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Siloah Ev. Lutheran Church, Milwaukee, Wisconsin

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"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

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SILOAH EV. LUTHERAN CHURCH
Milwaukee, Wisconsin
P. J. Burkholz, Pastor

Siftings

BY THE EDITOR

Pastor A. Beck, Henning, Minnesota, writes an open letter to a friend in his parish bulletin and we quote: "Since the ALC (American Lutheran Church), ELC (Evangelical Lutheran Church), UELC (United Evangelical Lutheran Church), and LFC (Lutheran Free Church) have publicly stated their complete doctrinal agreement in their 'United Testimony on Faith and Life' and their organic union seems to be lacking only the ratification of their coming conventions, the CC (Common Confession), I believe, has lost its uniting force, unless someone tries to prove that the CC and the UT (United Testimony) are the same.

"I really see no purpose now in proving the CC (Common Confession) (part) I and II, to be adequate or inadequate, except to prolong the divisions in our own Synodical Conference, and to justify our own past actions." That is a mild reflection, indeed. Doesn't Unionism, Scouting, and the fact that the CC still stands in force mean a thing to Pastor Beck?

* * * *

Africa is getting the attention of the Lutheran Church bodies. Writes the LUTHERAN, "With the doors wide open (in Africa), that is the area where the largest number of Lutherans from America went last year. Forty went for the first time, and 46 returned to work there following furloughs at home. Of the 86, 23 were from the United Lutheran Church.

"India, which formerly received the largest number of new missionaries, put up restrictions in 1953, although 25 Americans were admitted, plus 22 returning from furloughs. Japan was third, in receiving 25 Lutheran workers, and New Guinea fourth with 22. Thirty-six went to seven Latin American countries.

"Total Lutheran task force departing for overseas fields in 1953 was 259, the highest number in seven

years. Of these, 137 went to their first mission assignment, 122 returned for further duty. United Lutherans sent 56 of the 259, the Lutheran Church-Missouri Synod sent 65, the Evangelical Lutheran Church 45, (Joint Synod of Wisconsin sent 2). There are now 1,438 Lutheran missionaries from America on assignment in 17 countries."

* * * *

The State has invaded the precincts of the Church in Cincinnati, Ohio. A Mrs. Mary Randolph was dropped from the roll of the Rockland Baptist Church in that city because she was not agreed with the ways of the church officials and was negligent in attending divine services. She took her case to court in which Judge John Renner was sitting. Instead of sending the good woman back to the church for adjudication of her case, he heard the case and decided that Mary Randolph had not received a fair trial and ordered the congregation to restore her to membership. Here is a flagrant violation of the separation of Church and State. The congregation rightly inserted a quarter-page advertisement in the CINCINNATI ENQUIRER asserting that the judge's ruling "usurped the authority from every minister and church to interpret the Bible as they understand it." Religious freedom is not such a sure thing even in this land of ours. It is still necessary that we fight for it and insist on it.

* * * *

The omission of the name of 2nd Vice-president Karl Krauss in Siftings of the February 7 issue is deeply regretted. Pastor Krauss collaborated with Pastor Habeck in producing the report of the meeting of the presidents of the Lutheran Church-Missouri Synod and the Joint Synod of Wisconsin.

How Shall We Look At The Cross?

Matthew 16: 21-23

THROUGH the efforts of the architect, the craftsman, the sculptor, the artist, the printer, the goldsmith, the figure of the cross is much before our eyes. We see large crosses of wood or stone on our church spires, crosses of burnished brass on our church altars. We find them carved into the woodwork of pulpit and pew, beautifully embroidered on the paraments in the church sanctuary. They are embossed on the granite of our tombstones; they are engraved in gold leaf on the covers of our Bibles and hymnals; they enhance the printed page of our Christian literature. Women wear crosses on a delicate chain as a dainty ornament; men affix a tiny cross of gold to their coat lapels.

All these artistic uses of the simple figure of the cross go back to the cross of Christ. The cross is truly the symbol of our Savior and His redeeming grace. Of this we ought ever to be conscious as the figure of the cross comes before our eyes. We shall let the Savior Himself remind us how He would have us look at the cross, the cross which He bore for us.

The Savior's Announcement Of His Cross From the growing hostility in Galilee Jesus had retired with His disciples to Caesarea Philippi. There He had put the question to His disciples: "Whom say ye that I am?" Peter had answered for all: "Thou art the Christ, the Son of the living God." Pleased with this confession Jesus now set about to give them a deeper understanding of His work as the promised divine Messiah. He told them of the cross which He would be bearing for them. We read "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

In the manner of one who is breaking a piece of dreadful news to a dear friend, Jesus spoke with brevity and reserve but with full clarity. The disciples were given to hear how

Jesus would willingly go to Jerusalem though it would mean suffering much shame and pain at the hands of the Jewish high court and finally death itself. The Lord knew how His disciples would be overwhelmed by the very thought of seeing Him, whom they had just confessed as the promised divine Messiah, steeped in suffering and going into death. Still, they were to hear that it must be so, that only through the way of the cross could His Savior's work be accomplished. To that very end He must also be raised again the third day. We know, of course, that Jesus was not speaking of any outward compulsion that lay upon Him, but of the "must" of divine love which had ordained this way of salvation for mankind, the way which His love now constrained Him to carry out.

Peter's Aversion For The Cross The disciples indeed understood what Jesus had announced to them. Yet it was not the understanding of appreciative faith. We see this from Peter, who also on this occasion again assumed the position of leader and spokesman. He took Jesus aside and began to rebuke Him "Be it far from thee, Lord; this shall not be unto thee." Peter was saying: May God graciously prevent anything like that; may this never happen to you. With great ardor he sought to urge the Lord to dismiss the very thought of entering upon such a course. Peter had lost sight of the word of John the Baptist by which he had been led to Jesus: "Behold the lamb of God, which taketh away the sin of the world." He was not realizing how more than anything else he and every other sinner needed the sin-cleansing sacrifice of this Lamb of God.

The Savior's Response Not for a moment did Jesus give room in His heart to the thought of avoiding His cross. He did not even pause to ask His urgent disciple: Why are you saying this? Very abruptly He turned to Peter and said: "Get thee behind me, Satan; thou art an offense unto me." Unwittingly His

disciple had made himself the agent of Satan. What a warning to us lest also our good intentions should really give aid to Satan. In telling Peter that by his urging he had really become "an offense" to Him, Jesus used a word which really designated the stick to which the bait is affixed in a trap. It is the stick which is set in such a way that anyone who touches it, even slightly, will cause the trap to close upon him with a fatal blow. Something similar would have happened, if even for a moment Jesus had given room in His heart to Peter's suggestion of forsaking the way of the cross. Jesus would have given up His perfect obedience to His Heavenly Father's will. He would have been diverted from the blessed course of our redemption.

The Savior had to tell Peter: "For thou savorest not the things that be of God, but those that be of men." The consideration out of which Peter had spoken were those of the natural human heart, which is blinded to spiritual needs and judges wholly in terms of earthly well-being. But Christ's suffering, death, and resurrection, His cross ending in victory, involved the blessed, saving thoughts of divine love, providing deliverance from sin and its curses, procuring access to God's favor and His eternal glory. Peter needed to look at the Savior's cross in a new way. After Pentecost he fully learned to do so. The cross then became the very heart of his apostolic preaching. Then we hear him reminding his fellow-Christians how they were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without spot and blemish. Then we hear telling them of Jesus "who his own self bare our sins in his own body on the tree, that we, being dead to sin should live unto righteousness, by whose stripes ye were healed."

May our meditations during the Lenten season strengthen us anew in looking at the cross which Jesus bore for us with the same humble, thankful faith, that we may ever see in it our perfect redemption, our only fountain of pardon and peace, our only source of power for godliness, our only foundation for an eternal hope.

C. J. L.

Editorials

No Substitutions From time to time new words are taken over into our language and ultimately become a component part of it. Most frequently they are borrowed from another language, in the medical and scientific field particularly from the Greek and Latin. During the late war a German word became current among us and is now included in the newer editions of our dictionaries. That is the word "Ersatz."

With the sea lanes in control of the allied navy the Germans could no longer import materials which had been part of their staple diet or which were military essentials, and so their scientists produced substitutes, which served the purpose. The German word for substitute is Ersatz. These were known as Ersatz materials and were so referred to even in our English speech. Since coffee could no longer be imported, the Germans got along with Ersatz or substitute coffee. Since they could no longer import live rubber, they manufactured Ersatz rubber.

As there was and still is much Ersatz material, so there is also much Ersatz religion in place of the true religion of God. In the manufacturing field the Ersatz material is often as good as, sometimes even better than, the original material which it replaces. But there is no Ersatz, no adequate substitute for the original Gospel of Jesus Christ. The Bible continually hammers into us that the Gospel offers us a completely adequate way of salvation because it rests entirely on the blood atonement of Christ, and it is equally emphatic that all the other ways of salvation, which are being offered by the various schools of religion, simply will not do.

It is commonly said: We can learn something from all religions, and when that is said, the reference is not only to nominally Christian denominations but also to such Christless religions as the Buddhist, Mohammedan, Unitarian and the like, which in the final analysis make man his own savior. They say: Christians do not have a monopoly on the truth. Other religions have some of it, too, sometimes a superior brand of it, and we can borrow from them with profit to ourselves. For them the Christian Gospel is only one of the stages reached in the evolutionary process, and they hold out the hope that something more perfect in the way of religion will be achieved as the intelligence and scholarship of man make forward strides. For them the Gospel is not absolute but only relative truth.

The Bible speaks a different kind of language on the subject. It says: No Ersatz, no substitute for faith in the saving power of Christ's blood alone. The Gospel way of salvation alone saves sinners; any other way of salvation, such as by good works and right living, damns. St. Paul in effect said: No Ersatz, when he wrote: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." St. Peter said the same thing when he declared that besides Jesus "there is none other name under heaven given among men, whereby we must be saved." If that be intolerance, as it is so widely called, then it is divine intolerance, prompted by divine concern about our eternal destiny.

I. P. F.

Ephesians 4: 15 — "Speaking the truth in love." This word of the Apostle Paul in his letter to the Ephesians, written by inspiration, has been buffeted about and is being hurled right and left at everyone and anyone who dares rise up to protest anything that is done in the church today. The moment one opens his mouth to speak he is reminded of this word of the apostle. The object, it would seem, is to intimidate the protester and make him feel that he is committing a crime before God and man.

