

THE NORTHWESTERN Lutheran

February 1, 1959
Volume 46, Number 3



BRIEFS by the Editor

No doubt you have noticed that with the last two issues we have begun to use a glossier paper. We hope you like it. From the angle of quality, the new paper is much better, since it "holds out" both print and picture much better than the soft paper did. Some have also told us that they like the feel of this paper. However, that's a matter of taste.

* * * *

How did the Gospel get to your town (or community) anyway? That's something to which many of us give little thought, isn't it? We have a feeling that an honest answer on the part of many would sound like this: "Why, we just have it, that's all. Why shouldn't we have it?"

The possession of the Gospel, however, is not a matter of course. It is always God's grace to us wretched, undeserving sinners. But history shows that this fact of God's grace grows dim in Christians' minds after the Gospel has been proclaimed steadily in a place for 75, 90, or 100 years. Then often it is taken for granted that we may always hear a sermon that lifts up and exalts Christ as the all-sufficient Savior; that we and our children have at our dis-

posal the Sacraments, to generate saving faith or to confirm and strengthen it; that we have at our fingertips Bibles, hymnals, catechisms, devotional booklets, and much good religious literature.

Many of our congregations are celebrating centennials or ninetieth anniversaries. They are at the point where their members may be inclined to drift into the attitude of: "Naturally, we have the Gospel." All of us whose families have lived in easy range of the Gospel for several generations need to ask ourselves: "Has being born into possession of the Gospel dulled my mind and heart even to this truth: The Son of God shed His blood to redeem and save me, a hopelessly lost sinner?" If we must answer Yes, then nothing but repentance will do—a repentance that shakes us to the core and makes us cry out: "What have I been thinking! What have I been doing with the only truth that really matters in life and in death! The fact that my parents and grandparents have had this same truth does not make it any less a miracle of Thy grace, O my God, that I have the Gospel of Christ's atoning love and have been brought to faith in it. For

Christ's sake, forgive me my terrible ingratitude!"

Then there will be a lively appreciation, first, that we have the Gospel at all, and, again, that we have it in such rich measure and in undiluted strength. In our hearts there will also be gratitude for the men God used to bring the Gospel to the community in which we are living. Among these men are the early itinerant preachers of our Wisconsin Synod. Pastor Armin Engel is telling us about some of them in his series of articles. Did you read the first installment in the January 18 issue? The thoughts we set down above came to us as we read this part of our synodical history.

* * * *

In our "News and Notes" of the last issue we spoke about the "Message to the Churches" which was put out by the Fifth World Order Conference. We quoted the remarks of several Protestant leaders who objected to the action of the Conference, because the 600 men involved presumed to speak for all Protestants. The adverse reaction has grown stronger since then. A "Committee of One Million" is being organized. The aim of this "Committee" of Protestants is to fight against the recognition of Communist China, which was advocated by the World Order Conference. Of course, when the "Committee" Protestants enter the fray as church people, they are just as much out of order as their opponents.

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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The Northwestern Lutheran

Editorials

Babel In the Church Basement

Even if Johnny wants to pay attention during his Sunday school class in

the church basement, his efforts to learn may be seriously handicapped; for his class must often be taught under distracting conditions.

As Johnny listens to his teacher tell the story of the Wedding at Cana, he can hear a teacher in the curtained booth to his right relating the story of the Healing of the Nobelman's Son. Off to his left, a class is audibly discussing the story of Joseph in Egypt. The penetrating voice of a teacher on the other side of the room explains the same story his class is studying. Johnny wonders whether he should listen to her because she adds interesting details his lower-grade teacher is omitting. A distant class breaks out into laughter, and Johnny tries to imagine what could have amused them. He wishes he were in that class; there's hardly ever anything to laugh at in his class. In his Sunday school class, trying to follow a single voice is as hard as concentrating on one conversation in the living room at a family reunion.

These distractions will become more serious as Sunday school rolls grow longer each year, as more classes are divided, and as church basements become more congested.

When a congregation makes only one scant hour available each week for general religious instruction, and when that lone hour is already being shortchanged in various ways, that congregation is obligated to provide proper facilities for undisturbed instruction. When time for imparting vital religious teaching is at a premium, the least a congregation can do is to insure privacy and quiet during that hour.

Many a congregation is in need of a classroom building for its Sunday school. Perhaps it may supply this need by purchasing a house in the vicinity and adapting it for classroom purposes. Better still, the congregation should erect an education unit, preferably constructed in such a way that it can readily be converted into a day-school building.

The Sunday school is struggling against odds as it is. It should at least be able to make itself heard.

C. TOPPE

* * * *

Message from Cleveland

November 18-21, 1958, the Fifth World Order Conference of the National Council of Churches met in Cleveland and gave instructions to the churches as to what their policy should be in the social and political sphere. Being exponents of the social gospel, which is designed to make this world a better place to live in, it was expected that this meeting should express its findings on such things. But it overstepped the usual bounds even for social gospelers when it advocated the recognition of Red China by our government.

The impropriety of the Church to invade that sphere is pointed out in a letter to the Editor of *The Christian Century*. We quote from it in part: "Whether or not the United States should recognize Red China is not the concern of the church but of the government to whom

the American people have entrusted this responsibility. The principle of church-state separation, which Protestants are concerned to maintain, works both ways. — I find little in the New Testament to indicate that were Jesus living in the flesh today he would have signed the 'Message from Cleveland,' much less have spent his time trying to dictate to 'Caesar.' — Let the church be the church, constantly reminding men and women in all walks of life of God's grace and God's glory, but leaving international affairs, for better or worse, to the statesmen."

Well put. How can the Church be an authority on whether Red China should be recognized? It has no revelation from God concerning that. Church and State are to operate with two different kinds of tools. The State is to make its decisions on the basis of reason, common sense, and the fullest information that can be obtained. The Church, however, is not to operate with such things but solely with the Word of God. If the Church cannot say: "Thus saith the Lord" (and how can it say that with respect to the recognition of Red China?), then it should remain silent. It should stop pretending that it is a Church and frankly admit that it has become a political institution.

IM. P. FREY

* * * *

"Masons are Deists"

"A man can't preach salvation on Sunday and be a deist on Friday night," said Dr. A. C. M. Ahlen of Northwestern Seminary, Minneapolis, when the convention of the United Lutheran Church in Dayton, Ohio, last October was debating the lodge paragraph in the new constitution of a merger of four Lutheran bodies. The paragraph forbids pastors to join the Masonic lodge.

It is refreshing to note that Dr. Ahlen got considerable support for his stand. But it is saddening to note that a pastor said to the convention, "I am a member of the lodge in question and am happy to be a member of that fraternity." And even a seminary president pleaded for forbearance with those pastors who "have not found that it has violated their Christian conscience."

The debate stirred up enough dust to move *The Lutheran* to editorialize on the matter. Writes Editor Elson Ruff: "The Masonic Order . . . is a religious organization. Each lodge has a chaplain, altar, ritual, prayers, burial services. This is where the difficulty comes in.

"Since membership in the lodge is open to people of any belief — Jews, Moslems, as well as many varieties of Christians — there is no word in Masonry about Christ the Savior. God is worshiped as the 'Great Architect of the Universe.' That title reflects the influence of Deism in 18th century England where Masonry developed in its present form. Deism had the idea that it doesn't matter what you believe just so you believe something" (*The Lutheran*, Nov. 5, 1958).

(Continued on page 43)

Studies in God's Word: Take Heed How Ye Hear!

"Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke 8:11-15.

Occasionally we come home from church and are able to recall little or nothing of what we heard in the sermon. Whenever this happens we are perhaps inclined to blame the pastor. We feel that he did not preach in an interesting manner. Otherwise we would have listened more carefully.

A pastor will be the first to admit that this may be true at times. Not all pastors have the same gifts and abilities. The same pastor will not preach with the same effectiveness every Sunday. He does not always have the same amount of time for preparation each week. A pastoral problem within the congregation may have made thorough study and sermon preparation very difficult.

The next time, however, that a sermon doesn't get through to us, let us not immediately blame the pastor. The fault may also lie with us. Even Jesus, whose preaching we would hardly want to brand as dull and uninteresting, complained of the people that "hearing they hear not" (Matt. 13:13).

In the Parable of the Sower, the Gospel for Sexagesima Sunday, Jesus

shows us that very much depends on the hearer. He summarizes the message of His parable by warning, "Take heed how ye hear!"

A Routine Hearing

As the sower went out to sow his seed, some fell by the wayside, on the hard path where the people walked. Here the seed was either crushed by the travelers passing over it or devoured by birds.

According to the Savior's explanation, these hearers regularly listen to the Word, but it remains on top of their hearts. The devil takes it away before it can penetrate.

This is most likely to happen when we hear the Word from force of habit. We have heard its truths so often that we feel there is nothing more to learn. Instead of listening intently to the sermon, our thoughts begin to wander and we remember little or nothing of it.

Let us carefully examine ourselves! Do we come to church as a matter of routine, or do we prepare for it? Do we ask God to bless the preaching of His Word upon our hearts? Do we hurry in all out of breath during the prelude, or do we come in time to read one or more of the hymns and prepare ourselves for the message we are about to hear?

A Shallow Hearing

Some seed fell on a rock. It germinated quickly, but soon died because the rocky subsoil did not hold moisture.

These hearers are at first deeply moved. They're apt to make favorable comments about the sermon. They're very active members for a short time. Then their enthusiasm vanishes as quickly as it appeared.

These are the shallow hearers. They're looking for something new, different, spectacular. They're not interested in doctrinal preaching. They're not firmly grounded in the Scriptures. As a result they are not

prepared to face the realities of life. When a real sacrifice is asked of them, when they are called upon to stand up for their convictions, they lose interest.

