

THE NORTHWESTERN Lutheran

AUGUST 22, 1954
Volume 41, Number 17



Trinity Church
Kiel, 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

The Northwestern Lutheran

Siftings

BY THE EDITOR

Official Publication
 The Ev. Luth. Joint Synod of
 Wisconsin and Other States
 Issued Bi-weekly

Vol. 41 August 22, 1954 No. 17

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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SUBSCRIPTION RATES PER YEAR

Payable in Advance	
Individual subscriptions	\$1.50
In Milwaukee	\$1.75
For blanket subscriptions	\$1.25
In bundle subscriptions	\$1.10

Address all business correspondence, remittance, subscription, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

TRINITY CHURCH
 Kiel, Wisconsin
 E. G. Behm, pastor

In our last issue under the editorial "And Another Synod Speaks" there was an unfortunate omission. The editorial summarized a memorial of the Norwegian Synod of the Synodical Conference. As summarized in our editorial the memorial contained only *three* recommendations. Actually there were *four* recommendations. The third recommendation which was omitted states: "We also ask our (Synodical) Conference to 'reject the St. Louis Resolutions of 1938 and the Common Confession as satisfactory doctrinal statements'." This was an important piece of luggage and we are sorry that it was lost in transit.

* * * *

Dr. F. E. Mayer of Concordia Seminary, St. Louis, died after a lingering illness on July 20, 1954. No details have come to us as yet. Dr. Mayer had but recently finished his book, The Religious Bodies of America, reviewed in the last issue of the Northwestern Lutheran. It is a fitting memorial to his scholarship and ability, and a distinct blessing that he was able to complete it.

* * * *

Dr. Eugene Blake, Stated Clerk of the Presbyterian Church, U. S. A., declared recently that social, cultural, and economic factors do more than creeds, confessions, and practices of worship to keep Christians divided. He called for an interchurch conference at which theological discussion would be "strictly forbidden." The Church Herald of the Reformed Church in America answered: "Church unions have usually become possible only where there were no doctrinal differences to begin with, or where doctrines have come to be considered relatively unimportant, and they have usually resulted in still greater neglect of doctrine. The general tendency in our day, in the

interest of organizational unity, has been to 'make theological discussion strictly forbidden.' Mergers are often on the basis of the lowest common denominator, doctrinally speaking. This is not necessarily a sign of greater love for other Christians, but rather of doctrinal decline and spiritual decay. This is the reason why so much of present-day Christianity is so anemic and spineless, so lacking in conviction and devotion and spiritual power, and so vulnerable to false ideologies." With that we are not inclined to disagree.

* * * *

In the Northern Illinois *Witness* appeared the following interesting comment: "Congregations often expose themselves to the ridicule of the world when their members stoop to all sorts of questionable means to keep their churches financially alive. Allow a comparison. Your dearest possession in temporal things is your home and family. Your home is in need of a new rug. You ask your friends to purchase tickets to a card party, stating that the proceeds will be used to purchase the rug. Or, would you invite your friends to a supper, charging them \$1.50 each, so that you could purchase shoes and clothing for your children? Would your pride permit that? Does the same principle not also apply to your church, your spiritual home, which you love and of which you are proud?"

* * * *

Let's not forget our "Gift for Jesus" building fund. Northwestern College will soon break ground to start its phase of the building program — Michigan Lutheran Seminary is already well under way. To see actual buildings going up ten months after the collection started — hitherto unheard of — should encourage us to complete the collection as quickly as possible.

What About Your Spiritual Gifts?

1 Cor. 12: 1-11

THE Christians at Corinth were richly endowed with spiritual gifts. Some of them, however, despised and neglected the gifts which they had received. Others made their particular gifts an object of selfish pride. Both attitudes showed that they were forgetting the gracious source and the high purpose of these gifts.

What about your spiritual gifts?

Are You Mindful of Their Source?

Paul Reminded the Corinthians We ought to bear in mind that they come to us as gracious gifts of the Holy Spirit. St. Paul sought to make the Corinthian Christians more fully conscious of this. He called to their attention that they had no spiritual gifts before they came to faith in Christ as their Savior. Before their conversion they had been led away to worship dumb idols. These lifeless images of stone, these idle fancies of the human imagination, Jupiter, Venus, Apollo, or by whatever other name they may have been known, could not impart any gifts to them or endow them with any powers. Yet a great change had been wrought in their lives when they heard the Gospel and embraced Christ as their Savior. Such faith had been wrought in their hearts by the Holy Spirit through the Gospel. In no other way could they have come to it. For St. Paul points out: "No man can say that Jesus is the Lord, but by the Holy Ghost." It was the living Spirit of God who had brought the Christians to say with joyful trust that Christ was their Lord who with His precious blood had purchased them from sin and death, their Lord to whom they now belonged as His redeemed to serve Him in everlasting righteousness, innocence, and blessedness.

All Gifts of the Holy Spirit Through such faith the Holy Spirit now dwelt in their hearts, imparting His rich spiritual gifts and powers. All of these gifts glorified Christ. For the apostle says: "No man speaking by the Spirit of God calleth Jesus accursed." Far

from that, all the gifts and powers with which the Holy Spirit was active in the Corinthian Christians served to bless and praise God and His wonderful salvation. Paul enumerates some of them, saying: "To one is given by the Spirit the word of wisdom; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Paul wanted every Christian at Corinth to be mindful of this that his spiritual gifts, whatever they were, had come to him as gracious gifts of the Holy Spirit. Then they would not neglect or misuse them. They would refrain from boasting in selfish pride about a power that was not of their own making. They would cease despising what the Holy Spirit had seen fit to make their special gift. They would quit looking with a jealous eye to gifts with which the Holy Spirit had not endowed them. Rather they would strive to glorify the Lord with the particular gifts that the Holy Spirit had imparted to them.

We, too, Need to be Reminded To this day it is still the Holy Spirit who adorns Christians with spiritual gifts. For it is still true that no man can say that Jesus is the Lord but the Holy Ghost. Wherever such faith is found in a heart there the Holy Spirit has also taken up His abode to distribute some of His rich gifts and powers, all of which glorify the Savior and His salvation.

God in His wisdom determines the gifts which His Church particularly needs at any given time. Some of the gifts which Paul enumerates were specially adapted for the Apostolic Church, when the Gospel was being carried out from its midst into all the world for the first time. Such were the gifts of healing, the gifts of working miracles, the gifts of praising God's grace in strange tongues, the gift of interpreting the praise voiced in such unlearned lan-

guages. The Holy Spirit bestowed these gifts to the early Christians, when the Gospel was still something new in the heathen world, to let men realize in a special way that this was a message from God.

Our Gifts are of the Holy Spirit Other gifts which Paul mentions are as richly bestowed by God's Spirit now as ever. There is the gift of the word of wisdom, the gift of a thorough understanding of the saving truths of God's Word, the gift of grasping all the blessed mysteries of the Gospel, there is the gift of the word of knowledge, the gift of applying the truths of God's Word to the individual situations and circumstances of life. Every pastor and teacher has a special need of these gifts, and the Holy Spirit grants them as they study and ponder God's Word; but through the same Word the Holy Spirit also graces the faith of other Christians with gifts of Christian wisdom and knowledge. There is also the gift of faith. Faith insofar as it embraces the Savior and His salvation is, of course, the common possession of every Christian. Without it there could be no other spiritual gifts. Here, however, the apostle speaks of faith in the sense of an unwavering trust in God's help and assistance, of a firm confidence to undertake great deeds for God's kingdom and to confess Christ courageously in the face of great obstacles. We have reason to rejoice over those in our Christian congregations who are endowed with such a heroic faith while many others are still fainthearted. The Holy Spirit also still imparts the gift of prophecy, the blessed ability of presenting the Word of God to others for enlightenment, for comfort, for admonition, for reproof, and for strengthening. Finally, the apostle mentions the gift of discerning spirits, the ability to distinguish between true and false teachers. If the Holy Spirit did not continue to bestow this gift of discerning, exposing, and denouncing false teaching and practice, the bright light of the Gospel would soon be extinguished in a fog of error.

The apostle's enumeration of spiritual gifts is not meant to be exhaustive. Scripture elsewhere reminds us of many other spiritual gifts of the Holy Spirit. To some He gives a special measure of the gift of prayer, that without ceasing they commit

(Continued on page 261)

Editorials

The WCC at Evanston As you read this issue of the Northwestern Lutheran, the huge convention of the World Council of Churches will be in the midst of its 16-day assembly at Evanston, Ill. Newspapers in many countries will be carrying stories of its doings and sayings; radio and television will bring reports of the gathering into millions of homes.

The impression will be given that just about everybody who is anybody in the Christian world is represented there. Fortunately this will not be quite true. Our Church, and others with whom we are not in doctrinal agreement, have no part in the Evanston affair. Notable is the absence of Roman Catholic representatives, members of that faith having been barred from attendance by Cardinal Stritch of Chicago, who said in a recent pastoral letter that "the faithful of the Church are not permitted to attend the assemblies or conventions of non-Catholic organizations or councils." The International Council of Christian Churches, an organization of conservative "Bible believers," is having its own meeting in Philadelphia during this month in order to demonstrate its separation from the World Council of Churches.

Friends of the Evanston convention are bitter about those who refuse to take part and call them "deliberate disrupters who are guided neither by principles nor by ideals, but simply by an intense desire to injure the cause of interdenominationalism."

It is not hard to understand why the proponents of the World Council lash out at its critics with such heartless and cruel judgments. People who are sure of the rightness of their cause can afford to be charitable and gracious toward those who disagree; but name-calling is a weapon quickly wielded by men who stand on a shaky foundation.

The many people meeting at Evanston have only one real basis of agreement. They agree that they are disagreed in their beliefs, and that they will continue to be disagreed. On that basis they join in worship, even at the Lord's Table. On that basis they make boast of their "unity." As the Rev. Ralph Roy, one of their number, sums it up in an article in the *Christian Century*: ". . . the disagreements which will characterize the discussions at Evanston reflect honest and legitimate differences of opinion — differences that have marked the Reformation since its genesis. . . . such independence of thought lends strength to this movement We must witness as individual believers to the truth as God has given us grace to understand it." (Emphasis ours.)

