

*The
Northwestern
Lutheran*

"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

Vol. 39

May 4, 1952

No. 9

The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of
Wisconsin and Other States

Issued Bi-weekly

Vol 39 May 4, 1952 No. 9

Entered as second class matter December 30, 1915, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

TRINITY SCHOOL
Bay City, Michigan

Dedicated August 22, 1948

Siftings

New subscribers to the *Northwestern Lutheran* are being added daily. One pastor writes: "It gives us great pleasure to note that congregations are subscribing to our *Northwestern Lutheran* in blanket subscription. We now have a 100% membership subscription list without voting to do this in our annual meeting. We have a committee of one, other than the pastor, who herself has always been a subscriber and feels that every family ought to have the *Northwestern Lutheran* in the home. It is just that simple. We here in distant Arizona appreciate knowing what the churches are doing; and it is the only way of finding out. We read portions of it in the Dorcas meeting."

Here is another letter, "Zion Congregation at Morton is also putting the *Northwestern Lutheran* into every home that does not subscribe for it."

And another, "Noting the steady improvement in the *Northwestern Lutheran* . . . Emanuel Lutheran Church of March Rapids, Wisconsin, at its last meeting also voted a blanket subscription for the congregation. It was convinced that the money spent in this way is going to bear rich fruit at home and abroad."

We appreciate such letters.

* * * *

The police chief in Franklin, Pennsylvania sued 19 ministers and the Franklin Ministerial association for \$100,000 on charges of libel and slander. This suit grew out of the claims of the ministers that he permitted gambling. The police chief contended in his suit that his reputation was damaged and that he suffered financially. He asked \$5,000 from each of the 19 ministers and the same amount from the association. His suit denied their charges. It was about a year ago that the ministers of the association filed a petition in county court claiming gambling operated openly in two counties, and charging that the police

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BY THE EDITOR

chief and other officials permitted it.

* * * *

RED MAN AND WHITE IN HARMONY. That is the title of a collection of songs written and compiled by our well known superintendent of the Indian Mission in Arizona, Pastor F. Uplegger. Many of the songs in this collection are written in both the Apache and English language between the staves. It is very interesting to be able to read the Apache words with the translation in English. Pastor Uplegger actually made the Apache language a readable language. The Book has 33 pages and may be had by sending \$1.00 to Pastor F. Uplegger, San Carlos, Arizona.

* * * *

According to *News Bureau* there are now more Lutheran missionaries available in Europe, Scandinavia and America than can now be employed.

In almost all the larger Lutheran Churches, the number of potential missionaries far exceeds the concrete mission possibilities of the moment, it was reported to the Lutheran World Federation's Commission on World Missions at its meeting in Hamburg, Germany, early in April.

Mission directors from various countries confirmed that they would be glad to hear from Lutheran missionary societies ready to use personnel from their country.

In Norway, it was reported, future missionaries, theological students, teachers and nurses, totaling some 200 persons, will soon be available for Christian service outside their countries.

In Finland, about 20 missionaries recently returned from China, and only two of them found new activities in South West Africa. Partly because of the difficulty of transferring funds outside Finland, some 60 missionaries and students will be forced to remain in their country. A similar situation was reported from Germany.

Rejoice In The Gospel Of Your Savior

Acts 8, 1-4

THIS is what the very name which the church has given to this third Sunday after Easter bids us to do. Jubilate means rejoice. We are exhorted to rejoice in our risen, living Savior and in the Gospel which He holds out to us. In our text we meet with Christians in the church at Jerusalem who show us what true joy in the Gospel really implies. So precious was the message of Christ and His saving grace in their sight that they would let nothing induce them to give it up or to stop sharing it with others. Their example, recorded for us in Holy Writ, is to stir up our own joy in the Gospel that we, too, may cling to it at any cost and also share it richly with others. In our present meditation we will need to restrict ourselves to the first thought.

Cling to the Gospel in Joyful Faith

Like Stephen "And Saul was consenting unto his death." Saul continued to approve and to find pleasure in his death. Meant is the death of Stephen, for the previous chapter of Acts ends with a full account of his violent death through stoning. Yet this reference to Stephen's martyrdom immediately directs our attention upon one apostolic Christian who clung to the Gospel as his supreme treasure. Having come to know his Savior he rejoiced greatly in His gracious gift of pardon and eternal life. Taking note of his joyful faith the church appointed him as one of its deacons to take care of the poor in its midst. In the zealous pursuit of this task of Christian charity Stephen became a great blessing for many for body and soul. At the same time he, however, antagonized the unbelieving Jews who hated Christ and all that His grace wrought in men. They opposed Stephen, and when they could not destroy his joyful faith with argumentation they went about to end its activity by violence. But even the threat of death could not induce Stephen to deny Christ, in whose gracious redemption he had found the certainty of salvation. In heroic faith he confessed his Savior before his bitter enemies. To his

Savior's care he confidently committed his spirit as stone after stone crashed down upon his body. In grateful appreciation of his Savior's grace he rallied his strength in the very moment of death that he might still plead for the souls of his murderers. In Stephen we behold an apostolic Christian who rejoiced in the Gospel of his Savior and clung to it at any cost.

Like A Host Of Others Mark well that this joyful appreciation of the Gospel was by no means restricted to Stephen in the church at Jerusalem. The words "and Saul was consenting unto his death" usher in the account of a great number of others who fully shared his joy. For these words usher in the account of the first persecution of the church. Saul, the brilliant young Pharisee and scholar of Gamaliel who later became the Apostle Paul, had supervised Stephen's stoning. After it had been carried out he continued to think of it with full approval. In fact Saul was so thoroughly pleased with what had been done that he laid plans for a general persecution, whereby he hoped to crush the entire Christian movement. Thus it happened that under Saul's leadership "there was a great persecution against the church which was at Jerusalem." Saul made havoc of the church. Having secured a force of temple police to carry out his orders he hunted out the Christians in their private homes, dragged them forth, and committed them to prison. No one who continued to confess Christ was spared. Those who still could fled from the city, even as Christ had bidden them: "When they persecute you in this city flee ye into another." Thus we are told that "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Think of what this meant in the way of heartache, loss, and hardship. Still these Christians were willing to bear it all. We here meet Christians in great numbers to whom the Gospel of Christ and His saving grace was the supreme treasure to which they clung at any cost. They were will-

ing to lose their homes, their comforts, their possessions, their realm of activity; they were willing to suffer violence, bear imprisonment, face death — all rather than deny their Savior.

Who Urge Us To Search Our Hearts The inspiring example of Stephen and of these unnamed Christians who remained faithful under persecution suggests a question: Do I rejoice in the Gospel of my Savior as the supreme treasure to which I will want to cling at any cost? We do not find such deep appreciation among all who profess to be Christians. There are also those who drift away in our Lutheran church, where this Gospel is taught and preached in all of its purity. Some do it to evade the financial support involved in church membership, some to win a husband or wife among errorists, some join Christ-denying organizations which hold out a promise of earthly gain. Also many others who retain their outward church membership neglect opportunity upon opportunity for having their faith in this Gospel strengthened, nourished, and enlightened. They permit amusements, comforts, earthly cares and activities to keep them away when the Gospel is being preached and taught.

Reminding Us Of The Glory Of The Gospel Why should our joy in the Gospel be less than that of these apostolic Christians? It is still the same indispensable treasure, the only treasure that can impart peace and salvation. Christ's redeeming blood, embraced in faith, is still the only thing that can make us sinners partakers of God's love and favor now, and of His heavenly glory hereafter. The Savior's pardon, embraced in faith, is still the only thing that can work the marvelous change of converting all of our trials and adversities from merited curses of sin into wholesome, beneficial crosses. Faith in Christ, wrought by the Gospel, is still the only thing that can fill our hearts with thankful love so that we are constrained from within to live soberly, righteously, and godly in this present life. The name for this Sunday will always remain fitting. It is always in place to bid Christians to rejoice — jubilate.

C. J. L.

Editorials

Nonsense The so-called "great" educators of America are once again trying very hard to fool themselves. They do that every-so-often. Many of them are convinced that there is something radically wrong with our whole public educational system, that it lacks ability to create a satisfactory moral standard or consciousness that will guide the graduate in later life. Some realize that that saving element is religion. Some want the Bible read in public schools, some want a prayer to be said at the beginning of each school day, some want religion to be taught as a subject. They are not all blind to the good achieved in the religious schools, lower and higher, of our land.

Some times this very thing irks these "great" educators and they go out on the limb to find fault with the parochial schools, colleges and universities. Whenever they do this (and they do it periodically) they spout nonsense — nonsense so obvious that they themselves ought to see it. In a recent meeting of the National Association of School Administrations held in Boston, new issues were raised against the parochial schools — church schools. We have no doubt but that these educators had in mind mainly the Roman Catholic schools, forgetting that the Lutherans also have parochial schools and love them. Dr. Edgar Fuller told the assembled educators that he believes that religious segregation in schools is worse than race segregation. Dr. James Conant, president of Harvard University, said that "the greater the proportion of our youth who attend independent schools, the greater the threat to our democratic unity." Dr. Worth McClure said, "Denominational schools build prejudices. They build little iron curtains around the thinking of the people. These schools can destroy the unity now found in our democracy."