What are we looking for? Something to delight us, fascinate us, make us "feel good"? Or are we looking for something more solid, something that will train us to face the realities of life and prepare us for eternity?

A Careless Hearing

Some of the seed fell among thorns, and the thorns sprang up and choked it. The cares, riches, and pleasures of this life are the thorns which choke off the good seed of the Word.

The hearer whose affection is still set on the things of this world very easily becomes a careless hearer. I hears only what he wants to hear. He turns a deaf ear to anything that is in conflict with his worldly interests. He misses the very things he ought to hear.

Have we ever said, "That was a fine sermon. I hope he takes it to heart"? Perhaps we were the ones who should have taken it to heart. Let us first apply the Word to ourselves.

A Fruitful Hearing

Some seed also fell on good ground. These are the hearers God wants. They not only hear the Word, but keep it and bring forth fruit. Not all produce the same amount or the same quality of fruit, because God has not endowed all with the same gifts. But there will always be some fruit, some growth, some progress in their Christian faith and life.

The next time we remember little or nothing from the sermon, let's not begin with the pastor. Let's begin with ourselves. Very much depends on the hearer. Jesus said, "Take heed how ye hear!" How we hear?

C. MISCHKE

Smalcald Articles

Part III. Art. III. Of Repentance

VI

We have already heard that instead of the two parts of repentance which Scripture teaches, and our Augsburg Confession on the basis of Scripture, namely, contrition and faith, the Roman schoolmen teach three parts. The first of these they call by the same name as we call the first part of repentance, namely: contrition. But do they mean the same thing? In order to be in a position to answer this question we here reproduce the pertinent Canon of the Council of Trent in its entirety. It is Canon V, adopted during the 14th session, held on November 25, 1551.

"If any one saith, that the contrition which is acquired by means of the examination, collection, and detestation of sins, — whereby one 'thinks over his years in the bitterness of his soul' (Isa. 38:15) by pondering on the grievousness, the multitude, the filthiness of his sins, the loss of eternal blessedness, and the eternal damnation which he has incurred, having therewith the purpose of a better life, — is not a true and profitable sorrow, does not prepare for grace, but makes a man a hypocrite and a greater sinner; in fine, that this (contrition) is a forced and not free and voluntary sorrow: let him be anathema."

Notes

In the last part of this Canon, the Council of Trent condemns the statement that "this contrition is a forced . . . sorrow." This is directed against our Augsburg Confession, which defines contrition as "terrors smiting the conscience through the knowledge of sin" (Art. XII). Instead, they say that contrition is a "free and voluntary sorrow," that is, not something which is inflicted on the sinner and which he suffers, but something which he achieves himself by a deliberate effort of his own. This self-made sorrow, they say, prepares him for grace. In the fuller explanation (chap. IV) they even add that "it sometimes happens that this contrition is perfect through charity, and reconciles man with God before this sacrament be actually received." Thus contrition is something of value which the sinner produces himself; it has merit before God and prepares the sinner for grace.

While, as the Council maintains, it "sometimes happens" that a man achieves a "perfect" contrition (and thus does not even need the rest of the sacrament) it may very frequently happen that a sinner cannot work up any kind of remorse, at least not in a proper measure, that he is sorry about his sin only "from the fear of hell and punishment." What then? "As to that imperfect contrition, which is called attrition," the Council maintains that the sinner thereby "prepares a way for himself unto justice. And although this contrition cannot of itself, without the sacrament of penance, conduct the sinner to justification, yet does

it dispose him to obtain the grace of God in the sacrament of Penance."

Forgotten Sins

This process of contrition (or at least attrition) must be repeated for every sin which a man committed, also in the case of sins which he may have forgotten temporarily. On this point Luther reports in the following paragraph.

15) *As to contrition, this is the way it was done. Since no man could remember all his sins (especially as committed through an entire year) they inserted this provision, namely, that if an unknown sin should be remembered later — if the remembrance of a concealed sin should perhaps return — this also must be repented of and confessed, etc. Meanwhile they were commended to the grace of God.*

Where the English translation says that such forgotten sins must, when later remembered, also "be repented of," Luther said, they "must be rued." The Latin translation even uses the expression, they "must be lamented with tears in a sufficient contrition."

Attrition

On the fine distinction between contrition and attrition, Luther has this to say:

16) *Moreover, since no one could know how great the contrition ought to be in order to be sufficient before God, they gave this consolation: He who could not have contrition, at least ought to have attrition, which I may call half a contrition, or the beginning of contrition; for they have themselves understood neither of these terms, nor do they understand them now, as little as I. Such attrition was reckoned as contrition when a person went to confession.*

Nor did the Council of Trent, to which we referred above, clarify the two concepts. The difference does not seem to be one of kind; both are self-induced sorrow. The difference seems to be one of degree only. Attrition seems to be a less intense remorse than contrition; but where the one stops and the other begins is not indicated. Even contrition is not always of the same intensity: seeing they refer to cases of "perfect" contrition, which, as they maintain, "sometimes happens."

What effect this distinction has in the practical cure of souls, Luther illustrates in the following paragraph.

17) *And when it happened that anyone said that he could not have contrition, nor lament his sins (as might have occurred in illicit love, or the desire*

(Continued on page 43)

What shall I say?

Topic: "I'm just as good as most people who go to church."

People making the above statement think that they are being modest. Further conversation will reveal that their real opinion is that they are considerably better than most churchgoers. Why, then, should they bother with the Church?

Who is the Judge?

The first thing we might ask such people is: Who is the judge of "goodness"? Is it man, or is it God? Even if it were man, does anyone have the right to try his own case? Any judgment which he might make concerning the comparative "goodness" of himself and others will certainly be colored by self-love. The man down the street, looking at him with no partiality, may have an entirely different opinion.

It may be true, however, that as the world judges "goodness," some unbelievers are as good as some churchgoers, or perhaps even better. We will not grant that this is true on an overall basis. Far from it. Yet, we must admit that some unchurched people demonstrate a considerable degree of civic righteousness which draws the world's applause, while some professed Christians display lamentable weaknesses in their daily lives, even from a worldly viewpoint.

The real point, however, is that man is *not* the judge of "goodness." God is. And before God it is not a matter of who is better than the other. Rather it is a matter of *none of us being good enough*. What comfort is there, then, if others appear worse to us? God demands perfection of His creatures. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). And in His Word, God tells us bluntly that we have not reached this perfection. "There is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7:20). "There is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23).

The Need is Universal

Because all are equally sinners before God, by nature all are under the wrath of God and deserve God's punishment. "The wages of sin is death" (Rom. 6:23). And thus all equally need Christ. He alone has made it possible for us to appear sufficiently righteous or "good" in the eyes of God. As our Substitute, He has kept the Law of God perfectly in our stead and has paid the punishment deserved by our sins through His own innocent suffering and death upon the cross. Thus, God's wrath over sin is appeased. His justice is satisfied. For the sake of Christ's substitutionary work He has forgiven us our sins. Though we yet remain sinners, He gives us Christ's righteousness and declares us righteous in His sight. Thus, the Bible tells us: "Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4).

This righteousness of Christ alone can save us. It is received or accepted only through faith in Christ. It is re-

jected by all who pride themselves on their own holiness. It is rejected by all who reject the Gospel of Christ, which is the only power capable of bringing us to faith in Christ. What a tragedy, then, to disdain the Church which preaches this Gospel, and thus remain in the delusion of personal righteousness, which can only lead to hell!

A Case of Self-righteousness

We should recognize that people making the statement of our topic are afflicted with a severe case of self-righteousness. They do not believe they are sinners in the full sense of the word. They think their "good deeds" more than compensate for their few slight faults. They feel quite secure in their belief that they can earn their own way to heaven. Ask them, therefore, if they really feel their every thought, word, deed, and desire meets God's requirements. Remind them that this means continuous perfection, that the Law of God is a unit, and that a single infraction makes them guilty of the whole Law and subject to eternal punishment. Point out that their very judgment of other people is sin. Point out that a self-righteous attitude is the most grievous of all sins. It denies the truth of God's Word and rejects Jesus Christ. Tell them, too, that the church does not claim to have perfect members. The sincere Christian recognizes his sinfulness and his desperate need for a Savior. A confession of such sinfulness and dependence upon Christ on our own part is very helpful in dealing with such people. It compels them to think and to question themselves. And only when they begin to doubt their own holiness, are they willing to give any consideration at all to Christ, and the saving Gospel of Christ which the Church has to offer.

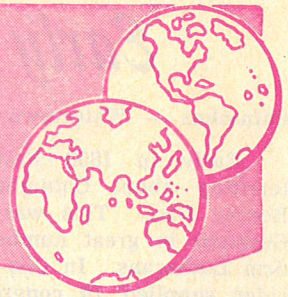
The Importance of a Living Christianity

Dealing with such people also emphasizes the extreme importance of a living Christianity in doing mission work. This applies with equal force to pastors and laymen. Unchurched people do not recognize that the Church's first business is to save souls — to bring sinners to Christ. They believe that the Church's greatest benefit is the results which she produces in the lives of her members. If those results are not visible, they feel there is no point in bothering with the Church. Furthermore, in determining the effectiveness of the Church, the unchurched watch professed Christians most closely. They delight in finding flaws in their lives. In their natural enmity toward God — which they do not even recognize — they then feel justified in ignoring the Church.

Obviously, then, Christian testimony must be supported by Christian living. If it is not, our testimony is weakened immeasurably. Next to our love and gratitude to God for His free salvation, this is the greatest incentive for showing the power of the Gospel in our daily lives.

