

THE NORTHWESTERN Lutheran

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JANUARY 24, 1954

ZION LUTHERAN CHURCH



Morrison, Wisconsin

Dr. H. Koch, pastor

This congregation also erected a new school
which was dedicated in August of last year.

"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:51

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ZION LUTHERAN CHURCH

Morrison, Wisconsin
Pastor H. A. Koch

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Siftings

We hope to have a more exhaustive report in our hands concerning the Synod-wide collection for new buildings at our colleges in the very near future. We can not convince ourselves that the \$300,000 reported shortly after the deadline is the last word. It is impossible that that could be the fact. Even if many congregations, as reported, delayed their collection for this purpose until some later date still those that did collect the "Gift for Jesus" must have done better than the first report revealed. We hope that all congregations within our Synod realize fully the urgency of this collection and will not lay back with the pious thought, others will do it.

* * * *

It seems to us that every congregation, every pastor, every layman in our Synod should want to participate wholeheartly in this great venture. No one who has read the material mailed to them can minimize the need nor underestimate his solemn obligation toward that venture. There must be an honesty of purpose among us. The purpose must be to exalt the name of Christ, mindful of His goodness and mercies toward us. Where this purpose and intention is sincere there will be no lagging, no delaying, no hesitating but a willing, grateful pursuing of this purpose. Our hopes, in consideration of this, are high.

* * * *

It is said that Roman Catholics are profiting from McCarthy's attacks on Communists. Joseph C. Harsch in the *Christian Science Monitor* says, "Government officials, seeking to protect their departments and bureaus from McCarthy attacks, have increasingly resorted to the practice of employing Roman Catholics as security and personnel officers. This appears to provide immunity from attack. The sequel is that the proportion of Roman

BY THE EDITOR

Catholics included in dismissals is low, the proportion of Protestants high. According to Mr. Harsch's claim not a single Roman Catholic lost his job in the State Department. "If the present trend were to continue," says Mr. Harsch, "Roman Catholics, who are a minority of the American population, would become a majority of federal employees." Take it for what it is worth. Perhaps Mr. Harsch has something. We hope, however, that he is wrong.

* * * *

Church affiliation and church attendance experienced a high upward trend during the year 1953, so the report has it. It is also hopeful for the year 1954. This claim is based on the fact that books, movies, radio and television programs featuring Christian themes have had a very strong appeal and public acceptance. To this is added the fact that more than 2 million Revised Standard Versions of the Bible were sold in 15 months. If, with the many, church membership and church attendance means anything — we may be optimistic. We know that many church-goers have never learned the fundamentals of Christianity, of the Bible and worship — they know not. That is the sad picture in the otherwise happy report.

* * * *

A United States Supreme Court decision of far reaching importance and, possibly, serious results, was handed down by that body in a six-to-three decision in regard to the Jehovah's Witnesses, whose adherents claim the right to be classed as ministers and therefor subject to IV-D (ministerial) draft classification. This set aside a ruling of the federal district court at San Francisco which had sentenced a George Dickinson to two years in prison for refusing to take the oath at an army induction center.

Jesus Manifests His Glory

John 2, 1-11

THIS gospel lesson leaves us in no doubt as to its Epiphany message. St. John closes the account with the clear statement: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." Even before the miracle was wrought, Jesus manifested His glory in the manner in which He spoke of Himself,

So That His Mother Believed On Him

He Was Now Revealed As Savior Important events had transpired during the months that Jesus had been absent from Nazareth. At His baptism, which He sought of John to fulfill all righteousness, the Spirit of God had descended upon Jesus, and the voice of the Father had acknowledged Him as His beloved Son, in whom He was well pleased. John the Baptist had pointed to Him as the Lamb of God, bearing the sins of the world. Jesus Himself had called six disciples to follow Him. In other words, Jesus had in the meantime entered upon His public ministry as the Savior. Upon His return to Galilee there was a marriage at Cana. The mother of Jesus was there; but also Jesus and His disciples were invited. That the latter were invited tells us that the news of these new happenings in the life of Jesus were known at Cana and that they may well have been discussed at the marriage gathering. The free manner in which we find Mary directing the guests lets us conclude that this was a marriage of intimate friends or relatives.

Mary's Faith Needed Cleansing At this marriage feast Mary approached her son concerning a problem that had arisen, saying to Him: "They have no wine." There was an undefined plea in this approach, expressing confidence in His power to help this wedding couple in their plight. The wondrous events which had taken place in the life of Jesus had let her apprehend even more fully what she knew since His birth, and even before, that He was more than an ordinary son. In the light

of the Savior's reply there was, however, also a certain weakness still bound up with Mary's plea of faith, still something of the thought that as His mother she had a special right to appeal to Him to exercise His power when she saw a need of it.

The Savior's Correction Jesus said unto her: "Woman, what have I to do with thee? mine hour is not yet come." We note that the Lord did not address her as mother. The harshness which we, according to our language, may find in the term which He did chose was not there, of course. We know that it was the same address which Jesus also used later on, when on the cross in His last act of perfect filial love He tenderly committed her to the future care of His apostle John. Yet then, even as now, there lay in this address the reminder that before Him as the divine Savior Mary, too, had no privileged position, but merely the gracious access of every other sinner. This thought is but unfolded in what Jesus said to Mary. He wanted her to realize that in His public ministry as the Savior, which He had now begun, every act of His would be determined by the sole consideration that His hour had come, namely that it fit into His heavenly Father's mission of proclaiming, confirming, and completing His redemptive work. If the Pope at Rome had but pondered the Lord's words in this familiar Epiphany gospel, he would not be misleading countless souls to an idolatrous trust in Mary by proclaiming a Marian Year.

Mary's Corrected Faith Mary stored up also these words of the Lord in her heart. Within His correction, now humbly biding His time, she clung in faith to His power and willingness to help. This is evident from the direction which she gave to the servants: "Whatsoever he saith unto you, do it." In her own humble, implicit faith she was induced to prepare them, lest they should hesitate to obey any strange command which He might address

to them. May we, too, learn with Mary to come to our Lord without any presumption of person and simply commit every need, for which we lack His express promise, to His grace and power.

So That His Disciples Believed On Him

Mary's faith in Jesus was cleansed even before His miracle. When it was wrought, her faith surely received even further strengthening. Yet it is specifically concerning the disciples that St. John tells us that they believe on Him, that their faith in Him as the Messiah was deepened, after He had manifested His glory in this beginning of His miracles.

Beholding A Work Of Divine Power Somewhere, very likely in the court of this festively adorned house, stood six waterpots of stone, large earthenware jars with a combined capacity of well over a hundred gallons, which furnished the guests with water for the ceremonial cleansing of feet, hands, and vessels at these festivities. Seemingly this supply had already been exhausted. Jesus directed the servants: "Fill the waterpots with water." When upon His watching eye they had carried out this command, filling them up to the brim, Jesus gave a second order even more astounding than the first. They were to draw out the contents into smaller vessels and bear them to the governor of the feast, the guest who according to the custom of the time had been appointed to supervise the meals, to taste food and wine. Yet it was not water but wine which the servants brought to the governor. Jesus had wrought a great miracle; He had manifested His divine power, not only in the great quantity of wine into which His word and will had turned the water, but also in its superb quality.

It was most excellent wine. St. John calls this to our attention as he tells us of the impression which it made upon the governor of the feast. He did not know what had happened. Only "the servants which drew the water knew." Yet when the governor of the feast tasted this new supply of wine which was brought to him, he immediately called for the bridegroom to tell him how he

(Continued on page 22)

Editorials

Purpose of the Local Church One of the many gifts of God that we have received, is the church of which we are members. There may be times in our lives when we think of our . . . (local) congregation as something that our forefathers founded and we are keeping up. But the truth is, it is God Himself who has given us our . . . (local) congregation.

Why has He blessed us by giving us such a church body? It is because our Lord knows the needs of our soul better than we do ourselves. The Lord knows just how forgetful we human beings can be, so He gives us our church with its services every Sunday to proclaim to us ever and again His Word, with its saving promise of forgiveness of sins and life eternal. None of us ever forget or neglect to feed and clothe ourselves. But because we are human, and do not understand the workings of our soul as well as those of our physical body, we could very easily starve our soul without being aware of what is happening. So the Lord also knows that human beings continue with more zeal in their actions when they are part of a group. So the Lord has given us our church, that we might band together. In this way our zeal for the Lord and His Word is increased by experiencing the zeal of our fellow Christians.

* * * *

How Does A Christian Feel Toward His Church? Since the child of God knows that his church is a special gift of God to him, he has a very special feeling toward it. The Psalmist David very well summarizes the feeling of a Christian toward his church with the words, "I was glad when they said unto me, Let us go into the house of the Lord." The Apostle Paul, filled with a love for the church, exhorted his fellow Christians, "Do not forsake the assembling of yourselves together, as the manner of some is."

A Christian is very much aware that his church is a gift of God. He knows that God has given him that church for a very definite living purpose in his life. He knows that it is not just a place to be baptized, married and buried. He knows it is not just a place where one goes on Christmas and Easter. Because God offers His precious Word in the church every Sunday, the Christian will want to be the guest of God in the house of God every time the Lord invites him to a service. For he knows God wants him there for his soul's benefit, and he wants to pray to God and sing praises to Him out of the fulness of his heart. A Christian will indeed say with David, "I was glad when they said unto me, Let us go into the house of the Lord."

Danger Signs Therefore it is indeed sad to report that many of our members so often forget about the gift that God has given us in our . . . (local) congregation. Satan is ever active in the church of God. He knows that hearing the Word of God and partaking of the Lord's Supper are the only things that can keep the Christian in faith. So Satan's first step in undermining the faith of Christians, is always to try to get them to neglect the Word of God and the Sacraments.

He has many excuses that he offers to the Christian. "Sunday morning is the only morning I can sleep." Is our love for God so small that a little extra sleep is more important to us than the Word of God and His will? "I can read my Bible at home," or "I can worship out-of-doors." But the truth of the matter is, does the person who uses that as an excuse do what he says he can? It is interesting to note that this excuse is always prefixed with "I can," never "I do." Others say, "I am just as good as some people that go to church," or "I have something against someone at the church." Do we compare ourselves with the best or the worst? Jesus said there would be tares, that is, weeds, among the wheat. Only at the end of the world will there no longer be any hypocrites in Christ's Church. Besides, if there were only saints and angels, — none of us would be welcome in the church. There would be no room for us.

* * * *

Make An Honest Search We ask our members to examine themselves. The real reason for staying away from services and the Sacrament, is that our love to our Lord is cool. When our love to our Lord and Savior and His Word is strong, nothing will stand in our way. But if our love is cool, an excuse is easy to find. And if our love is cool, if we find it easy to excuse ourselves from hearing the Word of God and partaking of His Sacrament, that in itself is a sign that our faith is weakening from starving, so that we need to hear the Word of God at every opportunity and to partake of the Lord's Supper frequently, in order that our love for God may not disappear altogether.

May we ever remember, too, that the Third Commandment is directed toward those who neglect the Word and Sacrament. As Luther tells us in his explanation, "We should fear and love God that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it." The Christian has the mind of Christ and will, therefore, heed this Word of the Lord.

By request. — FRIEDEN'S MESSENGER.

Christ Our King

EPIPHANY means a manifestation. The Epiphany season of the church year gives us an opportunity to stop and meditate, to learn as what our newborn Savior manifested Himself.