We would say that the "legitimate differences are rather large. Some at Evanston believe that Jesus Christ is God, others deny it emphatically; some believe that He is coming again in the clouds of heaven, others feel that we need not look for that. But they regard one another as good Christians all. They meet, not to strive for agreement in doctrine, but rather to demonstrate that such agreement is not necessary for true fellowship.

No doubt many fine things are being said at Evanston, much true testimony given. But the Truth cannot triumph when it is made a servant of a false cause. In this case, it has been placed in the service of a "unity"

which has nothing whatsoever in common with the requirements of the apostolic plea "that ye all speak the same thing, and that there be no divisions among you; but ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

The unity at Evanston is that of the people at Babel.

* * * *

When Not To Take Part Scripture makes it abundantly clear that we should not practice fellowship with errorists in any religious act. There applies the injunction: "Avoid them," "Be ye separate." That does not apply to social or business contacts, for then, as Paul writes: "Must ye needs go out of the world." 1 Cor. 5:10. The prohibition applies only to acts that have a religious significance.

The decision whether or not to avoid is sometimes rather complicated. There are organizations which apparently deal exclusively with secular things, such as promoting decent recreation and community affairs. But nowadays Americans seem bound to get at least some religion into almost every new movement and organization, so that the thing takes on a sort of dual nature, largely secular and yet superimposed with some religion or "service to God." Since they are intended for people of all creeds, it has to be a vague, indefinite religion, not the Bible religion, and the God to be served a promiscuous God, not the Triune God, the Father of our Lord Jesus Christ, otherwise it might repel someone.

Can the Christian participate in an organization in which the religion is broad and vague and appears to be a mere appendage? That has troubled a lot of Christians, and the position is generally taken that there is no harm in it. St. Paul had to deal with a similar question in the 8th and 10th chapters of his First Epistle to the Corinthians.

About the only meat which was available was that offered in sacrifice to the heathen idols. Much of it was sold in the open markets, but there were not a few who regarded the eating of such meat as constituting worship of those idols. That posed quite a problem for Christians who could not worship God and idols at the same time. The solution which Paul offered was this: "If any that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you eat, asking no questions for conscience sake. But if any man say unto you, This is offered in sacrifice to idols, eat not, for his sake that shewed it, and for conscience sake." If the Christian eater himself interpreted it as idol worship, or if the onlookers interpreted it that way, it meant "hands off" for the Christian. In itself it was innocent enough, but under circumstances it could mean denial.

So today organizations and pursuits may be purely recreational or social in their nature, in which the Christian can participate without denial of God and the Truth. But as soon as the religious element is introduced, as soon as the organization itself claims that it is getting people closer to God and promotes the performance of duty to God (who in such a promiscuous religion can

only be an idol), then the Christian must say: That is not for me. I'll have nothing to do with it.

Paul in his discussion of the matter lists three reasons for such avoidance: The Christian who does take part in it may have scruples of conscience himself, and that is not good for his soul. A weak brother may be encouraged to do it, too, though his conscience tells him that it is wrong, which would certainly undermine his

faith. And the person who proudly regards it and calls it a service to God, when as a matter of fact it is not, would be strengthened in his false belief. We dare not thus make ourselves partakers of evil deeds. "Eat not, for his sake that shewed it and for conscience sake." Some things are not as innocent and harmless as at first glance they may seem.

I. P. F.

From A Wider Field

AS was to be expected, the Supreme Court decision which ruled that segregation of white and Negro children in public schools is unconstitutional has awakened conflicts of various sorts in our country. Some of these are curious in their nature.

A strange contradiction in the thinking of people was revealed by a public opinion poll conducted by a Minneapolis newspaper. The survey showed that two-third of the State's inhabitants agree with the Supreme Court's decision, and that seventy-seven per cent of the people are in favor of having white and colored citizens "worshiping together in the same churches." But the poll also found that only 42 per cent approve of having "white and Negro families living in the same residential districts." It is hard to follow such thinking.

Dissent is even sharper in other areas, notably in the South. At Lumpkin, Georgia, a Baptist pastor said in a sermon that the Supreme Court decision outlawing racial segregation was "a just and right and Christian opinion." Thereupon he was asked by his board of deacons to resign "for his own good and the good of the church." He did so.

But another Baptist clergyman, Mr. Henry Buchanan of Shellman Baptist Church, was upheld by his congregation in a similar situation. The members voted 2 to 1 to keep him as their pastor after he had been challenged for saying: "The unpleasant truth is that the Supreme Court has rendered a just decision and we must accept it simply because it is right."

* * * *

There is a powerful group of citizens in this country busily engaged in tearing down the moral standards of our youth. They print, display and sell filthy, indecent, corrupting books, magazines, comics and picture

books; and everywhere organizations are being formed to fight for the suppression of such vice-for-profit activities.

Largely, such organizations are made up of churches which have banded together as churches to oppose the evil through political and civic pressure. But at Trinidad, Colorado, a better method has been followed. There the people have joined together as citizens, as individuals, as parents and educators, forming a "Crusade of Decency" and demanding their right to keep their community clean. They have set up a list of rules by which publications are to be judged, and are asking local merchants to keep their shelves free of everything that does not meet these standards. They are getting good cooperation.

The Church as Church has no business playing policeman and forcing its standards upon a community. The Church preaches the Gospel, and by its power Christian hearts and minds are created. Such Christian men and women, then, as citizens, will seek to govern their community in the interest of clean, wholesome living, and will insist upon protecting their children and themselves against the lawless elements of vice and crime.

E. S.

WHAT ABOUT YOUR SPIRITUAL GIFTS?

(Continued from page 259)

all the needs of His Church to God's throne of grace. Others He blesses with a special measure of the gift to restore the fallen, to comfort the afflicted, to convince the doubters, to bring hope to the despondent, to establish peace in the midst of discord.

As we take note of the particular spiritual gifts which we have received, let us be fully mindful that we have them as gracious gifts of the Holy Spirit. Then we will not be tempted to make outstanding gifts an object of selfish pride and boasting. Then, too, we will not despise and neglect those gifts which according to the standards of human judgment are less striking and which are prone to seem insignificant. We will rather be prompted to use all of them for the high purpose for which the Holy Spirit has given them.

Do You Understand Their Purpose?

Pointed Out by St. Paul reminded the Apostle the Corinthians:

"But the manifestation of the Spirit is given to every man to profit withal." All of His gifts, every aspect of our spiritual life by which the Holy Spirit manifests His presence in us, is also intended for the benefit of others. To fulfill that high purpose ought to be our joy and pride.

Never to be Forgotten Let no Christian feel that God's blessed desire concerning him

has been fully met when for his own person he has through faith found peace and salvation in the Savior's grace and is walking on the way that leads to eternal life in heaven. No, the Holy Spirit has also showered us with His unmerited blessings and endowed us with His gifts for the purpose of benefiting others. If He has given you the gift of Christian wisdom, let others who still lack it, in part or altogether, profit by this wisdom. If you have a rich understanding of Christian truth to guide you in all your thoughts and actions, let it serve to assist those who are still weak in knowledge. If the Spirit enables you to discern error in all of its pernicious power, be of aid to those who are still helpless in this respect.

Let no believer say that he has no spiritual gift with which he can

serve others. That would be as much as to say that he is not a Christian. For God's Holy Spirit dwells in every Christian heart and in doing so distributes gifts to profit withal. Certain spiritual gifts are given to each and every Christian. Let us seek ever

new gifts and new measures of them there where the Holy Spirit holds them in store for us, in the treasure-store of Word and Sacrament. Let us seek them in all humility to serve others with them.

C. J. L

ETERNITY

IN our day, in which human ingenuity invents and perfects ever more destructive implements of war, which threaten ultimately to wipe out not only our present civilization but the entire human race, people have become restless, their hearts are filled with fear; they worry what the future may have in store.

On the other hand people try to encourage themselves by speaking about hope. There is hope. God Himself has given us the assurance of a glorious future. To fix our eyes on the hope which God holds out for us is proper. But the way in which the world usually prates about hope, often reminds one of the boy who was lost in the dense forest, but kept on whistling to make himself believe that he was not afraid.

God wants us to hope, but He does not hold out any hope for this world and the life on earth. Christ spoke about unheard-of tribulations that were coming, He spoke about the world as creaking in all its joints, about the order in human society as being upset, about powerfully deceptive errors that would disturb the Church. Paul likewise spoke about terrible conditions that would obtain among men in general, and particularly in the visible church.

Yet God does not want us to despair but to look hopefully into the future. Look up, lift up your heads. Your redemption is drawing nigh. God bids us look beyond the present world with its troubles and grief, beyond death and the grave into eternity. Paul encourages the Thessalonians when they were face to face with death, not to be without hope like the rest. Their hope, however, must not be riveted on this life, but must reach beyond the grave. For in this life only we have hope in Christ, we are of all men most miserable.

What is it that lies beyond the grave? There will follow the end of

the present world. Our bodily death, our burial in some tomb, will last only till that end. Christ will return. He will wake the dead out of their graves. He will hold a final judgment over all men. Then eternity will follow, either eternal life or eternal death, either eternal salvation or eternal damnation, either heaven or hell.

There is very much to say about these things. Scripture often refers to them by way of warning and of encouragement. It speaks of them to increase our faith and hope, to cheer us in our afflictions, to encourage us against the dangers that confront us at every turn and are ever increasing in severity, to strengthen us in our life of sanctification, both in our struggle against sin and temptation and in our efforts to produce good, God-pleasing works.

Scripture speaks, in particular, about five things. There is, first of all, the return of our Lord in glory. Jesus spoke about this and St. Paul refers to it in many places of his epistles. There is next the resurrection of the dead. Then there is the final judgment which will irrevocably decide the fate of every human being. In these three acts the Lord will wind up the affairs of the present world. Then will follow eternity with its two possibilities of either eternal death in hell or eternal life in heaven.

