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

The Northwestern Lutheran

Siftings

BY THE EDITOR

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COVER DESIGN

CHURCH WINDOW

ST. MARCUS LUTHERAN CHURCH
Milwaukee, Wisconsin
E. Dornfeld, pastor

A report has been received on the *Gift For Jesus* collection. The collection now totals about \$950,000. If the entire building program at our colleges is to be completed — and it must be completed, else the Lord's work will suffer—we need \$1,290,000. Some 225 congregations have completed the collection or have gone over the top on the basis of the \$6.00 per communicant minimum. Many of these congregations, the committee points out, also have large expenses. The committee would like to see the collection completed by July 1. If we do this work of the Lord, we have no reason to suppose that we will suffer.

* * * *

There are good reasons for completing this collection by July 1. The Lord has shown us fields white to the harvest; He has set before us open doors. To exploit these doors and fields, the facilities of our colleges must be expanded. Fields will be unharvested, doors will be closed to us, if we do not act and act quickly. The matter cannot be postponed to a "more convenient season." The "season" is NOW, when the Lord confronts us with His work. The committee has also been assured that "if the present contractor could proceed in the construction of the two remaining buildings at Northwestern College without moving his equipment, the College and Synod could save a substantial amount in construction cost and we mean substantial." — "O Lord, speak to us that we go forward."

* * * *

On March 24, the 60-voice choir of Calvary Lutheran Chapel and Student Center and its pastor, the Rev. Edward Wessling, traveled from Madison to Columbus to take part in a Lenten Vesper in Zion Lutheran

Church, of which the Rev. Walter Wegner is pastor. Calvary Lutheran Chapel and Student Center on the University of Wisconsin campus in Madison is a joint project of the Missouri and Wisconsin Synods. Mr. Hugdahl, a member of First Lutheran Church, Wisconsin Synod, in La Crosse, directed the choir. Mr. Hugdahl is an instructor in music for the Extension Division of the University and has also served as the University carillonneur.

* * * *

Recently we came across a mimeographed pamphlet entitled *Viva Vox* put out by the Rev. Kurt Eggert and Professor R. Gehrke. The authors write: "This is the first contemplated series of circular letters which will be sent out from time to time. The general purpose is to help stimulate us, pastors and church musicians, to fresh efforts to make the musical parts of our Sunday service more and more a living, gospel-centered experience." There are articles by Professor H. Oswald, Professor R. Gehrke, Pastor W. Wegner, and Mr. O. Jungkuntz. Among other things we like the healthy approach to the question of church music and liturgics especially in these days when the approach is not always so healthy. The circular letters, we hope, will continue to be circulated.

* * * *

Something to think about . . . Comic books cost a dime, but the total bill in the U. S. is about one million dollars a year. More money is spent on comics than on textbooks in all grade schools and high schools. The comics are read not only by children. Twenty-five per cent of adult high school graduates, 16 per cent of adult college graduates, and 12 per cent of the schoolteachers also read the comics.

A Devotional . . . The Risen Savior's Message Of Peace John 20:19-23

THE voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted." These words of the 118th Psalm fittingly express the festive joy which the Easter message is meant to call forth. Of the day of Christ's resurrection it can truly be said, in the words of the same Psalm: "This is the day which the Lord hath made; we will rejoice and be glad in it." All this is true because Christ's resurrection is God's mighty seal upon the Savior's Gospel of peace.

Brought to His Disciples

Ten of the apostles and an unspecified number of other disciples of Jesus were gathered behind closed doors on Easter evening. What had brought them together was the Easter message that Jesus the crucified one was risen. That message was of vital interest to them; and yet they were exceedingly slow in believing it. Even at the late evening hour when the two disciples whom the risen Lord had joined on their way to Emmaus finally arrived and told their story, the hearts of some still continued to be harassed by doubts.

Then suddenly Jesus came and stood in their very midst. "Peace be unto you" were the first words which came from His lips. If on an ordinary occasion these words had come from ordinary lips, we might see nothing more in them than a kindly human wish. Yet spoken by the risen Savior, who had gone into death to bring man peace, this greeting meant infinitely more. It actually offered and imparted peace to His fearful disciples, peace in the highest sense, peace with God through the forgiveness of their sins. In a solemn way St. John links this greeting with what the Savior now proceeded to do, saying: "And when he had so said, he showed unto them his hands and his side."

St. Luke speaks at some length of this in his Gospel. He points out how Jesus made the disciples sure of His identity by letting them behold the marks of His crucifixion, and how he convinced them of the reality of His glorified body by letting them

touch it and by eating before their very eyes. When St. John, however, states very briefly that Jesus showed the disciples His hands and His side, He is specifically interested in the bearing that this had on the Savior's greeting of peace. By showing His disciples the marks of His crucifixion, His pierced hands and His riven side, He was fixing their attention upon the very price at which He had bought the peace which He had come to proclaim to them. He had laid down His life as a propitiation for their sins, and not for theirs only, but also for the sins of the whole world. But He who had humbled Himself

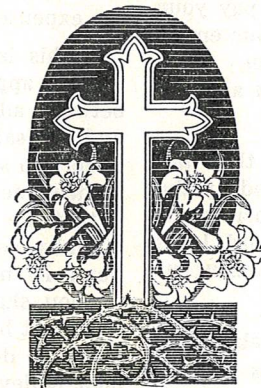
included the blessed privilege of casting all their cares upon the Lord in the confidence that He would care for them. It meant looking with a lively hope to an incorruptible, undefiled, and unfading inheritance reserved in heaven for them and awaiting their enjoyment. It meant finding willingness and strength for a godly life in thankful appreciation of the fact that their Savior had borne their sins in His own body on the tree, that they, being dead to sin should live unto righteousness. That is what it means also for us to be at peace with God.

Meant for the Whole World

For a second time on that same evening the risen Savior said to His disciples: "Peace be unto you." Yet the words with which Jesus continued: "As my Father hath sent me, even so send I you" show that the greeting was now to serve a new purpose. It was to be the basis for the great commission which Jesus here extended to all of His disciples, the great commission which was meant also for all of His future believers. The Heavenly Father had sent Him to perform the greatest of all tasks, one which He, the incarnate Son, alone could perform. It was the task of redeeming sinful mankind. The fact that He now stood before His disciples as the risen Savior testified that He had once and for all brought His great task to a triumphant completion. With His own task finished Jesus now entrusts one to all of His believers: they are to bring the message of His peace, the Gospel of pardon and salvation, to all the world. They are to do this as personal witnesses, as messengers who by faith possess the treasure of His peace in their own hearts and rejoice in all of its blessings.

"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Here we see what is really involved in the one great task which Jesus has committed to His believers and

(Continued on page 120)



unto death for them now stood as the risen living Savior before them. It was in His risen, glorified body that they saw the marks of His atoning death. His ransom had been sufficient. Their sins and the curses that they had merited were really wiped out by His atoning sacrifices. They were reconciled to God by His death. This was the gift of peace which the risen Savior extended to His disciples that they might embrace it in faith and rejoice in it. He extends this peace also to us as a ready blessing to embrace and enjoy in faith.

"Then were the disciples glad, when they saw the Lord." This joy in their risen Lord was made truly full when the Holy Spirit led them into all truth. Then they grasped all the blessed implications of the peace which the Savior had won for them and sealed to them with His resurrection. They knew that it meant living in the assurance that God's wisdom, love, and power would keep all real harm from them. It

Editorials

*Christ is arisen
From the grave's dark prison.
We now rejoice with gladness;
Christ will end all sadness.
Lord, have mercy.*

*All our hopes were ended
Had Jesus not ascended
From the grave triumphantly.
For this, Lord Christ, we worship Thee.
Lord, have mercy.*

*Hallelujah! Hallelujah! Hallelujah!
We now rejoice with gladness;
Christ will end all sadness.
Lord, have mercy.*

Our Wonderful Easter Promise

What is it? That God will raise Christ from the dead? Indeed not! That is a fact. It is an event in history. "Now is Christ raised from the dead." And rejoice, Christ's resurrection is our absolution. When God raised Jesus from the dead He told all sinners through that resurrection: You are absolved of all your sin. Jesus did not merely attempt to pay your sin with His blood. He has. His blood paid your entire debt. His blood has washed your slate clean. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

Our glorious, wonderful Easter promise is that that same God, the one and only true God who raised up the Lord Jesus, shall raise up us also by Jesus, 2 Corinthians 4:14: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you."

Oh, there is a glorious day of resurrection ahead for us, and all because of Jesus. Go to the graves of your loved ones fallen asleep in Jesus, they are glorious Easter graves, a resurrection of the body unto eternal life will take place there. Think of your own grave in the same way. And thank Jesus.

Many old Romans, saying what is the use of living, opened their veins and bled to death. Christ opened His veins and shed His blood in death, but not because He felt what is the use of living. He did so that we might have life, that our graves might open as glorious Easter graves unto eternal life.

Oh, come then, poor sinners, who, save for a gracious God, would forever be lost, let us arise on Easter morn and hasten to the fact, the empty tomb, the resurrection, and let us in faith cling to our wonderful Easter promise before that tomb, "knowing that he which raised up the Lord Jesus shall raise up us also by Jesus."

Early hasten to the tomb
Where they laid His breathless clay;
All is solitude and gloom —
Who hath taken Him away?
Christ is risen! He meets our eyes.
Savior, teach us so to rise.

H. H. ECKERT.

* * * *

Confession, or Souls?

Which is more important for a church body, to maintain the confession or to save souls?

This question is asked in these unionistic days. And it is put in this very manner because it makes the answer appear so obvious, namely, the important thing is to save souls, and souls should never be sacrificed at the expense of adhering to and contending for confession.

This is a satanic question. It is one which would make it appear as if there is no real intimate relationship between adhering to and contending for true confession and the salvation of souls, as if there is an alternative, adhere to strict confessionalism and lose souls, be liberal in doctrine and practice and grow and save souls. Truth is that the Word of God does not speak in this manner. It links confession and saving souls together. They go hand in hand. Romans 10:9-10 the Lord says, "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

There is no salvation apart from confession. The more we confess, and the more truly we confess, the more it is unto the salvation of souls, and vice versa. The more truly a church body confesses, the more its work is unto the salvation of souls.