When the wise men came from the east they inquired, "Where is he that is born *King* of the Jews?" John the Baptist, in preparing the people to receive their long expected Messiah, proclaimed, "Repent ye, for the *kingdom* of heaven is at hand." When the Jews hailed Jesus before the judgment of Pilate they accused Him of aspiring to the kingdom, and Pilate questioned Him, "Art thou the *King* of the Jews?" And Jesus answered, "Thou sayest that I am a king." Jesus was nailed to the cross as one who attempted unlawfully to usurp the throne, and Pilate wrote a title, "Jesus of Nazareth the *King* of the Jews." The chief priests with the scribes and elders sneered, "If he be the *King* of Israel, let him now come down from the cross." One of the malefactors prayed, "Lord, remember me when thou comest into thy *kingdom*."

Thus Christ throughout His career was acclaimed by some as their King, while others vehemently rejected Him. Is He our King?

He Was Prophesied to Be Our King

The Jews, who were waiting for the arrival of their promised Messiah, were told by God that they should look for the coming of their King. He was presented to them as the true son of their king David, as the fulfillment of all the blessings of which David's kingdom was a mere shadow. He was also called a King by the prophets, and the psalmists sang about Him as their King.

We list a few of the prophecies. Listen to the glowing terms in which Isaiah speaks about our Savior's kingdom: "Unto us a child is born, unto us a son is given: and the *government* shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The *Prince* of Peace. Of the increase of his *government* and peace there shall be no end, upon the *throne* of David, and upon his *kingdom*, to

order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Is. 9, 6.7). — Note how Isaiah here calls Him a Prince and speaks about His kingdom, His government, and His throne.

From the pen of Zechariah we have the well-known joyful announcement: "Rejoice greatly, O daughter of Jerusalem: behold, thy *King* cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (chap. 9, 9).

From the many Psalm passages which glorify our Savior as King we select two. Over against the raging heathen and the plotting people God declares: "Yet have I set my *king* upon my holy hill of Zion" (Ps. 2, 6). And in a similar tone of assurance Ps. 110 declares: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: *rule* thou in the midst of thine enemies."

He Redeemed His People out of the Hands of Their Enemies

When David was made king over Israel he found his people in great distress. Their enemies, particularly the Philistines, had overrun them with their armies, had defeated them, had devastated their land, had carried off their possessions. They had left them destitute and helpless. There was not even a smith in all the land of Israel, and every body had to go to the Philistines to sharpen his plowshare, his mattock, his axe, or his sickle (I Sam. 13, 19, 20). From such humiliating conditions David rescued his people and gained for them a position of honor and respect among the neighboring nations.

When Jesus was made our King He found us even in a worse condition, and He rescued us. We let Luther speak on this point. "What is the kingdom of God? . . . Nothing else than what we learned in the Creed, that God sent His Son, Jesus Christ, our Lord, into the world to redeem and deliver us from the power of the devil, and to bring us to Himself, and to govern us as a

King of righteousness, life and salvation against sin, death, and an evil conscience." That Jesus Christ is my Lord means "that He has redeemed me from sin, from the devil, from death, and all evil. For before I had no Lord nor King, but was captive under the power of the devil, condemned to death, enmeshed in sin and blindness."—"Those tyrants and jailers, then, are all expelled now, and in their place has come Jesus Christ, Lord of life, righteousness, every blessing, and salvation, and has delivered us poor lost men from the jaws of hell, has won us, made us free, and brought us again into the favor and grace of the Father, and has taken us as His own property under His shelter and protection, that He may govern us by His righteousness, wisdom, power, life, and blessedness" (Large Catechism).

In This Life He Rules Us With the Gospel

When Jesus testified before Pilate that He is a King, He explained it by adding: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

Jesus does not, like other kings, rule His subjects by laying down laws and then strictly enforcing them, no, He approaches people with the Word of truth, the Gospel of peace, of forgiveness, of adoption, as God's children. This truth, as Jesus said Himself, makes people free. The Spirit, whom Jesus sends to them from the Father, teaches them to address God as "Abba, Father."

Through this truth Jesus creates and preserves faith in their hearts, so that they become more and more like God. In faith they receive His blessings, in faith they enjoy His blessings, in faith they thank Him for His blessings, in faith they imitate Him in spreading His blessings. Thus Jesus rules us through His Gospel by making new creatures out of us.

Through His Spirit He endows us with many gifts so that we minister in His kingdom, and at the same time He provides us with spiritual strength, so that we resist the onslaughts of the enemies and defeat them, and that even the gates of hell shall not prevail against us.

In Our Struggles He Protects Us With His Power

Jesus has a kingdom of power. Think of the words from Ps. 110 which we quoted above: "The Lord shall send the rod of thy strength out of Zion: rule thou *in the midst of thine enemies.*" To this we add a word from Ps. 8: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Jesus Himself said: "All power is given unto me in heaven and in earth." And Paul says that before Him "every knee should bow, of things in heaven, and things in earth, and

things under the earth" (Phil. 2, 10).

Then let the heathen rage, let the devil go about as a roaring lion, seeking whom he may devour, they can do nothing without the will of our King, they can go no further than He in His wisdom permits. Under the overruling providence of our King all things must work together for our good.

Trusting then in our King, let us live under Him and serve Him in everlasting righteousness, innocence, and blessedness till when our last hour shall come He will grant us a peaceful departure and translate us into His heavenly kingdom of glory.

J. P. M.

The Tragedy Of Christmas

SOME years ago, just a week before Christmas, my sister was fatally injured in an auto accident. Both a Christmas and a funeral wreath hung from our parsonage door. Inside our living room was a Christmas tree and a casket. Christmas came to us that year with sorrow and joy.

On that Christmas Eve we unwrapped what had been our sister's last token of love, her Christmas gifts to us. Though she had wrapped them here, her gifts came to us now as gifts from Heaven. But beneath the shadows of that same Christmas tree we saw the reminder of our Christmas tragedy — for our gifts to her were not unwrapped.

That was Christmas tragedy, but not THE Christmas tragedy. That tragedy is far worse than death. What might it be? Let us see.

Christmas comes to every home! You can not keep it out! Every day of the calendar, every month and every year of our Lord is dated from the birth of Jesus Christ — which marks the meridian of time. This greatest of all events, the miracle of the ages, must bring joy to us. If not joy, then tragedy.

Christmas can mean pitifully little or nothing to me, if I do not truly know its meaning. And Christmas separated from God and His Word is meaningless. What then does the Bible say about Christmas?

God spoke of it first in Paradise to fallen man, when He spoke of the

virgin birth of Christ — the Seed of the woman — who would crush the power of sin and Satan, and earn for sinful man eternal life. Some 700 years before Christmas the Word of God came to Isaiah who said: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (God with us)."

When the fulness of time had come, no less than the angels in heaven proclaimed the tidings of great joy, which were for all people: "For unto you is born this day in the city of David a Savior, which is Christ the Lord. — Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

After Christmas, Simeon in the temple took the Christ-child up in his arms. He knew the true meaning of the Christ's birth and said so: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people."

If this be the true meaning of Christmas, can it mean anything less to me? And what should it mean to you? Yes, the greatest tragedy of Christmas is worse than death. It leaves the greatest gift unwrapped — God's Christmas Gift to us — eternal life through our Lord Jesus Christ.

W. R. HOYER.

JESUS MANIFESTS HIS GLORY

(Continued from page 19)

had made the grand mistake of first serving the poorer wine and then following up with a supply which was manifestly more excellent. It was the very opposite of what was done at a marriage feast. The evangelist leaves it to us to imagine how both must have marvelled when they now came to know the truth. Jesus had revealed Himself as the mighty Son of God who needed but to speak and it was done; He had manifested His glory as the only-begotten of the Father, by whom all things were made, and without whom was not any thing made that was made.

Beholding A Work Of Gracious Love The family and the marriage bond

were generally still held in high regard among the Jews as God's richest earthly gifts. Hence their wedding celebrations were festive occasions, which often lasted seven days. Relatives, friends, and neighbors were freely invited to join the bridegroom and bride in their joy. At this particular wedding feast probably more guests than expected had appeared, so that the innocent merriment was suddenly endangered by a lack of wine. Bride and groom were bound to feel this as a blemish upon their hospitality, which has always been a sacred matter in the Orient. It was apt to bring them lasting embarrassment. Jesus was moved to sympathy and wrought a gracious miracle in their behalf. His hour had come, had come because it gave Him an opportunity to reveal His Savior's heart. Even as in His other miracles of healing the sick, the maimed, the blind, He here showed His deep compassion with human troubles, the compassion in which He had come to heal all human woe at its very source by atoning for the sins of mankind. Jesus manifested His glory as the Savior full of grace and truth.

May Jesus through this miracle also be manifested thus to us, that in faith we behold Him anew as the Savior who in His great power and grace has redeemed us from all sin and its curses, and who has a heart also for us in our lesser troubles, graciously and mightily relieving them as it serves our true and eternal welfare and that of others.

C. J. L.

EPIPHANY

TO THE CHRISTIAN SCHOOL TEACHERS

THE Christmas seasons is your hour of glory! In your days as a teacher you have very likely experienced, alongside the days happiness in your work, also the night of temptation to discouragement and loneliness. For, like the shepherds of yon Judean hills of old, your task consists not only in the happy work of leading the sheep to pasture in the warm sunshine of the day, but also keeping watch over the flock in the lonely cold of the night.

And is it not of some significance that the greatest proclamation ever sounded came to these shepherds in the hour of their lonely vigil? It is into the cold and trembling loneliness of each man's life — a loneliness that is his when he contemplates the fact that he is by nature separated from God, a lost and condemned creature, unable to save himself or do that which is pleasing to God — that the angel enters with the glorious message which begins, "Fear not!"

As darkest night must fade and die
before the sun's appearing,
So fades away my grief when I think
on these tidings cheering:

That God from all eternity hath
loved the world, and hath on me
Bestowed His grace and favor. I'll
ne'er forget the angel's strain:
"Peace, peace on earth, good will to
men. To you is born a Savior!"

In that one Gospel summary your
work is outlined. You, too, have

been to Bethlehem to see this thing which is come to pass, which the Lord has made known to you. You, too, having seen it, have entered upon the work of teaching in the Christian Day School in order the better to make known abroad the saying told you concerning this Child. And what greater opportunity is there than the opportunity you have to impress this truth indelibly on the hearts of the little ones

Do you suppose that, as they returned to their shepherding, the shepherds ever found their daily work quite the same? True, they had been awaiting the fulfillment of the promise spoken to Abraham, Isaac, and Jacob, but they must now have taken up their ordinary labors with renewed zest, for the Scripture tells us that they returned glorifying and praising God. And who, while glorifying and praising God, can go about his work in a perfunctory manner?

Yes, the Christmas season is your hour of glory: in it is comprehended your personal salvation and the compelling motive for your having chosen your present calling. It gives purpose and meaning to your life and work, for, for you to live is Christ. May you so continue to bask in the warm light of the Gospel of Christmas that its glory never fades from your life or your school-room.

JUUL B. MADSON.

service in the early days of our Synod in leading us away from gross unionistic practice and showing us the way to honest Biblical teaching and practice." It should therefore be profitable to turn back the pages of history in order to see wherein this service consisted, to recognize the nature and extent of our obligation, to gauge the validity of the argument for patience.

