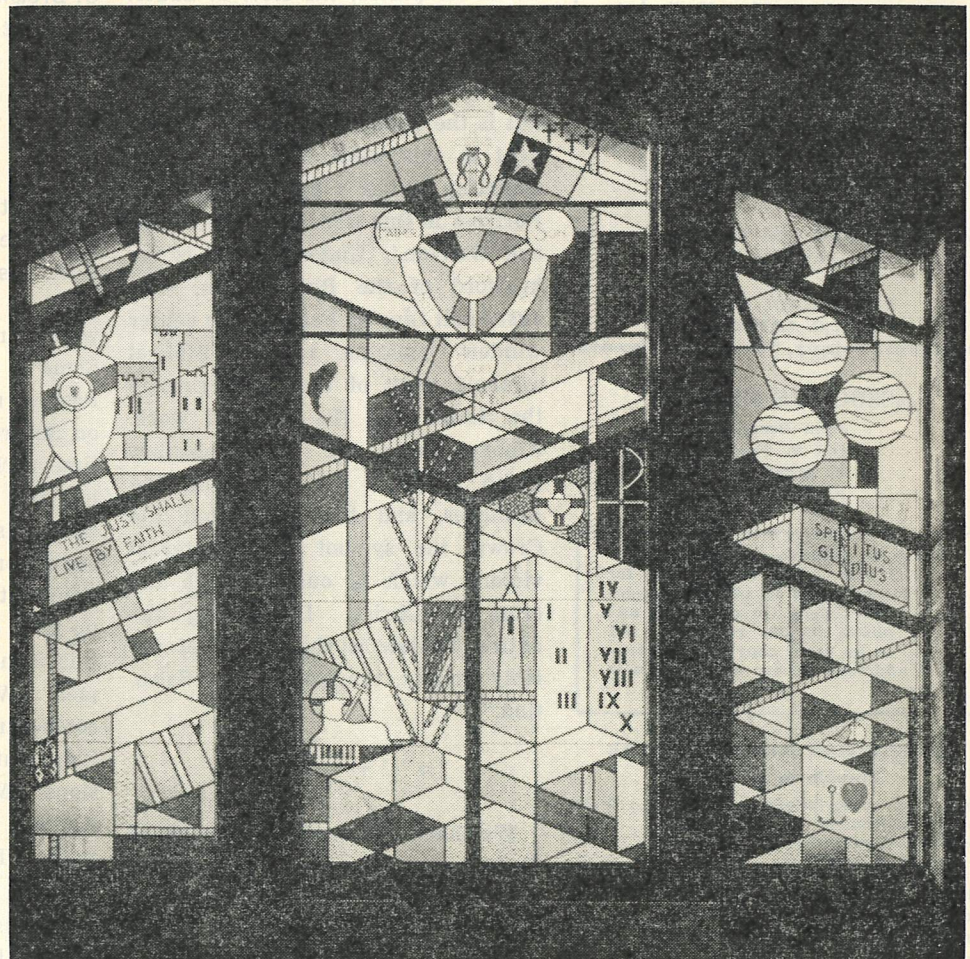


the Northwestern **UTHERAN**

MAY 1, 1955 • Volume 42, Number 9



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

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W. J. SCHAEFER
Managing Editor
4521 North 42nd Street
Milwaukee 16, Wisconsin

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COVER DESIGN

Window over Altar
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Siftings

BY THE EDITOR

The window on the cover of this issue of the *Northwestern Lutheran* rises above the altar table and forms the rear wall of the chancel in St. Paul Church, Livonia, Michigan. An account of the dedication of this church is also included in the current issue. The window was designed by the architect, Karl Krauss, Jr., of Lansing, Michigan. "The design of the outside panels was suggested by the name of the congregation, St. Paul Evangelical Lutheran Church," writes its pastor, the Rev. T. Sauer. "The right-hand panel features four symbols connected with the work of the Apostle Paul. The panel on the left is the Lutheran window. Prominent in this window is the symbol depicting Luther's hymn, 'A Mighty Fortress Is Our God, A Trusty Shield and Weapon.' Underlining it is the keyword of the Reformation, 'The Just Shall Live by Faith.' The center window contains various Biblical symbols, most of them referring to the Savior and His life and work. Among these are the Victorious Lamb of God, the Vine and the Branches, and the Cross and the Crown, the symbol of the eternal victory which is ours through the cross of Christ. Dominating the entire window is the Shield of the Holy Trinity, the God of our Salvation."

