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ST. PAUL'S EV. LUTHERAN CHURCH
Litchfield, Minnesota
Dedicated August 23, 1953
John Raabe, pastor
226 Ramsey Ave. S.

Siftings

BY THE EDITOR

Long and weary days, wearing on body and mind, are now in progress in Milwaukee for the pastors and laymen who are charged with the work of our Synod and the carrying out of the mandates of Synod. These men will sit in meeting, from early morning till late at night, discussing, debating, and sifting every bit of information they have received concerning the projects of Synod entrusted to them. Theirs is for the most part a thankless task, as far as men are concerned. Men — a great number of the Christians of our Synod — will little note nor long remember their trying work. Let this reminder encourage every one of us not only to pray for these men, that God give them the necessary knowledge and wisdom and determination to carry on for us, but that we may also, if occasion arises, assure these men that we appreciate what they have done for us. This is well-pleasing to God, the Father of our Lord Jesus Christ.

* * * *

Let us also remember that we have still a great work to finish, which in the name of our Savior we pledged to do, namely, to provide money and means to erect the much needed new building at Watertown. We are still far from reaching our goal of \$1,200,000.00. Some congregations of our Synod have done nothing, some little, and but a few have finished the collection, "THE GIFT FOR JESUS." Those four words are big words; they are a confession on our part; they express our gratitude for all that Jesus has done for us by His work on the cross. Let us not make this expression merely one of the lips, but let us repeat it with the determination that His will be done among us.

* * * *

How much has your congregation raised as a "GIFT FOR JESUS"? Have you seriously made an effort to find out? It behooves us as Christians to make this our concern.

Every Christian ought to take it upon himself to do all he can to supply our board with the necessary money and to this end work in his own congregation that it voluntarily bear the fair share of this collection. If all did this, the collection would be over in a short time. God would be pleased with such stewardship.

* * * *

Do you know that there is an Evangelical Lutheran Church of England? It has existed since 1896. The history of the Lutheran Church in England actually began with Luther in Germany. Less than four weeks after he had nailed his 95 these on the church door, people were talking about them in Oxford and London. Luther's influence swiftly spread, and in Cambridge, near King's College, was a tavern called "Little Germany" because it became the focus of the Lutheran Reformation in England. Among those who secretly gathered at this meeting place were two divinity students who, years later, had much to do to shape the course of the English Reformation: Thomas Cranmer and Matthew Parker. In 1669, seventy years before the evangelical revival which produced Methodism, and at a time when none other of the Free Churches was permitted to practice, Charles II gave the Lutherans of that age a charter with legal right to exist. From that date until the Bloodless Revolution of 1688, it remained the only approved non-established church in England.

* * * *

More than 44,000 ROK soldiers have been converted to Christianity in Korea, so reports the *Korean Survey*. The Christian churches in that country, says the report, are flourishing. May God open the hearts of many of these benighted people to the truth of the Gospel and grant that many may come to the Lamb of God that taketh away the sins of the world.

Through The Holy Spirit We Testify Of Christ

John 15: 26-16:4

THE Pentecost season is again to remind us that Christian life in all of its manifestations is wholly a gift and creation of the Holy Spirit. Everything that is specifically a part of Christian life stands in bold contrast to that which proceeds from the natural heart of man. It is utterly impossible without the Holy Spirit's work. This is also true of Christian life as a life of zealous testimony of the Savior.

The Holy Spirit Constrains Us to Testify of Christ

The Savior's Promise On the evening before His death Jesus told His disciples: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." At first thought we might feel that Jesus is here speaking of a twofold testimony. Actually, however, the two belong together and are really one. The Holy Spirit would testify of Christ in and through the disciples. The disciples would testify in the strength and power of the Holy Spirit and as His instruments.

Fulfilled for the Twelve The apostles, as Jesus points out, had been with Him from the beginning, ever since He began His public Savior's work. From day to day they had heard His gracious words of salvation, had seen the mighty works with which He manifested Himself as the divine Savior. As yet they did not fully understand everything that Jesus said and did. They were, however, eye and ear witnesses of it all, and as such they also continued to be near Jesus through His bitter passion, after His glorious victory over death and the grave, and until His ascension to the Father. Then, in accordance with His promise, the exalted Savior sent the Holy Spirit from the Father to His disciples, the Holy Spirit who from all eternity proceeds from the Father and the Son, who is one in divine essence and glory with them. As a Comforter in Christ's stead the Holy Spirit not only brought to their re-

membrance all that Jesus had said and done before their eyes and ears, but He also let them see it all in its full saving meaning. As the Spirit of truth He glorified Jesus in their hearts, Jesus in whom all saving truth is centered. Through the Holy Spirit's testimony they saw Jesus in faith as their perfect Savior, through whom alone they had pardon, peace, and eternal life.

Through this gracious work of the Holy Spirit the word of Jesus then went into fulfillment: "Ye also shall bear witness." We see evidence of it in their inspired epistles and in the equally inspired account of their activity in the Book of Acts. Fearlessly and joyfully Peter in the name of all the apostles told the multitude on Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." He told the hostile Jewish leaders: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Though cast into prison for proclaiming Jesus as the crucified and risen Savior, we hear Peter and John courageously asserting: "We cannot but speak the things which we have seen and heard." In his own epistle John writes: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."

Fulfilled for Us As a Comforter in Christ's stead, as the Spirit of truth, the Holy Spirit also constrains us to testify joyfully of our Savior. We have, indeed, not been with Jesus from the beginning; but the apostles were with Him for us. Through their inspired word we have heard His gracious message and seen the mighty deeds with which He both wrought and confirmed our salvation. Through their word the Holy Spirit has guided us into all saving truth and led us to embrace it with believing hearts. He has glorified Jesus before our souls as the perfect Redeemer, who puts our sin-laden conscience at rest, who comforts us in all troubles, who fills

our hearts with eternal hope. Through this gracious work the Holy Spirit now constrains us to bear witness of Jesus in word and deed. We cannot but speak to others of the great things that cheer our hearts. The more fully we live in the Gospel, the more richly does the Holy Spirit prompt us to glorify our Savior in public worship and in our daily lives. The more deeply we realize that there is salvation in none other, the more abundantly will we seize every opportunity to share the richness of His grace with others.

The Holy Spirit Sustains Us in Testifying of Christ

In Spite of Opposition Jesus had spoken at length to His disciples of the hatred of men which had faced Him in revealing Himself as the Savior, spoken of the nature and the deep guilt of this hatred. They were now to hear that this same hatred would also face them as they testified of Him upon His return to the Father. Jesus says: "These things have I spoken unto you, that ye should not be offended." He pointed out some of the extreme forms which this hatred would assume: "They shall put you out of the synagogues." In a community where almost everyone was a Jew this would be a serious matter indeed. It would mean living as outcasts, being despised as traitors from whom all fellowship would be withdrawn. "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." So intense would become the hatred of the unbelieving world over against their testimony of Christ and His Gospel, that they would even imagine that they were serving God by silencing the disciples with a violent death.

Which Is Inevitable To strengthen them for these dreadful experiences Jesus explained why they would need to expect such bitter opposition as His joyful witnesses: "These things will they do unto you, because they have not known the Father, nor me." Only those really know the heavenly Father who knew Him by faith in His saving grace which He has revealed through the redemptive work of His Son. The God whom men worship as long as they have not yet accepted Christ as their Savior is a vain figment of their own minds. It is an idol constructed according to

(Continued on page 165)

Editorials

How Could We Forget? Pentecost is the last of the Church's great festivals and will be commemorated on the 6th day of June this year. It is the one festival of the Church that remains untouched by the world and that still remains wholly and alone to the Church. Let us appreciate this and thank God that it is so. The world has taken over and commercialized Christmas and Easter to such an extent that they are hardly recognized as purely Church festivals today.