(Just in passing we would like to recommend the reading of our Synodical History, *Continuing in His Word*, which is available at our Publishing House, and which will provide the answer for many of the questions which are being asked today. Pastors who recommend this book to their members are promoting an investment which will bring excellent dividends by way of growth in synodical consciousness. The two chapters on the founding of the Wisconsin Synod and of the Synodical Conference are in themselves worth much more than the modest price.)

It is true that the early history of our Synod shows a disturbing degree of unionism. But it also reveals the reason. Coming from parts of Germany that called themselves "Evangelical," (where the Union between the Lutheran and the Reformed Churches had been accepted) trained in unionistic Mission Houses, sent out by unionistic Mission Societies, it is remarkable that the founders of our Synod wanted to be *Lutheran*, and said so in their constitution. It is also, however, understandable that they met with great difficulties in living up to this ideal, particularly since the mission societies were constantly insisting that they grant equal rights to all "Evangelical" Germans, Reformed as well as Lutheran. This view had its defenders also among the pastors of the young synod. Therefore, the other group, those men who under the leadership of Bading and Hoenecke were contending for sound Lutheranism, faced a difficult, up-hill struggle.

It is true and therefore to be recognized that during this time the Missouri Synod rendered a service, showing the way to honest Biblical teaching and practice. It was able to do so because of its own founding, which was of the very opposite kind from that of our Synod. For the founders of Missouri were a closely knit group of emigrants, who had left their homes for reasons of

As We See It

A BIT OF HISTORY

By E. REIM

IN these days of intersynodical controversy the argument is frequently heard that we of Wisconsin should not become impatient over the difficulties which our sister synod is encountering in its efforts to correct the ever-increasing evils of unionism in its midst. We are asked to remember how patient Missouri was in the days of Wiscon-

sin's struggle over the same issue, and therefore not to be hasty in pressing for a decision in our present crisis. This argument seems to be supported by a passage in the report of the Floor Committee presented at our Watertown Convention. For there we read: "We have always recognized our deep obligation to the Missouri Synod for its

conscience, to escape the religious corruption to which they were exposed there. They had other difficulties to cope with, great ones, but being already of one mind in matters of faith, they were spared the bitter confessional struggle which Wisconsin had to fight in its own ranks.

We must note how this service was rendered by Missouri. Not by an attitude of indulgent patience and tolerance. On the contrary, refusing to recognize our Synod as being truly Lutheran, the spokesmen for the older body made every instance of unionism the occasion for violent criticism and bitter denunciation, particularly the connection which still existed between the mission societies and the Synod. The honesty of the confessional declaration was questioned. The sincerity of motives was challenged. The efforts of faithful pastors to win souls for their flock were described as piracy.

This was bitter medicine, needlessly so. How human it would have been for those men who were fighting the battle for sound Lutheranism in the Wisconsin Synod to give up in despair, for lack of a helping hand. It must have been a special measure of the grace of God that prevented such a catastrophe. We ask ourselves how we would have stood the test.

But today we know that it was nevertheless a service that was rendered at that time, and a most valuable one. For Missouri was upholding the idea of sound confessionality, against unionism and indifference. Had this testimony not been heard so insistently, the outspoken advocates of unionism in Wisconsin would have had far easier sailing, and the weak would have been confirmed in their error. As it was, however, President Bading was finally able to lead his Synod to the decisive step of severing its relations with the unionistic mission societies, thus making a clean break with the previous state of affairs. This opened the way for mutual recognition and the establishment of fellowship between Missouri and Wisconsin.

Even though this had not been the goal which they had in mind, nevertheless it was a blessed fruit of the victory which had been won by our fathers. Another happy result

of these events was the founding in 1872 of the Synodical Conference, the institution which we are now trying to preserve — not by a patience and tolerance which permits recognized evils to go unrebuked and unchallenged, but by a firm testimony for the truth.

We pray God that He help us to bring this testimony without bitterness, in charity and yet with all firmness. But above all, we pray that we do not shrink from its implications. If the force of Missouri's testimony in the early years of our history lay in their *avoiding* a body that was compromising its Lutheranism by its unionistic practice and affiliation, then let us not fear to apply the same testimony of *avoiding* — if and when God's Word directs such a course.

God has shown us once before, in the history of our two Synods, how wonderfully He can bless just such testimony. Let us not hesitate now to take Him at His Word.

SIXTY YEARS OF GRACE



On November 22, 1953, Professor M. Lehninger celebrated the sixtieth anniversary of his service in the Church. A special service was arranged for this anniversary at Attonement Lutheran Church, Milwaukee, of which he is a member. Professor John Meyer of the Seminary faculty was the anniversary speaker, and the Rev. E. Behm, president of the Seminary Board of Control, served as liturgist. The Seminary Chorus under Professor H. Oswald also participated in the anniversary service.

It had been sixty years since Professor Lehninger, as a recent graduate from Kropp Seminary, Germany, was installed in a Wisconsin Synod congregation at Rising City, Nebraska. For the next thirty-six years in Rising City, Gresham, and finally Plymouth, Professor Lehninger was to serve in the Nebraska District of our Synod. During this time he served several terms as president of that district and also served our Synod on various boards and committees.

In 1929 after a fruitful thirty-six years in parish work Professor

The Northwestern Lutheran

Lehninger was called to our Seminary at Thiensville, Wisconsin. There, making use of his talents and evangelical spirit to instruct the future workers of His Church, the Lord permitted him to serve His Church for the next twenty-three years. In June 1952, Professor Lehninger retired to a rest which he had earned after fifty-nine years of continuous service. But his service to the Church was not to end there. As an editor of the *Gemeinde-Blatt* he is still using his able pen in the Lord's service. At our last Synod convention it was resolved that our Synod "engage Professor Lehninger to carry out such literary work as assigned to him by the Seminary faculty and the Conference of Presidents, or either of these groups, or by Synod."

May the Lord bless and keep His servant unto the perfect peace of the Church Triumphant!

JAMES P. SCHAEFER.

ANNIVERSARY

Zion Ev. Lutheran Church Town of Leeds, Wisconsin

Ninety years of grace had passed for Zion Ev. Lutheran Church, of the Town of Leeds. Generation after generation has been blessed with the Word and Sacraments. Many have heard and believed, and have been led and guided into the ways of the Lord, and have finally entered into the company of saints above, there rejoicing with the angels of God over His mercy upon a sinful world.

In memory of God's great mercies upon this congregation, an anniversary service was held on November 1, on which day also the mighty works of God which he performed through his servant Luther for the benefit of the whole Christian Church on earth were remembered by song and word. The sermon preached by the undersigned was on the Lord's prayer to the Father, as recorded in John 17, where he pleads for the oneness of all His believers, one with Him and with the Father. May the Lord preserve this oneness to His church and restore it where it has been disturbed. And may we everywhere cherish His pure Word and continue in it, that we may be His true disciples, for our well-being and the well-being of many.

H. GEIGER.



News from our Mission Fields

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

MATTHEW 28, 20

GO TOWARD THE SOUTH . . . WHICH IS DESERT

Our Ninth District

ARIZONA, as a mission field, was discovered by the Wisconsin Synod more than 50 years ago when it sent missionaries to the Apache Indians. But the Gospel was not only to be preached in Apacheland. Today our Synod has established missions in every major city in that state. Our Watertown Synod convention joyfully recognized that the Lord had prospered our mission work there, when it resolved to grant the Arizona Mission District full district status. We will soon read about a convention in Arizona called to organize the ninth district of the Synod.

In the Valley of the Sun

The friendly warmth of the Arizona sun in winter beckons us to visit two of our youngest missions in that state. In the capital city of Phoenix and suburbs, which welcomes the many visitors with waving

palms and avenues of olive and citrus trees, now ready to harvest, we have six congregations. At 5600 South 6th St., in Phoenix, you will find Redeemer Ev. Lutheran Congregation, our youngest in the city. The mission is served by Pastor Walter A. Diehl. Redeemer was organized December 31, 1950, with 12 voting members and 37 communicants. This group courageously undertook to build its first church, 24 x 38 ft., without help from Synod. A church extension loan of \$2,000.00 provided the location. By April, 1952, it was necessary to enlarge the chapel to 24 x 68 ft.

Movable Sanctuary

The two pictures of the interior of Redeemer chapel shows the unique and practical feature of the movable sanctuary. The short chapel will seat 50, while the extended chapel will seat 180. The space behind the chapel can likewise be reduced or

enlarged. The members both gave and loaned money for this project, as well as donating thousands of hours of labor. Thus the actual cost was held to \$8,000.00. The debt has already been reduced to \$1,300.00. It is hoped that the entire debt can be paid before April of this year. Today we have 96 communicant members, with 71 enrolled in Sunday School. The average attendance is nearly 100 per Sunday attending divine service. One of the young members of this mission is enrolled at Northwestern College preparing for the ministry. The congregation is thus not only mindful of the future of the church but also keenly aware of supporting the work now. It is bearing its fair share of the pastor's salary and most diligent in the mission and other Synodical collections.

Unique indeed is the chapel in the 'Valley of the Sun' with a movable



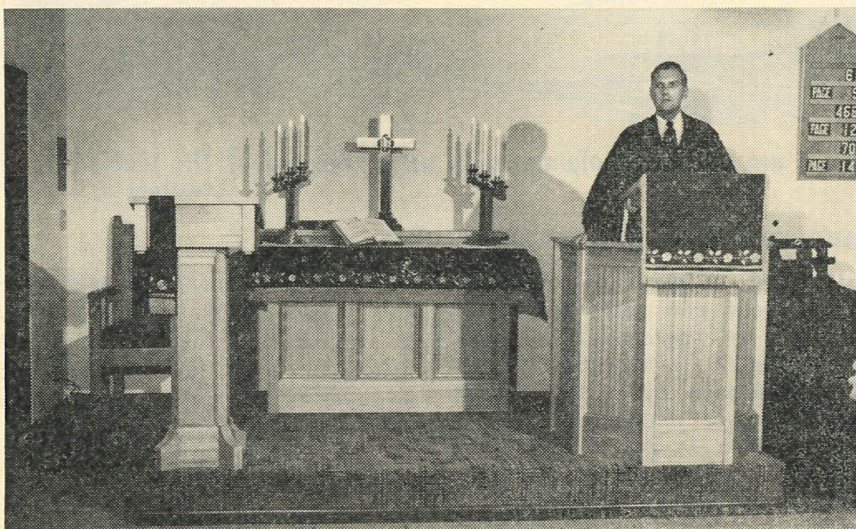
REDEEMER — PHOENIX
Short view of chapel — notice window on right and ceiling — seats about 50 this way.



REDEEMER — PHOENIX
Long view — notice window and ceiling in contrast to other picture. — Seats about 180 this way.

sanctuary, but it will always be our greatest joy to report to you how our mission congregations, like Redeemer were never weak, but

unmovable, always abounding in the work of the Lord, having learned from their missionary that such work is not in vain — in the Lord.



EMMANUEL EV. LUTHERAN CHURCH
7th Street and Myrtle Avenue
Tempe, Arizona — Walter Diehl, pastor

Once a Three-Car Garage

Just east of Phoenix is the college town of Tempe, Arizona. This city of 8,000 is the home of Arizona State College. It is here that Pastor Diehl found another outlet for the Gospel. He began services on December 2, 1951, in an old school house near the center of town. Encouraged by the increase of attendance, the mission acquired property near their meeting place. The faithful few remodeled a three-car garage into the beautiful chapel which can seat 120. Without any help from the Synod's Church Extension Fund the members were ready to dedicate their chapel on May 3, 1953.

