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Trinity Lutheran School

Caledonia, Wisconsin

"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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COVER DESIGN

TRINITY LUTHERAN SCHOOL
Caledonia, Wisconsin
Arnold Koelplin, pastor

Siftings

BY THE EDITOR

It is our sincere hope that every one read the article written by Professor Erwin E. Kowalke, president of Northwestern College, in the last issue of the *Northwestern Lutheran*. In that article Professor Kowalke quoted a letter the college had received from the *State of Wisconsin Industrial Commission*, in which the Industrial Commission advised that "we cannot approve of any remodeling or structural alterations on this building (the present classroom building) which will increase the capacity or prolong the life of the structure unless the building is completely remodeled." In essence, that means that we cannot remodel; we must raze it and erect a new building. This must be done *now*. It then goes without saying that we must finish the COLLECTION NOW. We must build *now*. This MUST ought to inspire every congregation in the Synod to roll up its sleeves and get to work while it is day; ere the night cometh when no man can work. The Christian will want to do this without delay. He will brush aside any and every excuse that has hindered him from contributing his share up to now.

* * * *

This month the General Committee of our Synod, May 19 to 21, to be exact, will meet in Milwaukee. This Committee is composed of the heads of all boards in the Synod. Weighty matters will have to be considered and debated by these men to whom we have entrusted the work of our Synod. Much time will be consumed in debating our Building Project at Watertown, matters concerning our relation with the Lutheran Church—Missouri Synod, and new mission fields that are crying for ministers or help in financing their missions. They will have to decide what expansion is warranted on the basis of the financial assistance our Christians have given them. Pray for these men that they may make the right and God-pleasing choice, where choice is required; pray that God may give them wisdom and determination to do His will.

People living in the Russian Zone in Germany must revise their knowledge of "history," and those not yet familiar with "history" are learning it in a new garb woven from material supplied by the Soviets. All Christian influence is being eradicated from the history books. Dates of the Christian era are eliminated and the base line has been shifted to the beginning of the Bolshevist revolution or the founding of Rome. This is the report of the correspondent of the Christian Century. The efforts, however, are not too successful. In modern school books, Martin Luther is no longer the "great man." He does not get more than a few lines, while Theodore Muentzer is hailed as the great revolutionary who in the 16th century paved the way for what has been accomplished in the past 30 years by the Bolshevist movement. Calvin is not treated well, either. He is made responsible for the character and growth of capitalism. However, fairy tales of the Grimm brothers are again available. But wherever Christian influence is seen or suspected in them, such references are eliminated.

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According to a poll taken by the *Catholic Digest*, published in St. Paul, Minnesota, it was revealed that more Protestants are opposed to "mixed marriages" than were Roman Catholics, and the Jews favored them least of all. Among those who responded to the survey, 80 per cent of Jews were against mixed marriages, 19 per cent were willing to see them performed. Protestants were 76 per cent opposed, and 21 per cent were indifferent. 73 per cent of Roman Catholics were opposed, and 25 per cent didn't mind.

* * * *

A speaker addressing the Natural Catholic Conference on Family Life recently said: "It does seem discouraging that the more theories we promulgate on rearing children . . . and the more aids we give parents, . . . the greater the hue and cry concerning juvenile delinquency." The trouble, the speaker thought, lies in the fact that society is trying to take over the role of the parent.

Our Ascended Lord Has Ushered In Blessed Christian Praying

John 16: 23-26

THAT He would do so was one of the rich assurances which Jesus gave to His disciples on the evening before His death. The Savior knew that His bitter passion and death would steep them in great sorrow, for they would not fully grasp its saving purpose and meaning until His resurrection and ascension. Still He wanted them to think of His suffering and death as a part of His return to the Father, whereby their joy would be made full. A part of this joy would consist in a life of confident praying in Jesus' name.

Jesus is risen from the dead; He did ascend to the glory of the Father; He now lives and reigns as our victorious Savior. Let us fully appreciate confident praying in Jesus' name as a fruit of His exaltation.

"Verily, Verily" Jesus assured His disciples: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." This promise is so astounding that we all too often fail to take the Lord fully at His word. Yet it is a clear promise of our Lord, and as such it is sure and certain. Reckoning with the very doubts and misgivings to which we are prone in our sinful weakness, Jesus took the added care of introducing this promise with a solemn assurance. Most emphatically He urges us to let His words stand in all that they say. He would have us joyfully accept them in their full scope of meaning.

"In My Name" The priceless privilege which Jesus hereby certifies to us is that of approaching God as our dear Father in prayer, of commending all of our needs of body and soul to Him with the assurance that He will hear us. Of ourselves we do not have this privilege. Sinful man, as he is by nature, indeed attempts to pray. He has a consciousness of God and of God's supreme power and wisdom upon which he is dependent. Thus it need not surprise us that we find people everywhere speaking of prayer and engaging in what they consider

God-pleasing prayer. But in his sin-laden conscience natural man cannot approach God in acceptable prayer. The very spirit in which he prays is an abomination in God's sight. He vainly looks upon his prayer as a meritorious work with which he hopes to gain God's favor. He thinks of prayer as a charm whereby he may gain some of the things which he would like to have though his heart is estranged from God. Such prayers are vain and fruitless repetitions.

Jesus, however, assures us that as we pray in His name we can confidently approach God as our Father with all of our needs. Praying in Jesus' name we humbly confess our own sin and unworthiness and place our trust wholly in the vicarious merits with which Jesus has blotted out our guilt. Praying in Jesus' name we approach God in the assurance of faith that through the perfect redemption of His Son our sins are forgiven, and that He will hear us as His dear children for Jesus' sake.

"He Will Give It You" To such Christian praying the Savior holds out the promise that whatsoever we ask the Father He will give it to us in His Name. Whichever presses or troubles us, whether it be great or small, whether it pertains to a spiritual or a temporal need, we may confidently commit it to our heavenly Father in Jesus' name and have the assurance that He will hear us. The Savior's "whatsoever" sets no limitations and restrictions. There are none except those which the believer himself makes as he asks in Jesus' name. For when we approach God in Jesus' name, we pray according to the Savior's mind and spirit. He ever sought God's glory and the fulfillment of God's gracious will. Praying in Jesus' name we also cannot think of asking for something that would not redound to God's glory or be in keeping with His gracious will, which seeks our true and eternal welfare and that of others. Any wider scope for our prayers has no appeal for our faith. As we trust and rejoice in God's perfect love and wisdom, we

will also want to leave the means, the manner, and the fitting time for hearing our prayers to our heavenly Father. That we may do so is a rich part of our priceless privilege of Christian prayer.

A Fruit of the Savior's Ascension Jesus told His disciples: "Hitherto have ye asked nothing in my name." The disciples had indeed prayed before. Their prayers were also acceptable to God and heard. Yet like all the Old Testament believers they had humbly based their prayers upon God's gracious promises of a Savior and of salvation through Him. Though they now believed that Jesus was this promised Messiah, they did not yet fully understand His saving work while He was still humbly at their side. Even on the evening before His death Jesus states: "These things have I spoken unto you in proverbs." The Savior's own instruction concerning His saving work as it would be carried out through His suffering and death remained dark sayings to the disciples.

At the same time Jesus, however, announced: "But the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name . . ." This time came when Jesus ascended to heaven as the victorious Savior and poured out His Holy Spirit upon His disciples. Through the Holy Spirit the exalted Lord led them into all truth. Enlightened in faith they now fully understood how Jesus with His holy life and His innocent suffering and death in their stead had procured full salvation for them. Now they began to pray confidently in Jesus' name. They began to pray in the blessed assurance of faith that through Jesus all their sins were blotted out, that through Jesus and through Him alone they had free access to God as their Father.

Also For Us Ever since our Savior is risen and ascended, so that God's salvation for sinful man is an accomplished fact, there can be no acceptable prayer except it be raised in Jesus' name. Through faith in Him we have been adopted as God's dear children. Through the Gospel message of Christ's finished redemption the Holy Spirit continually renews in us the assurance

(Continued on page 149)

Editorials

The Lodge Question *Dear Pastor:* Could you in a short, clear way tell us why our church forbids members to hold membership in a lodge? Not that I want to join a lodge, but I want an answer to give to those who ask me. 1 Pet. 3:15.

Thanking you, N. N.

Let me begin by stating that a true Christian Church cannot forbid what God's Word does not forbid, nor can it permit or condone what the Bible forbids. So our church forbids lodge membership because the Bible forbids it.

First of all, let us be clear that there are only two essentially different religions in the world: *The natural religion*, which is a religion of the Law; and *the revealed religion*, which is the religion of the Gospel. (Phil. 3:8-9.)

Natural religion or the religion of the law is an attempt of sinful man to reconcile God through man's own works by the keeping of God's law as best he knows it or even by man-made laws. Man by his own endeavors tries to please God, become acceptable to Him, and work out his own way to heaven. The Bible condemns this religion of the law as false and devilish. The Bible teaches clearly: "By the deeds of the law shall no man be justified in his sight." (Rom. 3:20; Gal. 2:16; Rom. 10:2-4.) Those who hold to such law-religion are without hope and without God in the world. Eph. 2:12. They are under God's curse. Gal. 3:20. They are children of the devil who taught them these lies. John 8:44; 1 Cor. 10:20. The prayers of such are an abomination to the Lord. (Is. 66:1-4; Matth. 15:9; Jer. 44:22ff.)

The only true and saving religion is the religion of the Gospel. This is summarized from God's Word by Luther in his explanation of the Second Article. This religion is not of man but of God. 1 Cor. 2:9. The plan to save man by grace through faith in Christ without works of his own was conceived in the eternal counsel of God. Rom. 3:28. This Christian religion can only be known through God's revelation in His Word. 2 Tim. 3:15-17. Only those who by the Gospel have been brought to faith in Christ find this religion acceptable and comforting and life-giving. 1 Cor. 1:18.

Secondly, Christians are clearly instructed by the Lord in His Word to "beware of" and to "be separate from" and to "avoid" all who reject the true and full Gospel. Rom. 16:17; 2 Cor. 6:14-18; Matth. 7:15. By holding membership in an organization which teaches or condones false teachings, the Christian makes himself partaker of such evil deeds. 2 John 11; 1 Cor. 13:6.

Now, if you will examine the religion of the lodge and similar organizations for young and old, you will soon find that they have a religion of the law. They ignore sin as separating the sinner from God and teach that man by his own efforts and deeds can be saved without faith in Christ Jesus. This is clearly brought out in their funeral rites. In these they express the hope of heaven for all — Christians and unbelievers alike. They consider themselves acceptable to God without for-

giveness through Christ. This is clear from their prayers. They do not consider the Bible God's only true and saving Word. It is also clear that *they consider all religions equally good*. Even the Handbook for Boy Scouts expresses the hope of heaven for all who are faithful to their religion, be they unbelieving Jews or members of some Christian church.