But — do we fully appreciate the festival of Pentecost and the great significance attached to it for the Church? While our churches as a rule are filled to capacity on the other two great festivals of the Church year, it is generally by mere accident that that is the case on the festival of Pentecost. The outer glamor that the world adds to other festivals, and which is lacking at Pentecost, perhaps accounts for this. We would rather not think this nor say it, but to what other factor can one attribute the lack of interest in the churches toward the festival of Pentecost?

Still it is a great festival, fraught with deep and important meaning. Christ clearly teaches this and would have us remember. Again and again He spoke of Pentecost to His disciples and taught them to look forward to it with anticipatory desire. He did this especially on the night in which He was betrayed, in His long farewell address to His disciples, as John records it in his Gospel, chapters 14-17. And again, just as He ascended into heaven when He was gathered with them on the mount, His last words and instructions concerned the coming of Pentecost and the outpouring of the Holy Ghost. This was of paramount importance to the Savior. He charged them not to separate nor to depart from Jerusalem, "but wait for the promise of the Father, which, saith he, *ye have heard of me.*" He told them that then they shall be "baptized with the Holy Ghost . . . and receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And again on that eventful night of His betrayal He told them: "I tell you the truth; it is *expedient for you* that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And so we confess the most important truth in the Third Article of our Christian faith: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." Without the Holy Ghost and His gracious work there would be no believer, no salvation, no Church. How could a Christian forget or lightly regard the great event of Pentecost?

W. J. S.

* * * *

Perilous Days St. Paul writes to Timothy, chapter 3, "This know that in the last days perilous times shall come." Are we in these perilous last times? Should a pastor warn and admonish against

the tendencies and trends of the time? Isn't it sufficient to preach the Gospel without "knocking other religions"? Should religion be made palatable to people? Should not those truths which might offend be toned down? Does it not act as a disturber of the peace if falsehood is uncovered? Should not the churches unite to fight the devil in spite of differences in doctrines and practices? These and similar questions are troubling our day and age.

The Apostle already thought that the day of the Lord's return was nigh at hand. The days then were also evil. It seemed to him as if the world was ripe for destruction. Centuries have passed and the world is still standing. Why be a pessimist and a calamity-howler. The Apostles did right in warning against "the day." The days were perilous and only those who watched and prayed stood fast in the day of temptation.

Luther, especially near the end of his life, and the other reformers, when they beheld the indifference of so many after but a few years of Gospel enthusiasm, felt sure that judgment day was near at hand. This was over four hundred years ago. And hence the argument runs, "every age deems its time to be evil and the doom near." Only the wakeful and the watchful of the Reformation Age remained in the faith and received the end of their faith, that is the salvation of their souls.

In reading the words of St. Paul in the third chapter of his First Epistle to Timothy, we are constrained to believe that the last perilous times are upon us. Read verses two, three, and four. We are sure you will say that the Apostle seems to be describing people of today. There may be a turn for the better, or things may become worse. Only time will tell. The almighty God alone knows the day and the hour of the Lord's return. But this we can be sure of, that the day is late.

Experience teaches that so very often people do not recognize what is meant by general statements. Unless the falsehood, or error, or false trends are explicitly mentioned by name, so many do not know what is being criticised and condemned.

The faithful parent warns against the dangers to which the sons and daughters are exposed and mentions them by name. The officers in the army not only train the soldiers, but would also have them understand the enemies they are to fight. They name the countries they may have to war against, the weapons they may possess, the kind of warfare they may conduct. The weatherman not only announces good weather, but also throws up storm warnings. It seems that only preachers and teachers should be quiet and not disturb people in their delusions. It seems as if the devil's sign is: Do not disturb. Should preaching and teaching be limited to proclaiming the true without warning against the false? That seems to be the prevailing opinion. If warning against error, apostasy, worldly-mindedness, hypocrisy, self-righteousness, and other evils is "knocking other religions," so be it. Error is error and falsehood is falsehood wherever it is found.

We read a statement recently in criticism of showing the Luther film. We quote: "When we call the motion

picture 'unfair' we are thinking of the need of unity and harmony in every community of the United States in our particular day. Anything, whether it be a motion picture or an organization or a periodical, designed or even calculated to create ill-feeling as between one group and another, is certainly to be reprobated, and 'unfairness' is a mild word used to express such activity."

If this is true, then St. Paul was "unfair" and Jesus Himself was "unfair." A person is in very good company when he not only proclaims the truth but also uncovers error and calls it by its proper name. Both Paul and Jesus were not afraid to disturb the "status quo," when souls are to be warned and the Lord's kingdom of truth defended.

THROUGH THE HOLY SPIRIT WE TESTIFY OF CHRIST

(Continued from page 163)

their own sin-estranged hearts, a false God who is satisfied with their outward righteousness, who acknowledges their self-righteous claims, who approves their whole-hearted pursuit of earthly interests, who is indulgent toward their gratification of their own fleshly lusts. Hence the unbelieving world, whether outwardly pious or wicked, bitterly opposes the Gospel. For by the very fact that the Gospel offers salvation as a pure gift of God's grace, it asks them to confess in humility that of themselves they are lost and helpless sinners. Jesus says: "These things have I told you, that when the time shall come, ye may remember that I told you of them."

Lest We Be Offended It is the Holy Spirit who through God's Word leads us to understand the hatred and opposition of the world which faces us in our joyful testimony of the Savior. He lets us realize that this opposition will be there on the part of all who have not yet come to know their Savior, or who refuse to accept Him in faith. It will be there even though God may restrain them from showing it in its most violent forms. According to our Old Adam we find few things in life more difficult to bear than to be rejected by our fellowmen, to experience their ill-will, to be decried as narrow-minded and bigoted when we testify that only those who believe in Christ will be saved and that they alone can do anything that is truly pleasing in God's sight. Yes, our self-righteous flesh will tempt us with the thought that we might be wrong when men

The above quotation reminds one of the old fable about the lamb drinking downstream from the wolf and the wolf growling at the lamb that it was roiling the water.

St. Paul writes to Timothy (chap. 4:2-4): "Preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Are we in these perilous times?

L. KOENIGER.

all around us even accuse us of dishonoring God and of putting a blot on His love by proclaiming that everyone who does not believe in Jesus will be eternally lost. Whenever we meet with the opposition of the world in our joyful confession of Christ, the Holy Spirit, however, reminds us that we are but experiencing a fulfillment of the Savior's Word. The Holy Spirit comforts us with the realization that we are but facing the same bitter opposition which our Savior met as He wrought out our

redemption, and that as He returned to the glory of the Father after His crucifixion and death, so also we shall reign with Him after patiently bearing His cross in humble faith. Thus the Holy Spirit sustains us in our testimony of Christ so that we are not offended by the opposition of the world. Through His comfort and enlightenment we will remain unshaken in our own faith and undisturbed in a bold and zealous confession of the Gospel.

C. J. L.

The Church As Jesus Spoke Of It

(Eleventh continuation)

THE Church of Christ on earth is frequently called the Church militant, the Church at war. In heaven it will be the Church triumphant. Then all warfare will have come to an end, the enemy will lie prostrate, completely defeated. Our old evil foe, the devil, will no longer be able to go about like a roaring lion seeking whom he may devour. He will then have been cast into the everlasting fire which was prepared for him and his angels. Likewise, all his followers among men, who on earth are hostile to Christ's Church and ever try cunning deceit to destroy it, will have been ordered by Jesus on Judgment Day to depart into the same everlasting fire together with the devil. Yes, then the Church will be the Church triumphant. But as long as we continue on earth, the Church will remain the Church militant.

Christ Himself so pictured His Church when for the first time He mentioned it by name: "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matth. 16:18). For that reason Jesus never tired of warning His disciples to watch and pray. Their spirit may be most willing, He said, but their flesh certainly is weak. The apostles echo this warning when they urge Christians to stand, to stand in the evil day, to take heed lest they fall.