Let us not be misled by the question: Which is more important for a church body, to maintain the confession or to save souls? It is a satanic smoke screen sent up by some, behind which they attempt to hide the shame of failure to confess Jesus and His Word in all truth. Failure to confess is denial. And denial saves no souls, you lose your own through it. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matthew 10:33.

The Word they still shall let remain
Nor any thanks have for it;
He's by our side upon the plain
With His good gifts and Spirit.
And take they our life,
Goods, fame, child, and wife,
Let these all be gone,
They yet have nothing won;
The Kingdom ours remaineth.

H. H. ECKERT.

ETERNITY

Chiliasm

(Sixth continuation)

DURING the thousand years, the time of the New Testament from the day of Jesus Christ in the flesh till His return for judgment, the martyrs lived and reigned with Christ. As far as men could see they were dead. While they were alive they had the testimony of Jesus and the Word of God. They resisted the beast and its image, they had not received its mark on their foreheads nor on their hands, that is, they had kept their minds and their works clear of any contamination from the beast's blasphemies. For this they had been beheaded. But was their testimony also dead?

When we read the records of some cases of martyrdom we see that the victims, while they were being tortured to death, courageously confessed their faith. After hours of torture they finally died. Their mouth was stopped, they could no longer testify. Yet what happened? It happened that the executioner who had tortured them to death threw down the instruments of torture and confessed himself a Christian. He was overcome by the steadfast faith of the martyr. Physically the martyr was dead. Yet he lived and overpowered even his executioner. — The saying became very common that the blood of the martyrs is the seed of the Church.

Do we not experience the same thing? When we read about the martyrs of the early Church and their unflinching faith, our faith is strengthened by their steadfastness. We have the story of the first martyr recorded for us in the Book of Acts: Stephen. He is dead now for more than 1900 years. Yet he still exercises a powerful influence on the hearts of people. Yes, he is living and reigning with Christ. — That may well be called a first resurrection.

Not all Christians were actually beheaded or in some other way put to death. The great majority died a natural death. They are not for that reason to be excluded from the martyrs. For although they were not actually executed, they were

ready to lay down their lives for Christ's sake. To them applies the description which Jesus gave of His true disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:24-25). After Paul's first mission journey, when he and Barnabas reported in Jerusalem, then the church in Jerusalem spoke of them as "men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26). In comforting the Romans against persecutions Paul quoted a word from the 44th Psalm: "Yea, for thy sake we are killed all the day long; we are counted as sheep for the slaughter" (v. 22; Rom. 8:36). — All true believers resist the beast and its image. All true believers refuse to take its sign on their foreheads and on their hands. All true believers are ready to lay down their lives for the testimony of Jesus and the Word of God. All true believers thus have part in the first resurrection. They live and reign with Christ during the thousand years.

Priests

Besides saying that the martyrs will reign with Christ, St. John also calls them priests of God and of Christ.

The services of a priest are required when people have become separated from God through their sin, when they have become alienated from Him, when instead of their former union and communion with God a relation of hostility has set in, when God regards them as His enemies. The priest's function is to change their standing before God, to restore the relation that formerly existed, to remove the obstacle and to reunite them with their God.

We have one High Priest who accomplished this for us and for all mankind. That is Christ. He brought Himself as a spotless Lamb for a sacrifice to God in our stead for our sins. He brought back from God a message of *peace*. He sent that message into all the world. Even now

He is at the right hand of God making priestly intercession for us. We have just one priest of this kind. But now John says that even the dead martyrs will also be priests.

St. Peter joined John in calling us by that name. He calls us a "chosen generation, a royal priesthood" (1 Pet. 2:9) that is, a kingdom of priests, where each king is also a priest. In the Old Testament God called His people Israel by this name (Ex. 19:6). That does not mean that our death will atone for the sins of people. Christ has gained a redemption by His death once and for all. But it does mean more than just this that we have been reunited with God and can approach Him as dear children approach their dear father, it means that in a certain sense we can mediate between God and the sinners. We can intercede with God for sinners, and we can in the name of God announce peace to a sinner and plead with him to accept it. Even the dead martyrs are priests. The way in which they met their death is a lasting proclamation of God's peace and a plea to accept it.

Blessed

"Blessed and holy," says John, "is he that hath part in the first resurrection." They are holy unto God, rescued out of the world of sinners, and devoted to God. Though the world cursed them as trouble makers and disturbers of the peace, God judges them to be holy, and cherishes them as His saints. Then it matters little what the dragon and his beast and its image think of them, or what terrible things they do to them. They are holy in the sight of God.

Accordingly they are already *blessed*. The world does not consider them so. The Christians denied themselves; especially did they not, as Peter says, "run with them (that is, the world) to the same excess of riot" in "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (1 Pet. 4:3-4), all things in which the worldling seeks his pleasure. How can the Christians be blessed? The Christians were ever ready to lay down their life for

Guidance In Godliness

NO SUBSTITUTE

Christ, and some actually did lay down their life in a most horrifying way. How can they be blessed? Yet John says emphatically that in spite of all this they are blessed. Jesus had said the same: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven" (Matthew 5:10-12).

St. John says in explanation of their blessedness that "on such the second death hath no power." Second death, what a terrible thing! St. John speaks about it in the last verses of our chapter: "And death and hell (that is, all the victims of death and hell, all that died in unbelief) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." That is the "everlasting fire, prepared for the devil and his angels" (Matthew 25:41). This is that "outer darkness" where "there shall be weeping and gnashing of teeth" (Matthew 8:12), the "furnace of fire" where "there shall be wailing and gnashing of teeth" (Matthew 13:50), the "hell . . . the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (Mark 9:43-44).

What a terrible state! But over those who have the witness of Jesus and the Word of God, who refuse to worship the beast or his image, who do not permit his mark on their foreheads or in their hands, over such the second death has no power. What a blessing! What an encouragement to submit cheerfully to all the unpleasant things which the world inflicts on Christians!

The thousand years of which John speaks symbolize the New Testament era, and the terrors of these years are the spiritual troubles caused by sin and Satan, while the pleasures are the spiritual blessings of the Gospel, which are received and enjoyed in faith.

There remains that "little season" at the end of the thousand years. God granting grace, we shall look at that in our next study.

(To be continued)

J. P. M.

A great creamery has for its slogan: "There is no substitute for butter." The implication is that butter provides the body with elements that cannot be supplied by substitutes.

Neither is there any substitute for the needs of the soul. Because of sin the soul needs the Gospel of our Lord Jesus Christ. And nothing can ever take its place. As is the case of supplying the material things for the body, man's ingenuity has always been active to provide substitutes for the needs of the soul.

But nothing has ever taken the place of the Gospel. Nothing can or ever will. Peter says: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And the great Apostle to the Gentiles is very emphatic on this vital subject when he says to the Galatians: "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:9.

In spite of conscience and the laws of God and man, and threats and shame and disgrace, men wilfully and purposely commit sins and repeat them day after day. And "the soul that sinneth it shall die." Damnation is the penalty. We are all undone forever, unless these sins are forgiven and this penalty is removed. And only the Gospel in the name of Jesus alone can ever save us.

The vital need of this world today is an earnest, compelling emphasis upon the one remedy for sin. For there is a remedy, and only one. "There is none other name under heaven given among men, whereby we must be saved." The message of the angel to Joseph was: "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21. John the Baptist, announcing the Christ to the wondering throngs, said: "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. It was sin that separated man from God. And it was the atonement that bridged the chasm between earth and heaven.

It is a sin against God and slander against Jesus Christ for any man to proclaim another Gospel. He is a

false shepherd who dares to stand in the pulpit claiming to be called of God, and yet offering the people a Savior who is at best only a lofty example. The only message that can possibly meet the needs of men today is that of complete redemption from the power and guilt of sin.

It has been the preaching of a flabby, enervated, and compromising message that has filled our schools with skepticism, our churches with worldliness, robbed heaven of those who should be there, and has crowded the broad way whose end is the gates of hell. God's Word is shot through with warnings against the deadliness of sin and the need of its remedy. And its supreme message is summed up in the great fact proclaimed by Peter: "There is none other name under heaven given among men whereby we must be saved."

And the reason more souls are saved, more devils cast out, and more angels made to rejoice down at the little mission chapel on the back street than at the million dollar cathedral on the avenue, where the choir can sing the classics, and the preacher perform like an actor, and the people wear many jewels and few clothes, is because of the real Gospel.

Substitutes for the Gospel are powerless to aid the soul, as are the material things to save the body, when death makes his final call. The Gospel is our only hope. How foolish, how futile, for anyone to assume that good deeds or any substitute can ever merit salvation! "We have redemption through his blood, even the forgiveness of our sins." Col. 1:14.

There are thousands of church members today who are religiously going to hell. They regard the church as a sort of mutual congratulation society or an entertainment center. They have been substituting formal activity for Christianity, religiousness for righteousness, morality for spirituality, and church relation for salvation. But surely it is another Gospel which says: "He that joineth a church and is respectable shall be saved."

Yet many are preaching in substance that very thing, and it is the gospel of hypocrisy. Neither respectability, nor morality, nor culture,

nor development, nor ceremony, nor joining the church, nor any other thing will avail. Every human prop must be removed, and the sinner must fall back upon the "none other name under heaven given among men, whereby we must be saved." It is the name of Jesus, and Jesus alone!

So let us beware of substitutes. The true humiliates man; the false flatters him. The true exalts God; the false dethrones Him. The false gives a modified view of sin; the true views sin as rebellion against God. The counterfeit leads man to plead his own righteousness; the true to confess his sins. The false liberalism points to Jesus only as a great example, but not as "the Lamb of God, which taketh away the sin of the world." The false talks about Jesus' life, but not about His death. God's way is the way of the cross; man's way is a bloodless way. The false makes the church a social institution, a great moral university; but the true Gospel makes it a great soul-saving station.

But thank God, Jesus never deluded anybody. He never cried

"peace," when there was no peace; peace, while the soul was in anarchy; peace, while the heart was in rebellion; peace, while God was being denied. When He proclaimed in John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," HE MEANT JUST WHAT HE SAID!

Modernism is not the Gospel, evolution is not the Gospel, ethics is not the Gospel, reason is not the Gospel, science is not the Gospel. The Gospel is the good news that Christ came into the world to save sinners! And that is why "there is none other name under heaven given among men, whereby we must be saved." For only in that name is there power to lift the sinner from black despair, to take the curse from his reeking lips, to make him glad to rejoice and sing:

"Jesus! Name of wondrous love,
Human name of God above;
Pleading only this, we flee,
Helpless, O our God, to Thee!"