C. S. LEYRER

News FROM OUR Missions



MOUNT CALVARY LUTHERAN MISSION

Kimberly, Wisconsin

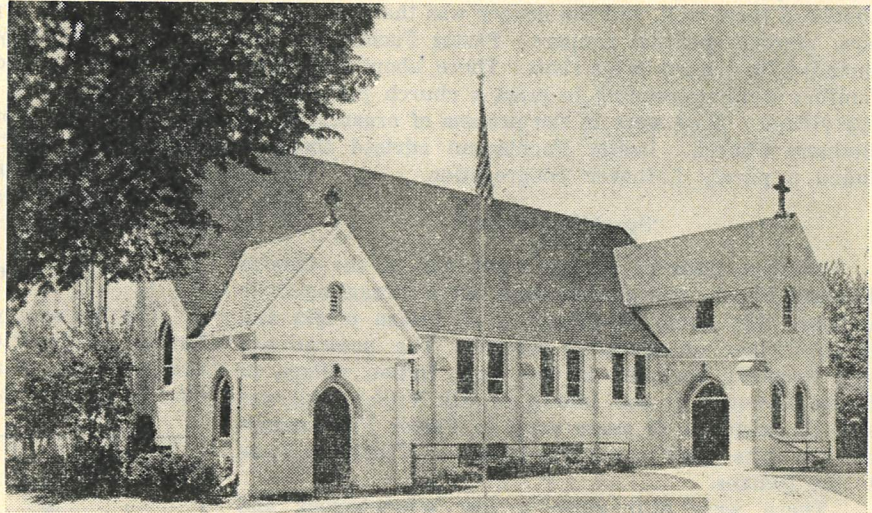
Just what name a congregation finally chooses when it incorporates usually is immaterial. As a rule, no particular meaning or significance is connected with the names of our congregations. Yet, when the name MOUNT CALVARY is applied to the story of our mission at Kimberly, Wisconsin, it calls to mind many parallel events and situations. A look at these parallels will help tell our story.

Mount Calvary Suggests a Location

The original Mount Calvary was located just outside Jerusalem, headquarters of Annas and Caiphas, two men who were anti-Christ from head to foot. Our Mount Calvary Mission is located right in the heart of a community which, at the time of its founding, was under the sole control of the papacy, the Antichrist! The Roman Catholic Churches here spoke the final word in almost all matters at that time. Considering this setting, you will not be surprised when we say:

Mount Calvary Suggests a Strenuous Struggle

The name Mount Calvary surely calls to remembrance Jesus' entire struggle to redeem lost mankind. The history of Mount Calvary Mission also indicates a struggle. Mission work was begun in this field in 1924 by the sainted Pastor Timothy Sauer of Appleton, Wisconsin. He sought to found a mission here to protect the faith of Lutherans who had moved into the area with their families to work at the Kimberly-Clark Paper Mill. His work soon met with failure, and the young Mount Calvary went into hibernation. For 13 years it slept! In 1937, God returned to awaken His infant to an active life when the Rev. Willmar Wichmann began his ministry here. An area



Mt. Calvary Ev. Lutheran Church, Kimberly, Wisconsin

canvass uncovered enough members to organize a congregation. This done, regular divine services were held in the village hall. Just when things seemed to be going well "time ran out" for the little group! Notice was given to look for other quarters in which to worship.

In June 1939, the congregation celebrated a Building Festival Sunday to raise funds for their own church. This first effort yielded the sum of \$22.48. Synod's Church Extension Fund could assist only in the amount of \$1,200. Was Mount Calvary ready to hibernate again? This time God had other plans! Kimberly-Clark made a sizable donation. A local insurance company offered the rest of the money needed to build the church at 3% interest, with notes repayable and renewable as circumstances demanded. God also moved the hearts of the members, after no small struggle you may be sure, to open a Christian day school at this time. The basement of the new church could be used for classrooms. A teacher was called to help the pastor teach the Word to the young. Thus in 1941 a great struggle ended! Although some moved away, and some fell away to the Antichrist, God prospered His infant and added

to both church and school as the years went by.

Another struggle terminated in 1955. For 17 years the congregation and Mission Board had struggled to pay high rentals on a house their missionary and his family were occupying. Thirteen times the members tried to get their own parsonage. Thirteen times they were stopped because of the lack of funds. Meantime the missionaries moved their belongings to pieces. A house erected with the aid of a (\$14,000) Synod Parsonage loan finally brought relief. The end of that struggle was the introduction to another, however. Before the last work on the parsonage was done, the state building inspector gave notice that a report had been filed that our school was under the ground level and no longer acceptable. He told us we had four months to build a new school, or, in his words, "Kiss our little school good-bye!" At this point we are happy to say:

Mount Calvary Suggests Victory

Mount Calvary surely calls to mind the Lord Jesus' victory over His foes. "It is finished" He cried. God also has given victory to His Mount Calvary

(Continued on page 43)

Early Itinerant Preachers In Wisconsin

Columbus — Watertown — Beaver Dam — Hustisford

Early in 1858 Pastor Fachtmann explored the territory about Columbus and Watertown, including Beaver Dam. This was a large territory, settled by Germans in great numbers. Among them were many firm Lutherans. In this section a non-Lutheran circuit rider supplied 19 congregations. However, he didn't shepherd them well, and the danger was that they would soon become spiritual paupers. Pastor Fachtmann also included Hustisford in his visits. There, about a hundred families were proceeding to erect a church just east of the village. They were in the process of organizing the Bethany Church. Pastor Fachtmann advised them to found a purely Lutheran congregation.

"Sparkling Water"

Horicon, situated on the lower end of the famous Horicon Marsh, was at that time but a straggling little village. The name "Horicon" is of Indian origin and means "clear or sparkling water." The present site was formerly occupied by the only Indian village of Dodge County. It was known as Elk Village and was still in existence 13 years prior to Pastor Fachtmann's arrival. The great marsh was known as Cranberry Lake to the Indians.

There were still quite a few Winnebagoes and Pottawatomies roaming about when a number of Lutheran families first settled in the vicinity and formed a congregation. In this same year Pastor Fachtmann conducted the first Lutheran service. The Presbyterian church was used for that occasion. Four such services were conducted here by our Synod's first itinerant missionary. Then Pastor John J. E. Sauer of Town Herman took care of this newly established charge and served the little flock of seven members every four weeks. Today this congregation is flourishing, after a marvelous growth, as St. Stephen's Church.

Fachtmann's Work Endorsed

In June 1858, the Synod convention met at St. John's Church, Milwaukee. Pastor Fachtmann's work was officially endorsed and, because of his remarkable talent in this field, he was authorized to continue as missionary-at-large of the Wisconsin Synod. Evidently his natural bent was in that direction. He demonstrated a love of nature and of travel, the ability to mix with strangers and to size up men and conditions.

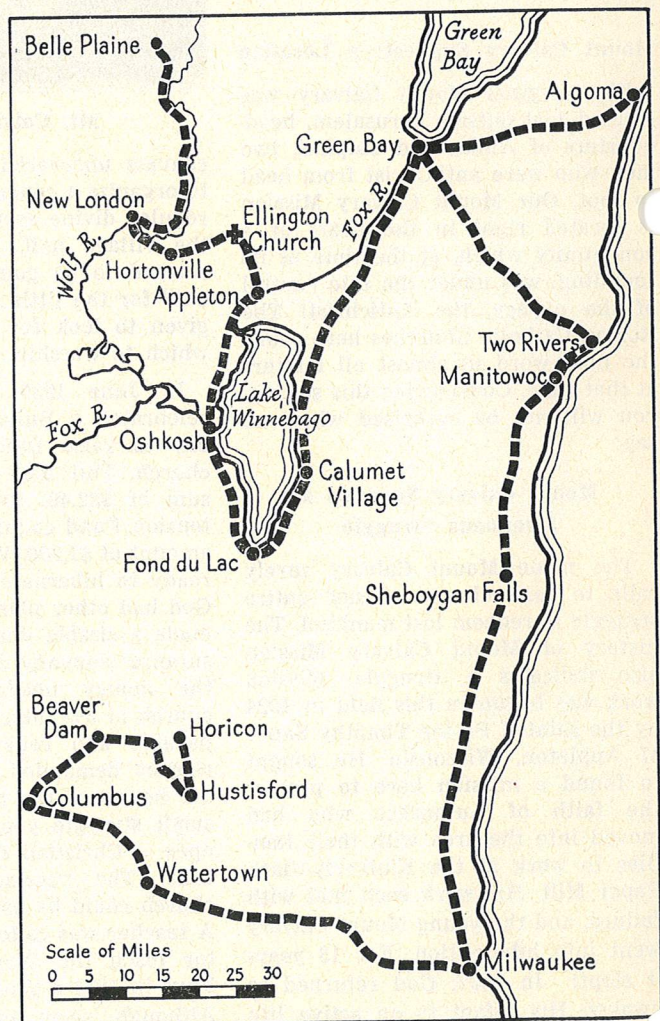
Now Pastor Fachtmann again journeyed northward, expanding his work to Green Bay. Incidentally, in his travels our missionary had to depend to a great extent on the military roads. The earliest of these to be laid down began at Fort Howard (Green Bay), ran east to the Fox River and followed the eastern side of Lake Winnebago, turned west at Fond du Lac, and continued to Fort Winnebago (Portage), and then to Fort Crawford at Prairie du Chien. Another such road built by the government connected Port Washington with Fort Winnebago. The military road from Chicago to Fort Howard or Green Bay (over Milwaukee, Sheboygan Falls, Manitowoc, Two Rivers), had been completed about twenty years before (1837). So it is likely that the missionary made use of it.

