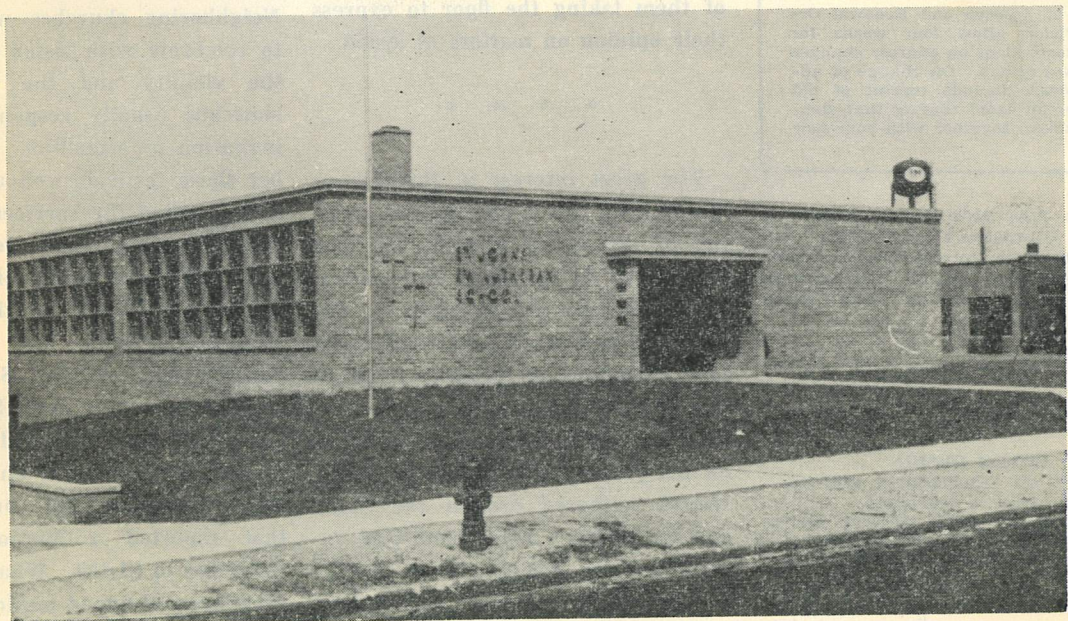


# THE NORTHWESTERN LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."*

I KINGS 8:57



# The Northwestern Lutheran

Official Publication

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

Issued Bi-weekly

Vol. 40 November 15, 1953 No. 23

Entered as second class matter December 30, 1913, 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.

## EDITORIAL BOARD

W. J. SCHAEFER  
Managing Editor  
4521 North 42nd Street

PROF. JOHN MEYER  
PROF. C. LAWRENZ  
Church News and Mission News  
Theological Seminary, Thiensville, Wisconsin

## ASSOCIATE EDITORS

President John Brenner  
Im. P. Frey  
E. Schaller  
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription price \$1.50 a year payable in advance — Milwaukee \$1.75 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

## COVER DESIGN

ST JOHN'S EV. LUTHERAN SCHOOL  
St. Paul 6, Minnesota  
O. J. Naumann and G. J. Albrecht, pastors  
Lester A. Raabe, principal  
Erected September, 1952

# Siftings

The arrangement at our special synodical meeting at Bethesda Church, Milwaukee, to have all speakers address the assembly through the loud-speaker system was a gratifying experience. No one had difficulty to hear the speakers in the large auditorium. We wish to congratulate the arrangement committee for their thoughtfulness in providing this convenience. There is nothing more disturbing and discouraging than to sit in the audience and hear little or nothing of what is being said by the various speakers. We hope that this will not be the last or the only time this convenience will be afforded the hearers, but that it will be a permanent thing.

\* \* \* \*

It was also encouraging to hear so many laymen speak on that very important matter before the convention. It bears out the fact that laymen can give an account of the hope that is in them. Those who spoke knew what they were talking about and gave a good account of themselves. In future meetings of our body we hope to hear ever more of them taking the floor to express their opinion on matters of synod.

\* \* \* \*

*The great interest in the serious matter with which this special meeting of our synod had to deal was manifested in the large attendance. The large church was filled to the very last pew at all times and many took advantage of standing room at the rear of the church and in the balcony. In fact, there was always an overflow in the basement of the church gathered around the loud-speaker there. What surprised us most was the fact that even at two o'clock in the morning, just before adjournment, there was still a good audience on hand.*

BY THE EDITOR

Superstition still has its day in England. In Shebbeor, England, six farmers armed with crowbars assembled to turn over a large boulder (a mass of rock that was transported by natural agencies from its native bed) to keep the devil away from the village Devon for another year.

The stone lies at the foot of an old oak tree near the 12th Century church where it was dropped, according to local legend, by the devil on his way to hell. Legend says that the stone must be turned over every November 5; for if it remains in the same position for two years evil will come to the village Devon, crops will fail and misfortune will beset the inhabitants. Only once within living memory has the ceremony been neglected — during World War I. The following year the crops were bad, cattle ill, and several mishaps occurred, so it is said. They read the governance of God out of their lives.

\* \* \* \*

Mission Festival season is just about over. Time was when this was a gala event among the churches. Neighboring churches were invited to celebrate with sister churches in the vicinity and the neighboring churches usually responded to the invitation by attending. We remember these festivals well and enjoyed them. Often the services were held out-of-doors in some wooded area. The collections were of no mean proportions. Today we still celebrate Mission Festivals but they have become just another Sunday. In some areas of the Joint Synod, however, the old spirit still seems to prevail. We know of one congregation of possibly 250 communicants that reported a Mission Festival collection of \$1,300. What if all congregations of Synod would raise such an amount proportionately? In that case we would fare well.

# "The End Of All Things Is At Hand"

I Peter 4: 7-9

**T**HIS is the message which the closing of another Church Year again bids us to take to heart. Our Lord and Savior, who procured our eternal salvation and extends it to us as a free gift through His Word, may at any time return for Judgment. Nineteen hundred years have passed since the Apostle Peter reminded his Christian readers: "But the end of all things is at hand." Many will say that he must have been mistaken. In his second epistle the inspired apostle himself points to the scoffers who would arise, saying: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Yet he bids the Christian to remember that with our eternal Lord one day is as a thousand years, and a thousand years as one day, that it is but His longsuffering which causes Him to delay His Coming, that mankind may have ample time for repentance. With these thoughts we, too, are to continue to live in the constant expectation of Judgment Day.

## Be Diligent In Prayer

*A Wholesome Exercise of Faith* In true Christian prayer we apply the truths of God's Word, take hold of its blessed promises. We humbly acknowledge our own sinfulness and unworthiness; we embrace the Savior's perfect and all-sufficient cleansing; in His name we commit all of our needs and our cares to God's love and to His surpassing wisdom and power; we praise and glorify our Lord as the gracious giver of every benefit which we enjoy. Thereby the truths proclaimed in God's Word are constantly being called to our mind, brought to our remembrance, and made the focus of our attention, so that the Holy Spirit may do His gracious work of strengthening our humble faith in these truths. The devil is well aware of the fact that such prayer, which ponders God's Word and lays hold of its blessed promises, is a mighty bulwark against him. Hence he is intent upon keeping us from diligent prayer, intent upon inducing us to believe that we are really too

busy to pray, too busy to raise our lips or our hearts to the Lord in supplication and thanksgiving; or he seeks to mislead us to turn our praying into a thoughtless recitation of words and phrases. Satan knows full well that while our faith embraces the revealed grace and mercy of the Savior, we are ever ready to meet Him in His glorious appearance.

*A Vital Test of Our Readiness* As soon as our heart clings to a sin, so that something has come between us and our Heavenly Father, we are also immediately loathe to pray, yes, quite unable to pray with a believing heart. Only sincere repentance can again restore us to a childlike boldness and confidence in speaking to our Lord. Our life of prayer is a helpful test, which ever lets us know and realize whether we are still walking with our Lord in faith.

*Calling For A Sober Mind* The Apostle exhorts: "Be ye therefore sober, and watch unto prayer." The drunkard cannot and will not pray. Neither can those whose hearts are wholly engrossed in earthly pleasures, comforts, and ambitions. The words coming from their lips would not correspond with the thoughts in their hearts. Their thankfulness will be nothing more than a feeling of contentment and optimism; it will be centered upon the gifts and not upon the Divine Giver. The vigilant Christian will forego many things, though lawful in themselves, which threaten to draw His heart away from the Lord and His grace.

## Be Untiring In Love

"And above all things have fervent charity among yourselves." If we keep in mind that the end of all things might set in at any time, we will be encouraged and incited to show fervent love toward all those whom, together with us and in the same unmerited grace, the Lord shall lead into heaven at His glorious appearance. For Jesus' sake, who redeemed us and who will come again to make us partakers of His glory, our love will embrace those whom He has likewise called unto glory.

*Forgiving Love* "For charity shall cover a multitude of sins." With our common blessed hope in mind, and also the Savior's unmerited grace which has given it to us, we will readily forgive, discount, dismiss, and forget the daily faults, failings, and weaknesses of our fellow-believers. We will gladly bear with them, knowing that we are constantly expecting our brethren to bear in like manner with our own failings. Such covering of sins will, of course, not keep us from carrying out our obligation of brotherly admonition. This is another service of love, which is ever needed when a Christian brother clings to a sin and fails to realize the danger in which he is involved. Yet in this brief exhortation the Apostle has the countless weaknesses and failings in mind concerning which we may have the confidence that our fellow-Christians are themselves making them the subject of a daily plea for pardon and that they are earnestly endeavoring to overcome them with the weapons of the Spirit. We shall want to find no pleasure in detecting them, in exaggerating them, in gloating over them. Even much less should we want to broadcast them and make them the subject of loveless gossip.

*Serving Love* "Use hospitality one to another without grudging." In the days of the early Church travel was slow and cumbersome, bound up with great difficulties and hardships. The facilities for food and lodging were not those with which we are familiar. Whatever was available was still not accessible to the ordinary Christian in his poverty. Yet these Christians were often compelled to travel, often forced to flee from home and country because of persecution. Quite naturally they turned to fellow-Christians for shelter and sustenance on their way. Hence the apostolic epistles abound with exhortations to hospitality.

In just this way the call to hospitality may not come to us, though Christians are again confronted with similar circumstances in many a war-torn region of the earth. Yet also in our own favored environment the Lord provides many occasions when through acts of kindness, help, and assistance toward fellow-believers we can show that we are bound together by a common faith and hope. We can and should bring

cheer, comfort, sympathy, and help to our brethren in time of sickness, adversity, sorrow, and grief. We have such opportunity also in the many charitable endeavors of the Church, which enable us to minister

in love to the needy and unfortunate, alleviating both their physical and their spiritual needs. The Apostle urges us to do so ungrudgingly. In His own portrayal of His glorious Advent the Lord lets us

hear how He graciously promises to acknowledge such faith-born acts of love: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

C. J. L.

## Editorials

### The Thumb On The Scale

In many respects the average man is a careful fellow. He takes every precaution, for instance, to protect himself against dishonesty by setting up certain standards. Our government has a bureau where the standard weights and measures are kept secure. Every weight and measure in our country must correspond to these standards. The business man's scales are tested regularly to see that they are accurate.