Yet in spite of the rich material that is presented to us in the Scriptures on all these points, it is difficult to speak about them properly, and it is utterly impossible to get a clear and exact picture of the details. The difficulty lies in this that we completely lack experience. No one of us has ever been dead, so that he could tell us what death is like; naturally then no one has ever experienced a resurrection. No one of us has ever been in heaven or in hell, to bring back a report. And even

if some one would be granted the privilege of a look into heaven, he would not be able to give an account of his observations. Paul once was granted a visit to the third heaven, to paradise. He saw the beauties of heaven, he heard wonderful words, but he did not report a single detail beyond the fact that he was there. He could not. The words which he heard, though they filled his heart with exquisite joy, were "unspeakable." He adds that "it is not lawful for a man to utter." He is referring to laws of nature, to the constitution of a man's organs of speech. Try as he may, he simply cannot reproduce the words which he heard. His tongue, his lips, his larynx, his vocal cords were not built so that he could produce the sounds used in the heavenly words. So different was the life in heaven from that on earth that he was not even sure whether he had been in the body or out of the body. All that he was sure of was the reality of the experience.

In the great chapter on our hope of a resurrection unto life, 1 Cor. 15, Paul says that "flesh and blood cannot inherit the kingdom of God" (v. 50). Our flesh and blood, our bodies as they are now constituted, must undergo a change to adapt them to the life in heaven. "This corruptible must put on incorruption, and this mortal must put on immortality" (v. 53). Our present "natural body" must be changed into a "spiritual body" (v. 44).

When the Sadducees tried to ridicule the idea of a resurrection by the story of the woman who had been the wife of seven brothers, Jesus told them that there will be no marriage, no family life in heaven; neither will there be any death. Our bodies will be such that they cannot die.

Because that is the case, because conditions in heaven will be radically different from those to which we are accustomed on earth, and we lack all experience of the things to come, it is difficult to speak of those things and to convey an adequate picture. In proclaiming them to us God borrows expressions from earthly affairs which are faintly similar to those in heaven. He uses the life on earth as a sort of parable. As in a parable the point of comparison must be strictly observed, and stressing anything that goes beyond really distorts the truth to be conveyed by the parable, so also in speaking about eternity we must strictly adhere to the

truths that God wants to impress on us.

Since we are all headed for eternity and since it is important that we constantly bear this fact in mind, we shall now in a series of studies concentrate on the "last things," such

as Christ's return for judgment, the resurrection of the dead, heaven and hell. May the Holy Spirit guide us and make these studies fruitful for our spiritual life.

(To be continued)

J. P. M.

What Do Your Children Read?

ONE of the most vexing problems of parenthood, we have discovered, is suitable reading material for children. The problem is not related to quantity but to quality. Among the millions of words published yearly for children, much of it is unfit, more is trivial, and most is totally unrelated to the Gospel of our Lord Jesus Christ. This is a matter of serious concern not only to Christian parents but also to the Church.

For many years now our Synod has been publishing the *Junior Northwestern* especially designed for children of elementary school age. From cover to cover it is good Christian reading. Under the capable direction of Morton A. Schroeder, editor, plans are being carried out to "dress up" the *Junior Northwestern*. Color, so dear to eyes of children, is being used wherever possible. Pictures and illustrations put life into the pages.

There is a wide variety of subjects. "Folded Hands" is a simple devotion; "Search the Scriptures," an interesting study of the doctrines of the Bible; "Living with Jesus," a series of articles which describe home life in Bible times; "The Glory of God in Nature," a feature which stresses experiments in science and nature lore; and "O Sing unto the Lord." Activities include crossword puzzles, mystic messages, and Bible quizzes. Even the little children have their own page, "Our Little Ones." This is devoted to their likes and wants. There are stories, poems, and play

activities — coloring, cutting, pasting, and tracing.

It appears to us that this is just what parents have been looking for, good wholesome reading material. Parents should be as concerned about the reading habits of their children as about their eating, sleeping, and playing habits. It is unfortunate that some are inclined to be careless and indifferent.

Many schools in our Synod have blanket subscriptions to the *Junior Northwestern*. The teachers in these schools have found that much of the material in it can be correlated with regular school work. Why not investigate this possibility for your school or Sunday School?

At the present time, there are only 11 thousand subscribers to the *Junior Northwestern*. That means that only about a fifth of our children are reading it. It

should be one hundred per cent! Here is an investment in heavenly treasures.

And the price? The price, of course, does not reflect the value; it only underscores the fact that we often pay very little to get very much. An individual subscription costs 65 cents (a vagary of the postal system makes that 75 cents in Milwaukee). A blanket subscription — paper sent to the homes — runs 50 cents; and a bundle subscription — sent to one address — is 45 cents. Why not investigate and subscribe for your children today?

JAMES P. SCHAEFER.

FIFTIETH ANNIVERSARY

St. John Congregation of Hamilton Township, Clare County, Michigan, celebrated its fiftieth anniversary on the Second Sunday after Trinity, July 4, 1954. It was not the exact date of the anniversary, but it enabled friends from far to come and thank God in the service held in the church where they had once been members or were confirmed.

Professor Werner Franzmann of Saginaw conducted the festive service, giving all glory to our Triune God by reminding the hearers that we are what we are only by the grace of God. Certainly, this little flock of about sixty-five communicants has been blessed as a congregation. At a time when it appeared as if it would be scattered, without a shepherd, the Good shepherd abode with them. When fire destroyed the church, parsonage, and other buildings, He enabled them to rebuild the church and to refurnish it becomingly.

The anniversary offering was given to the work of missions. In the afternoon, a song and prayer service was held, during which the history of the congregation was read, and the roll of confirmation classes was called. The congregation, given up by the old Ohio Synod, had been served for over twelve years by Pastor E. C. Leyrer, formerly of Clare, Michigan; since the undersigned has been serving in vacancy capacity, the congregation has taken steps to join the Wisconsin Synod.

MARKUS KOEPSSELL.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. George Prosek
Ironwood, Michigan

The fiftieth wedding anniversary of Mr. and Mrs. George Prosek of St. Paul's Lutheran Church, Hurley, Wisconsin, was celebrated in a special church service on April 21, 1954. The undersigned spoke to them on the basis of 1 Cor. 15:10. May our gracious Lord bless their remaining years on earth and finally receive them to glory!

C. A. SCHLEI.



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

MATTHEW 28. 20

GOLDEN MISSION OPPORTUNITY

The Mountains Round About Golden

GOLDEN, Colorado, is called — The Gateway to the Rockies. It is a mile high city of 6,000 population, about 14 miles west of Denver. You will find Golden nestled in a valley between Mt. Lookout on the west and Table Mountain on the east. Our mission congregation there is the only Lutheran church of any synod within a radius of 10 miles.

As one enters St. James Lutheran Church, which rises against the backdrop of Lookout Mountain, the setting reminds one of these words of the 125 Psalm: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

The Lord Round About His People

The Lord has wonderfully blessed our mission endeavor in Golden — as the brief history of St. James declares. Golden, which is now 95 years old, has, like so many western cities, doubled its population in the last ten years. A Swedish Lutheran church was once located in Golden during the last part of the 19th century up to about 1918. For twenty years there were no Lutheran services conducted until our mission congregation was begun in 1939.

Pastor Im. Frey made the first canvass of Golden which led to the founding of our mission. The first service scheduled to be held on October 29, 1939, had to be canceled because of stormy weather and only one person present. On the following Sunday, however, 12 were present to

encourage us to continue with regular services.

It was on June 9, 1940, that Pastor Victor Schultz was installed as the first resident missionary. He began the Sunday School in July with 5 children present. On April 4, 1941, he was able to organize the congregation with 12 charter members. In the following year, a basement chapel was erected by the members as well as their pastor working side by side.

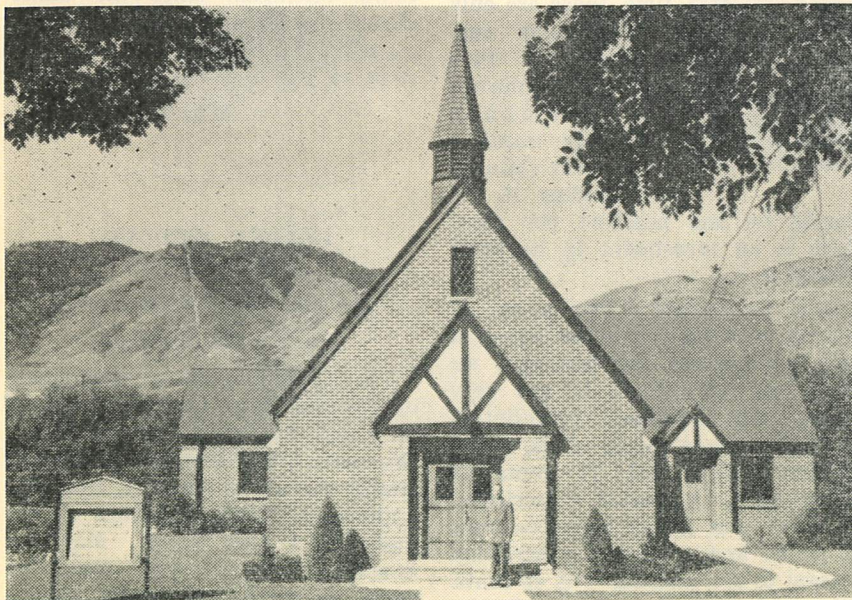
Our second missionary, Pastor Orval Kreie, served St. James Congregation from May 1943 to October 1950. He founded the parochial school in 1946 and taught it himself during the first year. Under his direction and a loan from our Church Extension Fund a new location was chosen in south Golden and a church-school combination erected. Since the dedication on June 5, 1949, the church debt has been reduced to \$5,000.00.

Wonderful Mission Agency

Pastor Herold Schulz, our missionary at St. James since January 1951, brings us up to date on our Golden Mission opportunities. He observes how through the years the growth of our congregation was substantially aided by families transferred from sister congregations of the Missouri Synod, who in unity of spirit and labor have helped wholeheartedly to build Christ's kingdom here in Golden.

Like so many of our western missionaries he complains, too, about the rapid turnover in membership. For example, two fine families are leaving this month, because the men, who have been instructors at the Colorado State School of Mines, have accepted positions at other universities.

Nevertheless, the Lord has given our mission steady growth. Today after 13 years as an organized congre-



ST. JAMES LUTHERAN CHURCH AND SCHOOL
Golden, Colorado

gation we list nearly 100 communicant members with 80 children enrolled in Sunday School. For eight years the mission has been blessed with a parochial school. Last year the second classroom was opened. Mr. John Schibbelhut and Miss Thelma Birkholz were the teachers.

made with the other children and on October 5, 1952, her three brothers and two sisters were baptized and are now attending our school, where they are daily under the blessed influence of the Gospel — God's power unto salvation. We are now awaiting the time when the Holy

"So the Lord gives 'Life to beings meant for heav'n' here in the Golden area through your generous support to the Synod's Mission treasury."

