be negligible. Modern construction methods are employed throughout. A pipe tunnel encompasses the entire Academic wing. Modern materials such as trusses, glass and aluminum have been used very generously. Exposed masonry blocks form most of the interiors. Outside materials are brick, stone, aluminum and copper.

The capacity of the new Winnebago Academy is very flexible. It is a trifle large for the present student body but is so purposely designed to take care of an anticipated growth. The structure, as planned, will house a student body of 400 very handily.

The academic wing accounts for 10 classrooms. Two of these rooms have been increased in size to make them dual purpose, thus increasing the total area to 12-room efficiency. Besides classrooms, other necessary rooms have been also provided, such as: Library, Kitchen, Pantry, First Aid, General and Private Offices, Faculty, Music rooms, Toilet Facilities, Lobby, Foyer, Corridors, Vestibules, Gymnasium, Storage rooms, Locker and Shower rooms, Equipment room and a generous supply of closets and incidental storage areas. Altogether there are over 54 rooms of various types and kinds, all required to make a complete, modern academy building.

The dedication of our new building brought into sharp focus the grace and mercy and wisdom with which the Lord has worked among us these past thirty years. In the judgment of men His ways have often seemed strange. Now when we look back, we cannot help but

praise Him for His good judgment. Without question, it is He who has given us this building for the work of His kingdom. ROBERT J. VOSS.

† MR. HEDWIG L. LENZ †

It hath pleased the Almighty God to summon out of this vale of tears to Himself in heaven the soul of Mrs. Hedwig Lenz. She died on July 29 at St. Mary's Hospital, Rochester, having been taken ill a week before.

Mrs. Lenz, was the former Hedwig Mueller, born July 18, 1890, at Chicago, Illinois. She was baptized at First Bethlehem Ev. Lutheran Church in Chicago. On June 28, 1911, she was married to a Lutheran pastor, the Rev. Julius Lenz, and after pastorates in South Dakota and Belview, Minnesota, they came to Bremen, Minnesota, in 1921. Pastor Lenz served there until 1947, when he retired and the family moved to Plainview. He died August 4, 1954.

Survivors are: Six sons, Gilbert, Wabasha, Minn.; the Rev. Manfred Lenz, Delano, Minn.; Werner, Owatonna, Minn.; Milton, St. Louis Mo.; and Armin and Julius, at home; six daughters, Mrs. Carl Tomfohr, Red Wing, Minn.; Mrs. Rolf Borg-Breen, Paradise, Calif.; Mrs. Gene Webb, Minneapolis, Minn.; Mrs. Bernard De Frang; and Misses Doris and Hertha Lenz, Rochester, Minn.; 19 grandchildren; a brother, Arthur, Mich.; and two sisters, Mrs. Freda Volkers and Mrs. Gertrude Eppelheimer, Chicago, Ill

Funeral services were held Monday, August 1, at Immanuel Lutheran Church, Plainview, Minn. The Rev. Donald Hoffmann, Wabasha, Minn., officiated, using for the text, Revelation 14:13. Burial took place in Trinity Lutheran Cemetery, Bremen, Minn. D. H. H.

† PASTOR AUGUST W. PAAP †

The Rev. August William Theodore Paap was born in Pomerania, Germany, on the 19th of February, 1881, the son of William Paap and his wife, Caroline nee Rath, now both deceased. His parents came to this country when he was one year old and settled near Oakwood, Wisconsin, where he was confirmed by Pastor J. B. Bernthal.

After confirmation and completion of the 8th grade, he entered the high school department of our Northwestern College in Watertown, where he also received his college training. He continued his studies in Concor-

dia Theological Seminary at Springfield, Illinois, from which he graduated as candidate for the holy ministry in 1906.

In 1908 he was united in holy wedlock with Emily Heidtke. This marriage was blessed with two sons and two daughters, all of whom survive. His wife preceded him in death in September, 1940.

During his preaching ministry Pastor Paap served parishes in Sanborn, New York; Albany and Brodhead, Wisconsin; Richwood, Wisconsin; and for thirty-one years he was pastor of Immanuel Ev. Lutheran Church at Farmington.

In 1942 he was united in holy wedlock with Mrs. Edna Giese Oestreich. For a period of twelve years Pastor Paap served as secretary of the Western Wisconsin District of the Wisconsin Synod. After 43 years of faithful service in the vineyard of the Lord as pastor and messenger of the good news of salvation, he resigned from the active preaching ministry in October, 1949. He and his wife moved to Ft. Atkinson and were received into membership with St. Paul Congregation.

Since the spring of 1953, when he suffered a stroke, Pastor Paap had been in poor health. On July 3, he entered the local hospital. God's Word was his source of comfort and encouragement, God's promises his assurance of a blessed departure. On Wednesday afternoon, July 13, he was delivered by God of every evil of body and soul for time and eternity. His time of grace on earth numbered 74 years, 4 months, and 24 days. He is survived by his beloved wife; two sons, Adelbert of Watertown and Gilbert of Jefferson; two daughters, Myrtle, Mrs. Harry Banks of Detroit, Michigan, and Norma, Mrs. Reginald Goetschius of Omaha, Nebraska; one brother, Henry of Racine; two sisters, Mrs. Fred Bartz of Milwaukee and Mrs. Wm. Boldt of Hales Corners, Wisconsin; also two grand-children, one great-grandchild, and other relatives.

Funeral services were held on Saturday afternoon, July 16, at St. Paul Church in Ft. Atkinson. Pastor Eldor A. Toepel conducted the service, Pastor Fred Loeper delivered the sermon, and Pastor J. Martin Raasch officiated at the grave. Members of the church council at Farmington served as pall bearers. Interment was in Arlington Cemetery at Milwaukee.

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20-21.