So, if you are asked why your church rejects the lodge, tell them, Because the Bible rejects them and their religion, because they reject the clear words of Jesus: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:15). They also deny the clear word of God: "All scripture is given by inspiration of God" and is alone able "to make thee wise unto salvation through faith which is in Jesus Christ" (2 Tim. 3:15ff.).

LORD, KEEP US STEADFAST IN THY WORD!

G. W. FISCHER.

* * * *

Mother's Day Mother's Day had its birth in 1908, when Miss Anna Jarvis set the day apart to honor her mother. In 1913, the Congress of the United States made Mother's Day a national holiday. It occurs annually on the second Sunday in May. Preparations are far along in the nation to observe this day and to pay tribute to the mothers of the nation, if not to the mothers of the world. On this day mother is a hero. Her praises will be sung on radio, stage, screen, and television by actors, actresses, and announcers everywhere. Much that will be said by them about mother will perhaps be appropriate, much of it will be mere lip service only and not genuine. We find no fault with the nation if it desires to elevate mother to a place alongside many other heroes and set aside this day to do her honor. A reminder of mother is certainly necessary in our day and age. No one will gainsay that. If the world's motive and spirit is not the right one, a reminder of mother and all she stands for may still contribute toward a better understanding and appreciation of mother.

In the Christian home a special day for mother is not necessary to remind Christian children of all ages of the great debt they owe their mother. They may remember her with generous gifts and other tokens of esteem and affection; but that alone does not do it. They will gratefully remember that it was at her knee that they learned to lisp their first prayers, cried out their grief and found consolation; it was she who usually stepped into the breach and ironed out the little difficulties of life. Together with the Christian father she helped to lead them to Christ their Savior and to trust in Him, and gave the home the Christian atmosphere. For this we honor our mothers in the Lord. Whatever else they may have done for us fades into nothingness compared with this.

W. J. S.

The Church

As Jesus Spoke Of It

(Tenth continuation)

DURING the Christmas, the Lenten and Easter season we interrupted our study of the Church and took up some topics which those festivals suggested. Now we return to a study of the Church as Jesus spoke of it.

So far we have considered chiefly the members of Christ's Church, their faith and confession, their weaknesses and lapses, their self-denial, and the like. The members of the Church are not perfect, far from it, but Jesus does not reject them because of this. Rather He endeavors to rescue them and to help them overcome their weaknesses. In fact, the endeavor to help a weak brother is one of the tasks which He assigned to His Church on earth.

Helping an Erring Brother

Dangers to the Spirit of Brotherliness. — Jesus had occasion to emphasize the spirit of brotherliness when the disciples showed signs of yielding to ideas of organizing along lines usually followed by the world, dividing the members into superiors and subordinates. They asked, "Who is the greatest in the kingdom of heaven?" Matth. 18, 1. They knew that in any kingdom, if it is to function smoothly, there must be leaders of various ranks, one being at the head of all, leaders with authority to give orders and to demand compliance by the followers. They applied these principles to Christ's kingdom, and they inquired who of them was to be the leader.

The idea of such organization is foreign to the Church of Christ. His kingdom operates on the principle of self-denial. It demands a spirit of humility, of meekness, and of self-sacrificing love. Jesus illustrated His point by placing a little child in the midst of His disciples. He urged them to come back from their high-soaring ambitions and to cultivate in themselves a childlike faith and humility. He encouraged them to receive little children in His name, and warned them against offense, against spoiling the mind of a little child by their trend of haughtiness.

Jesus realized that the danger of overbearance is ever present as a powerful temptation. Radical measures may be necessary to curb this spirit. Jesus spoke about so severe an operation as cutting off hand or foot, and of plucking out an eye.

He encouraged brotherliness by pointing to the high value which God places on the little ones, that "in heaven their angels do always behold the face of my Father which is in heaven." (Read Matth. 18, 1-10.)

Helping Love. — If Christ's kingdom is not organized and operated along the lines of superiors and subordinates, how does it operate?

Jesus placed at the head of this section the statement that "the Son of man is come to save that which was lost" (v. 11). Jesus won His Church by dying for it. Although He was in the form of God, He emptied Himself and took upon Himself the form of a servant. Instead of commanding and giving orders, He became obedient unto death, the death of the cross. He ministered, instead of having others minister to Him. In that way He established His kingdom and founded His Church. That is also the way in which His Church is to operate.

Jesus illustrated this principle by the parable of a lost sheep (v. 12-14). From daily observation the disciples were familiar with happenings of that kind in a shepherd's life, and they understood the feelings of the shepherd in such a case.

Out of a flock of a hundred, one sheep went astray. Did the shepherd say, Oh, well, I still have ninety-nine, I'll forget about the lost one? Did he say, If I bother too much about the lost one, I may unduly expose the ninety-nine, and incur an even greater loss? — Or did he get angry with the lost one? It certainly had received the same care and concern as the rest. It was not the shepherd's fault that it had gone astray. That was due to its own stupidity and stubbornness.

The shepherd was not angry at the lost sheep, he was concerned about it. He pitied it. He could not bear the thought of its sufferings among

briars and sharp stones, and of its dangers from hungry wolves. He thought more of the lost sheep and worried more about it than about the ninety-nine which were safe in the fold. He went to very much trouble and spent very much effort, he tired himself out and exposed himself to danger, bruises, and pain in looking for his lost sheep.

When he found his sheep he did not scold or punish it, but with great joy tenderly took it on his shoulders, and, though quite exhausted himself, carried it home rejoicingly.

This warm, self-sacrificing love of a shepherd is only a very faint image of the love of God for sinners, particularly for the little ones, the meek and lowly. That love founded the Church, and that love should motivate its members.

Where that love prevails there the question, "Who is the greatest in the kingdom of heaven?" will cause no trouble. Organization of some sort may become necessary, but it will never lead to anyone's lording it over others. If there is any competition, it will be a contest of serving one another to the utmost of one's ability. Each will consider the other better than himself.

How this helping love will work in the case of an erring brother, Jesus presents very seriously in the following verses 15-20, which God granting His grace, we shall consider in our next study. J. P. M.

(To be continued)

OUR ASCENDED LORD HAS USHERED IN BLESSED CHRISTIAN PRAYING

(Continued from page 147)

of faith that God is our Father and now prompts us to speak to God as our dear Father, to commit all of our needs to Him in Jesus' name. It is a spontaneous expression of Christian faith. Jesus Himself urges and encourages us in the full use of this priceless privilege, saying: "Ask, and ye shall receive, that your joy may be full." C. J. L.

COMMENCEMENT Northwestern College Watertown, Wisconsin

Closing exercises at Northwestern College will be held Thursday morning, June 10, at ten o'clock.

Guidance In Godliness

LUTHER SAID IT

“A scorpion thinks, when his head lies under a leaf, that he cannot be seen; even so the hypocrites and false saints think that, when they have hoisted up one or two good works, all their sins are therein covered and hid.”

“Sincere Christians pray without ceasing; though they pray not with the mouth, yet their hearts pray continually, sleeping and waking.”

“A man who depends on the riches and honors of this world, forgetting God and the welfare of his soul, is like a little child that holds a fair apple in the hand, of agreeable exterior and seemingly sound, but which within is rotten and full of worms.”

“No greater mischief can happen to a Christian people than to have God's Word taken from them or to have it falsified, so that they no longer have it pure and unadulterated. God grant that we and our descendants be not witnesses of such calamity!”

“The forgiveness of sins is declared only in God's Word, and there we must seek it; for it is grounded on God's promises. God forgives thee thy sins not because thou feelest sorry for them and art sorry; for this feeling sin itself produces; but He forgives thy sins because He is merciful and because He has promised to forgive thee for Christ's sake.”

“No stone, steel, or diamond is so hard as the impenitent heart of man.”

“I was lately looking out of my window at night, and I saw the stars in the heavens and God's great beautiful arch over my head, but I could not see any pillars on which the Great Builder had fixed His arch; and yet the heavens fell not, and the great arch stood firm. There are some who are always feeling for the pillars and longing to touch them; and because they cannot touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast.”

“The office of the Law is not to justify and give life, but to show forth sin and to destroy. Indeed, the Law says: ‘The man that doeth them

shall live in them.’ But where is he that fulfills the Law; that is, who loves God with all his heart and his neighbor as himself? Therefore no man keeps the Law; and although he go about to keep it ever so much, yet he does not; therefore he abides under the curse. Faith, however, works not, but believes in Christ, the Justifier. Therefore a man lives not because of his doing, but because of his believing. But he who believes performs the Law; and that which he does not is forgiven him through the remission of sins for Christ's sake, and that which is remaining is not imputed unto him.”

“The living Bread, whereof mention is made in the Gospel, is Christ Himself, whereby we are fed. If we lay hold of but a morsel of this bread in our hearts and keep it, we shall be satisfied forever, neither can we be ever plucked from God. Moreover, such an eating is nothing else than to believe in the Lord Christ, who is made unto us of God, as Paul says, 1 Cor. 1:30, ‘Wisdom, Righteousness, Sanctification, and Redemption.’ ‘He that eateth of this bread shall live forever.’”

* * * *

THANKFULNESS

Thankfulness is one of the finest virtues among men. It is also pretty generally recognized as such. Quite generally people are thankful when a favor is shown them. There is at least a form of thankfulness there; whether it is always genuine is hard

to say. But we take it for what it appears to be; we put the best construction on the act. If we are deceived, the fault is not ours but the deceiver's. Charity work soon loses much of its joy when we are made to feel that the recipients are not grateful. The only reason we still keep on with it is that love requires it. We do not ask profuseness of expression, but we do look for some evidence of real gratitude.

Here now let us think of God as the Giver of every gift, and who is so blind as not to see that the world is simply running over with His gifts. I am writing these lines on the Tuesday before Palm Sunday. I look out of the window and find the sky clear, the atmosphere flooded with sunlight, the thermometer standing at 72 degrees above. A most wonderful day. Yes; but suppose it were snowing and blowing, it would be just as wonderful, only in another manner. The fact is that the earth is full of the goodness of the Lord and the heavens are constantly dropping down with fatness.

How can a man go through life and not be thankful and not bless the Lord? And yet most men are doing just that. Is it any wonder the world is so full of selfishness, sin, and crime? The spirit of thankfulness keeps men gentle, kind and loving. And yet a certain species of scientists is trying to rob the world of this very spirit, for if there is no God, or if He is not the Giver of all gifts, then to whom are we to be thankful? No wonder life is more and more becoming a game of get and grab and the devil take the hindmost.

K. F. K.

From A Wider Field

A Tribute to the Pioneers

THE subject is a bit outside the usual interests of this particular department and belongs into the sphere of our Mission reporter. Our only real excuse for trespassing on his domain lies in the fact that this is being written from what is unquestionably the widest field of long established mission parishes in our Synod.