Yes, the apostle of the Lord does admonish every Christian to "speak the truth in love." That is as it ought to be and must be among Christians at all times. There is no argument here. But, it seems, the emphasis has been shifted. What the apostle means to say is, "speak the truth" first of all. And since there is but *one* truth, absolute truth, the Word of God, the apostle means to tell us that all we say must be a truthful, faithful, testimony which aims at planting the truth of God's Word into the heart of the neighbor. This is of paramount importance. We are not to attempt to circumvent the truth, or to hide the truth, or to evade the truth, just to be a good fellow, but to be vitally concerned that we accept the truth of God's Word anywhere and everywhere in the Bible, whether we understand it or not with our reason. The truth of God must stand by itself as Truth, and every humble Christian will bow to it. This may not always be comfortable for the flesh or popular but it is what Paul, what God demands of us when He says, "Speak the truth."

But the emphasis in this passage, as already stated is being shifted, it seems, in these days and placed on the second member of this sentence, on "love." Many today speak of "love" first and then of "truth." Many read Paul's injunction this way; "speak the truth *in love*." Love with them comes first. Yes, God demands love all over the Scripture; but love — first toward Him, and to prove this love by accepting His truth in every Word of the Scriptures and by seeking our neighbors salvation. That is real love in the eyes of God. But to avoid God's love for the love of our neighbor and at the expense of the truth, is a false love.

The love that God demands is not sentimentality. It is not a sign of true love that we speak in a sweet, soft voice, or that we speak apologetically, fearing that we might step on some one's toes. That is reducing God and His truth to womanish prattle. Love can not always be gentle. It may, under circumstances, demand a harsh rebuke and a sharp retort. "Let love be without dissimulation," says God, Romans 12:9. That is, let love be without hypocrisy, let it be genuine, founded on God's love and the Scriptures. "Let us not love in word, neither in tongue, but in deed and truth." (1 John 3:18). If one speaks, teaches contrary to the Word of God, he must be corrected (rebuked if necessary) in no uncertain terms. That is Paul's demand. It must be done in truth and love. Let us not let the "altruistic" spirit of our day, which is not of God, deceive us.

W. J. S.

Guidance In Godliness

WE CANNOT BE LIBERALS

“THE narrow-minded Lutherans,” as we are called by the so-called Liberals, do not make a great deal of noise in the world. It is being increasingly tried to make the Lutheran Church, and what it stands for, popular with the masses, to bring this our beloved church more into public notice, to “evangelize” America, if not the world, with the Gospel that genuine Lutheranism preaches. However laudable these efforts may seem, their success has always appeared very doubtful to us.

In the first place, true Lutheranism proclaims a Gospel that the masses, we might say the world, rejects. We know and are convinced that the world needs just this Gospel and no other, if it is to be saved. But we also know from the undying words of our Lord Himself that the true church of God that proclaims this Gospel will never be popular, will never attract the great multitudes to its standards, but will be cast aside with a smile of contempt by the high and the low in this world.

Ours is not only a militant church, it is a church oppressed by the wise in their own conceit. The false gods

of science are so firmly entrenched in the learned, that our Gospel appeals to them not at all, because it will not bow to science. As to the masses of today, they are ruled by the lust of money and worldliness.

In the second place, we also know that we of the Lutheran church can not command “success.” We preach Christ and Him crucified to whomsoever that will hear, and we know that this Gospel has the power to create faith in the human heart. But, aside from the fact, as Christ told us, that many are called and few are chosen, we also know that the Spirit, like the wind, bloweth where it listeth. It is not in our power to convert a single soul, we can only sow the seed, and must leave its coming to life and being kept alive to the Spirit of God. We gladly receive those who have come to faith as a gift of God’s grace and mercy, for which we are thankful, knowing full well that we have the promise that Christ’s Church shall not perish from the earth. That must content us.

GUARD THAT TREASURE!

Our fathers in our beloved Lutheran Church in their wisdom founded

synods not only for the purpose of outward fellowship and union, but for the main purpose of watching over the purity of the doctrine. They well understood that the father of lies hates nothing more and therefore is ever busy destroying the pure teaching and belief based upon the Scriptures. Teaching in our circles is very strictly watched by all members, each member watching over the other. It is well that this is so, for to this untiring watchfulness we owe under God the possession of the pure doctrine that is still ours. Our fathers fought many battles with the opposing forces of error, and by the faithful use of the weapons of the Word won many a hotly contested field.

This pure teaching of the Word, handed down to us by the fathers, is our priceless inheritance. But we are very easily lulled into security, believing that our confession of faith now being established needs not being defended any more. Doctrinal discussions do not grip us any more as they did our fathers. Here lies our danger. It is still true what St. Paul enjoined so solemnly on Timothy: “Take heed unto thyself, and unto the doctrine; continue in them: for in so doing this thou shalt both save thyself, and them that hear thee.” I Tim. 4:16.

K. F. K.

Christ Our High Priest

II

SINCE a priest’s chief function is to mediate between a sinner and his God, whom he had offended with his sins, in order to remove his guilt, to restore a relation of peace after the state of enmity which resulted from sin, to plead for forgiveness on behalf of the sinner, to announce to the sinner that the obstacle which separated him from his God had been duly removed and the former relation restored — also titles like Mediator, Surety, Redeemer denote the work of Christ as our High Priest, and will be used in our studies in order to get a fuller view of the glorious work which our Savior performed for us.

Christ Called High Priest

The title High Priest as applied to our Savior occurs in only two places

of the Bible, one in the Old Testament, the other in the New. Ps. 110 sings about Him: “Thou art a priest forever after the order of Melchizedek” (V. 4). In the New Testament the Epistle to the Hebrews quotes this passage from the Psalms and proclaims to us in several chapters the blessed meaning of this fact.

The Epistle to the Hebrews calls Jesus our High Priest in several places, then, on the basis of Ps. 110,4, compares Him with His prototype Melchizedek, contrasts His priesthood with that of the house of Aaron, and tells us what His priesthood means for us. We now take a brief look at a few of these passages.

Chap. 3, 1, simply calls Jesus our High Priest, but significantly couples that title with another, “Apostle”: the “Apostle and High Priest” whom we confess, “Christ Jesus.” Jesus is

God’s “Apostle.” God sent Him to do the work of a High Priest for us.

Chap. 2, 17, and 4, 15,16, tells us that our High Priest understands our plight and feels with us in our misery. He does not perform His task in a cold and heartless way, no, but with warm, understanding love. “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a *merciful and faithful* high priest in things pertaining to God, to make reconciliation for the sins of the people.” “For we have not an high priest which cannot be *touch-ed with the feeling* of our infirmities; but was in all points tempted like as we are, yet without sin.”

Chap. 5, 4-6, stresses the fact that Jesus was called by God to serve as our High Priest. Since it is God whose commandments we had transgressed and whose wrath we had incurred,

not anyone can function as our high priest. He must be one who is acceptable to God. If God disapproves of his person, then any attempt on his part to bring about a reconciliation between us and God would only increase the enmity. But if God Himself appoints someone to be our high priest, then we can rest assured that God will favorably receive his services. This is what our text has to say: "No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchizedek."

Chap. 7, 3. Melchizedek is a mysterious figure. Suddenly he appears on the scene in Gen. 14. And just so suddenly he disappears. We know his name, which means "King of righteousness," and that he was king of Salem, which means "peace." But we know nothing about his father and mother, nothing about any children. He was well remembered in Israel, as the reference to him in Ps. 110 shows. The Epistle to the Hebrews says about him, among other things: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God" — When discussing the priesthood of Jesus, in a later study, we shall come back to Melchizedek.

Chap. 8, 4-6. The children of Israel had high priests during Old Testament times. The Epistle to the Hebrews compares Jesus with them and points out the great difference. The priests in Israel served merely the shadow of heavenly things, but Jesus obtained a more excellent ministry. "If he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the *example and shadow* of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

To this we add another contrast. The children of Israel had many high

priests from the house of Aaron. Each one served only for a limited period of time. Then he died, and another took his place. But Jesus has an everlasting, an unchangeable priesthood. Chap. 7, 23, 24: "And they truly were many priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood."

The Epistle to the Hebrews elaborates still more on the priesthood of our Savior, and we shall touch on some things in a later study. Today our purpose was merely to show how the Scriptures assign to our Savior the office of a High Priest.

Other Titles

We briefly look at two titles of our Savior which present His priestly work under a different picture.

Mediator — The Greek New Testament uses two different words for mediator. The most common one we have in the well-known passage 1 Tim 2, 5, 6: "There is one God, and one mediator between God and men,

the man Christ Jesus, who gave himself a ransom for all." The same word occurs in Heb. 8, 6, a passage quoted above. So also in Heb. 9, 15; 12, 24. — In Heb. 7, 22, we find a word which our English Bible translates with "surety." "By so much was Jesus made a *surety* of a better testament."

Redeemer — In the Old Testament God had made the arrangement that if anyone had the misfortune of losing his estate, or of being sold into slavery, or of being murdered, then one of his nearest relatives must redeem his property, buy him out of slavery, avenge his blood. This man was called the redeemer. This name applied to Jesus. Job says, "I know that my *redeemer* liveth" (Chap. 19, 25). Read also Is. 44, 6, 24; 49, 7; 59, 20. — The verb redeem is used in the well-known passage, Hos. 13, 14: "I will ransom them from the power of the grave; I will redeem them from death." Read also Ps. 103, 4.

Jesus our High Priest is our Redeemer.

J. P. M.

What? This Is A Lutheran?

WHATEVER the circulation of *Look Magazine* was before, it undoubtedly received a boost during recent weeks because of a series of articles featuring various church bodies of the United States. In popular style each church was described according to its distinctive doctrines and customs. "What is a Baptist?" "What is an Episcopalian?" So ran the titles by which each church was introduced to the public.

Sooner or later, in this course of events, it would come to pass that *Look* would get around to the question: "What is a Lutheran?" This occurred in the issue of February 25.

Knowing something of the present-day situation in Lutheran circles, the appearance of this article was awaited with considerable uneasiness by some who bear the Lutheran name. It was like being told that your picture would appear on thousands of newspapers one day soon, and you didn't know which snapshot was being used. It might be the one on which you look like somebody else.

As it turned out, it was indeed that one. The public was introduced to a Lutheran created and set up for inspection by Dr. G. Elson Ruff, an editor of the United Lutheran Church and the author of the article we are discussing. The picture he draws of a Lutheran is one of the modern, stream-lined variety: distinctive enough to justify the use of the name, but not so ruggedly Lutheran as to be offensive to the ecumenical spirit. Occasionally he speaks bravely and makes sounds that are definitely Lutheran, thus endearing himself to the living who rightfully bear Luther's name. On such occasions the pope might take a dim view of Dr. Ruff's Lutheran; but the author lets him make a sturdy effort to save the situation by stating that "we are more moderate in speaking of the pope than Luther was. For one thing, the papacy has been drastically reformed since Luther's time." This will indeed be news to many Lutheran readers; but it does put Luther in his place and makes good reading for

the masses of "men of good will." Besides, it's printable copy.