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN DISTRICT PASTORAL CONFERENCE

D. v., the Northern Wisconsin District Pastoral Conference of the Joint Synod of Wisconsin and Other States will meet September 26 and 27, 1955 (noon to noon), at Zion Ev. Lutheran Church, Rhinelander, Wisconsin, Erwin Scharf, host pastor. Communion services September 26, 7:30 p. m. Preacher Rev. H. E. Wicke. Essays: Table of Duties, Rev. T. J. Mittelstaedt; How Can the Office of Conference Visitor Be Best Utilized to Benefit Both Pastor and Congregation? Rev. F. A. Reier. F. A. Reier, Secretary.

RED WING DELEGATE CONFERENCE

Date: Tuesday, August 30, 1955. Place: Grace Lutheran Church, Oronoco, Minnesota, G. A. Fuerstenau, host pastor. Time: 9:00 a. m. The Conference will begin with the celebration of Holy Communion for the pastors. Nathanael Luetke, speaker, Herbert Muenkel, alternate.

The business of the conference will be to hear the reports of the delegates who attended the Joint Synod Conference at Saginaw.

Kindly announce to the host pastor for yourself and the number of delegates you will bring with you.

NORMAN E. SAUER, Secretary.

FOX RIVER VALLEY DELEGATE CONFERENCE

Date: Tuesday, August 30, 1955. Place: Trinity Ev. Lutheran Church, Tn. Ellington, R. Waldschmidt, host pastor. Time: 9:00 a. m. Preacher: E. Habermann (D. Hallemeier). THEO. HARTWIG, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet on Tuesday, September 20, at St. Peter Ev. Lutheran Church, Tn. Freedom, Elmer Zehms, host pastor. Conference begins with Confessional Service and Holy Communion at 9:00 a. m. Preacher, D. Hallemeier (T. Hartwig).

Conference work: Exegesis of Ephesians 1, H. Pussehl (Ephesians 2, W. Nommensen); Isagogics of Mark, E. Habermann; Exegetical, Homiletical Study of John 15:1-11, S. Johnson; A Study of John 10:35 and its Application to the Doctrine of Inspiration, A. Schabow; Comparative Study of Brief Statement with Lutheran Confessions resp. the Doctrine of Election, E. Schewe; Committee Report on matters re office of Conference Visitor, F. Brandt.

THEO. HARTWIG, Secretary.

NEW ULM DELEGATE CONFERENCE

Date: Tuesday, September 13, 1955. Place: St. Peter Ev. Lutheran Church, Balaton, Minnesota. Time: 9:30 a. m.

The reports of the delegates who attended the Joint Synod Convention will be heard. Kindly announce yourself and delegates to the host pastor, Robert L. Schumann.

RALPH UNKE, Secretary.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference will meet on August 29, 10:00 a. m., at St. Paul Lutheran Church, Wisconsin Rapids, Wisconsin.

D. W. MEIER, Secretary.

MANKATO CIRCUIT PASTORAL DELEGATE CONFERENCE

Time: September 25, 2:30 to 5:45 p. m. Place: Jordan, Minnesota, St. Paul Lutheran Church, L. F. Brandes, pastor.

Agenda: Report of Synod Convention by the delegates. Election of visiting elder and secretaries.

There will be no arrangements for meals according to conference resolution.

MARTIN BIRKHOLZ, Secretary.

SOUTHEASTERN PASTORS AND DELEGATES CONFERENCE MICHIGAN DISTRICT

Place: Plymouth, Michigan, Pastor Edgar Hoenecke, host pastor. Date: September 19 and 20, 1955.

Time: 10:00 a. m. There will be a Communion Service in the evening of September 19.

All pastors and delegates are asked to please notify the host pastor as soon as possible for lodging and meals.

WERNOR E. WAGNER, Secretary.

PASTORAL CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Mt. Olive, 6th and Parmenter, Lamar, Colorado; H. Witt, pastor. Time: Monday, September 19, 1:30 p. to Wednesday, September 21, 3:00 p. m.

Papers: The Pastor as Public Minister, A. Siffring; Lay Participation in Church Work, E. C. Kuehl; O. T. Continuing Exegesis, N. Luetke; N. T. Continuing Exegesis, W. Schaller, Jr.; Exegesis 1 Timothy 4, Ph. Lehmann; The Doctrine of the Antichrist as taught in Our Confessions, A. C. Baumann. Preacher: A. Sippert.

Please announce to local pastor, if you cannot attend.

A. SIPPERT, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

September 20, Barre Mills; H. Paustian, pastor.

9:00 Communion Service, A. Stuebs, preacher (A. Werner).

10:00 Preliminary Business.

10:15 Exegesis, Col. 4, L. Schroeder (Titus 2, W. Paustian).

11:30 Report of Finance Secretary.

1:15 Official Business, Visitor P. Kuske.

1:45 How to Counteract the Insidious Influence of Roman Catholic Propaganda, A. Winter (Sermon Study for the Third Sunday in Advent, H. Meyer).

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

3:45 Casuistry.

4:15 Business. R. C. BIESMANN, Secretary.

MILWAUKEE CITY PASTORAL CONFERENCE

September 21, at the Northwestern Publishing House Auditorium. Communion Service at Atonement Lutheran Church at 9:00 a. m., H. Cares, sermon.

Program: Exegesis of Hebrews 3, J. De Galley; Report on Joint Synod meeting; Soren Kierkegaard, Some Centennial Remarks, James P. Schaefer.

JAMES P. SCHAEFER, Secretary.

RHINELANDER PASTORAL CONFERENCE

Place: Bethany Lutheran Church, Bruce Crossing, Michigan, F. Bergfeld, host pastor.

Date: September 6 to 7, 1955. Speaker: H. P. Bauer; alternate: G. Bunde.

Program: Exegesis of Rom. 2:1-16, C. Schlei; Exegesis of Eph. 1, F. Bergfeld; Art. V of Augsburg Confession, G. Bunde; Stewardship, W. Schumann; Appraisal of Lutheran Burial Practices, H. Bauer.