Under grey and turbulent Easter Monday skies the tall, rugged buttes of the western Dakotas stood like somber and forbidding sentinels at guard over mysterious and vast reaches of nothing. Seen many times before, they never lose their fascination. Some part of their deep agony of loneliness seeps down into the souls of those who travel among them along the narrow band of

black-surfaced road that winds endlessly and hopelessly toward a destination which never seems to be in sight. Under the sunshine of spring, those towering mounds of rock would be bathed in a radiance that cheers the traveller on with a suggestion, if not of friendliness, at least of tolerance. But when they are robed in curtains of driving rain, or shimmer darkly through squalls of April snow, their bare and scowling peaks are fists lifted high above the strangers scurrying along their outer ramparts.

The homes they guard, the farmyards hidden away in these fastnesses, and the small towns that appear along the highway at rare intervals form the parishes of our Dakota missionaries. Some of the parishes, amazingly, have become self-sustaining. Others will perhaps never be financially independent. Almost all are small, as measured by city standards, and struggle valiantly for the preservation of pure Lutheranism in a sparsely settled country where the competition of liberal church bodies is strong. Little noted, but long remembered will be the work of these our pastors who carry the banner of true confessional Lutheranism along the remote trails of the western butte country.

* * * *

Battle of Statistics

There has been a battle of statistics going on between certain Roman Catholic and Protestant interests, which attempt to trace and measure the shifts in religious affiliation that have taken place among the people of this country in the past ten or twenty years.

The *Christian Herald*, a Protestant periodical which calls itself non-denominational, conducted a poll by means of a questionnaire addressed to 25,000 of the 181,000 Protestant ministers of the nation, and has come up with the claim that in the past ten years more than 4,000,000 Roman Catholics have joined Protestant churches.

This is necessarily an estimate based on percentages, as are the findings of the Gallup polls on other subjects. The Herald says that its findings show that the number of converts to Protestantism during the period could not have been less than 3,000,000, and may have been close to 5,000,000.

As might have been expected, this claim did not go unchallenged. The *Catholic Digest*, a national monthly magazine, sponsored a survey conducted by the firm of Ben Gaffin and Associates, Chicago, which claims an accuracy of within five percent. Three thousand sample individuals were interviewed as to their present and past affiliation.

By this method the *Digest* estimates that in the past 20 years only 1,144,366 Roman Catholics had turned Protestant, while 1,896,000 Protestants are claimed to have become Catholics during the same period. Of the total who left Catholicism, 316,000 are said to have accepted membership in Lutheran churches, while 237,000 Lutherans supposedly became Catholic.

Incidentally, the *Digest* reports that in the last 20 years some 16 million people stopped practicing their religion altogether, though they had formerly been active church members of one kind or another.

* * * *

A Debate of Interest

The Rev. Dr. Donald Grey Barnhouse, editor of *Eternity* Magazine and pastor of Philadelphia's Tenth Presbyterian Church, asserted in an article that 77% of all agents of the FBI are of the Roman Catholic faith. Dr. Barnhouse took a somewhat critical view of such an arrangement; but his charges were promptly branded as "false and unfounded" by J. Edgar Hoover, the chief of the bureau, who declared that the FBI "maintains no record of the religious beliefs of its employees nor does it make any inquiries of such matters."

Dr. Barnhouse finds this difficult to believe. In his reply to Mr. Hoover he states:

"On more than one occasion I have been visited by your operatives who were checking on individuals in government service, and they were very keen on finding out their affiliation."

In the light of the known pretensions and convictions of the Roman Catholic Church in matters of doctrine affecting the freedom of conscience and the separation of church and state, the issue under discussion between Dr. Barnhouse and Mr. Hoover is not without interest to all citizens. Both are distinguished in their field and deserving of considerable respect; it would be difficult to question the integrity of either. Yet Dr. Barnhouse has not revealed the source of the information which he received and considers completely reliable; and Mr. Hoover makes a claim which invites a reaction of doubt. The church habits of applicants or candidates for a post in the Federal Bureau of Investigation should, one supposes, come up as a point of interest in the screening process which makes for careful selection of such men. Or is church membership completely unimportant in the evaluation of character? Does it have no bearing, for example, on the question of a man's attitude toward Communism? The public has been taught to believe that the FBI knows everything — or at least almost everything — about the people it investigates. It might be in the interest of mutual confidence if Mr. Hoover would see fit to reveal all the facts available on the subject raised by Dr. Barnhouse. E. S.

In The Footsteps Of Saint Paul

Corinth And The Corinthians

EIGHT miles to the south of the harbor city Cencreae lay the proud and lustful city of Corinth. Little did the Corinthians know at the time that a traveler was entering their city, whose name and fame would be remembered long after their own pride and lust had brought down upon them the renewed destruction of their city. Today only

lonely ruins grace the empty spaces, where once there stood a city that had grown like a phoenix out of dust and ashes by the mighty hand of Rome.

Corinth's Favorable Location

Corinth was rebuilt on an elevated tableland overlooking the blue waters of the Corinthian and Saronic Gulfs.

Behind the city there arose almost perpendicularly a rock to the height of about two thousand feet, a towering rock known as Acrocorinth. It was more imposing and impressive than the Acropolis of Athens. The latter could be seen from its summit on a clear day.

The city of Corinth was especially adapted to shipping and commerce because of its fortunate location on the Isthmus between two seas. Romans, Greeks, and Jews mingled there for one joint purpose of getting rich quickly and then, if possible, to enjoy the amenities of life. For Julius Caesar, Corinth was a Roman colony of veterans and above all an outpost of Roman prestige and power. For the native Greeks, it was a thriving center of business and pleasure. For the Jews, it was another stronghold of the Jewry next to Alexandria after their expulsion from Rome by Emperor Claudius. Among the expelled Jews we find the tentmaker Aquila and his wife Priscilla, with whom Paul lodged in Corinth. They assisted him greatly in his mission work in Corinth and later on also in Ephesus. Due to the extensive trade between Alexandria in Egypt and Corinth many Jews journeyed to and fro. Among others we find Apollos, a Jew, learned in the tradition of the Alexandrian Jewry, coming to Ephesus, being indoctrinated by Aquila and Priscilla, and then serving the congregation at Corinth after the departure of Paul from that city.

Trade and commerce also brought many slaves to Corinth. Judging from the words of Paul to the Corinthians (1 Cor. 1:25): "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called," the congregation founded by the apostle consisted in the main of converts from the poorer and lower classes.

Corinth's Claim to Fame

Athens was famous for its philosophers, its intelligentsia. Corinth could rather boast of its trade and cultivation of fine arts. The Corinthian column with its ornamental capital is a noble product of Corinthian art. To this very day it graces many a representative building throughout the world. In its presentation of classical Greek art it is predominant in our own Capitol in Washington, D. C. The naval trireme also originated in Corinth. Thus

Greek art in peace and war found its expression in Corinth, known as the "capital and grace of Greece."

Even though Corinth could not boast of eminent schools of philosophy as we found them in Athens, it did not lack those who also scoffed at Paul's teaching of Christ and resurrection as did the Athenians. In his famous fifteenth chapter of First Corinthians Paul warns the Corinthians not to lend their ears to the ridicule and scoffing of the opponents of the resurrection of Christ and of their own body. This would nullify all Christian faith and make it as empty and vain as is the wisdom of the Greeks and of the whole natural world.

Much could be said of the mythological background of this ancient city of Greece. It aptly portrays the spirit of that municipality. Does not the Search for the Golden Fleece, which began in Corinth, vividly portray the quest for riches so dominant in the history of Corinth? Does not the lore surrounding the mythical personalities of Tantalus and Sisyphus show forth the craving lust and desires of man and his inability to gain his end, however hard he may try? Man's attempts to seek and find new avenues of wealth and to satisfy the passions of his flesh will ever end in disaster. Pagan mythology and wisdom can display only the negative aims of man, which will always end in disaster and devastation of self. The full life of true hope can only be found in the Christian faith, of which the wisdom of this world knows nothing. A comparison of the negative wisdom of this world with the positive truth of Christianity is always revealing.

The Feasts of Corinth

The Corinthians were known for their love of banquets. Their feasts connected with the sacrifices to their gods gave them ample occasion for much dining and carousing. They also offered the young Christians in Corinth many temptations, against which Paul had to warn them so frequently in his Epistles. The Corinthian drunkard was proverbial. Already the Greek comedian Aristophanes used the phrase "to Corinthianize" to express the base and immoral conduct emanating from Corinth and infesting the whole Greek world. Twice in his Epistles does Paul tell us that drunkards will not inherit the kingdom of God (1 Cor. 6:9-10 and Gal. 5:21). It was

in Corinth, where Paul saw so many drunkards and also sensed the grave dangers for Christians surrounded by men and women given to debauchery. The Church father Chrysostom centuries later called Corinth "a city, the most licentious of all that are or have been." What would he say of our modern cities of today?

Vice a Religion

Untold numbers of sailors came to Corinth to have a good time in this cesspool of vice and iniquity, to get rid of their hard-earned money, and to indulge in the lowest passions of the flesh, in fornication of the vilest sort. Fornication was not even looked upon by the Greeks and pagans in general as a sin. They who practised it merely "followed an urge of nature." In Corinth it was even looked upon as a special and higher form of religion, provided one had the necessary means to climb the heights of Acrocorinthus and there satisfy his lust with one of the thousand or more prostitutes in the Temple of Aphrodite or Venus, the goddess of love. These prostitutes had once been Greek virgins, who had sacrificed their bodies and their souls, their virginity, for the passions of mariners and higher officials and visitors from everywhere. Both the lascivious men and prostitutes called it a sacrifice in the name of religion. To what depths cannot man sink, when he wants to satisfy his passion and still appear to be pious! In his Epistle to the Romans, Paul draws an appalling picture of the depths of sinful depravity within the pagan world. Here in Corinth he made his observations and wrote them to the Romans and to us to warn us, lest we be engulfed by that same maelstrom of lust and passion, which destroys both the body and the soul.

The Isthmian Games

In a grove sacred to the sea-god Poseidon or Neptune near Corinth the famous Isthmian games were held every three years. To these games the Greeks would throng. The prize was a plain wreath of pine. Many months of training preceded the contest for such a prize. Paul speaks of these games and uses them as an example for the Christian's life. He writes (1 Cor. 9:25): "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown,

(Continued on page 154)



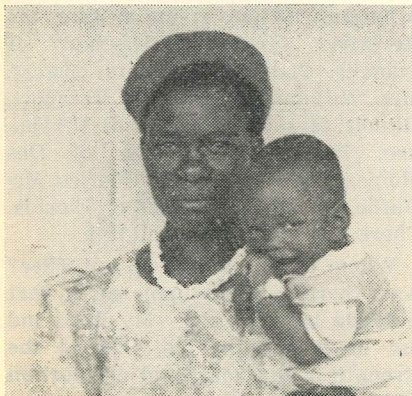
News from our Mission Fields

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

MATTHEW 28, 20

Our Spanish Mission

LAST August our Spanish Mission in Tucson, Arizona, enjoyed what was the happiest day in its brief history. Two Spanish-American boys, Armando and Antonio, had finished two years of instruction with their pastor, Missionary V. H. Winter, and knelt at our altar and confessed their faith with us. Parents of the children, other parents, and other adults were present at the service. It was a day for which your missionary had waited a long time. We hope and pray that the Holy Spirit will lead those same people to our services regularly and many more of our Spanish-American friends with them.