Dr. Ruff's Lutheran betrays a thoroughly unlutheran character in two distinct ways.

When he discusses his attitude toward the Bible he carefully avoids saying that the Bible is the Word of God. In fact, he deftly points out what is supposed to be a difference between the Word of God and the Bible. Says he: "The Word is recorded in the Bible, but the Word itself is a living, active thing through which the Holy Spirit stirs us to growth in understanding and obedience to God's Will." Please read the sentence once more, carefully, and you will see that somewhere between Martin Luther and *Look Magazine* the verbally inspired, inerrant Holy Scriptures have vanished and have been replaced with a divine power that hovers vaguely between the covers of the Bible.

How simple it would have been to say: Lutherans "teach that the Holy Scriptures are . . . the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration" . . . Lutherans also "reject the doctrine which under the name of science has gained wide popularity in the Church of our day that Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least might, contain errors."

Nothing would have more clearly distinguished true Lutheranism than such a confessional statement. Instead, we gain the impression that the author's Lutheran has long since been freed from the shackles of verbal inspiration. This makes him unintelligible to true Lutherans, but a real brother of all religious enthusiasts.

His peculiarity is further noticeable in the hopeless confusion with which he expresses his views on the Church and what it is. Here he bows respectfully to Luther and then turns and runs joyfully into the waiting arms of his Calvinistic brethren, who alone understand him when he says: "There is only one church, we believe, but it is not any visible institution, such as the Roman Catholic Church or the Lutheran Church. It consists of all the congregations of believers in which 'the Gospel is rightly taught and the Sacraments

rightly administered." (*Augsburg Confession*, Article 7.)

It seems quite impossible to unscramble this. Congregations, as we know them, and of which Article 7 of the Augsburg Confession does NOT speak, are visible bodies, and the Church is invisible. How then can the congregations be the Church, except in an improper sense, the true Church being present in them?

From the cover of such a tangle of words, Dr. Ruff's Lutheran can deliver himself of the following verdict regarding members of heterodox church bodies:

"As for our personal attitude toward Roman Catholics, we should love them as Christian brothers, however much we disagree in our understanding of the Gospel. The pope and bishops of the Roman Catholic Church often make profound statements of Christian truth and peace. Lutherans know that among Roman Catholics are many of the finest Christians on earth."

All of which sounds very pleasant and charitable. Actually it is neither. It is a crude distortion of the truly

Lutheran attitude. That there are true Christians even within the Church of the Anti-christ, as Luther called the papacy and as we call it, we firmly believe and teach; but that we may call any person a Christian brother who professes allegiance to Antichrist and his doctrines, we deny and reject. It belongs to the very ABCs of the apostolic doctrine of fellowship that Christian brotherhood is determined by confession and not by the presence of invisible faith. A profession which denies salvation by grace alone through faith alone deprives us of the right to call its followers Christian brethren, let alone "the finest Christians on earth." If they are, it is certainly hidden from us — excepting, of course, Dr. Ruff's Lutheran, who has an unlutheran sixth sense and is psychic to a degree.

All in all, we extend our sympathy to the long-suffering public. It still does not know what a true Lutheran is or what he stands for. And it is doubtful that an accurate likeness will ever appear in the pages of a secular magazine. E. S.

In The Footsteps Of Saint Paul

Paul's Sermon On The Areopagus: On The Knowledge Of God

PAUL'S sermon, delivered under the dome of the heaven with the Athenian seat of judgment as his pulpit and the famous temple of Athena, the Parthenon, serving as his background, is a masterpiece in every respect. As long as time exists it will be remembered by high and low, when the studied oratory of a Demosthenes will be forgotten save by a few admirers of classical Greek literature. It is a gem among the sermons of Paul recorded by Luke. Written for our benefit by the inspired historian it deserves the painstaking study of pastors and professors of homiletics alike. With the plumb line of human wisdom they will never be able to fathom the depths of the wisdom and theology of Paul, the greatest preacher and theologian among mortals.

It is not difficult to detect a three-fold division of Paul's line of thought in his masterful sermon. He starts

out with natural theology, moves on to anthropology, and climaxes it with soteriology and the heart-and-conscience searching account of the final judgment. The final salvation of his hearers governs the whole presentation of Paul. Singular was Paul's opportunity here in Athens before his illustrious hearers, singular also the opportunity for the wise of Hellas of those days and the wise of all times and climes, singular above all the scope and depth of Paul's thoughts on God and man, his salvation and the final judgment of all through Christ Jesus, now the Savior, then the Judge.

Skilled in the knowledge of men and the pride of their hearts, Paul finds an expert approach to the hearts of the Athenians. He addresses them as "Ye men of Athens," as free men. Even though he is conscious of the many Athenians who were without

(Continued on page 73)



News from our Mission Fields

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

MATTHEW 28, 20

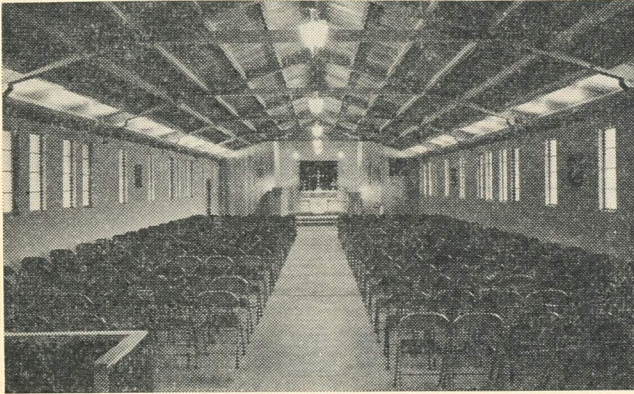
RIVERS OF SALVATION IN THE DESERT

Tucson, Arizona

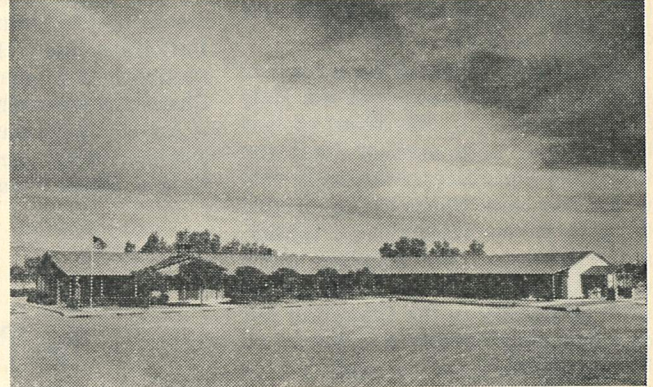
IN "The Old Pueblo", as Tucson is affectionately called, the Wisconsin Synod is very busy and has been for many years. Arizona, the youngest state in the Union, was admitted on Feb. 14, 1912. But as early

On the south side of this growing desert metropolis there is Missionary V. Winter, who works exclusively among the Spanish-Americans. Besides conducting a Spanish service for the 26 souls now listed in our Synod's first Spanish Mission, he

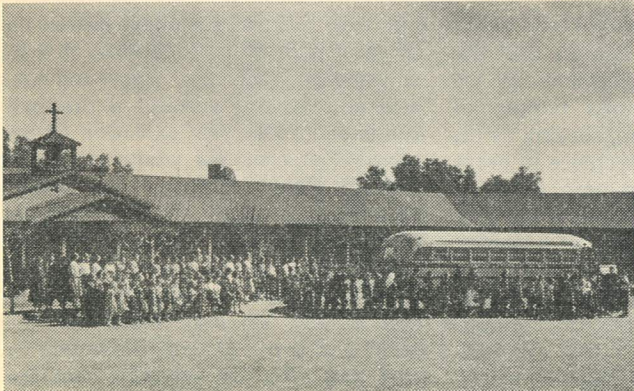
Our other home mission in Tucson takes us to the northwest section of the city, called Flowing Wells District — indeed a well chosen location for our mission founded there in 1944. Your Missionary Norman Berg, pastor of Redeemer Ev. Lutheran



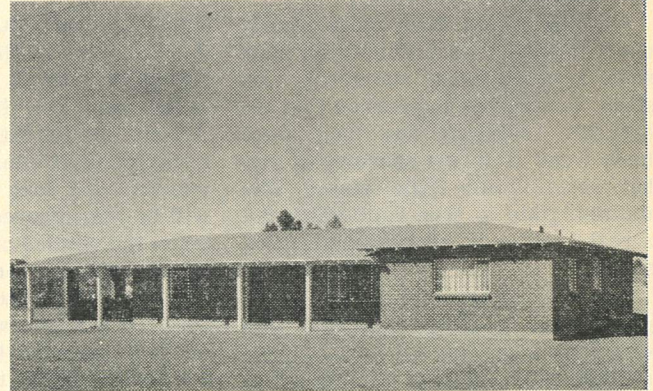
I. Redeemer Ev. Lutheran Chapel — Parish Hall.



II. Redeemer Day School — left; Chapel — right.



III. School Children Boarding Bus.



IV. Redeemer Parsonage — 141 E. Mohave — Tucson.

as 1911 our Synod had an organized congregation in Tucson. Today Grace congregation, whose senior pastor is the Rev. E. A. Sitz and one of our veteran missionaries in the state, is blessed with the largest and most beautiful Lutheran church in Arizona. This, our largest congregation in the Southwest, numbers 768 souls.

reaches into hundreds of their homes each Sunday morning in a Spanish Lutheran radio broadcast.

On the extreme east side of the city is our youngest Good Shepherd Mission, founded in 1949. Pastor R. Hochmuth serves this growing congregation of 210 souls with a recently opened parochial school.

Church, will now tell you about this mission's history and growth.

New Frontiers for the Gospel

In the late 1930's, the need was felt for a general missionary to work the frontiers of our Synod to expand our mission fields. Arizona was one of the areas to be surveyed for mission

opportunities. Among the several spots chosen was the northwest section of Tucson, a "workingman's" area. Today you will find a flourishing congregation here, one confronted with the problems common to the rapidly growing Southwest. But once again the needs are being met in a manner typical of the "frontier". And you share in this work, for the history of Redeemer Lutheran Church, from its very beginning, has been one of active and continued help from our Synod, plus eager cooperation on the part of its members.

First Missionaries

Shortly after this field of work was "discovered" by the general missionary, F. E. Stern, Sunday School was started in a public school. Assistance was given especially by a dedicated family of Grace Lutheran Church, the Christian Hansen family. Soon a candidate, Adalbert Schultz, was sent by the Mission Board of the Southeastern Wisconsin District to serve this and other preaching stations. Finally, in March 1943, a resident pastor, F. G. Knoll, was called to serve. The needs of the wide-open Southwest were here and our Synod met the challenge.

First Building

The members of this small mission met the challenge too. They organized in 1944 and became a member of the Synod the same year to assist in the work of missions elsewhere. God granted the necessary growth to warrant the erection of a "utility" building in 1947. This building was erected with your help through a Church Extension Fund loan and through the donated labor of the members of the little mission.