The conference will open with the noon meal on Tuesday, September 6. Pastors please note that this is 12 noon, E. S. T.

C. SCHLEI, Secretary.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference will meet at First German Ev. Lutheran Church, 8th and Marshall, Manitowoc, Wisconsin, on Monday, August 29, at 7:30 p. m. The delegates to the Saginaw Convention will report.

O. W. HEIER, Visitor.

CROW RIVER VALLEY PASTORAL CONFERENCE MINNESOTA DISTRICT

Date: September 20-21, 1955. Place: Calvary Ev. Lutheran Church, Glenwood, Minnesota, F. E. Stern, host pastor.

Time: 10:00 a. m. Preacher: H. C. Duehlmeier; O. Engel, alternate. Essays: Exegesis of Matt. 10:16-21, P. Janke; Names of God in the O. T., G. Geiger; Conscience, J. Raabe. Announce to host pastor. M. H. HANKE, Secretary.

SCHOOL OPENING

DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

The new school year at Dr. Martin Luther College opens on September 6, Tuesday, at 8:30. Registration begins at 9 o'clock on the day before.

C. L. SCHWEPPE.

MICHIGAN LUTHERAN SEMINARY

Michigan Lutheran Seminary will open its forty-sixth school year with a service at 2:00 p. m. on Tuesday, September 6. Students may register Monday afternoon and evening, Tuesday morning, and Tuesday afternoon after the service.

The dormitories will NOT be ready for occupancy until Monday, September 5. The first meal served in the new school year will be supper on Monday, September 5.

CONRAD FREY.

APPOINTMENT

Mr. George Behnke of Durand, Michigan, has resigned as a member of the Board of Missions of the Michigan District because of illness. To succeed him I have appointed Mr. Richard P. Miller of Ann Arbor, Michigan, a member of Redeemer Lutheran Church of that city.

GERHARD L. PRESS, President.

BEQUEST

The Seminary Library, Thiensville, Wisconsin, gratefully acknowledges the receipt of a generous bequest of \$500.00 from the late F. H. Retzlaff, New Ulm, Minnesota.

CARL LAWRENZ, Librarian.

NOTICE

Four trained Practical Nurses urgently needed at Bethesda Lutheran Home. If interested phone collect Watertown 2794 or write Box 296, Watertown, Wisconsin. Will consider Nurses Aide or experienced woman 30 to 50 years of age.

CLARENCE F. GOLISCH, Superintendent.

ALTARWARE

Crucifixes, candelabra, and communion set to any mission congregation for the postage. Write to: G. Schaller, Daggett, Michigan.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors
Baer, Robert A., as associate pastor of St. Stephen Lutheran Church, Adrian, Michigan, by A. H. Baer; assisted by H. L. Engel, K. W. Vertz, and A. W. Hueschen; on the Sixth Sunday after Trinity, July 17, 1955.

Biebert, Edwin F., as pastor of Courtland Ev. Lutheran Church, Courtland, Minnesota; and as pastor of Zion Ev. Lutheran Church, Twn. Brighton, New Ulm, Minnesota, by Rollin A. Reim; assisted by Professors V. Voeks, C. Trapp, M. Galstad; July 17, 1955.

Kuske, Paul, as pastor of St. Timothy Lutheran Church, Maumee, Ohio, by A. H. Baer; assisted by R. A. Baer, W. Koelpin, and R. Timmel; on the Ninth Sunday after Trinity, August 7, 1955.

Lutz, Martin W., as pastor of St. Paul Ev. Lutheran Church, Valley City, North Dakota, by Wm. F. Lutz; Fifth Sunday after Trinity, July 10, 1955.

Voss, Carl W., as pastor of Christ Ev. Lutheran Church, Beatrice, Nebraska, by Robert R. Hoenecke; assisted by L. Gruendeman, W. Herrmann, A. W. Fuerstenau, H. H. Schaller; July 24, 1955.

Teacher
Wiechmann, Wayne F., as teacher in Bethesda Lutheran School, Milwaukee, Wisconsin, by Irwin J. Habeck; July 17, 1955.

CHANGE OF ADDRESS

Pastors

Baer, Robert A., 535 S. Madison Street, Adrian, Michigan.
Biebert, Edwin F., R. 3, New Ulm, Minnesota.
Kuske, Paul, 1030 Leith St., Maumee, Ohio.
Lutz, Martin W., 560 Third St. N. W., Valley City, North Dakota.

SOFT BALL TOURNAMENT

Teenagers of eight Wisconsin Synod congregations in the Milwaukee area will congregate at Menomonee Falls City Park on September 3 and 4, at 2:00 p. m., for their first soft ball tournament. Consolation and championship finals will be played on Sunday, September 4. A silver cup and other consolation awards will be presented.

Teams from David Star, Jackson; Mount Lebanon, North Milwaukee; Resurrection, Milwaukee; St. John, East Mequon; St. John, Root Creek; and Zion, Hartland will participate. St. John's, Lannon, is the host.
 ALLAN N. WALDSCHMIDT.

NOTICE

Missionary A. B. Habben will be available for lectures on the work in Northern Rhodesia, Africa, beginning August 28. An effort will be made to arrange for area lectures wherever they are desired. Bookings are to be made through the secretary of the Board for Northern Rhodesia, Africa, the Rev. A. L. Mennicke, 717 West Broadway, Winona, Minnesota.

A. L. MENNICKE.

OFFER

Forty used desks are available for the cost of transportation. They are of the pedestal adjustable type. Contact before September 1: J. H. Breitenfeldt, 522 E. Merrill Ave., Fond du Lac, Wisconsin.

Teachers

Sonnenberg, Richard, 527 North Drew St., Appleton, Wisconsin.
Wiechmann, Wayne F., 1611 W. Concordia Ave., Milwaukee 6, Wisconsin.