MISSION PROSPECTS OF
MISSIONARY HABBEN
Northern Rhodesia, Africa

Change in Location

Two weeks later we met on another special occasion, but which left our spirits less cause for jubilation. We had to bid farewell to Mrs. Olsen, who had faithfully assisted us in Sunday School almost from the very beginning. She was moving to another city where her husband was employed. On the same day we had our farewell service in the Adventist Church, which we had rented ever

since we had begun our services. We now used a public school for worship. Here we watched our Sunday School enrollment increase. The two boys who became communicant members in August have come to the aid of your missionary in a noble way and are assisting every Sunday morning in bringing Jesus the Savior to their younger, Spanish-speaking brothers and sisters in Sunday School classes.

God Gives the Increase

Today our Spanish Mission Sunday School has an enrollment of 28. The second class of two children is expected to be confirmed in summer; another class of four will be ready in the summer of 1955. A larger group of beginners in the two-year instruction course is in prospect for this fall. Our membership includes 34 souls and 6 communicants, with an

average church attendance of 18 persons a Sunday.

Chapel to be Built

To this Spanish Mission report, Pastor R. H. Zimmermann, chairman of the new Arizona-California Mission Board, adds the good news that the sum of \$17,500.00 was appropriated for the Spanish Mission out of the Synod's budgetary funds for the purpose of purchasing property and building a modest chapel.

Other Reports from Our Mission Fields

When the General Synodical Committee meets in Milwaukee in mid-May other mission reports will be read. We will hear from opposite ends of the globe, from Missionaries Habben and Tiefel in Northern Rhodesia and Japan, and from hundreds of home missions in the United



MISSION PROSPECTS — TOKYO AND YOKAHAMA, JAPAN
Bible Class of Missionary Tiefel

States. And we will hear about you. How this glorious Gospel, that Jesus was delivered for your offences, and raised again for your justification, has opened your hearts to generous mission contributions, and even above that, to your Wisconsin Synod Building Fund, which hopes to enlarge the schools for more ministers and missionaries in more mission fields tomorrow. "And, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9-10. May this vision of the redeemed, the blessed fruit of mission work, and the vision of the Living Lord before His empty tomb, give us the courage, the faith, and the joy TO GO AND TELL. The living Lord Himself assures us of a living harvest from our mission fields. With the Lord and with His holy angels we await these mission reports with joy.

W. R. H.

IN THE FOOTSTEPS OF SAINT PAUL

(Continued from page 152)

but we an incorruptible." Paul, however, does not merely write and preach for others. He includes himself, when he adds these significant words: "I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Paul was a practical preacher. He had learned it from his divine Master, who also took His examples from every-day life.

H. A. KOCH.

† PASTOR ARNOLD MACKDANZ †

Arnold Henry Mackdanz was born April 15, 1907, in Hutchinson, Minnesota. He was the son of Henry Mackdanz and Agnes, nee Boernecke. He was received into Christ's kingdom of Grace by the Sacrament of Holy Baptism in Friedens Congregation and later confirmed in the same church.

At Dr. Martin Luther College in New Ulm, Minnesota, he began the studies which were to prepare him for his life's work in the ministry.

These studies were continued at Northwestern College at Watertown, Wisconsin, where he was graduated in 1929, and at our Theological Seminary at Thiensville, Wisconsin, where he was graduated as a candidate for the holy ministry in 1932.

On October 3, 1932, Pastor Mackdanz was united in holy wedlock with Miss Dorothy Zier at Watertown, Wisconsin. His first charge was St. Paul's Church in Palouse, Washington. After serving there three years, he accepted a call to St. John's Church at St. Clair, Minnesota, where he served for the next thirteen years. On February 20, 1949, he was installed at St. John's Church, Pardeeville, Wisconsin, where he served until his death.

He was called to his eternal rest quite suddenly on Friday morning, February 26, 1954, following a stroke, at the age of 46 years, 10 months and 11 days. Besides his wife and three children, he is survived by his parents and 4 brothers, Carl, Alfred, Henry, and Donald; also 2 sisters, Agnes Bach and Helen Vassos.

Funeral services were held in St. John's Church, Pardeeville, March 1, 1954. The Rev. H. C. Nitz, President of the District, preached the sermon, and the undersigned served as liturgist. Interment took place in Lutheran cemetery at Watertown, Wisconsin, the Rev. A. T. Degner was in charge of the committal.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14, 13.

E. C. SCHEWE.

† PROFESSOR HERMAN A. FLEISCHER †

After an exhausting illness our beloved and venerable Professor Herman A. Fleischer of Northwestern College attained to his promised rest in the Lord on April 6 at Watertown. Thus was brought to a blessed and quiet close his able ministry that stretched over a period of 54 years. On February 18 of this year the professor had submitted his resignation due to failing health. Before coming to Watertown in 1926, Professor Fleischer had served congregations at Sault Ste. Marie, at Lake Geneva, and at Hustisford. His whole life and work in the church were characterized by a devout obedience to the Word. In his work with the students his sole aim was ever to bring them

into closer communion with their Savior by means of the blessed Gospel. The church and the school join the family in mourning the death of a consecrated teacher, father and husband.

Professor Fleischer was born the son of the late Mr. and Mrs. August Fleischer in Germany on June 28, 1876. At an early age he came with the family to the states and settled in Milwaukee. Here he received his early training and also attended Concordia College. He finished his college work at Northwestern and then attended our Seminary at Wauwatosa, graduating with the class of 1900. He was married in 1904 to Alma Treichel of Plymouth. This marriage was blessed with five children, two of which survive, as does the bereaved widow.

The funeral service was held April 9 at Trinity Church in Watertown. The interment was in the Lutheran cemetery. Six colleagues of the faculty served as pall bearers. The undersigned officiated.

There survive the widow, one daughter, Mrs. Harold L. Schumann of Watertown; one son, Herbert of Madison. A son, the Reverend Marcus Fleischer preceded the father in death, as did a set of twins who died in infancy. There is one brother, the Reverend Walter Fleischer of Pomona, California and four sisters, Mrs. William Bergstrom of Freeport, Illinois; Mrs. Carl Pritzlaff of Milwaukee; Mrs. Clara Schoen of Des Moines, Iowa; and Mrs. Charles McDuffie of Fort Lauderdale, Florida. There are eight grandchildren.

Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever.

K. A. TIMMEL.

LUTHERAN HIGH SCHOOL Appleton, Wisconsin

For approximately ten years the Fox Valley Lutheran High School was in the dream stage. Now it is a reality, definitely not as big as the dream, but more serviceable. Genuine interest in a Lutheran secondary school was never lacking through the past years; there has been only the seemingly insurmountable difficulty of providing a school building. In

July of 1953, the Lord put the interest expressed to the test; we can evaluate what happened in no other way. The City of Appleton made its old Jefferson School at 5th and Locust available to our association for a period of two years. The opportunity was snatched up at once, and despite the time element the institution was formally dedicated on Sunday, September 13; classes were begun on the following day.

Mr. Wayne Schmidt, at present a student at our Theological Seminary, ably performed the work of organization; the Board of Regents worked overtime attending to the thousand details involved; Mr. Richard Buss, who had completed his first year of theological study, was secured as full time instructor for the current year, Pastors Harold Warnke, Theo. Hartwig and O. Sommer, to assist. The first freshman class consists of eight students. The faculty and facilities may be temporary; the student body not so. Though the problems connected with establishing the former are still causing discouragement at times, it is clearly indicated that as the Lord pushed us to this point, so will He surely smooth the way through the future. All is toward the strengthening of His Church and to His greater Glory.

Inquires may be addressed to Pastor O. Sommer, acting principal Appleton, Route 1, Wisconsin

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Gustav Bartsch were privileged by the Lord to celebrate their golden wedding anniversary on March 28, in the Trinity Lutheran Church of Johnson, Minnesota. The pastor based his remarks on Ps. 107: 1: "O give thanks unto the Lord, for he is good: for his mercy endureth forever." All five children were present; and sixteen grandchildren sang: "My maker be Thou nigh." Out of a family of five children, three had been or are connected with parochial school work. There followed an open house reception in the church basement where many friends from far and near attended.

Their trials and tribulations were many, but God's mercy carried them through.

As a thank offering Mr. and Mrs. Bartsch turned over a gift of money for church work.

H. A. MUTTERER, *Vacancy pastor.*

DEDICATION

On March 14, 1954, Arlington Lutheran Church, Toledo, Ohio, dedicated its new parsonage to the service of the Triune God. May its doors ever be given to hospitality and to true Christian service.

WINFRED KOELPIN.

THEOLOGICAL SEMINARY

Thiensville, Wisconsin

The present school year at our Seminary is to come to a close on Thursday, June 3. God willing, a special service will be held in our Seminary Chapel beginning at 10:30 in the morning, in which the graduating class of 18 men will receive their diplomas. Since this marks the 25th graduation since the relocation of our Seminary at Thiensville, the exercises will be in the nature of a special service of thanksgiving. Pastor Oscar Siegler, President of the Northern Wisconsin District, will be the speaker.

The Seminary Chorus will present a closing concert on the evening before in the Seminary Chapel — June 2, at 8:00 P.M. All friends of our Seminary are cordially invited.

E. REIM, *Dean.*

MILWAUKEE JOINT TEACHERS' CONFERENCE

The Milwaukee Joint Teachers' Conference held its annual banquet at the Ebenezer Parish Hall, February 27, 1954.

After a very delicious meal served by the ladies of Ebenezer, Mr. E. Spletzer presented Mr. E. Holtzen, who served as toastmaster for the evening.

The assembly then participated in some community singing, led by Paul Jungkuntz, Jr.

The Rev. C. W. Stradtmann, pastor of Ebenezer Church, showed how dependent upon God we are for grace to help us in our work. This was an appropriate theme for this anniversary celebration.

The toastmaster then called on Mr. M. Timmermann to introduce Mr. Fred Berg of St. John's School. M. T. Meves introduced Mr. Edgar Jaeger of Emmaus. Mr. Karl Wedel presented Miss Cordula Lisius of Mt. Calvary. These people celebrated twenty-five years of teaching.

A brief summary of each of their lives was given. The celebrants, in

turn, humbly gave thanks to God for having given them the ability to carry on.

After the singing of a few rounds by the assembly, the two celebrants of fifty years of teaching were introduced. Mr. E. H. Hafner introduced Mr. Karl Jungkuntz of St. Peter-Stephen. Mr. K. A. Markworth introduced Miss Marie Wilk. These two celebrants gave thanks to God for strengthening them in their many years of teaching.