* * * *

We have received a number of Kodachrome transparencies and prints of church windows. These are not very suitable for cuts. Please send gloss, black and white prints.

* * * *

Three years in a row the California legislature rejected a plea to permit Bible reading in public schools. The bill was killed this year in the State

Education Committee after a warm 90-minute debate. Protestant church leaders were practically unanimous in supporting the bill. Roman Catholics were silent. A Jew, Rabbi Irving Hauseman of Sacramento, said, "Let's keep the Bible out of the schools, and keep it in the homes, churches, Sunday schools, synagogues, and other religious institutions. Bible reading in the schools will cause disruption and breed tension." An opinion by the state's Attorney General Edmund G. Brown, promised soon, is expected to assert that the Bible-reading proposal is unconstitutional.

* * * *

Recently 1,500 American clergymen spent some of their precious time answering a 11-page questionnaire — one of those "surveys" for which American efficiency is famous. Some of the facts that came to light: Pastors usually write their sermons on Saturdays because they don't get time earlier in the week; preaching has lost its place as the minister's chief task. "The roles of pastor, counselor, educator, organizer, administrator, and promoter" now take up most of their time. We hope that this is not true of Lutheran clergymen. We, as yet, have heard no compelling reason to reverse the judgment of our Lutheran Confessions. Melancthon, writing in the *Apology of the Augsburg Confession*, said: "There is nothing that so attaches people to the church as good preaching . . . And the true adornment of the churches is godly, useful, and clear doctrine, the devout use of the Sacraments, ardent prayer, and the like." Observing the ministry of the counselor-organizer-administrator-promoter, it is our humble notion that the observations of Melancthon were fully justified.

A Devotion . . . "We Would See Jesus"

John 12: 20-24

JESUS won salvation for all sinners. Yet while He did so with His humble life and death, He personally revealed Himself as the Savior only to the lost sheep of the House of Israel. Though He spoke of the sheep of the other Gentile fold who would also hear His voice and follow Him, they were to do so through the testimony of His apostles after His victorious return to the Father. There were, however, a few noteworthy exceptions. Jesus heard and helped the centurion at Capernaum who came to Him in faith. He praised and blessed the persevering faith of the Syrophenician mother. St. John tells us of another instance when a group of Gentiles sought to see Jesus.

The Significant Desire Of Certain Greeks

This was at the beginning of Holy Week, while Jesus did His final teaching in the temple. Because of the Passover festival great crowds were congregated at the temple. Among them were also certain Greeks who had come to worship at the feast. They expressed a desire to meet Jesus, placing their request before the disciple Philip: "Sir, we would see Jesus." St. John calls attention to the fact that Philip came from Bethsaida in Galilee. It may be that these Greeks hailed from that region and knew Philip. It is always a good thing to know someone who knows Jesus. Philip consulted with his fellow disciple Andrew, and the two then told Jesus of the request.

Among ancient peoples the Greeks were the most cultured and learned. They were the leaders in literature, art, and philosophy. We still learn from them. Many of our finest public buildings are constructed and adorned according to the principles of ancient Greek art. Most current philosophies have had their representatives among the ancient Greek thinkers. The Greeks initiated the democratic ideals which we strive to perfect and preserve. But much as their own civilization held out to them these Greeks still found it wanting. What it offered was all for this life; it left their souls hungry. It offered no power and incentive to

keep them from sinking into degrading vice, nothing to quiet their conscience amidst the realization of sin and guilt, nothing to comfort them in trouble, nothing to give them hope in the hour of death.