MISSION FESTIVALS

First Sunday after Trinity
 Trinity Church, Elkton, South Dakota.
 Offering: \$140.50. Wm. Lindloff, pastor.

Third Sunday after Trinity

Cross Church, Rockford, Minnesota.
 Offering: \$946.57. N. W. Kock, pastor.

Fifth Sunday after Trinity

St. Peter Church, Twin. Addison, Washington Co., Wisconsin.
 Offering: \$253.47. M. Volkmann, pastor.

Eighth Sunday after Trinity

Immanuel Church, Globe, Wisconsin.
 Offering: \$502.74. A. Schumann, pastor.

**ANNUAL REPORT, 1954-1955
 PACIFIC NORTHWEST DISTRICT**

Congregation	Budgetary		Special		Non-Synod
	Last Quarter	Year	Last Quarter	Year	
Clarkston, L. Bernthal	14.55	\$ 448.95			
Ellensburg, G. Sydow	142.40	607.15			
Eugene, Malchow	9.00	25.00	3.00	15.50	
Mountlake Terrace, Schulz	67.27	279.44		6.08	
Omak, Zimmermann	275.00	1,050.00			48.50
Orofino, Bernthal	25.75	157.21			
Palouse, Witt		10.00			
Portland, Grace, Sabrowsky ..	345.14	1,054.66	56.00	70.50	98.85
Portland, Woodland Park, Eckert				20.00	
Rainier, Kirst	31.75	298.91			
Seattle, Franzmann	90.00	341.90			
Snoqualmie, Lueckel	29.80	314.40			
So. Cle Elum, G. Sydow		58.85		10.00	
Spokane, Gethsemane, Dommer ..		271.47			
Spokane, St. James, Karnitz ..		100.00			
Spokane, Shadle Park, Menke ..	50.00	131.84		13.21	
Spokane, Trinity, Witt	300.00	988.53			
Tacoma, Faith, Nitz	41.45	580.28			
Tacoma, St. Paul, Amacher	586.56	1,543.95		9.00	
Twisp, Zimmermann		63.96		438.09	
Withrow, Greve	468.87	1,694.12	45.00	518.03	20.00
Yakima, Grace, Adascheck	69.90	594.11			7.00
Yakima, Redeemer, Frey	111.00	329.50			
Zillah, A. Sydow					
Totals	\$ 2,722.20	\$ 11,298.36	\$ 104.00	\$ 662.32	\$ 174.35

Memorial Wreaths — Last Quarter

	Amount
In Memory of — Sent in by	
Prof. Richard Janke — Sabrowsky, Grace, Portland.....	\$ 5.00
Mrs. Katie Mueller — Adascheck, Grace, Yakima.....	5.00
	\$ 10.00

F. E. PETERSON, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

June, 1955

Memorial Wreaths

In Memory of — Sent in By	Budgetary	SYNOD		OTHER CHARITIES	
		Special	Other	Special	Other
Lester Kuenzi—Ad. von Rohr..\$		\$ 10.00	\$ 9.00		
Ferdinand Loehrke—					
H. Heckendorf	5.00				
Louis F. Klumb—W. Sauer.....		9.00			
Albert Butzlaff—W. Sauer.....		2.00			
Mrs. Pauline McIntosh—					
E. Semenske			14.00		
Robert Kutz—W. Zaring.....			6.00		
Mrs. Mildred Frantz—K. Otto..	5.00				
F. C. Proehl—W. J. and					
J. P. Schaefer		10.00			
Martin John Nommensen—					
G. Schmeling		5.00			
Alfred T. Johnson—G. Schmeling		5.00			
Mrs. Bertha Rohleder—H. Cares			25.00		
Mrs. Evelyn Rahn—H. Cares..			3.00		
Mrs. A. Maercker—E. Huebner..		25.00			
Geo. Washechek—E. Huebner ..			10.00		
Roy Schendel—W. O. Pless.....			5.00		
Mrs. Amanda Schroeder—W. Pless			15.00		
Rev. Paul Kneiske—W. Pless....		5.00			
Pauline Kurth—W. Pless.....		12.00			
Mrs. Francis Balk—J. Brenner..		5.00			
Charles Fuhrman—H. Koehler..			7.00		
Mrs. Christine Adams—H. Koehler		1.00			
Mrs. Henry Daibert—H. Koehler		15.00			
Mrs. Henry Luck—H. Koehler..		2.00			
Mrs. Sophie Luck—H. Koehler..			3.00		
Mrs. Anna Bloedorn—H. Koehler			3.00		
Miss Ada Koehler—H. Koehler..		5.00			
Ernest Owen—E. Dornfeld.....	2.00	10.00	2.00		
Miss Lou Jaeger—E. Dornfeld....		3.00			
Beatrice Dornfeld—E. Dornfeld..		66.00	12.00		
Mrs. Sophie Luck—A. Halboth..		3.00			
Mrs. Amanda Schroeder—					
J. DeGalley		2.00			
Mrs. Carris Hathaway—P. Pieper		2.50			
Hattie Frederick—P. Pieper		6.00			
Mrs. Alice Gross—P. Pieper....		3.00			
Mrs. Wm. P. Wolf—P. Pieper....		5.00			
Arthur Truss—P. Pieper.....		5.00			
Mrs. Augusta Gabel—P. Pieper....		20.00			
Mrs. Emma Busse—P. Pieper....		3.00			
Mrs. Valencía Krueger—			130.00		
P. Burkholz			6.00		
Rev. A. Sauer—C. Found.....					
	\$ 12.00	\$ 179.00	\$ 316.50		