As we thus trace the history of our mission in Golden, Colorado, from the initial service canceled by stormy weather and only one in attendance, to its present day facilities and membership, not to forget those who have come and gone with the blessing of the saving Gospel, we see that these golden mission opportunities were not merely spelled by the name of the city, but by the Great Commission and Promise of our Living Lord. You, too, will find such golden mission opportunities in your city and village and countryside. They are there to challenge your love for Jesus and His Word and your miserable fellowmen without the Gospel, without Christ, having no hope, and without God in the world.

"BUT WHEN HE SAW THE MULTITUDES, HE WAS MOVED WITH COMPASSION ON THEM, BECAUSE THEY FAINTED, AND WERE SCATTERED ABROAD, AS SHEEP HAVING NO SHEPHERD. THEN SAITH HE UNTO HIS DISCIPLES, THE HARVEST TRULY IS PLENTEOUS, BUT THE LABOURERS ARE FEW; PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST." Matt. 9:36-38. When and wherever we follow Jesus and His Word, we shall find these golden mission opportunities.

W. R. H.



PUPILS OF ST. JAMES LUTHERAN SCHOOL
Miss Thelma Birkholz — Mr. John Schibbelhut, teachers

Pastor Herold Schulz looks upon his Christian Day School as a wonderful mission agency for building the kingdom and his congregation and demonstrates to us its rich blessings:

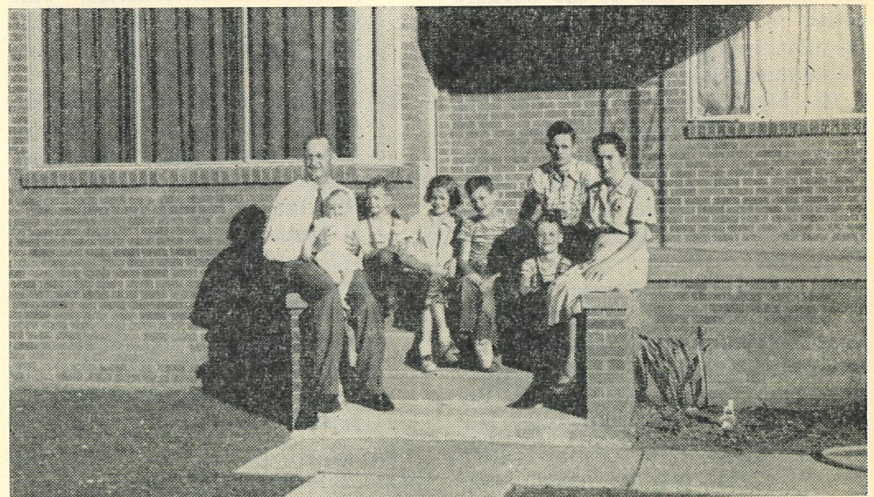
"The extra blessing the Lord has given to our Mission congregation is the Christian Day School. At the present time ours is the only congregation in the Colorado Mission District enjoying this blessing. (Cheyenne, Wyoming, the second school in the Colorado District will be opened this fall with the pastor teaching.) Our school, begun in the fall of 1946, this year graduated a girl, who entered as a first grader.

"Our peak enrollment during the past year was 39; a good percentage of these children came from homes where the Lord Jesus has much more work to do. Our school is serving as a wonderful agency in the overall mission program of our congregation, which is so generously being supported by our brethren throughout the Synod. For example: Yvonne entered our School in September, 1950. It was easier for her to come to our school, because it was only four blocks from her home. Yvonne is on crutches. She had polio when she was but a little child. On Nov. 19, 1950, she became a child of God by means of Holy Baptism. She was confirmed May 24, 1953. Yvonne is the oldest child of a family of six children. Through her, contact was

Spirit will call and gather their parents into the fold of the Church.

"Then there's Eugene, who was baptized in the Roman Church. He's been with us for three school years. He loves his Savior and His school so much, as he says, 'When he grows up, he is going to be a Lutheran minister.'

Spread, Oh, spread, Thou mighty Word —
Spread the Kingdom of the Lord,
Wheresoe'er His breath has giv'n
Life to beings meant for heav'n.



PASTOR AND MRS. SCHULZ AND FAMILY
New Parsonage Built in 1952

NORTHERN WISCONSIN DISTRICT CONVENTION

Location

With a summer climate naturally air-conditioned by the cooling breezes of nearby Lake Michigan, the village of Cleveland, Wisconsin, offers an ideal location for summertime meetings. Here, from June 21 to 24, the nineteenth biennial convention of the Northern Wisconsin District was held, with St. John-St. Peter Church and the Rev. Elden M. Bode as host congregation and pastor. During the convention days they extended their friendly hospitality to the 229 church workers who had gathered to see to the Lord's business — 102 pastors, 35 teachers, and 92 lay delegates. "Use hospitality one to another . . ." I Pet. 4:9.

Worship

"With the Lord begin thy task." This injunction of the hymnwriter was carried out in a highly edifying manner by a well planned series of divine services and opening devotions. Pastor W. Pless preached the sermon at the Monday morning Communion service, basing his message on 1 Cor. 1:1-9, showing first how blessed we are in the fellowship with Christ, and secondly how thankful we ought to be in the fellowship with Christ.

The remaining morning devotions included brief sermonettes. Pastor F. Bergfeld showed us our Mission Orders from Mt. 28, 19. Prof. W. Schaller called to mind our responsibilities in the field of Christian education as he spoke on Mk. 10:14. Pastor E. Behm called for thankfulness to God for the blessing afforded the Church through the services of the workers called to their eternal rest during the biennium past, taking Ps. 116:15 as his memorial text.

The afternoon devotions were led by Pastor Theodore Thurow. He chose the following themes in succession: 1. The Ministry of the Word; 2. Purity of Doctrine; 3. Abide With Us; and 4. God, Our Refuge and Strength.

A closing service was held on Wednesday evening, with Pastor A. Voigt preaching on Mt. 5:13; showing Christian Dignity in Relationship to the World as he presented 1. Encouragement; 2. Our Obligation; and 3. Admonition. *Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.* 1 Chr. 16:29.

Work

Having been refreshed by Word and Sacrament, the delegates settled down to the many tasks before them. The convention was called to order — District President Oscar Siegler presented his report — the membership of some eighteen committees was appointed or ratified — the work which the delegates had come to do was under way. Of the many items of business considered only a few can be mentioned here. Early in the sessions the district mission board began to present its comprehensive report. A seven page mimeographed pamphlet had been prepared by the board, giving a full page map of the district on which the location of each mission station was indicated, plus statistics as to membership, activities, contributions, and other pertinent information regarding each mission congregation. Additional information and items of interest were presented by the board members and the missionaries in charge. The consideration of this report and the discussion that followed took up considerable time, but that is as it should be, for the welfare and progress of our mission ought always be near to our hearts.

The status of Synod's institutions, particularly its schools, was studied. Two points of the adopted report of the committee on institutions follow:

1. We note with thankfulness the increased enrollment at all the schools, except Northwestern College. The "decrease" there is especially deplorable. It is our only college which prepares directly for the training of our pastors and missionaries. This further emphasizes the need for the new buildings at Watertown.
2. We observe from the reports the trend toward larger student bodies and larger faculties. Larger student bodies bring with them a lessening of personal contact between instructor and student, with resulting increased discipline problems. Rather than enlarging our present schools, Synod might well study the advisability of increasing the number of our educational institutions.

Pastor J. Dahlke, chairman of the Synod Building Fund Committee, presented the report and recommendations of his committee in person. The recommendations, which present a

The Northwestern Lutheran

method for expediting the as yet uncompleted collection, were adopted by the convention.

Another matter of utmost concern to the convention was the report of the floor committee on church union. As adopted after some revision this report reads as follows:

Having reviewed and studied the "Report of the Standing Committee on Church Union" and the "Report of the Conference of Presidents," the latter report being offered as the report of the Standing Committee;

Having studied as thoroughly as possible in the short time allotted us the various papers presented in the two meetings of the Presidents of our Synod with the Praesidium of the Missouri Synod;

And having reviewed and studied the minutes of the meeting of the Presidents of our Synod and the Praesidium of the Missouri Synod;

1. We extend a vote of thanks and appreciation to the Standing Committee and to the Conference of Presidents for their conscientious work in the past;
2. We deplore the fact that the Presidents felt constrained to report: "A difference of spirit is apparently the chief divider;" and: "It is not evident that the representatives of the Lutheran Church-Missouri Synod and of the Wisconsin Synod had made clearly discernable progress toward understanding and agreement, not to mention unanimity;"
3. We concur in the resolution of Joint Synod, October 9, 1953, "that we prevail upon the Presidents of the Synodical Conference to arrange a program for the convention of 1954 that would devote all its sessions to a thorough consideration of the doctrinal issues involved;"
4. That between now and the time of the meeting of the Synodical Conference we particularly and fervently pray God to bless the discussions and deliberations of the coming Synodical Conference convention that the unity of the Spirit in the bond of peace be re-established among the various synods of the Synodical Conference.

Elections

The following officers were chosen to carry on the work of the district during the next two years: President, Pastor Oscar Siegler; First Vice-

President, Pastor Waldemar Pless; Second Vice-President, Pastor Harold Wicke; Secretary, Pastor F. A. Reier; Treasurer, Mr. Gerald Herzfeldt; Recording Secretary, Pastor Robert Reim; Board of Home Missions, Pastor Erwin Scharf and Mr. E. Mundinger; Auditing Committee, Messrs. Chas. Bohl, O. Radtke and E. Schultz; Student Support Committee, Pastor R. E. Ziesemer, Teacher W. Stoeckli, and Mr. M. Hellermann; District Board of Support, Pastor Harold Kleinhans and Teacher B. Boese; District School Committee, Pastor Walter Hoepner, Teacher Arthur Koester, and Mr. R. Detjen; Committee Member for Joint Synod Mission Executives, Pastor Walter Pankow; and Board of Education, Pastor Harold Warnke.