Yet the average man is not inclined to be consistent. How often does he take the time to follow the Scriptural admonition, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4, 1. The average man wants to be assured of honesty in weights and measures, but is quite satisfied to be duped as far as religious teaching is concerned.

We have the standard by which to test every teaching and every doctrine which we may meet or is being offered to us. This standard is the Bible. It is true that one must be quite sympathetic with those who are confused by hundreds of religions, all claiming the Scriptures as their standard for teaching and practice and yet differ so much from each other that they are for the most part diametrically opposed to each other. This has brought about the resulting philosophy that there can exist a latitude of opinion regarding religious teaching and still serve the true God; that everyone is worshipping the same God but in his own allowable way.

In business we do not blame the government bureau of weights and measures for the dishonesty of some merchant. The scale was properly tested and found true. It was the cheater who placed the thumb on the scale. In matters of doctrine nothing whatsoever is wrong with

God's Word. It is true and unchangeable. It has God's seal of approval. But many false prophets have placed their thumb of error and rationalism on the scale and are cheating their hearers. They are giving short weight. The Bible is not faulty nor is it at fault as far as the diversity of religious teachings is concerned. Man has tampered and has turned a religious, spiritual cheat. He is robbing his fellowman of spiritual value.

It is for this reason that Scriptures warn you to test every religious teacher for honesty, for truth or for error. The standards are not — how popular is the preacher, how well does he appear on television or radio, what his voice sounds like, or what his oratorical ability is, or whether his teachings please the ear?

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4, 2, 3. Here are the standards of spiritual weight, honest weight. Does the religion accept Christ as true God and true man? Does it accept Him as the sole Savior without nullifying Him and His work by suggesting earning one's way into heaven by good deeds, even one a day? Does it accept His divinity and therefore authority by accepting His Word as it stands without deviation, without additions, subtractions, or rationalization? For it is Christ who said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31, 32.

Don't be cheated by the thumb of rationalism and error on the spiritual scale, but like the Bereans also receive the Word with all readiness of mind, and search the Scriptures daily whether those doctrines which we hear are so and pass the test. Cf. Acts 17, 11.

JOHN F. BRENNER.

## Guidance in Godliness

### THE STONES SPEAK OUT

DOWN through the ages there have always been men who doubted the Bible, holding its statements to be untrue. They are critical of the Book. Nowadays we call them "modern critics." These are very learned men, at least in their own estimation. They have set up many theories about the Bible.

Human reason was held to be the master of the Bible.

The trouble was and is, that so many of their theories fell one by one at the wayside, being, of course, superseded by new theories, which again were proved false.

But as all of their fictions about the revelation of God in the Bible were rooted in unbelief, the failure

of their pet theories did not turn them to the truth. The way of these higher critics, like the way of the transgressor, is hard.

It was claimed that the Books of Moses could not have been written by Moses because the art of writing was not known as early in history as that, — a theory that has ceased to be! Evolution did what it could

to destroy the belief in the Bible. But the theories of evolution are now conceded by the advanced thinkers as being built on shifting sand.

Who believed, for instance, that there had ever been a King Belshazzar ruling in Babylon? Who believed that the Exodus of Israel took place at the time set by the Old Testament? Or that Israel crossed the Jordan and took Jericho in the way described in the Book of Joshua?

Well, Belshazzar has been located in Babylon, and as a king there just at the time mentioned in the Book of Daniel. The fact of the matter is that the Old Testament is being vindicated more and more as time passes. It is vindicated by contemporary documents and monuments. The archaeologist's spade is bringing evidence to light that cannot be contradicted. Stones, hundreds of thousands of them, speak out, testifying to the reliability of the Old Testament as a historical book.

Quite so; but will that make the unbelievers believe in the Bible as the only Word of God unto salvation? We think not!

\* \* \* \*

#### THE SEARCH GOES ON

It is indeed pitiful to observe the frantic attempts of so many false teachers to find the truth. At best it is not the truth unto the salvation of the souls that these misguided and misleading teachers are so strenuously seeking, but rather that truth which shall save mankind from its many ills. Not the cleansing of the soul from sin, but the physical well-being of man is their goal. There

are times when they are jubilant over a newly found bit of truth, only to be cast into doubt and often the depths of despair when the so-called truth turns out to be an error.

All the schemes that the mind of man can invent have been tried upon human society by these quack doctors of a sick world. It was the social gospel that was to be the cure-all for our woes and pains, it was cooperative buying and selling that was to save our economic troubles, it was pacifism that was to bring universal peace to all mankind, it was unionism that was to bring together all the churches of every description and belief to present a solid front to the foes of Christianity, such as Communism and Fascism.

One by one these schemes are shown as so many men of straw, that cannot withstand the slightest wind of chance. In spite of national and world councils of churches world-wide unity of churches is as far off as ever. Cooperatives suffer from the same selfishness as the other profit systems. The world is filled with wars and the rumors of war, and fear rules the nations. Nothing as yet has been found to rid the world of its terrors.

But still the search goes on. Their eyes being held, they cannot find the truth which alone can serve the world. That truth can be found, not by searching the heavens, or digging in the pits of the earth, or torturing the mind for new inventions — that truth is right before their eyes in the Scriptures, the very Word of

God to them; but if only the words of wise men who spoke what was fitting for their day, the Bible is a book closed with seven seals to them. And so, unless it is given to them to repent and turn again to the real God of the Bible, shall they go on endlessly in the search for truth and be doomed to never finding it.

Are we as grateful as we should be for the assurance of our faith? The very fact that the believing child of God is sure of what he believes, sure that it is the only saving truth, rouses the ire and brings out the scorn and scoffing of these truth-seekers. Let not that in any way disturb us. Our Lord has said through the mouth of His servant St. Paul, Eph. 4:14: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." It is the will of God that we should be sure of our beliefs, sure that they are built upon the very truth of God from heaven. Such assurance can only be had from the Scriptures, which the Holy Spirit must open to us, by enlightening us through His Word, so that we become assured that we have the truth of salvation. "Thus saith the Lord" is for us the cornerstone of our beliefs and the security that we have found the truth. This truth will open our eyes so that we see the world as it lies in sin and its only remedy in the blood of Jesus Christ.

K. F. K.

## The Church As Jesus Spoke Of It

(Eighth Continuation)

PETER made a fine confession, speaking in the name of the apostles, that Jesus is the Christ, the Son of the living God. Thereupon Jesus, in discussing His Messiahship, began to speak about His imminent sufferings and death. Peter could not grasp it. He protested vehemently. That was a great weakness in Peter. Could Jesus still use him in building His Church?

This question is of more than purely historical importance to us. If Jesus cannot use people who are weak in their understanding and

even harbor errors in their hearts, then our case would be hopeless; for who of us can claim to have a perfect knowledge in spiritual matters? Even the most learned of theologians may err at times, yes, may be entangled in some error for a long period. Our comfort is that Jesus did not reject Peter on account of his error.

But let us not take error lightly. Error is a dangerous thing. To mention but one thing, it is very difficult to isolate any one error. The truth that Jesus is the Christ, the Son of the living God, is one grand unit. It is not obtained by adding

a number of smaller units together. If that were the case then a little error here or there might not be so dangerous, we might isolate it and confine it to a limited area, while the main body of truth could remain intact. But since the truth is one and indissoluble, it may be compared to a mass of batter. Add a little leaven, and you cannot localize the effect. The leaven will permeate the whole lump.

Error, no matter how insignificant it may seem at times, is a very serious thing which demands our closest attention. Jesus, although He

did not reject Peter, at once began in earnest to correct his error.

#### Jesus Corrects Peter

*Matthew 16.* — "But He turned and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men." (v. 23.)

*Sharp Words.* — The same man whom a few moments ago He had addressed as Peter He now calls Satan, an opponent, a hinderer, one who obstructs the work of Christ. Peter certainly did not mean to be an obstructionist, yet Jesus called him by the name of the chief obstructionist whom God has. He called him Satan.

Jesus added: "Thou art an offense unto me." The word which Jesus here uses means a death trap. As in a mousetrap there is a trigger which holds the bait, which, if it is touched but lightly, will spring the trap and kill the luckless mouse, so Peter is endangering the enterprise for which God had sent Jesus into the world. Jesus recognized the offence and avoided the trap, but it caused Him trouble nevertheless. His work itself was heavy enough without this extra burden added by Peter's foolish remark. Peter made the struggle so much the more difficult and severe for Jesus.

Jesus used another sharp expression. He said, "Thou savourest not the things that be of God, but those that be of men." With these words He reverses the commendation which He had accorded Peter just a few moments before, when He said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When Peter listened to the instruction from the Father then he was blessed. Now Jesus charges him with having turned his back on the Father and having deserted Him. What, then, became of the blessing?

*Jesus' Love.* — The fact that Jesus used such sharp language on Peter might lead us to assume that He spoke out of anger or even hatred. He spoke these sharp words *because He loved Peter*. His heart was quivering with pain, and His voice may have been trembling with emotion, when He spoke these words. Peter had begun to listen to his own flesh and blood. He was identifying himself with Satan and his cause. What would become of Peter if he was not checked in his wrong

course? Jesus must save him from his delusion.

People often think that love should overlook errors. At least, it should tone down its words in speaking about some one's errors. We must pussyfoot, else we are loveless. That was not the way of Jesus, as we have seen. It is not the words and expressions which we use that determine the question of love; it is the spirit in which they are spoken. Love sometimes demands the use of very sharp words. What would have happened if Jesus had toned down His rebuke of Peter? Would Peter have grasped the gravity of his case? Would Peter have snapped out of his delusion? Being captivated by his thoughts, might he not have continued to harbor them in his heart? Of if he did drop them for the moment, might they not the more readily come back to plague him?

It was love when Jesus used those sharp words. They, by their very sharpness, opened Peter's eyes to the seriousness of his condition. They revealed to him the deep concern of Jesus for His erring disciple. "Soft soap peddlers," whose lips are dripping with love, are often most loveless.

*A Lesson for Us.* — We are surrounded by error. Error usually

presents itself in a very attractive, alluring guise. Peter thought that he was helping the cause of the Gospel by offering Jesus his "wise" counsel. He did not realize that by his fleshly thoughts he was obstructing the Gospel, was really throwing away the truth of the Gospel, was playing the role of a veritable Satan.

Today we hear very much about the importance of preserving the unity of the Church in its outward organization. People think that the testimony of the truth would be considerably strengthened if the Church were not divided as it is. "United we stand, divided we fall." That is true in politics. But the truth of the Gospel is not reenforced by numbers. Yet, men are today feverishly working to cover up differences, and to achieve union, without the necessity that anyone recede from his former position even though tinged with error, and that he renounce the error he may have held formerly. If words can be found which seem to express the truth, then we are expected to acquiesce, even though former errors may find comfortable lodging in the same words.

Love demands a clear language on our part.

J. P. M.

(To be continued)

## In The Footsteps Of Saint Paul

### THE IMPORT OF PAUL'S SERMON ON THE AREOPAGUS

**B**EFORE we study the sermon which Paul preached on the Areopagus in Athens, we should like to emphasize its general import in that first contact of the Gospel of Christ with Grecian wisdom, the acme of pagan thought. Then the deep significance of the immortal words spoken by Paul before that august audience will become ever clearer to us. We have already studied the trend of Grecian thought in the days of Paul, also the various philosophical systems mentioned by Luke. Now we should like to ponder the immediate causes that led up to that momentous sermon that will be remembered long after the studied eloquence of a Plato and a Demosthenes, who inspired and who whipped their audiences into a frenzy, will be forgotten. Paul was

surrounded by curious and critical hearers, who were anxious to hear that new religion or doctrine concerning Jesus and the resurrection and to compare it with their own view on religion. It was a critical audience at the same time, which would reject the new message only too quickly, if it hurt their pride or did not suit their fancy or did not meet their expectations.

