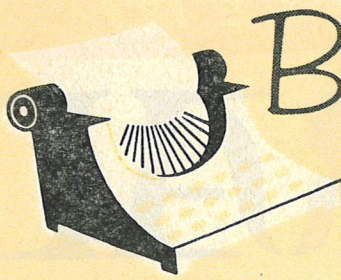


# LUTHERAN

THE NORTHWESTERN

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## The Northwestern Lutheran

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Managing Editor  
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St. Paul Ev. Lutheran Church  
Saginaw, Michigan  
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# BRIEFS by the Editor

"Come home for Christmas in 1956" was the plea broadcast by pro-government clergymen from Soviet-area lands in eastern Europe during the Christmas season," reports *The Lutheran*. "Appeals were heard from Communist radio stations in Hungary, Poland, Czechoslovakia, Bulgaria, and Romania. On the Budapest radio Lutheran Bishop Lajos Veto was heard to say, 'There is a great movement among our Hungarian brethren both at home and abroad to bring about the return to our beautiful country of Hungarians who left either because they were forced to do so by bad living conditions after the war or were driven abroad by the storm of war. We belong together as members of the same great family.'"

\* \* \* \* \*

It seems that the Roman Catholic Church is not going to give up the fight in favor of "bingo." When the Rev. Henry Soltau of Minnesota's Good Government League asked State Attorney General Miles Lord for a ruling "on the legality and constitutionality of this form of gambling," the Roman Catholic Church was aroused. Bingo "is a big help to us and Soltau should mind his own business," said the priest of Our Lady of Lourdes parish to a newspaper reporter. He agreed that bingo is a very profitable business for his parish, getting about \$4,000 a year profit from this "innocent" form of play. Another Roman Catholic church reported an annual income of \$17,000 from the game. It is reported that St. Mary's Roman Catholic Church of Jersey City made a profit of \$56,000. This church is now in the clutches of the law for its violation of the law governing bingo and raffles.

\* \* \* \* \*

Under the heading "Supply and Demand," *Time* reports on the "needy" in the South. "Many a Bible Belt church," says *Time*, "found itself in a strange position this Christmas season: it was running out of poor."

"In his little Oak Grove Baptist Church near Springfield, Tenn., the Rev. John Richard Christian found

little use for the \$40 he had raised for Christmas giving, and in the end used it for such charity as presents for shut-ins (though not necessarily poor ones).

"In the Kentucky manufacturing city of Mayfield (pop. 8990), churches have had so much difficulty finding all the poor parishioners that for the last three years they have relied on a newspaper campaign to search out needy families for their annual 'White Christmas' basket of food, toys, and clothes.

"In Nashville, the McKendree Memorial Methodist Church found it had to liberalize its definition of 'needy' and, even so, managed to give away only three-fourths as many baskets as last year."

\* \* \* \* \*

Reports brought back by German church delegations to territories controlled by the Soviet Union reveal what has happened to Protestantism in the Baltic States, where before World War II Germans constituted an important element in the population. In Latvia and Estonia there are today around 650,000 members of the Lutheran Church. There are only 100 pastors — half as many as in pre-war days — to serve the nearly 300 churches. About 160,000 Lutherans are left in Riga, capital of Latvia. They attend services in 21 churches. During the past year 10,200 children were baptized in those churches, and 7,700 confirmed. Religious marriage services were performed for 4,200 couples, burial services were performed for 15,500. Around 15,000 partook of the Lord's Supper.

\* \* \* \* \*

They are having a little trouble in Finland over the candidates for the presidency of Finland. This man is K. A. Fagerholm, at present the speaker of parliament and a social democrat by persuasion. He is not a member of the Church of Finland. But the constitution requires that the president must be a Lutheran. Mr. Fagerholm quit the Church some 20 years ago because he thought the Church was not friendly enough toward labor. He promises that if elected he will join the Church.

# Editorials

## WHAT IS OUR FINANCIAL CONDITION?

**The Voice of a Luther  
But the Action of a  
Melanchthon**      Anyone acquainted with Luther and Melanchthon knows at once that the heading of this article means mighty in word but weak in action.

As the Board of Trustees presents a semi-annual report to Synod on the state of our Building Fund finances it greets Synod regretfully with these very words in the light of what transpired the past six months.

We had the voice of a Luther when we voted money in the August convention in Saginaw, but ours has been the action of a Melanchthon in raising the funds voted. The Board of Trustees, despite repeated requests and much criticism, had denied the Northwestern College Board the right to begin the construction of the recitation-chapel building. The funds were not available and the hands of the board had been wisely tied by resolution. The request denied by the board was placed before the delegates for decision. With the voice of a Luther, despite the fact that the funds were not available, and with assuring oratory that they would be in a short time, the delegates resolved to loose the hands of the Board of Trustees in the case of Watertown and to instruct the Board of Trustees to permit Watertown to accept bids. Our December report, however, reveals Melanchthonian action in raising the necessary funds the past six months. After our strong vote and the assurance that the \$187,726.47 needed to complete Watertown would soon be raised, we received \$4,293.89 in September, \$5,444.38 in October, \$8,722.51 in November, \$8,247.33 in December. This is far from \$187,726.47. We still need \$161,018.36 to complete Watertown, to say nothing of our obligation to New Ulm. The requisitions from Northwestern are coming large and fast. Unless this money is forthcoming soon, we shall be confronted with bills for building without having building fund money to pay them.

The next six months of our fiscal year dare not be a repetition of the first. We must be up and doing. May all congregations which have as yet not begun or completed the collection realize there is no more time for delay, and no more time for excuses. The funds necessary to complete Watertown and give New Ulm what was voted it, do not need another collection. All that is necessary is that such who have as yet not done their part busy themselves and do their Christian duty in a spirit of gratitude to Christ. If this spirit of gratitude to Christ is lacking to such an extent in these congregations that they cannot find the spiritual strength to raise their fair share, then but one thing remains, the rest of the congregations will have to contribute again out of love to Christ and their weak brethren.

We must get the money somewhere. The bills must be paid. Should it come to the latter, it indeed would be to the shame of the congregations who have shown so little activity in this collection.

H. H. E.

\* \* \* \*

## ANOTHER VIEW

**These Two Months**      When we study the budgetary financial reports of our Synod of past years, before we realize it we find ourselves repeating: These two months, these two months. And without reading any financial reports of the past we find ourselves saying: These two months, these two months, as we work in our fiscal office at this time. These two months are the two months just ahead, February and March.

Yes, these two months in the past have always been hard on our treasury. The receipts totaled less than half of our disbursements. And how we dread them in particular this year. In past years we had built up a balance by the end of December which helped us weather these two months without going into the red. This year, however, finds us with a deficit of \$29,363.73 at the end of December. And now these two months are ahead of us. Thus far in this fiscal year it has cost us on an average of \$179,472.25 per month to meet our budgetary demands. If these two months run true to form, we shall receive \$180,000 less in them than we shall be called upon to spend. And how much of that can we pay with a deficit? Yes, these two months! It is possible that we could be about \$200,000 in debt at the end of these two months.

Truth, however, is, it is not these two months but we and our performance in these two months in the past. If all of us realize this and make just a little effort during these two months, we can give these two months a different "look" this year and place our fiscal office in a position to meet all our bills. An additional fifty cents per month per communicant this year during these two months would keep us out of the depth of red and put us about \$40,000 into the black. We spend more than fifty cents in less than an hour for bowling, shows, and all manner of amusements. Surely, we can give an additional fifty cents during the course of a month for the Lord's work during these two months.

Let us not ask the Lord for fifty cents. He has given us that already, and more. But let all of us join hands in prayer and ask the Lord to give us a faith that will produce this additional little fruit. It is as a fruit of faith alone that the Lord wants it. It is as a fruit of faith alone that we should ask for it. May the faith in all our congregations, now that they hear of our need, be strong enough to rise to the occasion to God's glory. Surely, we are not going to vote a budget at Synod and then force the Board of Trustees to curtail that budgetary program because we do not furnish the funds. Such action would not be to God's glory, but to our shame.

H. H. E.



# Studies in God's Word

## The Epiphany Of Jesus On Jordan's Banks

Matthew 3: 13-17

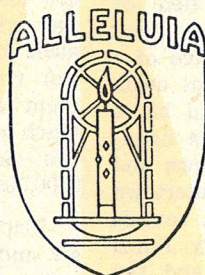
This is the original text for Epiphany, one of the oldest festivals of the Christian Church. The Festival of Epiphany as it originated in the Eastern Church in the second century was meant to commemorate the manifestation of Jesus as the Savior which took place when with His baptism at the Jordan He began His public ministry.

### As the Spotless Substitute of Sinners

When Jesus was about thirty years old, He left the seclusion of His home in Nazareth and presented Himself to John at the Jordan for baptism. As the God-sent herald of the Savior John had called God's entire people to repentance and had sealed pardon to the penitent through His baptism. He had fearlessly denounced the self-righteousness of the Pharisees, the carnal security of the Sadducees, the wanton life of Herod, had exhorted all without exception to a humble confession of their guilt and condemnation. Yet we are told that when Jesus presented Himself for baptism, "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" In the Fourth Gospel we hear John testifying concerning this occasion: "I knew him not." He means, however, that at the time he had not yet received that solemn sign, promised to him by God, whereby the person of Him whose way he was preparing would be made known to him in an absolute way. For God had told John: "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." Yet this does not preclude a personal conviction of John concerning the person of Jesus on the basis of the wonderful events of Christ's birth and of His sinless life, which must have been known to John as the son of Elizabeth, the kinswoman of Mary. Thus when Jesus now stood before him, John realized himself to be in the presence of the Sinless One who had no need of his baptism unto the forgiveness of sins. Unable to grasp and understand His request for baptism, John was moved to confess: How can I baptize You who

have no need of baptism, but to whom I, a sinner, have need to turn for cleansing?

The manifestation of Jesus as the sinless Savior, which began with these words of John, is fully unfolded by the answer which he received. Jesus said to him: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." He was telling John: It is indeed true that I have no need of baptism as a washing of regeneration, as a cleansing from sin. Nevertheless, it is right and becoming and according to God's will that you, a sinner, should baptize Me who am without sin, and that I, the Sinless One, should receive baptism from your hands. In requesting and re-



ceiving baptism Jesus was publicly manifesting Himself as the Savior who had willingly come to take the place of sinners, for whom this sacrament was ordained, come to take upon Himself the load of sin which they could not bear without perishing forever, come to bear it for them. God had laid on Him the iniquity of us all, had made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. Let us cherish this epiphany of Jesus as the spotless substitute of sinners.