Persecutions

How do the gates of hell battle against the Church?

We easily think that the devil waged the fiercest war against the Church when he stirred up the enemies to persecute the Christians, to cast them into prison, to torture them, and to put them to death.

Those were fierce attacks which the Christians had to endure in the first centuries. Yet the Church did not suffer the heaviest losses during those persecutions. Rather, it soon became evident that "the blood of the martyrs is the seed of the Church." The more the Church was persecuted, the more it increased in inward strength, as also outwardly in number.

Look at the first persecution, which followed the stoning of Stephen. The Book of Acts tells us about the Christians at Jerusalem: "They were all scattered abroad" (chap. 8:1). But then it adds: "Therefore they that were scattered abroad went everywhere *preaching the word*" (v. 4). Thus this attempt of the enemies to destroy the Church had the effect of spreading the Gospel message. So it continued throughout those persecutions. Many hypocrites, out of fear, left the Church, while true Christians, whose faith was tested, purified, and strengthened in those fiery trials, grew in fervency and zeal for testifying of the hope that was in them.

Persecutions, indeed, disturbed the outer development of the Church. The Christians prayed for peace, that they might be delivered from the hands of their enemies. St. Paul instructed Timothy to teach the Christians in and about Ephesus, who had called him to the general supervision of Church work in their territory, "that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority: *that we may lead a quiet and peaceable life in all godliness and honesty*" (2 Tim. 2:1-2). And when the first persecution, mentioned above, subsided, we are told: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were *edified*; and walking in the fear of the Lord and in the comfort of the Holy Ghost *were multiplied*" (Acts 9:31).

Spiritual Warfare Foretold

Persecution was not the most dangerous attack of the hellish forces on the Church. When Jesus said that the gates of hell would not prevail against His Church, He had in mind every form of attack, particularly also attacks of a spiritual nature. When He mentioned the Church for the second time (Matth. 18:17), He referred to a sin which a brother might have committed.

No matter what form a sin which a man commits may assume, it is essentially a violation of the holy will of God. When Moses and Aaron said to Pharaoh: "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness," then Pharaoh answered: "Who is the Lord that I should obey his voice?" (Ex. 5:1-2). If a man transgresses any of the commandments of the Lord, or if he teaches otherwise than the Word of God does, then in fact he is repeating Pharaoh's sneer, "Who is the Lord that I should obey his voice?" We may never have used such words, but every sin in thought, word, or deed, means exactly the same. And thus every sin to which we yield means a victory for the forces of hell.

Jesus often warned His disciples against sin. He told them that out of the heart proceed only evil thoughts, some of the most heinous kind. He pointed out to them the spiritual meaning of the Law. God is not satisfied with the outward deed, He wants obedience from the heart. Hence their righteousness must exceed that of the Scribes and Pharisees. He told His enemies that by their sinful lives they gave evidence that they were of their father the devil.

More serious still than His warnings against sin were His warnings against error. The false prophets that come in sheep's clothing constitute a grave danger to the Church. He foretold that toward the end of time false prophets would multiply and their attacks on the Church would become more insidious, so that, if it were possible, even the very elect of God would be deceived.

Spiritual Warfare of the Early Church

Space will not permit us to go into detail. A few remarks will have to suffice.

Ananias and Sapphira clearly show how Satan at the head of the forces of darkness attacked even the first congregation, which was at Jerusalem, with the sin of greed and dishonesty. — St. Paul in his epistles warns seriously against the sins of the flesh. Just read Gal. 5:19-21; 1 Cor. 6:9-10; Col. 3:5-7. — The Christians of all times have been tempted by the armies of hell with sins such as those enumerated by St. Paul. But the Church survived these attacks according to the promise of the Lord.

The early Church was also troubled by false teachers with their errors. Paul wrote his epistle to the Galatians because the so-called Judaizers tried to make them believe that it was not enough for salvation to believe in Jesus as our Savior, no, they must also submit to circumcision, must observe the Mosaic ceremonies, and observe the Jewish festivals. They presented their errors as an improved Gospel, but Paul warned his readers that it was no Gospel at all. — What a battle the gates of hell waged against the Galatians!

In Colosse the Christians were also troubled by false teachers, who taught them to abstain from certain foods, to observe the Mosaic festivals and to submit to circumcision. Paul strengthened them in their spiritual battle array by writing his epistle to them from prison.

If anyone yields to an attack by the forces of hell, whether he transgresses one of God's commandments or accepts some error, Jesus in Matth. 18 calls him a brother who has sinned against us, and instructs us how to proceed in such a case.

J. P. M.

(To be continued)

"CASTING ALL YOUR CARE UPON HIM; FOR HE CARETH FOR YOU"

1 Peter 5:7

Are you sometimes sad and lonely?
Do you feel that no one cares?
That your happiness or sadness,
Not a single person shares?
Oh, you have a Friend most precious,
Though His face you may not see.
Yet He's ever close beside you
And He whispers, "Come, tell Me."

Go to Him with all your blessings,
Thank Him for the happy days.
Then, if you feel sad or lonely,
And can't understand God's ways,
Tell Him that you'll always love Him,
Ask Him just to keep you near.
For as long as He's beside you,
There is nothing you need fear.

Jesus loves you, Jesus knows you,
And He wants to be a part
Of your every thought and action,
He can look within your heart.
May you follow where He leads you,
Then you'll never go astray.
For His path will end in heaven,
That will be your Victory Day.

ESTHER A. SCHUMANN.



News from our Mission Fields

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

MATTHEW 28. 20

TOKYO, JAPAN

In the Darkness a Great Light

"THE PEOPLE THAT WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT: THEY THAT DWELL IN THE LAND OF THE SHADOW OF DEATH, UPON THEM HATH A GREAT LIGHT SHINED." Is. 9:2. Seven months ago Missionary Tiefel returned to Japan. We had called and commissioned him to preach the Gospel of our Lord Jesus Christ to the Japanese, and to serve our own fellow-Lutheran servicemen wherever possible.



CENTURIES OF PAGANISM

This 5-storied pagoda was built in 1426. It contains four Buddhas on the first story.

We sent our missionary to a people engrossed in centuries of paganism. Had we made the mistake of Andrew, seeing the multitude rather than Jesus, we, too, would have said: What are they among so many?

What can one missionary, or even several, do among so many that have walked in darkness for so long? Had we seen only the darkness, it would have frightened us away from this foreign mission endeavor, but we saw the living Lord, as the Savior of all men, and the Gospel of His death and resurrection, as the power of God unto salvation. Through our missionary we have sent this great light of the Gospel to the Japanese. He is happy to send us his first report with the plea: Brethren, pray for us that God's name may be glorified and given free course in this benighted land of Japan, and that souls may be saved by the Truth, according to His great mercy.

Missionary Tiefel Reports

The conventional way to begin mission work here is to seek out and

hire an interpreter. With such a procedure it is not difficult for a foreign-speaking missionary to get a hearing. There are sufficient Japanese who are interested in Bible class and public services — some with genuine desire for Bible knowledge, some to learn English, some for other reasons. The revivalistic type church missionaries rarely intend to study the language seriously, but generally work in the same superficial way that they do in the States. The more fundamental churches begin work with interpreters, but at the same time attend language school until they can preach somewhat in the vernacular on their own (which takes from two to four years, depending on the individual gifts). But this does not indicate a knowledge of the written Kanji (Chinese characters) as yet.



FUSHIMI O-INARI-SAN

Worship of the Rice Goddess and her messenger the Fox. In reality the fox has become a deity in the thinking of the worshippers.

Faithful Interpreter Needed

Last year in Bible class I attempted to work with an interpreter. One of the students informed me that it was not an honest interpretation of my statements. So I dismissed the interpreter. No doubt, I could find and hire an interpreter who would try to convey the subject matter honestly. But such honest intention is not enough. An exact knowledge, plus humility, is essential for honest interpretation. Such men are not easily found. They must be prayed for and developed in one's own work of teaching the Bible. That presupposes someone with a knowledge of English and Japanese, who is regular in attendance at Bible class, and one in whom the Lord works faith.