About four hundred years before Paul was asked to express his "world-view" or state his "new religion" before the wise of Athens, Socrates, a Grecian philosopher of renown, was summoned before the highest Grecian tribunal to account for his having weaned the minds and hearts of the Athenian youth away from the "old faith" in the gods. In spite of his renown and of all pleas for clemency

on his behalf, the Council demanded that the sage perverter of the Athenian youth drink the vial of poison. Such was the spirit of Greece in the days of the zenith of Greek philosophy. Such was the great power of the highest tribunal in the land. In those early days of Greek philosophy the leaders of thought had done their best to rationalize the religion of the Greeks and to undermine the belief in gods and goddesses, the vain imaginations of man. In the days of Paul skepticism and materialism had taken control of the Grecian mind. Death could no longer be decreed for anyone who denied the existence of imaginary deities. Only ridicule and contempt awaited those who did not meet the approval of the would-be wise among the Greeks. What a degradation of thought and spirit!

Luke informs us that the wise men of Athens approached Paul saying: "May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore, what these things mean?" He also reveals to us, of what Paul had spoken to the Epicureans and Stoics (Acts 17:18), who had accused him of setting forth strange gods: "He preached unto them Jesus and the resurrection." On the basis of the last words of Luke it is beyond us, how the critics of Paul can claim that Paul's sermon on the Areopagus was in reality no sermon at all, for he remained on the plane of natural theology, did not mention Christ and the Gospel and merely spoke of judgment. It is true, the wording of Paul's sermon as recorded by Luke does not mention Jesus expressly. We ask: Was not the immediate cause of Paul's being summoned to the Areopagus, that he had spoken of Jesus and the resurrection? How can anyone imagine that a man whose motto for his sermon was: "I determined not to know anything among you save Jesus Christ and Him crucified" would have remained silent on Jesus, His crucifixion and resurrection at this singular occasion? How could he, who was not ashamed of the Gospel of Christ before the Jewish and Gentile world, be ashamed of it here in Athens? Luke directly tells us that Paul did preach on the resurrection of the dead, and how could he preach on it without mentioning Jesus, the firstborn from among the dead? We read: "And when they heard of the resurrection

of the dead, some mocked and others said: We will hear thee again of this matter" (v. 32). Only through the preaching of Christ, not through an ever so learned dissertation on natural theology are souls converted. In the following verses we read of the fruits of Paul's sermon: "So Paul departed from among them (on the Areopagus). Howbeit certain men clave to him and believed: among the which was Dionysius."

The Athenians were ever curious to hear or tell something new. The message of the Gospel brought by Paul to Athens certainly was something altogether new. It was a revelation from on high. The Athenians could boast of their human wisdom. What sin-tainted reason could achieve, was brought forth by the Greek race in its highest perfection, and yet it was only a small candle light over against the bright sun of the Gospel. Human wisdom reveals man's bankruptcy, the Gospel alone brings salvation and an answer to all of the problems, which man's proud but limited reason cannot solve. The Gospel seemed foolishness to the Greeks, but in truth it was the only wisdom, one coming from on high, which could save the fallen and otherwise doomed human race. It was the foolishness of the preaching of the Cross begun by Paul that turned the tide for Greece and later on for all of Europe. Paul's coming to Athens became the turning point of hope for the western world. The Gospel revealed the moral bankruptcy of the ancient world, the limitations of human wisdom, the inner corruptness of sinful man. If ever a proof is sought for the failure of human culture and civilization to change conditions, of improving the lot and moral stature of man, it can be found in the history of Greece. Greece had everything within human range, yet it lacked the Gospel and bankruptcy was inevitable. From Greece the light of the Gospel penetrated into other western countries, into the primeval forests of northern Europe, crossed the briny deep and brought light and peace to souls wherever it was preached and accepted in true faith. Therein lies the deep significance of the coming of the Gospel to Greece and the western world by Paul, its first herald. It was a seemingly small seed which Paul sowed in his sermon on the Areopagus, but in due season it bore rich and choice fruit for a blessed eternity. Paul

## **\$500,000.00 WANTED!**

### **Needs for Financing Parsonage-Teacherage Program**

*Our Synod, due to lack of funds, has followed the policy of renting parsonages and teacherages in our mission fields. A Study of this rental policy convinced our Synod in session in August that it was not in line with good stewardship to continue the same. As a result the Synod gave the Board of Trustees authority to borrow up to, but not exceeding, the sum of \$500,000.00 to buy or build parsonages and teacherages in rental cases where it is to Synod's financial advantage. The Board of Trustees herewith makes a general appeal to the membership of our Synod for money at 2½% interest. Due to the nature of the purpose for which these funds are to be borrowed, the loans should run for at least two years or longer. (In the event of an emergency or urgent need, the Synod would consider making repayment before maturity date.)*

*Interest will be paid on June 30 and December 31 of each year and at maturity date.*

*May the Lord move the hearts of our members to answer this appeal and invest money in the Parsonage-Teacherage Fund to their own interest and in the interest of Synod's Mission Program.*

*Gifts to this fund are also needed and welcome to build up this fund to meet the needs in our ever expanding mission fields.*

*All correspondence in this connection should be addressed to C. J. Niedfeldt, Treasurer, 3624 W. North Ave., Milwaukee 8, Wisconsin.*

**HAROLD H. ECKERT**  
Executive Chairman

proved that the Gospel which he preached was the only saving message for Jew and Greek alike. Even though the proud Athenians looked down with disdain on the "new religion" preached by Paul, on the "new doctrines" he set forth, the history of the Church has proven the power of the Gospel beyond doubt. The Greek philosophers only dealt with the upper classes of the Greeks, Paul's message was one for high and

low, for rich and poor, for the slave as well as for the freeborn. This was unheard of in Greece and Athens before. It was Greece's grand oppor-

tunity. Little did it realize it at the time. Paul, too, did not live to see the full ripening of the seed of the Gospel sown by him.

## From A Wider Field

**B**ECAUSE of the enormous amount of publicity it is receiving, we are perhaps obliged to refer, briefly at least, to the book newly published under the title: "Sexual Behavior in the Human Female," prepared by the staff of Dr. Alfred C. Kinsey of Indiana University.

One would prefer to pass over it in silence. But the disagreeable fact is that magazines and newspapers, always ready for sensational or suggestive material, have carried reports and digests of this book into millions of Christian homes. What about the "Kinsey Report"?

The *Jersey Journal and Observer* of Jersey City calls it "an atomic bomb designed to destroy what is left of sex morality in the United States." It goes on to say:

"The bomb falls squarely on every foundation and pillar of the structure of our morality. When the cloud of destruction rises, little may be left standing intact. Sex will have lost its intimate personal character and become the most casual and common of all the biological activities of the human animal."

Archbishop Paul Schulte of Indianapolis offers a more restrained judgment. Said he:

"There can be no valid objection to a scientific investigation of sexual behavior that would assist law-makers, educators, clergymen, physicians and other professional people dedicated to the task of preserving and promoting the spiritual, mental, and physical well-being of society.

"But Dr. Kinsey has degraded science. Instead of circulating the findings of his investigations among those competent to weigh their worth and apply them to the betterment of mankind, he publicizes them, like a cheap charlatan, and in the most unscientific fashion makes them available to the young, the unlearned, the mentally deficient—to their own

great harm and the endangering of society."

That about covers it. As a book which catalogues, indexes and tabulates the details of the moral (or rather, immoral) habits of 5,940 women who volunteered to expose their shame to the public, the Kinsey Report has its place on the shelves of the people of the world who like to garnish their reading menu with large sprigs of garbage. As a scientific study, supposedly throwing light on the behavior of American womanhood by a sampling of one out of 10,000, it is hardly worthy of the attention of scientists. One may perhaps examine one gopher out of ten thousand, and from his actions decide what all other gophers must be like. But women are not gophers; and millions of them still have an active conscience. To measure their character by the standards of a few harlots would be more stupid than to judge all scientists by Dr. Kinsey—which would be as unscientific as it is horrible to contemplate.

\* \* \* \*

We venture to suggest a few cheers for Archbishop Joseph Rummel in honor of some statements he made in a pastoral letter which ordered that Bingo and other games of chance are to be "absolutely discontinued" in Roman Catholic churches of the Archdiocese of New Orleans.

The archbishop still does not understand that gambling is sinful; and he did not issue his order until the superintendent of the State Police of Louisiana threatened to crack down on all gaming devices prohibited by the state's anti-gambling laws. But the archbishop does admit that he never had much use for Bingo operated as a means of supporting his churches. Among other things he writes:

"Our anxiety has been intensified by the spread of the gaming prac-

tices and the growth of the size of the stakes. We have feared that the gaming practice might obscure and in time efface the direct obligation which all members of the Church have to contribute to establishment and maintenance of churches, religious schools and works of charity and welfare.

"Indeed, we sense the danger that the merit of generosity and sacrifice might be lost in the scuffle and excitement of the gaming atmosphere."

"Furthermore, there is danger that the younger generation, minor children and adolescents, may become attracted to the demoralizing atmosphere of that other group of gaming devices which are conducted 'as a business' and by 'professionals'."

Churches should not depend for support on the sale of chances, the archbishop declares.

"Let there be parish gatherings, but let them be purely social, entertaining and free from the taint of gaming for chance. The sincerity of our motives will bring the divine blessing that guarantees the success of this new understanding of our duty of good will and sacrifice."

We cannot share the hopes of this last sentence; but we do wish that Roman Catholics everywhere—and others—would display the much publicized unity of their church by following the sound judgment of the archbishop.

\* \* \* \*

A Lutheran Chair of Bible will be established this fall at Texas A. and M. College under auspices of the Division of Student Service of the National Lutheran Council.

Division officials said that a second Chair of Bible will be created later at the University of Texas, to be shared by the National Lutheran Council and the Lutheran Church—Missouri Synod.

Such working together of Lutherans not in doctrinal agreement is lately being called a "cooperation in externals." We are still old-fashioned—and Bible-centered—enough to fear that it ought to be called unionism.

E. S.





## News from our Mission Fields

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

MATTHEW 28, 20

### GO YE INTO JAPAN AND PREACH THE GOSPEL

**T**HE Lord and Author of mission work has in this last year, of these latter days, called us to preach the Gospel in opposite ends of the globe. Missionaries Habben and Drevlow are now preaching this Word of Reconciliation in Northern Rhodesia, Africa, in the summertime of the southern hemisphere. Missionary Tiefel in the winter of the northern hemisphere has returned to Japan in the first part of September, duly commissioned to carry the torch of the Light of the World to the Japanese.