Essay

The convention essayist was Prof. Erwin Kowalke, president of Northwestern College. His paper was an exposition of three Scripture passages that bear upon the present controversy within the Synodical Conference — Romans 16:17; 2 Thessalonians 3:14-15, and Titus 3:10.

C. KRUG.

SUMMER SCHOOL at DOCTOR MARTIN LUTHER COLLEGE

An institution of our Wisconsin Synod about which one hears very little but which is, nevertheless, an important part of our Synod's educational system is the summer school at Dr. Martin Luther College. Dr. Martin Luther College of New Ulm, Minnesota, is our Synod's teacher-training school. In addition to its regular four-year college and regular high school programs, it also conducts a summer school. This year the summer sessions began on June 21 and ended on July 24. One hundred fifteen of our Synod's teachers, as well as several from the Lutheran Church-Missouri Synod and the Norwegian Lutheran Synod, availed themselves of the opportunity to attend. From the standpoint of enrollment the number is a new high.

Encouraging to note was the large number of male teachers that returned to continue their studies or to take refresher courses and thus improve themselves professionally and spiritually for their work. The same can be said of women teachers

who had been teaching during the past years. We are happy that six additional teachers were available to our schools because of summer school.

This increased interest no doubt was due to a great part because of the fine interest that many of our congregations are taking in their schools and teachers. A goodly number of congregations had asked their teachers to attend summer sessions, especially those teachers who had not completed their work at Dr. Martin Luther College. To make it possible to do this, they paid their teacher's summer school expenses either in full or in part. The spirit that was evident among the students who enjoyed this help, showed that they appreciated the good will of their congregations. Others hoped that their congregations would show the same interest in them also. Perhaps an item in the budget, let us say the sum of \$100.00, already decided upon in the annual meetings of our congregations, would be an encouragement for others to attend summer school and improve themselves professionally.

In accord with a resolution passed by the Conference of Presidents attempts were made to enlarge the summer school through addition of instructors from other schools in our Synod. In most cases the men contacted were too busy to be able to participate although some promises were made for future years. Professor Carlton Sitz of Milwaukee Lutheran High School and Mr. Lester Raabe of St. Paul, Minnesota rendered the College a valuable service by teaching courses in the educational field. Professor Delbert Brick, who is the dean of men, kindly assisted by taking over the class in New Testament when Professor Voecks was hospitalized with a serious illness. God be praised that Professor Voecks has been able to return to his home after being hospitalized for four weeks.

Our students came from far and near. The Arizona District was again well represented with six of its teachers and one pastor being present. Among our students were fifteen who have completed their work for their degree, Bachelor of Science in Education. One young woman who had completed her four-year program last year returned for further schooling.

The Rev. Mr. Otto Engel of Hutchinson, Minnesota, delivered the closing address. He chose for his text the words from the Matthew Gospel,

chapter seven, "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew and beat upon that house: and it fell not: for it was founded upon a rock."

In his address he pointed out the place of the parochial school teacher as a builder in God's kingdom, yes, a wise builder. He referred to the wise builder as one who is constantly on the lookout for new ideas, new methods, and new skills that he might use in his profession. The Lutheran teacher was not to be a builder in the sense that he was interested in teaching only as a job to earn a living, or that he was just another stonecutter doing his assigned work, but that he look upon himself as a tool in the hands of his Lord who would use him to erect cathedrals in the lives of Christian children. The teacher as builder should realize the importance of the privilege that is his in guiding children along the road to heaven. He is to build for the hereafter as well as for the passing moment.

May the God of all grace and mercy pour out His blessings on all who participated in this past summer session. May He forgive the many shortcomings that may have been ours during the same and smile favorably upon us in the future with His richest blessings. To Him alone be all glory and honor. May the teaching and learning that transpired at Dr. Martin Luther College in His name, be a blessing to our Christian schools and the kingdom at large.

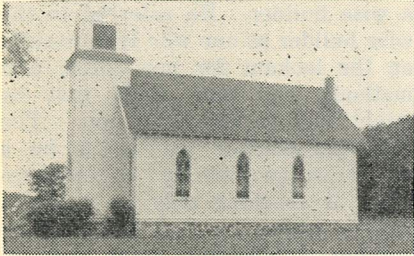
ERICH SIEVERT.

NINETIETH ANNIVERSARY St. John's Ev. Lutheran Church Town Manchester, Wisconsin

On Sunday, June 20, 1954, members of St. John's Ev. Lutheran Church, Tn. Manchester, Green Lake Co., Wis., were privileged to celebrate the 90th anniversary of the founding of the congregation. Two former pastors of the congregation, Wm. J. Hartwig and Orvin A. Sommer, preached the festival sermons for the special services which were held to commemorate this momentous event.

It was in the year 1864 that Pastor Conrad Diehlmann consented to serve the German Lutheran settlers, who had gathered in what became known as German Settlement, south of the present village of Kingston, with

Word and Sacrament. In 1867 the congregation was organized with seven charter members. In 1874 St. John's Congregation joined with St. Paul's of Manchester to form one parish. In 1904 this arrangement was discontinued, and St. John's joined with Zion of Kingston, an arrangement which continues in force to the present day. Pastors who have served



St. John's during the past ninety years include the following: Conrad Diehlmann, Eugene Walthers, Edward Hoyer, P. Scherbel, Buhrmann, Dietrich, Ad. Spiering, Emil Schultz, Paul Brockmann, R. R. Thiele, E. Benj. Schlueter, Karl Koehler, Ernest Schoenecke, Wm. J. Hartwig, Adolph Dasler, T. W. Redlin, Orvin Sommer, J. R. Petrie

Many changes have taken place in St. John's Congregation during the past ninety years. Changes in membership have been many, as old families moved out and new families moved in. Many pastors have come and gone. The present church building is the fourth in which the congregation has worshipped. In the course of time the congregation has had the usual number of ups and downs. One thing, however, has remained the same. St. John's Congregation is today still in possession of the same pure Word and Sacraments which it possessed in the days of Pastor Diehlmann, and that spoken and visible Word is still today, as it was then, the power of God unto salvation to everyone that believeth. For this, the unchanging and unchangeable grace and mercy of the Lord, who has kept them in the saving faith during all of their history as a congregation, the members of St. John's give thanks, as they pray with Solomon: "The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us."

LAYING THE CORNERSTONE OF NEW SCHOOL

On July 25, 1954, between the two regular services, Immanuel Congrega-

tion of Medford, Wisconsin, was privileged to hold its cornerstone-laying ceremony for the new school.

Immediately after the first service the entire congregation with its officers, faculty and children proceeded from the church to the new school site where the laying-of-the-cornerstone service was held. The pupils of the school, under the direction of Mr. W. A. Pape, sang the hymn 648, "I am Jesus' Little Lamb."

May the laying of the cornerstone of the new school put new zeal and hope into our work, and may God enable us to realize our hopes of a new Christian Day School.

A. J. ENGEL.

ORGAN DEDICATION

Christ Lutheran Church, Brady Tp., Michigan, dedicated to the glory of God a new Consonata organ on Sunday, August 1, with the local pastor officiating. On the evening of the same day an organ concert was given with Mr. Lawrence Marowsky, Owosso, Michigan, serving as the guest organist.

H. A. SCHULTZ.

ORGAN DEDICATION

A beautiful two-manual Wurlitzer organ with full pedal keyboard was dedicated in the Lincoln Heights Lutheran Church, Des Moines, Ia., on Sunday evening, July 25. The organ was a gift to the church by Mr. and Mrs. Raymond Hunt, members of the congregation. Teacher Wm. Birsching, who was studying at the summer sessions of Dr. Martin Luther College, New Ulm, Minn., served as guest organist. Pastor C. P. Brenner of Immanuel Lutheran Church, Washington, Ia., delivered the sermon on Luke 2:18 under the theme, "What is the God-pleasing Music to be Played on your Organ?" The local pastor was liturgist. The senior choir rendered the number "God Himself is Present." May this organ be used to serve the true God for many years.

M. F. WEISHAN.

ORGANIZATION OF THE GADSDEN CONFERENCE

On Tuesday, July 27, pastors and lay delegates from Synod's congregations in Southern Arizona, Tucson, Douglas, Warren and Casa Grande, met at Tucson to organize the new

The Northwestern Lutheran

conference as authorized at the recent convention of the Arizona-California District assembled at East Fork. Grace Lutheran Church of Tucson, E. Arnold Sitz, pastor, played host to the conference. Since all the congregations of the new conference are located within the territory acquired by the Gadsden Purchase, the delegates selected that name for their conference and will henceforth be known as the Gadsden Conference of the Arizona-California District. Pastor J. Gerlach of Tucson was chosen Chairman of the conference, Pastor Paul Heyn of Tucson as Vice-Chairman, and Pastor V. Winter, our Spanish missionary in Tucson, was elected Secretary. Pastor R. Hochmuth of Tucson is the new conference Visitor.

After the official business of the conference had been concluded, the President of the District, E. Arnold Sitz, gave a report on the recent meeting of Synod's Union Committee with the Commissioners of the American Lutheran Church. President Sitz also delivered a timely essay on "The High Church Movement," following which the meeting adjourned.

JOEL C. GERLACH.

GOLDEN WEDDING ANNIVERSARY

By the grace of God Mr. and Mrs. Ted Waech of Tustin, Wisconsin, were permitted to celebrate their Golden Wedding. On June 6, I spoke words of thanksgiving to our Heavenly Father for them in our St. John's Church after the regular Pentecost Service.

Blessed are they that hear the Word of God and keep it.

H. M. SCHWARTZ.

THIRTY YEARS AT EITZEN, MINNESOTA

On Sunday, April 11, Zion Ev. Lutheran Congregation of Eitzen, Minnesota, took note of the completion of thirty years of faithful service in its midst by its pastor, the Rev. F. Ehlert. An appropriate service of gratitude to God was held in the morning. A son of Zion's pastor, the Rev. Gerhardt Ehlert of St. Paul Park, Minnesota, was invited to preach the anniversary sermon. He chose as his text John 12:1-11.

At noon the congregation gathered in the church basement for a festive dinner and social activity. As an expression of their love and esteem for him who had labored among them in the Word and doctrine these many years, the members chose to present their pastor with a substantial purse.