Language Difficulties

There are two boys in the Tokyo class (both are studying at the University for law and diplomacy, respectively) who have been in my Bible class since June of 1952. They have also been assisting me regularly on Saturday afternoons with the catechism review work. These students by God's grace are acquiring doctrinal knowledge and spiritual judgment. It is through them especially that I have received my present insight into the difficulty of conveying the Bible truths to the mind and heart of the Japanese correctly — even in linguistically and grammatically correct Japanese. Sometimes it even seems like a hopeless task. The terms in the Japanese Bible translation are frequently misleading, because of their Buddhist or Shinto usage. The word used at times to translate the word Spirit is "mitama." "Mitama" is the Shinto term for a spirit-manifestation (of the Sun-goddess — such a "spirit" is taught to be residing in the Grand Shrine of Ise, residing also in the "divine" nature of the Emperor and many lesser places, such as shrines). The term for sin in the Japanese Bible has Confucian connotation. The term for justify is a literal translation from the Latin "justificare."



THE HEATHEN IN HIS BLINDNESS BOWS DOWN TO STONE
Two of twenty-three well-known Fox deities in Japan



ON THE GINZA — TOKYO
A few of the 7,300,000 in metropolitan Tokyo

Many times one can detect the usage of Roman Catholic Jesuit linguistic work (the only work available to the Protestant translators of the Bible at the time). With the help of the students we coined a Japanese word which literally translated means

"declare righteous." This term we are using in our Catechism translation. I bring these examples to illustrate how slowly and painstakingly we must proceed in our work.

W. R. H.

(To be continued)

From A Wider Field

"WE are going to have to lower our sights," said the Rev. Carl Pike of Grace Baptist Church,

Gardena, California. "Most of the voting public definitely want gambling to continue. To stop it, an

educational program must be carried out, and that takes time."

A California attorney general 17

years ago ruled that draw poker was not defined as gambling by California's statutes, and there are six poker parlors operating in the city of Gardena. Their receipts annually run to \$4,000,000.00, and they contribute in taxes some \$250,000.00 toward the city's yearly budget. Their financial contribution to the city's operating fund is held in high regard by many of the voters.

Thirteen churches of Protestant confession organized into a Civic Improvement Committee and tried to elect anti-gambling councilmen which would give them a majority on the city's ruling body of five. Their candidates, however, ran in sixth, seventh, and eighth places in the 12-person race for the three council posts.

Pastor Pike said that the churches would not wait with their campaign until another election rolls around.

"We have hopes of stirring something up before that," he said. "There is a strong likelihood that the parlors could be ruled illegal. But meanwhile we are going to teach people the evils of gambling, because they have been getting about what they want and we must show them that what they want is not what they should have."

That, we should say, is quite an ambitious project. However, it would have been good if the church leaders of Gardena had realized earlier that "an educational program," not the political activities of churches, is indicated when it becomes necessary to turn men from their evil ways. One cannot convince people that they should not have the things they want. The single remedy lies in persuading them not to want what they should not have. The single means to this end is the Gospel which transforms the heart and mind.

* * * *

According to a report from *Religious News Service*, proposals to add the words "under God" to the pledge of allegiance to the flag received a boost when Representative Peter Rodine, Jr., Democrat, introduced a resolution in the House of Representatives at Washing, calling for this change.

In doing so, he paid tribute to Representative Oliver Bolton, Republican, who recently sponsored such a resolution, and supported it with a speech citing statements on belief in God expressed by Presidents from George Washington to Dwight Eisenhower.

"As a Democrat and a Catholic," Mr. Rodine said, "I am happy and eager to join with the gentleman from Ohio (Bolton) and with others of various political beliefs and religious faiths in urging that the two words 'under God' necessary to complete the pledge of allegiance in its full meaning be inserted at the appropriate point."

Public hearings on the proposal in the near future have been promised by the Chairman of the House Judiciary Committee.

This suggestion, if enacted, would add still another element to the already large area of conflict which exists between Christians obedient to the Word of God and the present social order. The pledge of allegiance as now worded is a promise, solemnly and cheerfully made by Christian people without in any way compromising their convictions because it is entirely in accord with their Scriptural duty of loyalty to their country. The addition of God's name to the pledge, however, would convert it into an oath of doubtful necessity and questionable meaning. Why must the simplest practices of citizenship always be made complicated, to the embarrassment of people whose promise alone is worth far more than the empty oaths of atheists and agnostics?

* * * *

Any Greek Orthodox girl who participates in a beauty contest will do so at the peril of excommunication not only of herself but of her parents, the Holy Synod of the Greek Ortho-

dox Church warned in an encyclical letter addressed to priests.

The Synod said such contests are injurious to "the dignity and chastity of womanhood and disturb the peace and harmony of the family."

"For a purely commercial motive — the organizers of these contests induce our young Greek women to publicly exhibit their naked flesh," the Synod declared. "The scandal resulting is great and the dangers are numerous.

"Since the Church cannot remain an indifferent observer of this growing deviation from our customs, this copying of elements unfamiliar to our tradition, it is her sacred duty to defend herself by every possible means."

The encyclical letter said that when a priest learns that a girl of his parish intends to enter a beauty contest, he should immediately advise her against doing so. If she persists, the priest should call on her parents to "dissuade her from this disrespect to human dignity." If these admonitions are then disregarded, parents and girl should be "barred from receiving the Sacraments and thus be excommunicated from the body of the Orthodox Church."

We cannot approve of excommunication as it is handled and practiced by the Greek Orthodox Church; and we wish that the Synod had referred to the Holy Bible rather than its traditions and customs as opposed to the immoral character of beauty contests. But we wish to commend the Synod for its frank and realistic view of this offensive practice. E. S.

Apacheland

MOST readers of this magazine know that our church has mission stations among the Apache Indians. But how well do our fellow Christians know WHERE the stations are? Many have seen the slides about APACHELAND. Do you remember the maps? Let it be taken for granted that you have a bird's eye view of eastern, central Arizona.

Two members of your Indian Mission Board drove out this spring in the middle of April. They were the Executive Secretary, Pastor Hilbert Engel, and Pastor Orval Kreie, both of Michigan.

It took them three and a half days to reach Bylas. They were there the Friday after Easter. What did they

do? There are questions which cannot readily be answered by mail. Expenses arise for which the budget has made no provision. The government is gradually closing its schools. The mission opportunities are tremendous. Are we able to meet the challenge? Must we leave the heights which we have been steadily climbing, these last years especially, and live down below in a box canyon?

At Peridot on Saturday the board members saw the new teacherage which is being built. At San Carlos Saturday night and Sunday there were conferences with Superintendent F. Uplegger. Some time ago he had visited all mission stations. His information and advice is well heeded.

That Sunday evening the East Fork Mission Choir gave a concert at the San Carlos chapel. All seats were taken. Afterwards many Apaches and whites present expressed their appreciation in various degrees of emotion. A week ago the choir had sung at Canyon Day chapel. There, too, the crowd was more quiet than usual, many never having heard such a type of music.

The next day all mission workers were to meet at East Fork with the Board members. On the way to East Fork one comes fairly close to two other missions, the missions at Upper and Lower Cibecue. To save a little time and money the Board members decided to visit the two stations that Sunday night yet, after the concert. Does that mean anything to you? There would be about 15 miles of good gravel road, a little dusty, then a hundred miles of hard top. After by-passing Globe, only a few stopping places for emergencies are available. About ten, the two men left San Carlos, with Pastor Rosin of Peridot and wife as passengers. A few hours later and a few thousand feet higher, they reached the CBQ Junction. The sign reads: Cibecue — 15 miles. The road is part dust, part gravel, with Cibecue mountain to ascend and descend.