Church-Home for Winter Visitors and Lutheran Students

The mission chapel has served as a meeting place for Lutheran students attending the college. The students in turn have been helpful in building the chapel and organizing the choir. The congregation was organized a year ago with 14 voting members and 42 communicants. Many winter visitors in the health resort areas of Mesa, Chandler, and

Apache Junction, make our mission their winter church-home. Attendance has averaged 60 in the year past. Thus our small but beautiful

The Northwestern Lutheran

chapel is facilitating our Gospel ministry here.

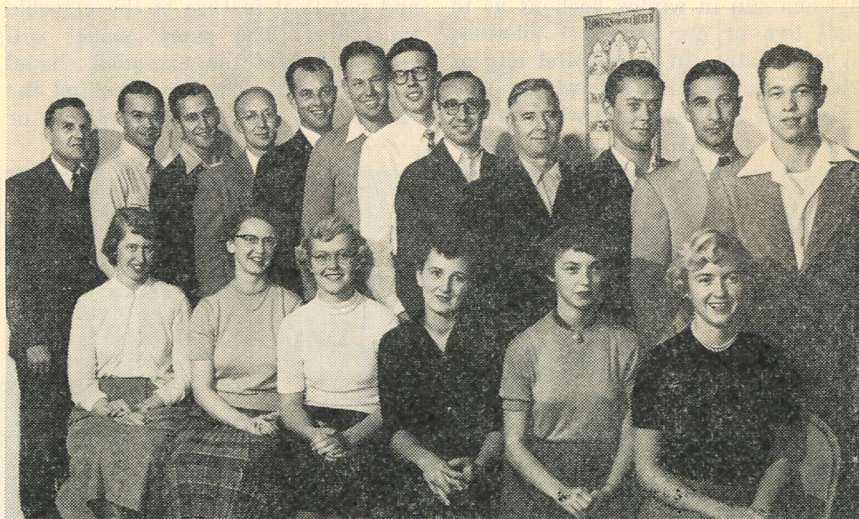
Martin Luther Society

A small kitchen makes it possible for the students to have supper and the congregation to gather at times for evenings of fellowship. Because of the strong Mormon influences and the long history of the Baptists in the Southwest our growth will be slow. Among the 4,328 students enrolled at Tempe only 118 of them are Lutheran students of all synods.

The Desert Rejoices

"Go toward the south . . . which is desert." Fifty years ago we may have found many excuses for reaching out so far to bring the Gospel to the Apaches of Arizona. But the Lord led us and we followed Him, preaching the Gospel in the Grand Canyon state, to Indian and white and Mexican — in the high mountain, and mesa, and canyon and in the 'Valley of the Sun.' Our ninth district in the Synod tells us how it was not in vain, for where the Gospel is proclaimed — "the desert shall rejoice, and blossom as a rose."

W. R. HOYER.



MARTIN LUTHER SOCIETY, STUDENT GROUP OF
ARIZONA STATE COLLEGE AT TEMPE, ARIZONA

Clyde Smith, head football coach, fourth from right.
Homer Lannoye, President, Green Bay, Wisconsin, seventh from left.
Al Kwiatkowski, Treasurer, Hammond, Indiana, third from left.
Arlene Hawkenson, Sec., Wayzata, Minn., second from left front row.
Pastor Diehl, end of row at left.

SCHOOL DEDICATION

**St. John's Ev. Lutheran Church
Wood Lake, Minnesota**

An old school has been replaced. It was 54 years old and had served its purpose. That was the opinion of the membership of St. John's at Wood Lake, Minnesota.



Although the erection of the new school was delayed for some few years, yet today we have the new school. As early as 1952 we were willing and ready to begin the construction of the new school but various circumstances entered in

The new building is 58 feet long and 47 feet wide. It is a two story brick building reinforced with steel throughout. The building contains two classrooms upstairs with lavatory, choir room, cloak room, and a recreation room with three shuffle board courts. All floors are concrete covered with asphalt tile. All cabinet work is finished in oak, as well as doors and door frames.

The entire church and school is heated by a central hot water heating plant which is located in the basement of the church. Four separate circuits, which are thermostatically controlled, will heat the entire building with fuel oil. Two univent heaters, one in each classroom, will provide fresh warm air in the classrooms at all times.

The building is designed to meet our every requirement. It will be used for the Day school, the Sunday school, Summer school and for smaller meetings of various kinds, and for recreational purposes.

The completion and dedication of this new building is the fulfillment of our dreams and the answer to many fervent prayers.

The approximate cost of the entire project is near the \$70,000 mark. It was financed through donations and loans and contributions from the membership.

The dedication services were attended by about 1,000 thankful

sor Carl Schweppe delivered the sermon.

May this building serve to feed the lambs of Jesus with the spiritual food that they need so much today, and that they grow up to be faithful people dedicated to the work of the kingdom.

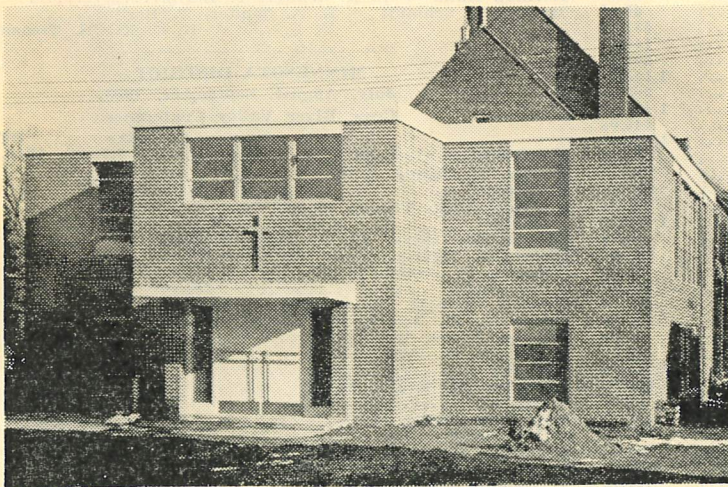
JOHN W. STEHR.

† PROFESSOR WILLIAM HENRY HUTH †

On December 27, after permitting him to rejoice once more in Christ's birth as his Savior, the Lord called His aged servant to depart in peace at the advanced age of 93 years.

The Rev. Prof. William Huth was born February 11, 1860, in Pittsburg, Pennsylvania, the son of William Huth and Marie, nee Kaag. After attending Trinity and Grace Lutheran Schools, he was confirmed in Grace Church by Pastor Th. Jaekel in 1874. After Easter of that year he entered the preparatory department of Northwestern College at Watertown, Wisconsin. After his graduation in 1881, he attended the Theological Seminary of the Wisconsin Synod, then located in Milwaukee. His first charge, after the completion of his preparation for the ministry, was St. John's Church, Whitewater, Wisconsin. In 1886 he was united in marriage with Minnie Busch of Whitewater. During the same year he was called to the pastorate of St. Paul's Church in Green Bay, Wisconsin, where he labored for nine years. In 1895 he accepted a call to Bethany Church at Hustisford, Wisconsin. He served this congregation until he was called to a professorship at Northwestern College, Watertown, Wisconsin, in the spring of 1911. Here he served as professor until his retirement in 1936.

Upon his retirement he lived with his daughter in Whitewater and Kenosha, and since 1952 in Milwaukee. His wife had preceded him in death in 1933, likewise a daughter Ethel in infancy, and his son Harry in 1928. Mourning his death are his



that delayed the project until 1953. The delay, however, did not work out to our disadvantage; rather to our advantage.

people. Two services were held. In the morning service Professor Richard Janke preached the sermon, and in the afternoon service Profes-

son and daughter-in-law, Pastor and Mrs. Raymond Huth of Milwaukee, his daughter Dorothy, of Kenosha, five grandchildren, and six great-grandchildren.

The funeral service was held on December 30 at the Niemann Fu-

neral Home in Milwaukee. Pastor F. A. Naumann of Bethany Church, Kenosha, appropriately based his words of comfort on Luke 2:25-32. President E. E. Kowalke acknowledged the services of Professor Huth to Northwestern College, character-

izing him as a Christian who had ever made the living of his faith and the showing of his faith-born love toward his God and fellowmen look exceedingly simple. Interment took place at Union Cemetery in Milwaukee. F. A. NAUMANN.

WESTERN WISCONSIN DISTRICT

July, August, September, 1953

Pastor — Congregation	Amount
H. F. Backer, La Crosse	741.04
J. C. Bast, St. Charles	34.00
R. Beckmann, Ridgeville	522.46
Alvin Berg, Madison	99.92
B. Beyers, Minnesota City	133.95
B. Beyers, Goodview	116.40
Arthur Berg, Sparta	423.79
E. A. Breiling, Randolph	282.35
J. C. Dahlke, Tomah	2,095.84
A. H. Dobberstein, Elroy	101.13
F. F. Ehlert, Eitzen	553.75
A. J. Engel, Medford	2,446.94
J. B. Erhart, Cream	454.06
J. B. Erhart, Cochrane	357.72
Gerhard Fischer, Helenville	1,650.00
Adalbert Geiger, Cambridge	115.93
G. Gerth, Poplar Creek	182.00
G. Gerth, Beyer Settlement	170.00
W. E. Gutzke, La Crosse	254.89
B. R. Hahm, Plum City	284.70
A. Hanke, T. Morton	500.00
R. C. Hillemann, Mosquito Hill	155.00
R. C. Hillemann, Savanna	463.49
C. J. Kionka, Rib Lake	250.95
C. J. Kionka, T. Greenwood	43.65
E. H. Kionka, T. Maine	255.80
C. J. Kionka, T. Spirit	66.50
H. C. Kirchner, Baraboo	1,205.11
L. C. Kirst, Beaver Dam	1,283.71
E. C. Kitzerow, Beaver Dam	32.50
L. J. Koenig, Wausau	1,024.63
L. J. Koenig, Mosinee	286.86
W. J. Koepsell, Pickwick	29.76
W. J. Koepsell, Ridgeway	754.43
John Kohl, Doylestown	598.10
G. O. Krause, Marathon	469.05
R. P. Korn, Lewiston	163.35
F. G. Kosanke, Altura	100.10
D. H. Kuehl, McMillan	425.00
D. H. Kuehl, T. Eau Plaine	250.00
M. Kujath, Janesville	178.45
C. C. Kuske, Green Valley	54.05
C. C. Kuske, Rozellville	126.60
L. Lambert, Barron	537.28
L. Lambert, Rice Lake	359.30
Wm. Lange, La Crosse	2.00
E. F. Lehmann, Tripoli	55.87
E. F. Lehmann, Prentice	51.25
Oscar Lemke, T. Rib Falls	125.00
Oscar Lemke, Rib Falls	22.00
F. W. Loeper, Whitewater	20.00
F. W. Loeper, Richmond	40.00
E. A. Mahnke, Hillsboro	337.80
E. A. Mahnke, Viroqua	148.98
G. C. Marquardt, Ringle	294.90
G. C. Marquardt, Schofield	1,143.26
A. L. Mennicke, Winona	266.25
F. H. Miller and M. W. Kock	1,468.69
P. Monhardt, South Ridge	845.08
R. W. Mueller, Jefferson	1,950.46
H. Nommensen, Nelson	74.22
H. Nommensen, Fountain City	150.00
M. J. Nommensen, Juneau	325.73
H. A. Pankow, Menomonie	148.00
O. A. Pagels, Ixonia	1,021.19
M. B. Petermann, Badger	46.06
E. E. Prenzlow, Cornell, Keystone, Birch Creek	221.80
J. M. Raasch, Lake Mills	29.23
G. Redlin, Watertown	3,328.18
C. R. Rosenow, Cameron	225.00
C. R. Rosenow, Bruce	262.75
A. Saremba, Daunavaugh	15.00
A. Saremba, Shennington	70.50
A. W. Sauer, Winona	1,830.44
John Schaadt, Prairie Farm	257.62
John Schaadt, T. Dallas	59.92
H. Schaller, Eagleton	585.00
A. C. Schewe, T. Bridge Creek	233.75
A. C. Schewe, Neillsville	264.62
E. C. Schewe, Cambria	695.22
Loyal Schroeder, T. Washington	411.76
W. E. Schulz, Wonewoc	1,260.00
A. Schumann, Globe	378.72
R. A. Siegler, Madison	275.00
W. R. Steffenhagen, Moline	180.00
A. Stuebs, Portland	68.78
A. Stuebs, Bangor	308.70
K. A. Timmel, Watertown	926.68
Elder Toepel, Fort Atkinson	184.93