First School

In 1948, the congregation viewed its relatively large number of children and decided to open a Christian Day School. Thus additions to the chapel were made to enable the congregation to begin with a two-room school, with an enrollment of 41.

New Chapel and New Classrooms

Then the problems typical of the Southwest of today began. With the 50% increase in population in the last 10 years, school buildings have become totally inadequate, churches crowded, but finances still meager. Redeemer Church and School were no exception. Teachers had to be

added as the enrollment jumped. Two classes were held in the chapel proper each week, with everything cleared away and set up again each week-end. So with permission, but no loan, from the General Mission Board, Redeemer Congregation, under the building supervision of its pastor, Norman W. Berg, erected a chapel-parish hall to free the old building for classrooms. This enabled the school to open six rooms this past year. The chapel was dedicated on February 15, 1953. Valued at \$30,000.00, the building and appointments were constructed almost entirely by the members at a cost of \$12,500.00, plus about 6,000 hours of volunteer labor. Among those faithful in working almost every day or night was an 84 year old man, Charles Weinstein, just baptized and confirmed as a member of Redeemer Lutheran Church. Once again the challenge was met. Because of generous gifts, both the chapel and school are well equipped.

New Parsonage

On November 15 of this past year, a parsonage was erected on the three-acre church and school property — once again with the aid of money granted by you, the Synod. Labor and supervision by members kept the cost down on this three bedroom, plus office, red brick home.

Wonderful Growth

According to its annual report the congregation now numbers 225 communicants, with 170 children in Day School and 179 in Sunday School. Average attendance at its services in 1953 was 260. Average contribution per communicant member for all purposes was \$133.98, for missions, \$11.37.

In Appreciation

But the important facts don't show up in the statistics. Important to us at Redeemer is the active support of our Synod throughout our history, for which we are eternally grateful to our Savior. Without your God-created willingness to do home mission work we wouldn't exist as a congregation. Important to you we hope will be what lies behind this gratitude, the spirit to meet challenges of mission work without outside help as much as possible and to share in the task our Synod is doing. In line with this, buildings are erected here by volunteer labor, mission quotas are met, and five children of

the congregation, graduates of our Day School, are sent to our Academy in Mobridge, South Dakota, to prepare for work in the church.

We thank God for His work among us, made possible by you, the Synod, and carried on gratefully by the members of Redeemer Church. The "Water of Life" flows for many according to our Lord's promise, "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen."

W. R. H.

IN THE FOOTSTEPS OF ST. PAUL

(Continued from page 71)

rights and privileges, thousands of them being the slaves of the free born men, he does not mention them. They are not standing before him in this select audience.

Immediately Paul arrests the attention of his hearers by calling their attention to the altar erected to "The Unkown God." He does not want to proclaim to them a mere new divinity to be added to the galaxy of their many deities. He wants to declare to them the true God, whom they do not know. In doing this he discards all their false notions concerning God. It is rather doubtful, whether the German translation of Luther: "allzu abergläubig" or the Authorized Version with its "too superstitious" really convey the real and full intent of Paul. To us it would rather seem as though Paul wants to tell the Athenians assembled before him that he found them very devoted to their many deities, but that in spite of all of this they lacked the knowledge of the true God. The inscription on the altar served as a fine stepping stone. Gradually did he want to lead his learned hearers away from the false belief in many deities to the knowledge of the one God, the Creator, Preserver, the Lord of heaven and earth. In simple, yet comprehensive language he tells his audience: "God hath made the world and all things therein, seeing that he is Lord of heaven and earth." Both the Stoics and Epicureans understood what he wanted to tell them. Starting out on the plane of natural theology and founding his message on the knowledge of God written into the heart of every man, he gradually leads his listeners on to the knowledge of the true God.

Even though Paul progresses cautiously, he nevertheless clearly brands their knowledge of God as false. The Stoics believed that matter was eternal and that God was an impersonal abstraction, not existing in reality. Paul tells them that God existed before all matter, yes, called it and all things into being as the divine Creator. The Epicureans, on the other hand, were of the opinion that this world was a chance combination of atoms, that the gods had no part in its origin, but rather led a life of unconcern and bliss in the distant abode of Mount Olympus. Both were to learn from Paul that a personal God is the Creator and Lord of heaven and earth. This world is neither eternal nor accidental as to origin. It came into being by the will and power of the Almighty God. Without mentioning Scriptures, Paul preaches the truth expressed in the first verse of the Bible: "In the beginning God created the heaven and the earth." Moses declares the same truth in the ninetieth Psalm: Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." It is the truth we confess in the Apostles' Creed: "I believe in God the Father Almighty, Maker of heaven and earth." To this truth Paul desired to lead his hearers.

This God and Lord over heaven and earth, Paul goes on to say, ". . . dwelleth not in temples made with hands; neither is he worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." Surely, this was a bold statement made by Paul in view of all the temples, statues, and altars. In olden times Socrates had merely doubted the existence of God, had taught the Athenian youth thus, and had to suffer the penalty of death decreed from this same Areopagus. Times had changed. The philosophers, who pretended to sit in judgment over Paul's doctrine, were inclined to share some of the truth expressed by the apostle. The Stoics believed that temples and statues were sure concessions to the credulity of the masses. The Epicureans believed that the gods led a life of perfect bliss far removed from the agony and sorrow of this imperfect world of chance and were in no need of and cared not for any vain sacrifice on the part of man. Again the truth expressed by Paul is taken from

Scriptures. Did not King Solomon in his prayer on the day of the dedication of the Temple say: "Will God indeed dwell on the earth? The heaven and the heaven of heavens cannot contain thee, how much less this house that I have builded?" (1 Kings 8:27). Stephen expressed this same sublime truth before the Sanhedrin: "The most High dwelleth not in temples made with hands"

(Acts 7). Everyone and everything in heaven and on earth owes its origin to the divine Creator. He cannot be contained in anything made by man nor worshiped by him. This is the theology of Scriptures expressed by Paul on the Areopagus before an august assembly. We shall see what he will have to say concerning man in his anthropology.

H. A. KOCH.

DEDICATION

Siloah Ev. Lutheran Church Milwaukee, Wisconsin

January 24 to 31, 1954, was a week of grateful rejoicing and praise to God for His mercy in privileging Siloah Lutheran Congregation of Milwaukee, Wisconsin, to observe the dedication of its enlarged and beautiful house of worship.

The original building, the construction of which was begun with a membership of a little over 200 communicant members, was dedicated October 25, 1925 at a cost of over \$90,000.00.

The expanded and renovated church has increased the comfortable seating capacity from 500 to almost 800 and provides for much added room and facilities for the Sunday School.

The congregation now also has new and spacious offices, extra committee rooms and a room for choir robes and the music library.

The kitchen has been enlarged at least 50% and modernized and the

dining hall now accommodates about 300.

There are now two stairways, instead of one, to the balcony and a new addition to the front of the church has more than doubled the size of the narthex and provides for a spacious wardrobe, a mother's room, an elders' and ushers' room and a three-door front entrance.

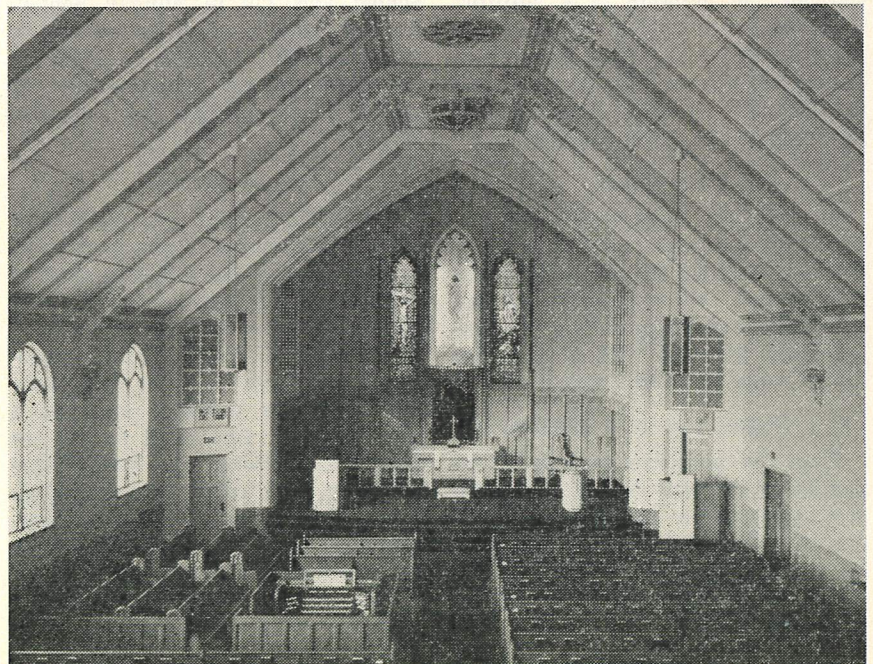
The new sanctuary is much higher, wider and deeper than the old one and is graced with a beautiful retouched oil painting of the Ascension, flanked on one side by the Crucifixion and on the other by the Resurrection, done by the architect, Herman H. Bruns of Chicago, Ill., 28 years ago and redone for the new sanctuary.

The sanctuary furnishings are in blond oak with a gold cross against a deep red dossal cloth in the reredos.

The carpeting too, is in red.

A three-manual organ of 1540 pipes replaces the old much smaller one.

The guest speakers were: Pastors Adolph Buenger of Kenosha, Wis. (Rev. 3, 7-8), Irwin Habeck of Milwaukee, Wis. (Lk. 19, 11-27), Edgar



Knief of West Allis, Wis. (Ps. 26,8) and Harold Eckert of Milwaukee, Wis. (Ex. 20, 22-26).

The dedication week drew a total attendance of 6,877.

It is our prayer that Siloah may continue to be a "pool of blessing" to many in the merciful and powerful hands of God and that He may grant His grace that our expanded building and facilities may serve that important and glorious end.