Green Bay — Algoma

At Green Bay our itinerant missionary found a Lutheran pastor at work, with an assistant and a flourishing school, covering the city and country round about for 20 miles. The congregation already owned a church, school, and parsonage. It was a surprise to him to find the people prosperous and their congregational life well organized. Due east on Lake Michigan there were already enough settlers to organize a special township. They called it "Wolf River," a name that was changed later to "Ahnapee." In more recent years, however, this was changed to Algoma, namely, the Indian name for "sandy place." To this region Pastor Fachtmann came frequently to visit the Lutherans. As a result of his visits, St. Paul's Church was organized here on December 10, 1862.

The Case of a "Would-Be" Shepherd

For the next year Pastor Fachtmann made Fond du Lac his headquarters. First of all, he went to Calumet near the site of an Indian "encampment," which may once have been the old Pipe village of the Menominees



Further Travels of Missionary Fachtmann

The Northwestern Lutheran

on the east shore of Lake Winnebago. He found that in this area even the modest achievements of former work had gone to pot. A drunkard by the name of Binner, who had operated in another neighborhood before, had held forth as pastor. Soon, what had been built up there was torn down, for he actually made a mockery of the holy ministry. This afforded the unbelievers a chance to do the satanic work of making fun of the Church. One Sunday, for instance, they painted a cross on the inebriate's back and let him mount the pulpit thus adorned. On account of this situation, Pastor Fachtmann requested in his report to the president of the Synod that he send an able man into these parts, according to the congregation's wish.

St. Peter's, Fond du Lac, Organized

Since his travels brought him into the vicinity, our missionary now investigated the possibilities for a congregation among the Germans in Fond du Lac. He found quite a number of the Lutheran faith here and without difficulty succeeded in gathering them together for a divine service. His coming was welcomed by parents who on this day brought no less than ten children to be baptized, the oldest among them being more than seven. Pastor Fachtmann was cordially received in the homes of two prominent families, the Findeisens and the Grommes. Both of these promised their liberal support to the Lutheran enterprise. Under the leadership of C. D. Gromme, who was enthusiastically in favor of founding a Lutheran congregation, 47 men were ready to sign the articles of organization. On August 15, 1858, these people met with Pastor Fachtmann in the local Presbyterian church at Main and First Streets and founded St. Peter's Lutheran Church. When Pastor Fachtmann suggested that they join hands with Calumet in calling a pastor, Mr. Gromme offered to house the preacher in return for several hours' daily instruction of his children. Eventually, the newly organized congregation extended a formal call to Pastor Fachtmann. In the same meeting the resolution was also adopted to join the Wisconsin Synod.

Oshkosh — Hortonville

Toward the end of August, the itinerant pastor set out from Fond du Lac for the second time to explore the territory north of there along the west shore of Lake Winnebago. He proceeded by way of Oshkosh. It had 2,300 German inhabitants but only two small churches. At Appleton he learned that six to ten miles distant there were many more German Lutheran people. This, no doubt, was the section where today the Ellington congregation is centered. From there he came to the village of Hortonville. The fact that it lay midway between Appleton and the vast pine regions of the Wolf River made it an important trading center in those years. There, 60 more German families extended a warm welcome to him. They were living in the area near the village.

A Welcome at New London

A good road connected Hortonville with New London. The latter was the steamboat port on the Wolf River. Two steamers arrived there daily from Oshkosh on Lake Winnebago, taking a day to get there. Here, at New London, Pastor Fachtmann received the same friendly welcome. He preached and administered

the holy sacraments. There were 30 Lutheran families living in the settlement, coming mostly from Prussia, Pommerania, and Mecklenburg, Germany. Most of them wished that some way could be found that the Wisconsin Synod might do something more for them.

Belle Plaine — A Tearful Plea

In a settlement some 30 miles farther north on the Wolf River, which was connected by steamer with New London and formed a stopover for the immigrants, there was another group of 20 Lutheran families located near Belle Plaine, in Shawano County. A Lutheran from that area pleaded with our missionary with tears in his eyes that he might also visit them. In a letter to President Muehlhaeuser, Pastor Fachtmann called attention to the various fields that he had visited, for they were "white already to harvest" (John 4:35). Besides baptismal and communion sermons, he reported having preached 18 times in the month of August, having baptized 30 children, twice having administered the Lord's Holy Supper to sick people. "My pocketbook," he tells us, "is like the oil cruse of the widow at Zarephath, soon empty but always enough to go on. The great number of baptisms, even though one third (of the children) are christened gratis, all the same always help the traveling missionary to get back on his feet again."

Preaching in Prison — Short Pastorate at Fond du Lac

Pastor Fachtmann's next missionary venture was to preach to the German prisoners of the evangelical faith in the penitentiary at Waupun. Then he hoped to undertake a journey to the Mississippi River country to follow up the German settlers in the fertile valleys and coulees of Western Wisconsin near La Crosse. In the meantime, however, the newly organized congregation of Fond du Lac extended its first call for a pastor on October 18, 1858. The choice fell upon Pastor Fachtmann. He accepted the call to become pastor of St. Peter's Ev. Lutheran Church. He served the congregation faithfully, but his stay was brief, for he felt he could not ignore his responsibility as a traveling missionary. So he accepted the call with the understanding that he be permitted to continue his travels in the interests of Synod. The congregation had begun to prosper. But less than a year after taking up his pastorate in St. Peter's he received a call to La Crosse. Carl F. Waldt, traveling missionary from Alsace, had recently come to relieve him of the entire northern part of his mission field and was already at work. Pastor Fachtmann departed for his new field on July 10, 1859.

The La Crosse Country — The Freethinkers

The La Crosse River, tributary to the Mississippi at the site of the city, had attracted a number of Lutherans from Hannover, Germany, as early as 1853. A wave of them had followed in later years to settle in the valleys and coulees of that region. Among them, however, and even before them, there were many outspoken infidels. Their Freethinker congregations had dotted that section of La Crosse for many years. These were people who, in questions of religion, recognized no other authority than their own reason. Such German rationalism led to the founding of early congregations, organized in opposition to the confessionalism

of the Lutherans. They tried their best to make life miserable for all who held to their Christian convictions. In the meantime, the Germans in La Crosse and vicinity were also in danger of being led astray by the German Methodists, who asserted themselves unduly for their cause. The founding of Christian congregations, for that reason, offered special problems for Pastor Fachtmann. He, however, came to La Crosse to further Lutheran preaching in this city, said to be fifty per cent German. Here people were originally Lutheran, and a campaign for the acquisition of a church property had been started. He immediately promoted the purchase of a Methodist church building, which was moved to the corner of Fifth and Jay Street. There the church, which also served for school purposes, remained for four years.

La Crosse and Burr Oak

Nearby, at Bostwick's Valley, the settlers of Burr Oak also were in need of a Lutheran pastor. They had joined hands with the people in La Crosse and decided to found a true Lutheran congregation. Pastor Fachtmann became the first pastor of this La Crosse-Burr Oak

parish, August 1, 1859. Since the pastor himself taught the children from the start, the opening of the parochial school in La Crosse coincided with the founding of First Ev. Lutheran Church. He taught school and preached to meet the spiritual needs of the people. The large number of Germans he gathered for the church and the many children enrolled in the school were cause for rejoicing.

He also went out to preach at Burr Oak every three weeks and remained for three or four days to instruct the children. The Burr Oak people had no stove in their church. When winter came on, the cold in the church became unendurable. They decided that one member should collect some oats, wheat, or potatoes from each member and drive the load to La Crosse in order to sell or barter the same for a stove. This plan was carried out, and a stove was purchased with the proceeds.

Off and on, Pastor Fachtmann journeyed up the Mississippi to look after the needs of the new settlers in the most westerly section of the state in the interest of his Synod.

ARMIN ENGEL

† PASTOR JOHN HABECK †

John Albert Habeck, son of Irwin J. Habeck and Dorothy nee Seefeldt, was born at Minocqua, Wisconsin, on February 4, 1931. As his father was called to other pastorates in Wisconsin, he lived at Medford from 1933 to 1940, at Weyauwega from 1940 to 1950, and since 1950 in Milwaukee. Upon his confirmation he entered the preparatory department at Northwestern College, Watertown, and was graduated from it in 1949. In 1953 he was graduated from Northwestern College; and in 1957, from the Lutheran Theological Seminary at Thiensville.

While attending the Seminary, he served for a short time as vicar at Our Savior's Lutheran Church in Jamestown, North Dakota, and for a full year at St. Peter's Lutheran Church at Fond du Lac, Wisconsin. Upon his graduation from the Seminary, he was called as tutor to Northwestern Lutheran Academy, Moberge, South Dakota, but a kidney ailment compelled him to interrupt his work shortly before the Christmas recess. When his health had seemingly improved in the fall of 1958, he expressed his readiness to receive an assignment from the Synod into the parish ministry; in the meantime he served as an instructor in religion at Wisconsin Lutheran High School in Milwaukee. As his health broke down again, he found it



Pastor John Habeck

necessary to discontinue his work as an instructor on December 12. On Christmas Day the Lord called him to his eternal rest at the age of 27 years 10 months 21 days.

He is survived by his parents, Pastor and Mrs. Irwin Habeck, one brother and sister-in-law, Pastor and Mrs. Daniel Habeck of Muskegon Heights, Michigan, his fiancée, Miss Kathleen Cuppan, his grandparents, Mr. and Mrs. Ernest Seefeldt of Marinette, Wisconsin, and other relatives and many friends.