K. F. K.

there is a hell, whether or not the God of love can condemn anyone to eternal punishment. The Lutheran bishops of Norway might have been expected to issue a statement on the subject. The bishops did. But in their circles one no longer speaks a simple Yes or No to such a question. One makes a big speech that says neither. As follows:

"Let us admit on behalf of our church that we have not succeeded in preaching as clearly and warmly as we should that the rigor of God always serves His love. . . . This is the word of God and in the light of these words we also have to see the severe words about eternal punishment. Here, if anywhere, we are up against something which we cannot master with our wisdom. Here we can only listen to Him who alone knows. But he that speaks to us is the same Christ who both spoke and died that none should perish."

Such an answer may be excellent under certain circumstances. But it took the Pope to speak language appropriate to the needs of the bold wave of unbelief sweeping over Norway. Said he in a message to the Union of Italian Catholic Jurists: ". . . the immutability and eternity of the judgment of reprobation and of its fulfillment is beyond dispute. . . . God could in the next life remit such a punishment; everything depends on his free will; but he has never granted it and never will do so."

The Pope seems to have forgotten about God's eternal and perfect justice. But he is certainly right about the fact that the existence and use of hell are beyond dispute. This is a discovery that many will make too late.

* * * *

Finally, we heard in a Lenten meditation written by George Muedeking of the A.L.C. of the discovery of a 20th century religious listener who told his pastor: "Pastor, the trouble with your sermons is that, according to them, any skunk can be saved."

May everyone of us, during the Lenten season, have once again rediscovered that glorious truth and, with the malefactor on the cross, shared in its comfort.

E. S.

From A Wider Field

DISCOVERIES are constantly being made. Some of them are valuable and useful; some are exciting; some are new, and some not new at all. But always they are important to those who make them. We list a few instances from recent news reports.

* * * *

A Danish author, Eiler Joergensen, his wife and three young sons recently returned from a six-month's stay on an uninhabited island in the Atlantic. They had gone there, it is said, to determine by experience whether civilization could survive atomic war if all humanity were wiped out except one family.

Their report was discouraging. Their life on the island was a weary and constant struggle for survival. They could not raise enough food, they lived mostly on fish and eggs, and their battle for existence left them neither time nor energy for

improving their minds. They decided that the prospects for civilization are dim.

But the effort they put forth was not altogether unrewarding. The family came back convinced that Adam and Eve must have had qualities which have been lost to the human race in centuries of civilization. It is true that the Joergensens made that discovery the hard way; but it is a valuable one. Now if they could go on from there and find out what it was that Adam and Eve had that we have not got, and what the love of God gave us to replace the loss. . . . Six months in the Bible will do it!

* * * *

Some people have lately discovered that the Pope can sound more Lutheran than some Lutherans do. In "Lutheran" Norway quite a bitter public argument has been stirred up over the question of whether or not

As We See It . . .

Two Necessary Questions

BY E. REIM

(Secretary, Standing Committee on Church Union)

IN our last three issues this column described the result of the discussions at last year's sessions of the Synodical Conference concerning matters in controversy between the sister synods. Even though provisions were made for further committee work, we had to report that the floor discussions at the convention — that convention of which so much was expected — gave no reason to believe that our arguments had made any noticeable impression. To say less would mean closing our eyes to unwelcome but stubborn facts.

This raises a most necessary question. Was this *our* failure? Did our cause suffer for lack of a clear and sound presentation on our part? Did we have a golden opportunity, only to fumble it?

This is a question that we dare not evade. For if we did not make ourselves clear at Detroit and Chicago, if we did not do justice to our mission, then we must obviously try again, regardless of how difficult such a course might be. But it is not a question that we may direct at anyone else. This will explain why the fine contribution of our Norwegian brethren and the points which they so obviously scored do not belong into the scope of this investigation. Here we are examining ourselves, and only ourselves.

The best proof that we can offer for our claim that our case did not suffer for lack of a sound and clear presentation is found in the three essays that were delivered by our chosen spokesmen. We have already referred to the paper on the Military Chaplaincy and Scouting, by Prof. Edward Fredrich of Michigan Lutheran Seminary of Saginaw, as well as to the essay on Joint Prayer and Other Controversial Matters, presented by President Erwin Kowalke, Northwestern College, Watertown. In future articles we shall be referring also to the treatise of Pastor Ernest Wendland of Benton Harbor, Michigan, on the topic: The Inadequacy of the Common Confession as a Settlement of Past Differences.

These papers were distributed to all delegates, also to many visitors. They show clearly just in what

manner our case was presented. They are part of the official record. We are therefore asking no one to accept our personal judgment when we say that our case did not suffer for lack of sound and able pleaders. It's all there in the official documents — the evidence of careful and thorough preparation, the sober and factual argumentation, the constant reference to Scripture for guidance and light, the quiet and restrained wording of necessary criticism, the warm note of earnest appeal. By carefully studying these three papers our readers can note for themselves that our case was indeed in good hands.

It was unfortunate that for lack of time not all topics could be adequately discussed. But in regard to the points that were debated some notable and valuable contributions were made by other members of our delegation, including a number of lay delegates.

Taking all these things together, and speaking from close observation of many a convention of former years, this writer is ready to say that our case has never been more ably and adequately presented than at these most recent meetings. We can hardly hope for better conditions and for a better presentation than we had there.

That brings up a second question, If all this is so, then why were the results not better? Why was the mission not a success? One might parry the thrust by pointing out that it is like asking why the patient died if the surgeon was an able doctor. But actually this question is just as inescapable as the first, and much harder to answer. For the final answer lies hidden in the hearts of men, beyond the range of our judgment. In looking for an explanation for the situation which we face, an explanation that we need in order to analyze our situation and plan our further course, we must content ourselves with such conclusions as one may draw from the visible evidence.

One important factor in the situation was quite obvious to many observers, even "neutral" observers. It is the strong organizational loyalty of Missourians to their Synod, a re-

luctance to believe that a position taken officially could possibly be wrong, and a willingness to defend such a position right down the line.

Another factor that has been part of the picture for some time found expression in a lecture delivered by Missouri's Vice-President Grumm (to whom we referred in our last article) before a rally of the Lutheran Laymen's League in Milwaukee late in January. In this connection the speaker is quoted as saying to his fellow-Missourians: "As a Lutheran Church we are in the stream of American life — why must we always say no-no-no?" We believe that this statement sheds a great deal of light on our problem. We of Wisconsin are often charged with being too aloof from the highways and byways of life, and therefore from the men whom we are to win for the Kingdom. And we must grant that there is more than a grain of truth in this accusation. But it is another matter entirely, for a Church to find itself "in the stream," and to take pride and find satisfaction in that unaccustomed role. We believe that there *are* reasons for sometimes (not "always"!) saying no. We believe that our Lord has stated the reason for an occasional negative, as well as He has given warning against the dangers of being "in the stream" when He said:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Mt. 7:13-14.)

Is this the thing that is dividing us?

THE RISEN SAVIOR'S MESSAGE OF PEACE

(Continued from page 115)

for which He endows them with His Holy Spirit. Our entrusted task of proclaiming His Gospel of peace, whether we do it privately or publicly, personally or through the called ministers of the Word, involves nothing less than that of handling the

keys of heaven, of remitting and retaining sins in Christ's name and by His authority. We are to tell all who are weighed down by their sins: through Christ all of your sins are forgiven. Through Him you rest securely in God's love. Through Him you have access to God's throne of grace in every need. For His sake there is a heavenly inheritance waiting for you. Only to those who despise the Savior's forgiveness, who want to stand before God in their own righteousness, or who love sin

and its service and want to cling to it, we are to say: Your sins are retained. God's wrath rests upon you. Heaven is closed for you. What we thus speak in Christ's name is as valid and certain, in heaven also, as if Christ had spoken in His visible person. For it is Christ's Word which we speak when we proclaim His Gospel of peace. Therefore it is also full of divine power to awaken faith to embrace and enjoy the blessings which it extends.

C. J. L.

local or synodical budget is. It is not necessary for us to know the "average," "fair share," "quota," or whatever you wish to call it. It IS necessary for us to know only one thing: "What is my income?" Knowing that, we have only to decide what proportion of that income should be returned to God to show Him that we know that all things are His alone, that He has merely entrusted them to us, that we are His stewards. All we have to do is to decide what proportion of our income will show Him that we love Him, and that we want to carry on His work of preaching the Gospel to every creature everywhere, as He prospers us.

We will not wait to be asked for His proportionate share, or hold it back until there is a need, or until some one calls for it. We will BRING it to Him. When you want to honor some one who is dear to you with a gift of appreciation, you will not wait for the person to ask you for it; neither will you expect him to come and get it. You will take it to him and you will see to it that he receives it on time. Why should we treat the best Friend we have, who gave His life for us, differently? Members of a church body who for over a hundred years enjoyed the grace and mercy of God in hearing the pure Gospel and in using the Sacraments as instituted by Christ, should have grown in grace and in the knowledge of that Lord Jesus Christ, so that they would BRING their proportionate share to Him regularly, systematically, as He prospers them week after week.

We are painfully aware of the fact that under the present stress and strain of modern everyday living, we are inclined to say: "I just can't give anymore!" The devil argues, and our sinful flesh agrees with him, that to give any more for the Lord's work than we have been giving would ruin us. It would increase our worry, anxiety, nerves, ulcers. But the devil is a liar! The fact of the matter is that if we would spend as much time and money on things pertaining to the kingdom of God, as we do on temporal things, our worry, anxiety, nerves, and ulcers would disappear. Listen to the Lord, of whom we sing and say:

"All that we have is Thine alone,
A trust, O Lord, from Thee" —
Matthew 6:31-34: "Therefore take no thought, saying, What shall we

"All That We Have Is Thine Alone, A Trust, O Lord, From Thee."