### As the Messiah Endowed with the Holy Spirit

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Isaiah had prophesied of the Savior who was to come as a rod out of the stem of Jesse: "The spirit of the Lord shall

rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of fear of the Lord." In the same Old Testament book of prophecy we also hear the promised Savior Himself saying: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. . . ." Jesus is that Savior. He is true God, the eternal Son, from whom the Holy Spirit proceeds even as from the Father. But when God's eternal Son entered our flesh to become our Savior, also the true human nature which He took up into His wonderful person was endowed with a full measure of the Holy Spirit. Here immediately upon His baptism Jesus was publicly manifested as the promised Messiah who was fully endowed by the Holy Spirit for His great and salutary work. John testified to his hearers that he saw the Spirit descending upon Him and remaining upon Him.

St. Matthew goes on to tell us in his Gospel how the Holy Spirit now led Jesus into the wilderness to be tempted by the devil. In the power of the Spirit Jesus there successfully withstood Satan, to whose tempting wiles all mankind had succumbed in our first parents and thus fallen into his power. In Acts 10:38 we hear Peter testifying "how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." In all that Jesus now did before the eyes of men, in the message that He taught, in the miracles that He wrought, in the holy obedience that He rendered, in the vicarious suffering and death that He endured, He carried out God's saving will as the Spirit-endowed Messiah.

### As the Beloved Son

#### Come to Do the Father's Will

With another solemn "and lo" St. Matthew tells us that a voice was

heard from heaven, saying: "This is my beloved Son, in whom I am well pleased." Here we have God the Father's testimony to all the world that Jesus of Nazareth is His only Son and the blessed Savior of the world. With Him the Heavenly Father is well pleased, pleased with what He has just done here on the banks of the Jordan in submitting to baptism and thereby publicly presenting Himself as the willing substitute of sinners. It is true, of course, that from all eternity the Father's ardent love rested upon His only-begotten Son, who is one in essence and glory with Him. Yet it

is not of this that the Father is here speaking, but rather of the joy that He finds in His Son because He had come into the world, had taken on human flesh and blood, and was faithfully carrying out the Father's eternal thoughts of love for the redemption of the world of sinners. This is the same pleasure of the Father of which Jesus Himself speaks later when He says: "Therefore doth my Father love me, because I lay down my life, that I might take it again."

In this epiphany of Christ on the banks of the Jordan we thus hear the testimony of all three persons of the Godhead. Jesus, the incarnate

Son, willingly presented Himself as the spotless substitute of sinners. The Holy Spirit revealed Himself as the one who was fully endowing Jesus also in His human nature for His great saving work. The Father expressed His deep pleasure in all that Jesus had done and would continue to do. This gives us the firm assurance that as we look to Jesus in faith, we are embracing a Savior and a salvation wherein we shall never be put to shame; for we are embracing the gracious salvation of our God, of Father, Son, and Holy Ghost.

C. J. L.

## ETERNITY

### Resurrection Of The Dead

(Seventeenth continuation)

**T**HE doubters of the resurrection tried to ridicule the hope of a resurrection by asking the question: "How are the dead raised up? and with what body do they come?" Paul answers the question by pointing out that through the power of God, which is unlimited, the very same body which we bury in the grave will come forth, but that this body in the process will undergo a great change, in order to adapt it to the form of life in the new heaven and on the new earth. After unfolding this answer in the verses 36-49 he briefly sums up his argument in the next verse.

**V. 50:** "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Flesh and blood, that is, our bodies as they are now constituted, are not fit for the glorious life in the kingdom of heaven. That life does not fall to them in the way of endowment, an "inheritance," or as a natural continuation of their present life. They will have to undergo a thorough change. Corruption does not naturally develop into incorruption. A creative act of God is required. God performs this work by allowing our bodies to decompose in the grave, and then calling them back into a new life.

But this poses another question: What about those people who will be still alive when the resurrection day

dawns? Paul answers this question in the following.

#### The Survivors on Resurrection Day

**V. 51:** "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed."

What Paul had said about the changes in our resurrection bodies certainly was a mystery. The wise men in old Egypt, as we have seen, knew nothing about it. The builders of the pyramids possessed exceptional wisdom. People who investigate those colossal tombs and the intricacies of their interior arrangement marvel at the skill and scientific knowledge that went into their construction. Yet those intellectual giants of old did not know that in the resurrection a great change will take place in the human body. They considered a resurrection possible only if the dead body were preserved. Thus they had only a very crude conception of a resurrection. We know about the change only because God has revealed it to us. It is a mystery.

It is a mystery not only in the sense that we did not know anything about it, and had no way of finding out about it except through a revelation from God: it is a mystery also in this sense that we cannot understand it even after God has revealed it to us. Who, for instance, can grasp what a "spiritual body" may be like, even after Paul mentioned just this in his previous remarks? It remains a mystery, which we ac-

cept in faith and about which we rejoice in hope. Paul wants his readers to accept it in that spirit. Behold, it is a mystery which I am telling you and about which I am making some explanations. Accept it as a mystery. Do not ask any curious questions, else you might lose this precious revelation.

This mystery covers more than he has mentioned so far. So far he spoke about people who had died already, now he turns to those who were still living, not particularly those living at the time that he wrote his epistle, but all those who would be living on the coming resurrection day. He says that not all people will die, some will survive till the end. When the present writer was a small boy he had the crude idea that before Judgment Day all people on earth would die, and only after the last person had died would that great day be ushered in. No, Paul says, not all of us will die. To be sure, all those that lived in Paul's day have died long ago, and many generations after them. Also many of those living today must still die, yes, all may die — because we simply do not know when the Last Day will be. But not all people will die, there will be some living at that time. Yet whether living or dead "we shall all be changed."

How long will that process of changing go on? How much time will it require? Will there be a chance for a last minute conversion for such as

neglected to prepare for Christ's return? Paul answers:

V. 52a: "In a moment, in the twinkling of an eye, at the last trump."

Jesus Himself foretold that He would send His angels "with a great sound of a trumpet" (Matt. 24:31), and Paul in an earlier letter of his had mentioned "the trump of God" (1 Thess. 4:16). So now he simply says, "at the last trump." All people, both living and dead, will hear that trumpet at one and the same moment, and with that trumpet blast the present world time will be at an end. The resurrection of the dead and their transformation, and the change of the living will be accomplished at the same time. It will take place "in a moment, in the twinkling of an eye."

The point which Paul stresses is the change.

V. 52b: "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

This change is a necessity. The "must" of the next verse is very emphatic in the Greek text. This is God's arrangement, and no enemy can stop Him. So it must be, and so it will be.

V. 53: "For this corruptible must put on incorruption, and this mortal must put on immortality."

Paul began this great chapter with a reference to the Gospel of salvation. Our resurrection from the dead is a part of the redemptive work of our Savior. The last official act which our Savior will perform will be the resurrection of His believers and their separation from the unbelievers. Then He will turn over the restored kingdom to His Father. — In the second part of the chapter, where Paul speaks about the manner of the resurrection and the change which our body, whether living or dead at Christ's return, must undergo, he finishes in a similar way.

V. 54: "So when(ever) this corruptible shall have put on incorrup-

tion, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory."

Then we can sing in triumph:

V. 55: "O death, where is thy sting? O grave, where is thy victory?"

Remembering the fact of which Paul reminds us in the next verse (56) that "the sting of death is sin, and the strength of sin is the law," we will remain humble, thanking God that He saved us by the sacrifice of His own Son (v. 57): "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

And we will take to heart the admonition with which Paul closes the chapter (v. 58): "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

(To be continued)

J. P. M.

## From A Wider Field

Dear Editor:

There is something to be said in favor of these holiday-on-Sunday, celebrate-on-Monday weekends, especially when they involve New Year's Day. Usually the preachers do not get their teeth into the work of the new year until about Jan. 3 or 4, because they have had their hands full with church observances on New Year's Day; and on Jan. 2, while the rest of the world starts following the calendar, the minister is either gathering statistics from the past for the annual meeting or neck-deep in preparation for the Sunday that looms just ahead. By the time he comes up for air and looks around, everybody else is three jumps ahead of him, and all he gets out of the year is 362 workdays.

Right now the situation is reversed. It is Monday, Jan. 2, at this writing. Stores, schools, offices and factories are closed, and nobody can get going seriously except 1. the pastors who may proceed, unhindered by labor union rules, to organize their week of work; 2. the President of the United States who is completing his message on the state of the Union and 3. your correspondent who got up

early to report to you on the state of the Wider Field 1956.

The key word that most nearly describes the picture is: contradiction. More often than not it must be modified by the adjective: weird.

To begin with, after celebrating Christmas with some flashy pronouncements about the importance of "spiritual values," the nation is now busily reading about *Time Magazine's* Man of the Year. *Time* found that the outstanding individual of 1955 was the president of a huge corporation who led his company to a net profit of one billion dollars — the first such achievement in history. Which, being interpreted, means: Let's be frank about it: we worship "spiritual values" at Christmas, but our god is materialism, and in him do we rejoice. "Great is Diana of the Ephesians" (Acts 19).

This morning the newspaper appeared sporting a Safety Calendar for 1956, designed for children "to clip and paste and save." After looking at the motto for January, I don't see why we should deprive adults of its wisdom. A nation that is urged to find its inspiration in a billion-dollar profit should hang this on the wall

before God starts writing on it with His finger:

"When going sliding down a hill,  
Just see that tree ahead,  
Or you might take a nasty spill  
And see a star instead."

\* \* \* \*

Our ears are still ringing as a result of the clamor and breast-beating with which the Nation mourned its dead in the highway slaughter of the long weekends. Heart-rending appeals for consideration and courtesy were pathetically mingled with cold-blooded statistics about so many killed per hour, with the threats of law enforcement agencies about having every available policeman on duty cracking down on drunken drivers, and with simpering radio advice: "If you must have one for the road — make it coffee."

But did anybody say anything about the seven drinks that went before? Anybody put an embargo on martini olives? Anybody stop advertising the best brands for Christmas parties? Anybody close the taverns on New Year's Eve? Anybody stop bragging about how night-club reservations were sold out two weeks in advance? Anybody stop showing the

world by television how to live it up? Of course not. How could we strive for the ideal of this age, the billion-dollar profit, unless we give profitable business like distilling, car manufacturing, night-clubbing and dented fender corporations a chance to make it?