Though Gentiles by birth these particular Greeks had somehow learned to know the true God of Israel and come to worship Him in order to fill the void and emptiness of their souls. They had also heard of Jesus who was manifesting Himself as the promised Redeemer of Israel and wanted to meet Him. If they had been prompted by mere curiosity to see the man who had healed the sick and raised the dead, they would not have had to approach Philip with such a formal request. There would have been ample occasion to get a mere glimpse of Jesus.

Many still come to realize that all the pleasures, beauties, honors, and all the learning of this world does not fully satisfy, does not really give man something to live by and live for. They realize that all these things still leave the soul hungry for peace, comfort, hope, and moral strength. This emptiness is especially felt when the Law of God, with conscience as a witness, deepens the consciousness of sin and of God's judgment upon all guilt. Amidst such dread and uneasiness the message of Christ and His grace still awakens in many an earnest desire to see Jesus. But while all the Greeks had a need of Jesus, we see that only a few had come to Jerusalem and there expressed the desire to see Jesus. To this day the pleasures, honors, beauties, and activities of this world keep the greatest number fettered; or the hunger of their soul is silenced by human wisdom and man's own self-righteous endeavors.

The Proper Desire of All Men

St. John does not relate how Jesus responded to the request of these Greeks. His interest lies rather in the words which this significant request called forth from Christ's lips, words in which He revealed Himself as the Savior whom all ought to desire to see. Jesus said: "The hour is come, that the Son of man should be glorified. Verily, verily, I say

unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The twice repeated "verily" underscores the importance of what Jesus is saying.

Jesus is here speaking of His death. The very fact that Gentiles were pressing into His kingdom reminded Him that the completion of His earthly mission through His death was at hand. Whenever Jesus speaks of Himself as the Savior, His death will of necessity stand in the foreground. Jesus points out that by His death He would be glorified. By His death Jesus indeed obtained a glory that will ever remain His very own. The greatest glory of Jesus is not that He hushed the winds and the sea with His mighty voice, or that He cleansed the lepers, healed the sick, and raised the dead. These miracles in themselves met physical needs and averted earthly dangers. The real glory of Jesus, however, lies in this that He brought spiritual life, health, and peace to us. That He did so will reap faith, honor, love, praise, and adoration for Him. That He did so can and will move sinners to desire to see Jesus. Yet to cleanse our sin-laden souls, to give us peace with God, eternal life and hope Jesus offered up His life in holy obedience and in bitter suffering and death. That He died as our divine Redeemer has, however, given Him a halo of glory that will belong to Him alone. There is only one Savior.

The other thought which Jesus set forth pertains to the blessed fruits of His death for sinful men. He points out that a grain of wheat if it is not planted remains alone. Only if it is planted and dies, only if it is used up in the process of germination and growth, will it produce many seeds, possibly a hundredfold. So Jesus, too, if He had not died, would have continued alone. He could not have had real followers and disciples. Suppose that Jesus had taught and wrought miracles as He did, but had done nothing more; suppose that He had then returned to heaven in a chariot of fire like Elijah. What would we sinners have

(Continued on page 135)

Editorials

The Supreme Gift Many fathers indulge their sons to hurtful gifts and pleasures.

Others with better judgment restrict their gifts to those things that will benefit their sons. Jesus commends such fathers who, being evil, yet know "how to give good gifts to their children." This leads Jesus over into remarking about the supreme good gift that only God can give, the Holy Spirit. He says, "How much more shall your heavenly Father give the Holy Spirit to them that ask him." Just for the asking! Think of the generosity and kindly and earnest concern of the Father for us! But so few ask. It is to be feared that this is also true of many church members. Why? Is it not because they are afraid they will have to change their worldly ways?

But even plain common sense tells us that it is a billion times better to have the Holy Spirit and with Him eternal life, than to gain the whole world, enjoy all its pleasures for a short season, and lose our own soul.