A movie, "As the Twig is Bent," concluded the evening's festivities.

L. W. ENGEL.

CALL FOR CANDIDATES

Since Pastor Arthur Voss has accepted the call to the seventh professorship at our Theological Seminary at Thiensville, the personnel of the faculty is again complete. The Board of Control of the Seminary therefore herewith invites the members of the Synod to nominate candidates for the presidency of the Seminary.

Prof. John P. Meyer has resigned from this position, but continues to carry his full load of classroom work. He therefore is not eligible for nomination. Any other member of the faculty is eligible, however, and nominations must be restricted to present members of the faculty.

All nominations must be in the hands of the undersigned not later than May 24, 1954.

The Board of Control,
Lutheran Theological Seminary,
Thiensville, Wisconsin,
HEINRICH J. VOGEL, *Secretary.*

LIST OF CANDIDATES

The following pastors have been proposed as candidates for the vacant professorship at Michigan Lutheran Seminary:

George Baer, Hazelton, N. Dak.
Leonard Bernthal, Clarkston, Wash.
J. C. Dahlke, Tomah, Wisconsin
Harold Eckert, Milwaukee, Wisconsin
O. J. Eckert, Saginaw, Michigan
Edward Friedrich, Detroit, Michigan
Paul Gieschen, Jackson, Wisconsin
Dr. H. Koch, Morrison, Wisconsin
Carl Mischke, Goodhue, Minnesota
Henry Paustian, LaCrosse, Wisconsin
Theo. Sauer, Livonia, Michigan
Oscar Siegler, Calvary, Wisconsin
Milton Spaude, Saginaw, Michigan
Walter Wegner, Columbus, Wisconsin
Ernst Wendland, Benton Harbor, Mich.

The Board of Regents of Michigan Lutheran Seminary will meet on the 28th of May to call a man from this list of candidates. Any information or correspondence with reference to these candidates must be in the hands of the Secretary of the Board by the 28th of May. Please address all communications to:

Rev. Oscar Frey
1441 Bliss Street
Saginaw, Michigan

"THE LORD WILL LIGHT MY CANDLE"

I felt the wind blow cold and chill
Against my heart.
Feebly I tried to bar the door
And bade it to depart.
But I soon learned my puny strength
Was far too small.
So in it swept and then I knew
I had no strength at all.
Fear, Worry, Care came storming in
Till all was night.
The reason? I forgot to give
My lamp to God to light.

ESTHER A. SCHUMANN.

CALENDAR OF CONFERENCES MANKATO CIRCUIT PASTORAL AND DELEGATE CONFERENCE

Time: June 13, 2:30-5:30 p. m.
Place: Grace Lutheran Church, Le Sueur,
Minnesota, M. J. Wehausen, pastor.
Agenda: Syllabus for District Convention;
Report by the financial secretary of the
circuit.

All congregations are reminded to have
their delegates present. However, members
of the church councils and communicant
members are also invited to be present. By
conference decision no arrangements are
made for meals.

M. BIRKHOLZ, Secretary.

NEW ULM DELEGATE CONFERENCE

Date: Tuesday, June 8.
Place: Zion Ev. Lutheran Church, Town
Brighton, Minnesota.

Time: 9:30 a. m.
Papers: Verbal Inspiration, Prof. H.
Birkholz; Christian Education and Its
Value to the Congregation, Prof. E.
Sievvert; Report of the General Synodical
Committee Meetings, Pastor E. Schaller.
E. HALLAUER, Secretary.

RED WING DELEGATE CONFERENCE

Place: Bethlehem Ev. Lutheran Church,
Mason City, Iowa, C. A. Hinz, pastor.
Date: June 1, 1954.

Time: 9:00 a. m. Holy Communion. Speaker:
George Barthels (K. Kungel, alt.)
Program: To be announced.

Pastors will kindly notify the host pastor
in due time as to the number of delegates
attending.

NORMAN E. SAUER, Secretary.

DAKOTA-MONTANA DISTRICT

This district will meet from June 8 to
June 10 at Northwestern Lutheran Academy,
Moblridge, South Dakota. The opening
service with communion for all delegates
will be held at 10 a. m. on the opening
day. Please announce your delegates and
yourself to Prof. A. Schuetze. All other
pertinent information will be sent you by
mail.

K. G. SIEVERT, Secretary.

ST. CROIX DELEGATE CONFERENCE MINNESOTA DISTRICT

Place: Redeemer Lutheran, Amery, Wiscon-
sin, Kenneth Seim, pastor.
Time: June 8, 9:30 a. m.

Assignment: An Isagogical Treatment of the
Book of Malachi, John Lau.
The Conference will begin with a Commu-
nion service, A. C. Haase, speaker; G. J.
Ehlert, alternate.

ROBERT L. SCHUMANN, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT

The nineteenth biennial convention of the
Southeastern Wisconsin District of the Ev.
Lutheran Joint Synod of Wisconsin and
Other States will be held, D. v., at the
Theological Seminary at Thiensville, Wiscon-
sin, June 21 through 24, 1954.

The opening service will be held at 10:00
a. m. on Monday, June 21, in the Seminary
chapel.

The essays for the convention are: "What
is the Church's Responsibility with Regard
to the Secondary Education of its Youth?"
by Pastor H. J. Vogel, and "Christian
Stewardship, with Special Reference to
Tithing, Percentage Giving, etc." by Pastor
Gerhard Schmeling.

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

Credentials and registration cards of all
pastors, teachers, and lay delegates attend-
ing the convention should be delivered to the
District Secretary during the hour pre-
ceding the opening of the convention.

HEINRICH J. VOGEL, Secretary.

PASTORS' INSTITUTE

The third annual pastors' institute will be
held at the Seminary at Thiensville, Wis-
consin, Monday through Friday, August 23-
27, 1954.

Two lectures will be presented each morn-
ing and two each afternoon, each followed
by a discussion period.

The tentative program for this year's
institute includes:

1. A study in the Psalms by Prof. E. E.
Kowalke, Northwestern College, Water-
town.
2. New Testament Exegesis by Prof. John
P. Meyer.
3. Homiletics by Prof. Gerald Hoenecke.
4. Modern European Theology by Dr. Oesch
of Germany (if he is available).
(As substitute for the last Prof. E. Reim
will lecture on Liturgics.)

Rates and fees as well as registration
procedure will be announced at a later date.
HEINRICH J. VOGEL, Secretary.

CONVENTION OF THE WESTERN WISCONSIN DISTRICT SYNOD

The convention of the Western Wiscon-
sin District Synod will be held at North-
western College at Watertown, Wisconsin,
from June 14, at 2:00 o'clock, to June 17,
at noon.

The opening service will be held at Trinity
Church, on Fourth Street, on Monday after-
noon, June 14, at 2:00 o'clock. Registration
will be taken before this service in the
narthex of the church.

The closing service will be held at St.
Mark's on Wednesday evening.

The following one-hour essays will be
read: "The Ministry of Reconciliation," by
Prof. Richard Jungkuntz; "The Glory of the
Teaching Ministry," by Teacher Ralph
Swantz; "Make Your Calling and Election
Sure," by Pastor Henry Gieschen.

All memorials to the convention are to
be in the hands of the district president
by June 1. Indication of other business to
come before the convention will also be
made to him ahead of time.

Further information as to housing and
meals will be sent to each pastor.

G. C. MARQUARDT, Secretary.

BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT

The nineteenth biennial convention of the
Minnesota District of the Ev. Lutheran Joint
Synod of Wisconsin and Other States will
be held at Dr. Martin Luther College, New
Ulm, Minnesota from June 21 to 25,
beginning at 2:00 p. m. on Monday and
ending at noon on Friday.

Services — Pastoral COMMUNION service
at St. Paul's church in the evening of the
opening day; confessional address by Pastor
H. A. Sauer and pastoral sermon by Pastor
P. R. Kurth; MEMORIAL service on Wed-
nesday at 2:00 p. m., Pastor C. W. Kuehner,
speaker; CLOSING service on Thursday
evening, sermon on Missions by Pastor W.
P. Haar and sermon on Christian education
by Pastor W. Vatthauer.

Essays — "An Analysis of the Steward-
ship in the Minnesota District in the Light
of 2 Cor. 9:1-12," by Pastor H. C. Duehl-
meier; and "A Catechism of the Differences
Disturbing the Peace within the Synodical
Confession," by a committee consisting of
Pastors Ch. Albrecht, Carl Mischke, and L.
Voss.

Business Matters — Applications for
membership, overtures, or other communica-
tions relative to the business of the con-
vention should be addressed to the District
President (and a copy of same to the
Secretary) in due time. Congregations
which have translated or changed their
constitution are asked to submit a copy to
the proper committee (E. A. Birkholz)
before the convention. All conference sec-
retaries are reminded to bring their Minutes!

The Northwestern Lutheran

Costs — The costs for a delegate and
pastor, whether they attend or not, are
\$15.00, which must accompany the con-
vention-form when it is returned to the Hous-
ing Committee. A detailed schedule of
other costs, together with registration cards,
will be mailed later.

M. J. LENZ, Secretary.

NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District Con-
vention will be held June 21-24, 1954, at Cleve-
land, Wisconsin, Rev. Elden M. Bode,
pastor. Opening services with Holy Com-
munion, 10 a. m.

Essayist: Prof. Erwin E. Kowalke. Topics:
Rom. 16:17; 2 Thess. 3:14; Titus 3:10.

Please register early with the host pastor.
Lay delegates credentials are to be sent
to the undersigned at least one week before
the convention date.

F. A. REIER, Secretary.

NEBRASKA DISTRICT CONVENTION

The nineteenth convention of the Nebraska
District will be held from June 15 to 18,
1954, at St. John Ev. Lutheran Church of
Stanton, Nebraska, L. Groth, pastor.

Monday evening, June 14, registration, and
committee assignments by the president at
7:50.

Tuesday, June 15, opening service at 9:00
a. m., followed by the first session.

The essay "The Scriptural Principles Con-
cerning Church Fellowship" will be read to
the convention by Prof. Carl J. Lawrenz.

The credentials of the lay delegates,
stating place and name of the congregation,
and bearing the signature of the president
and of the secretary of the congregation,
are to be given to the district secretary on
Monday evening, at the latest before the
opening service. The above applies also to
pastors and teachers. Use the registration
cards sent you.

Requests for lodging and meals should be
in the hands of the host pastor no later
than June 8.

R. H. ROTH, District Secretary.

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

The forty-third convention of the Evan-
gelical Lutheran Synodical Conference of
North America will be held at Detroit,
Michigan, August 10-13, 1954; opening ser-
vice 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.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will
meet, God willing, on Wednesday, May 19,
at 9:00 a. m. at the Northwestern Publish-
ing House, 3616-32 West North Avenue.