The burial service was held on December 28 at Bethesda Lutheran Church. Prof. Carl J. Lawrenz, president of the Theological Seminary, preached the sermon on Job 1:21. The following are a few thoughts gleaned from the sermon: "In John Habeck the Lord gave the Church a gifted and consecrated servant of the Word. Those who had a part in his training will all agree that the Lord had endowed him with outstanding gifts and at the same time given him grace through His Word and Spirit to apply these gifts with diligence, to exercise them with humility, and to employ them with Christian warmth, tact, and understanding. The Lord let him readily win the love and esteem not only of those to whom he ministered as vicar and instructor, but also of those with whom and under whom he labored. Yet the Lord took him away, let him serve only very briefly in His Church with his gifts and training. All of this moves us to say with St. Paul, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!' Still, we will also want to say with Job, 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.' Like Job we will want to say it with humble submission and with childlike trust."

W. O. PLESS

NEWS FROM OUR MISSIONS

(Continued from page 39)

Mission. This time a (\$24,500) Church Extension Fund loan came to the rescue. Today Mount Calvary is "over the hill." We have a fine parsonage, church, and a two-room school. God has turned every knock into a boost for us. Our youth is well grounded in God's Holy Word, able to defend themselves and win the victory. Our communicant membership, church at-

tendance, all-purpose contributions, and our school enrollment have shown fine increases. Many items have more than doubled in the past four years.

Finally, lest we give any glory to man, let us remember that:

Mount Calvary Suggests a Wonderful Sacrifice

We close our story of Mount Calvary Mission with this thought: the

things done here were possible only because of the wonderful sacrifice the Lord Jesus made on Mount Calvary. May the name Mount Calvary ever hold that wondrous sacrifice before the eyes of all who worship here and make this their church home! May it bring salvation to their souls and inspire them to ever greater work and sacrifice!

ELWOOD HABERMANN

EDITORIALS

(Continued from page 35)

This forthright statement is blunted, however, when Dr. Ruff continues that "numerous Lutherans, including a few ULC pastors, are Masons and insist that their lodge membership does not contradict their Christian faith."

And his testimony is considerably weakened when he concludes: "This doesn't seem convincing to me. But, never having been a Mason, I don't know. I think it is something every man must decide for himself. Also it is something a lodge member should consider seriously in the light of his Christian faith."

H. C. NITZ

SMALCALD ARTICLES

(Continued from page 37)

for revenge, etc.), they asked whether he did not wish or desire to have contrition. When one would reply Yes — for who save the devil himself would here say No? — they accepted this as contrition, and forgave him his sins on account of this good

work of his (which they adorned with the name of contrition). Here they cited the example of St. Bernard, etc.

St. Bernard (1091-1153), usually called Bernard of Clairvaux from the monastery which he founded in 1115, though a man of a mystic, contemplative disposition, nevertheless exercised a mighty influence on the church affairs of his day. He is widely known in our circles by a Latin Passion hymn which he wrote, on which Paul Gerhardt based his "O Bleeding Head, And Wounded" ("O Sacred Head, Now Wounded," No. 172). — He wrote a book on "The Degrees of Humility and of Pride."

The parenthetical remark that the schoolmen adorn a certain attitude of a sinner who could not work up any real grief in his heart for his sins with the name of contrition, is an addition of the Latin translator. Luther was not interested in what high-sounding names people might apply, he was disturbed by the error that they considered the troubles of a terror-stricken heart as a profitable work of the sinner, by which he disposes and prepares himself for and merits the grace of God.

(To be continued)

J. P. MEYER

PASTOR LEYRER WILL BE DEAN OF MEN AT NORTHWESTERN

Pastor Carl Leyrer, of Zion, Illinois, has accepted the call as Dean of Men extended to him by the Board of Regents of Northwestern College. He will assume his duties in that office on February 1, 1959.

The Secretary of the Northwestern College Board, Pastor Kurt Timmel, has authorized us to make this announcement.

W. H. F.

CALL FOR NOMINATION OF CANDIDATES FOR AN ADDITIONAL PROFESSORSHIP AT MICHIGAN LUTHERAN SEMINARY Saginaw, Michigan

With the approval of the Board of Trustees of our Synod, the Board of Regents of Michigan Lutheran Seminary herewith requests the nomina-

tion of candidates for an additional professorship at Michigan Lutheran Seminary, the creation of this professorship having been authorized by the Synod at its last convention.

As the professor-elect will be principally an instructor of English, although he is also to teach some history, only such are to be nominated who are qualified to teach these branches.

Nominations and all pertinent information must be in the hands of the undersigned by February 20, 1959.

Oscar Frey, Secretary
1441 Bliss Street
Saginaw, Michigan

NOMINATIONS

Nominated for the presidency of Northwestern College are the following:

Pastor T. Bradtke, Marshfield, Wisconsin
Pastor A. Buenger, Kenosha, Wisconsin
Professor C. Frey, Saginaw, Michigan
Pastor E. Hoenecke, Plymouth, Michigan
Professor R. Jungkuntz, Watertown, Wisconsin
Pastor W. Kehrberg, Minneapolis, Minnesota
Pastor L. Koeninger, Jr., Lansing, Michigan
Pastor A. T. Kretzmann, Crete, Illinois
Pastor T. Mittelstaedt, Oshkosh, Wisconsin
Pastor R. Mueller, Sr., Jefferson, Wisconsin
Professor H. Oswald, Watertown, Wisconsin
Pastor W. Pless, Milwaukee, Wisconsin

Professor D. Rohda, Watertown,
Wisconsin
 Pastor T. Sauer, Oshkosh, Wisconsin
 Pastor Egbert Schaller, Nicollet,
Minnesota
 Professor E. Scharf, Watertown,
Wisconsin
 Professor E. Schroeder, Watertown
Wisconsin
 Professor W. Schumann, Watertown,
Wisconsin
 Pastor W. Schumann, Jr., Watertown,
South Dakota
 Pastor W. Schweppe, Ghana,
West Africa
 Pastor O. Siegler, Mt. Calvary,
Wisconsin
 Professor M. Toepel, Saginaw,
Michigan
 Professor C. Toppe, Watertown,
Wisconsin
 Pastor W. Wegner, Columbus,
Wisconsin
 Pastor E. Wendland, Benton Harbor,
Michigan
 Pastor H. Wicke, Watertown,
Wisconsin

The Board of Control of North-
western College will meet at the
College on Sunday, February 22, at
2:30 p.m., to elect the new president.
Any correspondence regarding the
candidates will have to reach the
secretary before that date.

Pastor Kurt A. Timmel
612 Fifth Street
Watertown, Wisconsin

NOTICE

The position of steward or custo-
dian at our Theological Seminary
at Thiensville has become vacant
through the death of Mr. Arnold
Nemitz, which occurred on Novem-
ber 17, 1958.

The Seminary is accepting ap-
plications for this position until Feb-
ruary 1, 1959. The Board of the
Seminary is seeking a good Christian
couple. The husband should be ca-
pable of maintaining and operating
the physical plant of the Seminary,
and the wife should be able to take
over the management of the kitchen
and dining hall.

Requests for application blanks
should be directed to:

Prof. H. J. Vogel, Bursar
P.O. Box 193
Thiensville, Wisconsin

CALL FOR CANDIDATES

Luther High School at Onalaska,
Wisconsin, intending to add the
eleventh grade in the 1959-1960 school
year, finds it necessary to increase

A REQUEST FROM SOME OF OUR MISSIONS

Pastors, do you have mem-
bers moving to any of the
Florida communities listed be-
low? If so, please send their
names and possibly addresses
to the pastor serving that com-
munity, as indicated in this
listing:

Bradenton, Palmetto, Elwood
Park, Oneco, or Anna Maria
Island — to the Rev. James L.
Vogt, 2704 Manatee West,
Bradenton, Florida.

Largo, Indian Rocks, Redding-
ton Beach, Madeira Beach,
Treasure Island, Tampa, Sul-
phur Springs — to the Rev.
Howard W. Kaiser, 10555 52nd
Avenue North, St. Petersburg,
Florida.

St. Petersburg, Gulfport, Pas-
adena, Pass-A-Grill, Pinellas
Park — to the Rev. William E.
Steih, 4845 25th Avenue North,
St. Petersburg 13, Florida.

the size of its faculty. The members
of the Synod are herewith requested
to assist us in the calling of teachers
by submitting to us the names of
candidates qualified to offer instruc-
tion in the fields of science, mathe-
matics, and social studies. All nomi-
nations may be sent to:

The Rev. Wayne Schmidt
Luther High School
Onalaska, Wisconsin

TO ALL PASTORS AND CONGREGATIONS OF THE WISCONSIN, MINNESOTA, DAKOTA, AND NEBRASKA AREAS

When shipping clothing to the
Minneapolis depot for the Relief
Program, please, make the follow-
ing change of address:

Lutheran World Relief
c/o Larson Transfer Company
1901 Fifth St., S.E.
Minneapolis 14, Minnesota

Since the green shipping labels with
the old address were printed in a
sizable amount, you will spare your
Relief Committee much additional
expense by making this change of
address on the labels that you now
have in your possession when making
your clothing shipments. Thank you.

The General Relief Committee
— Wisconsin Synod
J. A. WESTENDORF, Secretary

SYNODICAL CONFERENCE STUDY COMMISSION ON MINISTERIAL AND TEACHER TRAINING

The Study Commission on Minis-
terial and Teacher Training created
by the 45th Convention of the Syn-
odical Conference will meet, God
willing, at Immanuel Lutheran Col-
lege in Greensboro, North Carolina,
on February 16, 17, and 18, 1959.

February 16 and 18 will be de-
voted to meetings with the Board
and the faculty of Immanuel Lu-
theran College. The Commission will
hold open hearings on February 17.
Alumni, authors, and signers of over-
tures regarding Immanuel Lutheran
College, representatives from the
constituency of the school, and in-
terested parties are hereby invited
to meet with the Commission on Feb-
ruary 17, 1959.