To Lower Cibecue first, to leave off the Rosins and make a date for early next morning. Then a short drive to Upper Cibecue. Now to talk business — and bed time at 3:30 a.m.

Conference was to begin at ten. It began after eleven. There is much construction work on the black top and people can drive through at stated intervals only. That evening a private conference was to take place at eight with the reservation superintendent. With the state taking over the Indian land in due time, special problems have arisen with our work.

The next day a special delivery letter comes to the Executive Secretary from Synod's Treasurer. More book work. Then the questions concerning the old dormitory for boys. Tear it down? Remodel it back into a classroom? The Beginners' class needs much more space than it has. There are no piano practice rooms. The new Boys' building looks fine. What about furniture? Arizona ladies are doing much sewing for it.

Thursday night a special private meeting again. "Happy is the man that findeth wisdom, and the man that getteth understanding."

Comes Friday and the Board members start their long drive towards home. There, too, they have special problems. P. S.

COMMENCEMENT

Dr. Martin Luther College New Ulm, Minnesota

Commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, will begin at 10 a.m. on Friday, June 4. The Rev. Egbert Schaller, the chairman of the Board of Control, will deliver the address.

The Alumni Association and other friends will meet in Centennial Hall at 4:30 p.m. on Thursday, June 3. The time of the concert has been set at 8:15 on that evening.

We extend a hearty invitation to all.
CARL L. SCHWEPPE.

DEDICATION OF SCHOOL ADDITION

St. John's Church, Waterloo, Wisconsin, dedicated a 70x80 feet one-story addition to its school on May 9, 1954. The preachers at this joyous occasion were Prof. E. E. Kowalke and Pastor Willard Kehrberg, both of Watertown, Wisconsin.

The annex is built of tile, brick, and steel. The main room, 50x80 feet, will serve for physical recreation, visual education, dining room, and various social functions. A meeting room provides facilities for Bible class, choir rehearsal, council meetings, and for the meetings of various groups in the congregation.

The new building also includes a fully equipped kitchen, a lavatory, and a store-room.

The cost will approximate \$40,000.00. A considerable saving was effected by volunteer labor.

H. C. NITZ.

GOLDEN WEDDING ANNIVERSARY

On March 24, 1954, Mr. and Mrs. Codie C. Schlomer were privileged to celebrate their golden wedding anniversary. After an afternoon open house for neighbors and friends, the children prepared an evening meal for the large family of relatives from near and far. A special service followed, in which the whole congregation joined in returning thanks to our Lord for His mercy, following the thoughts of Psalm 23. The members of St. Jacobi Ev. Lutheran Church of Glenham, South Dakota, paid grateful tribute to the jubilarians for their many labors from the founding of the congregation until the present day.

KARL G. BAST.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Louis Taylor, for many years members of Trinity Ev. Lutheran Church, Red Granite, Wisconsin, were privileged by the grace of God to celebrate their 50th wedding anniversary on April 7, 1954.

A short service was held in conjunction with the morning worship services in the church. Open house was held in their farm-home in the afternoon, at which seven of their eight children were present.

May the God of love and mercy be with them in the future as He was with them in the past and sustain them to the end of their earthly pilgrimage. PAUL C. EGGERT.

SCHOOL DEDICATION

St. Matthew, Appleton, Wisconsin

On Sunday, November 29, the congregation of St. Matthew at Appleton, Wisconsin, was privileged to dedicate its new 3-room modern parochial school building to the glory of the Triune God. At both morning services, held at 8 and at 9:30, Pastor Walter Pankow of New London, Wisconsin, delivered the dedication sermon, basing his message on St. Matthew 10:32. The undersigned served as liturgist.

Immediately after the second service, the entire assembled congregation with the pastors, officers, committee members, architect, contractor, school children, and choirs proceeded from the church to the new school, where the service of dedication was held. With prayer and songs of thanksgiving by the school choir and the congregation our new Christian Day School was dedicated.

At 7:30 p.m. another service was conducted. Pastor Alvin Schabow of Algoma, Wisconsin, himself a graduate of the St. Matthew School, preached the sermon, using as his text St. Mark 10:13-14.

Our newly dedicated school is set back far enough on the property to allow for expansion both to the south and to the east. The one story flat-roofed school is of cement block with the south side brick-faced. The building, 50x64 feet, consists of two classrooms 21x31 ft. and one classroom 100 sq. ft. larger; the floors are cement plus asphalt tile; rest rooms cement and ceramic tile; steel lockers; floor panel (hot water) heating in classrooms plus steam convectors; steam and electricity are from the

church. The total cost amounted to about \$70,000.00.

St. Matthew's Congregation, in view of its interest in Christian education, converted its tiny frame portable chapel into a one-room school and thus conducted a Christian Day School since 1914. The now sainted pastor Philip Froehlke was the first teacher. Today the school is served by two teachers, Mr. Henry Krenz, principal, and Miss Marilyn Liesener. The present enrollment is 63.

St. Matthew is grateful to the good Lord for the privilege of enjoying the modern facilities of its new parish school. Its dedication date will be long remembered in the hearts and minds and lives of the members of the church. May our new school serve to the glory of our Lord, and may it be a mighty instrument of Christian education for our children.

SYLVESTER JOHNSON.

† MRS. HILDA SCHALLER †

It pleased Almighty God, the Lord of life and death, quite unexpectedly to call hence on Wednesday, April 28, Mrs. Hilda Schaller, the wife of Prof. Winfred Schaller, director of the Winnebago Lutheran Academy, Fond du Lac, Wisconsin. The departed had not been in the best of health for a long period of years, but was able nevertheless to look after her daily household duties and besides to supervise the girl students housed in the Academy dormitory, the lower story of which was occupied by the Schallers as their residence.

Mrs. Schaller was born on June 8, 1891, at Milwaukee, the daughter of the late Pastor Bernhard Sievers and his wife Marie Hattstaedt. After completing the parish grade school, she was confirmed by her father in St. Stephen's Church. On May 15, 1915, she was united in marriage with Winfred Schaller at Milwaukee, who at the time held a pastorate in Frontenac, Minnesota. After establishing their first home there, the couple moved to Firth, Nebraska, and then to Saginaw, where Prof. Schaller taught in the Michigan Lutheran Seminary for 23 years. From here the family moved to South St. Paul and after a few years came to Fond du Lac.

Calling at his home from school, as if by chance, on the afternoon of April 28, Prof. Schaller found his wife in an unconscious state. She

was immediately removed to the local hospital but did not regain consciousness and died within a half hour at 11:00 o'clock, having been seized by a stroke. Her age was 62 years, 10 months and 20 days.

Surviving her besides her husband are her three sons, all of them serving in the ministry, Hilbert in Plymouth, Nebraska, Ralph in Coloma, Michigan, and Winfred in Cheyenne, Wyoming; a daughter, Mrs. Fritz Peterson of Seattle, 15 grandchildren, a brother, Seator Walter Sievers of New Holstein, Wisconsin, and two sisters, Mrs. Gerhard Schmidt of Vergas, Minnesota, and Mrs. Hedwig Graebner of Chicago.

The funeral service was held Saturday, May 1, in St. Peter's Church of Fond du Lac. By request of the family the undersigned preached on the word of our Savior from John 8, 51: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." The Academy student choir under the leadership of Prof. T. W. Zuberbier sang the closing stanzas of the hymn "O Sacred Head." The earthly remains of the departed were laid to rest in Estabrooks Cemetery of Fond du Lac, where they await the glorious resurrection on the last day.

GERHARD PIEPER.

† JOHN CARL ALBERT GEHM †

On February 10, 1954, the Lord graciously took the soul of His faithful servant, Pastor emeritus John Albert Gehm, out of this vale of tears to himself in heaven. The deceased was born in the village of Schwarzow, near the city of Naugart, in Pommern, Germany, on August 5, 1869, the son of Carl Gehm and his wife Friedericke, nee Kell. When he was eleven years old he emigrated with his parents to the United States of America (April, 1880), settling at Hadar, Nebraska, where his parents had bought a large farm.