P. J. BURKHOLZ.

TEACHER'S ANNIVERSARY

On Sunday evening, November 29th, 1953, Salem Lutheran Church of Owosso, Michigan, observed the 25th anniversary of its teacher and choir master, Mr. William Woltmann. Though the evening had been planned well in advance, and though the entire congregation as well as the children of the Day School and Sunday School were in on the secret, it remained a surprise until the day itself arrived and the preparations of the congregation gave the secret away. The festivities opened with a divine service at which the Rev. Kurt Koeplin, pastor of Memorial Lutheran Church, of Williamston, was the speaker, and the undersigned served as liturgist, and at which the choirs of Salem and of Emmanuel Lutheran Church of Tawas City sang appropriate numbers. Mr. Woltmann, his wife, and daughters, Wanda and Wilma, were escorted into the service by the Board of Christian Education. The program following the service was patterned after the TV program "This is Your Life", which has Ralph Edwards as its MC. The undersigned acted as master of ceremonies, and as he recalled events in the life of Mr. Woltmann, he presented various speakers who, before they entered the room, spoke from behind the scenes, asking Mr. Woltmann to identify them. The main speaker of the evening, a former classmate of Mr. Woltmann's and now a colleague at St. John's Lutheran School at Wayne, Michigan, was Mr. Martin Roehler. Other speakers were former friends or associates of Emmanuel, Tawas City, and Trinity, Bay City, where Mr. Woltmann served as teacher; and various officers from Salem; Mr. William Holzhausen, chairman of the congregation; Mr. Leroy Kirkman, chairman of the Board of Education; Mr. Lawrence Mackey, president of the Mixed Choir, which Mr. Wolt-

mann directs; Mr. James Rose, chairman of the Walther League, of which Mr. Woltmann is the advisor; and his colleagues of the faculty of Salem, Mr. Albert Schleef and Miss Barbara Ebe. A substantial purse was presented him by the congregation as a token of its gratitude to God for his service in its midst. One of the highlights of the evening was fact that almost the entire choir of the Emmanuel Church of Tawas City, including its director, Mr. W. Mueller, and the pastor, the Rev. Paul Heyn, were present despite the icy roads. In appreciation for his many years of service at Tawas City, their choir presented him with twenty-five silver dollars.

The entire affair was planned, arranged, and carried out by Salem's Board of Christian Education, whose wives, with members of the Ladies Aid, served the luncheon at the close of the evening.

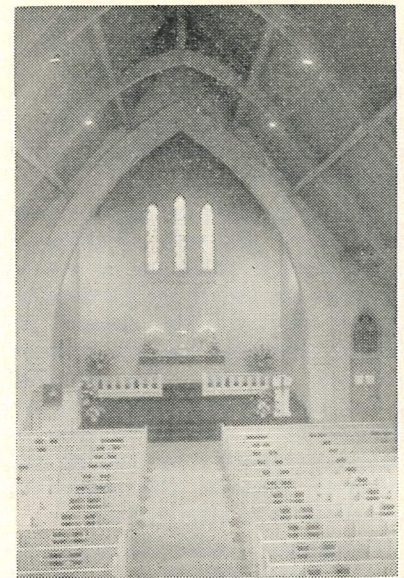
May He, who loves His lambs as well as His sheep, grant this faithful shepherd of Christ's lambs many more years of service in the work he loves. That is the fervent prayer of all those who have been privileged to work with him at any time during his twenty-five years of service.

Rev. Kenneth W. Vertz

DEDICATION

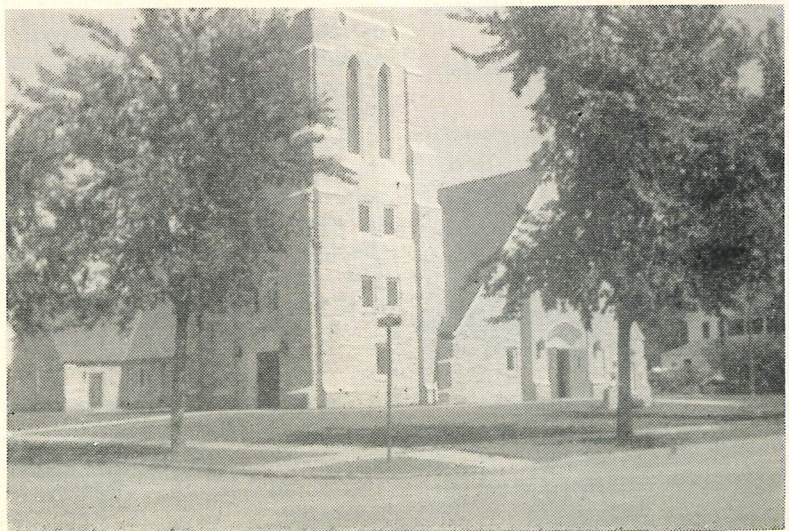
**St. Paul's Ev. Lutheran Church
Litchfield, Minnesota**

On August 23, 1953, St. Paul's Lutheran Congregation of Litchfield, Minnesota, dedicated its newly-erected church, its furniture, organ, and appointments, to the glory of



God. Pastor Karl J. Plocher, a former pastor from 1929-1950, preached the dedication sermon on the basis of Genesis 28, 16-19. President Oscar J. Naumann, of St. Paul, Minnesota, was the festival speaker, preaching on Psalm 126, 3. In the evening organ dedication service the Rev. Lloyd Hahnke, Beatrice, Nebraska, a son of the congregation, addressed the assembly, using Colossians 3, 16 as his text. Prof. Martin Albrecht, of Dr. Martin Luther College, New Ulm, was the guest organist in this service. The local pastor served as liturgist and conducted the opening service at the front portals. 2800 people attended the services.

The church is of English Parish Gothic design. The dimensions are 120x45 feet. This is increased to 68 feet at the narthex and tower, and 60 feet at the chancel end.



The exterior is faced with Kasota stone and is trimmed with Bedford stone. A stone cross accents the front above the main entrance. An auxiliary entrance is provided in the tower. All four entrances are at ground level.

The wall dividing the narthex from the nave is set with windows of cathedral glass which can be opened to permit the use of the narthex for overflow seating. The sacristy adjoins the chancel, and the mothers' room the narthex. The plastered walls of the nave and chancel are surmounted by a roof of exposed fir planking supported by purlins and laminated trusses. The woodwork throughout is of blond finish.

The balcony houses the new, two-manual Wicks pipe organ, in divided organ chambers.

The stained glass windows in the chancel portray symbols of the Holy Trinity, in the balcony the symbols of St. Paul, after whom the church is named, and the nine bays of three windows each in the nave depict the symbols of the nine chief Church festivals and seasons of the year.

The basement has an assembly hall, a stage, two Sunday School rooms, an altar guild room, furnace room, a fully-equipped kitchen, and rest rooms.

The building is heated with oil, in a hot air system.

The massive tower, rising 52 feet into the air, contains the west entrance, stairs, meeting rooms on the second and third floor, and the bell, taken from the old church.

The seating capacity of the church is 500. The total cost was \$182,000. About \$7,000 of this amount was donated as special gifts and memorials by the members.

JOHN RAABE.



NEW PROFESSORAGES

The above picture represents the new professorage erected on the grounds of Dr. Martin Luther College, New Ulm, Minnesota, in 1953.

It is at present occupied by Professor R. Hoenecke.

Two additional professorages are to be built on adjoining lots during the present year. Synod owns this splendid location as a result of the purchase, in 1952, of the Waldheim property which was thus added to the college campus. E. SCHALLER

FIFTIETH WEDDING ANNIVERSARY

By the grace of God, Mr. and Mrs. Andrew Bruhn, members of St.

The Northwestern Lutheran

Peter's Lutheran Church, Town of Freedom, Appleton, Wisconsin, were privileged to celebrate their fiftieth wedding anniversary at their home in the midst of their children and relatives. Mr. and Mrs. Bruhn were married January 19, 1904, in St. Peter's Church by Pastor G. Dettmann. Their pastor spoke to them on the words of the 23rd Psalm.

May the gracious God grant them His continued blessings in all the remaining days of their earthly pilgrimage. E. J. ZEHMS.

CHURCH DEDICATION

Ev. Immanuel Lutheran Church Elgin, North Dakota

On the Sunday of July 19, 1953, the Ev. Immanuel Lutheran Church, of Elgin, North Dakota, was privileged by the grace of God to dedicate their new church. Pastor O. Lemke, of Edgar, Wisconsin, a former pastor

unwise to improve the old building and resolved to build a new temple for their Lord. Thus the old building was sold and ground broken, October 16, 1953.

The building is a brick and tile structure, 70 feet long and 30 feet wide. The nave seats 150; the balcony, 50; the choir room, 30. Mr.



IMMANUEL LUTHERAN CHURCH, Elgin, N. Dak., H. Ellwein, Pastor

of the congregation, delivered the morning message. The afternoon service was in charge of Pastor G. Boldt of Roscoe, South Dakota.

During the pastorate of the morning speaker, the congregation resolved to begin a building fund to be used in time either to improve the old church building or erect a new one. After years of consideration the congregation concluded it

Ed. Schroeder of Oshkosh, Wisconsin, served as architect and carpenter. The members of the congregation freely contributed more than 10,000 hours of labor which enabled them to erect the beautiful building at an incredibly low cost.

May the blessing of the gracious Lord continue to be upon this House and all who worship therein.

H. ELLWEIN.

GOLDEN WEDDING ANNIVERSARY

By God's grace Mr. and Mrs. Leonard Leybold of Mount Olive Lutheran Church in Lincoln, Nebraska, were privileged to celebrate their golden

wedding anniversary on February 11, 1954. Thanksgiving services and open house were held in York, Nebraska, the former home of Mr. and Mrs. Leybold. Their pastor based his words of thankfulness to God for His good-

ness and mercy on Ps. 136,1. May the Lord's blessing continue to rest upon Mr. and Mrs. Leybold in the eventide of their life.

L. GRUENDEMAN.

CALENDAR OF CONFERENCES
EVANGELICAL LUTHERAN
SYNODICAL CONFERENCE OF
NORTH AMERICA

The forty-third convention of the Evangelical Lutheran Synodical Conference of North America will be held at Detroit, Michigan, August 10-15, 1954; opening service with celebration of Holy Communion, August 9, at 8:00 p. m. All memorials should be in the hands of the Secretary by July 1, 1954.

M. H. FRANZMANN, Secretary.
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FOX RIVER VALLEY
PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet, for one day only, on Wednesday, April 28, 1954, at St. Paul's Ev. Lutheran Church, Greenleaf, Wisconsin, beginning with a Holy Communion service at 9:00 a. m. Pastors finding it impossible to be in attendance may notify Melvin W. Croll, host pastor.

Assignment:

Exegesis of Galatians 6, W. Pankow, alternate; Ephesians 1, H. Pussehl; Distinction Between Moral, Ceremonial, Political Law, E. Zehms; Exegetical-Homiletical Study of Wuerttemberg Gospel for Misericordias Domini, John 10, 22-30, P. Oehlert; Faith of Infants in Connection with Baptism, T. Hartwig; Character Study of Isaac, E. Froehlich; Origin and Doctrinal Position of United Brethren, J. Wendland.

Alternate Papers: Synodical Patriotism, O. Henning; The Church, The Kingdom of God, The Kingdom of Heaven: Are These Terms Identical? R. Waldschmidt.

Sermon: R. E. Ziesemer; alternate: W. Zink.

THEO. HARTWIG, Secretary.