\* \* \* \*

It should not surprise anyone to find that this disease of inner and moral contradiction also abounds in American church life.

In December it was announced that Mr. Adlai Stevenson, democratic presidential candidate, had joined the Presbyterian Church. I hasten to tell you that I regard the step as strictly Mr. Stevenson's business and that of the congregation with which he became affiliated. He had been a lifelong member of the Unitarian Church, which fact is also merely a statistic as far as we are concerned.

Yet it is of more than private interest when we are told officially that Mr. Stevenson now belongs to two churches. He joined the Presbyterians "because there is no Unitarian church near his home," and "with a prior agreement that he could also retain his Unitarian membership." This arrangement enjoys the blessing of four ministers, two Presbyterian and two Unitarian, who jointly signed a letter to Mr. Stevenson which stated in part: "We understand perfectly that you have found a local church home without forsaking a lifelong commitment."

If Mr. Stevenson had told the American public: I have joined the

Republican Party, but am retaining my lifelong membership in the Democratic Party, the resulting furor would have resounded from here to Zanzibar. But when he becomes a Presbyterian-Unitarian, cheerful consent is widespread.

I have before me a copy of an advertisement inserted in the Saginaw, Michigan, *News* of Dec. 10, 1955, by the Unitarian Society (sent to me by a Synodical personage well-known to you by sight and sound who apparently also reads this open letter now and then). As you read it, you will see that it is actually a confession of faith of the Unitarian Church. This is what it believes concerning Jesus Christ:

#### "HIS FATHER'S SON."

"He grew up among the working people of a country town. He went to Sabbath School, but He really learned His love of scripture from His father, whose love and comradeship were so rich that He grew to feel that God must be like His father. When His father died, He found in God the companionship His father had given Him, and "Father" became His favorite word for God.

"Baptized by a great prophet, He found that He, too, must give His life to His faith. To live as God desired was simple if one fixed his heart entirely on God's will. There was genius in His simplicity. As He loved God, so He loved the poor and the despised. Hearing Him, they were encouraged and dared to believe that

they could live as God desired. Conventional people distrusted Him; the common people loved Him.

"The Romans suspected Him of rebellion, and crucified Him. But His story lives on, and even Gentiles became followers. In time they made Him a god, and it was told that He was born of God. Thus there developed the beautiful Christmas legend. To Unitarians this symbolizes faith that every child is born of God, however humble be the parents. We find in Jesus an example of what any human life lived in His spirit might become."

This is a typical example of modern blasphemy against Jesus Christ by a church that denies His person and His work and disguises its unbelief only by capitalizing the pronoun.

Are we to understand, now, that as a Unitarian Mr. Stevenson believes that Jesus was Joseph's son, that the Christmas story is a legend, and that only the story, not Jesus, lives on; and that as a Presbyterian Mr. Stevenson believes what the Apostolic and Nicene Creeds confess regarding the only-begotten, ever-living Son of God and Savior of sinners? Or what is a Presbyterian, anyhow? Indeed, what is a Unitarian-Presbyterian?

You answer it, Mr. Editor, and then you will be off to a good start as a reader of the signs of the times, 1956.

With cordial greetings:  
E. S.

## An Inspiring Christmas Concert At New Ulm

IT was the rare privilege of the undersigned to attend the annual Christmas concert at our Dr. Martin Luther College at New Ulm, Minnesota, as the guest of a member of our own congregation who has a son studying for the teaching profession at the college. Two other sons of our congregation are also preparing themselves for the same calling. All three took part in the concert.

Long before the actual beginning of the concert we had to look for a seat in the large auditorium, seating at least 1200. There must be a wealth of musical talent at our college, for out of an enrollment of a little better than 500 students 425

students took part in the concert in the mass choir alone. Professors Backer and Albrecht thrilled us with their ability to get such fine tonal qualities out of so large a group of singers. Music seems to be stressed very strongly and ably at our teachers' college. We of Synod should be very grateful to the members of the faculty as well as to the students for the fine work and spirit displayed in their wholehearted study of sacred music. The Music Hall at New Ulm is altogether too small and wholly inadequate for such a large and fine group of talented students. Our congregations reap the benefits and are truly blessed if, from this fine and

outstanding institution, they can get teachers who will also enhance their services at home at the organ and with the various choirs as well as in the schools. May our Synodical Building Fund soon be replenished so as to enable New Ulm to get its much needed Music Hall. They surely deserve it.

It is difficult to emphasize what impressed us most of all in the concert. We should, however, like to mention the wonderful rendition of Luther's cradle song, *From heaven above*, interpreted so artistically by Professor Backer. His own composition of *Shumm Shei* also was

(Continued on page 30)

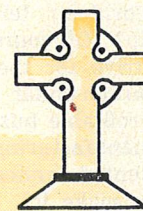


# *In Our Synod*

## **The Voice Of The C. U. C.**

*(The Standing Committee in Matters of Church Union)*

### **A NEW COMMUNION AGREEMENT**



The agreement which is under discussion in this article is the one between the Armed Services Commission of the Lutheran Church—Missouri Synod and the Bureau of Service to Military Personnel of the National Lutheran Council. The purpose of this agreement, made in 1951, was to meet "exceptional situations," where a member of one of the National Lutheran Council churches earnestly seeks admission to the Lord's Supper conducted by a chaplain of the Lutheran Church—Missouri Synod and vice versa. In such exceptional cases "particular synodical membership of a Lutheran in the armed forces shall not be a required condition for admission to the Lord's Supper," article 8 of the agreement stipulates.

Does this communion agreement, we ask, differ essentially from the traditional practice of the Lutheran Church—Missouri Synod and for that matter from the practice of our own Synod?

It has been traditional among Synodical Conference churches not to administer communion to members of National Lutheran Council churches. This practice is based on the confessional principle that there is to be no altar fellowship until there is agreement in doctrine and practice. As pertains to the Lord's Supper this confessional principle is based on 1 Corinthians 10:17 which speaks of the "partakers of that one bread" in Holy Communion as of "one body." In other words, fellowship in the Lord's Supper is church fellowship. Holy Communion being what it is, a meal of fellowship, we cannot commune with those from whom we are separated both in doctrine and practice as long as we follow the admonition of the Apostle, Romans 16:17, "Avoid them." The new communion agreement, however, enjoins Missouri Synod chaplains ministering to Lutherans in the armed forces to depart "in exceptional cases" from this practice. What are these exceptional cases of which Dr. Behnken makes so much in justifying this agreement?

That "in our civilian church life there are exceptions to the usual practice in the administration of the Lord's Supper," as stated in article 7 of this agreement, cannot be questioned. And that "exceptional cases arise in dealing with the men and women in the armed forces" will also not be questioned. Exceptional cases in our civilian church life are for instance such cases, when a dying person, member of a church with which we do not have altar fellowship, seeks to have one of our pastors administer communion to him because he cannot obtain the services of his own pastor. What is the pastor to do in such a case? Scripture is his only safe guide, and it becomes a matter **between him and his God** to decide what course of action to take. One pastor may make an exception in such a case and administer communion to the dying person. Another may refrain from communing the dying person but will assure him that his faith in the Word of Christ as a means of grace already has laid hold on the forgiveness of sins, and that continuing in the faith he will receive the end of his faith, even the salvation of his soul. A pastor who thus deals with the case will be in accord with the Scriptural principle that "there is no absolute necessity of the Lord's Supper because the remission of sins is not divided among the various means of grace, but each one of them offers the full remission of sins. All means of grace have the same purpose and the same effect. Hence he who believes the preached and written Word of the Gospel is . . . in possession of the forgiveness of sins, though circumstances keep him from using the Lord's Supper" (Pieper, *Dogmatics*, Vol. III, p. 392). Indeed, if it is one thing not to receive the Lord's Supper because of circumstances which are beyond our control and quite another thing not to commune when we have opportunity to do so. In the former case we do not make ourselves guilty of despising the Lord's Supper. Receiving it or not receiving it does not open or close the gates of heaven to one.

But what about the exceptional cases which arise in ministering to men and women in the armed forces? Are they different from those in our civilian church life? Apart from outward circumstances, they are not. A chaplain may have to deal with more exceptional cases because there are more exceptional situations in army life than in civilian church life, but situations do not change the nature of a case. How then could two church bodies separated from one another in doctrine and practice agree "that in such cases particular synodical membership of a Lutheran in the armed forces shall not be a required condition for admission to the Lord's Supper"? To make such an agreement in regard to cases where alone the Scriptures can decide sets up a false authority. **Exceptional cases do not belong into the framework of an agreement.**

Since, however, the National Lutheran Council and the Lutheran Church—Missouri Synod have agreed that particular synodical membership for Lutherans in the armed forces shall not be a required condition for admission to the Lord's Supper, what becomes of the exceptional cases? They no longer exist, for now one Lutheran has the same status as the other. Only if members of other Protestant churches, Reformed and Episcopal, would seek admission to the Lord's Supper, would the Lutheran chaplain again be confronted with exceptional cases. But about these the agreement says nothing. It does say something about Lutherans and that their particular syn-



odical membership is not a required condition for admission to the Lord's Supper. This is the article that makes the whole agreement a "new agreement." And all emphasis that Dr. Behnken in his article in *The Lutheran Witness* (Oct. 25, 1955) lays on "exceptional cases" does not alter the import of the agreement. As one of the National Lutheran Council authors of the agreement said: "We wanted one idea in there — and it's there. That is that no one seeking to partake of the Lord's Supper shall be denied it because of his synodical connections" (*Quartalschrift*, 1951, p. 141). Indeed, this is the new idea of the agreement and there is no doubt that it differs essentially from the traditional practice of the Lutheran Church—Missouri Synod and for that matter from the practice of our own Synod, i.e., from the true Scriptural practice.

P. PETERS.



## News from our Mission Fields

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

MATTHEW 28 20

### OUR FLORIDA MISSION

By Missionary William E. Steih  
St. Petersburg 4, Florida

#### The Sunshine State

AS long as there is sunshine in Florida, and cold, snow and ice in the north during the winter months, we will have people from all over the United States coming to the Sunshine State. There was a time when Florida was regarded as a winter playground for those who could afford to come here. This, together with the geographical location of the state, with its hundreds upon hundreds of miles of beaches and its thousands of inland lakes, has left the uninformed citizens in the north under a somewhat wrong impression.