In early infancy he was received into God's kingdom of grace by the washing of Holy Baptism. Up to the time when his parents emigrated to this land, he had attended a Christian elementary school in his native land; he finished his elementary schooling in a rural public school near Hadar, Nebraska. By the rite of confirmation, administered by Pastor Michael Pankow at Norfolk, Nebraska, he became a communicant member of the Lutheran Church on December 14, 1884.

Until the age of twenty-three years, he worked on the farm of his parents. In September of 1892, he came to Watertown, Wisconsin, to attend Northwestern College, then named Northwestern University. He intended to become a Christian day school teacher, but Prof. A. Ernst persuaded him to prepare himself for the office of a Lutheran pastor, for a severe shortage of pastors prevailed at that time. After graduating from the college at Watertown, Wisconsin, he attended our Theological Seminary at Wauwatosa, Wisconsin, finishing his course of study there in June of 1898.

His first ministerial charge was at Eitzen, Minnesota, where he began his pastoral service in August of 1898. Because of a desperate need in a mission field in South Dakota, he was called to Bowdle, in the spring of 1900; there he served three congregations besides a number of preaching stations. In 1905, he followed a call to Poplar Grove, Minnesota, from which he also served the congregation at Oronoco, Minnesota. In January of 1919, he left Poplar Grove, to serve the congregations at Woodville and Cady, Wisconsin. In the fall of 1927, he moved to Darfur, Minnesota, where he served the congregations at Darfur and Butterfield until his retirement in 1941. Thus forty-three years of his life were spent in the active ministry, serving the Chief Shepherd Jesus Christ with faithful zeal.

On July 27, 1898, he was joined in marriage with Miss Anna Bublitz at Watertown, Wisconsin, Pastor David Metzger officiating. Three children were given to them, and all three, two sons and a daughter, were prepared to serve as Christian day school teachers.

Since his retirement in 1941, he and his faithful spouse resided at Bay City, Michigan, where they entered into membership with Bethel Congregation. The last seven years of his life were fraught with gradually increasing physical impairment and distress. It was indeed a heavy cross which was laid on him and his wife, but the Good Shepherd's rod and staff supported and comforted them, making them patient and submissive cross-bearers for the Savior-Lord. His span of earthly life came to the goodly age of 84 years, 6 months, and 5 days.

He is survived by his wife Anna, nee Bublitz; one son, Herbert, a

Christian day school teacher at Petaluma, California; one daughter, Erna, new Mrs. Edward Engelhardt of Bay City, Michigan; and seven grandchildren. One son, John, also a Christian day school teacher, preceded the father into eternity in August of 1950. Three daughters were taken hence in early infancy.

A funeral service was held at Bethel Lutheran Church in Bay City, Michigan, on February 12, 1954, in which the pastors David Metzger and Martin Schroeder officiated, whereupon the remains were taken to Watertown, Wisconsin. There another service was conducted at the Noffz Funeral Home on February 13, Pastor Immanuel Uetzmann officiating, followed by interment in Immanuel Lutheran Cemetery.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7f.

M. C. S.

† REV. EDWARD C. FREDRICH †

Pastor Edward C. Fredrich, the son of John and Mary Fredrich, nee Brumm, was born in Jefferson, Wisconsin, on October 13, 1874. In his youth he attended the parochial school of St. John's Ev. Lutheran Church in Jefferson, where he was confirmed in 1888. Later, in 1890, Pastor Fredrich attended Northwestern College at Watertown, Wisconsin, graduating in 1897. He received his theological schooling at our Theological Seminary, which was then located at Wauwatosa, Wisconsin. In July 1900, he entered the holy ministry and was called to serve the congregations at Brookside and Abrams, Wisconsin. He shepherded this flock for three years, and then followed a call to St. Peter's Ev. Lutheran Church in Helenville, Wisconsin, where he served for 43 years until his retirement in 1946.

Pastor Fredrich was married to Mary Streich of Helenville on June 1, 1911. He is survived by his wife, one son, Pastor Edward C. Fredrich, Jr., of Detroit, Michigan, two daughters, Mrs. Ruth Oldfield of New Ulm, Minnesota, and Mrs. Lois Abel of Brawley, California, also nine grandchildren.

Pastor and Mrs. Fredrich made their home in Fond du Lac, Wiscon-

sin, for a number of years after his retirement. For the past two years they lived with their son and daughter-in-law, Pastor and Mrs. Edward Fredrich in Detroit, Michigan, where he passed away on April 22, 1954. Short funeral services were held in Detroit, with Pastor Gerhard Press officiating.

Funeral services were held in St. Peter's Ev. Lutheran Church, Helenville, Wisconsin, on April 26. The Rev. Walter Zank, Waterloo, Wisconsin, preached the sermon. The local pastor, Gerhard Fischer, served as liturgist, and the Rev. Martin Raasch, Lake Mills, Wisconsin, conducted the committal service in St. Peter's Lutheran Cemetery.

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation."

GERHARD P. FISCHER.

† MRS. HENRY W. SCHMELING †

The widow of the late Professor H. W. Schmeling, Elsie Alma Schmeling, nee Jahnke, was born at Chicago, Illinois, on September 6, 1889.

She received her instruction in the truths of the Christian faith at Sparta, Wisconsin, where she spoke the confirmation vows to which she held so firmly in the grace of God until her end.

In 1907, she entered holy wedlock with Henry W. Schmeling, the pastor of St. John's Lutheran Church at Sparta, and thereafter devoted her life to the duties of a faithful spouse until her husband was called away from her side on June 5, 1949, at Watertown, Wisconsin, where he had labored since 1921 in obedience to the call of his Lord and Church as a member of the faculty of Northwestern College.

After the death of her husband, Mrs. Schmeling found a refuge for her declining years in the home of her daughter, Mrs. G. W. Fischer of Mankato, Minnesota. She retained an active interest in the work and welfare of her Church and her family until the weakness of a failing heart compelled her to retire to the quiet of her chamber. After a lingering illness of several months, she fell asleep on the 7th day of May, 1954, having attained the age of 64 years, 7 months, and 29 days.

She is survived by her daughter, Mrs. Margaret Fischer, five grandchildren and six great-grandchildren.

Funeral services were conducted by the undersigned at Immanuel Church, Mankato, on May 9, and interment was made at Sparta, Wisconsin, on May 10, Pastor A. Berg officiating.

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead . . ." 1 Cor. 15, 19-20.

E. SCHALLER.

† PASTOR J. J. ROEKLE †

John Joseph Roekle, son of Adam Roekle and his wife Margaretha, nee Roekle, was born on February 29, 1884, in Adrian, Michigan, where he was baptized and confirmed in St. Stephen's Lutheran Church. Three years after his confirmation, in the fall of 1900, he entered Michigan Lutheran Seminary, Saginaw, Michigan, graduating in June, 1907, after four years of preparatory work and three years of theological training. In the fall of the same year he entered Concordia Theological Seminary, St. Louis, Missouri, for a post-graduate course in theology. He entered the ministry in the spring of the year 1908, beginning his service at St. John's, Sterling, Michigan, where he stayed until October, 1910, when he accepted the call to the newly organized congregation of St. John's in Dowagiac, Michigan. In 1913, he went to St. Peter's, Plymouth, Michigan, from there serving also St. Paul's, Livonia. In the fall of 1914, he accepted the call to Zion-Chesaning and Christ-Brady parish, where he labored for ten and one-half years. This was followed by another ten and one-half years of service in St. John's, Allegan, Michigan, until 1936, when he moved to Emanuel's, Tawas City, Michigan, where he remained for fourteen years, until in 1951 he accepted the call to Trinity, Elkton, Michigan, where he resigned in October, 1953, because of failing health after having faithfully served his Lord as a pastor for over forty-three years, all of them spent in the Michigan District of our Wisconsin Synod. Pastor Roekle was called to eternal rest at the home of his son Gerald in Saginaw, Michigan, on Friday, April 30, after a lingering illness, which he bore in patient submission to His Lord's will, having reached the age of seventy years, two months, and one day. "They that turn many to righteousness shall shine as the stars forever and ever." Dan. 12:3.