E. H. Walther, Wisconsin Rapids	1,000.05
R. W. Walch, Brodhead	41.05
A. J. Werner, Little Falls	94.05
A. J. Werner, Cataract	159.03
L. A. Winter, T. Berlin	556.97
W. E. Zank, Newville	359.15
G. W. Zunker, Fox Lake	900.00

Budgetary	\$ 44,143.68
Building Fund	25.00
Non-Budgetary	154.50

Total \$ 44,323.18

MINNESOTA DISTRICT

July, August, September, 1953

Crow River Valley Conference

In memory of — Sent in by	Amount
LeRoy Jantz — H. C. Kirchner, Baraboo	\$ 5.00
Mrs. Ida Miller — H. C. Kirchner, Baraboo	3.00
John Hawburg — H. C. Kirchner, Baraboo	5.00
John Schmidt — H. C. Kirchner, Baraboo	4.00
Rev. Wm. Eggert — H. C. Kirchner, Baraboo	2.00
Mrs. Louis Ungrodt — H. C. Kirchner, Baraboo	2.00
Rev. Bruno Gladosch — L. B. Kirst, Beaver Dam	5.00
Mrs. Claus Peters — O. Lemke, Marathon	108.00
Mrs. Magdolene Degloro — R. W. Mueller, Jefferson	3.00
N. N. — R. W. Mueller, Jefferson	17.00
Mr. Benninger — G. Redlin, Watertown	5.00
Mrs. Otto Lierman — G. Redlin, Watertown	3.00
John Brugger — A. W. Sauer, Winona	8.00
Mrs. Geo. Beiswanger — J. Schaadt, T. Prairie Farm	22.00
Mrs. R. Schlueter — A. Schumann, Globe	36.00
Mrs. Wm. F. Damitz — E. H. Walther, Wis. Rapids	41.00
Louis Podratz — E. H. Walther, Wis. Rapids	2.00
Mrs. Clarence Kortbein — R. Beckmann, Ridgeville	25.00
Elmer Dappen — R. C. Rosenow, Bruce	2.00
Miss Mary Benz — A. Sauer, Winona	25.00
Mrs. Herman Key — E. H. Walther, Wis. Rapids	5.00
Mrs. Dora Haring — R. C. Hillemann, Mosquito Hill	7.00
Mrs. Pauline Grueneberg — E. H. Kionka, T. Maine	12.00
Emil Behnke — G. O. Krause, Marathon	10.00
Mrs. Augusta, Baumann — G. O. Krause, Marathon	41.00
August Kallish — Wm. Lange, La Crosse	2.00
August Sharine — F. W. Loeper, Richmond	40.00
August Sharine — F. W. Loeper, Whitewater	3.00
Martha H. Miller — F. W. Loeper, Whitewater	17.00
N. N. — R. W. Mueller, Jefferson	11.00
Mrs. Anna Buschke — M. J. Nommensen, Juneau	2.00
John Harmening — O. A. Pagels, Ixonia	10.00
Carl D. Klinger — E. E. Prenzlow, Joint Parish	54.30
Emil Nuernberg — G. Redlin, Watertown	27.00
Miss Gertrude Kuhn — G. Redlin, Watertown	27.00
Gustave Frank — G. Redlin, Watertown	1.50
Mrs. Marie Erdmann — G. Redlin, Watertown	2.00
Ed. Thoenes — W. E. Schulz, Wonewoc	1.00
Herman Hahn — L. A. Winter, T. Berlin	41.00
Mrs. Anna Schmidt — L. A. Winter, T. Berlin	28.50

H. C. KOCH, Treasurer.

MINNESOTA DISTRICT

July, August, September, 1953

Crow River Valley Conference

Congregation — Pastor	SYNOD	OTHER
	Budgetary	SPECIAL CHARITIES
Buffalo, St. John's, E. R.		
Berwald	\$ 618.87	\$ 40.00
Crawford Lake, Trinity, M. H.		
Hanke		
Delano, Mt. Olive, M. J. Lenz	1,098.07	
Glenwood, Calvary, F. E. Stern	116.44	
Hancock, St. John's, H. C.		
Duehlmeier	782.70	
Johnson, Trinity, P. R. Kuske	1,077.53	
Litchfield, St. Paul's, J. Raabe	440.90	
Loretto, Salem, W. P. Haar	166.10	
Monticello, St. Peter's, P. R.		
Hanke		
Montrose, St. Paul's, M. H.		
Hanke		
Morris, St. Paul's, H. C.		
Duehlmeier	537.39	
Rockford, Cross, T. E. Kock	1,194.78	56.50
T. Acoma, Immanuel, O. Engel	840.90	
T. Buffalo, Immanuel G. H.		
Geiger	855.00	
T. Ellsworth, St. Peter's, M. C.		
Kunde		20.00
T. Lynn, Zion, M. Lemke		
T. Malta, Bethany, H. A.		
Mutterer		
Total	\$ 7,728.68	\$ 76.50 \$ 108.00

Mankato Conference

Alma City, St. John's, E. E.			
Kolander	979.90	12.00	22.00
Belle Plaine, Trinity, G. Rattke	175.16		
Jordan, St. Paul's, L. Brandes	400.00		
Le Sueur, Grace, M. J. Wehausen			
Mankato, Immanuel, G. W.			
Fischer	423.68	16.00	34.00
North Mankato, St. Paul's, R. A.			
Haase	415.39		
West Mankato, St. Mark's, M.			
Birkholz			
New Prague, Friedens, A.			
Martens	616.08		
St. Clair, St. John's, A. P. C. Kell	763.18		
St. James, St. Paul's, E. F.			
Peterson			
St. Peter, St. Peter's Luth.			
G. Albrecht	795.11		
Smith's Mill, Trinity, T. Bauer	136.42		
Total	\$ 4,704.92	\$ 28.00	\$ 56.00

New Ulm Conference

Balaton, St. Peter's, H. C.			
Sprenger	293.10		
Butterfield, St. Matthew's, E. C.			
Schmelzer	199.00		
Courtland, Courtland Luth.			
E. Hallauer	229.05		
Darfur, St. John's, E. C.			
Schmelzer	50.00		
Lake Benton, St. John's, A. H.			
Birner	274.54	4.00	
Morgan, Zion, W. Frank	300.00		
New Ulm, St. John's, R. Gurgel	915.95		
New Ulm, St. Paul's, W. J.			
Schmidt	1,065.21		
Nicollet, Trinity, E. Schaller	1,823.20	95.90	
Sanborn, Zion, W. P. Scheitel	121.75		
Sleepy Eye, St. John's, P. F.			
Nolting	374.66		
T. Brighton, Zion, E. Hallauer	253.49		
T. Eden, Immanuel, W. Frank	300.00		
T. Island Lake, Zion, Rud F.			
Schroeder		2.00	
T. Verdi, Immanuel, A. H. Birner	117.00		
Tyler, Immanuel, Rud F.			
Schroeder	145.00		
Total	\$ 6,461.89	\$ 95.90	\$ 6.00

Red Wing Conference

Austin, St. Paul's, L. W.			
Schierenbeck			
Bear Valley, St. John's, T. Haar	237.00	16.00	
Bremen, Trinity, O. Klett	224.23		
Brownsville, Emanuel, E. G.			
Hertler	81.60		
Caledonia, St. John's, K. A.			
Gurgel	3.00	8.00	
Charles City, Cross, W. A. Geiger			
Frontenac, St. John's, W. G.			
Voigt			
Goodhue, St. Peter's, C. Mischke	133.00		
Hokah, Zion, E. G. Hertler	519.25		
La Crescent, First Luth.			
E. G. Hertler	106.00	1.00	
Lake City, St. John's, T. H.			
Albrecht			
Mapleview, Calvary, L. W.			
Schierenbeck			
Mason City, Bethlehem, C. A.			
Hinz			
Mazepa, St. John's, T. Haar	404.00		
Nodine, St. John's, R. A.			
Kettenacker	1,049.92		
Oronoco, Grace, N. A. Reinke	202.60		
Poplar Grove, St. Peter's, N. A.			
Reinke	95.00		
Red Wing, St. John's, G. A.			
Barthels	661.40		
South Ridge, Immanuel, E. G.			
Hertler	558.00		
T. Dexter, Trinity, N. E. Sauer	273.14		
T. Goodhue, Grace, C. Albrecht	427.95	284.00	51.00
T. Goodhue, St. John's, C.			
Albrecht	610.80	35.00	15.00
T. Lincoln, Trinity, E.			
Scharleman			
T. Minneola, St. John's, C. H.			
Mischke	445.00		
T. West Florence, Immanuel			
W. G. Voigt	596.66		
T. Union, St. Peter's, F. Ehlert	88.35		50.00
Wabasha, Our Redeemer, D.			
Hoffmann			
Zumbrota, Christ, H. F. Muenkel	2,153.00	97.00	16.00
Total	\$ 8,869.90	\$ 417.00	\$ 156.00

Redwood Falls Conference

Arlington, St. Paul's, J. G.			
Bradtko	240.66		104.00
Danube, St. Matthew's, H. C.			
Schmitker	1,081.47	25.00	
Echo, Peace, H. Hackbarth	275.65	4.00	9.50

Essig, Zion, Dr. P. W. Spaude	200.00		
Fairfax, St. John's, W. F.			
Vatthauer	570.30		69.00
Gibbon, Immanuel's, H. H.			
Kesting			
Marshall, Christ, E. R. Gamm			
Milroy, St. John's, G. W.			
Scheitel			
Morton, Zion, S. Baer	306.28	28.50	15.00
Olivia, Zion, Im. F. Lenz			
Redwood Falls, St. John's			
E. A. Birkholz	398.81		5.00
Renville, St. John's, W. F. Dorn	668.00	5.00	5.00
Seaforth, St. Paul's, A. E. Schulz			
T. Emmett, Bethany, O. K.			
Netzke	163.15		
T. Flora, St. Matthew's, O. K.			
Netzke			
T. Helen, St. John's, K. J.			
Plocher	462.00		
T. Omro, St. John's, W. H.	475.00		
Zickuhr	176.04		
T. Ridgely, St. John's, Dr. P. W.			
Spaude			
T. Sheridan, St. John's, A. E.			
Schulz			
T. Wellington, Emanuel, G. F.			
Zimmermann			
T. Winfield, St. Luke, W. F. Dorn			
Vesta, St. John's, R. E.			
Bretzmann	892.18		
Winthrop, Zion, C. Wm. A.			
Kuehner			
Wood Lake, St. John's, J. W.			
Stehr	813.25	23.75	25.00
Total	\$ 6,722.79	\$ 84.25	\$ 230.50