A verse from a prayer-poem by A. K. Weber may serve as an expression of the congregation's feeling for its pastor:

"We pray Thee Lord, Thy servant
bless and keep.
For Thou hast called on him
to feed Thy sheep.
Give strength and courage
for the task ahead,
And on his work Thy fullest
blessing shed."

H. F. MUENKEL.

PARADOX

How hard it is for God to bring us
to that place
Where we will wholly and completely
rest upon His grace,
Where self in service is so fully lost
It never stops to figure time or cost.
Our eyes to God's great truths are,
oh, so blind!
For how can he who hates his life,
the true life find?
We do not dare to try Him, loving
pelf,
And, greatest tragedy of all — we
love ourself.
Looking within our heart, admit we
must
A wonder why God does not give up
in disgust.
Surely before such patience, we must
bow in shame,
And question how we dare to call
us by His name.

ESTHER A. SCHUMANN.

CALENDAR OF CONFERENCES

PASTORS' INSTITUTE

The third annual pastors' institute will be held at the Seminary at Thiensville, 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 first lecture begins at 9:00 a. m. each day; the last will end at 4:00 p. m.

The tentative program for this year's institute includes:

1. A study in the Psalms by Prof. E. E. Kowalke, Northwestern College, Watertown.
2. A Practical-Exegetical Study of Colossians 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.)

A registration fee of \$5.00 will be required from every pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five day period will be charged \$12.50 in addition to the registration fee for such service.

Registration is to be made with Prof. E. Reim at the Seminary as soon as possible.

HENRICH J. VOGEL,
Secretary of the Board.

RED WING DELEGATE CONFERENCE

Place: St. John's Lutheran Church, Mazepa (5 mi. N. E.), Minnesota. Theo. Haar, host pastor.

Date: August 31, 1954.

Time: 9:00 a. m. Holy Communion.

Reports will be heard from our delegates to the Synodical Conference Convention in Detroit.

Please announce early to the host pastor whether you intend to be present or absent. Please include the number of delegates.

NORMAN E. SAUER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

Lake Superior Pastoral Conference will be held at St. John's Lutheran Church, Grover, Wisconsin on September 21 and 22, 1954. Rev. A. A. Hellmann host. The following topics are assigned:

Exegesis of 2 Corinthians 4, L. Pingel
Sermon Study on Revelation 14:6-7, K. Geyer

Exegesis of Genesis 21, G. Schaller
The Obligation of a faithful Pastor toward God and toward his charge, W. Lutz

Panel Discussion: What can we do to promote Christian Stewardship in our Congregations?

Moderator: A. A. Gentz
Panel: T. Hoffmann, L. Koenig, F. Dobratz, E. Albrecht

When do we use a figurative interpretation of Scripture? T. Thurow

What action should be taken with a member who has signed the Roman Catholic Marriage Contract? T. Zaremba

Substitute assignments:
Exegesis of 2 Corinthians 5, W. Henning
Exegesis of Genesis 22, L. Koenig

What does "Obey" in the Marriage Ceremony imply? A. Hellmann
Study of Matthew 5:32, G. Tiefel

W. L. HENNING, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Conference will meet on Tuesday, September 21, 1954, at Christ Ev. Lutheran Church, Liberty Grove, Wisconsin, beginning with a Confessional Service and Holy Communion at 9:00 a. m.

Assignments:
Exegetical-Homiletical Study of the Wuertemberg Gospel for the 15th Sunday after Trinity, W. Kuether; Character Study of Isaac, E. Froehlich; The Church, the Kingdom of God, the Kingdom of Heaven — are These Terms Identical? R. Waldschmidt. Prepared alternate papers:

Ephesians 1, H. Pussehl; A Comparative Study of the "Brief Statement" with our Lutheran Confessions, H. Warnke.
Sermon: H. Bergholz, (I. Boettcher).

Please notify the host pastor, W. G. Fuhlbrigge, if you will be unable to attend.

THEO. HARTWIG, Secretary.

COLORADO CONFERENCE

The Colorado Conference meets at St. John Lutheran Church, Platteville, Colorado, Rev. Walter Siffring, pastor, September 21, 1:00 p. m. until September 23, 4:00 p. m.

Essays: Ordination, W. Krenke; The Pastor as Public Ministrant, W. Siffring; Lay Participation in Church Work, E. C. Kuehl; O. T. Exegesis, Jer. 23:16-29, N. Luetke; Exegesis, 1 Timothy 4, Ph. Lehmann.

Speaker: W. Schaller (H. Witt).
Kindly announce yourself!

NATHANAEL LUETKE, Secretary.

PACIFIC NORTHWEST DISTRICT FALL PASTORAL CONFERENCE

Time: September 21-23, noon to noon.
Place: Faith Lutheran, 96th and Park, Tacoma, Washington, Paul E. Nitz, host pastor.

Chairman: Pastor Paul Nitz.
Preacher: Pastor D. Malchow, (alternate, Pastor G. Frey). Text: Matt. 12:1-8.
Critic: Pastor O. William Eckert.

Program: Homiletical Study of Hebrews 12: 18-24, Pastor T. R. Adascheck; O. T. Exegesis of Jonah, Pastor N. Menke; N. T. Exegesis of 1 John 4: 9ff., Pastor R. Dommer; "Names of God in the Old Testament," cont'd., Pastor W. Lueckel; "How May We Present the Blessings of the Lord's Supper To Our People," Pastor G. Franzmann; "Examination of Scripture Passages Pertaining To Church Union," Pastor L. Bernthal; Mission Board Report, Pastor T. R. Adascheck; Synodical Report, Pres. M. J. Witt.

Kindly notify the host pastor of your intended presence or absence.

D. W. MALCHOW, Secretary.

RHINELANDER PASTORAL CONFERENCE

Date: September 7-8, 1954.
Place: St. Paul Ev. Lutheran Church, Hurley, Wisconsin, C. Schlei, pastor.

Sermon: E. Scharf; alternate, C. Schlei.
Program: Labor Unions in the Light of Holy Scripture, F. Bergfeld; Christian Stewardship, W. Schumann; Article IV of Augsburg Confession, H. Bauer; Rom. 2:1-16 Exegesis, C. Schlei; An Evaluation of the Educational Facilities of the Lutheran Congregation, E. Scharf.

The Conference will open with the noon meal on Tuesday, September 7.

C. SCHLEI, Secretary.

MILWAUKEE CITY PASTORAL CONFERENCE

The Milwaukee City Pastoral Conference will meet September 22, beginning with a communion service at 9 a. m., E. Pankow, preacher.

Program: Exegesis, Hebrews 2, G. Schmeling; Mission Report, E. Huebner; Reform Movements Before Luther; A Lesson for Today, J. P. Schaefer; Exegesis, 2 Corinthians cont., J. Meyer; A History of the Term "Objective Justification," E. Reim; Dr. Sasse's Views on Inspiration, E. Jungkuntz.

JAMES P. SCHAEFER, Secretary.

THE WINNEBAGO TEACHERS CONFERENCE

The Winnebago Teachers' Conference will be held at Zion Lutheran School, Morrison, Wisconsin, September 30 and October 1, 1954. Pastor: Dr. Henry Koch; Principal: E. Blauert.

Program

Thursday A. M.
9:00-9:10 Opening, Chairman F. Manthey
9:10-9:30 Inspirational Address, Pastor J. Mattek, Sub. E. Blauert
9:30-9:45 Report on Winnebago Academy, Prof. W. Schaller (After announcements assemble for sectional meetings)

Upper Grades

10:00-10:40 Hymn Study, Q. Albrecht
Sub. Old Testament Bible Story, P. Kock
10:40-11:00 Discussion of Lesson

Lower Grades

10:00-10:30 New Testament Bible Story, Mildred Behnke
Sub. Old Testament Bible Story, Pearl Rost
10:30-10:45 Discussion of the Lesson
10:45-11:00 Primary Problems, Doris Nast
11:00-11:50 Choir Rehearsal, G. Fischer
Sub. H. Krenz

Thursday P. M.

1:15-1:30 Devotion, Chairman
1:30-2:00 Proper Incidental Church Music for all Types of Services (with examples), T. Zurbier
Sub. Pros and Cons of Participation in Parades, Programs and Competitive Athletics, A. Meyer

- 2:00- 2:30 Discussion of Paper
- 2:30- 2:40 Recess
- 2:40- 3:15 Remarks by Executive Secretary, E. Trettin
- 4:15- Choir Rehearsal
- Friday A. M.
- 9:00- 9:15 Devotion, Chairman
- 9:15- 9:55 Doctrinal Evaluation of the Revised Standard Version of the Bible, Rev. W. Pankow
- Sub. Discipline in the Classroom, A. Moskop
- 9:55-10:15 Your Problems and Mine, F. Bartel, Sub. W. Roekle
- 10:15-10:25 Recess
- 10:25-11:05 Women of the Bible (N. T.), E. Leitzke
- Sub. An Evaluation of Fusion Courses, J. Breitenfeldt
- 11:05-11:45 Report of Delegates to Synodical Conference, Chairman of Delegates
- Sub. Current Synodical Developments, Pres. O. Siegler
- 1:15- 1:30 Devotion, Chairman
- Friday P. M.
- 1:30- 2:30 Practical Demonstration in Various Types of Art Work, A. Koester
- Sub. Ethics Among Teachers, Prof. C. Lawrenz
- 2:30- 2:40 Recess
- 2:40- Unfinished Business
- HERBERT C. RUPPRECHT, Program Committee Chairman.

ANNOUNCEMENT

NORTHWESTERN COLLEGE

The fall term at Northwestern College will open with exercises in the gymnasium at two o'clock in the afternoon of Wednesday, September 8.

Announcements and requests for information may be addressed to:

Prof. E. Kowalke
617-12th Street
Watertown, Wisconsin

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Pastors

Putz, Marvin, in the Casa Grande-Coolidge Parish by R. H. Zimmermann, assisted by Joel Gerlach, Ed. Westcott, and H. E. Hartzell; Sixth Sunday after Trinity, July 25, 1954.

Spaude, Milton, in Darlington Lutheran Church, East Ann Arbor, Michigan, by Orval Kreie; assisted by Marvin Radtke and Alfred Walther; Seventh Sunday after Trinity, August 1, 1954.