Mrs. Tiefel Standing Before  
Kamakura Daibutsu  
A Buddhist Shrine

### Our First Missionary to Japan Commissioned

Caledonia nestles among the agriculturally rich hills and valleys of the southeastern part of the state of Minnesota. It has the good fortune to be the home of St. John's Congregation. The Rev. Karl Gurgel, chairman of the Synod's General Mission Board, is pastor of this congregation. It was here at St. John's in Caledonia, on the warm summer evening

of August 21, that pastor and people had made arrangements to commission our Synod's first missionary to Japan. A "name band" from Chicago was in town that evening for the entertainment of those who love the world and the things that are in the world. The lights were on in Caledonia. All members of St. John's, many neighboring Lutherans and pastors from afar, came to the light that shone through the lovely stained-glass windows of St. John's beautiful new church. They had come to invoke God's blessing upon Pastor Fred Tiefel before he set out for Japan with the pure Word and sacraments. The sermon, based on 1 Thess. 2, 1-4, was preached by Pastor W. F. Dorn, chairman of the Japan Executive board, who also performed the rite of Commissioning. Pastor George Barthels, president of the Minnesota District, Pastor Herbert Muenkel, chairman of the Red Wing conference, and Pastor Gurgel assisted in the Commissioning service.

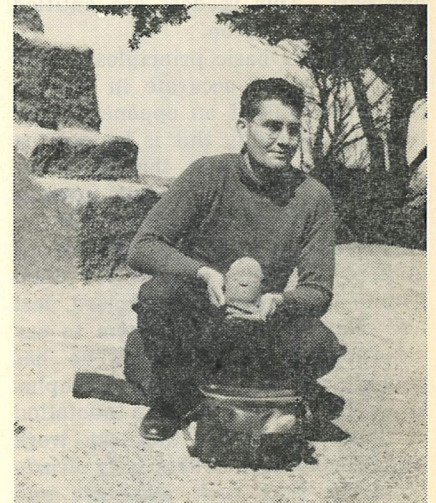
### Congregation Expresses Our Joy

After the service the assembly adjourned to the city's new spacious auditorium where a reception had been arranged for Missionary Tiefel. The stage of the auditorium had been beautifully decorated with Japanese lanterns and a beautifully painted Japanese scene. The theme of the painted backdrop was the first three petitions of the Lord's Prayer. Here the assembled guests joined in voicing and singing their thanksgiving to the Lord of the Church for the privilege of bringing the glorious Gospel and our Reformation heritage to the people of Japan. The ladies of the Caledonia congregation served a bountiful meal to all the guests gathered in the auditorium.

### We Express Our Thanks

May the Heavenly Father graciously reward the pastor and people of

this congregation for their labor of love in preparing this service for the commissioning of our missionary to Japan. In six short days they showed what can be done where the love of the Word rules hearts and lives. The collections both at the morning service in St. John's, at which Pastor Tiefel preached, and at the commissioning were sent directly to the treasurer's office for the Japan Mission.



Missionary F. Tiefel Holding  
The Head of a Buddha-Jizo

*At this mountain shrine Buddhists retreat for a year of meditation. The area is strewn with these sculptured heads. The Buddhist religion is strongest in Japan with over 43 million adherents, 81,797 temples and 170,270 priests. With the exception of 300,000 Christians the vast remainder of the Japanese 83 million practice Shintoism which is largely ancestor worship. A second Missionary will soon be called to help Pastor Tiefel in this vast mission field of the Orient, to which our Lord and Author of mission work points and says: GO YE, AND PREACH THE GOSPEL.*

W. R. H.

## As We See It This Fraternal Word

By E. REIM

ONE of the matters that claimed the attention of the delegates at our recent special convention was a booklet entitled "A Fraternal Word on the Questions in Controversy between the Wisconsin Synod and the Missouri Synod." Written shortly after our Watertown Convention (August 5-12), it seeks "to make clear to all members of the Synodical Conference the position of the Missouri Synod on the issues involved" and expresses the intention of doing this "in a spirit of fraternal candor."

To such an approach we should not only offer no objection, but be willing to meet it more than halfway. Yet this document has become the object of some severe criticism on our part. Our readers are entitled to know the reason.

One of the basic principles of fair debate is to be accurate in quoting the statements of an opponent. The best way of doing this is by quoting the entire document that is under discussion. If that is not possible — even as we cannot print the entire "Fraternal Word" in the space allotted to this column — then double care must be exercised, lest one make an opponent seem to say something else than what he has actually written. A shift of emphasis, a little omission in a quotation — these are things that can work untold confusion, *unless it is clearly indicated that such emphasis and such omissions are by the critic, and not by the original author.*

We hold that by these standards the "Fraternal Word" is unfair and misleading, not necessarily by deliberate intent of its authors, but in its actual effect. We can offer only a few examples of what we mean.

Let us take that part of our New Ulm resolutions which deals with the Article of Justification as it was treated in the original Common Confession. We expressed our conviction that this article should show that our justification is already an accomplished fact, that it is a "ready blessing" (*fertiges Gut*). In quoting our statement, the "Fraternal Word," however, places the emphasis on another word, "that God has already

*declared every sinner righteous in His sight.*" By making it seem as though that were our chief concern, the "Fraternal Word" can then bring certain statements from the Common Confession which create the impression that our objections have been met. It strengthens that impression by quoting another sentence ("hence forgiveness of sins has been secured and provided . . .") without revealing that a paragraph in which we state our reasons for objecting to this sentence has been omitted. In other words, the "Fraternal Word" answers us by misrepresenting us.

In the Article on Conversion we asked for "a rejection of the *untenable distinction* (our emphasis) between a natural and a wilful resistance of man." The "Fraternal Word," however, places the emphasis on *wilful*, and then offers passages from the Common Confession in which this expression occurs. But our objections are met only by shifting the emphasis, as well as by another very significant omission which again is not indicated in any way. For we had not only asked for a rejection of this "untenable distinction," but also "of any other attempts at explaining the mystery" why some are saved and not others. But that is the heart of the controversy. And that is the point which the "Fraternal Word" carefully avoids.

Another instance of evasion occurs in connection with the Article on Election, where three requirements mentioned by us as essential for a correct presentation of this important doctrine are correctly listed, but a fourth is passed over in silence (namely that God's election is an election of specific persons — *Personenwahl*.) Is it merely a coincidence that this is the very point on which neither the Common Confession nor its subsequent addition has anything definite to offer? Yet this is what our Lutheran Confessions mean when they state that God "has in grace considered and chosen to salvation *each and every person of the elect*" (our emphasis) and that this should be "never excluded nor

omitted, when we speak of God's . . . election and ordination to salvation." (Formula of Concord, Thorough Decl. Art. XI, par. 23, 24.)

Now, what does all this mean? Simply this, that any one who reads this "Fraternal Word" without having our New Ulm resolutions at hand for constant and careful comparison will get an utterly false picture of our position. The case seems so simple. Wisconsin makes its requests. Missouri meets them, apparently fully and completely. Therefore Wisconsin must be utterly unreasonable, still to complain after so much has been done to meet its objections. That is the impression which is created.

The fact that this could be done only by misquoting and misrepresenting our New Ulm resolutions is known only to a few. But the "Fraternal Word" has been spread far and wide — to the sister synods of the Synodical Conference as well as to the other Lutheran churches of America, particularly by means of the huge circulation of the *Lutheran Witness*. Is this "fraternal candor"?

We are waiting, yes, hoping for something constructive from the leadership of Missouri which might help to repair the breach between us. But this misrepresentation is not constructive. It is destructive!

What will be done to undo this damage?

### SPRINGFIELD GRADUATES AND PLACEMENT

Since World War II, an unusually large number of men, some of them married, became interested in entering the preaching ministry of the Church. This is also noticeable in the number of Wisconsin Synod men enrolled at Concordia Theological Seminary, Springfield, Illinois.

Throughout the years some Wisconsin Synod men have taken their theological training in Springfield. Most of them were men who because of advanced age or lack of college training fit better into a so-called "practical" seminary.

As of today, there are sixteen Wisconsin Synod students reported at Springfield. The peak was forty, about two years ago.

On June 5, 1953, there were among the fifty-one graduates of the Springfield seminary ten Wisconsin Synod men. Two of these chose to take a call from the Missouri Synod.

Eight were given calls by the Assignment Committee of the Wisconsin Synod to the following places:

Arthur Clement, Hale, Mich.; E. Eugene Hartzell, Globe, Ariz.; Donald Hoffmann, Wabasha, Minn.; Kurt Koeplin, Williamston, Mich.; Elmer Larson, Whitehall, Wis.; James Michael, Madison, Wis.; Leonard Newman, Kenton, Ohio; Roland Welch, Brodhead, Wis.

John Balash, another 1953 graduate, member of the Slovak Lutheran Church, offered his services to our Synod and was assigned to Bison, So. Dak.

This belated report is given at the request of the editor by the "contact man" for Wisconsin students in the Springfield Seminary.

H. C. Nitz.

### FIRST ANNIVERSARY DEDICATION

St. John's Ev. Lutheran School  
St. Paul, Minnesota

The first anniversary of the fourth building to house the Christian Day School operated by St. John's Ev. Lutheran Church, Margaret and Hope Streets, St. Paul, Minnesota, was celebrated in a special service on September 13, 1953. On the basis of Genesis 18, 17-19, Pastor W. J. Schaefer of Atonement Lutheran Church, Milwaukee, Wisconsin, impressed upon us the importance of a sound Christian training for the young and encouraged the members of St. John's to continue their enthusiastic support of this God-pleasing work.

The members of St. John's have always appreciated the value of a Christian school. In 1872, one year after the organization of the congregation, a one-room school was opened in the basement of the church, then located at 8th and Locust (Lafayette Road), in downtown St. Paul. In the fall of 1887 classes were conducted in a new building erected for that purpose on the corner of Margaret and Hope Streets in the Dayton's Bluff area. For one year classes were conducted in both places, but after that the basement of the church was no longer used for school.

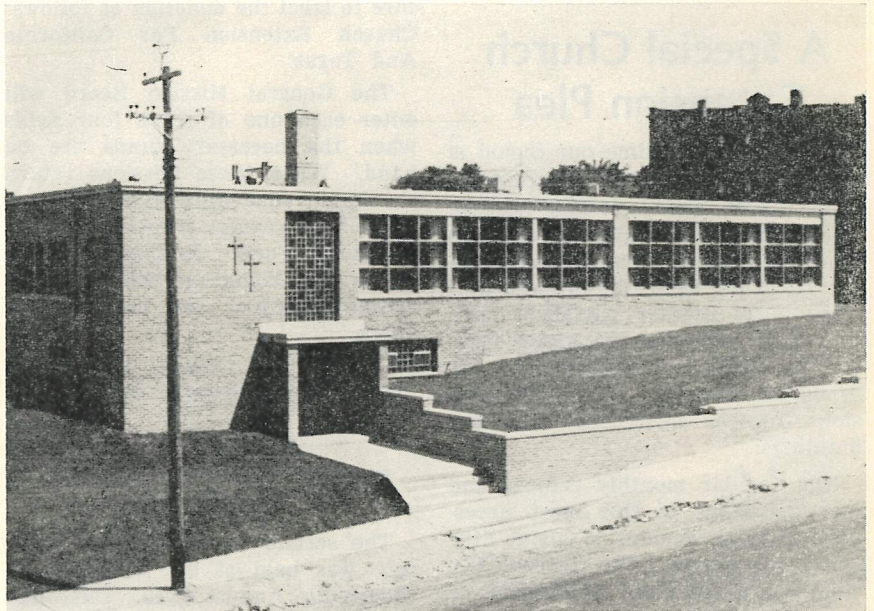
In order to make room for the erection of our present church building in 1891, the school was moved to a lot on Beech Street behind the church. Because it was impossible to heat this building satisfactorily in its new location, the school was moved into the basement of the

church in the following year. There it remained for sixty years, the number of classrooms and the enrollment varying with changing conditions through the years.