Such nonsense. Where does history prove such a thing? Men who claim such high intelligence ought not to speak without a background of facts. No facts will bear out such contentions. It is not the church controlled schools that are disturbing Israel but these men and their nonsense. The fight against communism and other mostly imagined evils, has added a few words to their vocabulary and now they feel they must use them — "iron curtain," "race-prejudice," "race segregation," etc. — ideas, all of them, which have sprung up in recent years. These they employ now in a new attack on the church schools. But why utter such nonsense? We always had race segregation in America. It was natural years ago when languages was a barrier. The Germans, the Polish, the Bohemians, the Norwegians, the Swedes, etc., naturally gathered at certain localities and fostered their own traditions. What is wrong with that? When it came to battle a common enemy all walls of partition fell away and they were all Americans fighting for America, their home land, their country. Segregation was not a weakening influence. Any thing that is natural, normal will not weaken. It is natural and normal that Lutherans will want to train their children as God has given them the light in His Word to train them. And we believe that Lutherans generally

have not been a discredit to this great nation. Let these men shout their "iron-curtains," race prejudice," "race segregation," and what not — to befog the issue, and try to make a case for themselves — we will, by the grace of God, continue to "bring up our children in the nurture and admonition of the Lord," as He solemnly bound us to do, without fear of "disrupting the unity of our democracy."

W. J. S.

* * * *

On Congregational Decisions It is hardly possible that a congregation exists where at times dissatisfaction and criticism is not voiced in regard to congregational decisions. Consideration of such criticism can be given only then when the Word of God has not already decided the issue. We, as Lutheran Christians, still hold to the principle that where the Word of God speaks we immediately and whole-heartedly say: "Speak, Lord, Thy servant heareth." In all matters, however, not already decided by the Word of God, all criticism must follow the rule laid down in 1 Corinthians 14:40, "Let all things be done decently and in order."

Every congregation is guided by rules set forth in its constitution, for the sake of good order. According to those rules every male communicant who has reached the age of 21 years is privileged to become a voting member; and ought to become a voting member. If a member fails to make use of this privilege, he also forfeits the "privilege" of criticism in regard to decisions of the voters. Rather, he ought to seriously ask himself why he is withholding the gift that God has given him for the benefit of his fellow-Christians?

Nor should criticism of a congregational decision be voiced by a voting member who did not attend the voters' meeting. By his very absence such a member is saying to all his fellow-members, "Whatever you decide in the matters under consideration will be perfectly agreeable to me." Let us assume that a congregation has 100 voting members, but only 25 appear at the meeting. Of these 25 present, 15 vote "yes" on a matter, and 10 vote "no." No matter whether the absent members would have voted "yes" or "no," by their absence they have added their vote to the majority, so that the final, unrecorded vote actually stood at 90 to 10. If the criticism had merit it ought to have been expressed at the meeting. In criticising, the absent member is actually criticising his own vote given by his absence.

But what about the 10 that voted negatively? They, as all members, have agreed that where the Word of God has not spoken the majority shall rule. For the sake of order and harmony they willingly abide by the decision of the majority and give it their whole-hearted support. That is Christian order and decency.

Those who have not the privilege of voting need not feel as though they have no right to have an opinion. Though they may not vote they may freely express their opinion in an orderly way as God provided. The women may talk to their husbands at home, or to their

fathers, or they may express their opinion to a member of the church board. They may feel sure that their opinions thus expressed will receive due consideration. They, too, however, will abide by the decisions reached in the regular meeting of the voters.

If all members of the church will follow the wholesome order of the Word of God there will be little room for the "critic" and the congregation will enjoy peace.

H. A. SCHULTZ.

From A Wider Field

IT was on some occasion at the beginning of June, 1945, that the President of the United States, Mr. Harry S. Truman, did some thinking while attending church. He had slipped away alone without alerting his watchful bodyguards and had quietly taken a seat in a rear pew where only a few people recognized him. The event is recorded in his diaries as published in the recent book, *Mr. President*.

"Church was rather dull. But I had a chance to do some thinking and the time was not wasted. A lot of the world's troubles have been caused by the interpretation of the Gospels and the controversies between sects and creeds. It is all so silly . . . I never thought God picked any favorites."¹

Since this thinking went on in the mind of the man who holds the highest elective office in the country and will, therefore, influence the thinking of others, a few simple comments may help to keep the record straight.

* * * *

What a pity that Church was so dull that day. The severe burdens of the presidency are crushing to the spirit and drain the mind of strength. It seems little enough to ask that the President be permitted to find nourishing food and refreshing drink for the soul in a Christian church when he goes there to seek it. That is what a Christian church is for. While it is not likely that the President was attending any of the Lutheran churches in Washington, we might nevertheless feel moved to tender our apologies for the failure of any Christian church in the performance of its supreme calling.

Unfortunately, we do not know and are not told exactly why church was dull that day. It may be that the Gospel was not preached. That happens all too frequently, not only in Jewish synagogues or Mormon tabernacles, but in churches bearing the

precious Christian name and adorned with the Christian Creed. But so often, when church is dull, the trouble lies with the man in the pew. If the cause in this instance was centered there, we must consider, not only the distractions of office which might have been disturbing the President's powers of concentration, but also the possibility of an unfavorable attitude of the heart toward the message that was preached.

We are reminded of the comment which the Epistle to the Hebrews makes about the Israelites of ancient times who failed to enter the heavenly rest of God. The Gospel had been preached to them, indeed; "but the Word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4, 2). To any heart that rejects the message of salvation by grace alone, that seeks heaven through human merit and law-works, the Gospel is always dull. Even incomprehensible.

The odd thoughts that coursed through the President's mind during that church service are disturbing. He regarded many of the world's troubles, of which he surely sees and hears a great deal, as caused "by the interpretation of the Gospels and the controversies between sects and creeds." We are afraid to think of what he means by that. Endless troubles have indeed been inflicted upon mankind by false interpretation — by explaining away the clear Word, by corrupting the Truth, by adulterating it with liberal doses of human wisdom. But the President does not speak of *false* interpretation. Nor does he speak of controversies caused by those who seek to suppress or destroy divine Truth. He simply deplores controversy between creeds. Does that mean that in his judgment one creed is as good as another and that our unwillingness to admit this is the source of much trouble? Is God playing favorites if Jesus says: "If a man love me, he will keep my words: and my

Father will love him, and we will come unto him and make our abode with him"? (John 14, 23).

* * * *

It may be that the key to the President's thought processes on this subject is to be found in the autobiographical portion of the book from which we have quoted. There we are told:

"When I was 12 I had read the Bible all the way through twice, besides all the extra reading matter in the back of it. I spent a lot of time on the 20th Chapter of Exodus and the Fifth, Sixth and Seventh Chapters of Matthew's Gospel. I am still of the opinion that there are no other laws to live by, in spite of the professors of psychology."¹

Those familiar with their Bibles will know that the sections in Exodus and Matthew contain the Ten Commandments and the Sermon on the Mount. We, too, are of the opinion that "there are no other laws to live by." But the Gospel does not deal with laws; it proclaims deliverance from the curse of the Law. It is Christ, the end of the Law for righteousness to everyone that believeth. "We conclude that a man is justified by faith, without the deeds of the Law. (Rom. 3, 28.)

It is greatly to be feared that the President has spent *too* much time on Exodus 20 and Matthew 5 to 7, and not enough on Romans, chapter three. He mistakes the Law for the Gospel; and most of the world's real troubles are the result of that interpretation, which is the essence of Masonic religion. To sinners who can find spiritual peace and satisfaction in the Law of God alone, a church service wherein the Gospel is preached must ever be dull.

¹) Quotations are from *Mr. President*, copyright 1952 by William Hillman and Alfred Wagg. With the permission of the publishers, Farrar, Straus and Young, Inc., New York. E. S.

"WISCONSIN SYNOD"

STATISTICAL REPORT

JANUARY 1 TO DECEMBER 31, 1951

DISTRICTS (31 Conferences)	CONGREGATIONS			PASTORS		MEMBERS			TEACHERS		ENROLLMENT		N. R. #					
	M	O	X Total	Active	Teaching Day Schools	Baptized	Communi- citant	Voting	Total Communed	M	F	No. of Day Sch.	Day School	Sunday School	1951	1950		
Dakota-Montana	2	65	3 1 69	33	35	2	10757	6956	2276	14819	2	3	5	4	113	2065	—	3
Michigan	3	84	5 — 89	26	77	4	32345	21401	6496	56173	28	27	55	26	1971	4927	—	—
Minnesota	6	120	7 3 130	12	99	1	53731	37515	10029	95820	30	24	54	25	1966	8494	3	2
Nebraska	4	58	5 7 70	46	50	2	10290	6438	1756	17629	8	9	17	14	438	2001	—	3
Pacific Northwest	1	19	1 4 24	16	19	—	2267	1307	362	3636	1	—	1	1	16	717	—	—
North Wisconsin	5	139	6 — 145	25	109	5	62702	45121	16041	125266	46	54	100	36	3305	6506	9	6
Southeast Wisconsin	5	119	8 11 138	37	132	4	71664	48983	15200	125885	61	82	143	50	4247	9944	3	3
West Wisconsin	5	139	24 2 165	25	112	5	67721	48812	17063	117501	41	52	93	32	3388	6457	—	5
Joint Synod: 1951		743	59 28 830	220	633	23	311477	216533	69223	556729	217	251	468	188	15444	41111	15	
Joint Synod: 1950		733	66 30 829	224	631	20	307216	214425	68694	551126	203	235	438	188	14622	39900	22	
Gain + Loss —		10+ 7—	2— 1+ 4—		2+ 3+		4261+ 2108+	529+ 5603+		14+ 16+ 30+		—	822+ 1211+					

M = Members of Synod (organized)
 O = Non-Members (organized)
 X = Preaching Stations (unorganized)
 S = Supported by Synod (totally or partially)
 (Teachers)
 M = Male F = Female

N. R. * (Last Columns) = Number of congregations "Not Reported," figures of previous year used to compute totals.

EWARD W. TACKER, Statistician.