Installed

Pastors

Sippert, A., in Our Savior's Church, Pueblo, Colorado, by E. C. Kuehl; Sixth Sunday after Trinity, July 25, 1954.

Wilde, Paul H., as pastor of the new mission in Saginaw, Michigan, by Otto J. Eckert; assisted by H. Eckert, O. Frey, R. Gensmer, T. Horneber; Sixth Sunday after Trinity, July 25, 1954.

Mueller, Richard, as pastor in Grace Ev. Lutheran Church, Crivitz, Wisconsin, by R. W. Mueller, Sr., assisted by K. Geyer, A. Gentz, A. Hellmann, H. Pussehl and H. Scherf; June 27, 1954.

Voss, Robert J., as pastor of St. John Ev. Lutheran Church, Clare, Michigan, by Markus Koepsell, assisted by K. Vertz, O. J. Eckert, A. Maaske, G. Cares, and E. Renz; Seventh Sunday after Trinity, August 1, 1954.

Grummert, Donald, as pastor in Grace Lutheran Church, Sioux City, Iowa, by William H. Wietzke, assisted by H. Fritze, L. Groth, and W. F. Sprengeler; July 18, 1954.

Mahnke, Elmer, as pastor at Moline, Illinois, by G. Redlin, assisted by W. Wegner, Jonathan Mahnke and Wm. Mahnke; July 18, 1954.

Nolting, Karl A., as pastor in Immanuel Ev. Lutheran Church, Mosinee, Wisconsin, by Adolph Schumann, assisted by Pastor G. O. Krause; August 1, 1954.

Pautsch, Alfred at Emmanuel Lutheran, Town Eau Pleine by Rev. R. Scholz; assisted by Pastors E. Larson and D. Meier; and at St. Peter's Lutheran, Town of McMillan by T. Bradtke; assisted by E. Kionka, A. Schumann, L. Winter, J. Krubsack, G. Marquardt, O. Hoffmann, W. Holzhausen; Sixth Sunday after Trinity.

Teacher

Stindt, Douglas, as teacher and principal of St. John's Ev. Lutheran School of Newtonburg, Wisconsin, by F. C. Kneupel; Seventh Sunday after Trinity, August 1, 1954.

CHANGE OF ADDRESS

Pastors

Putz, Marvin, 513 N. Brown, Casa Grande, Arizona.

Spaude, Milton, 2542 Bellewood, East Ann Arbor, Michigan.

Pautsch, Alfred, R. R. 4, Marshfield, Wisconsin.

Wilde, Paul H., 5100 State Road, Saginaw, Michigan.

Teacher

Stindt, Douglas, R. R. 3, Manitowoc, Wisconsin.

NOTICE

The Rev. E. C. Fredrich of Detroit, Michigan, has accepted the call as Professor to Michigan Lutheran Seminary.

OSCAR FREY.

* * * *

St. Paul's Lutheran Congregation, Colome, South Dakota, is offering an altar, lectern, and baptismal font to any mission congregation of the Wisconsin Synod for the transportation charge. Contact:

Henry C. Schnabel, Secretary
St. Paul's Church
Colome, South Dakota

APPOINTMENT

I have appointed Pastor Raymond C. Timmel as Visiting Elder of the South-eastern Conference of the Michigan District to succeed Pastor Edward C. Fredrich who has accepted a call in the Northern Conference of this District.

GERHARD L. PRESS, President
of the Michigan District.

EDUCATIONAL INSTITUTIONS

NORTHWESTERN LUTHERAN ACADEMY
Mobridge, South Dakota

The new school year at Northwestern Lutheran Academy will open with an appropriate service at two o'clock in the afternoon of Tuesday, September 7. Students should make every endeavor to be on the grounds well before the opening service.

R. A. FENSKE.

* * * *

DR. MARTIN LUTHER COLLEGE

New Uhm, Minnesota

The new school year at Dr. Martin Luther College will begin on Tuesday morning, September 7, at 8:30.

The Northwestern Lutheran

All students registered for dormitories should arrive on September 6 if possible.
CARL L. SCHWEPPE.

CORRECTION

Minnesota District

Financial Secretary, Pastor W. F. Vatt-hauer; Assistant Financial Secretary, Pastor Gotthold F. Zimmermann; District Member of the Synodical Nominating Committee, Pastor Luther Voss; State School Legislation Committee, Pastor Oscar Naumann, Professor C. L. Schweppe, and Mr. Herman Aufderheide.

MORTON A. SCHROEDER.

MISSION FESTIVALS

Trinity Sunday

Zion Church, Essig, Minnesota.
Offering: \$124.25. Paul W. Spaude, pastor.

First Sunday after Trinity

Immanuel Church, Pelican Lake, Buffalo, Minnesota.
Offering: \$519.56. G. H. Geiger, pastor.

Third Sunday after Trinity

Christ Church, Zumbrota, Minnesota.
Offering: \$1,259.00. H. F. Muenkel, pastor.

Fourth Sunday after Trinity

St. John's Church, Ridgely Twp., Nicollet Co., Minnesota.
Offering: \$122.86. Paul W. Spaude, pastor.
Zion's Church, Tp. Brighton, Minnesota.
Offering: \$161.27. E. Hallauer, pastor.

Sixth Sunday after Trinity

Zion Church, Elroy, Wisconsin.
Offering: \$206.99. Henry G. Meyer, pastor.
Immanuel Congregation, Globe, Wisconsin.
Offering: \$367.50. A. Schumann, pastor.

Seventh Sunday after Trinity

St. Peter's Church, Theresa, Wisconsin.
Offering: \$187.28. P. Press, pastor.

BOOK REVIEW

The Heart of Missouri. By August R. Suel-flow. Concordia Publishing House, St. Louis, Missouri. 8 1/2 x 5 1/2. 226 pp. \$2.50.

This is the history of the Western District of the Missouri Synod which is, in a real sense, the "heart" of the Missouri Synod. From the Western District, as the parent body, there arose at least sixteen other districts. While of necessity the book is generally confined to a bare but scholarly history of individual congregations and the activities of various boards, it is still lively. Items such Dr. Schwan's first constitution add considerable color. In reading this excellent monograph one thing is clear: God abundantly blessed the preaching of His Gospel.

JAMES P. SCHAEFER.

* * * *

The Christian Hope. By T. A. Kantonen. Muhlenberg Press, Philadelphia. 5 1/2 x 8. 114 pp. \$1.50

Dr. Kantonen is on the faculty of Hamma Divinity School, Springfield, Ohio. In his present book Dr. Kantonen analyzes the general theme of the Evanston Assembly of the World Council of Churches — "Christ, the Hope of the World." The framework throughout, in keeping with modern theological trends, is eschatological. Although the analysis is written in a very readable form, it is a thorough and penetrating discussion of Christian eschatology. While we simply cannot follow Dr. Kantonen along every path — e.g., immortality in the Old Testament, p. 7 — our pastors who wish to read what a Lutheran has to say about the Evanston assembly theme will find this book well worth its price. The selected bibliography will be appreciated.

JAMES P. SCHAEFER.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

July, 1954

	SYNOD	OTHER
In Memory of — Sent In By	Budgetary	Special CHARITIES
Mr. and Mrs. Gus Bahneman and Mr. Frank Bahneman—R. J. Pope	\$ 50.00	\$

H. Crandall—Ad. von Rohr	18.00
Eugene P. Lehmann—E. P. Pankow	5.00
Mrs. Anna Graunke—E. P. Pankow	2.00
Wm. E. Siegesmund—M. Liesener	5.00
John Wickert—M. Liesener	10.00
Mrs. Elsie Sedgwick—M. Liesener	10.00
Mrs. Charles Thimian—M. Liesener	45.00

Mrs. Otto Schachtschneider — W. J. Zarling.....	10.00		
Mrs. Maria Siewert—G. E. Schmeling	10.00		
Mrs. Ida Ledicker—G. E. Schmeling	15.00		
Rev. John Zink—G. E. Schmeling	5.00		
2nd Lt. George K. Hoehn—E. Ph. Dornfeld	10.00		
Mrs. Florence Kuenn—P. J. Burkholz	2.50		
	\$ 55.00	\$ 17.00	\$ 125.50

G. W. SAMPE, District Cashier.

MICHIGAN DISTRICT

July 1, 1953 to June 30, 1954

Southwestern Conference

	Budget	Bldg. Fund	Church Ext. Fund
L. Meyer, Allegan	\$ 1,062.58	\$ 512.85	\$
H. Juroff, Battle Creek	452.53	185.50	
E. Berg, Benton Harbor	1,050.00		
E. Wendland, Benton Harbor ..	9,447.25	3,769.90	23.00
R. Schaller, Coloma	2,599.17	1,223.51	44.00
C. Kipfmiller, Dorr	245.00	125.00	
G. Struck, Dowagiac	2,190.48	1,161.75	
W. Krueger, Eau Claire	955.89	833.60	
C. Kipfmiller, Hopkins	1,455.00	750.00	
J. Thrams, Muskegon	809.07	553.33	
L. Meyer, Otsego	221.50	99.00	
A. Maas, Sodus	2,000.00	1,194.85	
W. Westendorf, South Haven ..	3,200.45	2,500.00	
H. Zink—Stevensville	4,671.45	1,548.00	
H. Hoenecke, Sturgis	1,433.15	351.75	
Southwestern Pastoral Conference	5.00		