NOTICE

Wanted: Used altar cloths of any color for a mission congregation at Bison, South Dakota, Christ Ev. Lutheran Church, Rev. John A. Balash, Jr., pastor. We will pay all transportation costs.

* * * * *

Mr. Eugene Kirst of Madison, Wisconsin has accepted the call extended to him by the board of Northwestern College as professor of science. Mr. Kirst will join the faculty in September.

KURT A. TIMMEL, Secretary.

ORDINATION AND
INSTALLATIONS

(Authorized by the Proper Officials)
 Installed

Pastors

Habermann, Elwood C., in Mt. Calvary, Kimberly, Wisconsin, by Albert Sippert, assisted by P. Oehlert, R. E. Ziesemer, J. Wendland; February 7, 1954.

Meyer, Henry G., in Zion Ev. Lutheran Church, Elroy, Wisconsin, by W. E. Schulz; assisted by Prof. John Meyer and Pastor Loyal Schroeder; Fifth Sunday after Epiphany, February 7, 1954.

Gensmer, Richard A., as associate pastor of St. Paul's Church, Saginaw, Michigan, by Otto J. Eckert; assisted by O. Hoenecke, A. Schultz, W. Franzmann, B. Westendorf, M. Schroeder, T. Horneber, H. Eckert; Third Sunday after Epiphany, January 24, 1954.

Weishan, Milton F., in Lincoln Heights Church, Des Moines, Iowa, by L. R. Schmidt, assisted by Wilfred Wietzke; Fifth Sunday after Epiphany, February 7, 1954.

CHANGE OF ADDRESS

Pastors

Meyer, Henry G., Elroy, Wisconsin.

Weishan, Milton F., 3704 S. W. 9th Street, Des Moines, Iowa.

TREASURER'S STATEMENT

July 1, 1953 to January 31, 1954

Receipts

Cash Balance July 1, 1953.....		\$ 141,940.16
Budgetary Collections	\$ 967,818.07	
Revenues	155,842.95	
Total Collections and		
Revenues	1,123,661.02	
Non-Budgetary Receipts:		
Luth. S.W.C.—Prayer Book	1,021.18	
Bequests	2,500.00	
Total Receipts		1,127,182.20

\$ 1,269,122.36

Disbursements

Budgetary Disbursements:	
General Administration	\$ 73,727.00
Theological Seminary	46,251.51
Northwestern College	90,211.52
Dr. Martin Luther College	118,605.23
Michigan Luth. Seminary.....	72,996.80
Northw. Luth. Academy.....	51,321.29
Home for the Aged	17,257.41
Missions — General	
Administration	42.07
Indian Mission	105,545.06
Colored Mission	34,941.57
Home Missions	296,301.10

Refugee Mission	32,174.86
Madison Student Mission....	2,438.37
Rhodesia Mission	11,568.61
Lutheran Spiritual Welfare	
Commission	7,526.18
Japan Mission	20,742.92
Payment to Church	
Extension Fund	3,500.00
Winnebago Luth. Academy	
General Support	47,690.71
Indigent Students	500.00
Board of Education	8,212.60

Total Budgetary	
Disbursements	\$1,043,304.81
Non-Budgetary Disbursements:	
Depreciation Charges —	
Educational Institutions..	17,196.62
U.S. Govn. Bonds purchased	149,672.91

Total Disbursements

\$ 1,210,174.34

Cash Balance Jan. 31, 1954

\$ 58,948.02

COMPARATIVE STATEMENT OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS

For Period of July 1 to January 31

	1952-53	1953-54	Increase
Collections	\$890,328.86	\$ 967,818.07	\$ 77,489.21
Disbursements	940,851.49	1,043,304.81	102,453.32
Operating Deficit..	\$ 50,522.63	\$ 75,486.74	\$ 24,964.11

ALLOTMENT STATEMENT

July 1, 1953 to January 31, 1954

District	Comm.	Receipts	Allotment	Deficit	Percent
Pacific Northwest	1,340	\$ 6,956.84	\$ 7,816.69	\$ 859.85	88.99
Nebraska	6,622	34,307.55	38,628.31	4,320.76	88.81
Michigan	22,062	114,898.58	128,695.00	7,796.42	89.27
Dakota-Montana	7,080	36,763.97	41,300.00	4,536.03	89.01
Minnesota	37,806	161,848.71	220,535.00	58,686.29	73.38
Northern Wisconsin	45,462	206,619.34	265,195.00	58,575.66	77.91
Western Wisconsin	48,534	194,641.80	283,115.00	88,473.20	68.75
Southeastern Wisconsin	49,614	207,311.53	289,415.00	82,103.47	71.63
Totals	218,520	\$963,348.32	\$1,274,700.00	\$305,351.68	75.57

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE
January, 1954

For Lutheran Spiritual Welfare Commission

Cpl. Robert J. Rehm, Clatonia, Nebraska.....	\$ 10.00
Memorial wreath in memory of Mr. Daniel Schepp, sent in by Rev. E. Kitzrow.....	9.46
Zion Lutheran Church, Springfield, Minnesota.....	13.00
Cpl. Melvin Mathiak, Lannon, Wisconsin.....	2.00
Immanuel Ev. Luth. Congregation, Manitowoc, Wisconsin	10.00
Memorial wreath in memory of Mr. Carl Grewing, given by Rev. and Mrs. W. F. Sprengeler, Mr. and Mrs. John Boehnke, Mr. and Mrs. Frank Nelson and Miss Edna Ulbricht.....	7.00
	\$ 63.46

Special Building Collection

Branch 2758 A.A.L., Denver, Colorado.....	\$ 25.00
Memorial wreath in memory of Frederick Beckmann, given by Walter Baeckmann and sisters, Mrs. W. Baeckmann.....	6.00
Mr. and Mrs. Jesse Treiber.....	10.00
Day School and Sunday School children of St. Paul's Lutheran Church, Bangor, Wisconsin.....	49.11
Memorial wreath in memory of Mrs. Katherine Schulz, given by Mrs. Ida Arndt, Mr. and Mrs. Ed. Scott, Mr. and Mrs. R. M. Wolfe.....	5.00
Memorial wreath in memory of Mrs. August Ristow, given by Gustave J. Jeske, Jr., and Rev. and Mrs. Arthur B. Tacke.....	5.00
Memorial wreath in memory of Mrs. Anna Richwalski, by Mr. and Mrs. T. H. Lemke.....	2.00
N. N., Washington.....	200.00
St. Philips Ev. Lutheran Church, Minneapolis, Minnesota	10.00
Mr. and Mrs. Homer W. Schveppe.....	50.00
Memorial Wreath in memory of Gunter Wolters, given by Mrs. Marie Wurster, Mr. Melvin Wurster.....	2.00
	\$ 364.11

For Missions

N. N., Michigan.....	\$ 3.00
Mr. and Mrs. Homer W. Schveppe.....	25.00
	\$ 28.00

For Home for the Aged

Memorial wreath in memory of Mrs. Carrie Otto, given by Mrs. Emma Stoll and James Stoll.....	\$ 2.00
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For Retired Pastors

St. Peter's Congregation, Reedsburg, Wisconsin.....	\$ 19.00
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For Church Extension Fund

Memorial wreath in memory of Mrs. H. Gamm, given by Mr. and Mrs. Miklas and Mrs. J. Gamm.....	\$ 10.00
Memorial wreath in memory of Mrs. Wm. Pipkorn, given by Mr. and Mrs. G. Bartell.....	3.00
Memorial wreath in memory of Mrs. Hulda Barg, given by Rev. and Paul J. Gieschen and Mr. and Mrs. LeRoy Gauger.....	5.00
Memorial wreath in memory of Mrs. Louise Blase, given by Mr. and Mrs. R. J. Koepsell.....	2.00
Memorial wreath in memory of Mrs. Dorothea Buss, given by Dr. and Mrs. A. L. Peters, Mr. and Mrs. A. Tobison, Mr. and Mrs. Glenn Tobison and Mr. and Mrs. Gottfried Beck.....	10.00
Memorial wreath in memory of Mrs. Lizette Steinbach, given by Mr. and Mrs. Theo. Koepsell.....	2.00
Memorial wreath in memory of Mrs. Lizette Steinbach, given by Mr. and Mrs. R. J. Koepsell.....	2.00
Memorial wreath in memory of Mrs. Dorothea Buss, given by Mrs. Lydia Koepsell.....	5.00
	\$ 39.00

C. J. NIEDELDIT, Treasurer.

DAKOTA-MONTANA DISTRICT
July 1, 1953 to December 31, 1953

Western Conference

	Budgetary	Special Bldg. Collection
Aberdeen, W. Radtke.....	\$ 682.30	444.77
Akaska, L. Huebner.....	—	—
Athboy, J. Balash.....	—	52.25
Billings, H. Wiedmann.....	—	—
Bison, J. Balash.....	1,268.23	429.60
Bowdle, P. Albrecht.....	153.00	—
Burt, H. Ellwein.....	147.63	—
Carson, H. Johne.....	478.50	163.75
Circle, L. Wurster (v. p.).....	—	—
Date, J. Balash.....	180.68	—
Dupree, vacant.....	293.47	—
Elgin, H. Ellwin.....	163.03	—
Faith, vacant.....	187.82	—
Faulton, vacant.....	104.95	—
Flasher, H. Johne.....	1,527.74	—
Glenham, K. Bast.....	545.64	183.00
Hague, P. Janke.....	1,340.51	922.60
Hazelton, G. Baer.....	112.66	82.58
Hettinger, P. Koch.....	132.73	—
Ipswich, vacant.....	125.30	—
Isabel, S. Holt.....	619.76	—
Jamestown, W. Schuetze.....	—	—
Leith, H. Ellwein.....	—	—
Lemmon, R. Pope.....	590.00	—
Livingstone, N. Barenz.....	82.60	—

Mandan, P. Kuehl.....	1,208.88	429.00
McIntosh, M. Radtke.....	243.65	112.50
Mobridge, K. Bast.....	1,610.50	536.36
Morristown, M. Radtke.....	592.86	394.00
Mound City, A. Schuetze (v. p.).....	800.00	—
Paradise, H. Johne.....	206.90	—
Presserville, L. Wurster, (v. p.).....	197.80	—
Rapid City, G. Fuerstenau.....	159.02	—
Reeder, P. Koch.....	276.87	184.13
Roscoe, G. Boldt.....	1,993.27	—
Sturgis, G. Fuerstenau.....	20.95	—
Tappen, E. Otterstatter.....	1,170.00	—
Terry, L. Wurster.....	719.85	293.11
Timber Lake, S. Holt.....	46.48	—
Tolstoy, L. Huebner.....	30.00	161.51
Trail City, S. Holt.....	138.41	60.50
Valley City, D. Kolander.....	287.99	—
Watauga, M. Radtke.....	317.01	240.45
White Sulphur Springs, N. Barenz.....	—	—
Zealand, P. Janke.....	621.92	405.91
Winnett, Montana, W. Leege.....	188.70	—
Western Pastoral Conference.....	—	43.60