Until 1913 the school included only grades one to six. At that time the seventh and eighth grades were added, and since that time a kindergarten has also been added. In 1922 an agreement was reached with Bethlehem Lutheran Church of the Missouri Synod, according to which they paid a stipulated monthly sum to St. John's and also held advisory

membership on the school board. This arrangement is still in effect today.

In recent years it became increasingly obvious that our quarters in the basement of the church were inadequate. In the spring of 1950 the decision was made to build a new school on our property across Hope Street from the church. Late in the fall of 1951 all plans were ready. After several months of delay while we were waiting for an allocation of the necessary structural steel, ground was broken in February, 1952, and



ST. JOHN'S EV. LUTHERAN SCHOOL  
Margaret and Hope Streets, St. Paul 6, Minnesota

excavation and construction began immediately. The project was completed with a minimum of delay, and the building was dedicated to the glory of God and the Christian training of His children on September 14, 1952.

The one-story building is of brick construction with asphalt tile floors and Thermopane windows. The main floor includes a combination office and library, four full-size classrooms, and one smaller classroom, originally intended for the kindergarten but now being used as the pastors' instruction room. The half basement contains storage and supply rooms, lavatories, and a large furnace room. The total cost was approximately \$105,000.00, all of which was received prior to the day of dedication in contributions and loans from members. It is expected that this debt will be completely retired within the next three or four years.

Although this new building represents a very great improvement over our former basement facilities, the Lord has filled our members with such a love for the Word and such an appreciation of the importance, yea, the necessity, of a Christian training for our children that the new building was immediately too small, and it has been necessary to continue to operate one classroom in the basement of the church. However, the building was so planned that it will be possible to enlarge it, and we also have sufficient property for that purpose.

Improvements during the first year included the painting of all the rooms, the installation of monk's cloth drapes on traverse rods, and the laying of 1700 square yards of sod around the building. All of this was accomplished by means of voluntary labor. The upper playground and parking lot was also provided with an all-weather surface.

At the present time the enrollment stands at 191, and the faculty consists of Lester A. Raabe, principal, Walter Bonitz, Karl Bauer (substituting for Mr. Bonitz because of illness), Mrs. John Denninger, Carol Kielgas, and Joan Ohland. May the Lord continue to bless the efforts of His servants and to guide the operation of this Christian Day School in such a way that it may help carry out His command, "Suffer the little children to come unto Me."

G. JEROME ALBRECHT.

## A Special Church Extension Plea

AT the present time our Synod is blessed with a Church Extension Fund which amounts to \$1,300,000.00. This fund, which helps new missions build the necessary church buildings, is a revolving fund; the grateful missions make regular payments until they have returned the entire loan. As the money is returned to our synodical treasury, other new missions receive loans for necessary buildings.

The regular monthly returns and new donations to this most necessary treasury amount to about \$10,000.00 per month. The General Mission Board promised \$174,000.00 of such extension help to about ten mission fields in August. It will take many months before all these promises can be redeemed via the regular monthly returns to the Church Extension Fund.

In the past few weeks, four different localities in California and in Texas have asked us to come to their rapidly growing areas with God's Word in all its truth and purity. These new mission fields do not have buildings which we might rent for temporary chapels. We dare not break our promises and postpone the projects which have been promised the next \$174,000.00. At the same time your board did not like to postpone answering these very urgent calls to California and Texas. Consequently we come with this special plea.

Lots and humble Spanish-style chapels in these four areas would cost about a hundred or a hundred and twenty thousand dollars. It may be that some of our members whom the Lord has blessed with many material

blessings would like to bring a special gift to our Church Extension Fund in order to speed the day for founding these new mission congregations. Repeatedly some of our members have remembered other synodical causes with appreciated special gifts. May the Lord show us ways and give us means to answer these calls.

If any one desires to make such a special donation, please send your gift to our synodical treasurer, Mr. C. J. Niedfeldt, 3624 West North Avenue, Milwaukee, Wisconsin. Be sure to label the donation as follows: Church Extension For California And Texas.

The General Mission Board will enter each one of these four fields when the necessary funds are on hand. When these missions return the loans, your gifts will become a part of the regular revolving Church Extension Fund. In this way your special thankofferings will serve the Lord's Kingdom for many, many years.

K. GURGEL, *Chairman of Mission Board.*

## SECOND ANNUAL PASTORS' INSTITUTE

The second annual Pastors' Institute was held at our Seminary at Thiensville August 24-28. Fifty pastors from six states were in attendance. Four lectures, each followed by a discussion period, were held daily.

Prof. John P. Meyer presented a thorough exegesis of 2 Corinthians 8 and 9, pointing out the basic principles employed by St. Paul in raising a special collection in Corinth for the needy saints in Jerusalem, and applying them to our forthcoming building fund drive for our educational institutions.

Prof. Norman A. Madson, D.D., of Bethany Lutheran College, Mankato, Minnesota, delivered a series of lectures on Homiletics, treating the objective of all our preaching — to win souls for heaven, giving practical hints for the preparation of the sermon, calling attention to the contents of the sermon — the whole counsel of God unto salvation as outlined in the Law and the Gospel, and discussing several types of sermons that are effective. In his last lecture period he gave the assembly examples of various techniques by means of wire-

## The Northwestern Lutheran

recordings of some of his own sermons.

Prof. Carl Lawrenz traced the History of Catechism teaching from the time of the Reformation to modern times, showing how the method changed from the time of the Reformation, in the period of orthodoxy, the period of pietism, the period of rationalism, the period of the re-awakening of faith, and how in the last century we have used a composite method utilizing the best techniques developed during preceding centuries.

Prof. F. E. Blume presented a series of studies in Hermeneutics, in which he outlined the various false methods of interpretation of the Scriptures used from antiquity until modern times, and then laid down sound principles of interpretation based on the fact that in the Bible we are reading an ancient text, which is a historical document, but above all a sacred Scripture. He illustrated his lecture by showing bits of papyrus from Egypt similar to those on which some of our Biblical manuscripts are found.

The institute was a joy and an inspiration to all who attended it.

HEINRICH VOGEL.

## BETHANY LUTHERAN HAS A NEW PARSONAGE

Bethany Lutheran Congregation at Manitowoc, Wisconsin, has a new parsonage. The width at the widest part is thirty feet, the length forty-four feet. The first floor contains five rooms and a half-bath, all finished in driftwood oak trim. The spacious study has built-in bookcases and cabinets, and is accessible by separate entrance from the front vestibule, assuring privacy. A sun-room, dining room, and spacious kitchen and living room complete the downstairs. The upstairs contains five bedrooms and a complete tile bath.

The members of the congregation contributed a great deal of labor, thus holding down the cost. Pastor W. Pless preached on the day of dedication. The undersigned, Pastor Armin Roekle, has been minister of the congregation since its founding in 1944. The congregation numbers 360 communicant members.

ARMIN ROEKLE.

### FIFTIETH ANNIVERSARY OF CHURCH DEDICATION

St. John's Lutheran Church  
Shennington, Wisconsin

On August 23, 1953, St. John's Lutheran Church, Shennington, Wisconsin, celebrated the fiftieth anniversary of the dedication of its house of worship. The undersigned, a former pastor, was the guest speaker. The Church was dedicated August 23, 1903, by Pastor Im. Brackebusch, who served this congregation from Indian Creek. A little later it was served from New Lisbon and since 1914 from Warrens, Wisconsin. The present pastor is Aug. Saremba.

May the Lord continue His presence with this little flock.

A. HANKE.

### ANNIVERSARY AND ORGAN DEDICATION

St. Paul's Ev. Lutheran Church of Millersville, Wisconsin, celebrated the ninetieth anniversary of its founding on September 27, 1953. Student of Theology, Donald Bitter, a son of the congregation, based his sermon in the English and German morning services on Ps. 103, 1-5. Pastor Frederick Thierfelder, Black Creek, Wisconsin, another son of the congregation, was guest speaker in the afternoon service in which a new



two manual Wicks pipe organ was dedicated to the service of the Triune God. The sermon was based on Psalm 98. In the evening a sacred concert was held. Mr. Bruce Backer, principal of the Christian

Day School at Rhinelander, Wisconsin, was at the organ and a chorus of students from our Theological Seminary sang Lutheran chorales. Prof. H. Oswald of Northwestern College spoke briefly on music in our Lutheran Church. More than 1,000 worshippers attended our festival services.

Our Wisconsin Synod started work which led to the founding of this congregation in the year 1862. The present brick church edifice was erected in 1884. At that time a pipe organ, which served up to 1953, was also installed.

To commemorate the ninetieth anniversary the interior of the church was redecorated. New pews, new lighting fixtures, a new rug, and a new heating system were acquired. The basement was made usable as a social gathering place. The total cost of the renovating program was about \$40,000.00. St. Paul's numbers 328 communicants.

"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us." I Kings 8, 57.

O. W. HEIER.

### TWENTY-FIFTH ANNIVERSARY

Trinity Ev. Lutheran Congregation of Tp. Berlin, Marathon County, Wisconsin, observed the twenty-fifth anniversary of the erection of its present church building, September 6, 1953. Pastor Gerhard Fischer of Helenville, Wisconsin, the son of Pastor William Fischer, under whom the church was built, preached in the morning services on the basis of Psalm 122, 1 and John 8, 31-32. Pastor Wilbert Schulz of Wonewoc, Wisconsin, a former pastor of the congregation, based his sermon on Exodus 20, 24b in the evening service.

LOUIS A. WINTER.

### SEVENTY-FIFTH ANNIVERSARY

On September 6, 1953, Trinity Ev. Lutheran Church, Town Norton, Winona Co., Minnesota, celebrated the 75th anniversary of its organization in three special services. The guest speakers were Pastors H. W. Herwig, Wauwatosa, Wisconsin, P.

R. Hanke, Big Bend, Wisconsin, and C. F. Kurzweg, Annandale, Minnesota.

Legally incorporated September 29, 1878, the congregation was served first by Lewiston pastors, the Rev. O. Koch and the Rev. A. F. Siegler. In 1887 the congregation decided it needed a resident pastor and extended a call to the Rev. L. Rader, who was installed July 10, 1887. Pastors serving since that time have been J. Hering, 1890-1895; M. J. Hillemann, 1895-1898; E. A. Klaus, 1898-1902; H. W. Herwig, 1902-1908; R. Ave-Lallemant, 1909-1912; August Bergmann, 1912-1923; C. F. Kurzweg, 1923-1932; and the present pastor, who served here since 1932.

The congregation has not grown much in membership since its organization, mainly because of its location, but it has always shown a great interest in *the one thing needful*, the preaching of the Gospel of Christ at home and abroad.

A. HANKE.

### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Rudolph Schorer, members of St. Paul's Ev. Lutheran Church, Millersville, Wisconsin, celebrated their golden wedding anniversary at their home on September 30, 1953. Their pastor addressed the jubilarians on the basis of Ps. 116, 7-9. May the Lord graciously continue to deal bountifully with them.