E. A. STRZ.

Does the Preacher Make the Word Effective? * * * * * Our Lutheran Confessions, the Augsburg Confession and the Apology, condemn a religious group which came into being in the early centuries of our Christian era, known as the Donatists. These were the followers of a man who insisted that the Word was never effective when preached or spoken by an unbeliever or hypocrite. It is often stated also in our day that the Word is bound to be ineffective when preached by an unconverted preacher.

It is, of course, true that God has not commissioned unbelievers to spread the good news of the Gospel. That is a job which He has assigned to the believers. Still there is no Scriptural basis for the attitude that the effectiveness of the Gospel depends on the sincerity of the preacher. The Bible furnishes us with a number of examples which prove the opposite to be true. The wicked Caiaphas "prophesied" when he said that it would be expedient if Jesus were put to death, though he would rather have bitten off his tongue than knowingly to have proclaimed Jesus as the Savior. God used the heathen sorcerer Balaam to bless Israel and to voice a prophecy concerning the coming Savior after he had entered into a contract to curse Israel. These men spoke the Word of God when they did not want to and when personally they were completely at odds with God. So let no one think that the effectiveness of the Word depends on the personal faith of the preacher.

If it did, who could get any comfort out of the hearing of the Word? We can't read the heart of the preacher. We can't know for certain that he is actually a Christian believer. God does want us to get rid of preachers, as well as lay members, when it is apparent that they are religious hypocrites. But let us not make the mistake of thinking that the personal faith of the preacher makes the Word effective. If it did, no hearer could get any comfort out of any preaching. The effectiveness does not lie in the preacher but in the Word itself.

It is a trait of our sinful human nature that we are inclined to let the preacher come between us and the Word, both his attractive and unattractive qualities. We

readily accept the preaching of one whose personality affects us pleasantly and are inclined to reject the preaching of one whose personality grates on us. How often personal prejudices and dislikes bar the way to the Word of God! We ought not to come to church to hear just the preacher but the Word of God. A Scotch preacher once expressed surprise that a woman member, with whom he had had a spat during the week, nevertheless came to church the next Sunday. She answered him: "I don't come to hear you but the Word of God." That woman had the right attitude.

Does the preacher attract you, or does the Word of God attract you? Does the personality of the preacher repel you, or does the truth of God's Word repel you? The answer to that is important if the hearing is to do your soul any good.

I. P. F.

Upswing In Religious Interest * * * * *

That is what has happened recently, everybody tells us. It is getting to be fashionable to take an interest in religious things. That is reflected by numerous articles on religion in the newspapers and magazines. More go to church and belong to church than ever before. But someone has remarked that there is more quantity than quality. Though some of those who have suddenly taken an interest in religious matters are no doubt sincere Bible Christians, the religion of most of them is a shallow thing and a caricature of true Christianity. It is not the people that have changed but religion that has changed.

As a sign of the renewed religious interest the fact is pointed to that there are references to God even in popular songs. One refers to Him as "the man upstairs," intimating that he is not upset by the faults of the people downstairs but looks on with an indulgent and benign smile. A prominent movie star is quoted as referring to God as a "living doll" and as "a right nice guy." Do such degrading views portray the true God?

And what do moderns expect to get out of religion? Dr. Brown of Union Theological Seminary said that it looks "suspiciously like a gimmick for getting what we want." What they want to get out of it he illustrated by the attitude expressed in the remark: "I tried thinking good thoughts about God ten minutes a day, and my ulcers disappeared and my income doubled and my wife came back to me and I've just been made vice-president in charge of sales." Large numbers look upon religion merely as a way to worldly success. People may hail that as a renewed interest in religion, but what they are interested in is certainly not the religion of Jesus and the Bible. It reminds one of the Indian woman who brought her infant to be baptized in the belief that it would keep the child healthy.