#### New Homes and New Hope

Florida will always be a vacation land, we sincerely hope. Every home should have one little corner where one can sit down, perhaps in a favorite chair, and relax. What such a corner does for the home, Florida does for the nation. But today one need only go from house to house and talk with the people to discover that ever so many more are now making their home here because the family doctor has advised it. As a result people with cancer, arthritis, and especially with ailing hearts have found a new hope and a good measure of renewed health here. This, in addition to the fact that many are

retiring on old age pension, is perhaps the main reason for the influx in population in Florida up to this time.

#### New Industry

Industry has discovered that there is a wide field for development here and is preparing to take advantage of it. This is bringing many more people into the state, especially people in the working class with families. As a result, in St. Petersburg alone, in the past two years they have opened two new high schools, a junior high, and two elementary schools . . . and what is more, others are already on the planning board. Our city has three thousand more children enrolled in its schools this year than it did last year. This is a state-wide condition. Florida is growing, and the tourist business, although always big business, is fast becoming a secondary interest.

#### Our Members Call Upon the Synod

In the winter of 1954, some members of the Michigan Board took it upon themselves to visit Florida in answer to repeated requests for starting mission work here by many of our Michigan members. They came! They saw! They were convinced! They also discovered that others had written to their home pastors expressing the same wish that our Wisconsin

Synod would start mission work in Florida. Thus, when the matter was presented to the General Synodical Committee for consideration, the Committee understandingly referred the matter to the General Mission Board for action. It was resolved here that the Michigan Board would act in the matter. Thus the present missionary was extended a call to come to "Florida in general and St. Petersburg in particular" to begin work in the name of our Wisconsin Synod.

#### St. Petersburg Chosen

Since it was generally understood that St. Petersburg would be the logical starting point to establish a "beachhead" for our Synod, the missionary and his family moved to this city, arriving here in September of 1954. Fortunately we had a house into which we could move upon arrival. It was owned by a Lutheran family up Michigan way who came to Florida only for the winter months. Our city numbers about 130,000 year-round inhabitants. The first task before us was to choose an area in which our first Florida Wisconsin Synod congregation would locate. This was not exactly a simple matter; however, we do feel that the location which finally was chosen is an excellent one. All who have seen it have agreed.

(To be continued)

# Our Churches

## CHAPEL-PARSONAGE DEDICATION

Billings, Montana

### Our Beginning

It is the gracious arrangement of our Lord that those to whom He has given the blessed knowledge and hope of His salvation, to the same He has also given the privilege of proclaiming the wonderful "good news." The praise for the beginning of Faith Lutheran in Billings, whose sole purpose is to be a witness of

ment, and prayers for us. All His gifts! To Him the praise!

### Our Place of Worship

Here again we are indebted to our Lord and to the love He inspired. Our Synod through its Parsonage-Teacherage Fund provided the monies to purchase the present site of a little over an acre for \$6,000.000 and to contract the building of the present unit for \$16,599.00.

The over-all length of the parsonage-chapel is 75 feet, while its great-

32 feet, which in the future will become the parsonage garage providing needed storage space.

The parsonage has three spacious bedrooms, larger living room, kitchen and dining room, study, a full bath, and a half bath, which is easily accessible from the chapel.

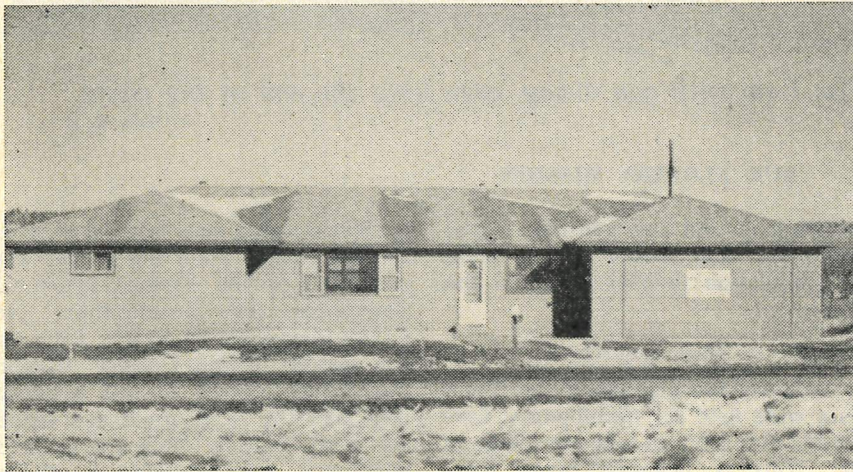
The corner position of the property was left vacant for a future church, which we pray the Lord's blessing and increase will in the near future make necessary. A parochial school is a hope and desire.

To God alone all thanks!

### Our Day of Dedication

We were favored by our Lord on the 2nd of October with most agreeable weather and our services were attended by a combined attendance of about 110.

In the morning service in which the customary dedicatory procedure was followed, the Reverend Jerome Spaude, Circle, Montana, addressed the congregation on the basis of 1 Corinthians 14:8, reminding us that *Your church is to be a trumpet of God.* This, a demand — for clear preaching of God's Word; a promise — its people shall be prepared. A further message from God was given us in the afternoon by the Reverend Leland Wurster, Terry, Montana, on the words of Luke 11:28. His theme was: *You have dedicated this chapel-parsonage, so that you may continue to be blessed.* Blessed by hearing the Word of God, and blessed by keeping the Word of God.

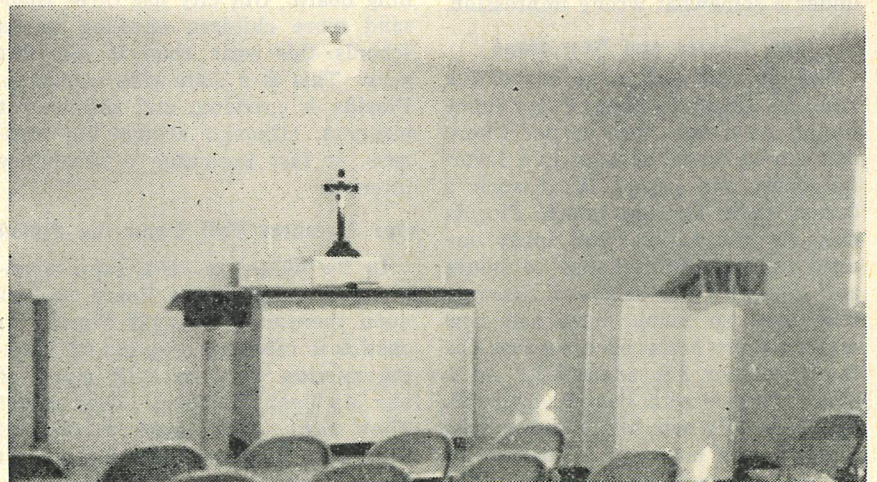


Chapel-parsonage, Billings, Montana

Him and His love, must be given to Him from whom all blessings flow. He has opened the hearts of our fellow believers and moved them to this labor of love; to provide financial support, and, above all, to plead for it before His throne with their prayers. The open door to enter upon the field white unto the harvest in this rapidly growing metropolitan area was recognized by the Dakota-Montana District Mission Board and acted upon. The first service was held in August of 1953. Until now we have worshiped in rented church buildings further removed from the area where we are now located. Further, we were compelled to hold afternoon services. The congregation was organized the following June.

As we dedicated our chapel-parsonage we were mindful of the great debt of gratitude we owe our Lord. Neither do we forget the love in the hearts of our brethren in faith, manifesting itself in support, encourage-

est width measures 32 feet. The entire building is frame with dry-wall construction and well insulated. The exterior is covered with cedar shakes and has asphalt shingles. The chapel proper measures 22 feet by



Chapel interior, Billings, Montana

In these days of modernism, unionism, indifferentism, and outright apostasy, of the never ending assault on God's people by the Power of Darkness, it is our prayer that our gracious God would uphold our congregation and our beloved Synod as His trumpet to our continued blessing and for the blessing of many others. In the words of the hymn writer:

Come, Jesus, from the sapphire throne  
Where Thy redeemed behold Thy face;  
Enter this temple, now Thine own,  
And let Thy glory fill the place.  
May it be so. Amen.

H. WIEDMANN.

**PARSONAGE DEDICATION**

**St. James, Minnesota**

On Sunday, November 6, St. Paul Congregation dedicated its new parsonage with a special service conducted by the undersigned. The dedicatory address was based on Psalm 75:1. In this service the choir under the direction of Miss Myrna Kiecker sang the hymn: "All People That On Earth Do Dwell." Following the service open house was observed at the new parsonage, and the ladies of the congregation served lunch in the church parlors. The



**Parsonage, St. James, Minnesota**

new parsonage is a three-bedroom coral colored rambler with a reception room which doubles for a guest bedroom. The pastor's study is in the new church which was dedicated four years ago. In addition to a spacious living room which is beautified by two pictured windows through which one views the whole church property, the home has a large kitchen and dinette area. The garage is part of the house proper and from it one enters the back hall and stairway entrance to the basement. The basement has a full length recreation area and two separate rooms which serve as a utility room and storage

room. The home is heated by natural gas. The interior is decorated in a variety of colors which adds much to the home. The cost was approximately \$20,000.00.

EMIL F. PETERSON.

**CENTENNIAL**

**Emanuel First Lutheran Church  
Lansing, Michigan**

Emanuel Congregation, Lansing, Michigan, celebrated its centennial during the month of November, 1955. The four Sundays were devoted to music, to education, to organizations, and to founders. A family night was also held at the civic auditorium. Guest preachers for the various services were Pastors Theodore Sauer, Prof. Conrad Frey, Edgar Hoenecke, Oscar Frey, and President Oscar Naumann.

Emanuel Congregation was organized in the fall of 1855 by a group of German Lutherans who had come to the vicinity of Lansing from Washtenaw County near Ann Arbor. The organization was effected under the leadership of Pastor Frederick Schmid, the pioneer Lutheran pastor of Michigan. The first house of worship was begun in 1856 and dedicated the following year. The first parsonage was erected in 1867 and was in use until 1912.

In the year 1869 the congregation, up to that time affiliated with the Ohio Synod, dissolved this affiliation on doctrinal grounds and joined the Michigan Synod, now the Michigan District of our Wisconsin Synod.

In 1884 the church building was enlarged by an addition of 30 feet; this house of worship served the congregation until 1916, when the present beautiful church was erected at a cost of \$60,000.00, but whose value today is fixed at \$400,000.00.

The first schoolhouse was erected in 1868, the second in 1899. In 1953 the present Centennial Hall for Parish Education was built at a cost of \$165,000.00.