G. W. SAMPE, District Cashier.

ARIZONA-CALIFORNIA DISTRICT

May 1, 1954 — June 30, 1955

Memorial Wreaths

For Bethesda

In memory of — Sent in by	Amount
Mr. Harry Avedt — Mr. and Mrs. Henry Meinecke.....	\$ 5.00
Mr. Harry Avedt — Millie Hanson.....	1.00
Mr. Harry Avedt — Fred Hoffman.....	1.00
Mr. Harry Avedt — Evelyn Star.....	1.00
Mr. Anton Ask — Otto Utke.....	3.00
Mr. Anton Ask — H. C. Stolp.....	2.00
For "Gift for Jesus"	
Mrs. Tillie Hedstrom — St. Peter's, Globe, Ariz.	15.00
Dr. H. Bouman — Whiteriver, Canyon Day Mission....	5.00
Rev. Wm. C. Albrecht — Arizona-California District	
Pastoral Conference	27.00

H. C. STOLP, Cashier.

MICHIGAN DISTRICT

July 1, 1954, to June 30, 1955

Pastor	Budget	Bldg. Fund	Church Ext.	Non-Budget
L. Meyer, Allegan	\$ 1,045.44	\$ 123.15	\$	
H. Juroff, Battle Creek ..	508.74	82.58		
N. Berg, Benton Harbor	2,449.80	1,356.96		
E. Wendland,				
Benton Harbor	9,317.44	1,055.83		
R. Schaller, Coloma	2,840.03	403.99		
C. Kipfmiller, Dorr	470.00	180.00		
G. Struck, Dowagiac ...	2,773.19	269.25		
E. Tacke, Eau Claire ...	1,794.28			
C. Kipfmiller, Hopkins ..	1,400.00	25.00		10.00
J. Thrans, Muskegon ..	755.94	93.25		
L. Meyer, Otsego	270.75	39.00		
A. Maas, Sodus	2,050.00	50.00		
W. Westendorf, S. Haven	4,148.69			
H. Zink, Stevensville	4,768.79	1,084.40		
W. Steih,				
St. Petersburg, Fla. ..	34.10			
H. Walther, Sturgis	887.00			

Southeastern Conference

A. Baer, Adrian	3,523.00	306.39	4.00
M. Radtke, Ann Arbor ..	1,066.21	176.08	
M. Spaude, E. Ann Arbor	428.86	28.00	

O. Kreie, Belleville	1,251.71	140.13	
I. Weiss, Center Line, including \$40.20 from Sunday School	1,231.81	60.50	
O. Schlenner, Detroit, including \$8.75 from Sunday School	1,363.87	15.00	
W. Valleskey, Detroit	2,600.23		
E. Zell, Detroit	1,432.57		
E. Frey, Detroit	1,187.24	362.18	38.04
H. Hoenecke, Detroit	1,913.99	254.00	
J. DeRuiter, Detroit	1,175.91	495.10	
P. Dumas, Detroit	2,477.71	42.04	
M. Spaude, Dexter	200.00		
W. Wagner, Findlay	1,270.54	282.31	45.50
E. Schmelzer, Flat Rock	205.90		
H. Buch, Greenwood	1,151.20	259.25	
W. Voss, Jenera	4,557.82		40.00
M. Bradtke, Kenton	351.70	20.00	
K. Krauss - L. Koeninger Lansing	14,258.83	2,070.00	
F. Zimmerman, Lansing	670.49		
J. Westendorf, Livonia	654.11		
T. Sauer, Livonia	3,514.77		35.00
E. Schmelzer, Monroe	247.74	75.01	
Zion, Monroe	5,145.30	1,280.35	
A. Schultz, Monroetown	1,098.64	138.65	
A. Hueschen, Morenci	531.43	35.00	
A. Walther, Northfield	2,556.64		50.00
E. Hoenecke, Plymouth	3,949.66	70.00	
C. Schmelzer, Riga	2,841.98		12.00
H. Engel, Saline	4,260.13		43.75
A. Wacker, Scio, including \$200.00 from Clara Zahn	2,728.12	312.00	93.10
A. Walther, South Lyons	523.62	5.00	
A. Jeschke, Tecumseh	1,437.94	65.00	
W. Wagner, Tiffin	133.64		51.50
R. Timmel, Toledo	3,200.00		51.50
W. Koepflin, Toledo	2,000.00		
R. Scheele, Toledo	2,385.00	55.63	
L. Rasch, Warren, including \$6.31 from Sunday School	555.78	101.00	
A. Bloom, Waterloo	960.00	27.36	
G. Press, Wayne	6,298.86	5.00	
K. Koepflin, Williamston	1,000.00	213.75	
H. Buch, Yale	1,256.70	57.00	