THE REV. J. C. DAHLKE

(Chairman Special Collection Committee)

THE above lines from one of our hymns is familiar to most of us. Many of us sing or pray the stanza in which these lines occur, when our offerings are brought to the altar. Do we mean it? Did the offering we placed into the collection basket express the confession contained in these lines? Does our giving for the work in the kingdom of God in general testify to the truth of these words? Did we make a special effort in the "Gift for Jesus" collection to honor God as the owner of all we have and are? The results thus far, even though in a sense gratifying, do not seem to indicate conclusively such simple faith as the above lines imply.

Only about 150 of our 829 congregations have reached or have gone over the top of the arbitrarily established "fair share," or "quota." If the remaining congregations would make an effort in some way to meet that "average," we would have the \$344,648.44 which are still needed to complete the building project at Northwestern.

However, it is this writer's opinion, that striving for an "average," a "fair share," or a "quota," is not going to solve our financial difficulties. Even if we do reach an "average," a "fair share," or a "quota," that does not necessarily indicate that we have given as God has prospered us; that we have returned to Him the

portion that is rightfully His in line with the blessings which He has bestowed upon us.

Certainly we have made some progress. The total to date is \$954,504.07. We are grateful and happy that we are approaching the mark. The fact still remains that we should have been over the mark by this time, and this far along on the second million. Remember, we started in 1953 and had high hopes of having \$1,150,00 for Jesus by December, 1954!

We know that taxes have gone up, and that the cost of living has gone up a great deal, and that there seems to be no relief in sight; but we know also that the per capita income has increased even more. However, the giving for the work of the Lord has not kept pace with this increase in per capita income.

Let us be honest, most of us have not as yet learned to give proportionately as God blesses us. We have paid little attention to God's plan of church finance. Most of our gifts have not been in proportion to our income. Our gifts have not been an acknowledgement of God's ownership of all that we have. The fact that we keep on asking: "What's the average?" "What's the budget?" "What's the fair share?" "What's the quota?" "What are others doing?" indicates that. It is not necessary for us to know what the

eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But *seek ye first* the kingdom of God, and his righteousness; and *all these things shall be added unto you*. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Let us take Him at His Word and work "while it is day: the night cometh, when no man can work." Your "Gift for Jesus" is a sound investment.

We give Thee but Thine own
What-e'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

May we Thy bounties thus
As stewards true receive
And gladly, as Thou blessest us,
To Thee our first-fruits give!

GLORY TO GOD IN THE HIGHEST!

Dedication at LaCrescent, Minnesota

These angelic words were the keynote for the dedication services of the newly erected First Ev. Lutheran Church at LaCrescent, Minnesota, on May 9, 1954. Every member is fully aware of the fact that the heavenly Father is the Creator of

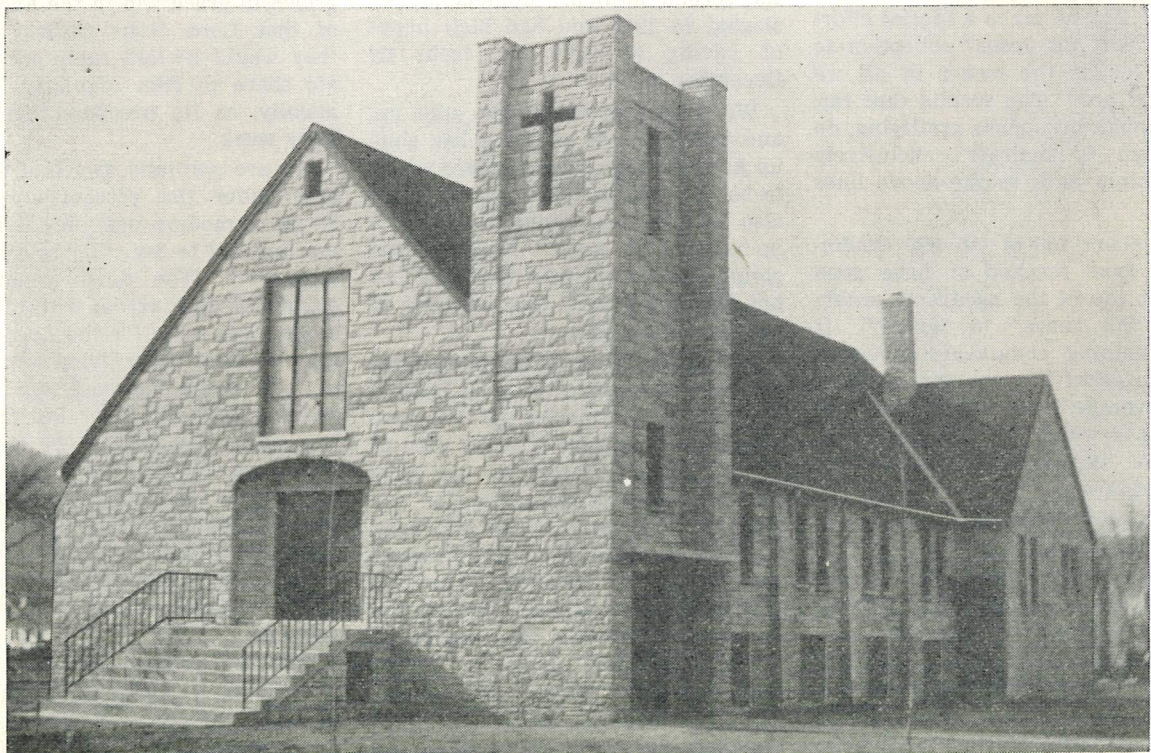
each and every item from asphalt to zinc used to build this house of worship, as well as being the Creator of us all. Every member realizes also that it is only because of the suffering, death, resurrection and ascension of our Redeemer, Jesus Christ, that this building has any meaning for us. And every member is prepared to give the Holy Spirit sole credit for the faith, love, courage, zeal and wisdom needed to erect a building of this nature in these times of indifference toward true Christianity. How can we then do otherwise than join with the angels from the innermost recesses of our hearts with the "Glory to God in the Highest"?

Our First Lutheran Congregation of LaCrescent held its first services in the local M. E. church on Nov. 16, 1941, under the auspices of our Wisconsin Synod Mission Board. On Feb. 15, 1942, the group of twenty men organized a congregation—looking forward to have a church of their own very soon. But the Lord willed otherwise. The war was on. There was a labor shortage. There was a shortage of building materials. Building a church was out of the question for the time being. Postponement was the result.

On February 11, 1945, the congregation was prepared to declare itself self-supporting—inasmuch as it

was being served in conjunction with three neighboring congregations: Immanuel of South Ridge, Zion of Hokah, and Emanuel of Brownsville. Three lots, each fifty feet wide, were purchased for the church property, and on May 31, 1949, a loan of \$7,000.00 was received from Synod to begin with the building project. Mr. Irvin Husmann, member of First Lutheran, was elected to serve as contractor and builder of the new church. By Dec. 5, 1949, the basement, 70x40 feet, was ready for the laying of the cornerstone, and on our Christmas Eve service (Dec. 22) the basement was dedicated to the service of the Lord.

LaCrescent began to grow in leaps and bounds from a village of about 500 population to more than 1500 in but a few years. Among them there are also Lutherans who are looking for a church home in their home town. Thus, in June of 1953, the builders began with the superstructure, which was carried out to completion for dedication on May 9, 1954. The overall size of the building is 85x40 feet—with an auditorium measuring 60x36 feet, a narthex 7x36 feet, a sanctuary 18x12 feet and a sacristy 12x12 feet. Seating capacity is about 375, with ample room for an overflow gathering in the church parlors. Floors in narthex, main floor and balcony are covered with a soft



two-toned gray asphalt tiling, while the sanctuary and the sacristy floors are dressed with a rich radiant-red carpet. The building is constructed of cinderblock with Winona cut-stone facing. Price is about \$50,000.00.

Over the front entrance we have a 9x6 feet stained glass window bearing Luther's coat of arms encircled by three lobes of sky-blue, symbolizing the Triune God embracing the truths of Luther's motto: The Word Alone, By Grace Alone, By Faith Alone.

The pulpit, altar and font are donations made by our brethren of St. John Congregation of Caledonia, Minnesota. These were redone in white with bronzed gold decorations — a piece of art done by our contractor. The old local public school bell was donated by Mr. David Moldenhauer and Mr. Henry Papenfuss, one-time owners of the school. The members of Zion Lutheran Church of Hokah gave the desk and chair for the sacristy.

The tower to the east serves as entrance to the main part of the building, as well as to the basement — and is ever to remind us and our children and children's children of the Psalm of David: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies . . . Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name" (2 Samuel 22; Psalm 18).

Three services were held on the day of dedication. Guest speakers were Pastor Oscar Naumann, President of our Wisconsin Synod; Pastor George Barthels, of Red Wing, Minnesota, and Pastor Karl A. Gurgel, Chairman of our Mission Board.

May our Lord Jesus, the Head of the Christian Church, give us His Holy Spirit in double measure to enable us to carry on in His name, to the glory of His eternal kingdom. Amen.

† REV. F. C. UETZMANN †

The Rev. Frederick Carston Uetzmann was born in Hanover, Germany, on January 10, 1873, a son of Mr. and Mrs. Fred Uetzmann. He came to the U. S. with his parents when he

was nine months old. The parents settled in the town of Moltke, Minn. After confirmation in 1887, he entered Dr. Martin Luther College in New Ulm, Minn., to prepare himself for the holy ministry. In 1893 he entered Northwestern College, Watertown, Wis., and was graduated from there in 1895. He continued his studies at our Theological Seminary in Wauwatosa, Wis., and received his first call into the ministry to Florence, Wis., in 1898. In 1902 he served congregations at Gibson, Wis. In 1910 he moved to Wrightstown, Wis., where he was pastor for 34 years. His last charge was St. Mark Congregation in the town of Lebanon, or what is known as Sugar Island, where he was privileged to celebrate his 50th anniversary in the ministry in May, 1948. After having served this congregation for six years he retired to Watertown, Wis., rounding out 52 years in the active service of the Church.

In 1898 he was united in marriage in St. Mark Lutheran Church, Watertown, Wis., to Miss Marie Ziemann, who was his faithful helpmate during all these years. They celebrated their 55th wedding anniversary in 1953.