The true Christian religion deals with the soul. It deals with spiritual things, which are intangible and hold no attraction for the unregenerate man. It wants to confer eternal blessings in Christ, the Savior from sin. How timely are the words of Jesus in these days of shallow religion: "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." I. P. F.

ETERNITY

Chiliasm

(Seventh continuation)

VERSE 3 of Rev. 20 already stated briefly that at the end of the thousand years Satan "must be loosed a little season." Verses 7-9 tell us what is going to happen in that little season at the end of the thousand years, and v. 10 mentions the judgment awaiting the devil and his henchmen. The word "expired" in v. 7 sounds a little too solemn. The Greek has the same word which in v. 3 is rendered as "fulfilled." It simply refers to the end of the thousand years. What will happen?

Satan Loosed

Before Christ came on earth God let the Gentiles walk in their own ways. Since they showed no interest in the salvation which God had promised, and persisted in trying to make a name for themselves, when even the lesson of the Flood was so forgotten and people undertook to build the tower of Babel: then God scattered them over all the earth, as if to say, If you do not want to listen to Me, then learn the hard way that you are helpless. And Satan deceived the nations.

Then Jesus came and by His suffering and death bound Satan, and by the Gospel sent the good news into all the world. The devil still walked about like a roaring lion seeking whom he might devour, and in many ways he spread his lies among the people, but he was held in check by the Gospel. One little word can fell him.

This will change at the end of the thousand years. Then Satan will be loosed.

John mentions Gog and Magog in this connection. This is a reference to Ezek. 38 and 39. There the prophet speaks of the invasion of the Holy Land by Gog from the land of Magog. This people lived between the Black and the Caspian Seas, in southern Russia, near the Caucasus Mount. The ancient Greeks knew them as the Scythians. The Greek historian Herodotus tells us that in the year 632 B.C. they swept down like a swarm of locusts over Media and Assyria, Mesopotamia and Syria

as far south as Egypt. They ravaged the countries which they overran, including the Holy Land. Then the Lord Himself destroyed the invaders. "I will rain upon him . . . an overflowing rain, and great hailstones, fire, and brimstone" (Ez. 38:22). How large the invading army was may be gathered from the remark that the spear shafts, etc., of the defeated army would provide the inhabitants of the Holy Land with sufficient fuel for seven years, and that it would take more than seven months to bury the bones of the fallen soldiers (Ez. 39:9, 12, 14).

To this invasion of the Holy Land John refers with the names Gog and Magog. It is a type of the loosing of Satan at the end of the thousand years. Just as the time of Gog was a time of great suffering bodily while it lasted, so will the loosing of Satan be spiritually.

As long as people cherish the redemption prepared for us by Jesus; as long as they live by the forgiveness of their sins as Jesus proclaims it in His Gospel; as long as they revere the Scriptures as the Word of God, so long Satan is bound and can harm them none. But when the Word of God is neglected, when it is no longer accepted and proclaimed as God's Word; when people live no longer by faith in the forgiveness of their sins alone by God's grace for Christ's sake: then the chain is broken which held Satan bound, then the prison doors are flung wide open to release him.

What do we see today? The Masons proclaim salvation by character, and the Boy Scouts teach their members to keep a record of their good turns and to present them for recognition and an award of merit. The Pope has for centuries condemned the article of justification by grace through faith. Are we horrified? There are churches which tolerate Masons; and many refuse to recognize the Pope as the very Antichrist, or, if they still do, reduce a statement to that effect to a historical judgment. — And what about the inspiration of the Bible? Today you read much about a so-called Neo-Orthodoxy. That name sounds very

promising. But even by the leaders of this movement the Bible is not considered as the Word of God, but merely as a human record of God's revelation of Himself.

Satan is loosed from his prison. Gog and Magog are overrunning the world, including the visible Church. Look at some of the havoc they have wrought. Take family life, for instance. God instituted family life, so that the children might be brought up in an atmosphere saturated with the love of father and mother, in which the Holy Spirit of God would have His work. What has become of the home — the Christian home — today? What association is there between parents and children? Not to mention anything about the many broken homes, broken up by divorce. Think of juvenile delinquency, which alarms even thoughtful politicians.