April 15, 1952.

The Holy Spirit Creator

Note: During the Christmas and Easter seasons we interrupted our regular series of studies, to discuss some special topics suggested by the season of the church year. We now resume our study of the work of the Holy Spirit.

SANCTIFICATION

(Seventh continuation)

IN connection with sanctification several things call for special consideration. In our last study we investigated the relation between prayer and sanctification. Prayer, being commanded by God in the Second Commandment, it a good work, and as such belongs to our life of sanctification. But prayer can not be practiced without delving constantly into the Scripture to make sure of God's promises. The Scriptures nourish our faith, and thus prayer, by driving us into Scripture, strengthens our spiritual life and helps us to produce a more vigorous sanctification. Prayer also forces us to think more attentively about all the rich blessings which God in His love has bestowed on us, and thus raises in us the spirit of thanksgiving. Since God hears prayers, and since according to the Lord's Prayer our chief petitions are for spiritual blessings and for deliverance from spiritual evils, God grants us His Spirit in answer to our prayers, who is a Spirit of faith and holiness.

Among other things which have a bearing on our life of sanctification we today take up the study of the cross which a Christian must bear.

The Meaning Of Cross

Cross and punishment. — When a person suffers pain or loss we sometimes speak about punishment. But that is using the word rather loosely. In the more regular sense punishment is a suffering for some wrong that was done. Thus, in order to set us free, Jesus took the punishment of our sins upon Himself and suffered it in our stead. Since Christ died for all men there is now no more punishment left for sinners — except when a man in unbelief refuses to receive Christ as his Savior; then he will have to bear the

punishment for his sins himself. — Now cross also means suffering, sometimes very bitter and painful suffering, but it is not punishment.

When a Christian suffers, he often asks the question: Why must I suffer? What have I done to merit this? — But a Christian should impress this most deeply upon his heart that no suffering of his, no matter how severe, is laid on him as a punishment for his sins. When Jesus met a man who had been born blind, and His disciples asked for whose sins he was being punished, Jesus answered: "Neither hath this man sinned nor his parents" (John 9, 3). And concerning Job God said to Satan: "Thou movedst me against him to destroy him without a cause" (Job 2, 3). God has other reasons for laying a cross on us than to punish us for our sins.

No sin to punish. — The truth that the cross which a Christian must bear is not a punishment for his sins is so important that we devote a few more lines to it. When God raised Jesus from the dead He announced by that act that every sin ever committed in the world was forgiven. Christ had taken them all on Himself, and by His innocent suffering and death He had wiped out the whole enormous debt. He was cleared in His resurrection; that means that we all are clean. He was made sin for us, that we might be made the righteousness of God in Him. He was delivered for our offences, and raised again for our justification. There is now no condemnation to them which are in Christ Jesus. — If we Christians suffer, it is not a punishment for our sins.

Daily Cross. — We sometimes restrict the name cross to special forms of suffering. Yet really our whole life is burdened with cross bearing. Jesus once said to all His followers: "If any man will come after me, let him deny himself and take up his cross *daily* and follow me" (Luke 9 23). Just as Jesus, instead of enjoying the glory of heaven, humbled Himself and took upon Himself the form of a servant and became obedient unto death, even the death of the cross: so likewise His

believers, though they are ready for heaven, must stay on earth a while, in this vale of tears, where the Lord has work for them to do. Just as the Lord "made Himself of no reputation," so also Christians must "deny" themselves, that is, not only abstain from some pleasure now and then, but lead a life of self-denial, demanding no honor for themselves, taking every pain willingly just as the Lord may send it.

Temptation Under the Cross

"Happiness" of unbelievers. — The one question that always troubles us in our weakness is this: Why does the Lord lay this heavy cross on Me? We all strive to lead a God-pleasing life. Should not God show that we are His children by leading us in a pleasant, painless way through this life? No, He makes us suffer. — This question becomes more disturbing when we see how care-free unbelievers are often permitted to spend their days. Read Ps. 73, and see how the pious Asaph was troubled by this question. "I was envious at the foolish when I saw the prosperity of the wicked" (v. 3).

God's motive. — Asaph found the answer to his vexing question when he went "into the sanctuary of God" (v. 17). There he learned to look at the "end" of the wicked, and at the richness of his own possession: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee . . . God is the strength of my heart and my portion for ever" (v. 25, 26). When this loving God lays a cross on us — not for punishment — He aims at our blessing. We still have the Old Adam who hinders us. The cross is a fatherly chastisement for our correction. Read Heb. 12, 6-8. — The world does not realize what a powerful thing the Gospel is; but when they see the Christians bear their cross patiently, cheerfully, they wonder how that is possible, and they begin to sense that after all the Gospel cannot be such an empty thing as they imagined.

Nothing strange. — If such are God's motives, namely, to help us in our struggles against our Old Adam and to give the world an example of the wonderful power of the Gospel, should we then not bear our cross without grumbling, just as Jesus bore His? St. Peter tells us: "Beloved, think it not strange concerning

the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, in as much as ye are partakers of Christ's sufferings" (1 Pet. 4, 12).

Cross and Sanctification

Strengthening. — When Jesus shuddered to take up His cross and pleaded with His Father if the cup might not be taken from Him, God sent an angel to strengthen Him (Luke 22, 43). Similarly Paul assures us: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" 1 Cor. 10, 13).

In general. — Think of Paul with his thorn in the flesh. This urged him to pray. And God's answer assured him that God's grace is

sufficient. The way into the kingdom of God leads through the cross. "We must through much tribulation enter into the kingdom of God" (Acts 14, 22). The cross leads to prayer (Ps. 18, 6; Is. 26, 16). It directs our thoughts heavenward (2 Cor. 4, 16-18). Many more passages speak about the benefits of cross-bearing.

Cause for rejoicing. — When Jesus spoke to His disciples about the cross He told them to rejoice. Read Matt. 5, 11, 12. The apostles did rejoice and sing praises to the Lord (Acts 5, 41; 16, 25). "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed" (Rom. 5, 3-5).

Let us patiently bear our cross knowing that God thereby helps us to progress in our sanctification.

J. P. M.

(To be concluded)

Guidance In Godliness

WHO HAS A GOOD CHARACTER?

WHEN has a person a good character? Does unswerving honesty entitle one to be called a good character? Is one of clean moral life a good character?

Some months ago a certain prominent personage was charged with a crime, and various friends came to his defense. A man high up in America's national life said that the man's gambling house of some years previous had been of "excellent character;" that one always got a square deal there, and then added: "I would not think that a man who ran a gambling house was necessarily of bad character any more than I would consider that a man who ran a church was necessarily of good character."

The epigrammatic turn is a clever one; it might deceive some people. It is certainly true that for a man to be at the head of a church does not necessarily guarantee that he is of good character. There have been tragic cases proving this. But the human head of a Christian church may be of good character, while the man who runs a gambling house can not, by any stretch of the imagination, be other than a bad character.

Even a dictionary definition of character is: "Moral quality; the principles and motives that control life."

Our Lord once said: "None is good save one, even God." Therefore no man can be good, or have a really good character in God's sight, save as God converts and controls that man's life. Good character, then, is possible only through regeneration and renewal by the Holy Spirit of God. The only good character in God's sight is he who can say with Paul: "For me to live is Christ."

* * * *

Christian Citizens

"Crime wave." is a common phrase these days, and everybody so to say, is trying to explain it. Naturally all sorts of explanations are offered and all manner of remedies are prescribed. One of the most common remedies recommended and applied is the making of more laws, which, however, seem only to pave the way for more laws to be broken.

As Christian citizens we should be willing to back any proper and legitimate effort that promises some good results. But there are two measures we should push twenty-fours every day; one is to set good examples of

The Northwestern Lutheran

true citizenship, and hence of obedience to authority, to others, or as the Lord Jesus says, be a light and salt to others; the other measure is that we do our utmost to release the power of God's Word.

There are various ways in which this can be done, the most effective being this that we be true and faithful members of the Church. A good church member is always the best citizen.

* * * *

Liberalism is Paganism

Christianity has always laid stress on man's sinfulness, meaning that his nature is only evil. Liberalism declares that man is essentially good and all he needs is the right kind of environment and the right kind of encouragement and then some sort of Utopia (a land found nowhere) will be just around the corner.

This is the wisdom spouted by so many modernistic and liberalistic clergymen from their pulpits: God is good, the world is right and good; and if anything is wrong, teaching by precept and example will set it right.

That is at the basis of our fanatic and fond belief in education as the safeguard of the republic and the uplift of the race. That is the content of the modern "social gospel." This blind belief in the inborn goodness of man, that has been so often, nay that is daily refuted by observation and experience, can not be uprooted out of the hearts of these foolish unbelievers. They reject the Gospel of Jesus Christ, the very Son of God, and Him crucified, as foolishness, yet have absolutely nothing to take its place for the rebirth of man, or the cure of the manifold ills under which he groans and in which he dies.

But the liberalistic preachers of the day will not heed the testimony of God's infallible Word, for they are under the judgment of God for having had the light of the Gospel and having thrown it away to follow strange gods.

This is also the reason why the sects can make common cause with the lodges, for it is likewise the teaching of these orders that man is not born in sin and hence needs no redemption through a bloody sacrifice. Liberalism is paganism!