Two dwellings were erected in 1922 at a cost of \$20,000.00; they are used as a parsonage and as a residence for the congregation's director of education and music. The congregation also owns a custodian's home. A second parsonage was acquired in July of 1955 at a cost of \$20,000.00.

The following pastors have served the congregation: Christian Volz,

1856-1857; Adam Buerkle, 1857-1866; John Her, 1866-1869; Robert Conrad, 1870-1873; Louis Zuber, 1873-1876; John Eipperle, 1876-1889; William Kramer, 1889-1909; Frederick M. Krauss, 1909-1941; Karl F. Krauss since 1921; Leonard J. Koeninger since 1953.

The congregation now numbers 800 families, 1,430 communicant members. During the centennial year of 1955 the following official acts were recorded: 84 children and 15 adults baptized; 30 children and 30 adults confirmed; 29 couples married, and 23 persons buried. The total official acts for the one hundred years are: 4,670 baptisms, 2,817 confirmations, 1,820 marriages, and 1,793 burials.

"Emanuel" — God with us! May this watchword of our fathers ever grace our banner!

K. F. K.

**DEDICATION**

**St. John Ev. Lutheran Church  
Redwood Falls, Minnesota**

*Historical Notes* The old church, 40 x 24 x 14 feet with a 60 foot steeple, was erected of frame construction in 1899. This building was enlarged in 1926 by a cross nave, chancel, and full basement. In 1928, a 1000 lb. bell was purchased. Thus ample room was provided for a number of years. As early as the late thirties need for more room became apparent. Views of enlarging or building a new church were voiced and found expression by starting a building fund in 1940. "Pearl Harbor" in 1941 dimmed hopes for any early action. To alleviate the crowded conditions in services and Sunday School two services in the English and one in the German, and two Sunday schools were conducted every Sunday since 1946. Yet as early as 1948, the 50th anniversary of St. John Church, "more room" was the chief problem. So it was decided to enlarge the old building. After further inquiry such action did not seem feasible. A survey from house to house of the congregation was made to ascertain the true sentiment of the members. It was a "sixteen to one" reply in favor of erecting a new church. In 1953, it was decided to build a new church on the high school site, two blocks west and one block north from the present site.

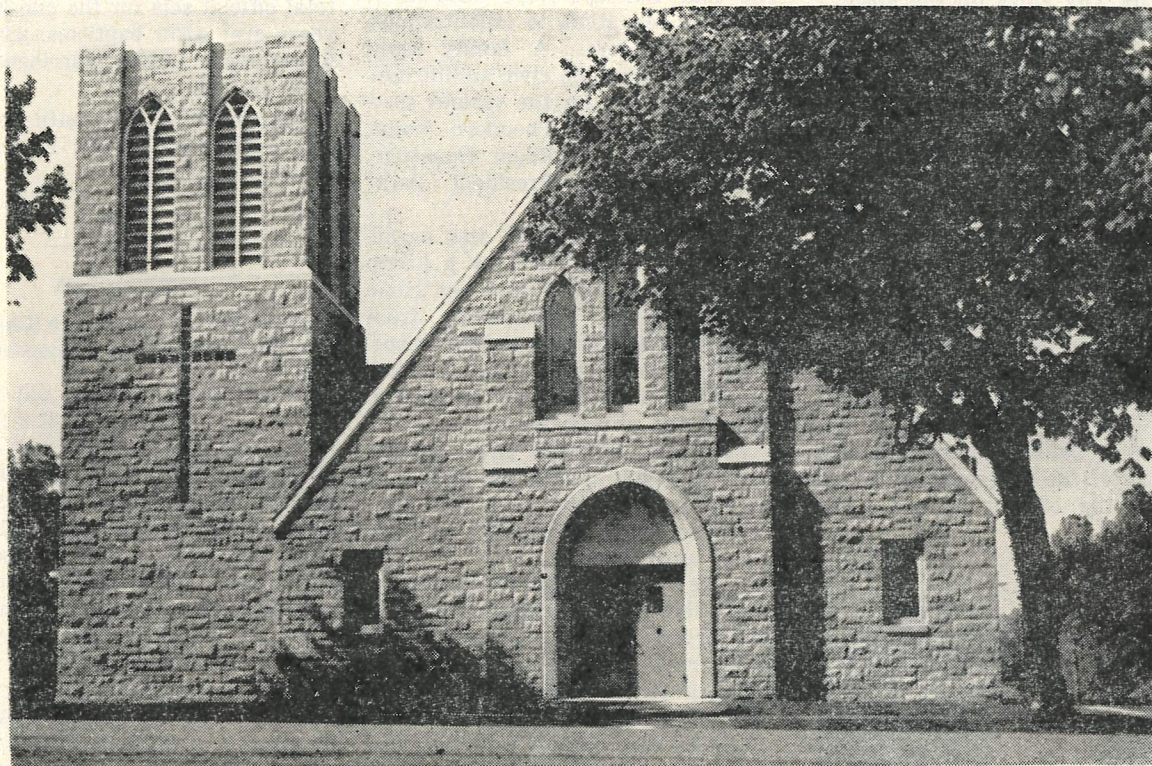
On Tuesday, April 13, 1954, brief ground breaking services were conducted and excavation begun. The cornerstone was laid July 11, 1954.

*New Church* On May 15, 1955, by God's grace, wonderful weather, and a very large attendance, the new edifice was formally dedicated in the name of the Triune God, Father, Son, and Holy Ghost, by the Rev. Edw. A. Birkholz, pastor of St. John Congregation. Morning, afternoon, and evening services were held. Speakers were the following respectively: Pastor E. Schaller,

stone, load-bearing clay tile, and art stone trim. The roof is covered with bronze asbestos shingles. The foundation is of reinforced concrete, likewise the main floor which is carried by steel bar joints. The basement walls are covered with ceramic tile, the floor with asbestos tile. It has a large auditorium, modern kitchen, furnace room, ladies' and men's lavatories, stage, council room, and a storage space under the stairway. The furnace is of the convertible oil and natural gas type with perimeter and zone heating system.

The nave has 46 curved-seat pews 14 feet long, which like the altar, pulpit, lectern, baptismal font, railing, doors and frames are all of white oak in dirtfoot finish; likewise the rest of the woodwork and basement doors are of steel. The floors are covered with asbestos tile; front, rear, and side aisles with rubber tile; the center aisle, chancel, and sacristy floor with carpeting.

Light clusters for the main auditorium are placed behind the arches of the ceiling so that the light shines over the shoulder and not directly in the eyes. By a powerstat the



St. John Lutheran Church, Redwood Falls, Minnesota

Nicollet, Minn., Pastor Henry Koch, Manitowoc, Wis., founder of St. John Church in 1898, spoke in the German. Prof. H. Birkholz, New Ulm, son of the congregation; Pastor W. C. Nickels, Minneapolis, Minn., pastor of St. John Church 1920-32; and Prof. Carl Scheppe, President of Dr. Martin Luther College, New Ulm, Minn. Neighboring pastors acted as liturgists.

*The Size* The dimensions of the new church are 105x40x12 feet, with a 16x16x45 foot tower on the southwest corner. There is a full basement. The front and side entrance are on ground level. The building is constructed of Kasota

*Architecture* The church proper is built chiefly in the Gothic style. The massive laminated wooden arches carrying the roof, the windows, the chancel ceiling, and the sound louvers in the belfry, are Gothic. The 16x16x45 feet tapering square tower, with a large illuminated glass block cross in front and ramparts on top, is more in the Romanesque type.

You enter the church by a roomy narthex, which is separated from the main nave by sliding glass panels. To the right is the mothers' room with nursery and lavatory facilities. To the left the stairway ascends to the balcony with seating room for 120 and the console of the organ.

intensity of the light is controlled from dim to bright as needed. The basement has three rows of single fluorescent bulbs the length of the ceiling. Conduits and wires for a sound system and pipe organ were also installed. A two-manual Wicks pipe organ was ordered, but as yet has not arrived. It can easily be installed since sound chambers for the pipes were constructed for that purpose to the right and left of the upper part of the chancel with sound grills in the front and side.

The central and focal point of the whole building is the chancel with the altar, statue of Christ in front of the dossal curtain, and the three art glass windows above containing

symbols of the Open Bible, Cross and Crown, and Anchor. Upward, heavenward is the keynote.

The melodious bell from the old church has been transferred to the new so it may continue to call the people to the amiable tabernacle of the Lord with the Gospel and Sacraments to make us wise unto salva-

tion which is through faith in Christ Jesus.

The Cost was \$100,000.00 not including hours and hours of donated labor and dedicated memorials.

Seating capacity is 600.

GLORIA DEO!

EDW. H. BIRKHOLOZ.

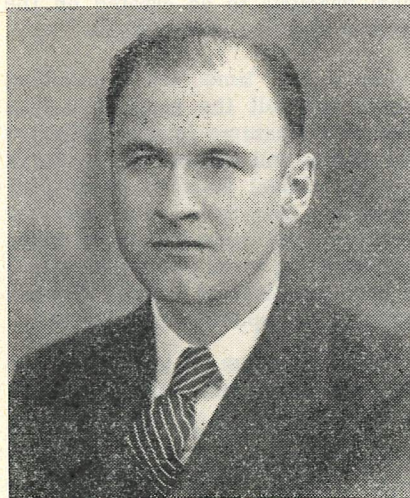
## Deaths

### † PASTOR S. E. WESTENDORF †

Sieghard E. Westendorf was born in Saginaw on December 20, 1908, to the late Rev. John and Dora Castner Westendorf. He was baptized and confirmed at St. Paul Church, Saginaw, Mich., where his father was pastor. Having completed the course in the Christian day school he attended Michigan Lutheran Seminary at Saginaw, Northwestern College at Watertown, Wis., and the Theological Seminary at Thiensville, Wis., graduating in 1931 when he was ordained and installed as the first pastor of the new Calvary Mission in Thiensville. He served this congregation nine years, also conducting its Christian day school during this time. In 1940 he accepted the call to Bethel Lutheran Church in Milwaukee, serving there until 1944 when he took the call to Zion Lutheran Church, Monroe, Mich., where he remained until 1952, when he was forced to resign after suffering a stroke while attending the Synodical Conference convention in St. Paul in August of that year.