Our brother died rather unexpectedly March 22, 1955, at his home in Watertown at the age of 82 years, 2 months, and 12 days. He is survived by his wife, by three sons: the Rev. T. F. Uetzmann, Manitowoc, Wis., the Rev. I. G. Uetzmann, Watertown, Wis., Mr. G. N. Uetzmann, Appleton, Wis. There are seven grandchildren and three great-grandchildren. Two sisters and a brother also survive. They are: Mrs. Sophia Kiecker, Fairfax, Minn., Mrs. Dora Wieweck, Violet, Mont., and Wm. Uetzmann, town of Moltke, Minn.

Funeral services were held on March 26 in St. Luke Luth. Church, Watertown, Wis., where the undersigned preached the sermon on 2 Tim. 4:6-8. He was buried in the Lutheran Cemetery, Watertown, Wis., Rev. K. Timmel officiating, where his body awaits the glad and glorious day of the resurrection of all flesh.

E. A. WENDLAND.

† PASTOR PAUL HORN †

1887 — 1955

Pastor Paul Emil Horn was born December 25, 1887, in Germany. When only six months old his parents, Carl E. Horn and his wife Augusta Kratzke, brought him to the

United States and settled near La Crosse, Wis. He was confirmed in Immanuel Lutheran Church at La Crosse, in 1900. In the fall of the same year he began his preparation for the holy ministry at Northwestern College, Watertown, Wis., from which he was graduated in 1908. The following three years he studied at the Lutheran Theological Seminary, Wauwatosa, Wis., being graduated in 1911 as a candidate for the ministry.

Pastor Horn served the following congregations: St. Peter of Monticello, Minn., 1911-14; Immanuel of Eden Township and Zion of Morgan, Minn., 1914-26; Christ Lutheran, Zumbrota, Minn., 1926-50; St. Paul near Ixonia, Wis., 1950-51; Immanuel of Woodville and First Lutheran of Hersey, Wis., 1951-55.

On October 14, 1914, Pastor Horn married Eugenie Lueth. They were blessed with two sons and three daughters. On September 4, 1926, Mrs. Horn passed away, and was laid to rest in the Zumbrota Cemetery. On August 12, 1948, Pastor Horn entered a second marriage with Anna Janisch.

Last fall his health began to fail more noticeably. Although under a doctor's care, he continued serving his congregations at Woodville and Hersey until February 13. Since then he was confined to his bed until he quietly fell asleep in Jesus, his Savior, early Sunday morning, March 13, in the parsonage at Woodville.

His passing is mourned by his widow and five children: Mrs. Elmer Borgschatz (Leona) of Zumbrota; Commander Marcus Horn with the U. S. Navy at Pearl Harbor; Pastor Gerhard Horn, Chaseburg, Wis.; Mrs. Kenneth Young (Doris) and Mrs. Duane McWaters (Verna) both of Zumbrota. Surviving also are one sister, Mrs. Charles Cole, Ventura, California, and two brothers, Albert and Emil Horn of Portland, Oregon.

The Lord blessed Pastor Horn with varied talents, all of which he used to good advantage in the service of his Savior. Besides his pastoral duties, he also served the Church at large as vice president of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin for a number of years. He served on the District Mission Board and was Visiting Elder of the Red Wing Conference. He was deeply devoted to the mission program of the Church, and was a gifted speaker in rallying

support for this work whenever he met with his colleagues at conferences and conventions.

Funeral services were conducted at Immanuel Lutheran Church, Woodville, on March 16, 11 a. m. He was laid to rest in the Zumbrota Cemetery. Pastor Oscar J. Naumann of St. John Lutheran Church in St. Paul and president of the Wisconsin Synod, preached the sermon and officiated at the committal. Pastor P. R. Kurth of Salem Lutheran Church, Stillwater, Minn., the Visiting Elder of the St. Croix Conference, was the liturgist.

H. F. MUENKEL.

GOLDEN WEDDING ANNIVERSARY

By the grace of God, Mr. and Mrs. Paul Hagedorn, members of Immanuel Lutheran Church, Neillsville, Wis., R. 3, the past 50 years, were permitted to celebrate their golden wedding anniversary in the midst of their children, grandchildren and friends on March 22, 1955.

A brief service was conducted by the undersigned in the farm home where the celebrants had spent the greater part of their married life.

May the Lord continue to be with them in their remaining sunset years and finally receive them into the rest awaiting the people of God.

ADOLPH SCHUMANN.

GOLDEN WEDDING ANNIVERSARY

On February 27, Mr. and Mrs. William Klein, members of Trinity Ev. Lutheran Congregation at Elkton, South Dakota, celebrated their golden wedding anniversary in the company of their children and relatives in a church service, giving thanks to God for His grace and mercy bestowed upon them and beseeching Him for His gracious guidance for their remaining years. Their pastor addressed them on the basis of Genesis 32: 10.

A gift of \$10.00 was given by the jubilarians for the Church Extension Fund.

WM. LINDLOFF.



BOOK REVIEW

Guide to Christian Living. Otto W. Heick. Muhlenberg Press, Philadelphia. 229 pp. 8x5. \$3.00.

This volume is "designed to be a brief exposition of the Christian way of life." In the preparation of this book Dr. Heick has leaned heavily upon Schlatter, Althaus, and Koerberle. These together with Dr. Heick assure the reader of a very worthwhile and stimulating discussion of ethics. The approach to ethics is thoroughly evangelical. It is heartwarming to read: "From the evangelical point of view all Christian life is life dependent on the Holy Spirit. The only way to find God is to be found by Him. The only way to know His will is to be taught by Him. The only way to do His will is to be filled with the power of the Holy Spirit. Sanctification no less than justification is a gift from God." This is carried out under five headings: Approach to Ethics, Basic Truths, The Christian and His God, The Christian's Personal Life, and The Christian in the World. Our conviction can hardly follow the author when he passes favorably on Freemasonry; or when he remarks that it is a mistake "to equate the Bible with divine revelation, the two are not identical." In spite of these and similar statements the book commends itself to the study of the pastor as stimulating and thought-provoking.

W. J. S.

* * * *

A Tale of Two Brothers. John and Charles Wesley. Mabel R. Brailsford. Oxford University Press, New York. 301 pp. 5x8½. \$4.00.

This is the fascinating story of the personal life of John and Charles Wesley, founders of Methodism, who owed so much to Luther. Written in an appealing way it will give a valuable insight into the history of Methodism. A more sympathetic understanding of the theological convictions of the Wesleys, we believe, would have enhanced the value of the biography. There are also eight illustrations and a rather complete index.

W. J. S.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on Wednesday, May 11, at 9:00 a. m. at the Northwestern Publishing House Building, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

Preliminary Meetings:

Board of Education — Wisconsin Synod, Monday, May 9 — 10:00 a. m.
General Mission Board, Monday, May 9 — 9:00 a. m.
Representatives of Institutions, Tuesday, May 10 — 2:00 p. m.
Board of Support, Tuesday, May 10 — 10:00 a. m., Grace Church

The Northwestern Lutheran

Lutheran Spiritual Welfare Commission, Tuesday, May 10 — 9:30 a. m.
Board of Trustees, Wednesday, May 11 — 8:00 a. m.
Conference of Presidents, Monday, May 9 — 10:00 a. m.
Standing Committee in Matters of Church Union, Monday, May 9 — 2:00 p. m.
Committee on the Assignment of Calls, Friday, May 13 — 9:00 a. m. at Thiensville.
Reports and Memorials to be printed in the Report to the Districts should be in my hands by Monday, April 18.
OSCAR J. NAUMANN, President.

THE THIRTY-THIRD CONVENTION of the

Ev. Lutheran Joint Synod of Wisconsin and Other States

The Thirty-third Convention of the Joint Synod will be held at Saginaw, Michigan, in the Auditorium of the Michigan Lutheran Seminary, August 10-17, 1955. All credentials of delegates will be cleared through the offices of the District Secretaries, and the names of the lay-delegates chosen by the congregations should be sent directly to their respective District Secretaries.

Further details concerning the Convention will follow.

PROF. WINFRED SCHALLER, Secretary.

CALENDAR OF CONFERENCES

JOINT CONFERENCE OF THE MISSISSIPPI VALLEY SOUTHWESTERN CONFERENCE

Date: April 26, 1955.

Place: First Lutheran Church, La Crosse, Wisconsin.

Morning Session

Communion service: 9:30 a. m.

Speaker: Rev. W. Gutzke, La Crosse, Wisconsin. Alternate: Rev. A. Hanke, Rollingstone, Minnesota.

Exegesis: John 17: 20-26, J. Schaller; Mechanics of preparing a sermon, illustrating with the Old Gospel text for the Second Sunday after Easter, R. Beckmann.

Afternoon Session

Book Review, Rehwinkel's "The Flood," R. Biesmann; Identity of the "Angel of the Lord" in the Old Testament, G. Klonka; Round Table discussion on the Baptismal Ceremony, led by J. C. Dahlke.
Note: No covered-dish lunch at noon; each pastor is to secure his own noon meal.
M. HERRMANN, Secretary.

WISCONSIN AND CHIPPEWA RIVER VALLEY CONFERENCE

The Pastoral Conference of the Wisconsin and Chippewa River Valley Conference will meet April 19 and 20, 1955, beginning at 10 a. m. on the 19th and closing at 3 p. m. on the 20th. The sessions will be held at St. Paul Lutheran Church, Prairie Farm, Wisconsin, John Schaad, pastor. Those wishing lodging are asked to notify the host pastor. The following papers have been assigned:

Hosea — J. Schaad.
Real Presence — E. Klonka.
Amos — E. Prenzlow, Sr.
Lutheran Pioneers — D. Meier.
Standby Papers assigned:
Colossians — C. Klonka.
Christian Giving — A. Pautsch.
There will be a Communion Service in the evening of April 19.

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: Sleepy Eye, Minnesota, in St. John Ev. Lutheran Church, S. 5rd and E. Walnut, P. F. Nolting, pastor.

Time: April 19 to 21, Tuesday 10:00 a. m. to Thursday noon, 1955. Services with Holy Communion Tuesday at 8:00 p. m., Herbert Hackbarth, speaker; Luther Voss, alternate.

Essays: "Temptations That Especially Confront the Orthodox" by Prof. M. Galstad. "An Evaluation of Missouri's Two 1954 Essays on Prayer Fellowship or Joint Prayer" by Pastor Karl Gurgel.
Meals and Lodging: Meals will be served for a nominal charge in the dining parlors of St. John's. Requests for meals and lodg-

ing, or excuse for absence should be addressed to the host pastor, Rev. P. F. Nolting, in due time — if possible, before April 15.