"Try Religion"

It is said that in the days of Horace Greeley, the great editor, people used to write to him for advice. Once a committee of a declining church wrote, saying that they had "tried everything they could think of to revive their church — societies, clubs, suppers, bazaars, parties, concerts, entertainments, ex-

cursions — and had failed. What could they try next?" He answered: "Try religion!"

Why is it that so-called Christian church members do not realize that two good feet standing squarely and fully on the Word of the infallible God are better than the crutches of human ingenuity and expediency?

K. F. K.

In The Footsteps Of Saint Paul

The Holy Ghost Directs the Course of Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

PAUL and Silas had now carried out their intention of visiting all of the churches founded during the first missionary journey. They had also brought them the resolution of the Council of Jerusalem, over which both the Jewish and Gentile Christians rejoiced. Through the preaching of the Word the faith had been strengthened. "They also increased in number daily." Timothy had been won as a co-worker in the place of Mark.

Paul's Activity in Galatia

Luke sums up this activity with his terse report and also throws light on the further course of Paul. "Now when they had gone throughout Phrygia and the region of Galatia, (they) were forbidden of the Holy Ghost to preach the word in Asia (Acts 16, 6)." Cities like Derbe, Lystra and Iconium were located in the southern region of the Roman province of Galatia, Antioch lay in Pisidia. No further mention is made by Luke of places visited in Phrygia. All of the congregations had received Paul and Silas with great love and devotion. Paul voices this in his Epistle to the Galatians (4, 14-15): "Ye received me as an angel of God, even as Jesus Christ . . . I bear you record, if it had been possible, ye would have plucked out your own eyes, and given them to me." It is our opinion that these are the congregations addressed in the Epistle to the Galatians and not congregation in the central and northern region of the Roman province of Galatia. Because of the fickle nature

of the Galatians it has been assumed that they were the direct descendants of the former Gauls, who had invaded Asia Minor. The forebears of the latter had once swooped down like vultures on declining and decadent Rome and Greece and had also threatened to subdue the whole of Asia Minor. They were finally overcome, not as much by the military strength and prowess of Rome, but rather by imbibing the effeminate influences of the once so formidable Roman conqueror. Having once settled down in this enervating atmosphere they were easily kept in subjection by Rome, which was still the Mistress of the World. The whole tenor of the Epistle to the Galatians seems to bear this out. Just as the Jews caused Paul much trouble on his first journey, the Judaizers began to stir up trouble after he had left. We could add that this is also the prevailing view of most of the exegetes. Later on, more will have to be said on this subject, when we study the Epistle itself.

Paul Seeks New Fields of Labor

After all of the churches had been visited, the question arose: What new field is to be chosen now? Whither the future course? For Paul it seemed to be the natural thing to turn to the west. It was his prevailing custom to strike out for the larger cities and to let them serve as missionary centers. From there the Gospel could radiate into the surrounding region. To the west we find the large city of Ephesus, the

capital and metropolis of western Asia. Then there were the political and cultural centers of Pergamum and Sardis. Along the coast of the Aegean Sea were the flourishing cities of Smyrna and Miletus. Paul's name is later on linked with Ephesus and Miletus. The Gospel came to the other cities at a later date, but they were not visited by Saint Paul. The Holy Spirit had chosen a different route for our pioneer missionary.

Paul Follows the Direction of the Holy Spirit

Luke informs us, why Paul did not preach the Gospel in the province of Asia at the time. He was forbidden by the Holy Ghost. Just how the Holy Spirit indicated to Paul and Silas that they were not to go into Asia we do not know. Some think that Silas received the information since he was a prophet (Acts 15, 32), but that is only a conjecture. It is of the greatest importance, however, to know that the Holy Ghost interfered and directed Paul into a new and different mission field. It was self-evident for Paul to yield to the bidding of the Holy Spirit at once. On that we too at all times would be guided solely by the Holy Spirit in the direction of our missionary effort and in the choice of the proper men! Only the Holy Spirit can open the hearts of men for the message of the Gospel. Only He knows, when a field is ripe for harvest. The Church of Rome does not need the guidance of the Holy Spirit. Arrogantly it claims the whole world. In liberal Protestant circles the guidance of the Holy Spirit is also considered superfluous. All they have to do is to parcel out the whole world as a vast mission field for themselves. They claim to do this in order to avoid duplication of effort and unpleasant competition. They will plan and labor with everyone except the conservative church groups. Conservative Protestantism is thereby ruled out. Of late liberal Lutheran church bodies have adopted similar ideas. In their high councils they also distribute the fields and are inclined to view the whole world as their parish. May we Lutherans, who should know better, not forget that Christ is the head of the Church and that it is only the Holy Ghost, who calls, sends and also forbids to go farther, if and when He sees fit.

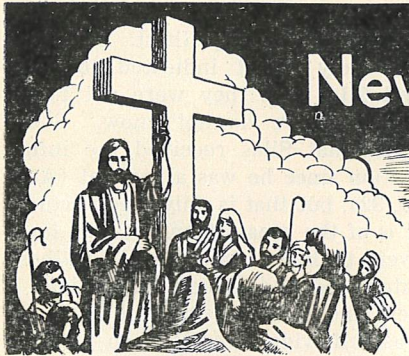
In His inspired Word He has clearly shown us the only God-pleasing way of mission work.

A Parallel in History

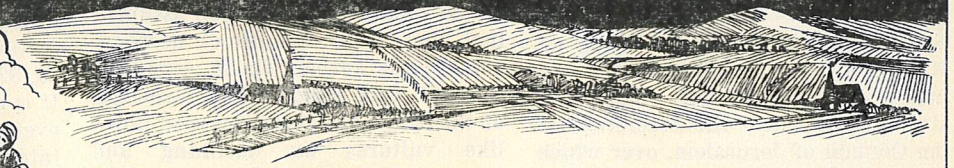
The history of the Church and missions offers us a fine parallel. In the little village of Hermannsburg in Hannover, Germany Louis Harms had aroused new spiritual life within his parish through the preaching of the Word. He was convinced that mission work is the life of the church. Soon he began to search for a possible foreign mission field. His attention was called to a highly

intelligent tribe of negroes in Africa, the Gallas. He had his mission ship 'Candace' built and without further ado sent his missionaries to begin work among them. The field was his own choice. When the missionaries arrived, the Gallas at first politely refused entrance and later threatened to kill, if the warning would not be heeded. Even then Harms thought that the missionaries should rather have dared and died. It was the Holy Spirit, who made it clear that this was not the proper field. The attention of the mission-

aries was called to another field by a resident missionary, to the negro tribe of Zulus. Their missionaries went and the Lord blessed their efforts. Truly, man proposes and God disposes. As Paul did not insist on carrying out his plans, but followed the guidance of the Holy Spirit, let us do likewise and also learn from this greatest missionary of all times. Then we shall fare well. The Holy Spirit will make it increasingly clear to us, whether he would send us. All blessings ultimately stem and flow from Him.



News from our Mission Fields



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

MATTHEW 28, 20

AN APPEAL AND REPORT FROM JAPAN

CORPORAL DONALD TIMM, one of our men in the armed service, is stationed in Yokohama, Japan. He is a regular reader of *The Northwestern Lutheran* sent to him by his home congregation — Ellington Ev. Lutheran near Appleton, Wisconsin. The Rev. Carl Henning was formerly his pastor.

Cpl. Timm wrote a letter to us out of the constraint of his faith-born love in the Savior and those for whom He died. He has been in Japan for over a year and sees the gross darkness of the people. Of the 83 million in Japan, 35 million are Buddhists, only 300,000 Christians and the balance are followers of Shintoism. Into this darkness he pleads with us to bring the light of the Gospel of Jesus Christ.

Appeal from Japan

... "I have by the grace of God a Lutheran Mission of the Missouri Synod close by where I regularly attend church. I have worshipped with these Japanese converts here and sat at the Lord's Table with them. These members are very



Cpl. Don Timm — upper center with Japanese Lutherans

serious in their Divine Service. They will in time, I am sure, lead many others to our Savior."

"The Lutheran missionaries in Japan, however, are all too few, in view of the fact that after the war, Shintoism above all, but also Buddhism suffered a severe set back when the Emperor lost his standing as god. Thus with millions without a religion, they know not which way to turn and what paths to follow. With many false preachers and the church of the Antichrist coming to Japan to reap a harvest, I feel it is up to us Christians of the Wisconsin Synod to open our hearts to these people who have not God's Word to comfort and guide them in all truth."

"Should we not take advantage of the fact that our missionaries are allowed in Japan and that millions have lost their false religion and are now without any. Should we not preach to them the Gospel of Jesus, the only name given also among the Japanese whereby they must be saved. Shall we not take our victory to mean that the Lord wants us to proclaim the Gospel in Japan? Let us all take this to heart in the Wisconsin Synod and pray and give generously for the preaching of the Gospel here."

"Surely the Lord has been wonderful to us Christians in America. We can attend our church every Sunday unmolested. And yet how many shrug their shoulders and say: Oh, I will go to church next Sunday; or again: I'll give in the next collection. But let us not forget, these blessings can be taken away from us. Yes, even our homes and our loved ones, as it has happened here. In closing, may our prayers bring the Gospel to people here in Japan and to the many nations of the world."

Yours, in His service
Cpl. Donald Timm

This letter was written on October 20, 1951. Pastor Fred Tiefel received the call to Japan from the Lutheran Spiritual Welfare Commission the day before. This was according to a resolution adopted at Synod's New Ulm convention — We recommend that the General Mission Board ask the L. S. W. C. to place a man in Tokyo, to care for our service men, and to investigate the mission opportunities in Japan.