Southeastern Conference

A. Baer, Adrian	3,180.00	1,800.00	
M. Radtke, Ann Arbor	668.17	564.00	
East Ann Arbor	236.07	242.77	
Bellefontaine		132.83	
O. Kreie, Belleville	1,022.05	586.10	
O. Schlenner, Detroit, including \$10.76 from Sunday School ..	1,279.90	786.12	
W. Valleskey, Detroit	2,408.14	1,485.00	
E. Zell, Detroit	864.55	790.30	
E. Frey, Detroit	1,146.04	155.26	
E. Fredrich, Detroit	2,057.07	757.10	
J. deRuiter, Detroit	1,663.03	622.35	
L. Rasch, Detroit	57.00		
R. Demcak, Dexter	275.00	190.50	
W. Wagner, Findlay	1,238.84	465.70	
H. Buch, Greenwood, including \$45 SW Pastoral Conference ..	1,120.00	447.50	
W. Voss, Jenera, including \$5.00 from George Pifer and \$5.00 from Ray Rossman	4,433.00	2,450.00	114.00
L. Newman, Kenton	290.00	188.11	
K. Krauss, L. Koeninger, Lansing	13,372.58	640.00	
F. Zimmermann, Lansing	1,311.48	102.25	
J. Westendorf, Livonia	252.82	297.00	
T. Sauer, Livonia	3,145.38	2,162.25	
Monroe, including \$39 from School Children	4,415.25	3,805.40	
A. Schultz, Monroetown	1,015.65	363.05	
A. Hueschen, Morenci	463.82	116.00	
A. Walther, Northfield	1,800.80	1,320.00	
E. Hoenecke, Plymouth	4,111.76	1,970.00	
C. Schmelzer, Riga	2,147.56	1,444.75	
H. Engel, Saline	4,330.30	2,291.55	60.50
A. Wacker, Scio, including \$3 from Emanuel Stierle	2,905.68	1,089.00	107.00
A. Walther, South Lyons	500.00	215.75	5.00
A. Jeschke, Tecumseh	1,190.23	251.31	
H. Wilde, Tiffin	104.55	96.93	
R. Timmel, Toledo	1,750.00	2,520.00	
W. Koelpin, Toledo	1,860.00	836.00	
R. Scheele, Toledo	3,628.98	1,055.11	
I. Weiss, Van Dyke	841.65	429.00	
L. Rasch, Warren	327.97	25.00	
A. Bloom, Waterloo	940.52	615.00	
G. Press, Wayne	5,872.02	3,603.10	
K. Koepin, Williamston	812.28	249.60	
H. Buch, Yale	1,066.33	304.00	
H. C. Buch			2.00

Northern Conference

M. Schroeder, Bay City	3,650.00	1,747.95	
J. Vogt, Bay City, including \$63.30 from school and Sunday school	1,475.24	57.75	
J. Brenner, Bay City	6,511.83	2,952.80	
E. Kasischeke, Bay City	4,553.10	2,539.25	
H. Schultz, Brady	1,141.19	536.10	
M. Koepsell, Broomfield	570.00	238.75	
H. Schultz, Chesaning	2,104.64	705.44	3.00
Clare	651.27	154.50	
N. Maas, Durand	272.12	50.25	
E. C. Leyrer, Elkton	595.94	105.80	13.00
B. Westendorf, Flint	3,514.88		
R. Holtz, Flint	1,693.95	1,020.13	

A. Kehrborg, Frankenmuth	1,339.10	358.05	
A. Schwerin, Freeland	2,056.80	1,271.00	
A. Clement, Hale, including \$5.00 from Mary-Martha Soc.	623.75		
Hamilton	144.80		
Hemlock	1,553.46	489.02	
W. Steih, Kawkawlin	1,938.10	920.60	
H. Lemke, Lincoln	441.35	134.00	3.00
A. Maaske, Manistee, including \$5.00 from Missionary Soc. and \$5.00 from Ladies Aid Soc. ..	1,510.95	531.50	10.00
E. Hillmer, Marlette	150.84	86.35	
Mayville	631.90	180.10	
E. Hillmer, North Branch	528.77	126.35	
K. Vertz, Owosso	7,014.00	2,583.96	27.00
F. Schroeder, Pigeon	3,224.63	1,345.42	105.00
F. Schroeder, Pigeon	3,224.63	1,345.42	105.00
M. Koepsell, Remus, including \$50 from Sunday school	740.00	431.57	38.00
O. Frey, Saginaw	2,507.00	1,435.25	
H. Eckert, Saginaw	2,075.60	592.75	
O. Eckert and R. Gensmer, Saginaw	10,455.80	5,398.45	5.00
E. Renz, Scottville	661.53	110.00	
C. Miller, Sebawaing	2,370.00	873.90	
E. Renz, Sheridan	527.47	77.36	
T. Frey, Standish	229.61	46.85	
T. Frey, Sterling	780.44	407.25	
C. Leyrer, St. Louis	1,260.60	770.00	
G. Cares, Swan Creek, Saginaw	983.94	136.50	
N. Maas, Swartz Creek	514.93	90.00	
P. Heyn, Tawas	2,982.17	1,505.20	12.00
K. Frey, Vassar, including \$15 from Sunday school	815.23	96.50	
T. Horneber, Zilwaukee	2,442.66	1,150.00	88.59
Northern Pastoral Conference ..	10.00		
Northern Pastoral and Teachers Conference	42.80		
Totals	\$189,227.38	\$ 83,091.18	\$ 663.09

Memorial Wreaths

April 1, 1954 to June 30, 1954

(Included in above monies)

In memory of — Sent in by	Amount
Adolph Rothenburger — Benton Harbor, St. Matthews..	\$ 20.00
Mrs. W. Schaller — Coloma	10.00
Rev. J. J. Roekle — Coloma	34.00
John Struck — Benton Harbor, St. Matthews	3.00
George Hill — Frankenmuth	1.00*
Mrs. Gertrude Loesel	15.50*
Mrs. Linda Fitzgerald — Frankenmuth	1.00*
Rev. J. J. Roekle — Frankenmuth	1.00*
Mrs. Elizabeth Meyer — Frankenmuth	5.00*
Adam Bickel — Frankenmuth	2.00*
Fred Roedel — Frankenmuth	26.00*
Mrs. Eleanore Matzke — Frankenmuth	48.00*
Mrs. Emily Schiefer — Frankenmuth	No amount stated
August Rohn — Frankenmuth	4.00*
Mrs. Emma Winkler — Frankenmuth	1.00*
Wm. Billmeier — Frankenmuth	4.00*
Rev. J. Zink — Frankenmuth	12.00*
Ludwig Veitengruber — Frankenmuth	7.00*
Henry Rehil — Hale	7.00
Henry Rehil — Hale	3.00*
Rev. J. J. Roekle — Hale	3.00
Mrs. Katie Neff — Jenera	93.00
Rev. J. J. Roekle — Lincoln	5.00
Edward Zurofsky — Manistee	5.00
Martin Wills — Manistee	5.00
Ruebern Strieter — Pigeon	28.00
Pfc. Gerald Stein — Pigeon	3.00
B. J. Watters — Pigeon	6.00
Mrs. Peter Guetlech — Pigeon	20.00
Henry D. Bauer — Pigeon	2.00
Mrs. Herman Kraft — Pigeon	47.00
Henry Lentner — Pigeon	5.00
Mrs. Emma Stecker — Pigeon	8.00
Dr. L. A. LaFond — Pigeon	10.00
Julius Winkel — Pigeon	2.00
Arthur McElhose — Remus	8.00
No Name — Saginaw, St. John	10.00
Rev. E. J. Berg — Saginaw, St. Paul	5.00
Ottmer Kaercher — Scio	16.00
Mrs. Ernest Mueller — Tawas	4.00
Mrs. George Gritz — Tawas	5.00
Rev. J. J. Roekle — Tawas	3.00
Mrs. Ernest Mueller — Tawas	14.00*
Thomas Koepke — Tawas	3.00*
Francis Klinger — Tawas	5.00*
Rev. J. J. Roekle — Tawas	3.00*
Mrs. Otto Rempert — Tawas	7.00*
John Berg — Tawas	23.00*
Carl Sommers — Toledo, Apostles	50.00
Rev. J. J. Roekle — Pastor and Mrs. H. C. Buch	2.00
Rev. J. Zink — Southwestern Pastoral Conference	5.00
Rev. J. J. Roekle — Northern Pastoral Conference	10.00

* Represents money sent direct to institutions.

ALWIN R. BURKHARDT, Treasurer.

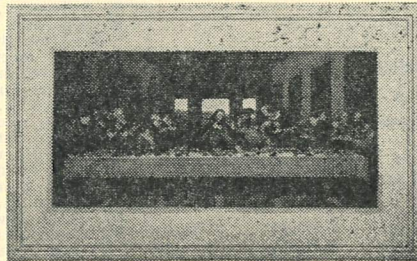
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- No. 389. Size, $16\frac{3}{4} \times 29\frac{3}{4}$. With special protective coating (not framed in glass) . \$15.00

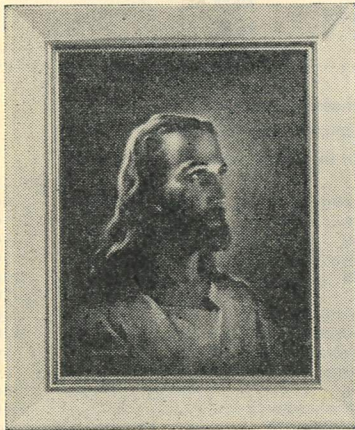


38-N
 Mr. Henry Henning Jr.
 Route 2 Box 329 A
 Burlington Wisconsin

Oct 21 1954

WARNER E. SALLMAN'S FAMOUS PAINTINGS

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



Framed size: 11 x 13 in.

- L 1400 — Head of Christ
- L 1401 — Gethsemane
- L 1402 — At Heart's Door
- L 1403 — The Good Shepherd
- L 1410 — Follow Thou Me
- L 1412 — Christ Our Pilot

Price: \$5.50, each

Framed size: 14 x 17 in.

- L 1500 — Head of Christ
- L 1501 — Gethsemane
- L 1502 — At Heart's Door
- L 1503 — The Good Shepherd
- L 1510 — Follow Thou Me
- L 1512 — Christ Our Pilot

Price: \$8.00, each

Framed size: 20 x 24 in.

- L 1600 — Head of Christ
- L 1601 — Gethsemane
- L 1602 — At Heart's Door
- L 1603 — The Good Shepherd
- L 1610 — Follow Thou Me
- L 1612 — Christ Our Pilot

Price: \$12.50, each

Framed size: 36 x 46 1/2 in.

- L 1800 — Head of Christ
- L 1802 — At Heart's Door
- L 1803 — The Good Shepherd

Price: \$40.00, each

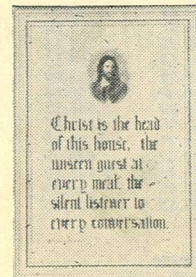
"CHRIST IS THE HEAD" MOTTO

Size, $8\frac{1}{2} \times 11\frac{1}{2}$

Framed in glass, in a lovely red and ivory finish frame.

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

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