E. R. BERWALD, Secretary.

SOUTHEASTERN PASTORAL CONFERENCE — MICHIGAN DISTRICT
Place: Williamston, Michigan, Pastor K. F. Koeplin, host pastor.
Date: April 18 and 19, 1955.
Time: 10:00 a. m.

All pastors are asked to please notify the host pastor by April 10, if lodging and meals are desired.

WERNOR E. WAGNER, Secretary.

NEW ULM PASTORAL CONFERENCE
Place: St. Paul Church, New Ulm, Minnesota.
Date: April 13, 1955, 1:30 p. m.
Reports on recessed Chicago Convention by all delegates of this conference.

RALPH UNKE, Secretary.

WESTERN WISCONSIN TEACHERS CONFERENCE
St. John Lutheran School
Sparta, Wisconsin
April 28-29, 1955

Thursday

- 9:00 Opening Devotions
- 9:15 Practical Suggestions on the Teaching of Hymns, Margot Schuetze
- 10:15 Recess
- 10:30 The Value of Kindergarten in our School, Loraine Kassulke
- 12:00 Dinner
- 1:15 Devotion
- 1:25 Sectional Discussion:
Upper Grades, Norman Welke
Middle Grades, Vernon Meyer
Lower Grades, Eleanor Lahmann
- 2:25 Business Meeting
- 2:40 Open Forum on Sports in our Schools, led by Erwin Wilde

Friday

- 9:00 Devotion
- 9:15 Practical Approach to Art, Robert Scherzer
- 10:15 Recess
- 10:30 Report, Mr. Trettin, and Business Meeting
- 12:00 Dinner
- 1:15 Inspirational Address, Pastor Gerhard Horn
- 2:15 Excursion

NORTHERN CONFERENCE MICHIGAN DISTRICT

Pastors — Teachers, April 29, 1955
Place: St. John Church, Sterling, Michigan; T. Frey, pastor.
Preacher: A. Clement; alternate: O. Drevlow.
Conference Program:
Exegesis on 1 John 4:7—5:3 by R. Frey.
Explanation of Conclusion to the Ten Commandments by Teacher G. Cudworth.
Is a Christian answerable for so-called offenses in the field of Adiphora? by M. C. Schroeder.
May a pastor receive communion from a lay-member appointed for that purpose? by E. Renz.
Various reports.
A. J. CLEMENT, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will be held at Zion Lutheran Church, Peshtigo, Wisconsin, on April 19 and 20, 1955. Rev. Kurt Geyer, host. The following topics are assigned:
Exegesis of 2 Corinthians 4 (cont'd), L. Pingel.
Study of Matthew 5:32, G. Tiefel.
The Obligation of a Faithful Pastor toward his Charge, W. Lutz.
What does "Obey" in the Marriage Ceremony imply? A. Hellmann.
Exegesis of Genesis 22, L. Koenig.
When do we use a Figurative Interpretation of Scripture? T. Thurow.
The Dangers of Over-organizing a Christian Congregation, H. Scherr.
The following substitute assignments shall be ready for use in either Tuesday's or Wednesday's program:
Exegesis of 2 Corinthians 5, W. Henning.
Exegesis of Genesis 23, R. Mueller.
The Faithful Pastor's Duty in Dealing with Lodge Members in the Christian Congregation, A. Gentz.
Is it Advisable for a Pastor to visit in his former Parish? T. Hoffmann.

The Angel of the Lord, F. Dobratz.
Evening service on April 19 with Holy Communion.
Preacher: Egbert Albrecht.
Alternate: Franklin Dobratz.
W. L. HENNING, Secretary.

MILWAUKEE CITY PASTORAL CONFERENCE

The Milwaukee City Pastoral Conference will meet on April 19. Communion Service at Atonement Church, 42d and Ruby, E. Blakewell, preacher, 9:00 a. m. Sessions at Northwestern Publishing House auditorium.
JAMES P. SCHAEFER, Secretary.

MISERICORDIAS DOMINI MIXED CONFERENCE

The Misericordias Domini Mixed Conference will meet on April 26. This Conference includes the Milwaukee, Eastern and Southern Conferences of the Southeast Wisconsin District. The one day meeting will be held at the Northwestern Publishing House auditorium.
JAMES P. SCHAEFER, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT PASTORAL CONFERENCE

The Southeastern Wisconsin District Pastoral Conference will meet, D. v., Monday and Tuesday, June 20 and 21, 1955, at St. Matthew Lutheran Church, North 10th Street at West Garfield Avenue, Milwaukee. The opening service with celebration of Holy Communion will be held at the church on Monday, June 20, at 10:30 a. m. Pastor Frederic Gilbert of Slinger, Wisconsin, visitor of the Dodge-Washington Counties Conference, will deliver the sermon.

The essay for the conference, entitled "What is Biblical Doctrine?" will be read by Pastor I. J. Habeck, first vice-president of the Joint Synod of Wisconsin a. o. S. Reports on our synodical work in general will be heard.

The ladies of St. Matthew Congregation will serve dinner both days at a nominal price.

All pastors and male teachers of the District are expected to attend this conference.

HEINRICH J. VOGEL, Secretary.

SPRING PASTORAL CONFERENCE PACIFIC NORTHWEST DISTRICT

Date: April 19-21, noon to noon.
Place: Grace Ev. Lutheran Church, Zillah, Washington.
Speaker: W. Kornitz; E. Schulz, alternate.
Program:
Homiletical Study, Acts 13:26-39, E. Zimmermann.
Exegesis: 1 John 4:17ff, R. Dommer.
Exegesis: Jonah 1:4ff, N. Menke.

Papers:
The Terms Propitiation, Reconciliation and Atonement in Relation to Justification, G. Frey.
Names of God in the Old Testament, continued, W. Lueckel.

Discussion of paper by G. Franzmann: How May We Present the Blessings of the Lord's Supper to our People?
Please announce your intended presence or absence to the host pastor, A. Sydow.

V. GREVE, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Tuesday, April 19, 1955.
Place: St. Paul Church, Stephenville, Wisconsin.
Time: 9:00 a. m.
Conference begins with Confessional Service and Holy Communion.
Preacher: M. Croll (E. Froehlich).
Conference work: All unfinished assignments.
If unable to attend, please notify host pastor, R. Waldschmidt.

THEO. HARTWIG, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Zion Lutheran Church, Van Dyne, Wisconsin, at 9 a. m. on Monday, April 25. The Conference will begin with a Communion Service. Pastor W. Wojahn will be the preacher, Pastor P. Eggert the alternate.
R. REIM, Secretary.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet at Zion Ev. Lutheran Church, Morrison, Wisconsin, on Tuesday, April 19, 1955, at 9:00 a. m. The Rev. Dr. Henry Koch, pastor, R. 2, Greenleaf, Wisconsin.
Preacher: L. H. Koeninger;
alternate: S. Kugler.
Sermon Study: J. Wendland;
alternate: V. Weyland.
Other Work: The previous assignments not used.
V. J. WEYLAND, Secretary.

CENTRAL PASTORAL CONFERENCE

Place: To be announced later.
Time: May 3, 9:00 a. m.
Agenda:
9:00 a. m. Devotion and Roll Call
9:15 Exposition of Daniel, Chapter 8, Walter Wegner
10:00 Financial Report, J. Martin Raasch
10:40 Synodical Reports, H. C. Nitz
11:00 Communion Service, Prof. H. Oswald (Prof. R. Jungkuntz)
1:15 p. m. Devotion and Minutes
1:30 The Pastor and His Preaching, Elmer Mahnke
2:30 The Danger of Over-emphasis of Stewardship, Eldor Toepel
3:30 Exposition of John 14:2, 3, Melvin Smith
4:15 Conference Business
Kindly announce to the host pastor, Rev. O. Koch, by May 1.

OTTO PAGELS, Secretary.

SOUTHERN PASTORAL CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

The Conference will meet at St. John Church, Libertyville, Illinois, May 3 and 4, opening session 9:30 a. m. (C.S.T.)
Preacher: C. Leyrer; alternate, F. Naumann.
Please address requests for accommodations to the host pastor, W. Lehmann.

Essays:

- Philippians 1, A. Fischer
- Philippians 2, F. Schulz
- Book Review, W. Lehmann
- A Study of the Fundamental Doctrines in the R. S. V., R. Pope
- Chrysostom, R. Otto
- When is reconfirmation necessary? C. Leyrer

H. KAESMEYER, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT

Place: St. Paul Ev. Lutheran Church, Hopkins, Michigan, C. H. Kipfmiller, host pastor.
Date: April 25 and 26, 1955.
Time: 10:00 a. m.
Evening Communion service.
Preacher: L. Meyer; alternate: J. Thrams.
JAMES THRAMS, Secretary.

RHINELANDER PASTORAL CONFERENCE

Date: May 3 and 4.
Place: St. Paul Ev. Lutheran Church, Crandon, Wisconsin, G. Bunde, pastor.
Sermon: F. Weyland; alternate, P. Bauer.
Program:
Rom. 2:1-16, C. Schlei.
Article IV of Augsburg Confession, P. Bauer.
Ephesians Chapter 1, F. Bergfeld.
The conference will open with the noon meal on May 3.
C. SCHLEI, Secretary.

PASTORS' INSTITUTE

The fourth annual pastors' institute will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, August 1-5, 1955.
Two lectures will be presented each morning and two each afternoon, each followed by a discussion period.
The program for this year's institute includes:
1. Foreign Missions by Prof. O. Lillegard, Bethany Lutheran College, Mankato, Minnesota
2. Luther and the Reformation by Pastor O. J. Eckert, Saginaw, Michigan
3. The Prophet Zechariah by Dr. Paul Peters

4. Hermeneutics by Prof. F. E. Blume
 The first lecture begins at 9:00 a. m. each morning, the last lecture ends at 4:00 p. m. each day.
 A registration fee of \$5.00 will be required from each 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 for room and board in addition to the registration fee. Registration should be made with Prof. E. Reim at the Seminary as soon as possible.
HEINRICH J. VOGEL
 Secretary of the Board.

CALL FOR CANDIDATES

Professor E. Tacke of Northwestern College has accepted a call into the ministry. The board of control requests nominations to fill the office of dean now vacant. The man must have had some experience in the ministry and will be called upon to do some teaching, principally religion.
 Nominations must reach the secretary before May 1.