Preliminary meetings in the Publishing
House:

Board of Education-Wisconsin Synod
Monday, May 17, 10:00 a. m.
General Mission Board
Monday, May 17, 10:00 a. m.
Representatives of Institutions
Tuesday, May 18, 2:00 p. m.
The Lutheran Spiritual Welfare Commission
Tuesday, May 18, 9:30 a. m.
The Board of Support
Tuesday, May 18, 10:00 a. m.,
Grace Church
Conference of Presidents
Monday, May 17, 9:00 a. m.
Committee on Church Union
Monday, May 17, 2:00 p. m.
Committee on the Assignment of Calls
Friday, May 21, 9:00 a. m., at Thiensville
Reports and memorials to be printed
should be in my hands by Monday, April 26.
Another meeting of our Presidents with
the Presidents of the Missouri Synod will
be held, God willing, May 11 to 14 at the
Northwestern Publishing House to continue
the discussions begun in January. It is
considered advisable that this meeting also
be a closed meeting as was the one in
January.

OSCAR J. NAUMANN, President.

NEBRASKA DISTRICT CONVENTION

The dates for the above convention are
June 15-18, 1954. The place is Stanton,
Nebraska, L. Groth, pastor. Further
announcement later.

R. H. ROTH, Secretary.

ARIZONA-CALIFORNIA DISTRICT CONVENTION

The first convention of Synod's ninth district of Arizona and California will be held at the Apache Lutheran Mission in East Fork, Arizona, on June 15-17, 1954.

The meeting will begin with a service at 10:30 a. m., with the Rev. E. Arnold Sitz, of Tucson, President, in the pulpit, and the Rev. Ernest E. Sprengeler, of East Fork, First Vice-President, at the altar.

The convention essayist, Professor Walter A. Schumann of Northwestern College, Watertown, Wisconsin, will present a paper on "The Doctrine of the Church and the Present Pass in the Lutheran Church of America."

Visitors are cordially welcome to attend the sessions. East Fork lies 80 miles south of Holbrook, 80 miles northeast of Globe.

ARMIN C. KEIBEL, Secretary.

CALL MEETING

The following nominations have reached the Board of Control of Northwestern College for a successor to the late Professor Fleischer:

- Pastor Egbert Albrecht, Marquette, Michigan
- Pastor T. G. Bradtke, Marshfield, Wisconsin
- Pastor J. C. Dahlke, Tomah, Wisconsin
- Pastor Kurt Eggert, Johnson Creek, Wisconsin
- Pastor W. Gawrlich, West Bend, Wisconsin
- Pastor Theodore Hartwig, Appleton, Wisconsin
- Pastor Harris Kaesmeyer, Palos Heights, Illinois
- Doctor H. Koch, Greenleaf, Wisconsin
- Pastor Daniel Malchow, Eugene, Oregon
- Pastor Carl Mischke, Goodhue, Minnesota
- Pastor W. O. Pless, Fond du Lac, Wisconsin
- Pastor John Raabe, Litchfield, Minnesota
- Pastor Theodore Sauer, Livonia, Michigan
- Pastor James P. Schaefer, Milwaukee, Wisconsin

- Pastor G. Thiele, On study leave in Europe
- Pastor Emil Toepel, Sun Prairie, Wisconsin
- Pastor Heinrich Vogel, Cudahy, Wisconsin
- Pastor Ed. C. Fredrich, Detroit, Michigan
- Pastor Ernest Wendland, Benton Harbor, Michigan

The board will meet to choose a new professor from this list on the afternoon of graduation day at Northwestern, Thursday, June 10, at 2:00. Any correspondence regarding these nominations must reach the secretary before that date.

K. TIMMEL, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Petermann, Martin, in St. John Ev. Lutheran Church, Doylestown, Wisconsin; by E. C. Schewe; assisted by Pastors E. C. Kitzerow, W. Wegner; Laetare Sunday, March 28, 1954.

Wendland, John J., in St. John and St. James Ev. Lutheran Church of Reedsville, Wisconsin, by V. J. Weyland, assisted by A. Sippert and V. J. Siegler; April 25, 1954.

CHANGE OF ADDRESS

Pastor

Wendland, John J., Reedsville, Wisconsin.

NOTICE

Pilgrim Lutheran Church, 2651 Ivanhoe Street, Denver 7, Colorado, would like to hear from any congregation which wishes to dispose of used church furnishings.

N. LUETKE, pastor.

BEQUESTS RECEIVED DURING 1953

Bequests totaling \$102,445.64 were received by our Synod during the past year, 1953. In order to furnish Synod's members with this information and also to encourage members to include our Synod when making a will, the Board of Trustees has decided to publish any and all bequests and to do this semiannually in our official church publications. The following bequests were gratefully received during the year 1953

For Indigent Students	
Julia Christianson Estate	\$ 200.00
For Indian Mission	
Meta Mickelson Estate	\$ 500.00
Mary Gleichmann Estate	2,000.00
For Church Extension	
Rev. T. J. Sauer Estate	\$ 300.00
For Northwestern College	
Meta Mickelson Estate	\$ 96,075.28
General Purposes	
Henry Luetkemeier Estate	\$ 1,000.00
Mary Gleichmann Estate	2,000.00
Paul Thieme Estate	570.56

Board of Trustees, N. E. PAUSTIAN, Secretary.

**WESTERN WISCONSIN DISTRICT
January, February, March, 1954**

Pastor — Congregation	Amount
G. F. Albrecht, Indian Creek.....	\$ 1,620.81
G. F. Albrecht, Hustler.....	519.23
W. A. Ave Lallemand, Rock Springs.....	1,418.84
H. F. Backer, La Crosse.....	2,237.87
J. C. Bast, St. Charles.....	320.00
Wm. A. Baumann, Marshall.....	706.28
E. R. Becker, Elmwood.....	9.00
R. Beckmann, Ridgeville.....	354.38
Alvin Berg, Madison.....	124.35
B. Beyers, Minnesota City.....	262.61
B. Beyers, Goodview.....	91.55
A. Berg, Sparta.....	1,019.71
R. C. Biesmann, Wilton.....	23.75
R. C. Biesmann, Norwalk.....	130.17
R. F. Bittorf, McConnell.....	41.20
E. A. Breiling, Randolph.....	1,156.86
J. C. Dahlke, Tomah.....	1,989.58
A. T. Degner, Trenton.....	113.10
A. H. Dobberstein, Oak Grove.....	952.29
K. Eggert, Farmington.....	2,652.02
F. F. Ehlert, Bitzen.....	104.00
A. J. Engel, Medford.....	2,307.97
J. B. Erhart, Buffalo City.....	114.70
J. B. Erhart, Cream.....	549.55
J. B. Erhart, Cochrane.....	910.00
G. Fischer, Helenville.....	3,545.00
A. Geiger, Cambridge.....	417.31
H. Geiger, T. Leeds.....	1,615.78
H. Gieschen, Fort Atkinson.....	4,848.80
W. E. Gutzke, La Crosse.....	2,362.29
B. R. Hahn, Plum City.....	104.20
B. R. Hahn, Bay City.....	64.50
A. Hanke, T. Morton.....	1,000.00
J. Henning, Wausau.....	893.94
M. Herrmann, Kendall.....	105.50
M. Herrmann, Dorset Ridge.....	28.15
R. C. Hillemann, Mosquito Hill.....	230.98
R. C. Hillemann, Savanna.....	1,244.06
D. Hoffmann, Nelson.....	202.40
O. E. Hoffmann, Tomahawk.....	512.60
W. P. Holzhausen, Stetsonville.....	1,778.25

G. Horn, Chaseburg	4,069.84
G. Horn, T. Hamburg	1,237.48
C. J. Kionka, Rib Lake	710.50
C. J. Kionka, T. Greenwood	255.92
E. H. Kionka, T. Maine	262.11
C. J. Kionka, T. Spirit	73.55
C. J. Kionka, T. Genoa	661.75
G. P. Kionka, Stoddard	2,290.88
H. C. Kirchner, Baraboo	4,098.87
L. C. Kirst, Beaver Dam	3,353.44
E. C. Kitzerow, Beaver Dam	361.26
O. W. Koch, Lowell	2,271.95
O. W. Koch, Central Conference	20.00
L. J. Koenig, Wausau	1,655.85
L. J. Koenig, Mosinee	353.79
W. J. Koepsell, Pickwick	247.35
W. J. Koepsell, Ridgeway	1,133.41
J. Kohl, Doylestown	781.88
J. Kohl, Fountain Prairie	79.48
J. Kohl, Fall River	325.96
G. O. Krause, Marathon	306.17
R. P. Korn, Lewiston	2,231.80
F. G. Kosanke, Altura	944.52
J. D. Krubsack, Goodrich	643.44
W. R. Krueger, Friesland	992.27
W. R. Krueger, Dalton	416.58
D. H. Kuehl, T. Eau Plaine	250.00
M. Kujath, Janesville	1,323.89
C. C. Kuske, Green Valley	66.90
C. C. Kuske, Rozellville	244.18
P. R. Kuske, North Freedom	1,040.26
L. Lambert, Barron	1,532.31
L. Lambert, Rice Lake	255.50
H. Lange, Onalaska	2,111.05
Wm. Lange, La Crosse	826.35
E. Larson, Arcadia	36.75
E. Larson, Whitehall	406.77
E. F. Lehmann, Tripoli	30.68
E. F. Lehmann, Prentice	53.76
O. Lemke, T. Rib Falls	276.00
O. Lemke, Rib Falls	414.46
F. W. Loeper, Whitewater	456.90
F. W. Loeper, Richmond	200.00
A. H. Mackdanz, Pardeeville	1,126.31
E. A. Mahnke, Hillsboro	825.44
E. A. Mahnke, Viroqua	127.50
G. C. Marquardt, Ringle	711.22
G. C. Marquardt, Schofield	1,327.21
A. L. Mennicke, Winona	4,556.00
F. H. Miller and N. W. Kock, La Crosse	6,067.15
R. W. Mueller, Jefferson	7,109.29
G. E. Neumann, T. Merrimac	153.00
G. E. Neumann, T. Caledonia	130.00
G. E. Neumann, T. Greenfield	342.50
H. C. Nitz, Waterloo	3,688.50
H. Nommensen, Fountain City	435.64
M. J. Nommensen, Juneau	1,562.13
H. A. Pankow Menomonie	375.00
O. Pagels, T. Lebanon	386.85
O. Pagels, Ixonia	1,943.40
H. E. Paustian, Barre Mills	1,478.18
N. E. Paustian, Oconomowoc	2,463.36
M. B. Petermann, Badger	20.42
Elmer Prenzlow, Jr., Bloomer	1,094.27
E. E. Prenzlow, Cornell, Keystone, and Birch Creek.....	184.40
J. M. Raasch, Lake Mills	2,346.13
G. Redlin and W. Kehrberg, Watertown	11,769.96
C. R. Rosenow, Cameron	1,304.40
C. R. Rosenow, Bruce	89.48
A. Saremha, T. Knapp	115.29
A. Saremha, Dannavaugh	30.00
A. Saremha, T. Lincoln	272.30
A. Saremha, Shennington	43.50
A. W. Sauer, Winona	6,047.61
J. Schaadt, Prairie Farm	527.88