He used the special gifts and talents with which he was endowed faithfully. In the synodical field he served on various boards and committees and was president of the Michigan District of our Synod from 1950 to 1952. For about three years after his illness overtook him he lived in Ann Arbor, and moved to Saginaw about a month prior to his death which occurred at St. Luke's Hospital a few days after he was stricken a second time. On August 1, 1934, he entered the estate of holy matrimony with Miss Leona Wacker, who survives him. Besides, he leaves four daughters and one son: Joanne, teaching in Trinity Lutheran School,

Jenera, Ohio, Doris, student at Dr. Martin Luther College, New Ulm, Minn., Daniel, student at Northwestern College, Watertown, Wis., and Ruth and Ellen at home; also three sisters and three brothers: Margaret and Eleanor Westendorf, and Mrs. Wilhelmina Sauer, all of Saginaw, the Rev. Adelbert F. Westendorf, Bay City, Mich., the Rev. Bernhard J. Westendorf, Flint,



Pastor S. E. Westendorf

Mich., and the Rev. Wynfred W. Westendorf, South Haven, Mich. He was called to his heavenly home on Monday, December 12, 1955, having reached the age of 46 years, 11 months, and 22 days.

Services, attended in large number by the pastors of the District, were conducted at 2 p.m. on December 15, at St. Paul Church, Saginaw, and his mortal remains were laid to rest at Oakwood Cemetery to await the resurrection in glory on the last day. Pastor R. Gensmer served as liturgist, President G. Press spoke in

behalf of the District and also officiated at the committal, the Michigan Lutheran Seminary Choir, under the direction of Prof. M. Zahn, rendered *Be still, my soul*, a favorite selection of the deceased. Teachers E. Backer and W. Winterstein served at the organ. The undersigned delivered the sermon on Psalm 46:10: **BE STILL, AND KNOW THAT I AM GOD.** Why the Lord permitted our deceased brother to be stricken down in the bloom of life and in the midst of such fruitful labors in His kingdom and why He has now taken him suddenly from his family after a partial recovery, is fully known only to Him who ever deals in wisdom and in love with His own, who see not yet the hand that leads them. Though we do not understand His unsearchable ways, we know Him through faith in His only-begotten Son sent into this vale of tears to serve in sadness for our redemption. In Him the words **BE STILL** come to us not as a harsh rebuke to our anxious questionings but as a balm to soothe our sorrows and heal our wounds, and give us strength to carry on the fight of faith until we, too, like those who have gone before us shall no longer know in part and see through a glass darkly, but shall know even as we are known as we see Him face to face in heaven. Such seeing shall be ours also according to the body when He shall appear on the last day and we shall be like Him and see Him as He is with these our eyes in our glorified bodies. Then we shall behold the beauty of the other side of the tapestry of our lives and know the purpose of the often very puzzling lines woven into the reverse side which we now view. Meanwhile our souls are still as we walk by faith and not by sight, looking to Him who says: "What I do thou knowest not now, but thou shalt know hereafter." May this be the comfort of those who mourn!

Be still, my soul, the Lord is on thy side;

Bear patiently the cross of grief or pain.

Leave to thy God to order and provide;

In every change He faithful will remain.

Be still, my soul; thy best, thy heavenly Friend

Through thorny ways leads to a joyful end.

OTTO J. ECKERT.

### † PASTOR CARL F. BAST †

Pastor Carl F. Bast was born in Pomerania, Germany, on May 26, 1867, and came to this country in the year 1889. He had received his instruction for the holy ministry at Kropp, Germany.

On August 14, 1890, he was united in marriage to Christine Paustian. During his years of active service in the ministry he served congregations in Fredonia, Mich., South Haven, Mich., and Kawkawlin, Mich., and came to Milwaukee in 1905, serving St. John Lutheran Congregation on



Pastor Carl F. Bast

Good Hope Road and Trinity Congregation, West Mequon, until the time he retired in 1936 because of ill health.

God granted him the privilege to celebrate his golden wedding anniversary in 1940 together with his wife Christine, who passed away the following summer. Two sons also have preceded him in death, Ernest and Pastor Paul Bast.

He resided at 5712 N. Argyle Avenue, Glendale, and affiliated with Garden Homes Congregation in the year 1947, and has been served by this congregation since that time. His serene humility and sincere dedication won him the silent admiration of all who knew him. He continued to use the original texts of Holy Scripture in Greek and Hebrew until the last days of his life, finding in them a full understanding of God's will and grace.

For the last few years his illness has demanded nursing care, being cared for in various homes and becoming the first patient to enter Bethany Lutheran Convalescent Home, where he passed away on

Tuesday, December 20, 1955, at the age of 88 years, 6 months, and 25 days.

He is survived by one son, Pastor J. Carl Bast, recently of St. Charles, Minn., two daughters, Mrs. Ruth Petrie, Milwaukee, and Mrs. Irene Olfee, Los Angeles, Calif., one sister, Mrs. Elizabeth Reinhart, Coloma, Mich., 8 grandchildren, 18 great-grandchildren, and other relatives.

Burial services were conducted from Garden Homes Congregation on Friday, December 23, 1955, and interment was made in West Mequon Cemetery, Pastor E. C. Pan-kow officiating.

H. W. NOMMENSEN.

### CALL FOR CANDIDATES

The Board of Control of the Northwestern Publishing House herewith invites the members of the Synod to nominate candidates for the new position of Supervising Editor of New Products to be created on the staff of the Publishing House.

For some time the Publishing House has felt the need of a man who would assume responsibility for developing and editing the projected new devotional booklets to be published by our Synod and also for planning and securing manuscripts of new books to be published as well as of translations of existing German works to be republished in English.

The praesidium of our Synod has endorsed this plan, stating:

"We feel that the suggestion is very good and shows a great deal of wisdom. The publishing of daily devotions for the members of our Synod is no small undertaking. It can be of very great spiritual value to our entire church body. The translation of some of our excellent theological materials from German to English is something not only very desirable but very necessary.

"For these reasons our church body ought to be ready to recommend its most gifted men for this assignment."

Candidates to be nominated for this position should have a theo-

### The Northwestern Lutheran

logical training, preferably some experience in the active ministry, and must possess literary and editorial ability.

Nominations should be in the hands of the undersigned no later than February 15, 1956.

HEINRICH J. VOGEL, *Secretary*  
3767 E. Cudahy Avenue  
Cudahy, Wisconsin

### AN INSPIRING CHRISTMAS CONCERT AT NEW ULM

(Continued from page 23)

very appealing. To us it seemed as though we could see the cradle rocking with the little Christ-child in it. This selection never seems to lose its special appeal. Professor Albrecht's masterful interpretation of Haendel's *And the glory of the Lord* also impressed us deeply. He was able to obtain the full cooperation of the mass choir for this exquisite and inspiring selection. Dr. Martin Luther College also can be proud of its many students who can perform so ably at the organ bench. Even before the concert they regaled the waiting audience with their fine Christmas selections. The president of the college, Professor Schweppe, also addressed the audience, calling our attention to the greatest gift of Christmas, the Christ-child in the manger. It was a cold day for the concert, and yet many had come from near and far. President Schweppe spoke of a bleak December day. We did not find it so bleak. We were thrilled by the warmth of the Christmas story, expressed so artistically by both the directors and the students. We shall never forget this rare privilege to hear this inspiring Christmas concert. We can but express the hope that many others will visit New Ulm to hear a sacred concert like this inspiring Christmas concert. Professors and student body are to be congratulated. We are happy to be able to express our gratitude for what we were privileged to hear. H. A. KOCH.

### CALENDAR OF CONFERENCES

#### NORTHERN CONFERENCE MICHIGAN DISTRICT

Pastor-Teacher conference meets January 23 and 24, 1956, at St. John Church, Pigeon, F. Schroeder, pastor. Opening communion service at 9:00 a.m. on Monday. Preacher: H. Eckert (O. J. Eckert). The conference program will be mailed to the members. For overnight lodging and meals please notify the host pastor by Jan. 15.

**SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT**

Place: St. Paul Ev. Lutheran Church, Sodus, Michigan, A. F. Maas, host pastor.  
Date: January 23-24, 1956.  
Time: 10:00 a.m.  
Evening communion service; Preacher: H. Juroff; alternate: R. Schaller.  
JAMES THRAMS, Secretary.

**SOUTHEASTERN MICHIGAN PASTOR-TEACHER CONFERENCE**

Place: St. Paul Ev. Lutheran Church, 15218 Farmington Road, Livonia, Michigan, T. Sauer, host pastor.  
Date: January 30 and 31, 1956.  
Time: 10:00 a.m.  
Preacher: L. Koeninger.  
According to conference regulations, each pastor and teacher is requested to send a registration fee of \$3.50 (\$3.00 for meals) to the secretary. Requests for sleeping quarters are also to be made to the secretary. The registration fee and sleeping quarter requests are to be made by January 14. Please cooperate!  
WERNOR E. WAGNER, Secretary.

**ROSEBUD DELEGATE CONFERENCE**

The Rosebud Delegate Conference will meet, D. v., at St. Paul Ev. Luth. Church, Napier, Nebraska, on Jan. 31 and Feb. 1, 1956. The conference will begin at 10:00 a. m. on Tuesday morning. The following papers have been assigned:  
1. What do the Scriptures teach concerning the devil? I. H. Zarling.  
2. The Historical Background of the Augsburg Confession. E. C. Birkholz.  
3. Isagogical paper on Ezekiel, D. Worgull.  
4. What it means for a congregation to belong to Synod, E. Kitzerow.  
Speaker: K. Barry; alternate: W. Bartelt. Please inform host, Pastor David Worgull, as to the lodging you will require for yourself and your delegates.  
I. H. ZARLING, Secretary.

**NEW ULM PASTORAL CONFERENCE**

Place: St. Paul Ev. Lutheran Church, New Ulm, Minn.  
Time: February 8, 1956, 9:30 a. m.  
Preacher: Prof. Trapp, alternate: V. Voecks  
Agenda: Will be sent to members by the program committee.  
R. UNKE, Secretary.

**CENTRAL DELEGATE CONFERENCE NEBRASKA DISTRICT**

Date: February 7 and 8, opening session at 10:00 a. m.  
Place: Lincoln Heights Lutheran Church, Des Moines, Iowa, Milton Weishan, pastor.  
Papers: Christ's Descent into Hell, G. Frank; Augsburg Confession, Articles VI, VII, and VIII, R. Stieve; An Evaluation of Organizations within the Congregation, Mr. D. Gibb; Panel Discussion: Faith Healing, D. Grummert, moderator; Christian Burial, H. Fritze; The Grange and "Y's" in the Light of Scripture, F. Werner.