Northern Conference

M. Schroeder, Bay City	3,650.00	117.50	
J. Vogt, Bay City, including \$58.93 from Childrens Mission	1,943.89	275.15	d
J. Brenner, Bay City	8,000.00	714.75	227.00
E. Kasischke, Bay City	5,092.55	744.90	100.00
H. Schultz, Brady	1,069.17	217.00	19.00
M. Koepsell, Broomfield	550.00	41.00	
H. Schultz, Chesaning, including \$6.00 from Ladies Aid	1,854.72	543.41	16.00
R. Voss, Clare	749.21	414.76	
E. Renz, Custer	686.94	40.75	
Durand	264.29	176.61	
E. Leyrer, Elkton	578.66	70.00	
B. Westendorf, Flint	3,706.70	1,183.75	
R. Holtz, Flint	1,795.92		
A. Kehrberg, Frankenmuth	1,638.85	300.00	347.25
A. Schwerin, Freeland	1,737.73		
A. Clement, Hale	56.10	472.80	92.35
M. Koepsell, Hamilton	222.85		
O. Drevlow, Hemlock	1,924.86	218.40	
W. Krueger, Kawkawlin	2,376.62	571.25	
H. Lemke, Lincoln	436.65		7.00
A. Maaske, Manistee	1,513.72	375.92	
E. Hillmer, Marlette	216.87	27.05	
H. Schaible, Mayville	972.57	14.00	
E. Hillmer, North Branch	348.12	25.00	
K. Vertz, Owosso	5,900.00		1,422.57
F. Schroeder, Pigeon, including \$55.50 from Sunday School	3,200.00	562.58	10.00
M. Koepsell, Remus	740.03	12.43	688.77
P. Wilde, Saginaw	389.88		36.00
O. Frey, Saginaw	2,940.92	713.36	
H. Eckert, Saginaw	1,883.56	784.53	
O. Eckert - R. Gensmer, Saginaw	11,551.81	666.55	3.00
E. Renz, Scottville	1,140.77	61.75	
C. Miller, Sebawaing, including \$30.00 from Ladies Aid	1,864.87	10.00	
T. Frey, Standish	193.91		
T. Frey, Sterling	662.30	84.50	
N. Maas, St. Louis	1,026.05		
G. Cares, Swan Creek, Saginaw	1,054.60	148.50	
Swartz Creek	593.67	154.00	
L. Newman, Tawas	3,140.00	290.00	14.00
R. Frey, Vassar, including \$15.67 from Sunday School	855.38	80.70	4.00
T. Horneber, Zilwaukee	2,436.65	291.05	27.00
Northern Conference			72.36
Northern Pastoral Conf.			36.00
Pastors & Teachers Conf.		40.00	
Totals	\$203,795.23	\$ 22,159.14	\$ 742.91
Non-budget money sent direct to institutions.			\$ 3,575.14
Special donors listed for last quarter only.			

Memorial Wreaths
(Included in above monies)

In memory of - Sent in by	Amount
Mrs. M. Wicke - Brady	\$ 3.00
Mrs. M. Wicke - Chesaning	3.00
Mrs. M. Block - Chesaning	3.00
Frank Luta - Frankenmuth	1.50
Mrs. Clara Galsterer - Frankenmuth	1.50
Leonard Schellhaus - Frankenmuth	2.00
Mrs. Hulda Fischer - Frankenmuth	5.00
Mrs. A. Matzke - Frankenmuth	11.00
Mrs. Henrietta Laegler - Frankenmuth	9.50
Ernest Daezner - Frankenmuth	1.00
Mrs. Esther Pavlicek - Frankenmuth	11.00
Hubert List - Frankenmuth	95.50
Robert Roditcher - Frankenmuth	2.00
Wm. Schlagel - Frankenmuth	5.00
Hubert Scheible - Lincoln	2.00
Wm. Vandrey - Pigeon	8.00
Frank Davis - Pigeon	18.00
Mrs. John Schweitzer - Pigeon	4.50
Herman Kraft - Pigeon	74.00
Erwin Krause - Pigeon	10.00
Mrs. Henry Schulze - Pigeon	6.00
John Moenter - Pigeon	5.00
Louis Kienzlin - Pigeon	2.00
Wm. Turner - Pigeon	1.00
Mrs. A. Matzke - Saginaw, St. John	4.00
F. J. Marion - Saline	35.00
Albert Jedele - Scio	2.00

ALWIN R. BURKHARDT, Treasurer.

ACKNOWLEDGMENT AND THANKS

NORTHWESTERN COLLEGE

Watertown, Wisconsin

Since early in May, when the last acknowledgment was published, Northwestern College has received the following gifts intended for the purchase of furniture for the new dormitory. We wish to express our sincere thanks to all contributors.

FOR DORMITORY FURNITURE. \$25 from Sunday School, St. John's, Libertyville, Ill.; \$150 from St. John Ladies Aid, Lake City and \$150 from Lincoln Ladies Aid, Zumbro Falls; \$350 from Mrs. Bertha Schroeder in memory of Mr. Emil Schroeder, Shennington; \$10 from Ladies Aid, Mt. Olive Church, Monroe, Wis.; \$1 from NN and \$60 from Margaret Ott, Watertown; \$350 from the Dorcas Society, \$20 from H. Woelffer, \$25 from YPS, \$5 from E. B., \$10 from P. Nitz, all in Waterloo; \$30 in memory of Pastor Horn from Mr. and Mrs. Cole and children; \$75 from YPS, Trinity Church, Neenah; \$25 from Mrs. Floyd Small, West Allis; \$15 in memory of Mrs. John Mueller, Jefferson, from Mr. and Mrs. Herbert Mueller and Henry Mueller; \$100 from Ladies Aid, Fairview Church, Milwaukee; \$50 from Ladies Aid, St. John's, Baraboo; in memory of G. Pingel: \$5 from Rev. and Mrs. F. Nitz, \$2 from Mr. and Mrs. Ed Stry, \$2 from M. Nitz, \$10 from Mr. and Mrs. Joel Nitz; \$100 from Siloah Ladies Aid, \$150 from Siloah Ruth Mission Club; \$50 from Siloah Juniors, \$50 from Siloah Senior Girls, Milwaukee; \$18 in memory of Carl Schmidt from Rev. W. Winkler, Haven, Wis.; \$10 in memory of Mrs. F. Gronert from Messrs. Ruppnow, Wollin, Raatz and Hake; \$10 from NN, Waterloo; \$17 from Ladies Guild, Grace Church, Neenah; \$167.25 from NWC students; \$360 from St. John's, Markesan; \$25 from Dorcas Society, Warrens; \$428.25 from St. Peter's, Chaseburg, and \$183.50 from Town Hamburg, Rev. Horn; \$11 in memory of Wm. Stuebs, Two Rivers; \$10 from St. John's, Waterloo; \$2 from Rev. Nitz in memory of Dr. A. Heidel; \$6 in memory of Mrs. F. Wille, Ixonia; \$82.24 from school children, Ixonia; \$50 from Mr. and Mrs. Chas. Gauger on occasion of 50th wedding anniversary; \$25.50 in memory of Mrs. Herman Bade, Cochrane; \$3 in memory of J. W. Robisch from Mr. and Mrs. O. Jungkuntz; \$10 from Mrs. A. Jentz on the occasion of 30th wedding anniversary; \$375 from Rev. Zunker's congregation, Fox Lake; \$4 in memory of Mrs. Meta Eggert from Messrs. W. Jentz, A. Jentz, H. Wunderlich, O. Loos.