J. Schaadt, T. Dallas	77.76
H. Schaller, Bagleton	850.39
A. C. Schewe, T. Bridge Creek	12.35
A. C. Schewe, Neillsville	921.56
E. C. Schewe, Cambria	1,550.20
L. Schroeder, Lime Ridge	244.32
L. Schroeder, T. Washington	182.95
V. Schultz, Platteville	172.00
W. E. Schulz, Wonewoc	1,255.12
H. C. Schumacher, Milton	341.92
A. Schumann, Globe	810.43
H. W. Schwertfeger, Richwood	853.71
H. W. Schwertfeger, Hubbleton	2,913.04
R. A. Siegler, Madison	467.05
W. R. Steffenhagen, Moline	61.74
A. Stuebs, Portland	1,488.07
A. Stuebs, Bangor	1,211.70
M. F. Stern, Ixonia	1,420.02
K. A. Timmel, Watertown	589.85
E. Toepel, Fort Atkinson	587.14
E. G. Toepel, Sun Prairie	780.00
I. G. Uetzmann, Watertown	1,263.28
E. H. Walther, Wis. Rapids	5,568.51
W. E. Wegner, Columbus	259.32
R. Welch, Brodhead	52.65
A. J. Werner, Cataract	11.20
A. J. Werner, Millston	2,524.10
A. A. Winter, Mauston	1,396.97
A. A. Winter, New Lisbon	586.24
L. A. Winter, T. Berlin	511.80
W. E. Zank, Newville	525.15
W. E. Zank, T. Deerfield	1,821.25
G. W. Zunker, Fox Lake	\$ 81,023.52
Budgetary	85,765.51
Building Fund	1,056.72
Non-Budgetary	
Total	\$167,845.75

Memorial Wreaths

In Memory of — Sent in by	Amount
Mrs. Gustave Lehmann — A. T. Degner, T. Trenton	\$ 2.00
Mrs. Louise Schult — A. T. Degner, T. Trenton	1.00
Gust Miller — H. Geiger, T. Leeds	2.00
N. N. — Hy Gieschen, Fort Atkinson	3.00
Mrs. Martha Luehrs — H. C. Kirchner, Baraboo	90.00
Barbara Steiner — L. C. Kirst, Beaver Dam	100.00
Mrs. Add Buss — L. C. Kirst, Beaver Dam	5.00
Mrs. Frieda Spars — L. C. Kirst, Beaver Dam	10.00
Otto Zimmermann — L. C. Kirst, Beaver Dam	15.00
Mrs. Johanna Schmidt, F. W. Loeper, Whitewater	22.00
N. N. — R. W. Mueller, Jefferson	6.00
Gustav Schwartz — M. J. Nommensen, Juneau	2.00
Oscar Buschke — M. J. Nommensen, Juneau	2.50
Gust Tonn — E. C. Schewe, Cambria	2.00
John A. Thoma — A. Schumann, Globe	167.00
Rolly Storandt — A. H. Werner, Cataract	15.00
Mrs. Alvina Zahrt — A. Berg, Sparta	14.00
Herman Knospe — J. B. Erhart, Cream	33.50
Julius Grueneberg — E. H. Kionka, T. Maine	9.00
August Hackbarth — E. H. Kionka, T. Maine	29.00
Albert Koepf — L. Lambert, Barron	56.00
Herman Radtke — L. Lambert, Barron	36.00
Harry Flater — E. E. Prenzlou, Joint Parish	5.00
Carl D. Klinger, Jr. — E. E. Prenzlou, Joint Parish	5.00
Oscar Meyer — J. Schaadt, Prairie Farm	5.00
John Buchholz — J. Schaadt, Prairie Farm	6.00
George Kahl — J. Schaadt, Prairie Farm	11.00
Charles Korth — L. Schroeder, T. Washington	10.00
Pastor A. Mackdanz — H. Geiger, T. Leeds	2.00
E. Hahm — B. R. Hahm, Plum City	5.00
Rev. A. Mackdanz — O. W. Koch, Central Conference	20.00
John Rick — Wm. Lange, La Crosse	18.50
Elijah Hahm — M. J. Nommensen, Juneau	2.00
Rev. C. Boevers — M. J. Nommensen, Juneau	2.00
Rev. A. Mackdanz — G. Redlin, Watertown	10.00
Mrs. Frank Schuett — G. Redlin, Watertown	3.00
Gerhard Bruss — G. Redlin, Watertown	3.00
Fred Henning — G. Redlin, Watertown	5.00
Herman Hoge — A. W. Sauer, Winona	10.00
Mrs. Bruno Berger — E. C. Schewe, Cambria	3.00
Charles Schroedel — E. Walther, Wis. Rapids	17.00
Geo. Wilhorn — E. Walther, Wis. Rapids	25.00

H. C. KOCH, Treasurer.

PACIFIC NORTHWESTERN DISTRICT

January, February, March, 1954

Congregation	Budgetary	Special Bldg. Coll.	Other Special
St. John, Clarkston, L. Bernthal	\$ 72.20	\$ 287.50	
Salem, Edmonds, E. Schulz	138.87	181.54	
Good Hope, Ellensburg, G. Sydow	41.50	450.08	
Trinity, Omak, E. Zimmermann	154.00		
Peace, Orofino, L. Bernthal	74.15	91.95	
Gethsemane, Opportunity, R. Dommer	5.00	177.51	
St. Paul, Palouse, M. J. Witt		24.00	
Grace, Portland, L. Sabrowsky	145.85	713.40	20.00
Zion, Rainier, E. Kirst	12.95		
Grace, Seattle, G. Franzmann	160.45	185.00	
Snoqualmie Valley, Snoqualmie, W. Lueckel	32.42		
Good Faith, So. Cle Elum	65.51	68.00	
St. James, Spokane, L. Grams	70.63		
Shadle Park, Spokane, N. Menke		81.02	
Trinity, Spokane, M. J. Witt	200.00	425.50	
Faith, Tacoma, P. Nitz	173.07	270.00	
St. Paul, Tacoma	209.54	800.00	

Withrow Lutheran, Withrow			
V. Greve		18.63	
Grace, Yakima, T. Adascheck	193.37	584.50	
Redeemer, Yakima, G. Frey	111.85	206.00	
Grace, Zillah, A. Sydow		64.50	
	\$ 1,861.41	\$ 4,629.13	\$ 20.00

Memorial Wreaths

In Memory of — Sent in by	Amount
Rev. Wm. Franzmann — G. Franzmann, Seattle	\$ 16.00
F. E. PETERSON, District Treasurer.	

July 1, 1953 — April 1, 1954

MINNESOTA DISTRICT

Crow River Valley Conference

	SYNOD	OTHER
	Budgetary	Special CHARITIES
Congregation — Pastor		
Buffalo, St. John's, E. R.		
Berwald	\$ 2,170.57	\$ 284.84 \$ 95.00
Crawford Lake, Trinity, M. H. Hanke	50.00	
Delano, Mt. Olive, M. J. Lenz	1,912.77	552.10 3.00
Glenwood, Calvary, F. E. Stern	518.59	87.40
Graceville, Mt. Olive, H. A. Mutterer	506.69	203.25
Hancock, St. John's, H. C. Duehlmeier	1,404.78	1,284.80 2.00
Hutchinson, Grace, H. A. Hempel	466.90	387.00
Johnson, Trinity, H. A. Mutterer, V. P.	1,970.13	469.70
Litchfield, St. Paul's, J. Raabe	2,218.40	669.05 44.52
Loretto, Salem, W. P. Haar	2,009.10	51.00
Monticello, St. Peter's, L. Schaller	590.25	
Montrose, St. Paul's, M. H. Hanke	428.09	
Morris, St. Paul's, H. C. Duehlmeier	1,453.14	1,252.75 2.00
Pelican Lake, Immanuel, G. H. Geiger	2,034.33	1,211.10
Rockford, Cross, N. W. Kock	2,247.17	1,290.90 145.00
T. Acoma, Immanuel, O. Engel	1,924.81	1,100.00 82.45
T. Ellsworth, St. Peter's, M. C. Kunde	765.00	450.50
T. Lynn, Zion, M. Lemke	943.35	411.60 100.00
T. Malta, Bethany, H. A. Mutterer	273.90	105.00
Crow River Pastoral Conference		100.00
Totals	\$ 23,887.97	\$ 9,859.79 \$ 524.97

Mankato Conference

Alma City, St. John's, E. E. Kolander	1,692.47	1,137.43	22.00
Belle Plaine, Trinity, R. A. Gurgel	1,981.16		
Jordan, St. Paul's, L. Brandes	2,700.00	1,000.00	
Le Sueur, Grace, M. J. Wehausen	254.83	97.25	
Mankato, Immanuel, G. W. Fischer	4,798.52	46.00	115.00
N. Mankato, St. Paul's, R. A. Haase	2,839.75	438.01	110.75
W. Mankato, St. Mark's, M. Birkholz	602.95		
New Prague, Friedens, A. Martens	1,313.01	1,235.00	
St. Clair, St. John's, A. P. C. Kell	1,729.63	1,078.50	
St. James, St. Paul's, E. F. Peterson	2,852.68	12.81	
St. Peter, St. Peter's Luth., G. Albrecht	2,385.87		
Smith's Mill, Trinity, T. Bauer	865.96	498.50	
Lutheran Home for the Aged, Belle Plaine			
Totals	\$ 24,086.81	\$ 5,543.50	247.75

New Ulm Conference

Balaton, St. Peter's, H. C. Sprenger	2,520.15	165.00	32.00
Butterfield, St. Matthew's, P. Nolting, V. P.	427.71	395.00	10.50
Courtland, Courtland Luth., E. Hallauer	353.63	285.65	8.25
Darfur, St. John's, P. Nolting, V. P.	252.25	502.00	
Lake Benton, St. John's, A. K. Birner	765.54	768.60	4.00
Morgan, Zion, W. Frank	917.96		30.00
New Ulm, St. John's, W. Schmidt, V. P.	1,664.22	1,288.83	
New Ulm, St. Paul's, W. Schmidt	8,513.84	6,927.97	
Nicollet, Trinity, E. Schaller	4,203.79	236.70	60.25
Sanborn, Zion, W. P. Scheitel	888.63		20.00
Sleepy Eye, St. John's, P. F. Nolting	3,952.92	3,789.72	
T. Brighton, Zion, E. Hallauer	644.81	276.20	17.25
T. Eden, Immanuel, W. Frank	700.00	582.00	
T. Island Lake, Zion, R. F. Schroeder	600.00	27.93	2.00
T. Verdi, Immanuel, A. H. Birner	417.00	499.00	
Tyler, Immanuel, R. F. Schroeder	585.60		14.50
Totals	\$ 27,308.05	\$ 15,744.60	\$ 198.75