GEORGE J. BETO,
Secretary of the Commission

GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. William Moldenhauer
of St. Matthew's, Iron Ridge, Wiscon-
sin, celebrated their golden wedding
in a church service on November 11,
1958. With joy they gave thanks to
God for the blessings of 50 years
together and received the Word with
gladness as it was preached in Ger-
man on the basis of I Samuel 7:12,
and in English according to I Chron-
icles 16:8-11. A choir composed of
their grandchildren sang the hymns
of the service. After the service,
more than 200 guests gathered in
the church basement to congratulate
the jubilarians and to join them in
the evening meal which was served
by the Ladies' Aid.

H. E. Russow

* * * *

On November 16, 1958, the children
of Mr. and Mrs. Louis Luedtke
gathered at the home of their parents
with friends and relatives to mark
the 50th wedding anniversary of
these members of St. Matthew's, Iron
Ridge, Wisconsin. Luke 24:29 was
the basis for the address which they
heard on this occasion. They recog-
nized God's grace of the past years
and they joined in the prayer that
their Lord would abide with them in
the remaining days of their lives.

H. E. Russow

* * * *

Mr. and Mrs. Herman Beaster,
faithful members of St. Paul's Lu-

The Northwestern Lutheran

theran Church, North Fond du Lac, Wisconsin, were privileged by the grace of God to celebrate their 50th wedding anniversary on January 17, 1959.

In the evening of that day, an open house was held for friends and relatives to offer their congratulations.

For 21 years Mrs. Beaster has been confined to her home by the crippling effects of arthritis. A private service of thanksgiving, therefore, was conducted by the undersigned previous to the open house.

In gratitude to their Lord, the celebrants presented a gift of \$50.00 to the altar fund of St. Paul's Church.

May the Lord continue to comfort them, and to supply their every need as He has so richly done in the past!

BERNARD G. KUSCHEL

A REQUEST

St. Paul's of New Ulm is in need of Wisconsin German hymnals, large or small, new or used. Please contact A. Wandersee, Box 214, New Ulm, Minn.

CANDLESTICKS

(Electrified)

2 chrome-plated 41" (overall) high for altar
2 chrome-plated 30" (overall) high for altar
Any church may obtain same by paying transportation costs.

Bethany Lutheran Church
Hustisford, Wisconsin

NOTICE OF APPOINTMENT

Pastor Donald Laude, Burke, S. Dak., has been appointed to the Finance Committee of the Rosebud Conference of the Nebraska District, to fill the unexpired term of Pastor G. Free, who accepted a call into another conference.

HUGO FRITZE, President
of the Nebraska District

APPOINTMENT

Teacher Herbert Rupprecht has found it necessary to resign from the Northern Wisconsin District Board of Education for reasons of health. Teacher Raymond Behmer, Reedsville, Wis., has consented to serve in his place.

OSCAR SIEGLER, President
Northern Wisconsin District

CALENDAR OF CONFERENCES

REDWOOD FALLS PASTORAL CONFERENCE MINNESOTA DISTRICT

Date: Feb. 3, 1959.

Place: Peace Lutheran Church, Echo, Minn.;
H. Hackbarth, host pastor.

Speaker: J. Bradtke (alternate: O. Engel).

Agenda: Isagogical study of Amos with practical applications (continued), H. Reed; A Study of the Epistle for All Saints Day (Rev. 7:2-17), J. Bradtke; Exegesis, I Thess. 3:12ff, Martin Lemke; The Ministry not to be looked upon as a Sacrifice, Edw. Birkholz; Suggested Program for Ladies Aid societies, H. Kesting; Exegesis, Heb. 7:1-28, Norval Kock.

OTTO ENGEL, Secretary

NORTHWESTERN LUTHERAN ACADEMY Mobridge, South Dakota

Acknowledgment and Thanks

Northwestern Lutheran Academy has received the following gifts for which we wish to express our heartiest thanks: From Mrs. Sarah Feltshausen, Watertown, S. Dak., \$10.00; Zion Lu-

CENTRAL PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

Place: Good Shepherd Ev. Lutheran Church,
Beaver Dam, Wis.

Time: Feb. 3, 1959, beginning at 9:00 a.m.
Work: To be announced at the meeting.

Confessional preacher: Prof. E. Schroeder
(alternate: Prof. C. Toppe).

Please announce to the host pastor, M.
Zank.

OTTO PAGELS, Secretary

* * *

SOUTHWESTERN CONFERENCE WESTERN WISCONSIN DISTRICT

Place: Norwalk; F. Senger, host pastor.
Time: Feb. 3, 1959, 9:30 a.m.

Communion sermon: H. Paustian (N. Retz-
laff).

Exegesis: Philemon, A. Hertler (Hebrews 1,
W. Schulz); Evaluation of the paper:
"Church Fellowship," M. Hermann and
H. Krause.

Practical: Sermon Study for Maundy Thurs-
day on Eisenach Gospel, F. Senger (Lu-
theran Pioneers, W. Paustian).

Business, Visitor, Financial, Stewardship,
Casuistry.

Please announce to the host pastor!

C. R. ROSENOW, Secretary

* * *

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will
meet in Good Shepherd Ev. Luth. Church,
Fond du Lac, Wis., Donald Bitter, pastor,
on Monday, Feb. 2. The conference will
begin at 9 a.m. with a communion service.
Pastor Arnold Tiefel will be the preacher
and Pastor Wm. Wadzinski the alternate.

R. REIM, Secretary.

* * *

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Confer-
ence will meet at St. Paul's, Litchfield, on
February 4, 1959. The conference will begin
with a brief communion service at 10 a.m.,
the host pastor, J. Raabe, presiding. Two
essays are to be presented to the confer-
ence: Merchandising and fund-raising meth-
ods examined in the light of Scripture, by
Pastor Schulz; and, Names of God in the
Old Testament, by Pastor Geiger.

E. HALLAUER, Secretary.

* * *

MANKATO PASTORAL CONFERENCE

Date: Feb. 3, 1959.

Time: 9:30 a.m.

Place: St. Peter's Lutheran Church, St.
Peter, Minn., P. Hanke, pastor.

Preacher: E. Vomhof (alternate G. Bunde).

Agenda: As outlined by program commit-
tee. Bring along constitution for youth
organization; Report to Protest Commit-
tee.

M. BIRKHOLZ, Secretary

* * *

NEW ULM PASTORAL CONFERENCE

Time: Wed., Feb. 4, 1959, at 9:30 a.m.

Place: St. John's Ev. Lutheran Church,
New Ulm, Minn.

Confessional speaker: W. Schmidt (alter-
nate, H. Duehlmeier).

Agenda: to be announced later.

E. BIEBERT, Secretary.

* * *

SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT

Place: Clatonia, Nebr.; W. Herrmann, host
pastor.

Date: Feb. 3-4, 1959.

Time: 10:00 a.m.

Speaker: P. Eickmann (H. Lichtenberg).

Old Papers: Isagogical Treatise on the Book
of Daniel, A. Capek; Why a Need for
Consistency of Practice in our Wiscon-

sin Synod Congregations? H. Kruschel;
II Cor. 9, W. Wichmann; II Cor. 8, E.
Schultz (re-assigned).

New Papers: Augustana XVI, D. Schmiel;
How Can We Assist Our Congregations
to Appreciate the Liturgy? C. Nommensen;
The Privilege and Duty of Voters to
Attend Congregational Meetings, C.
Voss.

Reports: Academy, Mission Board, Steward-
ship, Education, Financial.

Please announce to the host pastor.

C. NOMMENSEN, Secretary.

* * *

CENTRAL DELEGATE CONFERENCE NEBRASKA DISTRICT

Date: Feb. 3 and 4, 1959; opening session
at 10:00 a.m.

Place: Lincoln Heights Lutheran Church,
Des Moines, Iowa; Milton Weishan, host
pastor.

Speaker: F. Werner (G. Frank).

Papers: Augsburg Confession Articles 7-10,
D. Grummert; Panel Discussion—Family
Worship: J. Martin (moderator), H. Fritze
and Delegate, G. Frank and Delegate;
Church Life in Apostolic Times, W. Neu-
mann; Isagogical Study of the Book of
Job, Wm. H. Wietzke; The Historical
and Doctrinal Background of the Nicene
Creed, W. Sprengeler; Isagogical Study of
the Book of Haggai, with Emphasis on
Christian Giving, V. Schultz; Does a
Christian Congregation have the Re-
sponsibility of Providing Social Activities
for its Membership? Mr. R. Schultz.

Reports: Mission, Board of Education, Aca-
demy, Financial.

Please announce to host pastor, M. Weis-
han.

W. A. WIETZKE, Secretary.

* * *

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Mt. Calvary Ev. Lutheran Church,
Kimberly, Wis.

Date: Feb. 3, 1959.

Time: 9:00 a.m.

Preacher: W. Wojahn.

Agenda: Exegesis on Eph. 4:12f, Haber-
mann; Rom. 16:17f in the Light of Other
Scripture Passages Relating to Church
Discipline, Ploetz; Exegetical-Homiletical
Study on the Text for Quinquagesima
Sunday (Ranke Series), Ziesemer; Evalua-
tion of CUC's "A Report to the Protest
Committee," Kuske; "Leadership: General,
Ministerial, and Christian," Redlin.

R. R. WERNER, Secretary.

ORDINATIONS AND INSTALLATIONS

Pastors

Free, Gerald, in Immanuel Ev. Lutheran
Church, Hadar, Nebr., by G. Frank;
assisted by L. Groth; Jan. 11, 1959.