St. Croix Valley Conference

Amery, Redeemer, K. G. Seim	421.33		
Centuria, St. John's, F. Kempfert			
Clear Lake, Grace, K. G. Seim			
Ellsworth, Ellsworth Luth., F.			
Mutterer	28.90		
Hastings, St. John's, L. Ristow	159.35		
Hersey, First Luth., P. E. Horn	143.53		
Highwood Park, Mt. Zion, G. J.			
Ehlert			
Minneapolis, Bl. Luth., J. G.			
Hoenecke	97.48		
Minneapolis, Pilgrim, R. J.			
Palmer	541.63		
Minneapolis, St. John's, P. C.			
Dowidat			
N. St. Paul, Christ, H. A. Sauer	200.00		
Nye, Grace, L. Schaller			
Osceola, Trinity, L. Schaller			
Prescott, St. Paul's, F. Mutterer	173.42	5.00	
Rock Creek, Redeemer, F.			
Kempfert	105.62		
St. Croix Falls, Eng. Luth.,			
F. Kempfert			
St. Louis Park, Timothy, R.			
Schumann	35.40		
St. Paul, Emanuel, L. M. Voss			
St. Paul, Mt. Olive, C. P. Koch	17.50		170.00
St. Paul, St. James, C. Bolle	1,004.54		100.00
St. Paul, St. John's, O. J.			
Naumann, G. J. Albrecht	777.10		95.00
St. Paul, Trinity, A. C. Haase			
St. Paul Park, St. Andrews,			
G. J. Ehlert			
S. St. Paul, Grace, A. Eberhart	1,745.99		
Stillwater, Salem, P. R. Kurth	144.15		
T. Baytown, St. John's, E. W.			
Penk			
T. Cady, St. Matthew's, K.			
Nolting	11.00		70.50
T. E. Farmington, Zion, L. W.			
Meyer			
T. Grant, St. Matthew's, E. W.			
Penk			
T. Weston, St. John's, K. A.			
Nolting			135.25
T. Woodbury, Salem, F. Mutterer			
Woodville, Immanuel, P. E. Horn			
Total	\$ 5,606.94	\$ 5.00	\$ 570.75
District Totals	\$ 40,095.12	\$ 706.65	\$ 1,127.25

Memorial Wreaths

		SYNOD	OTHER
		Budgetary	Special CHARITIES
In Memory of — Sent In By			
Albert Hohenstein—T. E. Kock	53.00	\$	56.50 \$ 68.00
Mrs. J. E. Nelson—M. C. Kunde			20.00
H. Proechel—E. Kolander	3.00		12.00 22.00
Mrs. Augusta Zastrow—G. W.			
Fischer	32.00		16.00 34.00
Mrs. Fred Muesing—E. Schaller			95.90
Fred Lemke Sr.—T. Haar			
Robert Burmester—K. A. Gurgel	3.00		8.00
Mrs. Clara Goede—E. G. Hertler			1.00
Mrs. Christiane Albrecht—C.			
Albrecht	14.00	284.00	51.00
J. W. Benitt—C. Albrecht			11.00 5.00
Henry Vieths—C. Albrecht	8.00		24.00 10.00
Mrs. Herman Borgschatz—H. F.			
Muenkel	2.00	43.00	11.00

Wenzel Grosback—H. F. Muenkel	1.00	14.00	5.00
Arnold H. Lohmann—H. F. Muenkel		40.00	
R. L. Sander—J. G. Bradtke	3.00		1.00
Charles Poplan—J. G. Bradtke			3.00
Christian Hustad—H. Hackbarth			1.00
Mrs. Marie Schwartz—H. Hackbarth	60.00	4.00	8.50
Delmar Walters—W. F. Vatthauer	5.00		31.00
John Beckendorf—S. Baer	17.00	28.50	15.00
Goodwin Seifert—Edw. A. Birkholz			5.00
Anna Wehausen—O. K. Netzke	2.25		
Mrs. Ida Kirschbaum—J. W. Stehr	2.25	13.00	5.00
Carl Hulke—J. W. Stehr	3.50	10.75	18.00
Mrs. Emma Ellitt—O. J. Naumann			85.00
John Timm—K. J. Nolting	11.00		8.00
Total	200.00	673.65	410.50

R. O. SCHWEIM, District Treasurer.

PACIFIC NORTHWEST DISTRICT
July, August, September, 1953

Congregation	Budgetary	Special
St. John, Clarkston, L. Bernthal	\$ 50.10	
Trinity, Omak, E. Zimmermann	105.00	
Peace, Orofino, L. Bernthal	40.65	
Zion, Rainier, E. Kirst	221.50	5.00
Grace, Seattle, G. Franzmann	59.21	
Salem, Seattle, E. Schulz	48.45	
Snoqualmie Valley, Snoqualmie, W. Lueckel	171.76	
St. James, Spokane, L. Grams	55.79	
Shadle Park, Spokane, N. Menke	55.50	
Faith, Tacoma, Nitz	242.98	
St. Paul, Tacoma, W. Amacher	135.52	
Grace, Yakima, T. Adascheck	813.10	
Redeemer, Yakima, G. Frey	32.90	
Grace, Zillah, A. Sydow	207.00	
Total	2,259.26	5.00

Memorial Wreaths

In Memory of — Sent in by	Amount
Gordon Smith — Zimmermann, Omak	\$ 5.00
Chas. Wilkowski — Kirst, Rainier	5.00
Total	10.00

F. E. PETERSON, District Treasurer.

NORTH WISCONSIN DISTRICT
July, August, September, 1953
Fox River Valley Conference

Congregation — Pastor	Budgetary
Algoma, St. Paul, Toepel, K., Schabow, A.	\$ 1,017.00
Appleton, Bethany, Hallemeier, D. E.	151.85
Appleton, Mt. Olive, Ziesemer, R. E.	1,783.47
Appleton, Riverview, Hartwig, T. J.	502.48
Appleton, St. Matthew, Johnson, S.	448.70
Appleton, St. Paul, Brandt, F. M.	2,270.00
Black Creek, Immanuel, Thierfelder, F. E.	808.07
Bonduel, Friedens, Wendland, John J.	32.65
Carlton, St. Peter, Kerholz, H.	59.75
Center, St. John, Buher, O. A.	216.00
Clayton, Immanuel, Sommer, O. A.	309.33
Dale, St. Paul, Warnke, Harold	523.23
Ellington, Trinity, Waldschmidt, R.	414.15
Forestville, Emanuel, Zell, Wm.	547.70
Freedom, St. Peter, Zehms, E. J.	788.05
Green Bay, First, Krueger, E. H.	1,196.97
Green Bay, St. Paul, Voigt, A. W.	332.14
Greenleaf, St. Paul, Croll, Melvin W.	227.65
Greenville, Immanuel, Sommer, O. A.	28.26
Hortonville, Bethlehem, Froehlich, E.	613.79
Kasson, Bartholomew, Croll, Melvin W.	394.54
Kaukauna, Trinity, Oehlert, Paul Th.	227.65
Kewaunee, Immanuel, Zink, W. P.	28.26
Kimberly, Mt. Calvary, Brick, Delmar C.	613.79
Liberty Grove, Christ, Fuhlbrigg, W. A.	394.54
Maple Creek, Immanuel, Nommensen, W. B.	3,523.00
Nasewaupsee, Salem, Stern, Theo.	110.97
New London, Emanuel, Pankow, W. E.	1,626.16
Stephensville, St. Paul, Waldschmidt, R.	1,103.00
Sturgeon Bay, St. Peter, Baganz, Theo.	155.76
Sugar Bush, Grace, Nommensen, W. B.	151.75
Valmy, St. John, Henning, Otto C.	
Waupaca, Immanuel, Reier, F. A.	
West Jacksonport, Zion, Fuhlbrigg, W. A.	
Woodville, St. John, Sippert, A.	
Wrightstown, St. John, Pussehl, Henry E.	
Zachow, St. Paul, Wendland, John J.	489.25
Conference Total	19,825.67

Lake Superior Conference

Abrams, Calvary, Scherf, H.	250.00
Beaver, St. Matthew, Pingel, Louis	
Carbondale, Michigan, St. Mark, Schaller, Gilbert	80.10
Coleman, Trinity, Pingel, Louis	
Crivitz, Grace, Wagner, W. E.	
Daggett, Michigan, Holy Cross, Schaller, Gilbert	183.80
Escanaba, Michigan, Salem, Lutz, Wm. F.	228.03

Florence, St. John, Zaremba, Theo.	
Gladstone, Michigan, St. Paul, Hoffman, Theo.	35.20
Green Garden, Michigan, St. Paul, Albrecht, E.	242.65
Grover, St. John, Hellmann, A. A.	
Hyde, Michigan, St. Paul, Henning, Walter	150.70
Lena, Our Savior, Walther, H.	70.64
Marinette, Trinity, Gentz, A. A.	391.15
Marquette, Michigan, Trinity, Albrecht, E.	222.17
Menominee, Michigan, Christ, Thurow, Theo.	213.55
Oconto Falls, St. Paul, Walther, H.	30.00
Peshigo, Zion, Geyer, Kurt	437.59
Powers, Michigan, Grace, Dobratz, Franklin C.	346.51
Rapid River, Michigan, St. Martin, Hoffmann, Theo.	79.40
Sault St. Marie, Michigan, Emanuel, Knickelbein, P. W.	163.60
Stambaugh, Michigan, St. Peter, Tiefel, George	717.50
Tipler, St. Paul, Zaremba, Theo.	
Conference Total	3,842.35

Manitowoc Conference

Brillion, Trinity, Siegler, V. J.	899.66
Cleveland, St. John—St. Peter, Bode, Elden N.	700.00
Collins, St. Peter, Weyland, V. J.	442.09
Denmark, Christ, Wadzinski, A.	
Gibson, St. John, Mattek, John W.	78.45
Haven, St. Peter, Pankow, Wm. F.	102.32
Henrysville, Immanuel, Wadzinski, A.	
Kiel, Trinity, Behm, E. G.	
Liberty, Trinity, Kugler, S.	
Manitowoc, Bethany, Roelke, Armin	250.00
Manitowoc, First German, Koeninger, L. H.	1,715.50
Manitowoc, Grace, Gieschen, Waldemar	204.60
Maribel, St. John, Koch, R. G.	
Millersville, St. Paul, Heier, Otto	400.00
Mishicot, St. Peter, Zell, Ed.	255.10
Morrison, Zion, Koch, Henry A.	792.15
Newtonburg, St. John, Knueppel, F. C.	1,020.04
Pine Grove, St. Paul, Thurow, Carl M.	16.72
Readsville, St. John, Habermann, Elwood	270.47
Rockwood, Rockwood Lutheran, Zell, Ed.	
Town Schleswig, Zion, Hartwig, Wm. J.	
Shirley, Immanuel, Thurow, Carl M.	76.63
Two Creeks, St. John, Mattek, John W.	
Two Rivers, St. John, Haase, W. G.	353.21
Conference Total	7,576.94