Red Wing Conference

Austin, St. Paul's, L. W. Schierenbeck	746.14	909.21	
Bear Valley, St. John's, T. Haar	691.00	404.00	16.00
Bremen, Trinity, O. Klett	224.23	38.00	

Brownsville, Emanuel, E. G.			
Hertler	107.35	40.00	
Caledonia, St. John's, K. A.			
Gurgel	2,583.52	2,433.50	107.60
Charles City, Cross, W. A. Geiger	375.35		
Frontenac, St. John's, W. G.			
Voigt	504.84		25.00
Goodhue, St. Peter's, C. Mischke	1,051.00	1,217.65	22.00
Hokah, Zion, E. G. Hertler	987.50	550.00	
La Crescent, First Lutheran			
E. G. Hertler	839.50	586.00	
Lake City, St. John's, T. H.			
Albrecht	4,586.00	326.90	74.50
Mapleview, Calvary, L. W.			
Schierenbeck	121.06	118.50	
Mason City, Bethlehem, C. A.			
Hinz		521.13	
Mazeppa, St. John's, T. Haar	889.00	1,016.00	
Nodine, St. John's, R. A.			
Kettenacker	2,459.54	1,690.50	
Oronoco, Grace, H. F. Muenkel			
V. P.	661.00	613.00	8.00
Poplar Grove, St. Peter's, H. F.			
Muenkel, V. P.	184.55	212.61	
Red Wing, St. John's, G. A.			
Barthels	3,538.62	2,519.36	148.18
South Ridge, Immanuel, E. G.			
Hertler	868.00	485.00	
T. Dexter, Trinity, N. E. Sauer	1,222.48	1,030.00	20.00
T. Goodhue, Grace, C. Albrecht	865.65	1,095.65	51.00
T. Goodhue, St. John's, C.			
Albrecht	1,706.42	1,765.25	18.00
Lake City Lincoln, Trinity, E.			
Scharlemann	798.08	514.88	
T. Minneola, St. John's, C. H.			
Mischke	982.29	1,022.00	6.00
T. West Florence, Immanuel,			
W. G. Voigt	1,221.31		20.00
Union, St. Peter's, F. Ehlert	239.85	188.00	50.00
Wabasha, Our Redeemer, D. H.			
Hoffman	118.60	53.25	
Zumbrota, Christ, H. F. Muenkel	5,460.00	3,065.75	52.50
Nelson, Wis., Grace		55.00	
Totals	\$ 35,832.88	\$ 22,247.12	\$ 618.78

Redwood Falls Conference

Arlington, St. Paul's, J. G.			
Bradtke	4,767.05	22.00	539.46
Danube, St. Matthew's, H. C.			
Schnitker	2,012.76	1,136.46	
Echo, Peace, H. Hackbarth	1,550.31	1,559.50	20.50
Essig, Zion, P. W. Spaude	323.61	338.00	4.40
Fairfax, St. John's, W. F.			
Vatthauer	2,850.50	86.00	77.00
Gibbon, Immanuel, H. H. Kesting	3,912.70	4,655.00	116.00
Marshall, Christ, E. R. Gamm	1,477.86	623.64	
Milroy, St. John's, G. W. Scheitel		288.00	
Morton, Zion, S. Baer	1,094.72	334.00	29.30
Olivia, Zion, Im. F. Lenz	1,233.81	28.50	
Redwood Falls, St. John's, E. A.			
Birkholz	1,622.18	818.95	35.56
Renville, St. John's, W. F. Dorn	1,756.00	3.00	5.00
Seaforth, St. Paul's, A. E. Schulz			
T. Emmett, Bethany, O. K.			
Netzke	495.39		
T. Flora, St. Matthew's, O. K.			
Netzke	550.15		4.00
T. Helen, St. John's, K. J.			
Plocher	1,418.55	19.00	146.50
T. Omro, St. John's, W. H.			
Zickuhr	1,303.25	411.75	
T. Ridgely, St. John's, P. W.			
Spaude	344.44	279.00	3.92
T. Sheridan, St. John's, A. E.			
Schulz	218.65	310.00	
T. Wellington, Emanuel, G. F.			
Zimmermann	1,460.68	1,841.54	49.82
T. Winfield, St. Luke, W. F. Dorn	622.00	182.90	2.00
Vesta, St. John's, R. E.			
Bretzmann	1,803.64		7.00
Winthop, Zion, C. W. A.			
Kuehner	1,541.19	108.00	83.50
Wood Lake, St. John's, J. W.			
Stehr	2,976.55	317.50	246.20
Totals	\$ 35,623.99	\$ 13,074.74	\$ 1,370.16

St. Croix Valley Conference

Amery, Redeemer, K. Seim	979.43		
Centuria, St. John's, F. Kempfert	268.79	235.01	
Clear Lake, Grace, K. Seim	500.36		
Ellsworth, Ellsworth Lutheran,			
F. Mutterer	76.25		2.15
Hastings, St. John's, L. Ristow	1,369.50	1,453.90	28.87
Hersey, First Luth., P. E. Horn	317.36	114.00	
Highwood Park, Mt. Zion, G. J.			
Ehlert	236.67	111.25	
Minneapolis, Bloomington Luth.,			
J. G. Hoenecke	541.48		
Minneapolis, Pilgrim, R. J.			
Palmer	3,717.59	1,471.19	
Minneapolis, St. John's, P. C.			
Dowidat	2,200.00		300.00
N. St. Paul, Christ, H. A. Sauer	1,800.00	1,519.00	
Nye, Grace, J. H. Lau	259.80	36.00	
Osceola, Trinity, J. H. Lau	664.19	71.55	
Prescott, St. Paul's, F. Mutterer	464.63	358.50	122.84
Rock Creek, Redeemer, F.			
Kempfert	232.28	112.62	

St. Croix Falls, Eng. Luth.,			
F. Kempfert	471.94	217.15	
St. Louis Park, Timothy, R.			
Schumann	143.65	41.25	
St. Paul, Emanuel, L. M. Voss	3,404.77	915.85	2.00
St. Paul, Mt. Olive, C. P. Kock	1,256.40	558.01	184.75
St. Paul, St. James, C. Bolle	4,269.29	2,317.50	400.00
St. Paul, St. John's, Naumann,			
Albrecht	6,172.96	4,133.30	214.00
St. Paul, Trinity, A. C. Haase	1,358.00		229.30
St. Paul Park, St. Andrew's,			
G. J. Ehlert	365.89	212.90	
S. St. Paul, Grace, A. G. Eberhart	4,654.89	779.36	
Stillwater, Salem, P. R. Kurth	2,403.71	1,405.59	
T. Baytown, St. John's, E. W.			
Penk	830.65		24.00
T. Cady, St. Matthew's, K. A.			
Nolting	214.28	202.00	128.00
T. E. Farmington, Zion, L. W.			
Meyer	2,977.23	261.66	
T. Grant, St. Matthew's, E. W.			
Penk	576.50		27.00
T. Wenton, St. John's, K. A.			
Nolting	521.17	678.37	205.25
T. Woodbury, Salem, F. Mutterer	500.00	688.45	
Woodville, Immanuel, P. E. Horn	167.70		
Okabena, St. John's, G.			
Schweikert	700.00		34.87
Luth. Lenten Service Committee		46.00	
Totals	\$ 44,617.46	\$ 17,940.41	\$ 1,903.05
District Totals	\$189,357.16	\$ 84,410.16	\$ 4,863.44

Memorial Wreaths

	SYNOD	OTHER
In Memory of — Sent In By	Budgetary	Special CHARITIES
Robert Kirchenwitz—M. J. Lenz	\$	2.00
Henry Rausch—H. A. Mutterer	12.00	
Adolph P. Tessmer—W. P. Haar	9.00	44.00
Mrs. Carl Schostag—G. H. Geiger		35.00
Carl Wagner—N. W. Kock	25.00	25.00
Rev. T. E. Kock—N. W. Kock		20.90
Mrs. Minna Engel—O. Engel		6.00
Robert Imm—G. W. Fischer	30.00	5.00
Edward Hopp—G. W. Fischer	13.00	3.00
Mrs. Geo. Bolduan—R. A. Haase	61.00	109.75
Ed. J. Engelbrecht—E. F.		
Peterson	112.50	
Mrs. John Stradtman—E. F.		
Peterson	16.00	
Charles F. Rosing—E. F. Peterson	12.00	
Mrs. Henry Asendorf—E. F.		
Peterson	25.00	
Jille Mehrings—E. F. Peterson	1.00	100.00
F. A. Heidemann—E. Hallauer		32.50
Mrs. Carl Thom—E. C. Schaller		10.75
Hy Bartz—E. C. Schaller		4.00
Mrs. Louis Bode—E. C. Schaller		60.25
Frank Rotonda—K. A. Gurgel	98.00	40.00
Baby Jean Lee—K. A. Gurgel	1.00	24.00
Mrs. Caroline Dropschaske—		
C. H. Mischke	3.00	30.00
Mrs. Martha Voss—R. A.		
Kettenacker	30.00	6.00
Baby Sommerfeld—H. F.		
Muenkel		3.00
Mrs. Fred Vollmers—G. A.		
Barthels	3.00	38.00
Elaine Dammann—G. A. Barthels	3.00	40.00
William Vomhof—C. Albrecht		3.00
Gerhard W. Bongard—J. G.		
Bradtke		2.00
Mrs. Hugo Remmele—H.		
Hackbarth	25.50	3.00
Mrs. Anna Hackbarth—H.		7.00
Hackbarth	1.00	4.00
Alfred Paschke—W. F.		
Vatthauer	8.50	
Linda Dallmann—W. F.		
Vatthauer	6.00	5.00
Jeanette Schultz—W. F.		
Vatthauer	26.00	36.00
John Haussen—W. F. Vatthauer	12.00	2.00
Mrs. Bertha Patterson—H. H.		1.00
Kesting	10.00	
Mrs. Chas. Bandow—H. H.		
Kesting	2.00	37.00
Otto Schultz—E. A. Birkholz	3.00	
Kelmuth Kiecker—G. F.		
Zimmermann	45.00	27.00
A. B. Teske—C. W. A. Kuehner	5.00	5.00
Lester Johnke—J. W. Stehr	7.00	7.00
Rudolph Jeseritz—J. W. Stehr	35.50	1.00
Alden Just—J. W. Stehr	43.50	7.00
Henry Drager—J. W. Stehr	6.50	8.00
Richard Otto—N. W. Hansen	100.00	33.00
Emily Danielson—F. Kempfert	15.00	10.00
Mrs. W. Detsch—Ernst, Thiele,		
Voss		2.00
Mrs. Wm. T. Naumann—		
Naumann, Albrecht		14.00
Mrs. Edw. Marty—Naumann,		
Albrecht		5.00
Gustav Paul—K. A. Nolting		29.00
William Gehr—K. A. Nolting		12.00
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