Or think of another symptom of Satan's destructive work. Think of the many accidents, many with fatal results, that happen daily. The papers are full of reports. Are we horrified? Some accidents with outstanding circumstances may furnish a topic of conversation for a short time, only to give place to some other one, and so on. What has become of the natural feeling of sympathy, with which our Creator endowed us? — Similarly, what has become of the feeling of respect toward elders and persons of authority? What of the feeling of responsibility? What of the sense of honor, or the feeling of shame? The fact that even these natural safeguards of probity and decency are rapidly disappearing points to the unrestrained work of Satan.

Though much more could be said along these lines, we leave it to our readers to supply further details.

John uses some expressions which we wish to consider briefly. He mentions the "four quarters of the earth." The destructive work of Satan is not limited, it is not confined to some one nation or people, to some country or continent. The people of the earth are no longer separate. Improved means of travel and communication have brought them close together. Steamships and railroads, auto and airplane, tele-

graph and telephone, radio and television have brought even the remotest people into close contact — and have given Satan, once he is loose, an unparalleled opportunity to spread his baneful influence. No part of the earth is safe from it. No wonder that John says about Gog and Magog, the people under Satan's power, that their number is "as the sand of the sea."

Today we read much about "peaceful co-existence." Gog and Magog are not interested in peaceful co-existence, they are gathered together for battle. This is not a battle of A-bombs or H-bombs, it is a battle with soul-destroying lies, often disguised in a very attractive garb. Some will violate the Truth by indifference toward error, but will call it evangelical patience; others will violate the Truth by legalistic rigorism, but will call it faithfulness to the Word. With many similar devices Gog and Magog are doing battle.

And they are steadily gaining ground. John says, "They went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city." The saints and the beloved city are the Church of the true believers. Jesus foretold that the attack on them from the false prophets and false Christs — that is the battle of Gog and Magog — will be so severe that if it were possible the very elect would be deceived. But He comforts us by saying that those days will be shortened. God will hurry Christ's return for judgment and the end of the world. John saw this also in the vision. When the beloved city could hold out no longer, then "fire came from God out of heaven and devoured" the enemy.

Thereupon followed the final judgment, and the devil was cast into the lake of fire in hell.

Thus we see, when we study the thousand years of which John speaks, that the holy seer is giving us in symbolic language a vivid picture of the spiritual experiences of the Church during the period of the New Testament.

May God bless our studies and fortify our hearts against the lures of Millennialism.

(To be continued)

J. P. M.

Guidance In Godliness

THE BRIDE OF CHRIST

THROUGHOUT the Bible the Holy Spirit has employed the figure of a bride and a bridegroom to represent the holy union that exists between Christ and His Church. The Scriptures furnish us a life-size portrait of the Bride, and this we ought to study, leaving our readers to draw their own conclusions as to where they stand, for "if our heart condemn us not, then have we confidence toward God."

The Bride of Christ is that company of elect saints, men, women, and children, who have been called, gathered, enlightened, and sanctified by the Holy Ghost. This depends not on race, color, or previous condition. It is a matter of the heart. When the Spirit uses the well-known figure referred to above, He authorizes, as we believe, the following conclusions relative to the Bride.

A bride is *affectionate*. So with the Bride of Christ. This is her outstanding characteristic. She is all eyes for her lover. He is the center of attraction for her. She has given Him her whole heart. He is the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, the Fairest among ten thousand, and is altogether lovely. She loves Him better than all else beside.

A bride is *unselfish*. So with this one. She is not planning to withhold from her lover anything she possesses. She delights in sharing with Him her pleasures and possessions. The fact is, she would rather please Him than to have earthly treasures. His cause is hers, and He may have the last penny she has on earth just by asking for it. Her chief desire is to please Him.