On August 26, 1908, the deceased entered the state of holy matrimony with Leonora Weiss. This union was blessed with eight children: Esther (Mrs. Erich Pueschel) of Kalamazoo; Theodore of Kalamazoo; Waldemar of Jefferson, Wisconsin; Armin, pastor in Manitowoc, Wisconsin; Norbert of Kalamazoo; Irene (Mrs. George Pankow) of North Tonawanda, New York; Gerald of Saginaw, and Irma (Mrs. Wallace Weiss), Frankenmuth, Michigan. Mrs. Leonora Roekle was called to the home above on February 20, 1924. On July 18, 1928, the deceased was united in holy wedlock with Amalia Louise Zeile, who survives him. This union was blessed with two children, Victor of Saginaw and Werner of Manitowoc, Wisconsin. Besides he leaves twenty-six grandchildren and two brothers, Karl of Adrian and Abe of Bartlesville, Oklahoma, and one sister, Pauline (Mrs. Robert Wendzel), of Watervliet, Michigan.

Funeral services were held on May 4 at St. Paul's Lutheran Church in Saginaw, of which the deceased was a member. Pastor R. A. Gensmer served at the funeral home and as liturgist in the church service. The undersigned delivered the sermon based on Romans 14:8-9 and officiated at the committal which took place at Bethlehem Lutheran Cemetery in Saginaw; pastors of the Northern Conference served as pallbearers. We are the Lord's, for He has dearly bought us with His life-blood as the price and by His grace joined us to Himself by faith, so that His righteousness is our own. In life and in death He guards us as His most precious possession, taking our souls to Himself in death and giving us the assurance that our bodies too are His forever, since He will raise them in glory on the Last Day, so that both according to the soul and also the body we are eternally His and shall live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. May God comfort the bereaved family with this precious truth!

OTTO E. ECKERT.

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. Sievert; 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. Gurgel, 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, Mobridge, 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, Wisconsin, 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 Communion 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, Wisconsin, 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 arrangements with Prof. E. Reim at the Seminary.
Credentials and registration cards of all pastors, teachers, and lay delegates attending the convention should be delivered to the District Secretary during the hour preceding the opening of the convention.
The closing service of the convention with celebration of Holy Communion will be held at Calvary Lutheran Church, Thiensville, Wisconsin, on Wednesday, June 23, at 7:30 p. m.
HEINRICH J. VOGEL, Secretary.

EASTERN DELEGATE CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet at Fairview Lutheran Church, No. 66th and W. Stevenson St., on June 6, at 2:00 p. m.
L. HALLAUER, Secretary.

MANITOWOC DELEGATE CONFERENCE

Monday, June 14, 9:00 a. m. at First German Ev. Lutheran Church, 8th and Marshall, Manitowoc, Wisconsin, L. H. Koeninger, pastor.
O. W. HEIER, Secretary.

FOX RIVER VALLEY DELEGATE CONFERENCE

The Fox River Valley Delegate Conference will meet Tuesday, June 15, 1954, at Immanuel Church, Kewaunee, Wisconsin, W. F. Zink, host pastor. The conference will begin with a communion service at 9:00 a. m. Sermon: Theo. Baganz (H. Bergholz)
Essay: "The Proper Function of Organizations within the Congregation" — E. Krueger

Prepared reports on the work of Synod to be presented by appointed discussion leaders.

Theo. HARTWIG, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 7, 1954
Time: 2:00 to 9:00 p. m.
Place: St. John's Ev. Lutheran Church, Tp. Helen, Glencoe, Minnesota, Karl J. Plocher, pastor.
Work: Reports on our Synodical work prepared for the District conventions.
Each congregation is asked to send at least two delegates.
G. J. ZIMMERMANN, Secretary.

CROW RIVER DELEGATE CONFERENCE OF THE MINNESOTA DISTRICT

Place: Zion Lutheran Church, Lynn Tp., Hutchison, Minnesota, Martin Lemke, pastor
Date: June 1 and 2; sessions beginning at 10:00 a. m. on June 1.
Essays: "Christian Stewardship" by M. Kunde; "The Need for Stressing Sanctification in Our Christian Training," by M. J. Lenz; "Does Broken Engagement Constitute Infidelity?" by Martin Lemke; Presentation of essay by Pastor W. O. Present; "Historical Background of the Present Issues Between the Missouri and Wisconsin Synods," by O. Engel.
Study of program for District Synod meeting.
Preacher: F. Stern; Alternate, L. Schaller. Make requests for lodging with the host pastor.
M. H. HANKE, Secretary.

PACIFIC NORTHWEST DISTRICT CONVENTION

The Pacific Northwest District Convention will be held June 29 to July 1, at Good Hope Church, Ellensburg, Washington, G. Sydow, pastor. Opening services at 10:30 a. m. with Holy Communion.
Guest essayist will be Prof. Carl Schweppe of Dr. Martin Luther College.
Credentials of lay delegates are to be signed by the president and secretary of the congregation and presented at the convention.
Please announce your intended presence or absence to the host pastor by June 20.
GEORGE FREY, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

- Pastors**
Edmund C. Leyrer, in Trinity Congregation, Elkton, Michigan, by Carl Leyrer, assisted by Fred A. Schroeder, Carl Miller, Raymond Frey, March 7, 1954.
Birkholz, E. C., in St. John's Church, Brewster, Nebraska, by K. Molkentin, Quasimodogeniti, April 25, 1954.
Unke, Ralph, in St. John's Church, Darfur, Minnesota, by Paul F. Nolting, assisted by W. O. Schetel; in St. Matthew's Church, by Paul F. Nolting, assisted by Emil F. Peterson; Easter, April 18, 1954.
Knickelbein, Paul, in St. Philip's Church, Milwaukee, Wisconsin, by E. H. Huebner; assisted by Pastors Carl Steiner and Karl Otto; Reminisceere Sunday, March 14, 1954.
Dumas, P. C., as pastor of our Wisconsin Synod's first Negro congregation, Zoar Lutheran Church, in Detroit, Michigan, on May 2, 1954, by W. Vallesky. The following pastors assisted: A. Baer, J. DeRuiter, O. Eckert, E. Fredrich, E. Frey, W. Koelpin, E. Pflug, G. Press, L. Raash, T. Sauer, V. Schreiber, and E. Zell.

Meier, Donald, in Our Savior's Ev. Lutheran Church, Wausau, Wisconsin, by D. H. Kuehl. Assisted by W. T. Meier, G. Krause, G. Marquardt, O. Hoffmann, L. Winter, E. Kionka, Misericordia Domini, May 2, 1954.

Teacher

Krenz, Henry, in St. Matthew Lutheran Church, Appleton, Wisconsin, by Rev. Sylvester Johnson, on August 16, 1953.

MICHIGAN DISTRICT CONVENTION

The seventy-seventh convention of the Michigan District will be held from June 14 to 18, 1954, at our Michigan Lutheran Seminary, Saginaw, Michigan.

The opening session will be held on Monday afternoon at 2:00 p. m. Registration will take place from 1:00 p. m. to 2:00 p. m.

The opening service with Holy Communion will be held in St. Paul's Church on Monday evening. Pastor B. J. Westendorf of Flint, Michigan, will deliver the sermon.

The convention essay will be read by Professor M. Lehninger. His topic is, "Scriptural Confessionalism in Our Witnessing for Christ."