O. W. HEIER.

### CALENDAR OF CONFERENCES

#### MANITOWOC PASTORAL CONFERENCE

Place: Trinity Lutheran, Tp. Liberty, R. 1, Manitowoc; S. Kugler, pastor.

Date: Tuesday, November 17, 1953, 9:00 a. m.

Sermon: E. Habermann, W. Hartwig, alternate.

The September schedule of assignments will be used at the conference.

V. J. WEYLAND, Secretary.

\* \* \* \*

#### MANKATO CIRCUIT PASTORAL CONFERENCE

Place: Le Sueur, Minnesota.

Time: December 1, 9:30 a. m.

Confessional: G. Radtke.. alternate, K. Roever.

Papers: Exegesis, 1 Thess. 2, T. Bauer; Schwan's Propositions on Evangelical Practice, A. Martens; What is the Basis for our Definition of a Sacrament? A. Kell; Promiscuous Prayer, G. Fischer; Course of Adult Instructions, Round Table; Series of Lenten Sermons, M. Birkholz.

M. BIRKHZOLZ, Secretary.

**SOUTHWESTERN PASTORAL  
CONFERENCE OF THE WESTERN  
WISCONSIN DISTRICT**

Date: Tuesday, December 1, 1953.  
Time: 9:30 a. m.  
Place: St. John's, Kendall, M. Herrmann,  
pastor.  
Sermon: W. Paustian (M. Petermann).  
Program: Exegesis: Colossians 2, 16-23, E.  
Mahnke; Practical Theology: Church  
Discipline, W. Schulz; alternate: What  
Constitutes Church Membership, Aug.  
Saremba; Round Table: Church Weddings  
and Wedding Dances, R. Biesmann.  
R. BIESMANN, Secretary.

**CANDIDATES**

**CANDIDATES FOR THE SEVENTH  
PROFESSORSHIP AT THE  
LUTHERAN THEOLOGICAL SEMINARY  
THIENSVILLE, WISCONSIN**

The following names have been placed in nomination for the seventh professorship at the Lutheran Theological Seminary at Thiensville, Wisconsin, authorized by the Synod in its convention at Watertown, Wisconsin, August 5-12:

Prof. Walter Albrecht, Springfield, Illinois  
Prof. Siegbert Becker, River Forest, Illinois  
Pastor John Brenner, Milwaukee, Wisconsin  
Pastor Adolph Buenger, Kenosha, Wisconsin  
Pastor Harold Eckert, Milwaukee, Wisconsin  
Pastor Otto Eckert, Saginaw, Michigan  
Dr. Henry Koch, Greenleaf, Wisconsin  
Pastor Waldemar Pless, Fond du Lac, Wisconsin  
Prof. Dudley Rhoda, Watertown, Wisconsin  
Pastor Harold W. Romoser, Oak Park, Illinois  
Prof. Winfred Schaller, Fond du Lac, Wisconsin  
Pastor William Schink, Woodland, Wisconsin  
Pastor Adalbert Schultz, Monroe, Michigan  
Prof. Walter Schumann, Watertown, Wisconsin  
Pastor Walter Schumann, Jr., Eagle River, Wisconsin  
Pastor Arnold Sitz, Tucson, Arizona  
Pastor Theo. Stern, Sturgeon Bay, Wisconsin  
Pastor Arthur Voss, Milwaukee, Wisconsin  
Pastor Harold Wicke, Weyauwega, Wisconsin

The Board of Control of the Seminary will meet at the Seminary on Monday, December 7, at 1:00 p. m. to elect and call a man from this list. All communications concerning any of the above candidates must be in the hands of the secretary by that date.

The Board of Control,  
Lutheran Theological Seminary,  
Heinrich J. Vogel, Secretary  
3767 E. Cudahy Avenue  
Cudahy, Wisconsin

**ORDINATIONS AND  
INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

**Pastors**  
**Schaller, Loren**, in St. Peter's Church, Monticello, Minnesota, by W. P. Haar; assisted by M. J. Lenz, E. R. Berwald, M. H. Hanke, G. Geiger; Eighteenth after Trinity, October 4, 1953.  
**Hempel, Harold**, at Grace Church, Hutchinson, Minnesota, by John Raabe, assisted by Arthur Kell, President O. J. Naumann, Harold Duehlmeier, October 25, 1953, Twenty-first Sunday after Trinity.  
**Bradtke, Martin T.**, in Zion Church, Bonesteel, South Dakota, by A. K. Hertler, assisted by Marvin Volkman and Ivan H. Zarling; Twenty-second Sunday after Trinity, November 1, 1953.  
**Bradtke, Martin T.**, in St. John's Church, Herrick, South Dakota, by Ivan H. Zarling, assisted by Marvin Volkman and A. K. Hertler; Twenty-second Sunday after Trinity, November 1, 1953.

**CHANGES OF ADDRESS**

**Pastors**  
**Leyrer, Carl S.**, P. O. Box 192, Zion, Illinois.  
**Hempel, H. A.**, 467 N. Glen, Hutchinson, Minnesota.

**NOTICE**

Anyone knowing of Synodical Conference Lutherans residing in or around Zion, Illinois, please inform Pastor Carl S. Leyrer, P. O. Box 192, Zion, Illinois.

Our Wisconsin Synod now has a mission established in Eugene, Oregon. Anyone knowing of Wisconsin Synod people having recently moved or about to move to Eugene and its surrounding area, or of Wisconsin Synod students attending the University of Oregon, kindly contact the undersigned.  
Pastor Daniel W. Malchow  
1865 Garfield Street  
Eugene, Oregon.

**APPOINTMENTS**

Pastor Melvin C. Schwenzen has been appointed to the Northwestern Publishing House Board to fill the vacancy caused by the resignation of Pastor Paul Pieper.  
Mr. Hugo Zastrow, 1105 Carr Street, Watertown, Wisconsin, has been appointed to the Board of Trustees of Northwestern College to fill the vacancy caused by the resignation of Mr. Walter Manthey.  
OSCAR J. NAUMANN, President.

**MISSION FESTIVALS**

**Thirteenth Sunday after Trinity**  
Zion Church, Akaska, South Dakota.  
Offering: \$585.88. L. O. Huebner, pastor.  
**Fourteenth Sunday after Trinity**  
Zion Church, Egg Harbor, Wisconsin.  
Offering: \$874.10. W. G. Fuhlbrigge, pastor.  
Emanuel Church, Maple Creek, Wisconsin.  
Offering: \$194.30. W. B. Nommensen, pastor.  
Grace Church, Sugar Bush, Wisconsin.  
Offering: \$717.00. W. B. Nommensen, pastor.  
Emmaus Church, Beatrice, Nebraska.  
Offering: \$176.47. L. Hahnke, pastor.  
**Fifteenth Sunday after Trinity**  
St. Paul Church, Winneconne, Wisconsin.  
Offering: \$859.22. H. Grunwald, pastor.  
**Sixteenth Sunday after Trinity**  
St. Paul's Church, Wonewoc, Wisconsin.  
Offering: \$1,259.00. W. E. Schulz, pastor.  
Zion Church, Stetsonville, Wisconsin.  
Offering: \$710.17. W. P. Holzhausen, pastor.  
St. Peter's Church, Haven, Wisconsin.  
Offering: \$287.34. W. F. Pankow, pastor.  
**Seventeenth Sunday after Trinity**  
Lincoln Heights Lutheran Church, Des Moines, Iowa.  
Offering: \$163.00. H. Fritze, pastor.  
Immanuel Church, Gibbon, Minnesota.  
Offering: \$2,772.48. H. H. Kesting, pastor.  
Christ Church, Beatrice, Nebraska.  
Offering: \$356.01. L. Hahnke, pastor.  
St. John's Church, Mukwonago, Wisconsin.  
Offering: \$332.62. L. G. Lehmann, pastor.  
St. Paul's Church, Slinger, Wisconsin.  
Offering: \$500.00. F. Gilbert, pastor.  
St. Paul's Church, Cedar Lake, Wisconsin.  
Offering: \$38.55. F. Gilbert, pastor.  
St. John's Church, Waterloo, Wisconsin.  
Offering: \$1,830.14. H. C. Nitz, pastor.

**Eighteenth Sunday after Trinity**  
Redeemer Church, Yakima, Washington.  
Offering: \$166.25. G. Frey, pastor.  
St. Luke's Church, Watertown, Wisconsin.  
Offering: \$800.00. I. G. Uetzman, pastor.  
Grace Church, Pueblo, Colorado.  
Offering: \$454.00. E. C. Kuehl, pastor.  
**Nineteenth Sunday after Trinity**  
Grace Church, Geneva, Nebraska.  
Offering: \$796.14. D. Grummert, pastor.  
Gethsemane Church, Mar Vista, California.  
Offering: \$124.08. A. C. Keibel, pastor.

**Twentieth Sunday after Trinity**  
St. James Church, Tolstoy, South Dakota.  
Offering: \$216.07. L. O. Huebner, pastor.  
Christ Church, Liberty Grove, Wisconsin.  
Offering: \$156.75. W. G. Fuhlbrigge, pastor.  
Grace Church, Newton, Iowa.  
Offering: \$184.22. L. R. Schmidt, pastor.  
Mt. Olive Church, Denver, Colorado.  
Offering: \$305.00. Im. P. Frey, pastor.  
Bethany Lutheran, Manitowoc, Wisconsin.  
Offering: \$850.00. A. Roelke, pastor.  
Zion Church, Bristol, Wisconsin.  
Offering: \$292.00. C. E. Found.

**ACKNOWLEDGMENT AND  
THANKS**

**DONATIONS TO DR. MARTIN LUTHER  
COLLEGE  
New Ulm, Minnesota  
September, 1953**

Ladies' Aid of The First Lutheran Church, La Crosse, Wis., \$40.00; Mr. and Mrs. Carl Mischke, Sr., Hazel, S. Dak., \$25.00; St. James Lutheran Church, Northrop, Minn., \$20.00; Willing Workers of St. Paul's Lutheran Church, Wisconsin Rapids, Wis., \$50.00; Mr. and Mrs. George Hookstead, Milton, Wis., \$100.00; Emanuel Lutheran Church, Hamburg, Minn., \$14.50; St. Luke's Lutheran Church, Posen, Minn., \$1.50; in memory of Mr. F. H. Retzlaff, New Ulm, Minn., by St. Paul's Lutheran Church, New Ulm, Minn., \$57.00; in memory of Miss Bertine Ingebritsen, Minneapolis, Minn., by Mrs. Howard Glaesemann, Mrs. Herbert Dehn and Miss Frieda Brede, New Ulm, Minn., \$2.00; in memory of Mr. Carl Frase, by Rev. J. W. Stehr, Wood Lake, Minn., \$1.00; in memory of Mr. Harry Hinrichs, Zumbrota, Minn., by the W. J. Hadler family, \$1.00; in memory of Teacher Gustav C. Groth, Watertown, Wis., by the Teachers' Conference of Watertown and vicinity, \$25.00; in memory of their son Roland M. Meyer, by Mr. and Mrs. R. P. Meyer, Sr., Balaton, Minn., \$2,000.00; in memory of Mrs. Anna Sitz, Watertown, Wis., by friends and relatives in the New Ulm, Minn. area, \$50.00; one electric washing machine, by Mr. and Mrs. Wm. F. Rehwinkel, Oshkosh, Wis.  
Food donations for the college kitchen: 70 quarts canned goods, 5 gallons honey, 2 quarts of beef, summer sausage, 4 sacks potatoes, 8 gallons lard, 4 No. 10 cans canned goods, 1 1/2 cases of eggs.