The total now available from all sources for dormitory equipment is \$17,474.58. To furnish all 80 rooms with all the furniture needed we still lack \$10,526. If this amount could be contributed by societies and others who have not contributed directly to the Building Fund or who have already made their contribution and wish now to make an additional gift, that amount would be released for the main building program. Fifty rooms are furnished. Can we furnish the remaining 30 by October 1?

E. E. Kowalke.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

The Dr. Martin Luther College Music Department herewith acknowledges with sincere thanks to the kind donors the following memorial wreaths and gifts:

Mrs. Theodore Hill, Brookings, S. Dak., \$7.00; Mr. Wm. Wentzel, St. James, Minn., \$10.00; Mrs. James Cowgill (Marcella Boernecke), Garden City, Kans., \$3.00; Mrs. Peter Emmer, Hartford, Wis., \$5.00; Mrs. A. Brown, St. Paul, Minn., \$11.00; Dr. O. W. Katz, Aberdeen, S. Dak., \$5.00; Prof. Richard Janke, New Ulm, Minn., \$50.00; Mrs. Martha Luetjen, New Ulm, Minn., \$10.00; Mr. Wm. Manthey, Manitowoc, Wis., \$18.00; Mr. Henry Schlenner, Wood Lake, Minn., \$5.00; Rev. Wm. Albrecht, former pastor of St. John's, Sleepy Eye, Minn., \$30.00; Mr. Steven Reese, Goodhue, Minn., \$2.00; Mrs. Fred Oswald, New Ulm, Minn., \$111.00.

The following were gifts: The children of Bethesda Lutheran Church, Milwaukee, Wis., \$64.61; Dr. Howard Vogel, New Ulm, Minn., \$200.00. Total: \$531.61.

EMIL D. BACKER, Chairman,
Music Department.

REPORT OF DISTRICT CASHIER
 July 7, 1954 — July 1, 1955
SOUTHEASTERN WISCONSIN DISTRICT

Dodge-Washington Conference

Congregation — Pastor	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Brownsville, St. Paul, H. Schaar	\$ 1,032.08	\$	\$
Cedar Lake, St. Paul, F. Gilbert	227.09		
Hartford, Peace, Ad. von Rohr	4,865.23	19.00	701.74
Hullsburg, Trinity, W. Reinemann	1,229.39	156.00	89.00
Hustisford, Bethany, E. Pankow	2,781.56	12.00	
Iron Ridge, St. Matthew, F. Zarling	1,656.83	45.00	7.00
Kekoskee, St. Peter, N. Mielke	632.25		
Knowles, St. Luke, H. Schaar	355.74		
Lomira, St. John, C. Henning	1,601.90	308.00	120.50
Neosho, St. Paul, E. Weiss	1,549.80	86.00	
Slinger, St. Paul, F. Gilbert	1,298.13		4.00
Theresa, St. Peter, P. Press	1,064.79	135.45	
T. Addison, St. Peter, M. Volkman	498.70	63.81	8.72
T. Herman, Emmanuel, F. Senger	677.80	301.08	
T. Herman, Zum Kripplein Christi, G. Bradtke	1,293.00	100.00	329.00
T. Lomira, St. Paul, H. Heckendorf	1,606.22	239.50	67.00
T. Theresa, Zion, F. Senger	806.66	241.21	
T. Wayne, Zion, M. Volkman	2,791.82		2.00
West Bend, Good Shepherd, W. Gawrlich	1,400.10	220.75	32.10
West Bend, St. John, W. Sauer	6,631.82	2,456.25	662.08
Woodland, St. John, W. Schink	1,259.54	509.50	
	\$ 35,240.05	\$ 4,933.55	\$ 2,023.14

Eastern Conference

Big Bend, Christ, P. Hanke	2,031.72	168.00	
Cudahy, St. Paul, H. Vogel	4,276.94	842.40	617.72
East Troy, St. Paul, E. Semenske	3,380.00	90.00	55.00
Hartland, Zion, F. Zarling	2,800.00	25.00	10.00
Kirchhayn, David Star, P. Gieschen	5,316.36	95.89	1,688.85
Lannon, St. John, L. Hallauer	3,307.99	404.59	2.00
Mequon — (E.) St. John, K. Lescow	1,819.72	5.00	62.00
(S.) Trinity, A. Mittelstaedt	1,855.12	342.50	
(W.) Trinity, S. Hillmer	1,696.94	39.00	85.00
Milwaukee — Fairview, P. Behn	4,600.45	539.35	1,583.26
Hampton Heights, N. Engel	453.28		
Mt. Lebanon, J. Mahnke	4,505.48	1,192.41	1,298.77
North Trinity, M. Liesener	10,000.00	735.00	1,021.24
Redemption, W. Fischer	562.08		
Resurrection, R. Ehlke	6,867.97	1,912.25	2,606.76
St. John (Howell Ave.), T. Monhardt	767.08	39.55	3.00
Mukwonago, St. John, L. Lehmann	1,966.80	310.00	
Newburg, St. John, W. Zarling	1,858.62	10.00	116.40
Pewaukee, Christ, T. Thurow	1,786.30	1,040.50	
Root Creek, St. John, J. Jeske	3,873.40	200.00	1,402.38
Tess Corners, St. Paul, D. Tills	7,049.90	486.00	78.00
Thiensville, Calvary, F. Tabbert	2,005.37	5.75	558.45
T. Franklin, St. Paul, G. Hillmer	2,860.00	45.00	243.28
T. Granville, St. John, M. Braun	2,007.88	20.00	201.44
West Granville, Salem, R. Wiechmann	3,080.48	5.00	138.63
Waukesha — Grace, H. Woyahn	3,045.29	1,703.50	30.00
Mt. Calvary, M. Stern	811.06	581.75	
Trinity, H. Shiley	6,192.29		170.07
Wauwatosa — Bluemound, R. Werner	640.00		
St. John, K. Otto	4,821.05	1,136.40	1,476.44
West Allis — Good Shepherd, M. Schwenzen	2,595.63	120.50	
Jordan, E. Knief	9,452.04	642.00	
Nain, W. Keibel	3,801.57	795.70	735.39
Woodlawn, R. Schoeneck	1,717.68	233.90	290.33
	\$ 113,806.49	\$ 13,766.94	\$ 14,472.21