Eastern Conference

Altamont, D. Gieschen.....	508.52	—
Arco, F. Nitz.....	55.72	72.00
Argo, vacant.....	251.22	—
Clark, vacant.....	356.56	—
Clear Lake, D. Gieschen.....	594.14	—
Dempster, H. Birner.....	416.53	196.50
Elkton, W. Lindloff.....	517.55	—
Estelline, H. Birner.....	540.37	188.50
Florence, W. Ten Broek.....	222.65	257.00
Gary, W. Zickuhr.....	156.60	—
Germantown, H. Winkel.....	251.00	343.00
Goodwin, E. Semenske.....	322.05	—
Grover, H. Rutz.....	1,243.09	—
Hague, A. Wood.....	378.05	—
Havanna, E. Semenske.....	200.00	385.00
Hendricks, F. Nitz.....	456.75	634.80
Henry, W. Ten Broek.....	507.47	431.00
Hidewood, H. Birner (c. p.).....	370.58	—
Mazeppa, M. Eibs.....	537.37	—
Rauville, B. Borgschatz.....	943.43	658.14
Raymond, vacant.....	302.70	—
Sioux Falls, vacant.....	21.00	—
South Shore, H. Winkel.....	—	—
Ward, W. Lindloff.....	572.10	—
Watertown, W. Meier.....	2,500.00	4,190.00
West Badger, H. Rutz.....	102.00	—
Willow Lake, A. Wood.....	421.61	—
	\$ 12,749.06	\$ 7,355.94

Totals: Eastern Conference \$ 12,749.06 \$ 7,355.94
Western Conference 19,567.41 5,119.42
\$ 32,316.47 \$ 12,475.36

JAKE G. LEIDLE, District Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths
December, 1953

	SYNOD	OTHER
In Memory of — Sent In By	Budgetary	Special CHARITIES
Mrs. Karl Schliesser—P. Schliesser.....	\$ 5.00	\$ 3.00
Max Glass—F. Gilbert.....	—	15.00
Kenneth Kison—P. J. Gieschen	—	12.00
Rev. Arnold Schultz—M. Liesener.....	5.00	—
Otto Kohlhoff—R. Ehlke.....	5.00	5.00
Mrs. Ida Schmidt—R. Ehlke.....	—	5.00
Mrs. Theresa Groth—S. Hillmer..	—	2.00
Mrs. Magdalene Becker—C. A. and K. J. Otto.....	10.00	—
Mrs. August Ristow—W. J. and J. P. Schaefer.....	4.00	12.00
R. C. Freihube, Sr.—G. E. Schmeling.....	—	40.00
Mrs. Hedwig Ristow—J. Jeske..	—	5.00
Mrs. Selma Hilgendorf—J. G. Jeske.....	—	8.00
Miss Emily Jodar—N. Schlavensky.....	—	6.00
August F. Buchholz—N. Schlavensky.....	—	4.00
Mrs. Ida Bues—E. H. Huebner..	—	10.00
Mrs. O. Rietz—A. P. Voss.....	—	8.00
Rev. E. Ph. Ebert—A. P. Voss..	—	38.00
Mrs. Ida Bues—J. Brenner.....	—	3.00
Mrs. M. Goetter—J. Brenner..	—	5.00
Ed. Drefahl—J. Brenner.....	—	3.00
Henry L. Spielvogel—J. Brenner	—	5.00
Henry Wetzel—H. P. Koehler..	—	12.00
Robert A. Plogt—H. P. Koehler..	3.00	—
Mrs. Selma Christiansen—H. P. Koehler.....	—	5.00
Edwin W. Strauss—E. Ph. Dornfeld.....	—	12.00
Mrs. Meta Johnson—J. A. deGalley.....	—	2.00
Edward Unke—P. Pieper.....	—	4.00
Walter Dahlke—P. Pieper.....	—	4.00
Mrs. C. Nuernberg—E. Blumenthal.....	—	2.00
Edwin Strauss—P. J. Burkholz..	—	17.00

Mrs. Edwin Hofmeister—P. J. Burkholz	10.00
Mrs. Anna Hackbarth—C. E. Found	5.00
Mrs. Fred Splittgerber—H. Lau.	7.00
	\$ 24.00 \$ 150.00 \$ 208.65
G. W. SAMPE, District Cashier.	

NORTHERN WISCONSIN DISTRICT
October, November, December, 1953
Fox River Valley Conference

Congregation — Pastor	Budgetary	Special Building
Algoma, St. Paul, Toepel, K., Schabow, A.	4,110.00	\$ 4,000.00
Appleton, Bethany, Hallemeyer, D. E.	1,037.56	752.50
Appleton, Mt. Olive, Ziesemer, R. E.	2,163.83	
Appleton, Riverview, Hartwig, T. J.	826.53	
Appleton, St. Matthew, Johnson, S.	1,140.65	
Appleton, St. Paul, Brandt, F. M.	2,940.00	
Black Creek, Immanuel, Thierfelder, F. E.	1,325.00	569.84
Bonduel, Friedens, Wendland, John J.	368.15	
Carlton, St. Peter, Kuether, W. A.	266.70	
Center, St. John, Bergholz, H.	150.00	
Clayton, Immanuel, Sommer, O. A.	20.00	
Dale, St. Paul, Warnke, Harold	999.00	890.50
Ellington, Trinity, Waldschmidt, R.	1,137.26	
Forestville, Emanuel, Zell, Wm.	1,423.61	735.00
Freedom, St. Peter, Zehms, E. J.	515.55	680.50
Green Bay, First, Krueger, E. H.	1,206.50	
Green Bay, St. Paul, Voigt, A. W.	1,145.56	
Greenleaf, St. Paul, Croll, Melvin W.	275.00	
Greenville, Immanuel, Sommer, O. A.	2.50	
Hortonville, Bethlehem, Froehlich, E.	1,177.93	
Kasson, Bartholomew, Croll, Melvin W.	500.00	
Kaukauna, Trinity, Oehlert, Paul Th.	1,068.87	
Kewaunee, Immanuel, Zink, Waldemar P.	2,010.69	503.50
Kimberly, Mt. Calvary, Brick, Delmar C.	703.23	
Liberty Grove, Christ, Fuhlbrigge, W. A.	152.44	
Maple Creek, Immanuel, Nommensen, W. B.	551.75	421.00
Nasewaupee, Salem, Stern, Theo.	636.26	
New London, Emanuel, Pankow, W. E.	2,016.00	
Stephensville, St. Paul, Waldschmidt, R.	404.26	
Sturgeon Bay, St. Peter, Baganz, Theo.		
Sugar Bush, Grace, Nommensen, W. B.	600.00	1,036.00
Valmy, St. John, Henning, Otto C.	1,032.95	
Waupaca, Immanuel, Reier, F. A.	730.05	749.40
West Jacksonport, Zion, Fuhlbrigge, W. A.	1,101.55	
Woodville, St. John, Sippert, A.	449.15	
Wrightstown, St. John, Pussehl, Henry E.	945.59	
Zachow, St. Paul, Wendland, John J.	540.13	453.78
Conference Total	\$ 35,273.97	\$ 11,427.92

Lake Superior Conference

Abrams, Calvary, Scherf, H.	250.00	
Beaver, St. Matthew, Pingel, Louis	164.75	
Carbondale, Mich., St. Mark, Schaller, Gilbert	263.40	
Coleman, Trinity, Pingel, Louis	562.69	
Crivitz, Grace, Wagner, W. E.	346.23	
Daggett, Mich., Holy Cross, Schaller, Gilbert	250.20	
Escanaba, Mich., Salem, Lutz, Wm. F.	475.92	
Florence, St. John, Zarella, Theo.	357.00	450.00
Gladstone, Mich., St. Paul, Hoffman, Theo.	141.05	104.50
Green Garden, Mich., St. Paul, Albrecht, E.	180.04	
Grover, St. John, Hellmann, A. A.	1,346.58	
Hyde, Mich., St. Paul, Henning, Walter	199.95	
Lena, Our Savior, Walther, H.	190.81	
Marquette, Trinity, Gentz, A. A.	1,284.64	
Marquette, Mich., Trinity, Albrecht, E.	415.70	
Menominee, Mich., Christ, Thurow, Theo.	1,144.69	
Oconto Falls, St. Paul, Walther, H.	120.00	
Peshtigo, Zion, Geyer, Kurt	1,073.45	
Powers, Mich., Grace, Dobrzt, Franklin C.	131.15	258.50
Rapid River, Mich., St. Martin, Hoffmann, T.	70.00	79.00
Sault St. Marie, Mich., Knickelbein, P. W.	762.09	291.87
Stambaugh, Mich., St. Peter, Tiefert, George		
Tipler, St. Paul, Zarella, Theo.	21.00	17.00
Conference Total	\$ 9,751.32	\$ 1,200.87

Manitowoc Conference

Brillion, Trinity, Siegler, V. J.	2,941.98	
Cleveland, St. John-St. Peter, Bode, E. N.	1,007.10	
Collins, St. Peter, Weyland, V. J.	636.00	
Denmark, Christ, Wadzinski, A.	161.60	324.00
Gibson, St. John, Mattek, John W.	627.34	
Haven, St. Peter, Pankow, Wm. F.	287.34	
Henrysville, Immanuel, Wadzinski, A.	215.44	119.45
Kiel, Trinity, Behm, E. G.	1,639.00	
Liberty, Trinity, Kugler, S.	1,060.37	
Manitowoc, Bethany, Roekle, Armin	1,427.00	
Manitowoc, First German, Koeninger, L. H.	4,229.00	
Manitowoc, Grace, Gieschen, Waldemar	725.64	
Maribel, St. John, Koch, R. G.	809.03	
Millerscot, St. Paul, Heier, Otto	1,200.00	1,385.86
Mishicot, St. Peter, Zell, Ed.	1,039.35	
Morrison, Zion, Koch, Henry A.	173.80	
Newtonburg, St. John, Knueppel, F. C.	180.80	
Pine Grove, St. Paul, Maas, Gale	164.95	
Reedsville, St. John, Habermann, Elwood	1,863.25	
Rockwood, Rockwood Luth., Zell, Ed.	122.10	
Town Schleswig, Zion, Hartwig, Wm. J.		
Shirley, Immanuel, Maas, Gale		
Two Creeks, St. John, Mattek, John W.	582.41	
Two Rivers, Our Savior, Thurow, Carl M.	401.45	246.40
Two Rivers, St. John, Haase, W. G.	3,108.11	2,195.23
Conference Total	\$ 24,653.06	\$ 4,270.94