The above contributions came from the following:  
Immanuel and Zion Congregation, Morgan, Minn.; Walter Fuhrmann, Graceville, Minn.; Immanuel Congregation, Grover, S. Dak.; St. John's Congregation, Glencoe, Minn.; Mrs. C. Wichmann, Rochester, Minn.; Mr. and Mrs. Fred Neitzel, Morton, Minn.; A. C. Oswald, Brighton Township, Mr. and Mrs. Carl F. Brinkmann, Chaseburg, Wis.; Mr. and Mrs. Emil Menk, Courland, Minn.; Mrs. Albert Dux, Neillsville, Wis.; C. W. Quandt, Red Wing, Minn.; Mr. and Mrs. Walter Geistfeld, Wood Lake, Minn.; Mr. and Mrs. A. Hornung, St. Paul, Minn.; Trinity Lutheran Church, Austin, Minn.

To all donors our hearty thanks!  
CARL L. SCHWEPPE.

The Dr. Martin Luther College Music Department wishes to acknowledge with heartfelt thanks the following memorial wreaths and gifts from relatives and friends.

The memorial wreaths were in memory of the following persons: Mr. William Biedenbender, Appleton, Wis., \$15.00; Mr. F. H. Retzlaff, New Ulm, Minn., \$62.00; Mr. Walter Braun, Nicollet, Minn., \$5.00; Mr. Walter J. Strehler, Loretto, Minn., \$5.00; Mrs. Henry Lange, Northrop, Minn., \$3.00; Mr. A. Boettcher, Gibbon, Minn., \$5.00; Mr. Roland Meyer, Balaton, Minn., \$400.00.

The gifts were from the graduating class of 1928, \$94.00; and from Dr. Howard Vogel, New Ulm, Minn., \$100.00 Total: \$689.00.  
EMIL D. BACKER, Music Department.

We wish to express our sincere thanks for gifts received by our Home for the Aged, since February, from the following:

In memory of Mrs. Augusta Prust, resident, \$10; in memory of Russell Richter, Minneapolis, \$20; in memory of Herman Podratz, Hoffman; \$1; Mrs. John F. Papenfuss, Dakota, \$5; Mrs. Edmund Zabel, Delano, \$5; in memory of Pastor G. Schmelzer, Rocky River, Ohio, \$10; St. Paul's Church, Gresham, Nebr., \$76; Grace Church, Sioux City, Iowa, \$1; Grace Church, Oshkosh, Wis., \$6; Zion Church, New Ulm, \$31.48; St. John's, Sleepy Eye, \$14; in memory of Augusta Luedtke, Hutchinson, \$10; in memory of Miss Bertha Popp, Bonduel, Wis., \$4; in memory of Fred Neumiller, Vida, Mont., \$7; in memory of Miss Helena Scherck, Prairie du Chien, Wis., \$5; Ladies' Guild, Zion, Winthrop, \$25; in memory of Mrs. Augusta Waack, Manitowoc, Wis., \$1.50; J. A. Jorgensen, Minneapolis, \$10; Ladies' Aid, Christ, Pequot Lakes, \$5; in memory of Mrs. W. Spangenberg, Racine, Wis., \$7; in memory of Mrs. Susanna Bartsch, Cameron, Wis., \$12; St. John's Reville, \$5; St.

Paul's, New Ulm, \$12; in memory of Herman Kerkow, Jordan, \$19; in memory of Mrs. Julius Felsner, New London, Wis., \$1; Ladies' Aid, Peace, New Prague, \$26; John Valetzky, Owosso, Mich., \$40; in memory of Mrs. Augusta Gurski, Owosso, Mich., \$5; in memory of Mrs. Mary Ode, Marshall, \$11.50; in memory of Mrs. Ed. Kemnitz, Danube, \$25; St. John's School, Manitowoc, Wis., \$15; in memory of Gottfried Draheim, Brillion, Wis., \$1; in memory of Mrs. Bessie Sien, Watertown, So. Dak., \$1; in memory of Emil Falk, Gibbon, \$5; St. John's, Okabena, \$36.41; Fritz Reuter, resident, \$10; in memory of Ed. Cose, Sr., Owosso, Mich., \$3; Mount Calvary, Kimberly, Wis., \$1; in memory of Mrs. Augusta Kaag, Summit, So. Dak., \$2; in memory of Mrs. Anna Raedher, Goodhue, \$1; in memory of Mrs. Marie Pieschke, Willow Lake, So. Dak., \$5; Christ Church, Zumbrota, \$35.00; in memory of Mrs. Emil Schaffer, Mobridge, So. Dak., \$17.88; in memory of Carl J. Fritz, Gary, So. Dak., \$3; in memory of F. H. Retzlaff, New Ulm, \$10; Mrs. Gunder Turnblom, Frederick, Wis., \$5; in memory of E. E. Roberts, Winner, So. Dak., \$3; School, First

Lutheran, La Crosse, Wis., \$42.51; in memory of Anna Heinen, Waconia, \$2; in memory of Mrs. Bertha Fetting, Cochrane, Wis., \$1; in memory of Mrs. Mary Pardan, Watertown, So. Dak., \$2; in memory of Mrs. Augusta Schwandt, Watertown, So. Dak., \$2; memorial wreaths from St. Paul's, Platteville, Wis., \$29; in memory of Mrs. Martha Blume, Jordan, \$15; Mr. and Mrs. E. Maaske, Residents, \$15; St. Paul's, St. James, \$5; St. John's, Frontenac, \$5; in memory of H. W. Schneider, Mankato, \$10; in memory of Mrs. Martin Knolle, \$7; in memory of Henry Benitt, Goodhue, \$1; in memory of Mrs. William Schrupp, \$8; in memory of Mrs. Anna Grefe, Ottertail, \$8; Mrs. Herbert Smith, \$5; in memory of Mrs. Emily Sanow, Elkton, So. Dak., \$3; in memory of Mrs. Elizabeth Jons, Elkton, So. Dak., \$11; in memory of Mrs. Lizzie Baak, Elkton, So. Dak., \$12; St. John's, Fairfax, \$14; in memory of Wenzel Grossbach, Zumbrota, \$2.  
Donations in kind from the following:  
Dorcas Club, Peace, Hutchinson; Mrs. C. Sperlmg, Watertown, So. Dak., Bertha Stechmann, Zumbrota; Maria Kuecker, La Crosse, Wis., Trinity Ladies' Aid, Elmore;

Mrs. Henry Brieze, Gibbon, Mrs. Emil Hopp, Sleepy Eye; Grace Lutheran Church, Lewiston; Ladies' Aid, St. Paul's, Jordan; Mrs. Otto Kerkow and Mrs. Wm. Bohnsack, and Miss Agnes Geiger, Mrs. Alma Buss, Jordan; Grace, Stockton; Mrs. S. Brockelman, Bellingham, Wash.; Ladies' Aid, St. John's, Glencoe; Mrs. O. Meribochtel, Belle Plaine; Emmanuel, Grover, So. Dak.; St. Peter's, Minneapolis; Mrs. Ida Blaha, Belle Plaine; Ladies' Aid, Trinity, Coleman, Wis.; Miss Emily Frank, Cottonwood; St. Paul's, Green Bay, Wis.; Ladies' Aid, Christ, Beatrice, Nebr.; L. W. M. L., Zion, Power, Mont.; Mrs. A. Christophersen, Marinette, Wis.; Ladies' Aid, St. Paul's, Crandon, Wis., Mission Group No. 3, Eagle River, Wis.; Ladies' Aid, St. Matthew's, Danube; Maria Kuecker, La Crosse, Wis.; Ladies', Mount Zion, Minneapolis; Ladies' Aid, St. John's, Sleepy Eye; Mrs. Frank Bauman, Belle Plaine; Ladies' Aid, Our Saviour's, Wausau, Wis.; Otto Schultz, and Mrs. Wm. Schnobrich, Belle Plaine; Mrs. G. Kuhlmann, Milwaukee, Wis.; Mount Zion, Ripon, Wis.; Mrs. Clarence Mueller and Mrs. Ray Quast, Belle Plaine. L. F. BRANDES.

**MICHIGAN DISTRICT**  
**July 1, 1952 to June 30, 1953**  
**Southwestern Conference**

| Reverend   | April 1 to June 30, 1953 | Budget. | Non-Budget. |
|--|--------------------------|---------|-------------|
| L. Meyer, Allegan .....  | \$ 788.07                | \$      |             |
| J. Brenner, Battle Creek .....                                 | 418.51                   |         |             |
| E. Berg, Benton Harbor .....                                   | 1,150.00                 |         |             |
| E. Wendland, Benton Harbor .....                               | 6,961.47                 |         |             |
| R. Gensmer, Coloma, including \$23.50 from Men's Club .....    | 2,249.61                 | 23.50   |             |
| C. Kipfmiller, Dorr .....                                      | 225.55                   |         |             |
| G. Struck, Dowagiac .....                                      | 2,053.04                 |         |             |
| W. Krueger, Eau Claire .....                                   | 1,293.52                 |         |             |
| C. Kipfmiller, Hopkins, including \$5 from Sunday School ..... | 1,605.00                 |         |             |
| Muskegon .....   | 769.70                   |         |             |
| L. Meyer, Otsego .....   | 184.50                   |         |             |
| A. Maas, Sodus .....   | 2,524.23                 |         |             |
| W. Westendorf, South Haven .....                               | 3,175.64                 |         |             |
| H. Zink, Stevensville .....                                    | 4,000.08                 |         |             |
| H. Hoenecke, Sturgis .....                                     | 1,600.00                 | 71.14*  |             |

**Southeastern Conference**

|  |           |         |  |
|--|-----------|---------|--|
| A. Baer, Adrian .....  | 2,173.27  | 48.65   |  |
| L. Koeninger, Ann Arbor .....                                    | 603.71    |         |  |
| W. Riess, East Ann Arbor .....                                   | 301.68    |         |  |
| Bellefontaine, Ohio .....  | 13.56     |         |  |
| O. Kreie, Belleville .....                                       | 937.03    |         |  |
| O. Schlenner, Detroit, including \$7.97 from Sunday School ..... | 1,207.90  |         |  |
| W. Valleskey, Detroit .....                                      | 2,056.40  |         |  |
| E. Zell, Detroit .....   | 915.00    |         |  |
| E. Frey, Detroit .....   | 1,064.03  |         |  |
| E. Fredrich, Detroit .....                                       | 2,040.00  |         |  |
| J. DeRuiter, Detroit .....                                       | 1,573.39  |         |  |
| L. Rasch, Zoar, Detroit .....                                    | 116.68    |         |  |
| Dexter .....   | 419.96    |         |  |
| A. Gallert, Findlay, including \$27.77 from Sunday School .....  | 1,365.22  | 91.35*  |  |
| H. Buch, Greenwood .....   | 914.85    |         |  |
| W. Voss, Jenera .....  | 3,600.00  |         |  |
| Kenton, Ohio .....   | 91.69     |         |  |
| K. Krauss, Lansing .....   | 15,126.29 |         |  |
| F. Zimmerman, Lansing .....                                      | 953.32    | 134.50* |  |
| T. Sauer, Livonia .....  | 2,304.00  |         |  |
| S. Westendorf, Monroe .....                                      | 6,265.44  |         |  |
| A. Schultz, Monroetown .....                                     | 1,170.10  |         |  |
| A. Hueschen, Morenci .....                                       | 401.00    | 7.00    |  |
| A. Walther, Northfield .....                                     | 1,727.00  |         |  |
| E. Hoenecke, Plymouth .....                                      | 3,193.01  |         |  |
| C. Schmelzer, Riga .....   | 2,343.80  |         |  |
| H. Engel, Saline .....   | 4,253.99  |         |  |
| A. Wacker, Scio .....  | 3,218.99  |         |  |
| A. Walther, South Lyons .....                                    | 284.73    |         |  |
| A. Jeshke, Tecumseh .....  | 1,156.80  |         |  |
| H. Wilde, Tiffin .....   | 66.65     |         |  |
| R. Timmel, Toledo .....  | 3,320.00  |         |  |
| W. Koelpin, Toledo .....   | 1,498.00  |         |  |
| R. Scheele, Toledo .....   | 3,200.30  |         |  |
| R. Demcak, Van Dyke .....  | 476.83    |         |  |
| L. Rasch, Warren .....   | 190.83    |         |  |
| A. Bloom, Waterloo .....   | 793.55    |         |  |
| G. Press, Wayne .....  | 4,775.34  |         |  |
| Williamston .....  | 415.80    |         |  |
| H. Buch, Yale .....  | 1,035.24  |         |  |