**NORTHERN WISCONSIN DISTRICT**

**Fox River Valley Conference**

October, November, December, 1955

Congregation — Pastor	Budgetary	Special Building
Algoma, St. Paul, Schabow, A. - Toepel, K. . . . .	\$ 3,447.00	
Appleton, Bethany, Hallemeier, D. E. . . . .	1,202.25	1.00
Appleton, Mt. Olive, Ziesemer, R. E. . . . .	2,200.33	5.00
Appleton, Riverview, Thierfelder, F. E. . . . .	689.70	
Appleton, St. Matthew, Johnson, S. . . . .	1,642.10	
Appleton, St. Paul, Brandt, F. M. . . . .	5,000.00	
Black Creek, Immanuel. . . . .	304.90	336.40
Bonduel, Friedens, Schewe, Erwin. . . . .	463.33	
Carlton, St. Peter, Kuether, W. A. . . . .	262.00	
Center, St. John, Bergholz, H. . . . .	100.00	
Clayton, Immanuel, Sommer, O. A. . . . .		
Dale, St. Paul, Ploetz, Erwin. . . . .	306.00	
Ellington, Trinity, Waldschmidt, R. . . . .	787.30	
Freedom, St. Peter, Zehms, E. J. . . . .	570.43	
Green Bay, First, Krueger, E. H. . . . .	1,711.45	
Green Bay, St. Paul, Voigt, A. W. . . . .	1,469.32	792.86
Greenleaf, St. Paul, Croll, Melvin W. . . . .	380.10	
Greenville, Immanuel, Sommer, O. A. . . . .	45.00	
Hortonville, Bethlehem, Froehlich, E. . . . .	1,202.84	616.50
Kasson, Bartholomew, Croll, Melvin W. . . . .	466.00	
Kaukauna, Trinity, Oehlert, Paul Th. . . . .	1,452.57	138.00
Kewaunee, Immanuel, Zink, Waldemar F. . . . .	1,872.37	228.00

Reports: Synod Convention, Mission Board, Board of Education, Academy Committee, Financial, Periodicals.  
Speaker: W. A. Wietzke, (M. Weishan).  
Please announce to host pastor, Milton F. Weishan.  
W. A. WIETZKE, Secretary.

**EASTERN PASTORAL CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT**

Place: Trinity, Waukesha; H. Shiley, pastor.  
Time: Tuesday, Jan. 31, 1956, 9:30 a. m.  
Preacher: S. Hillmer.  
Paper: Exegesis of Gen. 11:9ff. (Vogel).

**MILWAUKEE CITY PASTORAL CONFERENCE**

Please note change of meeting date. The Milwaukee City Pastoral Conference will meet on Wednesday, February 1. Opening service at Atonement, 42nd and Ruby, 9:00 a. m., A. Schroeder, preacher. Program: Exegesis, Hebrews 4, L. Tessmer; How to Encourage Lay Participation in Mission Work, E. Pankow; Exegesis, 2 Corinthians 6, J. Meyer; Kierkegaard, J. Schaefer; The Possibility of Establishing Daughter Congregations by Milwaukee Congregations, H. Cares.  
JAMES P. SCHAEFER, Secretary.

**SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT**

Place: Christ Lutheran Church, 8th & Elk, Beatrice, Nebr.  
Date: February 6 and 7, 1956, 10:00 a. m.  
Speaker: R. Stieve; alternate, W. Hoyer.  
Papers: Exegesis of Galatians 3:15-26, cont., R. Hoenecke;  
Divinity of the Call, Pastor and Teacher, cont., G. Eckert;  
Article XIII, Augsburg Confession, M. Burk;  
Differences in Synodical Conference on Doctrine of Church and Ministry, W. Hoyer;  
Round Table Discussion on Various Problems in Youth Work, Bible Classes, etc., H. Kruschel.  
Reports: Academy, Board of Education, Mission, Financial.  
Please announce to the host pastor, Carl Voss, if you desire lodging.  
HERBERT KRUSCHEL, Secretary.

**RED WING PASTORAL CONFERENCE**

The Red Wing Pastoral Conference meets on Tuesday, January 31, 1956, at Our Redeemer Lutheran Church, Wabasha, Minnesota, Donald Hoffmann, host pastor.  
Holy Communion will be celebrated. Pastor George Barthels is the speaker, Pastor Kenneth Roever is the alternate.  
The business will consist of a continuation of the paper by Pastor K. Roever, an exegesis of the letter to the seven churches (Revelation), and a new paper, "Civic Righteousness and Its Modern Implications," by Pastor H. Schwertfeger.  
The brethren will also receive all the latest information regarding matters of church union and other synodical business. Pastors are urged to notify the host pastor in due time as to their intended presence or absence.  
NORMAN E. SAUER, Secretary.

**MANITOWOC PASTORAL CONFERENCE**

Date: Tuesday, February 7, 1956, 9:00 a.m.  
Place: Bethany Ev. Lutheran Church, Armin Rookle, pastor, Manitowoc, Wisconsin.  
Preacher: S. Kugler; V. Siegler, alternate.  
Note: The Lord's Supper will be administered in a 9:00 a. m. opening service.  
V. J. WEYLAND, Secretary.

**SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT**

Feb. 7, 1956, Elroy. Pastor H. Meyer.  
9:30 Communion Service, H. Winkel (A. Winter).  
10:30 Preliminary Business.  
10:45 Revelations 1, R. Siegler (Titus 3, A. Stuebs).  
11:30 Financial Secretary, H. Meyer.  
1:15 Visitor, P. Kuske.  
1:45 How May We Present the Blessings of the Lord's Supper to our People? R. Biesmann (Application of Rom. 16:17-18 to our Present Intersynodical Relations, L. Schroeder).  
3:10 Casuality.  
3:45 Business.  
Please announce to the host pastor.  
Please excuse if you cannot be present.  
R. C. BIESMANN, Secretary.

**CROW RIVER VALLEY PASTORAL CONFERENCE**

Place: Grace Lutheran Church, Hutchinson, Minnesota.  
Time: February 6, 10:00 a. m.  
Paper: Names of God in the Old Testament, G. Geiger.  
L. SCHALLER, Secretary pro tem.

**ORDINATIONS AND INSTALLATIONS**

**Pastor**

Menke, Norman, in Christ Church, Big Bend, Wisconsin, by Jonathan Mahnke; assisted by L. Lehmann, John C. Jeske, Prof. D. Malchow and M. Stern; Twenty-fourth Sunday after Trinity, November 20, 1955.

**MISSION FESTIVALS**

**Twelfth Sunday after Trinity**

St. Andrew Church, Goodrich, Taylor Co., Wisconsin.  
Offering: \$177.75. J. W. Krubsack, pastor.

**Seventeenth Sunday after Trinity**

Grace Church, Muskegon Heights, Mich.  
Offering: \$118.95. James Thrams, pastor.

**Twenty-third Sunday after Trinity**

Christ Church, Marshfield, Wisconsin.  
Offering: \$1,039.27. T. P. Bradtke, pastor.  
Epiphany Church, Racine, Wisconsin.  
Offering: \$429.03. Edwin Jaster, pastor.  
Trinity Church, Tn. Ellington, Rt. 2, Appleton, Wisconsin.  
Offering: \$567.00. R. Waldschmidt, pastor.  
St. Paul Church, Stephenville, Wisconsin.  
Offering: \$88.09. R. Waldschmidt, pastor.

Kimberly, Mt. Calvary, Habermann, Elwood. . . . .	766.95	
Kolberg, Emanuel, Zell, Wm. . . . .	1,141.99	
Liberty Grove, Christ, Fuhlbrigge, W. G. . . . .	212.20	
Maple Creek, Immanuel, Nommensen, W. B. . . . .	499.17	
Nasewaupae, Salem, Stern, Theo. . . . .	200.00	
New London, Emanuel, Pankow, W. - Heidemann, F. . . . .	3,212.05	
Stephenville, St. Paul, Waldschmidt, R. . . . .	301.95	44.00
Sturgeon Bay, St. Peter, Baganz, Theo. . . . .	1,748.75	10.00
Sugar Bush, Grace, Nommensen, W. B. . . . .	1,000.00	
Valmy, St. John, Henning, Otto C. . . . .	925.05	5.00
Waupaca, Immanuel, Reier, F. A. . . . .	597.37	
West Jacksonport, Zion, Fuhlbrigge, W. G. . . . .	1,629.24	
Woodville, St. John, Hertler, Alfred. . . . .	460.75	
Wrightstown, St. John, Pussehl, Henry, E. . . . .	757.82	
Zachow, St. Paul, Schewe, Erwin. . . . .	1,115.48	25.00
Conference Totals . . . . .	\$ 40,143.76	\$ 2,201.76

**Lake Superior Conference**

Abrams, Calvary, Scherf, H. . . . .	\$ 595.43	\$
Bark River, Mich., St. Paul, Henning, Walter	273.85	
Beaver, St. Matthew, Pingel Louis. . . . .	73.00	
Carbondale, Mich., St. Mark, Schaller, Gilbert	213.95	
Cedarville, Mich., Our Savior, Koenig, L. J. . . . .	37.50	
Coleman, Trinity, Pingel, Louis. . . . .	405.35	
Crivitz, Grace, Mueller, Richard. . . . .	695.00	

Daggett, Mich., Holy Cross, Schaller, Gilbert	200.00	_____
Escanaba, Mich., Salem, Lutz, Wm. F.	620.29	_____
Florence, St. John, Krueger, Wilbert	_____	_____
Gladstone, Mich., St. Paul, Hoffman, Theo.	159.80	_____
Green Garden, Mich., St. Paul, Albrecht, E.	_____	_____
Grover, St. John, Hellmann, A. A.	948.32	_____
Iron Mountain, Mich., Mt. Olive, Ruege, J.	59.03	5.00
Lena, Our Savior, Schmidt, Wayne	364.19	_____
Marquette, Mich., Calvary, Albrecht, E.	855.65	_____
Menominee, Mich., Christ, Thuro, Theo.	509.97	2.10
Oconto Falls, St. Paul, Schmidt, Wayne	854.64	_____
Peshigo, Zion, Geyer, Kurt	228.50	_____
Powers, Mich., Grace, Manteufel, Julius	960.80	_____
Rapid River, Mich., St. Martin, Hoffmann, T.	31.00	_____
Sault St. Marie, Mich., Emanuel, Koenig, L. J.	141.10	_____
Sault St. Marie, Ont., Our Savior	500.75	_____
Koenig, L.-Schlicht, R.	41.75	_____
Stambaugh, Mich., St. Peter, Tiefel, George	714.87	36.00
Tipler, St. Paul, Krueger, Wilbert	_____	_____
Conference Totals	\$ 9,284.72	\$ 43.10