Kurt A. Timmel,
 612 Fifth St.,
 Watertown, Wisconsin

Members of Synod are requested to nominate candidates to fill the vacancy at Dr. Martin Luther College created by the death of Professor R. Janke. Nominees must be qualified to teach Social Studies (History and Economic Geography) in both the High School and College departments.

In nominating, members are asked to furnish such personal and academic qualifications as will be needed by the Board of Control in its deliberation.
 Nominations must be in the hands of the secretary of the board not later than April 18, 1955.

By order of the Board of Control
 Dr. Martin Luther College
 A. E. Gerlach, Secretary
 414 S. Franklin
 New Ulm, Minnesota

REQUEST FOR NAMES

The Wisconsin Lutheran High School Conference herewith requests the names of men and women who are qualified to teach in the following fields: science (biology and chemistry); social science; commercial branches; music (chorus, band orchestra); and physical education. When submitting names, please indicate also the individual's qualifications, and in particular his educational credits. Names also of graduates from state normal schools would be appreciated, including June, 1955, graduates qualified to teach in the above-mentioned fields. Please send names and the requested information to
 Wisconsin Lutheran High School Conference
 Erhard C. Pankow, Chairman
 4305 North 25th Street
 Milwaukee 9, Wisconsin

RESIGNATION AND APPOINTMENT

Since Professor W. Schaller, Sr., because of the increasing burden of responsibility as president of Winnebago Lutheran Academy, has resigned as secretary of the Ev. Lutheran Joint Synod of Wisconsin and Other States effective after the General Synodical Committee meetings May 11 and 12, 1955, Pastor Theodore Sauer, 15160 Farmington Road, Livonia, Michigan, has been appointed to serve as secretary for the remaining months of the biennium.
 OSCAR J. NAUMANN, President.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Installed

Pastor
Zaremba, Theo. E., in St. John Church, Rice Lake, and Salem Church, Barron, Wisconsin, by John Schaad; assisted by G. Gerth, W. E. Motzkus, E. Prenzlow, Sr., Carl Rosenow, Gerhardt Rusch, Ernest Schutz, and Harold Winter; Laetare, March 20, 1955.

CHANGE OF ADDRESS

Pastor
Zaremba, Theo. E., 21 North 6th Street, Barron, Wisconsin.

WANTED

A church bell for mission church. Will be able to pay a reasonable sum for it. Address replies to St. John Lutheran Church, Mr. Lawrence Lugar, President, Phelps, Wisconsin.

The Wisconsin Synod Mission at Marquette, Michigan, has no equipment. Any congregation that has altar and communion ware to offer, please contact Pastor Egbert Albrecht, 122 West Ridge Street, Marquette, Michigan.

NOTICE

This is to notify Synodical Conference Lutherans that the Wisconsin Synod has started a mission (Our Saviour Lutheran Church) in Sault Ste. Marie, Ontario. Services are presently being conducted in the Queen Elizabeth Public School auditorium at Elizabeth and McMeekin Streets. The time of the service is 10:30 a. m. If you know of any Synodical Conference families who have moved in the area, please contact
 Vicar Glenway Backhaus
 447 McDonald Avenue
 Sault Ste. Marie, Ontario

All articles, conference notices, changes of address, dedications, anniversaries, etc., intended for publication in the *Northwestern Lutheran* are to be sent to the managing editor, 4521 N. 42d St., Milwaukee 16, Wisconsin.

ACKNOWLEDGMENT AND THANKS

The Library of Dr. Martin Luther College, New Ulm, acknowledges with thanks the following memorial wreaths:
 Jan. 22 From Windland relatives and friends in memory of Mr. Fred Windland, New Ulm, Minn., through A. Wandersee \$ 10.00
 Feb. 10 In memory of Prof. Richard J. Janke: Ardith Wentzel, St. James, Minn. \$ 1.00 Mr. and Mrs. E. F. Wiechmann, Waconia, Minn. 2.00 Mrs. Ida Mae Nicklow 1.00 Mrs. Viola Vomhof 2.00 Prof. and Mrs. G. Hoenecke, Thiensville, Wis. 3.00 Pastor and Mrs. H. Kaesmeyer, Palos Heights, Ill. 2.00 Faculty of Dr. Martin Luther College 27.00 Student Body of Dr. Martin Luther College 141.50
 Feb. 20 Prof. E. Kowalke, Watertown, Wis. 5.00 Barbara Tessmer, Milwaukee, Wis. 5.00
 Feb. 25 Gloria Mae Holst, Goodhue, Minn. 2.00 Doris Hemker and Chas. Salow, Livonia, Mich. 5.00
 Mar. 4 From Janke family from relatives and friends 58.00
 Mar. 8 Mr. and Mrs. Carl Berg, Chokio, Minn. 5.00
 Total memorial wreath for Professor Janke..... \$ 259.50
 HERBERT A. SITZ, Librarian.

SOUTHEASTERN WISCONSIN DISTRICT STATEMENT OF RECEIPTS
 July 7, 1954 - January 31, 1955

CONFERENCE	SYNOD			OTHER CHARITIES	TOTAL
	Budgetary	Special	Special		
Dodge-Washington	\$ 23,293.07	\$ 4,527.58	\$ 1,610.46	\$ 29,430.91	
Eastern	67,158.10	9,952.88	7,649.01	84,759.99	
Milwaukee City	92,388.63	8,369.65	28,681.63	129,439.91	
Southern	33,678.51	5,115.70	863.59	37,657.80	
Miscellaneous		116.00		116.00	
	\$216,518.11	\$ 26,081.61	\$ 38,804.69	\$281,404.41	

BUDGETARY ALLOTMENT STATEMENT
 July 7, 1954 - January 31, 1955

Dodge-Washington	Comm.		Receipts	Deficit	Percent- age
	Memb.	Allotment			
..	5.542	\$ 32,328.33	\$ 23,293.07	\$ 9,035.26	72.05

Eastern	12,525	73,062.50	67,158.10	5,904.40	91.92
Milwaukee City	19,155	111,737.50	92,388.63	19,348.87	82.68
Southern	9,876	57,610.00	33,678.51	23,931.69	58.46
	47,098	\$274,738.33	\$216,518.11	\$ 58,220.22	78.81

RECEIPTS FROM CONGREGATIONS
 July 7, 1954 - January 31, 1955
 Dodge-Washington

	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Brownsville, St. Paul, H. J. Schaar	\$ 675.63	\$	\$
Cedar Lake, St. Paul, Fredr. Gilbert	153.77		
Hartford, Peace, Ad. von Rohr	3,093.56	9.00	492.06
Hullsburg, Trinity, W. Reinemann	735.14	156.00	89.00
Hustisford, Bethany, E. P. Pankow	1,947.01	7.00	
Iron Ridge, St. Matthew, F. Zarling	1,141.66	23.00	5.00
Keokoske, St. Peter, N. M. Mielke	627.25		
Knowles, St. Luke, H. J. Schaar	181.56		
Lomira, St. John, C. J. Henning	1,102.15	235.00	53.50
Neosho, St. Paul, Edward Weiss	1,069.61	86.00	
Slinger, St. Paul, Fredr. Gilbert	1,153.16		4.00
Theresa, St. Peter, Philip Press	809.99		
Town Addison, St. Peter, M. Volkmann	42.48		8.72
Town Herman, Emmanuel, F. H. Senger	418.39	214.47	
Zum Kripplein Christi, T. Herman, G. Bradtke	1,036.00	100.00	239.00
Town Lomira, St. Paul, H. Heckendorf	863.90	239.50	37.00
Town Theresa, Zion, F. H. Senger	534.90	241.21	
Town Wayne, Zion, M. Volkmann	2,062.89	15.00	
West Bend, Good Shepherd, W. Gawrisch	858.90	201.45	20.10
West Bend, St. John, W. P. Sauer	3,904.00	2,425.25	662.08
Woodland, St. John, W. F. Schink	881.12	569.50	
	\$ 23,293.07	\$4,527.58	\$ 1,610.46

Eastern

Big Bend, Christ, Paul R. Hanke	1,163.16	93.00	
Cudahy, St. Paul, H. J. Vogel	2,860.95	600.70	289.31
East Troy, St. Paul, E. H. Semenske	2,154.60	87.00	8.00
Hartland, Zion, Fredr. H. Zarling	1,100.00	25.00	10.00
Kirchhayn, David Star, P. J. Gieschen	3,697.56	95.89	454.90
Lannon, St. John, L. Hallauer	1,922.58	401.59	
Mequon (East), St. John, Kurt Lescow	1,535.17		45.00

Mequon (South), Trinity.			
A. J. Mittelstaedt	1,351.17	542.50	
Mequon (West), Trinity, S. Hillmer	1,109.08	39.00	75.00
Milwaukee			
Fairview, P. A. Behn	2,329.12	459.55	317.23
Hampton Heights, N. Engel	236.98		
Mt. Lebanon, Jon. Mahne	2,455.72	295.86	682.62
N. Trinity, M. F. Liesner	5,701.26	252.00	753.13
Redemption, Wm. Fischer	322.59		
Resurrection, R. Ehlke	3,967.97	1,892.25	1,528.66
St. John, Theo. Monhardt	552.23	39.55	3.00
Mukwonago, St. John.			
L. G. Lehmann	697.58		
Newburg, St. John, W. J. Zarling	1,424.71	10.00	110.40
Pewaukee, Christ, T. R. Thurow	1,004.63	1,040.50	
Root Greek, St. John, J. C. Jeske	2,613.10	200.00	805.65
Tess Corners, St. Paul, D. J. Tills	3,285.36		1.00
Thiensville, Calvary, F. H. Tabbert	1,317.76	5.75	337.95
Town Franklin, St. Paul, G. Hillmer	1,482.25	25.00	163.68
Town Granville, St. John,			
M. A. Braun	1,627.88		201.44
West Granville, Salem,			
R. L. Wiechmann	2,176.73	5.00	63.00
Waukesha, Grace, H. Woyahn	1,547.64	981.00	30.00
Waukesha, Mt. Calvary, M. L. Stern	369.24	581.75	
Waukesha, Trinity, Harry Shiley	3,945.06		147.07
Wauwatosa, Bluemound,			
R. R. Werner	400.00		
Wauwatosa, St. John, K. J. Otto	2,820.97	1,127.40	1,092.00
West Allis,			
Good Shepherd, M. Schwenzen	1,582.43	5.00	
Jordan, E. A. Knief	5,282.43	642.00	
Nain, Walther Keibel	2,236.75	488.14	446.27
Woodlawn, R. Schoeneck	885.64	219.65	83.70
	\$ 67,158.10	\$ 9,952.88	\$ 7,649.01