Milwaukee Conference

Apostles, E. Schroeder	2,183.80	54.00	572.49
Atonement, W. and J. Schaefer	8,000.00	158.85	2,137.50
Atonement, W. and J. Schaefer	8,000.00	158.85	2,138.50
Bethel, G. Schmeling	5,565.81	1,205.00	2,913.06
Bethesda, I. Habeck	7,404.22	740.20	4,305.05
Centennial, L. Tessmer	1,548.17	252.50	
Christ, H. Cares	6,663.70	1,198.05	3,381.80
Divine Charity, J. Jeske	3,438.18	142.79	338.77
Divinity, E. Blakewell	3,122.80	35.25	62.00
Ephrata, N. Schlavensky	1,645.37	250.50	111.10
Garden Homes, E. Pankow	6,609.24		2,131.98
Gethsemane, K. Eggert	5,650.00	50.75	692.15
Grace, E. Huebner	5,868.06	273.50	3,103.78
Jerusalem, L. Bleichwehl	7,390.14	16.50	4,881.47
Messiah, R. Huth	1,927.41	158.25	100.50
Nathanael, R. Goede	1,039.75	702.10	
Parkside, R. Stiemke	1,352.50	462.50	284.75
St. Andrew, L. Karrer	1,375.06	8.00	192.60
St. Jacob, H. Eckert	9,528.10	426.00	3,677.35
St. James, W. Pless	6,831.00	550.00	3,528.87
St. John, J. Brenner	7,850.00	180.50	3,778.75
St. Lucas, H. Koehler	14,533.20	492.94	5,079.55

St. Marcus, E. Dornfeld	7,520.00	266.26	2,739.89
St. Matthew, A. Halboth	6,085.07	955.00	1,401.38
St. Paul, J. DeGalley	1,506.03	355.02	69.05
St. Peter, P. Pieper	8,784.61	431.00	3,099.48
Salem, E. Blumenthal	1,990.90	229.50	9.05
Saron, A. Lengling	5,200.00	966.25	1,736.00
Siloah, P. Burkholz	17,175.00	5.00	3,037.90
Zebaath, A. Tacke	5,900.00	614.55	
	\$ 163,684.12	\$ 11,220.74	\$ 53,366.27

Southern Conference

Antioch, Faith, R. Otto	537.42		
Bristol, Zion, C. Found	2,144.70	415.85	148.50
Burlington, St. John, A. Fischer	4,554.90	828.85	
Caledonia, Trinity, A. Koelpin	2,361.93		41.22
Crete, Zion, A. Nicolaus	1,495.00	163.35	147.55
Etkhorn, First Luth., H. Lau	1,293.04	699.50	
Evanston, St. James, H. Wackerfuss	188.61	131.85	
Kenosha — Bethany, F. Naumann	3,080.96	252.00	
Friedens, A. Buenger	4,764.85	3,235.80	
Mt. Zion, F. Schulz	1,582.79	37.38	
St. Luke, M. Schwartz	1,966.54	113.00	
Lake Geneva, First Luth., H. Diehl	1,570.49	297.60	
Libertyville, St. John, W. Lehmann	2,719.67	408.00	
Morton Grove, Jerusalem, G. Boldt	1,664.75		50.00
Oakwood, St. John, M. Plass	1,398.42	26.00	84.57
Palos Heights, Palos, H. Kaesmeyer	713.25	109.75	
Pell Lake, Trinity, D. Kuehl	33.07		
Racine — Epiphany, E. Jaster	2,421.55	10.00	12.00
First Luth., R. Pope	7,396.10	1,180.60	
Slades Corners, St. John, D. Kuehl	2,228.00	630.85	
South Milwaukee, Zion, O. Nommensen	4,848.01	940.80	1,028.44
Town Maine, Des Plaines, St. Matthew, H. Henke	1,210.30	330.50	
T. Paris, Immanuel, H. Russow	220.20		
T. Raymond, Trinity, H. Russow			
Waukegan, Immanuel, A. Bartz	1,950.15	200.00	25.15
Willmot, Peace, R. Otto	2,410.00	386.62	
Zion, Our Savior, C. Leyrer	867.13	74.76	
	\$ 58,531.83	\$ 10,473.06	\$ 1,537.45
Miscellaneous		116.00	24.00
Grand Totals	\$ 371,262.49	\$ 40,510.29	\$ 71,423.05

Budgetary Allotment Statement

Conference	Comm. Memb.	Allotment	Receipts	Deficit	Per-cent
Dodge-Wash.	5,542	\$ 55,420.00	\$ 35,240.05	\$ 20,179.95	63.59
Eastern	12,380	123,800.00	113,806.49	9,993.51	91.92
Southern	9,876	98,760.00	58,531.83	40,228.17	59.27
Milwaukee	19,300	193,000.00	163,684.12	29,315.88	84.81
	47,098	\$ 470,980.00	\$ 371,262.49	\$ 98,717.51	78.83

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

Oct 1955