**Manitowoc Conference**

Brillion, Trinity, Siegler, V. J.	\$ 3,136.72	\$ 138.00
Cleveland, St. John - St. Peter, Bode, Elden N.	2,053.17	_____
Collins, St. Peter, Weyland, V. J.	800.00	_____
Denmark, Christ, Wadzinski, A.	599.57	_____
Gibson, St. John, Seim, Kenneth	_____	_____
Haven, St. Peter, Pankow, Wm. F.	_____	_____
Henrysville, Immanuel, Wadzinski, A.	297.54	_____
Kiel, Trinity, Behm, E. G.	_____	_____
Liberty, Trinity, Kugler, S.	_____	_____
Manitowoc, Bethany, Roekle, Armin	1,500.00	13.00
Manitowoc, First German, Koeninger, L. H.	6,038.00	11.00
Manitowoc, Grace, Gieschen, W. W.	532.20	_____
Maribel, St. John, Koch, E. G.	870.42	_____
Millersville, St. Paul, Heier, Otto	1,262.75	_____
Mishicot, St. Peter, Zell, Ed.	675.35	75.00
Morrison, Zion, Koch, Henry A.	770.30	362.92
Newtonburg, St. John, Kneuppel, F. C.	429.00	5.00
Pine Grove, St. Paul, Maas, Gale	145.05	_____
Reedsville, St. John, Wendland, J. J.	2,802.76	_____
Rockwood, Rockwood Luth., Zell, Ed.	_____	_____
Town Schleswig, Zion, Hartwig, Wm. J.	929.02	3.00
Shirley, Immanuel, Maas, Gale	_____	_____
Two Creeks, St. John, Seim, Kenneth	146.28	_____
Two Rivers, Our Savior, Thuro, Carl M.	413.06	_____
Two Rivers, St. John, Haase, W. G.	3,583.58	_____
Conference Totals	\$ 26,784.77	\$ 607.92

**Rhineland Conference**

Argonne, Peace, Bunde, Gilbert	\$ 7.50	\$ _____
Bruce Crossing, Mich., Bethany, Bergfeld, F.	242.45	_____
Crandon, St. Paul, Bunde, Gilbert	115.46	_____
Eagle River, Christ, Schumann, W.	_____	_____
Enterprise, St. John, Weyland, F. C.	227.15	_____
Hiles, Christ, Bunde, Gilbert	61.23	_____
Hurley, St. Paul, Schlei, Chas.	372.71	_____
Mercer, Zion, Schlei, Chas.	200.00	17.00
Minocqua, Trinity, Bauer, Paul	640.22	12.00
Monico, Grace, Weyland, F. C.	83.98	_____
Phelps, St. John, Bergfeld, Fred	84.45	_____
Rhineland, Zion, Scharf, Erwin	4,848.75	145.45
Wabeno, Trinity, Unke, Glenn	419.01	_____
Woodruff, First, Bauer, Paul	51.80	_____
Conference Totals	\$ 7,354.71	\$ 174.45

**Winnebago Conference**

Caledonia, St. John, Engel, Armin L.	\$ 164.05	\$ _____
Campbellsport, Immanuel, Kahrs, H. A.	479.20	_____
Dundee, Trinity, Kahrs, H. A.	237.04	_____
E. Bloomfield, St. John, Schwartz, H. Marcus	1,019.53	_____
Eldorado, St. Paul, Wojahn, W. A.	160.09	400.00
Eldorado, St. Peter, Wojahn, W. A.	_____	_____
Fond du Lac, Faith, Mattek, J. W.	389.50	_____
Fond du Lac, Good Shepherd, Bitter, Donald	924.60	_____
Fond du Lac, Redeemer, Reim, R.	959.66	_____
Fond du Lac, St. Peter, Pieper, Gerhard	5,731.50	_____
Forest, St. Paul, Siegler, O.	1,251.17	_____
Green Lake, Peace, Kariess, G.	151.20	_____
Kewaskum, St. Lucas, Kariess, G.	2,678.92	_____
Kingston, Zion, Petrie, J. R.	656.11	_____
Manchester, St. Paul, Wadzinski, Wm.	1,195.23	_____
Markesan, St. John, Kobs, George	1,300.00	_____
Marquette, St. Paul, Wadzinski, Wm.	_____	_____
Mears Corners, Trinity, Hartwig, Paul G.	39.63	_____
Mecan, Emanuel, Oelhafen, W. J.	754.41	25.00
Menasha, Bethel, Tiefel, Arnold	429.39	_____
Montello, St. John, Oelhafen, W. J.	1,892.88	_____
Neenah, Grace, Wichmann, W. F.	520.57	_____
Neenah, Martin Luther, Hartwig, Paul G.	863.36	_____
Neenah, Trinity, Schaefer, G. A.	3,381.60	115.50
N. Fond du Lac, St. Paul, Kuschel, B. G.	1,247.50	54.45
Oakfield, St. Luke, Koepsel, Clarence	284.51	_____
Omro, Zion, Ziesemer, R. D.	487.90	_____
Oshkosh, Faith, Kaiser, Howard	179.85	_____
Oshkosh, Grace, Lehninger, E.	3,335.20	_____
Oshkosh, Immanuel, Mittelstaedt, T. J.	397.72	_____
Oshkosh, Martin Luther, Kleinhans, H. O.	1,660.96	_____
Pickett, Grace, Kleist, R. W.	1,276.37	_____
Princeton, St. John, Strohschein, Walter	849.75	_____
Readfield, Zion, Engel, Armin L.	378.49	134.00
Red Granite, Trinity, Eggert, Paul C.	50.00	50.50
Ripon, Mt. Zion, Ziesemer, R. D.	751.81	20.00

Salemville, St. John, Petrie, J. R.	397.90	_____
Seneca, St. Paul, Eggert, Paul C.	275.21	_____
Van Dyne, Zion, Weissgerber, W.	537.65	_____
Wautoma, Peace, Laper, A. D.	552.10	205.00
Weyauwega, St. Peter, Wicke, Harold	2,702.60	_____
Winchester, St. Peter, Engel, Armin L.	461.76	_____
Winneconne, St. Paul, Grunwald, Harold	1,611.74	436.50
Conference Totals	\$ 42,621.46	\$ 1,440.95
Miscellaneous	100.00	59.00
District Totals	\$126,289.42	\$ 4,527.18

**Memorial Wreaths**

In memory of — Pastor	Amount
Edna Abrahamson — Geo Tiefel, Stambaugh	\$ 26.00
Mrs. Bruno Beyer — H. A. Koch, Morrison	15.00
Louis Braemer — A. Schabow - K. Toepel, Algoma	28.00
Mrs. Theodore Bruss — P. Th. Oehlert, Kaukauna	9.00
Carl Buchholz — Orvin Sommer, Greenville	20.00
Augusta Ewald — Theo. Thuro, Menominee	5.00
Gary Wayne Fouts — H. A. Scherf, Abrams	5.00
Martin Gast — P. Th. Oehlert, Kaukauna	12.00
Mrs. Josie Grote — H. A. Scherf, Abrams	2.50
Mrs. Anna Hartwig — A. A. Schabow - K. Toepel, Algoma	4.00
L. Hebert — J. W. Mattek, Fond du Lac	2.00
Thomas Helminiak — L. H. Koeninger, Manitowoc	13.00
Mrs. S. W. Ihlenfeldt — P. Th. Oehlert, Kaukauna	34.00
Mrs. Oscar Jahns — P. Th. Oehlert, Kaukauna	90.50
J. Kadolph — H. Wicke, Weyauwega	6.00
Rev. L. Kaspar — Wm. F. Lutz, Escanaba	25.00
Rev. Leonard Kaspar — O. Sommer, Greenville	10.00
Albert Kielgas — W. F. Wichmann, Neenah	1.00
Owen Kitto — P. Th. Oehlert, Kaukauna	2.00
Rev. Herman A. Kuether — O. W. Heier, Millersville	158.75
Mrs. L. Mahnke — W. G. Haase, Two Rivers	2.00
Prof. Wm. Manthey — L. H. Koeninger, Manitowoc	15.00
John Mertens — W. G. Haase, Two Rivers	3.00
Mrs. John Meyer — W. G. Haase, Two Rivers	10.00
Mrs. E. Neuschaefer — H. Wicke, Weyauwega	1.00
Mrs. John Nocker — W. G. Haase, Two Rivers	2.00
Mrs. Bertha Olm — V. J. Siegler, Brillion	1.00
Patti Olm — F. Kneuppel, Newtonburg	5.00
Mrs. R. Olm — F. Kneuppel, Newtonburg	4.00
Mrs. George Pahnke — Gale Maas, Pine Grove	25.00
Adolph Pape — L. H. Koeninger, Manitowoc	15.00
Walter Peterson — L. H. Koeninger, Manitowoc	2.00
Louis Pleuss — L. H. Koeninger, Manitowoc	15.00
Wm. Puls — C. Thuro (vac. pastor) Two Creeks	15.00
John Radichel — R. E. Ziesemer, Appleton	5.00
Miss Augusta Rahmlow — W. G. Haase, Two Rivers	14.00
Hertha Ritz — H. A. Scherf, Abrams	2.50
Mrs. William Rosenbaum — H. A. Koch, Morrison	20.00
Wm. Sherbert — H. Wicke, Weyauwega	5.00
Henry Tessmer — W. G. Haase, Two Rivers	3.00
Mrs. Herman Trettin — P. Th. Oehlert, Kaukauna	134.50
Edward Tschantz — V. J. Siegler, Brillion	3.00
Walter Vetting — Armin Roekle, Manitowoc	13.00
Yvonne Volkman — H. Grunwald, Winneconne	200.00
Miss Emma Waltman — R. E. Ziesemer, Appleton	23.00
Wm. Wegner — H. A. Scherf, Abrams	2.50
Reno Wehling — O. Sommer, Greenville	5.00
William Wiese — Wm. Zell, Kolberg	100.00
Howard Wunderlich — R. Waldschmidt, Ellington	7.00
Total	\$ 1,121.25

GERALD C. HERZFELDT, District Treasurer.

S-N  
 Rev. William Fischer  
 5668 North 68th Street  
 Milwaukee, Wisconsin  
 May 55 56  
 57