Pastor Tiefel is now at work there.

Cpl. Timm must have been especially glad to welcome him.

A Report from Japan

Missionary Ralph C. Egolf of the Missouri Synod mission in Yokohama has supplemented Cpl. Timm's appeal with this report. — . . . "Our work

suffer. Eight dollars per communicant member is not much. We ought to go beyond that amount and raise our sights to the urgency of our times, and to the vastness of the untouched mission fields of our globe. We shall always remember the commission and the promise of our



Izumi — Living Water Lutheran Church — Yokohama

here is primarily among the young people inasmuch as adults, as they are the world over, are conservative in respect to the faith of their fathers. We have been working here for nearly three years, and have baptized 32. This may not seem phenomenal, but is it not too far from our stateside mission average. Our attendance at worship is substantially higher, inasmuch as there are many who are interested in Christianity, but who are not yet ready to commit themselves. Significantly, since the signing of the peace treaty, even this outward manifestation of interest has declined. On the other hand, we have some members whose life virtually centers in the church; they will become leaders of tomorrow. They are zealous to the point of shaming most of our Stateside members." . . .

Pastor Tiefel's survey will determine our course in Japan. Right now our sights are set to make Synod's budget by June 30, so that our present mission plans do not

Living Lord and these words to His disciples: Ye are the light of the world.

W. R. HOYER.

NOTICE!

**To All Pastors and
Congregations**

**The Lutheran Spiritual
Welfare Commission now
has publicity material avail-
able, also offering enve-
lopes. When ordering state
quantity of EACH desired.
No charge.**

**Order direct from
Lutheran Spiritual Welfare
Commission**

**3624 West North Avenue
Room 208
Milwaukee 8, Wisconsin**

TWENTY-FIFTH ANNIVERSARY OF SCHOOL DEDICATION

St. Paul's Lutheran Congregation
Cudahy, Wisconsin

St. Paul's Lutheran Congregation of Cudahy, Wisconsin observed the twenty-fifth anniversary of the dedication of its school building in special services on Sunday, February 17, 1952. Two English services were held in the morning, at which Pastor Paul J. Gieschen of Kirchhayn, Wisconsin delivered the sermon on the basis of 1 Corinthians 16:8-9. Pastor Gieschen was pastor of St. Paul's congregation when the school was built.

The third class room incorporated in the structure when it was built has been in use for school purposes since 1948.

St. Paul's congregation is grateful to the Lord of the Church for the privilege of enjoying the use of these modern facilities for its parish school, now in the fifty-sixth year of its existence. May it serve to teach many more of our children the One Thing Needful!

HEINRICH J. VOGEL.

ORGAN DEDICATION

On February 24, 1952, St. John's Ev. Lutheran Congregation, Shennington, Wisconsin, was privileged to dedicate a new Estey organ to the service of the Triune God. The local pastor officiated at the dedication service.

AUGUST SAREMBA.

SCHOOL DEDICATION

St. Paul's Lutheran School
Stevensville, Michigan

On the 1st Sunday in Advent, December 2, 1951, the members of St. Paul's Congregation were privileged to dedicate the new unit of their day school. On this day special services were conducted in the morning, at which Prof. Ralph Gehrke of Watertown, Wisconsin was the main speaker. Another special service was held in the evening, at which the Rev. Ernest Wendland of Benton Harbor, Michigan, gave the main address.

The new unit of the school measures 38 by 40 feet and has a full basement. The class room, measuring 24 by 33 feet, has been completely furnished with new equipment. The basement contains a kitchen, general utility room, a play room and rest rooms. As the new unit is built on a hillside, the building can be entered directly from the playground.

The new unit has not been attached to the old building, but has been built behind it. It is so arranged that in the future other rooms may be added with little difficulty. It is heated with hot water which is supplied by a central heating plant.

At present St. Paul's school is served by three teachers. Mr. Ervin Humann is principal, and he is assisted by Mrs. Ervin Humann and Miss Pauline Press. The present enrollment of the school is 112 pupils.

St. Paul's congregation has had a Christian Day School ever since it was organized 52 years ago. The present enrollment is the highest in its history. The many children born within the congregation during the past few years point to an even higher enrollment in the future.

The members of St. Paul's congregation also realize the blessing they have in their Day School and about 90% of the children are enrolled. A school bus was purchased by the congregation five years ago and has helped much to increase the enrollment.

The entire history of St. Paul's School speaks of God's wonderful grace and blessing. May the Lord continue to prosper the work of His hands!

H. J. ZINK.

CALENDAR OF CONFERENCES

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in the Northwestern Publishing House on Wednesday, May 14, 1952, at 9:00 A. M. The reports of boards and committees and the memorials are to be in my hands on May 5, at noon.

Sectional Meetings

Monday, May 12:
General Mission Board, Northwestern Publishing House, 10:00 A. M.
Committee on Education Wisconsin Synod, Northwestern Publishing House, 9:00 A. M.
Conference of Presidents, St. John's School, 10:00 A. M.
Committee on Church Union, St. John's School, 2:00 P. M.
Tuesday, May 13:
Representatives of Institutions, Northwestern Publishing House, 9:30 A. M.
Lutheran Spiritual Welfare Commission, Northwestern Publishing House, 7:00 P. M.
Committee on the Assignment of Calls, Friday, Thiensville, 9:00 A. M.

JOHN BRENNER.

SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

Date: Tuesday, May 13, 1952.
Time: 9:00 A. M.
Place: St. Matthew's Ev. Lutheran Church, Kirby, Town Lincoln, Monroe C., Wisconsin. A. Sarembe, pastor.
Sermon: Ph. Lehmann; alternate, A. Loock.
Papers: "Exegesis Col. 2," Elmer Mahnke; alternate: "Col. 3," A. Dobberstein.
"What is the Churches' Responsibility in Providing Social Activities?" Walter Paustian; alternate: "Has the Time come to Revise our System of Higher Education?" J. C. Dahlke. Round Table Discussion: "School Visitation," H. Kirchner. P. MONHARDT, Secretary.

The Northwestern Lutheran

EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

Date: May 6 and 7. (Opening session at 9:30 A. M.)
Place: Resurrection Church (R. Ehlke, pastor.)

Program:
Evangelical Relationship of Congregation and Synod, E. Knief.
Exegesis of Hebrews 12, N. Engel.
Exegesis of Hebrews 13, S. Hillmer.
Basileia, ekklesia; Difference and practical applications, C. Leyrer.
Sermon to read for criticism, (Repeat), P. Behn.
Conference preacher; R. Werner (R. Wiechmann.)

C. SCHLEI, Secretary

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, for its 42nd convention August 12-15, 1952. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. G. Chr. Barth, D. D., 1301 Concordia Court, Springfield, Illinois, not later than June 20 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. Further details will be announced later.

GEORGE V. SCHICK, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT

The Eighteenth Biennial Convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary at Thiensville, Wisconsin, June 23 through 26, 1952.

The opening service will be held at 10:00 a. m. Monday, June 23, in the Seminary chapel.

A closing service with the celebration of the Lord's Supper will be held in Calvary Ev. Lutheran Church, Thiensville, on Wednesday, June 25, at 7:30 p. m.

The essay for the convention, entitled "Trust in One's Self an Obstacle to Trust in Saving Grace" based on John 5, 39-47, will be delivered by the Rev. Raymond Huth.

Meals will be served in the dining hall of the Seminary. Those wishing to remain over night in the dormitory should make arrangements with Prof. E. Reim at the Seminary.

Credentials of all lay delegates and alternates should be filed with the district secretary on the mimeographed form provided by the District not later than June 16, 1952.

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

JANESVILLE-BELOIT PASTORAL CONFERENCE

The Janesville-Beloit Area Conference of Pastors of the Ev. Lutheran Synodical Conference will meet D. v., on Monday, May 12, at 10:00 A. M. in St. Paul's Lutheran School, Academy Street, Janesville.

Program

Exegesis: John, 2-11 — Bittorf.
Sermon Study: Ascension — Baese.
Intersynodical Relations: — Franzmann.
Adult Confirmation Instruction: — Wahl.
MENTOR KUJATH, Secretary.

CENTRAL PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

The Central Pastoral Conference of the Western Wisconsin District will convene at St. Peter's Ev. Lutheran Church, Oak Grove, Wisconsin, on Tuesday and Wednesday, May 6-7. The First session will begin at 10:00 A. M.

Assignments:
Exegesis of 2 Thessalonians: G. Franzmann.
The Gospel Pericopes and Doctrinal Preaching: Pastors Breiling, Degner, Kohl, Krueger, Machdanz, Schewe, and Zunker.
The Vicarage Problem: Wm. Franzmann.
Sermon for Criticism: Otto Pagels.
Holy Communion (Cont.): R. C. Horlamus.
Casual Questions.
Financial Report: J. M. Raasch.
Synodical Reports: H. Nitz.
Communion Service: Tuesday evening.
Confessional speaker: H. Gieschen (H. C. Nitz).
Sermon: R. C. Horlamus (M. Stern).

Please announce early to the host pastor,
Pastor R. W. Mohrhardt.
OTTO A. PAGELS, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)
Installed

Pastor
Kempfert, Frederick, in English Lutheran Church, St. Croix Falls, Wisconsin, by L. Schaller; in St. John's Church,

Centuria, Wisconsin, by L. Schaller, assisted by P. Kurth, G. J. Albrecht, O. P. Medenwald, L. Meyer; Ocui, March 16, 1952.