Milwaukee City

Apostles, E. C. Schroeder	1,140.95	49.00	221.06
Atonement, W. J. and J. P. Schaefer	4,665.00	95.25	1,271.00
Bethel, G. E. Schmeling	3,228.51	1,161.00	1,553.91
Bethesda, Irwin Habeck	3,492.98	516.15	2,289.01
Centennial, L. A. Tessmer	554.10	192.75	
Christ, Herman Cares	3,652.04	1,172.55	2,442.50
Divine Charity, J. G. Jeske	1,908.74	85.79	163.77
Divinity, E. R. Blakewell	1,638.70	35.25	62.00
Ephrata, N. Schlavensky	657.26	10.00	40.40
Garden Homes, Erhard C. Pankow	3,605.04		1,195.56
Gethsemane, A. H. Leerssen	2,643.57	50.75	600.40
Grace, Elton H. Hiebner	3,207.63	222.50	1,275.27
Jerusalem, L. M. Bleichwehl	3,170.73	16.50	3,295.88
Messiah, R. W. Huth	1,239.77	158.25	70.50
Nathanael, R. Goede	576.55	154.50	
Parkside, R. C. Stiemke	752.45	452.25	139.00
St. Andrew, L. F. Karrer	912.27	8.00	41.42
St. Jacobi, H. H. Eckert	6,348.57	426.00	2,033.68
St. James, Waldemar Pless	4,071.00	462.00	1,566.37
St. John, John Brenner	4,748.55	60.50	951.75
St. Lucas, H. P. Koehler	8,294.49	278.50	2,735.59
St. Marcus, E. Ph. Dornfeld	4,087.00	63.00	1,059.90
St. Matthew, A. F. Halboth	3,385.76	841.60	801.08
St. Paul, James A. deGalley	695.87	192.03	62.05
St. Peter, Paul Pieper	5,297.71	425.00	1,620.63
Salem, E. Blumenthal	1,388.79	229.50	
Saron, A. C. Lengling	4,200.00	808.25	1,550.00
Siloah, P. J. Burkholz	10,425.00		1,838.90
Zebaoth, Arthur Tacke	2,400.00	204.80	
	\$ 92,388.63	\$ 8,569.65	\$ 28,681.63

Southern

Antioch, Faith, R. P. Otto	397.12		
Bristol, Zion, Charles E. Found	1,026.00	389.00	64.86
Burlington, St. John, A. J. Fischer	2,561.72	649.54	
Caledonia, Trinity, A. Koelpin	1,498.41		31.22
Crete, Zion, A. Nicolaus	1,381.29	163.55	32.00
Elkhorn, First Luth., Herbert Lau	978.19	102.00	
Evanston, St. James, H. J. Wackerfuss	139.56		
Kenosha,			
Bethany, F. A. Naumann	1,553.66	55.00	
Friedens, A. C. Buenger	3,953.90		
Mt. Zion, F. Schulz	902.59	37.38	
St. Luke, T. W. Redlin	1,019.22	113.00	
Lake Geneva, First Luth.			
H. J. Diehl	1,212.67	297.60	
Libertyville, St. John, W. H. Lehmann	1,843.07	187.00	
Morton Grove, Jerusalem,			
O. Heidtke	656.47		
Oakwood, St. John, M. F. Plass	809.55	26.00	84.57
Palos Heights, Palos, H. Kaesmeyer	513.25	109.75	
Racine, Epiphany, Edwin Jaster	1,103.28	10.00	
Racine, First Luth., R. Pope	3,758.52	103.85	
Slades Corners, St. John, D. H. Kuehl	1,716.04		
South Milwaukee, Zion, O. B. Nommensen	2,915.37	49.60	625.79
Town Maine, St. Matthew, Howard Henke	909.15	330.50	
Town Paris, Immanuel, H. E. Russow	220.20		
Town Raymond, Trinity, H. E. Russow			
Waukegan, Immanuel, A. C. Bartz	1,035.35	100.00	25.15

Wilmot, Peace, R. P. Otto	1,220.00	537.37	
Zion, Our Savior, C. S. Leyrer	373.93	74.76	
	\$ 33,678.51	\$ 5,115.70	\$ 863.59

Miscellaneous

Sunday School Teachers of Western Circuit, Rev. H. Woyahn		100.00	
Dodge-Washington Pastoral Conference, W. F. Schink, Secy.		16.00	
		\$ 116.00	
G. W. SAMPE, District Cashier.			

SOUTHEASTERN WISCONSIN DISTRICT

**Memorial Wreaths
February, 1955**

	SYNOD	OTHER CHARITIES
In Memory of — Sent in By	Budgetary	Special
Mrs. Anna Zanders—N. M. Mielke	\$ 5.00	\$
John Backhaus—Philip Press		3.00
Mrs. Augusta Karnath—E. H. Semenske		15.00
Mrs. Anna Henning—E. H. Semenske		14.00
Otto Braeger—Walther Keibel		5.00
Prof. Wm. H. A. Manthey—W. J. and J. P. Schaefer		5.00
Mrs. Bertha Kloehn—W. J. and J. P. Schaefer		2.00
G. Heckendorf—R. C. Stiemke		17.00
Mrs. E. H. Palechek—R. C. Stiemke		3.00
Dr. F. E. Kosanke—R. C. Stiemke		2.00
Mrs. Minnie Endruscheit—R. C. Stiemke		6.00
Mrs. Alvin Zaun—John Brenner		5.00
Prof. Wm. H. A. Manthey—E. Ph. Dornfeld		5.00
Arthur Rabenhorst—E. Ph. Dornfeld		17.00
Mrs. Alvin Zaun—E. Ph. Dornfeld		36.00
Reinhold Buege—E. Ph. Dornfeld		4.00
John Dargatz—James DeGalley		5.00
I. E. Zimmermann—Paul Pieper	2.00	
Augusta Schubring—Paul Pieper		6.00
William Woerfal—Edwin Jaster		2.00
Norman Ehrhardt—Edwin Jaster		10.00
	\$ 7.00	\$ 74.00
		\$ 103.00
G. W. SAMPE, District Cashier.		

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For February, 1955

For Special Building Fund

Memorial wreath in memory of Mrs. Codie Schlommer, given by Mrs. H. H. Kirkpatrick	\$	2.00
Memorial wreath in memory of John Wiegiers, given by Mr. and Mrs. Edward Fenske		5.00
Memorial wreath in memory of Rev. Fred Graeber, given by Mr. and Mrs. C. G. F. Brenner		5.00
Memorial wreath in memory of T. V. Gudehus, given by Mr. and Mrs. Theo. Koester		10.00
	\$	22.00

For Lutheran Spiritual Welfare Commission

Roger Pansch, Graceville, Minn.	\$	2.00
Agnes Gylling, Oak Park, Ill.		3.00
	\$	5.00

For Missions

N. N. Lincoln, Nebr.	\$	130.00
Memorial wreath in memory of Mrs. Anton Schmidt, given by Mr. and Mrs. Henry W. Kirschenstein		5.00
	\$	135.00

For Northern Rhodesia Mission

Trinity Lutheran School, Neenah, Wis.	\$	25.95
Memorial wreath in memory of Mrs. Dorothy Penk, given by relatives and friends		20.00
	\$	45.95

For Japan Mission

Children of Trinity Lutheran School, Neenah, Wis.	\$	15.10
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For Apache Mission

Children of Trinity Lutheran School, Neenah, Wis.	\$	29.30
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For Mexican Mission

St. Stephen's Sunday School, Fall River Wis.	\$	2.50
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For Church Extension Fund

Memorial wreath in memory of Mr. Carl Deering, given by Mr. and Mrs. Walter Kohlwey	\$	2.00
Memorial wreath in memory of Mrs. Dorothy Penk, given by relatives and friends		20.00
Mr. and Mrs. Fred A. Schilling, Randolph, Wis.		50.00
Memorial wreath in memory of Rev. Fred Graeber, given by Milwaukee City Pastoral Conference		10.00
	\$	82.00

C. J. NIEDFELDT, Treasurer.

SCRIPTURE TEXT STATIONERY



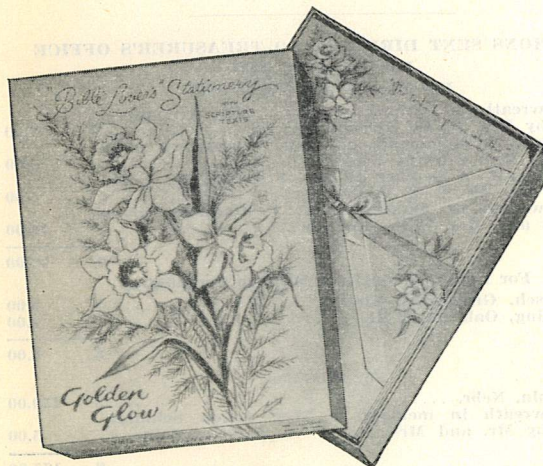
S2355

NO. S2355 STATIONERY WRITING KIT

A beautiful blue and gold stationery Writing Kit. Writing paper is printed with a religious motif of the Good Shepherd design and a Bible text. 24 printed sheets. Sheet size 6¼x9 inches. Twenty-four matching envelopes. Other features: three post cards, a

blotter, thin style pencil with eraser. Makes an exceptionally attractive gift.

Price, 75 cents



S2505

NO. S2505 GOLDEN GLOW STATIONERY

The lovely spray of daffodils and fern are printed in four colors and gold on each of the 24 printed sheets. Selected Scripture on each sheet. Complete with 12 continuation sheets, 24 matching envelopes. Sheet size 5⅞x7⅞ inches. An ideal gift for every occasion.

Price, \$1.00

On Orders for \$2.50 or less, Please add
25 cents Service Charge

NORTHWESTERN PUBLISHING HOUSE

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MILWAUKEE 8, WISCONSIN

38-N
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