Rhineland Conference

Argonne, Peace, Bunde, Gilbert	21.32	
Bruce Crossing, Mich., Bethany, Bergfeld, F.	126.20	
Crandon, St. Paul, Bunde, Gilbert	268.81	
Eagle River, Christ, Schumann, W.		
Enterprise, S. John, Weyland, F. C.	109.70	322.50
Hiles, Christ, Bunde, Gilbert	22.20	
Hurley, St. Paul, Schlei, Chas.	336.87	
Laona, St. John, Raetz, F. W.		
Mercer, Zion, Schlei, Chas.		
Minocqua, Trinity, Bauer, Paul		
Monico, Grace, Weyland, F. C.	59.40	128.75
Phelps, St. John, Bergfeld, Fred		
Rhineland, Zion, Scharf, Erwin	5,699.71	
Wabeno, Trinity, Raetz, F. W.		
Woodruff, First, Bauer, Paul		
Conference Total	\$ 6,644.21	\$ 451.25

Winnebago Conference

Caledonia, St. John, Engel, Armin L.	177.22	
Campbellsport, Immanuel, Kahrs, H. A.	368.49	
Dundee, Trinity, Kahrs, H. A.	887.16	
E. Bloomfield, St. John, Schwartz, H. Marcus	551.74	
Eldorado, St. Paul, Wajahn, W. A.		
Eldorado, St. Peter, Wajahn, W. A.	154.87	
Fond du Lac, Faith, Voss, Robert J.	274.00	
Fond du Lac, Good Shepherd, Pless, W. O.	427.39	
Fond du Lac, Redeemer, Reim, R.	680.59	
Fond du Lac, St. Peter, Pieper, Gerhard	4,650.36	
Forest, St. Paul, Siegler, O.	1,145.18	
Green Lake, Peace, Krug, Clayton L.	544.15	
Kewaskum, St. Lucas, Kaniess, G.	1,152.38	2,000.00
Kingston, Zion, Petrie, J. R.	427.46	
Manchester, St. Paul, Wadzinski, Wm.	1,150.00	771.70
Markesan, St. John, Kobs, George	1,960.00	
Marquette, St. Paul, Wadzinski, Wm.	252.11	142.00
Mears Corners, Trinity, Hartwig, Paul G.	59.55	
Mecan, Emanuel, Oelhafen, W. J.	439.00	
Menasha, Bethel, Tiefert, Arnold	322.31	
Montello, St. John, Oelhafen, W. J.	1,048.54	
Neenah, Grace, Wichmann, W. F.	440.46	603.50
Neenah, Martin Luther, Hartwig, Paul G.	816.70	
Neenah, Trinity, Schaefer, G. A.	2,698.79	5,193.55
N. Fond du Lac, St. Paul, Kusche, B. G.	1,087.54	
Oakfield, St. Luke, Koepsell, Clarence	209.95	451.50
Omro, Zion, Ziesemer, R. D.	112.10	
Oshkosh, Faith, Kaiser, Howard	188.54	
Oshkosh, Grace, Lehninger, E.	2,858.53	
Oshkosh, Immanuel, Mittelstaedt, T. J.	508.61	
Oshkosh, Martin Luther, Kleinhaus, Harold O.	3,135.86	
Pickett, Grace, Lochner, E. T.	787.00	492.85
Princeton, St. John, Stroschein, Walter		
Readfield, Zion, Engel, Armin L.	19.70	
Red Granite, Trinity, Eggert, Paul C.	75.00	281.50
Ripon, Mt. Zion, Ziesemer, R. D.	742.46	1,032.85
Salemville, St. John, Petrie, J. R.	215.70	467.00
Seneca, St. Paul, Eggert, Paul C.	132.03	681.00
Van Dyne, Zion, Weissgerber, W.	171.55	
Wautoma, Peace, Laper, A. D.	697.56	
Weyauwega, St. Peter, Wicke, Harold	1,572.75	
Winchester, St. Peter, Engel, Armin L.	182.50	
Winneconne, St. Paul, Grunwald, Harold	1,536.51	
Conference Total	\$ 34,859.94	\$ 12,117.45
District Total	\$111,182.50	\$ 29,468.43

Memorial Wreaths

In Memory of — Pastor	Amount
Mrs. Caroline Arndt — W. E. Pankow, New London	\$ 9.00
Mrs. Richard Balge — L. H. Koeninger, Manitowoc	5.00
Frank Barta — K. F. Toepel, A. Schabow, Algoma	10.00
Clarence Baryenbruch — L. H. Koeninger, Manitowoc	6.00
Mrs. Albert Dawurske — V. J. Siegler, Brillion	1.00
Henry L. Flunker — R. Waldschmidt, Ellington	2.00
Hy. Flunker — E. Froehlich, Hortonville	12.00
Wm. Hass — P. Th. Oehlert, Kaukauna	5.00
Mrs. John Herman — P. Th. Oehlert, Kaukauna	7.00
The Julius Infant — O. A. Sommer, Greenville	2.50
Karl Kawalle — L. H. Koeninger, Manitowoc	2.00
Mrs. Henry Krueger — L. H. Koeninger, Manitowoc	44.00
Albert Kussow — Henry E. Pussehl, Wrightstown	14.00
Rev. R. Lederer — E. H. Krueger, Green Bay	72.00
William Lehrman — John W. Mattek, Two Creeks	3.00
Bernard Mace — E. Froehlich, Hortonville	5.00
Mrs. Aug. Maertz — Armin Engel, Caledonia	53.00
C. H. Mertens — L. H. Koeninger, Manitowoc	2.00
Lorenz Morack, Jr. — E. Froehlich, Hortonville	10.00
Louis Mueller — John W. Mattek, Gibson	3.00
Mrs. Hulda Pietz — H. Wicke, Weyauwega	20.00
David Plautz — J. W. Mattek, Gibson	2.00
Mrs. Minnie Retza — W. E. Pankow, New London	7.00
Fred Ristau — E. Froehlich, Hortonville	21.00
Leo Ristau — P. Th. Oehlert, Kaukauna	1.00
Rev. Wm. Roepeke — Theo. Hoffmann, Gladstone, Mich.	10.00
Mrs. Johanna Rusch — Armin Engel, Caledonia	3.00
Mrs. Henry Sauerhammer — E. Froehlich, Hortonville	1.00
Mrs. Schedler — Armin Engel, Readfield	10.00
Mrs. Clara Shimek — Armin Roekle, Manitowoc	2.00
Joe Stacker — O. A. Sommer, Clayton	20.00
Mrs. A. F. Steinberg — Elwood Habermann, Reedsville	22.90
Total	\$ 386.50

Memorial for Pastor Wm. Roepeke of Marquette, Michigan.
 S. John's Luth., Florence — \$10.00.
 Lake Superior Pastoral Conference — \$9.00.
 The money has been sent to the District Treasurer for the Synodical Building Collection.

GERALD C. HERZFELDT, District Treasurer.

NORTHWESTERN PUBLISHING HOUSE

3616-32 West North Avenue • Milwaukee 8, Wisconsin

Please note these price changes in your 1954 catalog

Catalog page	Item	New price	Catalog page	Item	New price
3	No. 1111 NW Bible	\$ 2.35	14	No. 1800 Bible	\$ 6.50
4	No. 24 Bible	8.25	15	No. 454 CB Bible	14.50
4	No. 24RL Bible	8.50	15	No. 455 CM Bible	14.50
4	No. 24RL Indexed Bible	9.50	15	No. 450 Bible	6.00
4	No. 160 Bible	4.25	15	No. 451 Bible	7.00
4	No. 163 Bible	6.25	15	No. 452 Bible	12.50
4	No. 163 RL Bible	6.50	17	No. 01663 Bible	22.50
4	No. 163Z Bible	7.50	17	No. 01662 Bible	25.50
5	No. 254X Bible	9.00	19	No. 328 Lge. Type New Testament	2.00
5	No. 255XB Bible	9.50	19	No. 63PW New Testament (White)	1.45
5	No. 256XM Bible	9.50	19	No. STP Service New Testament (Tan)	1.20
8	Gold Cross Imprint No. 9 1 1/2 in.)	1.50	19	No. NTP Service New Testament (Blue)	1.20
11	No. 122 Bible White	4.25	20	No. 46PW New Testament	2.75
11	No. 124B Bible	6.00	20	No. 62 PRL New Testament	1.35
11	No. 125M Bible	6.00	20	No. 64 RL New Testament	2.10
12	No. 555Z Bible	3.75	20	No. 64 PZ New Testament	2.95
13	No. 32 Bible Case	4.50			
13	No. 33 Bible Case	4.75			

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

Oct 1954
 1954

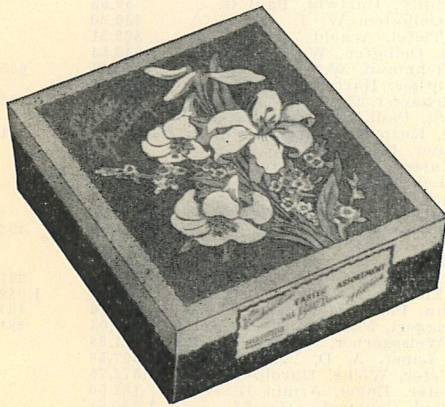
EASTER ASSORTMENTS

NO. G 7553 —

WITH SCRIPTURE TEXTS

Fourteen large (4 3/4 by 5 3/4) folders combining dignity and quality to provide just the sort of greetings you will enjoy sending. All folders are gold printed and deeply embossed. With matching envelopes.

Price: \$1.00



NO. G 7354 —

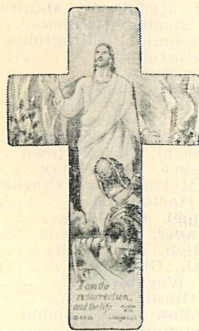
WITH SCRIPTURE TEXTS

Twelve beautifully designed folders with but one purpose — to honor and to glorify the risen Christ. Appropriate sentiments. With matching envelopes.

Price: 65 cents

EASTER CROSSES

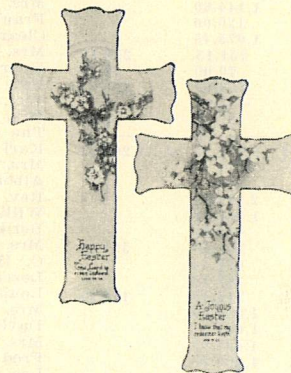
WITH APPROPRIATE SCRIPTURE TEXTS



No. 1916

No. 1916 — Set consists of four designs. Lithographed in colors on white linen card stock.

Price: 1.50 per 100; \$7.50 per 500 and postage



No. E2

No. E2 — A lovely group of four crosses in dainty pastel shades.

Price: \$.30 per dozen; \$2.00 per 100 and postage

On orders for \$2.50 or less, please add 25 cents service charge.