**Northern Conference**

|   |          |      |  |
|---|----------|------|--|
| M. Schroeder, Bay City .....                                  | 3,002.61 |      |  |
| J. Vogt, Bay City .....                                       | 1,436.50 |      |  |
| A. Westendorf, Bay City .....                                 | 5,920.00 |      |  |
| E. Kasischke, Bay City .....                                  | 4,008.99 |      |  |
| H. Schultz, Brady, including \$3.00 from Ladies Aid .....     | 1,111.63 | 3.00 |  |
| M. Koeppell, Broomfield .....                                 | 504.64   |      |  |
| H. Schultz, Chesaning, including \$3.00 from Ladies Aid ..... | 1,694.56 |      |  |

|   |              |             |  |
|---|--------------|-------------|--|
| E. Leyrer, Clare .....  | 736.00       |             |  |
| N. Maas, Durand .....   | 254.22       |             |  |
| J. Roekle, Elkton .....                                       | 737.41       | 10.00       |  |
| B. Westendorf, Flint .....                                    | 3,408.00     | 26.82*      |  |
| R. Holtz, Flint .....   | 1,438.74     |             |  |
| A. Kehrberg, Frankenmuth .....                                | 1,454.15     | 272.50*     |  |
| A. Scherwin, Freeland .....                                   | 1,265.82     |             |  |
| G. Schmelzer, Hale .....                                      | 491.48       |             |  |
| R. Frey, Hemlock .....  | 1,597.65     | 56.81*      |  |
| W. Steih, Kawkawlin .....                                     | 1,499.72     |             |  |
| H. Lemke, Lincoln .....                                       | 514.57       |             |  |
| A. Maaske, Manistee .....                                     | 1,222.58     |             |  |
| R. Schaller, Mayville .....                                   | 815.01       |             |  |
| E. Hillmer, North Branch .....                                | 465.40       | 20.00       |  |
| K. Vertz, Owosso .....  | 5,472.00     | 2.00        |  |
| F. Schroeder, Pigeon .....                                    | 2,888.72     |             |  |
| M. Koeppell, Remus .....                                      | 662.29       |             |  |
| O. Frey, Saginaw .....  | 2,435.01     |             |  |
| H. Eckert, Saginaw .....                                      | 1,622.51     |             |  |
| O. Eckert, Saginaw .....                                      | 9,888.23     |             |  |
| E. Renz, Scottville .....                                     | 594.08       |             |  |
| C. Miller, Sebewaing, including \$30.00 from Ladies Aid ..... | 2,028.00     |             |  |
| E. Renz, Sheridan .....                                       | 640.41       |             |  |
| T. Frey, Standish .....                                       | 158.65       |             |  |
| T. Frey, Sterling .....                                       | 885.07       |             |  |
| C. Leyrer, St. Louis .....                                    | 1,004.54     |             |  |
| G. Cares, Swan Creek .....                                    | 424.90       |             |  |
| P. Heyn, Tawas City .....                                     | 2,475.48     | 342.62      |  |
| N. Maas, Swartz Creek .....                                   | 358.44       |             |  |
| W. Kehrberg, Vassar .....                                     | 1,240.20     | 43.00*      |  |
| T. Horneber, Zilwaukee .....                                  | 1,975.80     | 54.75       |  |
| Members of Northern Conference .....                          | 42.30        | 41.55*      |  |
| Totals .....  | \$173,920.61 | \$ 1,480.99 |  |

\* Represents money sent directly to institutions. Of the non-budgetary money there were \$382.84 for Church Extension Fund, \$128.63 for War sufferers and \$359.25 for Flint Tornado Relief.

**Memorial Wreaths**

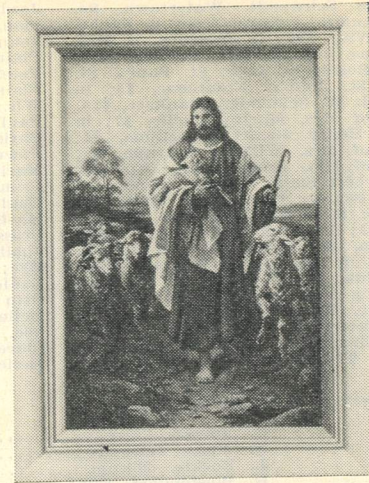
| In memory of — Sent in by                        | Amount   |
|--|----------|
| Mrs. Barbara Ballenberger — Adrian .....         | \$ 15.00 |
| Mrs. William Schmiede — Brady .....              | 3.00     |
| Mrs. Pauline Scott — Chesaning .....             | 6.00     |
| Mrs. Hanna Riegel — Frankenmuth .....            | 2.00     |
| Roland McNiven — Frankenmuth .....               | 83.00*   |
| Adolph Nuechterlein — Frankenmuth .....          | 14.50*   |
| Mrs. Margaret Veitengruber — Frankenmuth .....   | 7.50*    |
| Mrs. Anna Kern — Frankenmuth .....               | 12.00*   |
| Edward Scharrer — Frankenmuth .....              | 1.00*    |
| Otto Maurer — Frankenmuth .....                  | 4.00*    |
| Arnold Rau — Frankenmuth .....                   | 3.50*    |
| Matthew Lechler — Frankenmuth .....              | 8.00*    |
| Christian Schiefer — Frankenmuth .....           | 2.00*    |
| Mrs. Lydia Nuechterlein — Frankenmuth .....      | 13.00*   |
| Mrs. Marie Rohman — Frankenmuth .....            | 3.00*    |
| Albert Spencer — Frankenmuth .....               | 1.00*    |
| Leonard Bierlein — Frankenmuth .....             | 2.00*    |
| Daniel Hanes — Frankenmuth .....                 | 5.00*    |
| Otto Hubinger — Frankenmuth .....                | 113.00*  |
| Clarence Gagne — North Branch .....              | 20.00    |
| Mrs. David Maiers Sr. — Northfield .....         | 14.00    |
| Gottlob Hinderer — Scio .....                    | 5.00     |
| Mrs. Robert Durie — Saginaw, St. Paul .....      | 6.00     |
| Mrs. John Ballenberger — Saginaw, St. Paul ..... | 8.00     |
| Mrs. Esther Meade — Saginaw, St. Paul .....      | 3.00     |
| Mrs. Benson — Tawas .....                        | 6.00*    |
| Arthur Ziehl — Tawas .....                       | 5.00*    |
| No name — Tawas .....                            | 3.00*    |
| Mrs. John Anderson — Tawas .....                 | 2.00*    |
| Ezra Marvin — Tawas .....                        | 5.00*    |
| Thomas Newbauer — Tawas .....                    | 22.00*   |

ALWIN R. BURKHARDT, Treasurer.

# RELIGIOUS PICTURES

Jan. #54

7 N  
George Molkenin  
Route 14 Box 398D  
Milwaukee 14, Wisconsin



## RELIGIOUS SUBJECTS IN FINE COLOR REPRODUCTIONS

Fine reproductions of color facsimiles representing Old Masters, particularly suitable as gifts for the home.

All frames are made of a good-grade hardwood and are designed to blend with the picture.

The surface of the picture is protected with a clear plastic coating which adds brilliance to the colors.

Size indicates outside measurements including frame. (Not framed in glass.)

|          |                |                                      |        |
|----------|----------------|--------------------------------------|--------|
| No. 2949 | Size, 11×9.    | The Guardian Angel.....              | \$4.50 |
| No. 3092 | Size, 9½×11¼.  | Christ at Thirty-three.....          | 4.50   |
| No. 3093 | Size, 10¼×12¼. | Christ and The Rich Young Ruler..... | 4.50   |
| No. 3095 | Size, 9½×11¼.  | Christ In The Temple.....            | 4.50   |
| No. 3096 | Size, 10¼×12¼. | Christ at Twelve.....                | 4.50   |
| No. 3130 | Size, 9½×12¼.  | The Good Shepherd.....               | 4.50   |
| No. 3132 | Size, 10×12¼.  | Christ Blessing Children.....        | 4.95   |

## WHAT HAPPENED TO YOUR HANDS

BY HARRY ANDERSON

In Full Color and Excellent Paper

Appropriately and finely framed in gold and ivory frames. Excellent and artistic workmanship. The surface of the picture is protected with a clear plastic coating which adds brilliance to the colors. (Not framed in glass.)

|  |   |         |
|--|---|---------|
| No. 215—Size, 8½×10½.  | The surface of this picture is protected with a clear plastic coating which adds brilliance to the colors. (Not framed in glass.) | \$4.25  |
| No. 216—Size, 20×26 (not framed in glass). Same protective surface as No. 215          |   | \$12.50 |
| No. 217—Size, 14½×18 (not framed in glass). Same protective surface as No. 215 and 216 |   | \$8.50  |

Prices Are Net, Plus Transportation

## PLASTIC OVAL PICTURES



No. M2202

Framed under glass. An eye-catching mahogany brown frame with a delicate gold colored beading, supplements the many colors of the Sallman pictures of Christ. Over-all size 5½×6½ inches. Individually gift boxed.

- No. M2200—Head of Christ
- No. M2202—Christ at Heart's Door
- No. M2203—Good Shepherd
- No. M2210—Follow Thou Me

Price: \$1.00, each

## Northwestern Publishing House

3616-32 West North Avenue  
Milwaukee 3, Wisconsin



## WARNER E. SALLMAN'S FAMOUS PAINTINGS

The surface of the picture is protected with a clear plastic coating which adds brilliance to the colors. (Not framed in glass) Handsome good grade hardwood frames in ivory and gold designed to blend with the picture.

Framed size: 11 x 13 inches

- L1400—Head of Christ
- L1401—Gethsemane
- L1402—At Heart's Door
- L1403—The Good Shepherd
- L1410—Follow Thou Me
- L1412—Christ Our Pilot

Price: \$5.50, each

All Prices Subject To Change Without Notice