Rhineland Conference

Argonne, Peace, Bunde, Gilbert	21.00
Bruce Crossing, Michigan, Bethany, Bergfeld, Fred	172.60
Crandon, St. Paul, Bunde, Gilbert	111.98
Eagle River, Christ, Schumann, W.	384.65
Enterprise, St. John, Weyland, F. C.	84.65
Hiles, Christ, Bunde, Gilbert	12.25
Hurley, St. Paul, Schlei, Chas.	159.98
Laona, St. John, Raetz, F. W.	45.50
Mercer, Zion, Schlei, Chas.	
Minocqua, Trinity, Bauer, Paul	
Monico, Grace, Weyland, F. C.	5.10
Phelps, St. John, Bergfeld, Fred	1,214.57
Rhineland, Zion, Scharf, Erwin	188.49
Wabeno, Trinity, Raetz, F. W.	52.00
Woodruff, First, Bauer, Paul	
Conference Total	2,452.77

Winnebago Conference

Caledonia, St. John, Engel, Armin L.	106.70
Campbellsport, Immanuel, Kahrs, H. A.	135.85
Dundee, Trinity, Kahrs, H. A.	224.53
E. Bloomfield, St. John, Schwartz, H. Marcus	
Eldorado, St. Paul, Wojahn, W. A.	
Eldorado, St. Peter, Wojahn, W. A.	
Fond du Lac, Faith, Voss, Robert J.	222.75
Fond du Lac, Good Shepherd, Pless, W. O.	243.15
Fond du Lac, Redeemer, Reim, R.	1,686.24
Fond du Lac, St. Peter, Pieper, Gerhard	4.00
Forest, St. Paul, Siegler, O.	
Green Lake, Peace, Krug, Clayton L.	575.54
Kewaskum, St. Lucas, Kaniess, G.	158.75
Kingston, Zion, Petrie, J. R.	
Manchester, St. Paul, Wadzinski, Wm.	
Markesan, St. John, Kobs, George	
Marquette, St. Paul, Wadzinski, Wm.	81.37
Mears Corners, Trinity, Hartwig, Paul G.	334.85
Mecan, Emanuel, Oelhafen, W. J.	202.08
Menasha, Bethel, Tiefel, Arnold	1,000.60
Montello, St. John, Oelhafen, W. J.	222.85
Neeah, Grace, Wichmann, W. F.	370.14
Neeah, Martin Luther, Hartwig, Paul G.	2,771.77
Neeah, Trinity, Schaefer, G. A.	368.45
N. Fond du Lac, St. Paul, Kuschel, B. G.	
Oakfield, St. Luke, Koepsell, Clarence	
Omro, Zion, Ziesemer, R. D.	58.91
Oshkosh, Faith, Kaiser, Howard	1,258.55
Oshkosh, Grace, Lehninger, E.	
Oshkosh, Immanuel, Mittelstaedt, T. J.	652.65
Oshkosh, Martin Luther, Kleinhans, Harold O.	
Pickett, Grace, Lochner, E. T.	950.00
Princeton, St. John, Strohschein, Walter	374.67
Readfield, Zion, Engel, Armin L.	
Red Granite, Trinity, Eggert, Paul C.	
Ripon, Mt. Zion, Ziesemer, R. D.	43.95
Salemville, St. John, Petrie, J. R.	
Seneca, St. Paul, Eggert, Paul C.	431.66
Van Dyne, Zion, Weissgerber, W.	226.70
Wautoma, Peace, Laper, A. D.	1,604.45
Weyauwega, St. Peter, Wicke, Harold	

Winchester, St. Peter, Engel, Armin L.	205.50
Winneconne, St. Paul, Grunwald, Harold.....	523.15
Conference Total	\$ 15,039.77
Miscellaneous	10.00
District Total	\$ 48,747.50

Memorial Wreaths

In Memory of — Sent in by	Amount
Arnold Bartel — H. Marcus Schwartz, E. Bloomfield...\$	3.00
Gust. Beyer, — H. Marcus Schwartz, E. Bloomfield....	13.00
Mrs. Im. Boettcher — Fox River Valley Past. Conf....	10.00
Arlene Bosh — Orvin Sommer, Greenville.....	2.50
Mrs. Martin Bussmann — Harold Wicke, Weyauwega	110.00
Pvt. Melvin Ebert — H. A. Kahrs, Dundee.....	5.00
Herman Gauger — L. H. Koeninger, Manitowoc.....	2.00
Aug. Gerks — W. B. Nommensen, Maple Creek.....	8.00
Karl Habeck — L. H. Koeninger, Manitowoc.....	4.00
Mrs. Wm. Hoffmann — W. A. Kuether, Carlton.....	3.00
Mrs. Wm. Jentz — R. Waldschmidt, Ellington.....	5.00
Albert Immel — R. Waldschmidt, Ellington.....	14.00
Karol Kawalle — L. H. Koeninger, Manitowoc.....	29.50

Julius Krueger — A. D. Laper, Wautoma.....	62.00
Alb. Kuchenbecker, Sr. — G. A. Schaefer, Neenah.....	9.00
Mrs. Lena Larsen — P. Th. Oehlert, Kaukauna.....	1.00
Rev. Rudolph Lederer — P. Th. Oehlert, Kaukauna....	5.00
Mrs. Henry Lodholz — Orvin Sommer, Greenville.....	5.00
Howard Lutzow — P. Th. Oehlert, Kaukauna.....	2.00
Wm. Mantie — R. E. Ziesemer, Appleton.....	5.00
Jos. Marasch — W. E. Pankow, New London.....	18.00
Frank Milgert — Orvin Sommer, Clayton.....	59.75
Leo Ristau — P. Th. Oehlert, Kaukauna.....	2.00
Louis Sasse — W. B. Nommensen, Sugar Bush.....	3.00
Hugo Schmiling — K. F. Toepel, A. Schabow, Algoma	17.00
Mrs. Louis Schnell — L. H. Koeninger, Manitowoc....	1.00
Mrs. Julius Seifert — Orvin Sommer, Greenville.....	26.00
Wm. Sharlein — Geo. Tiefel, Stambaugh.....	3.00
Mrs. Clara Shimek — L. H. Koeninger, Manitowoc....	4.00
Orville Tess — W. A. Kuether, Carlton.....	2.00
Wm. Volkman — G. A. Schaefer, Neenah.....	5.00
Mrs. Geo. Washachek — P. Th. Oehlert, Kaukauna....	5.00
Earl Wiedemann — W. E. Pankow, New London.....	5.00
Total	\$ 453.75

GERALD C. HERZFELDT, District Treasurer.

CALENDAR OF CONFERENCES

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 22 and 23, 1954, at Peace Church, Green Lake, beginning with a Holy Communion service at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor Clayton Krug, Green Lake.

Topics: Zephaniah, W. Weissgerber; Historical Background of Augsburg Confession, W. Strohschein; Practical Hints for the Instruction of Adults, P. Hartwig; History of Preaching, C. Krug; Hebrews 11, G. Kaniess; James 5, 13-20, G. Pieper; An Application of Rom. 16, 17, T. Mittlestaedt; Catechism Revision, A. Laper.
Preacher: A. Laper; alternate W. Hoepner
OSCAR SIEGLER, Secretary.

DELEGATE CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Trinity, Rose and Charles Sts., Hill-rose, Colorado.

Time: February 16 to 18, beginning Tuesday at 1:00 p. m.

Essays: Obedience of Christ, H. Schulz; Cursory Exegesis of Romans 4-6, M. Burk; God, as He is Revealed to us in His Names, W. Schaller; Review of the Revised Standard Version of the Bible, E. Kuehl; Isagogical Review of Hosea, with Practical Applications to us, G. Frank.
Speaker: W. Siffring (W. Schaller).
Please announce yourselves promptly to the host pastor, Rev. G. Frank.
W. SCHALLER, JR., Secretary.

SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT

Time: February 22 and 23, 1954, 10:00 a. m.
Place: St. Paul Ev. Lutheran Church, Plymouth, Nebraska.

Papers: Mixed Marriages, continued, Pastor Hahnke; Exegesis of Acts 19, 1-6, Pastor Grummert; Articles XI and XII Augsburg Confession, Pastor H. H. Schaller; Sponsors, Why and Whom, Pastor Herrmann; Isagogical Treatise of Micah, Pastor Gruendeman.

Reports: Academy Committee, Mission, Board of Education, Financial, Periodicals.

Speaker: Pastor H. Kruschel; alternate, Pastor A. Fuerstenau.
Please notify the host pastor, H. H. Schaller, if you desire lodging.

H. KRUSCHEL, Secretary.

NORTHERN PASTORS' - TEACHERS' CONFERENCE MICHIGAN DISTRICT

Place: Salem Lutheran Church, Owosso, Michigan, K. Vertz, pastor.

Time: January 25-26, 1954.

Opening Service: 9:00 a. m. Preacher J. Vogt, alternate, B. Westendorf.

Papers: Winning and Keeping the Un-churched, Wm. Steih; Exegesis of I John 3, 10ff, cont., C. Frey; Why do we have Close Communion? H. A. Schultz; Is a Christian answerable for so-called Offenses in the Field of Adiphora? M. Schroeder; Explanation of the Communion Service, E. Hillmer.

Pastors and teachers desiring overnight lodging are requested to inform Pastor Vertz before the time of the conference.

T. HORNEBER, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Place: Stevensville, Michigan, H. Zink, pastor.

Time: January 25 and 26, 1954, beginning at 10:00 a. m.

Papers: Seven Letters to the Congregations in Revelations.

1st—Pastor H. H. Hoenecke.
2nd—Pastor H. Zink.
3rd—Pastor A. Maas.
4th—Pastor W. W. Westendorf.
Ephesians 3, Exegesis, Pastor Wm. Krueger; Isagogical, The Prophet Micah, Pastor H. C. Haase; Installation and Ordination, Pastor E. J. Berg; The Wisconsin Synod, A Self Portrait, Pastor Wm. Krueger.
Preacher: Pastor Wm. Krueger, Pastor H. H. Hoenecke.

C. H. KIPFMILLER, Secretary.

MANKATO CIRCUIT PASTORAL CONFERENCE

Time: February 2, 1954, 9:30 a. m.

Place: North Mankato, St. Paul's, R. Haase, pastor.

Confessional service: M. J. Wehausen, preacher; Theo. Bauer, alternate.

Agenda:

1. Christian Stewardship, M. J. Wehausen.
2. Course of Adult Instruction.
3. Promiscuous Prayer.
4. V. F. W. Obligation, Theo. Bauer.
5. Survey of History of Synodical Conference, 1929 to date; Part I, Historical Development.

M. BIRKHZOLZ, Secretary.

MANITOWOC PASTORAL CONFERENCE

Date: Tuesday, February 16, 1954, 9:00 a. m.

Place: St. John's Ev. Lutheran Church, Two Rivers, Wisconsin, W. Haase and F. Zarling, pastors.

Sermon: Wm. J. Hartwig. Alternate: O. W. Heier.