A second service will be held on Wednesday evening. Pastor Edgar Hoenecke of Plymouth, Michigan, will preach the sermon.

The credentials of lay delegates, stating the place and name of the congregation, and bearing the signature of the president and of the secretary of the congregation should be delivered to the District Secretary during the hour preceding the opening of the convention.

All memorials and other communications which are to come before the convention are to be in the hands of District President G. L. Press no later than June 7th.

Requests for lodging must be in the hands of Professor Conrad Frey, 2110 Court Street, Saginaw, Michigan, no later than June 3rd.

PASTORS' INSTITUTE

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

Two lectures will be presented each morning 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, Watertown.
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 Wisconsin District Synod will be held at Northwestern 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 afternoon, 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 Wednesday 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 Stewardship in the Minnesota District in the Light of 2 Cor. 9:1-12," by Pastor H. C. Duehlmeier; and "A Catechism of the Differences Disturbing the Peace within the Synodical Conference," by a committee consisting of Pastors Ch. Albrecht, Carl Mischke, and L. Voss.

Business Matters — Applications for membership, overtures, or other communications relative to the business of the convention 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. Birckholz) before the convention. All conference secretaries are reminded to bring their Minutes!

Costs — The costs for a delegate and pastor, whether they attend or not, are \$15.00, which must accompany the convention-form when it is returned to the Housing 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 Convention will be held June 21-24, 1954, at Cleveland, Wisconsin, Rev. Elden M. Bode, pastor. Opening services with Holy Communion, 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 7:30.

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

The essay "The Scriptural Principals Concerning 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.

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 10:00 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. Gawrisch, 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.

CHANGE OF ADDRESS

Pastor Geiger, Henry, Morrisonville, Wisconsin.

TREASURER'S STATEMENT

July 1, 1953 to April 30, 1954

Receipts

Cash Balance July 1, 1953..... \$ 141,940.16

Budgetary Collections\$ 1,255,659.06

Revenues 212,626.34

Total Collections and

Revenues\$ 1,468,285.40

Non-Budgetary Receipts:

Luth. S.W.C.—Prayer Book 1,154.13

Bequests 2,500.00

U. S. Bonds matured..... 149,672.91

Miscellaneous 566.80

Total Receipts 1,622,179.24

\$ 1,764,119.40

Disbursements	
Budgetary Disbursements:	
General Administration	\$ 119,679.47
Theological Seminary	63,154.64
Northwestern College	133,769.31
Dr. Martin Luther College..	178,635.34
Michigan Luth. Seminary....	93,659.22
Northw. Luth. Academy.....	72,813.92
Home for the Aged.....	26,618.05
Missions — Gen. Admin....	142.91
Indian Missions	165,093.74
Colored Missions	45,096.03
Home Missions	426,659.34
Refugee Mission	59,806.78
Spanish Mission — Lots....	2,061.09
Madison Student Mission...	3,391.69
Rhodesia Mission	20,442.77
Luth. S. W. C.	10,851.79
Japan Mission	22,342.49
Payment to Ch. Ex. Fund...	14,000.00
Winnabago Luth. Academy	2,500.00
General Support	68,352.11
Indigent Students	1,800.00

Board of Education.....	10,678.42
Total Budg. Disbursements...	\$ 1,541,549.11
Non-Budgetary Disbursements:	
Institutional Parsonage —	
major repair	998.00
Depreciation Charges —	
Educational Institutions..	17,196.62
U. S. Gov. Bonds purchased	149,672.91
Total Disbursements	1,709,416.64
Cash Balance April 30, 1954	\$ 54,702.76

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

	1952-53	1953-54	Increase
Collections	\$1,198,593.69	\$1,255,659.06	\$ 57,065.37
Disbursements.....	1,409,566.69	1,541,549.11	131,982.42
Operating Deficit..	\$ 210,973.00	\$ 285,890.05	\$ 74,917.05

ALLOTMENT STATEMENT

July 1, 1953 to April 30, 1954

District	Comm.	Receipts	Allotment	Deficit	Percent
Pacific Northwest	1,340	\$ 8,487.69	\$ 11,166.70	\$ 2,679.01	76.00
Nebraska	6,622	45,356.83	55,183.30	9,826.47	82.19
Michigan	22,062	151,368.52	183,850.00	32,481.48	82.33
Dakota-Montana	7,080	46,475.50	59,000.00	12,524.50	77.77
Minnesota	37,806	213,327.52	315,050.00	101,722.48	67.71
Northern Wisconsin	45,462	259,035.82	378,850.00	119,814.18	68.37
Western Wisconsin	48,534	245,694.77	404,450.00	158,755.23	60.74
Southeastern Wisconsin	49,614	280,574.85	413,450.00	132,875.15	67.86
Totals	218,520	\$ 1,250,321.50	\$ 1,821,000.00	\$ 570,678.50	68.66

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

April 1954	
For Missions	
Memorial wreath in memory of Adolph Bothe, given by Mr. and Mrs. Joseph Stellick.....	\$ 2.00
Memorial wreath in memory of Mrs. Emmeline Saur, by ...relatives	8.00
	\$ 10.00
Rhodesia Mission	
Memorial wreath in memory of Rev. E. J. Berg, given by Emil C. Martin	\$ 5.00
Mr. and Mrs. Dale Tupper, Clark, S. D.	5.00
	\$ 10.00
Special Building Collection	
Paul M. Kuehn, Linthicum, Md.	\$ 20.00
Joint Chippewa-Wisconsin River Valley Pastor Conf. ...	24.78
Memorial wreath in memory of Rev. E. J. Berg, given by Mr. and Mrs. A. Gusse, Mr. and Mrs. G. B. Knutson, Mr. and Mrs. E. Brazda and Rev. and Mrs. L. Koeningger	15.00
Mrs. C. R. Bedell, Chandler, Arizona.....	10.00
	\$ 69.78
Church Extension Fund	
Memorial wreath in memory of Rev. E. J. Berg, given by Rev. Press, Rev. Engel, Rev. Wacker, Rev. Walther, and Misses R. and L. Koeningger.....	\$ 8.00
Wm. J. Miller, Paulina, Iowa.....	15.00
	\$ 23.00
C. J. NIEDFELDT, Treasurer.	

SOUTHEASTERN WISCONSIN DISTRICT

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Memorial Wreaths April, 1954			
Jeanne Ann Schulz—W. Reinemann	\$	\$	17.00
Henry C. Krause—H. J. Vogel ..	14.00		
Mrs. Pearl Kroll—H. J. Vogel..	5.00		
Wm. F. Hartwig—M. Liesener			5.00
Mrs. Clara Fehr—R. Ehlke.....			5.00
Mrs. Muska—R. Ehlke			7.00
Julius Ruddet—G. E. Schmeling		5.00	
Mrs. Emma Storm—G. E. Schmeling			5.00
Mrs. Reinhard Jacob—J. G. Jeske		5.00	
Isabelle Lange—E. H. Huebner..			25.00
Miss Julie Lemke—A. P. Voss....		85.00	67.00
Henry J. Spielvogel—J. Brenner		3.00	
Miss Emma Tischner—H. P. Koehler			3.00
Mrs. Emilie Koehler—H. P. Koehler		15.00	
Ralph Restle—H. P. Koehler....		5.00	
Mrs. Lena Lochner—H. P. Koehler			5.00
Herman Stanske—H. P. Koehler		2.00	
Mrs. Bertha Donner—E. Ph. Dornfeld			16.00
Mrs. Amanda Mueller—A. F. Halboth			39.00
Mrs. Meta Mueller—E. Blumenthal			2.00
	\$ 19.00	\$ 125.00	\$ 191.00
C. J. NIEDFELDT, Treasurer.			

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Wisconsin Synod V. B. S. Course on THE LORD'S PRAYER
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38-N
 Mr. Henry Henning Jr.
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 Oct 1954