CHANGE OF ADDRESS

Pastors
Berg, C. E., 309 E. Monowau, Tomah, Wisconsin.
Kempfert, Frederick, St. Croix Falls, Wisconsin.

REQUEST

Good Shepherd Ev. Lutheran Church, our new mission in West Bend, Wisconsin, is in need of some Wisconsin Synod German hymn books, large format. Any congregation which is willing to donate some for which it no longer has any use is asked to write to the undersigned. We will pay postage.

Rev. W. Gawrisch
775 Indiana Avenue
West Bend, Wisconsin

MINNESOTA DISTRICT

October, November, December, 1951

Crow River Valley Conference

Congregation — Pastor	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Buffalo, St. John's, E. R. Berwald	\$ 604.55	\$	\$ 185.94
Crawford Lake, Trinity, M. H. Hanke	157.53		
Delano, Mt. Olive, M. J. Lenz	1,179.40	4.50	
Glenwood, Calvary, A. A. Hellmann	49.61		
Graceville, Mt. Olive, H. A. Mutterer	304.05	10.00	
Hancock, St. John's, H. C. Duehlmeier	463.64		9.00
Johnson, Trinity, P. R. Kuske	654.47		
Litchfield, St. Paul's, J. Raabe	892.02	167.40	
Loretto, Salem, W. P. Haar	683.71		4.00
Monticello, St. Peter's, P. R. Hanke	206.22	7.00	
Montrose, St. Paul's, M. H. Hanke	192.56	86.10	
Morris, St. Paul, H. C. Duehlmeier	175.65		
Tockford, Cross, T. E. Kock	378.31	85.00	23.00
T. Acoma, Immanuel, O. Engel	404.85	65.25	
T. Buffalo, Immanuel, Paul F. Nolting	550.00	70.50	
T. Ellsworth, St. Peter's, M. C. Kunde	391.61	4.00	
T. Lynn, Zion, Martin Lemke			
T. Malta, Bethany, H. A. Mutterer			
Crow River Pastoral Conference Collection		22.76	
Total	\$ 7,288.18	\$ 522.51	\$ 221.94

Mankato Conference

Alma City, St. John's, E. E. Kolander	412.30		10.00
Belle Plaine, Trinity, G. Radtke	1,587.91		279.32
Jordan, St. Paul's, L. F. Brandes	1,100.00		
Le Sueur, Grace, M. J. Wehausen	88.55		
Mankato, Immanuel, G. W. Fischer	3,598.73		4.00
Mankato, St. Mark's, M. Birkholz	430.05		25.00
Mankato, St. Paul's, R. A. Haase	739.93		
New Prague, Friedens, A. Martens	944.26	265.70	
St. Clair, St. John's, A. P. C. Kell	640.60		40.00
St. James, St. Paul's, E. F. Peterson	823.83		
St. Peter, St. Peter's, G. Albrecht	1,135.73	20.00	
Smiths Mill, Trinity, T. Bauer	180.70		
Total	\$ 11,682.59	\$ 285.70	\$ 358.32

New Ulm Conference

Balaton, St. Peter's, H. C. Sprenger	1,336.60		145.00
Butterfield, St. Matthew's, E. C. Schmelzer	97.98		
Courtland, Courtland Lutheran, E. Hallauer	41.10	95.50	
Darfur, St. John's, E. C. Schmelzer	27.75		
Lake Benton, St. John's, A. H. Birner	410.00		
Morgan, Zion, W. Frank	105.00		25.00
New Ulm, St. John's, R. A. Gurgel	785.76		
New Ulm, St. Paul's, Schmidt-Kempfert	1,596.66	10.00	
Nicollet, Trinity, E. Schaller	1,055.82	68.00	71.25
Sanborn, Zion, W. P. Scheitel	297.03		
Sleepy Eye, St. John's, G. Hoenecke	2,236.57		64.00
T. Brighton, Zions, E. Hallauer	149.48		10.50
T. Eden, Immanuel, W. Frank	300.00		
T. Island Lake, Zion, R. F. Schroeder			
T. Verdi, Immanuel, A. H. Birner	48.90		
Tyler, Immanuel, R. F. Schroeder	200.00		
Total	\$ 8,688.65	\$ 163.50	\$ 325.57

Red Wing Conference

Austin, St. Paul's, L. W. Schierenbeck		333.16	
Brownsville, Emanuel, E. G. Hertler		15.00	
Caledonia, St. John's, K. A. Gurgel	1,007.35		27.00
Charles City, Cross, W. A. Geiger	224.67		113.50
Elgin, Trinity, O. Klett			7.70
Frontenac, St. John's, W. G. Voigt	480.06		18.00
Goodhue, St. Peter's, C. H. Mischke	315.00		
Hammond, St. John's, G. W. Scheitel			
Hokah, Zion, E. G. Hertler	151.00		
LaCrescent, First Lutheran, E. G. Hertler	175.00		
Lincoln, Trinity, E. Scharlemann			
Lake City, St. John's, T. H. Albrecht	2,707.14		
Mapleview, Calvary, L. W. Schierenbeck	30.35		
Mason City, Bethlehem, C. A. Hinz	162.00		
Mazepa, St. John's, T. Haar			
Nodine, St. John's, R. A. Kettenacker	565.00	37.00	
Oronoco, Grace, N. A. Reinke	5.00		25.00
Potsdam, Immanuel, G. W. Scheitel			
Red Wing, St. John's, G. A. Barthels	1,279.10		6.00
South Ridge, Immanuel, E. G. Hertler	187.00		
T. Dexter, Trinity, N. E. Sauer	620.00	5.00	49.49
T. Goodhue, Grace, C. Albrecht	511.76	89.00	13.00
T. Goodhue, St. John's, C. Albrecht	457.23		
T. Minneola, St. John's, C. H. Mischke	231.60		
T. Pine Island, St. Peter's, N. A. Reinke	105.00		
T. West Florence, Immanuel, W. G. Voigt			19.00
Union, St. Peter's, F. Ehlert	78.00		13.25
Wabasha, Our Redeemer, H. Scherf	5.00	25.00	25.00
Zumbrota, Christ, H. F. Muenkel	1,202.00	36.00	25.00
Red Wing Delegate Conference		100.00	
John Tiedemann Memorial	2.00		
Total	\$ 10,824.42	\$ 432.50	\$ 204.44

Redwood Falls Conference

Arlington, St. Paul's, J. G. Bradtke	2,795.02	34.50	138.66
Danube, St. Matthews, H. C. Schmitker	750.47	3.00	
Echo, Peace, H. Hackbarth	786.93		31.75
Essig, Zion, Dr. P. W. Spaude			4.31
Fairfax, St. John's, V. F. Vatthauer	1,885.86		67.50
Gibbon, Immanuel, H. H. Kesting	2,486.82	12.00	294.50
Marshall, Christ, E. R. Gamm	920.60		
Milroy, St. John's, G. W. Scheitel	182.66		
Morton, Zion, S. Baer	312.05	29.00	71.00
Olivia, Zion, I. F. Lenz	871.74		
Redwood Falls, St. John's, E. A. Birkholz	689.09	5.00	
Renville, St. John's, W. F. Dorn	236.00		
Seaforth, St. Paul's, A. Broitsman	200.00		
T. Emmett, Bethany, O. K. Netzke	182.74		
T. Flora, St. Matthew's, O. K. Netzke	155.45		
T. Helen, St. John's, K. J. Plocher	432.90		
T. Omro, St. John's, W. Zickuhr	514.60	5.00	11.00
T. Ridgely, St. John's, Dr. P. W. Spaude			4.60
T. Sheridan, St. John's, A. Broitsman			
T. Wellington, Emanuel, G. F. Zimmermann	900.48	44.00	40.50
T. Winfield, St. Luke's, W. F. Dorn		50.40	
Vesta, St. John's, R. E. Bretzmann	702.83	101.00	122.85
Winthrop, Zion, C. A. Kuehner	589.61	77.00	32.00
Wood Lake, St. John's, J. W. Stehr	709.35	52.95	97.60
Total	\$ 16,663.25	\$ 393.85	\$ 916.27

St. Croix Valley Conference

Amery, Redeemer, O. P.			
Medenwald	205.55		
Centuria, St. John's, F. H.			
Tabbert	216.73		
Clear Lake, Grace, O. P.			
Medenwald	90.25		
Ellsworth, Ellsworth Lutheran			
E. J. Zehms		56.74	
Hastings, St. John's, L. Ristow	317.07		
Hersey, First Lutheran, F. A.			
Werner	41.17		
Minneapolis, Pilgrim, R. J.			
Palmer	1,560.29		
Minneapolis, St. John's, P. C.			
Dowidat	900.00	300.00	
Osceola, Trinity, L. Schaller	331.32		
Nye, Grace, L. Schaller	137.90		
Prescott, St. Paul's, E. J. Zehms	253.90		
Rock Creek, Redeemer, F. H.			
Tabbert	22.25		
St. Croix Falls, English Lutheran,			
F. H. Tabbert	175.33		
St. Paul, Christ, H. A. Sauer	675.00		
St. Paul, Emanuel, E. Thiele	1,705.37	6.00	
St. Paul, Grace, A. G. Eberhart	1,739.73	457.90	
St. Paul, Mt. Olive, C. P. Koch			
St. Paul, Mt. Zion, G. J. Ehlert	73.65		
St. Paul, St. Andrews, G. J.			
Ehlert	86.15		
St. Paul, St. James, C. F. Bolle	1,596.74	1.75	405.00
St. Paul, St. John's, Naumann-			
Albrecht	2,740.09		50.00
St. Paul, Trinity, A. C. Haase	600.00		
Stillwater, Salem, P. R. Kurth	1,486.01	57.50	
T. Baldwin, Immanuel, F. A.			
Werner			
T. Baytown, St. John's, E. W.			
Penk	697.55		
T. Cady, St. Matthew's, K. A.			15.00
Nolting	107.54		
T. E. Farmington, Zion, L. W.			
Meyer	1,390.80		
T. Grant, St. Matthew's, E. W.			
Penk			
T. Weston, St. John's, K. A.			20.00
Nolting	243.59		
T. Woodbury, Salem, E. J. Zehms			
Total	\$ 17,193.98	\$ 59.25	\$ 1,290.64
District Totals	\$ 72,341.07	\$ 1,857.51	\$ 3,317.56