Kleist, Robert, as an institutional mis-
sionary (Milwaukee area) in St. James
Lutheran Church, Milwaukee, Wis., by
C. W. Stradtman; assisted by G.
Schmeling, W. Pless, L. Voss, T. Muel-
ler, A. Ahlmann; Jan. 11, 1959.

Schmelzer, Edwin C., in St. John's Lu-
theran Church, T. Omro, Boyd, Minn.,
by G. P. Eckert; assisted by Chr. Al-
brecht, W. O. Nommensen; Jan. 4, 1959.

CHANGE OF ADDRESS

Pastor

Shekner, R. W., 1305 S. Ingalls, Denver 15,
Colo.

theran Circle, Mission, S. Dak., \$10.00; First Lutheran Church,
Gary, S. Dak., \$10.00.

At this time we also wish to express our thanks to all who
have so generously donated all manner of foodstuffs and moneys
in lieu of such goods during the past semester as they have come
from both the Eastern and the Western Conference. Such
generosity is most gratefully appreciated.

R. A. FENSKE

DR. MARTIN LUTHER COLLEGE
New Ulm, Minnesota

Memorials and Donations Received by Dr. Martin Luther College
January 16, 1958-January 16, 1959

DONATIONS

D.M.L.C.H.S. Seniors, Class of 1956-1957.....	\$ 188.53
St. John's Ladies Aid, St. Paul, Minn.....	100.00
John Kuehn Jr. Estate, New Ulm, Minn.....	2,846.43
Paul Rohrke, Norfolk, Nebr.....	10.00
R. H. Keller Trust Fund, New London, Wis.....	26.95
Mr. and Mrs. Herbert Kietzer, Vernon Center, Minn.....	200.00
Mr. and Mrs. Adolph Mutterer, Rockford, Minn.....	50.00
Paul Hackbarth Estate, New Ulm, Minn.....	1,000.00
Rev. Victor Larson, Kenyon, Minn.....	10.00
Immanuel Lutheran Ladies Aid, Medford, Wis.....	10.00
Lutheran Ladies Mission Society, Lake Mills, Wis.....	5.00

MEMORIALS

In Memory of:	2.00
Mrs. Ida Plautz, Marshall, Minn.....	1.00
Mrs. S. Goodman, Brownsdale, Minn.....	1.00
Mrs. Wm. Jackel, Brownsdale, Minn.....	1.00
Mr. Edward Klingbell, Springfield, Minn.....	1.00
N.N., Our Savior Lutheran Church, Mankato, Minn.....	2.00

DONATIONS

October, November, and December, 1958

82 bushels beets, 44½ bushels cabbage, 173 bushels carrots, 16½ bushels onions, 701 bushels potatoes, 73 bushels pumpkin and squash, 6½ bushels tomatoes, ½ bushel parsnips, ½ bushel parsley, ½ bushel cucumbers, 10½ bushels rutabagas, 1 peck kohlrabi, 13 bushels apples, 4 cartons frozen pumpkin, 2 cartons frozen corn, ½ bushel peppers, 1 peck beans, 20 pounds navy beans, 6369 quarts canned goods, 304 cans canned goods, 13½ gallons paint, 2 gallons turpentine, 3½ quarts glue, 12 pk. glue, 3 cans varnish remover, 3 paint brushes, 2 roller pans, 2 rollers, 3 roller covers, 3 pk. paint brush cleaner, 1 wallpaper tool kit, 2 cases peanut butter, 1 box soap, 1 pound noodles, 12 pounds cinnamon, 1 pound mince-meat, 8 chickens, 4 pounds coffee, 561 pounds sugar, 125 pounds flour, 201½ dozen eggs, 1 gallon and 24 combs honey, 54 pounds butter, 17 pounds shortening, 35½ pounds lard, cash—\$425.71.

Contributions came from the congregations served by the following pastors: Theo. Albrecht and R. A. Goede, Lake City, Minn.; S. Baer, Morton, Minn.; H. P. Bauer, Austin, Minn.; T. Bauer, Darwin, Minn.; E. R. Berwald, Buffalo, Minn.; E. Biebert, New Ulm, Minn.; E. A. Birkholz, Redwood Falls, Minn.; A. H. Birner, Lake Benton, Minn.; J. G. Bradtke, Arlington, Minn.; H. C. Duehlmeier, Sanborn, Minn.; G. P. Eckert, Gary, S. Dak.; O. Engel, Danube, Minn.; W. F. Frank, Morgan, Minn.; R. Frohmader, Tyler, Minn.; E. R. Gamm, Marshall, Minn.; G. H. Geiger, Buffalo, Minn.; R. A. Gurgel, Belle Plaine, Minn.; W. P. Haar, Loretto, Minn.; H. Hackbarth, Echo, Minn.; E. Hallauer, Hancock, Minn.; H. A. Hempel, Hutchinson, Minn.; P. R. Janke, Johnson, Minn.; H. H. Kesting, Gibbon, Minn.; A. Kienetz, Butterfield, Minn.; D. E. Kock, Austin, Minn.; N. W. Kock, Wood Lake, Minn.; E. E. Koller, Hutchinson, Minn.; F. G. Kosanke, Goodhue, Minn.; M. H. Lemke, Fairfax, Minn.; I. F. Lenz, Olivia, Minn.; M. J. Lenz, Delano, Minn.; W. J. Lindloff, Elkton, S. Dak.; N. Luetke, Goodhue, Minn.; H. F. Muenkel, Zumbrota, Minn.; H. A. Mutterer, Graceville, Minn.; O. K. Netzk, Sleepy Eye, Minn.; W. O. Nommensen, Vesta, Minn.; E. F. Peterson, St. James, Minn.; K. J. Plocher, Glencoe, Minn.; J. Raabe, Litchfield, Minn.; H. C. Reed, Belview, Minn.; R. A. Reim, New Ulm, Minn.; L. G. Ristow, St. Clair, Minn.; E. Roth, Gibbon, Minn.; R. H. Roth, Morris, Minn.; N. E. Sauer, Hutchinson, Minn.; E. Schaller, Nicollet, Minn.; L. W. Schierenbeck, Austin, Minn.; W. J. Schmidt, New Ulm, Minn.; A. E. Schulz, Montrose, Minn.; R. L. Schumann, Balaton, Minn.;

H. Schwertfeger, Frontenac, Minn.; F. E. Stern, Glenwood, Minn.; W. F. Vathauer, Fairfax, Minn.; Ervine Vomhof, Janesville, Minn.; L. Wenzel, Renville, Minn.

To all donors our hearty thanks! Carl L. Schweppe, President

LUTHERAN THEOLOGICAL SEMINARY
Acknowledgment and Thanks

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

R. Bittorf, \$5.00 and supplies; E. Bode, \$1.00 and supplies; M. Bradtke, \$10.00 and supplies; E. Breiling, supplies; H. Cares, \$15.00; R. Carter, supplies; A. Degner, supplies; J. Denninger \$5.00 and supplies; E. Dornfeld, \$9.00 and supplies; W. Fuhbrigge, supplies; P. Gieschen, \$4.50 and supplies; I. Habeck, \$10.00; B. Hahm, supplies; L. Hallauer, \$16.00 and supplies; G. Hillmer, supplies; G. Kionka, supplies; H. Koch, supplies; R. G. Koch, supplies; A. Koelpin, supplies; W. Krueger, supplies; P. Kuehl, \$27.00 and supplies; S. Kugler, supplies; H. Lau, \$2.00 and supplies; L. Lehmann, \$36.00 and supplies; H. Meyer, \$7.00 and supplies; F. Miller, \$57.12; K. Molkentin, supplies; F. Naumann, supplies; P. Pieper \$60.50; A. v. Rohr, supplies; W. and J. Schaefer, supplies; A. Schmelting, supplies; V. Siegler, \$6.00 and supplies; P. Tabbert, \$72.63; R. Voss, \$5.00 and supplies; A. Wadzinski, supplies; C. Weigel, \$5.00 and supplies; J. Wendland, \$9.00 and supplies; R. Werner, supplies; M. Westerhaus, supplies; R. Wiechmann, \$7.00 and supplies.

The following gifts have been received from societies and individual donors:

Atonement Evening Guild, Milwaukee, \$25.00; Bethesda Ladies Aid, Milwaukee, \$25.00; Centennial Lutheran Church Ladies Guild, Milwaukee, supplies; David's Star Ladies Aid, Kirchnayn, \$25.00; Divine Charity Ladies Guild, Milwaukee, \$25.00; Mr. and Mrs. Hilbert Drews, Hales Corners, \$25.00; Emanuel Ladies Aid, Hartford, \$10.00; Fairview Ladies Aid, Milwaukee, \$10.00; First Ev. Lutheran Ladies Aid of Lake Geneva, \$25.00; First Lutheran Ladies Aid, La Crosse, \$40.00; Friedens Ladies Aid, Kenosha, \$25.00; Mr. Charles H. Gauger, Milwaukee, supplies; Mr. Charles F. Geiger, Milwaukee, \$20.00; Mrs. Donald Gerard, Germantown, supplies; Gethsemane Ladies Guild, Milwaukee, \$25.00; Good Shepherd Ladies League, West Bend, \$5.00; Grace Church Evening Guild, Milwaukee, \$25.00; Grace Mission Society, Milwaukee, \$26.00 and supplies; Jerusalem Ladies Guild, Milwaukee, \$20.00; Ladies Guild of Gloria Dei Lutheran Church, Milwaukee, \$5.00; Lutheran Ladies Missionary Society, Lake Mills, \$5.00; Mt. Lebanon Ladies Aid, Milwaukee, \$13.50 and supplies; Mt. Zion Ladies Aid, Kenosha, \$10.00; Mrs. Walter Neumann, Milwaukee, davenport; North Trinity Ladies Aid, Milwaukee; \$50.00; St. James Lutheran Ladies Aid, Milwaukee, \$67.00; St. John's Ev. Luth. Church, Milwaukee, \$15.00; St. John's Ladies Aid, Manitowoc, \$25.00; St. John's Ladies Aid, Milwaukee, \$15.00; St. John's Ladies Aid, Newburg, \$19.00 and supplies; St. John's Womens Bible Class, Milwaukee, \$81.30; St. Lucas Ladies Aid, Cudahy, \$10.00; St. Lucas Ladies Guild, Cudahy, \$25.00; St. Matthew's Ladies Aid, Milwaukee, supplies; St. Paul's Ladies Aid, East Troy, \$10.00; St. Paul's Ladies Aid, Sheboygan, \$50.00; St. Peter's Ladies Aid, Milwaukee, \$25.00; Siloah Adult Discussion Group, Milwaukee, \$25.00; Siloah Ladies Aid, Milwaukee, \$310.00; Splinter Pickle Company, Milwaukee, supplies; Trinity Lutheran Ladies Aid, Brillion, \$25.00; Trinity Lutheran School Club, Brillion, \$10.00.