Conference Work:

Exegesis of Isaiah 43, 14ff, W. W. Gieschen. First alternate: Galatians 5, 1ff, Dr. Henry Koch. Second alternate: 1 Timothy 4, 1ff, L. H. Koeninger.

Sermon Study: Wm. F. Pankow. Alternate: V. J. Siegler. Exegesis of Jude 3, F. Zarling. Degrees of Glory and Degrees of Punishment, A. Roekle. Book Review of "Luther Discovers the Gospel," F. C. Kneueppel. Mission Work in Established Congregations, A. Wadzinski. Our Form of the Ministry in the Light of Past History, E. Behm. Polemics in the Sermon, Wm. F. Pankow. Materialism in our Ministry, V. J. Weyland. Order of Service for Holy Baptism, V. J. Siegler. Is it Adultery when a Divorcee Remarries? J. Mattek. "The Church, the Kingdom of God, the Kingdom of Heaven; Are they the same?" E. Bode. Veterans of Foreign Wars, a Reinvestigation, C. M. Thurov. Reports from the Visitor, Radio Committee, and the Assignment Committee.

V. J. WEYLAND, Secretary.

SOUTHEASTERN MICHIGAN PASTORS' CONFERENCE

Place: Our Savior Lutheran Church, Boston at Nardin, Detroit, Michigan, J. deRuiter, host pastor.

Time: January 25-26, 1954.

Opening Service: January 25 at 10:00 a. m.

Communion Service: January 25 at 8:00 p. m.

Preacher: A. Walther; alternate, Ed. Frey.

Those desiring overnight lodging are requested to inform Pastor J. deRuiter.

O. L. SCHLENNER, Secretary.

ROSEBUD DELEGATE CONFERENCE

Place: Burke, South Dakota, Ivan Zarling, pastor.

Time: 10:00 a. m. (C.S.T.)

Date: February 16 and 17, 1954.

Speaker: Erwin Plotz (alternate: Lloyd Wenzel).

Papers: "The Book of Jonah," Martin Bradtke; "Scriptural Treatment of Indifferent Members in the Local Congregations," K. Molkenin; "The Proper Organization and Function of the Church Council," Ivan Zarling; "Doctrine of Predestination," Robert Kleist.

A brief summary of every assigned paper should be submitted to the Secretary!

A. K. HERTLER, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet Tuesday and Wednesday, February 16 and 17, 1954, at St. Paul's Church, Green Bay, beginning with a Holy Communion service at 9:30 a. m. Pastors desiring overnight lodging or finding it possible to be in attendance will please notify host pastor A. Voigt, 226 S. Madison Street, Green Bay.

Assignments

Exeg-Hom. Study of Wuertemberg Gospel for Sexagesima, Reier; Galatians 6, Pankow; Zechariah, Nommensen; Origin and Doctrinal Position of Moravian Church, Ziesemer; Character Study of Jacob, Fuhlbrigge; Translation of Nahum, Stern; Conditions in the Church at Philadelphia Applied to Today, Oehlert; What Scriptural Principles Shall be Applied re Engagement, Heidemann; How do we Arrive at the Distinction Between Moral, Ceremonial, and Political law, Zehms.

Speaker: Zell (alt., Ziesemer).
THEO. HARTWIG, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

- Pastors**
- Kehrberg, Willard, in St. Mark's Church, Watertown, Wisconsin, by G. Redlin; assisted by K. Timmel, E. Wendland, M. Bertermann, E. Quandt; Eighteenth Sunday after Trinity, October 4, 1953.
 - Gurgel, Roland, in Trinity Lutheran Church, Belle Plaine, Minnesota, by

Pastor L. F. Brandes, assisted by Dr. N. A. Madson and Pastor R. A. Haase; Sunday after New Year, January 3, 1954.

Brenner, John F., in St. John's Ev. Lutheran Church, Bay City, Michigan, by Pastor D. Metzger and assisted by Pastors C. Frey, G. Press, M. Schroeder, E. Kasischke, O. J. Eckert, W. Franzmann, L. Spaude, K. Koeplin, A. Schwerin; October 25, 1953.

CHANGE OF ADDRESS

Pastors

Baur, Ralph N., 643 Cherry Avenue, Broken Bow, Nebraska.

Schmelzer, E. C., 326 N. Macomb, Monroe, Michigan.

Hoyer, W. R., 1308 N. Park, Grand Island, Nebraska.

Brenner, John F., 505 West Jane Street, Bay City, Michigan.

Teacher

Woldt, A., 3362A N. 22nd Street, Milwaukee 6, Wisconsin.

MISSION FESTIVALS

Twelfth Sunday after Trinity

St. Paul's Church, Valley City, North Dakota.

Offering: \$140.53. D. E. Kolander, pastor.

Twentieth Sunday after Trinity

St. John's Church, Jefferson, Wisconsin.

Offering: \$1,283.65. R. W. Mueller, pastor.

ACKNOWLEDGEMENT AND THANKS

Northwestern College gratefully acknowledges receipt of the following gifts during 1953:

For Library Books and Equipment

In memory of Mrs. Anna Sitz, from Rev. L. Pankow, \$5; N. N., So. Dak., \$15; Harvey Zarwell, Milwaukee, \$200 for Library, \$100 for Piano Fund; in memory of John Sperber, \$5; N. N., Michigan, \$35; in memory of Wm. Fischer, \$2; Ladies Aid, First Luth., La Crosse, \$40; Mr. and Mrs. E. Mischke, Hazel, So. Dak., \$25; in memory of Mrs. E. Tacke from Rev. Golisch, \$5; St. Jacobi, \$12; St. Lucas, \$25; relatives and friends, \$3; in memory of Lydia Kuhn, \$5; N. N., \$3; in memory of F. H. Retzlaff, St. Paul's, New Ulm, \$50; Central Conference (Wis.), \$20.

Dormitory Furniture Fund

Ladies Aid, Immanuel, Medford, \$10; Ladies Aid, St. Jacobi, Milwaukee, \$10; Dorcas Society, St. Jacobi, Milwaukee, \$25; St. Jacobi, Norwalk, \$15; St. Paul's, Hales Corners, \$25; YPS, S. W. Conf. (Wis.), \$35; in memory of Mrs. E. Tacke, Big Bend, \$22; St. John's, Jefferson, \$25; in memory of Mrs. Liesener, \$20.

Special

N. N., Watertown, \$10; Mr. and Mrs. Mattek, \$15.

Science Equipment

In memory of Mrs. Emil Griep, \$2; Mission Aid Society, Beaver Dam, \$2; N. Trinity Church, Milwaukee, \$112.53; in memory of Mrs. E. Tacke, from relatives and friends, \$321; in memory of Mr. J. Horlamus, \$15; St. Mark's Lutheran Church, Milwaukee, \$10; in memory of Le Roy Kohlwey, \$6.

Chapel

In memory of Mrs. E. Tacke, \$5 and \$57.57; in memory of Mrs. L. Hoyer, Marshfield, \$9; in memory of Mrs. O. Kloehn, \$50 (Rev. Kuehl) and \$9 (Rev. Bradtke); Good Shepherd Lutheran School children, \$20; in memory of Rev. Ed. Ebert \$3; in memory of Mrs. Ida Krueger, from NWC students, \$56.92; St. John's, Two Creeks, \$6.95; from Misses Hanke, Jacquot, and Power, in memory of Prof. W. Huth, \$10.

Piano Fund

YPS, S. W. Conference Wis., \$25; Kripplein Christi Cong., Rev. Bradtke, \$82; in memory of Rev. W. Franzmann, from

MLS Faculty, \$20; First Luth., La Crosse School children, \$56.65; Mission Aid Society, Beaver Dam, \$20; Ladies Aid, Nodine, Minn., \$10; St. Matthew's, Appleton, \$5; Lades Aid, Lake Elmo in memory of Rev. W. Franzmann, \$5; Luth. Ladies Mission Society, Lake Mills, \$5; N. N., So. Dak., \$101; St. Jacobi Ladies Aid, Milwaukee, \$10; Dorcas Society, St. Jacobi, \$25; Ladies Aid, Reedsville, \$10; Ladies Aid, Medford, \$10.

Kitchen

Weyauwega, Rev. Wicke, \$18; Salem Cong., Naseaupee, 60 dozen eggs; Farmington, Rev. Eggert, \$7; Tomah, Rev. Dahlke, canned goods and vegetables; Trinity Ladies Aid, Watertown, Christmas cookies; St. Mark's Ladies Aid, Watertown, Christmas cookies; St. Matthew's, Appleton, groceries and vegetables; Ladies Aid, Eagle River, 6 bed sheets; St. Peter's, Theresa, dish towels; Mrs. Kroll, Wisconsin Rapids, Christmas cookies; Randolph, 400 quarts tomato juice; Ladies Aid, Platteville, canned goods; and a truck load of vegetables and groceries from each of the following congregations: Waterloo; St. Matthew's, Appleton; Trinity, Brillion; Helenville; Weyauwega.

E. E. KOWALKE.

BOOK REVIEW

The Story of Jesus. Theodore Parker Ferris. 123 pp. 7 1/2 x 5. Oxford University Press. \$2.50.

Dr. Theodore Parker Ferris, Rector of Trinity Protestant Episcopal Church, Boston, has been described as one of America's twelve greatest preachers. Although Dr. Ferris is an Episcopalian, between him and the Thirty-nine Articles there is very little in common. In a series of fourteen addresses he takes us through the life of Christ from His birth to His resurrection. The fifteenth address is concerned with the Church. This little book is filled with all the cliches and peanut shells of modernism. From stem to stern Christianity is denuded of everything that makes it Christianity and is left a haphazard collection of moral teachings. In the Biblical sense there is no Theanthropos, no sin, no cross, no heaven. We are bold enough to review this book on our pages for two reasons: **modernism** is talking concretely about the person and work of Jesus, and as preachers we welcome the opportunity to become better acquainted with our antagonist's views on this vital matter; secondly, the addresses are written in an admirable style, clear, direct, and simple and that too might interest us. At least on these two points the price of the book represents an investment.

* * *

Martin Luther, Reformer of the Church. Alfred Th. Jorgensen. Translated by Ronald M. Jensen. 225 pp with index. 6 x 9. Augsburg Publishing House. \$3.00.

The publishers have done Lutherans a service in offering the work of the Danish scholar, Dr. Jorgensen, in translation, and a very fine translation indeed. With skill and scholarship Jorgensen puts Luther in his sixteenth century background and sketches the main events of his life. The book is intended for the general reader whose joy is not in excursive footnotes and documentation. Such an introductory biography of Luther has long been needed in America. Several features are worth noting: a brief but excellent review of religion and society about 1500; adequate, though not inspiring, summaries of Luther's principal reformation writings; a somewhat brief but often neglected chapter on the spread of the Reformation in Germany and the Scandinavian countries; and repeated references to Roman Catholic Reformation literature. Throughout the author gives every evidence that he is thoroughly acquainted with the results of the most recent Luther research. We are compelled on occasion to disagree with the author, e.g., compromise is injected into Marburg on none but the good author's authority, 168; the statement about the Antichrist, p. 218, is not factual; the relation between Frederick is the Father and Luther is somewhat oversimplified, 86-87; the same might be said of the treatment of Luther's views on church-state relations, 146ff. Nevertheless, as a satisfied reviewer, we say to this book, go forth and make many friends!

JAMES P. SCHAEFER.

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

Oct 1953