R. O. SCHWEIM, District Treasurer.

Memorial Wreaths

In Memory of—Sent In By	Budgetary	Special	CHARITIES
		SYNOD	OTHER
Mrs. Paul Paglus—H. C.			
Duehlmeier	\$ 62.50	\$	\$
Mrs. Harry Neeseman—H. C.			
Duehlmeier	10.65		
Wm. Hoffman—W. P. Duehlmeier	46.50		9.00
Charles Roepke—W. P. Haar			4.00
Emil Wiese—P. R. Hanke		7.00	
Reinhold G. Giese—T. E. Kock	9.00	85.00	23.00
Grandma Schrater—T. E. Kock	4.00		
Albert Dettmann—O. Engel		45.25	
Adolf Risto—E. E. Kolander	2.00		10.00
LeRoy Heinze—G. W. Fischer	12.00		
Mrs. Anna Weber—G. W. Fischer	41.00		1.00
Mrs. Fred Eilenfeldt—G. W.			
Fischer	3.50		3.00
Herman Penn—A. P. C. Kell	25.00		20.00
Mrs. Justus England—H. C.			
Sprenger	25.00		50.00
Herman Schnell—H. C. Sprenger	5.00		10.00
Mrs. Conrad Dumler—H. C.			
Sprenger	5.50		
Mrs. Louis Johnson—H. C.			
Sprenger			10.00
Mrs. Louis Freter—H. C.			
Sprenger			50.00
Mrs. Martha Dittbenner—W.			
Frank	105.00		
Louis H. Bode—E. Schaller			71.25
Mrs. John Enders—E. Schaller		45.50	
Mrs. Paul Wiese—E. Hallauer	2.00		10.50
Albert Somermeyer—K. A. Gurgel	53.00	27.00	3.00
Arthur Meiners—K. A. Gurgel	3.00		
Mrs. Fred Utecht—E. G. Hertler	5.00		
Mrs. Frank E. Papenfuss—R. A.			
Kettenacker		37.00	
Mrs. Anna Baker—N. A. Reinke			25.00
Mrs. George Brenn—G. A.			
Barthels	9.00		6.00
John Brunkhorst—C. Albrecht	60.00	8.00	15.00
Pastor F. W. Weindorf—C.			
Albrecht		81.00	
Mrs. C. W. Lohmann—H. F.			
Muenkel			5.00
Herman Borgschatz—H. F.			
Muenkel	2.00	21.00	20.00
John Tiedemann, Sr.—S.			
Aitkinson, Treas	2.00		
Ferd D. Moskop—J. G. Bradtke			20.00

Reinhard Wolter—J. G. Bradtke		1.00	9.00
Paul Miffertz—J. G. Bradtke			14.00
Mrs. Carl Abraham—H.			
Hackbarth	16.00		31.75
Wm. Ohland—H. H. Kesting	5.00		
Mrs. Anna Pagel—H. H. Kesting	11.00		49.00
Carl Pagel—H. H. Kesting	7.00		57.00
Mrs. John G. Buerkle—H. H.			
Kesting	12.00	12.00	108.50
Mrs. George Weilage—S. Baer			69.00
Mrs. George Weilage—S. Baer			2.00
Terry Gens—O. K. Netzke	6.00		
Mrs. Helmuth Kiecker, Sr.—C. F.			
Zimmermann	36.50	24.00	50.50
Mrs. Gustav Kremin—R. E.			
Bretzmann	15.00	1.00	86.85
Sandra May Raeth—C. Wm. A.			
Kuehner		15.00	32.00
Martin Behrmann—J. W. Stehr		6.00	33.60
Mrs. Henry Anderson—O. P.			
Medenwald	16.00		
Henry Hornbostel—O. P.			
Medenwald	12.00		
Henry Thies—F. H. Tabbert	22.25		
A. H. Sullwold—P. R. Kurth		28.00	
Henry Betin—P. R. Kurth		29.50	

MICHIGAN DISTRICT

October 1, 1951 to December 31, 1951

Southwestern District

Reverend	Budgetary	Building Fund	Non-Budgetary
L. Meyer, Allegan	\$ 338.05	\$	\$
J. Brenner, Battle Creek	103.20		
E. Wendland, Benton Harbor	2,421.81		
R. Gensmer, Coloma Including			
\$56.85 from Sunday School	639.69		
G. Struck, Dowagiac	606.86		
W. Krueger, Eau Claire	348.65		
C. Kipfmiller, Hopkins	1,049.92		
R. Biesmann, Muskegon	271.69		
L. Meyer, Otsego	30.80		
A. Fischer, Sodus	1,621.22		
W. Westendorf, South Haven	1,415.30		
H. Zink, Stevensville	1,642.91		
H. Hoenecke, Sturgis	537.93		

Southeastern District

A. Baer, Adrian	1,244.65		5.00
H. Buch, East Ann Arbor	185.82		
O. Krole, Belleville	199.42	50.00	
O. Schlemmer, Detroit	303.71		
W. Valleskey, Detroit	596.31		
E. Zell, Detroit	84.75		
E. Frey, Detroit	318.03		
E. Fredrich, Detroit	786.15		
J. DeRuiter, Detroit, Including			
\$27.60 from Sunday School	514.03		
A. Gallart, Findlay	513.42		*31.85
A. Tiefel, Greenwood	130.00		
W. Voss, Jenera, Including \$60			
from Luther Society and \$75	1,345.00		
from Sunday School	5,618.47		
K. Krause, Lansing	243.42		
F. Zimmerman, Lansing	760.74		
T. Sauer, Livonia	2,556.52		
S. Westendorf, Monroe			
A. Schultz, Monroetown, Includ-			
ing \$10 from Ladies Aid	355.15		
A. Hueschen, Morenci	12.65		
A. Maas, Northfield	1,185.65		
E. Hoenecke, Plymouth	1,412.34		
C. Schmelzer, Riga	5.00		
H. Engel, Saine	2,630.28		
A. Wacker, Scio	269.91		
A. Maas, South Lyons	279.91		
R. Timmel, Toledo	1,061.00		
W. Koelpin, Toledo	524.00	66.25	
R. Scheele, Toledo	1,685.00		
R. Demcak, Van Dyke	152.97	159.50	
A. Bloom, Waterloo	66.40		
G. Press, Wayne	1,612.48	2.00	
H. Buch, Yale	225.57		

Northern Conference

M. Schroeder, Bay City	792.19	5.00	
J. Vogt, Bay City, Including			
\$6.20 from Sunday School	292.36	25.00	
E. Kasischke, Bay City	1,719.90	21.00	
H. Schultz, Brady	822.20		
M. Koepsell, Broomfield	222.00		
H. Schultz, Chesaning	677.64		
E. Leyrer, Clare	184.32		
N. Maas, Durand	80.01		
J. Roekle, Elkton	260.19		
B. Westendorf, Flint	673.96	5.00	
R. Holtz, Flint	601.45		
A. Kehrberg, Frankenmuth	482.25		*113.00
A. Schwerin, Freeland	233.35		
G. Schmelzer, Hale	163.36		
R. Frey, Hemlock	495.15		
W. Steih, Kawkawlin	855.27		
G. Schmelzer, Lincoln	75.00		
A. Maaske, Manistee	333.31		
R. Schaller, Mayville	189.83	18.80	
K. Vertz, Owosso	2,700.00		1.00

M. Koepsell, Remus, Including \$5.00 from Ladies Aid.....	101.75		7.00	7.00
O. Frey, Saginaw.....	1,027.59			
H. Eckert, Saginaw.....	587.83			
O. Eckert, Saginaw.....	2,999.54	1.00		
E. Renz, Scottville.....	249.17			
C. Miller, Sebawaing.....	1,006.00		5.00	
E. Renz, Sheridan.....	131.90			
T. Frey, Sterling.....	457.52			
C. Leyrer, St. Louis.....	490.55			
N. Maas, Swartz Creek.....	34.67			
P. Heyn, Tawas.....	457.18		6.00	5.00
P. Heyn, Tawas.....				*160.82
W. Kehrberg, Vassar.....	188.74			*37.99
T. Horneber, Zilwaukee.....	655.03	199.50		
Total	\$ 57,971.97	\$ 574.05	\$ 387.66	

* Money sent directly to institutions
Of the non-budget monies there was \$34.00 for Church Extension.