The following Bequest was added to the Seminary Gift Fund: The Lillian Sturm Estate, \$505.16.

To all these donors we wish to express our sincerest appreciation and thanks.

LUTHERAN THEOLOGICAL SEMINARY
H. J. Vogel, Bursar

TREASURER'S STATEMENT

July 1, 1958, to December 31, 1958

Receipts	
Cash Balance July 1, 1958.....	\$ 16,631.26
Budgetary Collections	\$ 1,027,587.04
Revenues	196,973.36
East Fork Luth. Nursery Coll.	10,276.35
Total Collections and Revenues \$	1,234,836.75
Non-Budgetary Receipts:	
Lutheran S.W.C.—Prayer Book	99.35
Inst. Parsonages Sold	17,000.00
Bequests	1,091.63
Miscellaneous	561.50
Total Receipts	1,253,589.23
	\$ 1,270,220.49
Disbursements	
Budgetary Disbursements:	
General Administration	53,150.02

Board for Information and

Stewardship	22,131.49
Theological Seminary	37,119.53
Northwestern College	99,397.56
Dr. Martin Luther College....	162,855.98
Michigan Lutheran Seminary	83,372.50
Northwestern Luth. Academy	28,691.36
Nebraska Lutheran Academy	362.35
Academy Subsidies	6,400.00
Winnebago Teacher Program	10,378.86
Home for the Aged	22,023.65
Missions —	
General Administration	
Home Board	598.05
Foreign Board	892.90
Indian Mission	82,110.23
East Fork Nursery	7,796.49
Colored Mission	32,803.64
Home Missions	392,328.94
Refugee Missions	35,345.18
Madison Student Mission	4,618.26
Rhodesia Mission	22,028.04

Lutheran S. W. C.	4,769.55
Japan Mission	9,328.72
Winnebago Luth. Academy.....	1,500.00
General Support	49,812.96
Indigent Students	875.00
Board of Education	11,786.91
Depreciation on Inst. Bldgs.	68,603.58
Revenues designated for Special Building Fund	170,033.61

Total Budgetary Disbursements	\$1,421,115.36
Non-Budgetary Disbursements	
Notes Payable	80,000.00
Institutional Parsonages Purchased	19,157.48
Total Disbursements	\$ 1,520,272.84
Deficit Balance December 31, 1958	\$ 250,052.35

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to December 31

	1957	1958	Increase Decrease
Collections	\$ 917,872.96	\$ 1,027,587.04	\$109,714.08
Disbursements	1,117,087.05	1,421,115.36	304,028.31
Operating Deficit	\$ 199,214.09	\$ 393,528.32	\$194,314.23

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 5,683.39	\$ 9,414.00	\$ 3,730.61	60.37
Nebraska.....	6,974	41,469.12	41,844.00	374.88	99.10
Michigan.....	24,585	124,408.19	147,510.00	23,101.81	84.33
Dakota-Montana.....	7,776	40,623.61	46,656.00	6,032.39	95.88
Minnesota.....	38,736	154,938.94	232,416.00	77,477.06	66.66
Northern Wisconsin.....	46,580	210,693.82	279,480.00	68,786.18	75.38
Western Wisconsin.....	49,513	207,024.19	297,078.00	90,053.81	69.68
Southeastern Wisconsin.....	49,184	217,920.39	295,104.00	77,183.61	73.84
Arizona-California.....	3,212	16,218.46	19,272.00	3,053.54	84.15
	228,129	\$ 1,018,980.11	\$ 1,368,774.00	\$349,793.89	74.44

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE
For War Sufferers' Relief

Northwestern Academy, Mobridge, S. Dak.....	\$ 90.00
Zion Lutheran Church, Fort Morgan, Colo.....	38.00
Lawrence R. Maier, Grand Ledge, Mich.....	200.00
	\$ 328.00

For Missions

Ladies Aid of St. Matthew's, Milwaukee, Wis.....	\$ 100.00
S.S. children of St. John's Doylestown, Wis.....	6.75
Donald L. Miller, Paullina, Iowa.....	5.00
Mr. and Mrs. E. H. Koehler, Moorhead, Minn.....	100.00
	\$ 211.75

For Foreign Missions

Mr. and Mrs. Rollo Korth, Watertown, S. Dak.....	\$ 25.00
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For Rhodesian Mission

Mt. Olive Ladies Aid, Iron Mountain, Mich.....	25.00
Mr. William Friebe, Kawkawlin, Mich.....	500.00
Children of Trinity School, Caledonia, Wis.....	60.00
Mrs. M. Haase and sons in memory of Rev. Martin A. Haase	20.00
St. John's Ladies Aid, Florence, Wis.....	5.00
N. N.	50.00
	\$ 660.00

For Japan Mission

N. N.	\$ 50.00
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For Negro Mission

St. John's Dorcas Society, Two Rivers, Wis.....	\$ 10.00
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For Indian Mission

Siloah Ladies Aid, Milwaukee, Wis.....	\$ 10.00
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For Lutheran Spiritual Welfare Commission

Mrs. Ida Jacobs, Manitowoc, Wis.....	\$ 1.00
A.A.L. Branch No. 17, Kewaunee, Wis.....	10.00
St. Peter's Ladies Aid, Weyauwega, Wis.....	25.00
Thomas L. Last, Oshkosh, Wis.....	1.00
Ruth Mission Club of Siloah Church, Milwaukee, Wis.....	30.00
St. Paul's Ladies Aid, Green Bay, Wis.....	10.00
Mrs. H. A. Hopp, Manitowoc, Wis.....	1.00
	\$ 78.00

For Parsonage-Teacherage Fund

Prof. J. Meyer, Thiensville, Wis.....	\$ 30.00
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For Church Extension Fund

N. N.	\$ 4.50
N. N.	100.00
Rev. and Mrs. Ernst Schoenicke, Winona, Minn.....	10.00
Richard M. Heins.....	10.00
A.A.L., Saginaw, Mich.....	20.00
N. N.	50.00
N. N.	10.00
Memorial wreaths	
In memory of Mrs. Wm. Fenke by friends.....	10.00
In memory of Mrs. Amelia Ziemer by Rev. and Mrs. Arnold Hoenecke	4.00
In memory of Rev. H. Diehl by Rev. and Mrs. F. Stern	2.00
In memory of Mrs. Jennie Lowenthal by Rev. and Mrs. Fred. Knoll	10.00
In memory of Rev. John Habeck by Mrs. Agnes Asp, Mr. and Mrs. Richard Asp, Robert Asp, Mr. and Mrs. Edward Grenmark, Mr. and Mrs. Ronald Hunt, Mr. and Mrs. Vernon Hunt, Mr. and Mrs. Vincent Martorelli, Claus Risberg, Mr. and Mrs. Russell Titus, Mr. and Mrs. Isadore Weeks, and Mr. and Mrs. Lincoln Weeks	30.00
In memory of Rev. John Habeck by Rev. and Mrs. Richard Balge	5.00
In memory of Ronald Peltier by Mr. and Mrs. Vernon Peltier	10.00
In memory of Mr. Herman Petrowsky by Rev. and Mrs. T. Henning and Rebecca.....	10.00
In memory of Rev. H. Diehl by a friend.....	5.00
In memory of Rev. H. Diehl by pastors of Southern Conference	10.00
In memory of Edward Yoeckel by relatives and friends....	50.00
In memory of Mrs. Caroline Beigler by N.P. House employees	10.50
	\$ 361.00

For Nebraska Lutheran Academy Equipment Fund

Memorial Wreath in memory of Miss Hildegard Brackenbusch by Rev. and Mrs. W. Hoyer.....	\$ 5.00
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For Japan Mission

Children of St. Paul's School, Appleton, Wis.....	\$ 200.00
	\$1,968.75

C. J. NIEDFELDT, Treasurer.

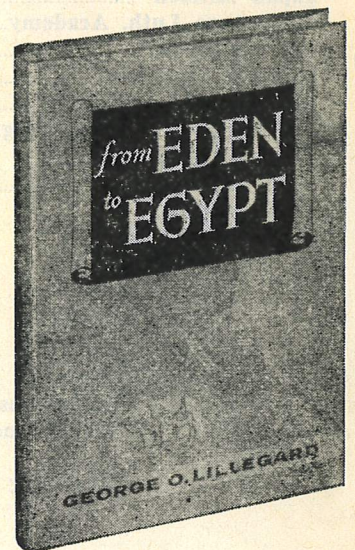
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