Memorial Wreaths

(Included in above monies)

In Memory of — Sent in by	Amount
Herbert Royal — Frankenmuth.....	\$ * 3.00
Barbara M. List — Frankenmuth.....	* 4.00
Clara Schellhas — Frankenmuth.....	* 5.50
Rudolph J. Raupp — Frankenmuth.....	* 4.00
Louise Hoffman — Frankenmuth.....	* 2.00
Peter Bierlein — Frankenmuth.....	* 1.00
Dr. E. A. Pillsbury — Frankenmuth.....	*15.00
Anna Hauck — Frankenmuth.....	* 2.00
Daniel Pollett — Frankenmuth.....	*16.50
Fred Koos — Frankenmuth.....	*52.00
Henry Conzelmann — Frankenmuth.....	* 8.00
Carl Prochnow — Northfield.....	23.50
Pastor Arnold Schultz — Owosso.....	1.00
Casper Steinman — Remus.....	7.00
Fred Wilt — Riga.....	3.00
Rev. C. Sund — Riga.....	*10.00
Albert Graf — Saline.....	21.00
Gilbert Pfeiffer — Saginaw-St. Paul.....	10.00
Mrs. G. Krueger — Sturgis.....	5.00
Gustave Bublitz — Tawas.....	*13.00
Fred Neumann — Tawas.....	5.00
Fred Misener — Tawas.....	* 3.00
No name — Tawas.....	*22.00
No name — Tawas.....	* 2.00
No name — Tawas.....	*18.00
No name — Tawas.....	* 4.00
No name — Tawas.....	* 2.00
No name — Tawas.....	*23.00
Richard Schuldt — Toledo-Apostles.....	46.00
Gustave Timmel — Toledo-Apostles.....	15.00

ALWIN B. BURKHARDT, Treasurer.

DAKOTA-MONTANA DISTRICT

October, November, December, 1951

Eastern Conference

	Budgetary
Altamont, vacant	\$ 324.00
Argo, R. Reede	192.21
Clark, R. Beckmann	392.51
Clear Lake, vacant	192.11
Dempster, H. Birner	78.16
Elkton, W. Lindloff	179.00
Estelline, H. Birner	342.85
Florence, W. Ten Broek	44.00
Gary, H. Hempel	165.51
Goodwin, E. Semenske	252.85
Grover, R. Rutz	571.85
Hendricks, vacant	232.66
Henry, W. Ten Broek	90.65
Hidewood, R. Reede	178.86
Hague, A. Wood	382.65
Havana, E. Semenske	17.00
Mazepa, W. Nickels	176.07
Rauville, B. Borgschatz	187.70
Raymond, R. Beckmann	396.99
South Shore, H. Winkler	279.08
Ward, W. Lindloff	144.00
Watertown, W. Meier	824.70
West Badger, H. Rutz	100.00
Willow Lake, A. Wood	345.06
Conference Total	\$ 6,090.27

Western Conference

Akaska, L. Huebner	103.65
Athboy, M. Herrmann	125.00
Bowdle, P. Albrecht	1,427.19
Date, M. Herrmann	100.00
Dupree, H. Bauer	123.82
Elgin, H. Ellwein	311.06
Faith, H. Bauer	24.25
Faulkton, M. Eibs	188.97
Gale, H. Juroff	77.00
Hague, P. Janke	580.74
Hazelton, G. Baer	547.68
Ipswich, M. Eibs	87.28
Isabel, N. Lindloff	381.46
Jamestown, W. Schuetze	283.59

Leith, H. Ellwein	92.16
Lenimon, W. Winter	432.50
Livingstone, A. Walther	21.76
Mandan, P. Kuehl	491.41
McTutosh, M. Radtke	152.43
Mobridge, K. Bast	1,106.78
Morristown, M. Radtke	277.36
Mound City, H. Juroff	735.75
Presserville, H. Wiedmann	217.10
Rapid City, G. Fuerstenau	154.96
Reeder, R. Steffenhagen	254.19
Roscoe, G. Boldt	1,654.55
Sturgis, G. Fuerstenau	27.66
Tappen, E. Otterstatter	495.97
Terry, L. Wurster	298.80
Timber Lake, N. Lindloff	102.58
Tolstoy, L. Huebner	246.02
Trail City, N. Lindloff	168.48
Valley City, D. Kolander	74.38
Watauga, M. Radtke	229.34
Zeeland, P. Janke	197.10

Conference Total

ELMER BARTLING, District Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

December, 1951

Memorial Wreaths

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
No Name—Norman Berg.....	\$ 5.00	\$	\$
O. P. Schwefel—H. J. Schaar....			43.00
Raymond Sampson—H. J. Schaar...			15.00
Albert Westphal—F. Zarling....			10.00
Herbert Callies—Philip Press...			7.00
Albert Westphal—G. Bradtke....			120.50
Mrs. Alma Quandt—W. F. Schink...	7.00		
Miss Sophia Bickler—N. Engel...			15.00
Rev. A. Schultz—N. Engel.....			4.00
Rev. A. Schultz—M. F. Liesener...	7.00	77.00	447.24
Mrs. Christ Flock—R. Ehlke....			10.00
Rev. A. Schultz—G. E. Schmeling...		17.00	7.00
Rev. A. Schultz—R. Schoeneck...	2.00		
Mrs. Anna Borchard—G. E. Schmeling		5.00	
Rev. E. H. Palechek—R. Stiemke...	500.00		
Mrs. Scholz—Arthur P. Voss....			10.00
Mrs. Scholz—H. P. Koehler....			27.50
Mrs. O. Niemann—H. P. Koehler...			8.00
Mrs. Albert Maas—A. F. Halboth...			8.00
Miss. Mary Heidtmann—A. F. Halboth			10.00
Arthur Holl—A. F. Halboth....			7.00
Fred Radtke—Paul Pieper.....		10.00	
Herman Wilke—Paul Pieper....		1.00	
Gustave Milbrath—A. C. Lengling...			10.00
Fred Kleinschmidt—A. C. Lengling			
Lengling			5.00
Louise Berndt—A. C. Lengling...			5.00
Mrs. Olga Otting—C. E. Found			10.00

\$ 521.00 \$ 110.00 \$ 779.24

G. W. SAMPE, District Cashier.

PACIFIC NORTHWEST DISTRICT

October, November, December, 1951

Congregation	Budgetary	Special
St. John, Clarkston, L. G. Bernthal.....	\$ 235.30	\$ 5.00
Good Hope, Ellensburg, G. Sydow.....	198.65	
Trinity, Omak, E. Zimmermann.....	424.00	
Peace, Orofino, L. G. Bernthal.....	25.80	
Grace, Portland, L. Sabrowsky.....	381.75	27.25
Zion, Rainier, E. Kirst.....	227.25	3.00
Grace, Seattle, F. E. Stern.....	133.15	
Salem, Seattle, E. Schultz.....	40.00	
Snoq. Valley, Snoqualmie, Wm. Lueckel....	244.29	
Good Faith, South Cle Elum, G. Sydow.....	40.12	
St. James, Spokane, L. Grams.....	59.77	
Shadle Park, Spokane, F. Tiefel.....	51.80	
Trinity, Spokane, M. J. Witt.....	177.23	
Faith, Tacoma, Wm. Zell.....	153.37	
St. Paul, Tacoma, W. Amacher.....	437.99	
Withrow Lutheran, V. Greve.....	153.00	
Grace, Yakima, T. R. Adascheck.....	186.15	32.00
Redeemer, Yakima, G. W. Frey.....	179.41	5.00
Grace, Zillah, A. Sydow.....	6.00	74.50
Total	\$ 3,355.03	\$ 146.75

Memorial Wreaths

In Memory of — Sent in by	Amount
Mrs. Clara Balsiger — L. Sabrowsky, Portland.....	\$ 4.50
S. Brockelman — T. R. Adascheck, Grace, Yakima.....	22.00
S. Brockelman — G. W. Frey, Redeemer, Yakima.....	5.00
Mrs. L. Harmer — E. Kirst, Rainier.....	1.00
Mrs. K. Klein — E. Kirst, Rainier.....	2.00
Mrs. Emilie Schiewe — L. Sabrowsky, Portland.....	3.00
Theo. Schulze — L. Sabrowsky, Portland.....	5.75
R. Walk — L. G. Bernthal, Clarkston.....	5.00
Total	\$ 48.25

F. E. PETERSON, District Treasurer.

Oct 52

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

Here's the 1952 Vacation Bible School Material

Featuring Course III (The Third Series)
Theme: "Living as Children of God"



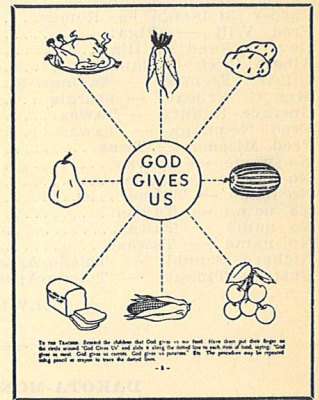
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- Primary — "Living as God's Children" No. 5202 — .36
- Junior — "Walking with God" No. 5203 — .36
- Senior — "In God's Pathways" No. 5204 — .36

Handicraft Projects —

- Beginner, No. 521 — .23
- Primary, No. 522 — .23
- Junior, No. 523 — .23
- Senior, No. 524 — .23

Promotional Aids —

- Dodgers for Distribution, No. 5212 — .70 per 100
- Post Cards for Mailing, No. 5211 — .85 per 100
- Buttons for Pupils, No. 5215 — .50 per dozen
- Poster for Publicity, No. 5210 — .10; 100, \$3.00
- Banners for Reminders, No. 5213 — \$5.50
- Registration Attendance, 3×5 card, No. 2056 — .60 per 100
- Daily Report, 3×5 sheets in pad, pad of 100 — .44
- Certificate of Recognition, No. 5214 — .04

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