A bride is *faithful*. This heavenly Bride is not flirting with every lover that comes along. She is determined that when He comes He shall find her faithful. He is trusting her. She is the only one who is authorized to speak for Him on earth. Much depends on her faithfulness to Him. Not for all this world would she be unfaithful. What a lovely virtue in this adulterous generation!

A bride is *modest*. It may be popular to parade before a lust-crazed world in the nude or semi-nude, but

this Bride is not seeking worldly popularity. Others may bedeck themselves with costly adornment, but she possesses the ornament of a meek and quiet spirit which is in the sight of her Lover of great price. The beauty of holiness is the beauty which He admires, and this she covets.

A bride is *clean*. This one is clean in spirit, soul, and body. She has washed her garments and made them white in the blood of the Lamb, and she keeps herself unspotted from the world. She is clean in thought, word, and deed. Her desires are clean. Her habits are clean. Her life is clean. No man wants an unclean wife, and she knows that Christ is no exception.

A bride is *happy*. This bride is the happiest one on earth. Joy fills her heart as she prepares for the approaching wedding day. Others may have fun, but she has joy. She endures reproach for His sake now, but one moment of the rapture that will be hers as she meets the Lord in the air will more than repay her for all she suffered here for His sake.

A bride is *eager*. Eager for the wedding day to arrive. Eager for her Lover to come. She is eagerly waiting for that Day and living in anticipation of that wonderful event. She prays: "Even so, come, Lord Jesus!" Her reaction to the truth of His coming proves her relationship to Him. She is not wishing He would continue to tarry. She loves His appearing. She is watching for Him.

A bride is *ready*. The Day of days will not come and find her unprepared. Nothing is neglected. Nothing is forgotten. The Bride of Christ is ready. Others may not understand, but she is preparing for that Day. When it arrives, her arrangements will all be made. It will not overtake her as a thief. The scoffers try to discourage her, but she has His promise and she is ready.

That is why He says of His Bride: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2.

K. F. K.

Where Did It Go?

Pastor John F. Brenner

Chairman, Board of Education, Michigan District

HERE we find an oft repeated question. Because of negligence, disuse, disinterest and the lack of the sense of responsibility, opportunities pass by unnoticed, items are lost and misplaced. We try to teach our children to develop a sense of responsibility and, as Christians, an understanding of stewardship over the gifts the Lord has bestowed upon us.

At the moment, we are thinking particularly of religious freedom and specifically the privilege of conducting Christian Day Schools. It's a precious freedom that we have, and we had all better cherish it and protect it because it is being seriously endangered.

In every prominent magazine one will, from time to time, find some vicious attacks on our parochial school system. It is called undemocratic. The system is accused of fostering segregation. It is attacked as something that is destroying "the American way of life."

"Just talk," you say? Better take a look around. Scan the horizon, observe, and you will find that this "talk" is becoming more frequent, more vehement and more bold. For years we have been experiencing legislation and statutes in some states which, in the last analysis, would tend to make the conducting of Christian Day Schools more and more difficult. We have read of a number of cases where communities not only sought to block the erection of church buildings but parochial schools as well by resorting to zoning laws, and in one case, invoking a nuisance law.

The truth of the Bible taught our children in the church service, in Sunday School, in confirmation classes and parochial school, is openly contradicted by the teaching of evolution, the introduction of so-called "non-sectarian" teaching of religion, introduction of religious exercises and baccalaureate sermons conducted by pastors representing every hue of religious belief which have been introduced into the publicly supported schools and government schools.

The cry today is for a type of "socialized religion" of a nondenominational or interdenominational

nature. So great has been the influence of this type, that many denominations have discouraged and even discontinued the practice of conducting parochial schools. The present day ecumenical movement to join all churches together as long as they agree on some "fundamentals," is another example of the general trend towards union without unity, where the final result is a religion quite like "Mrs. Murphy's Chowder," including the overalls.

I feel that some of you readers are becoming somewhat incensed at the very suggestion that your child, which is attending parochial school, is undemocratic or even unpatriotic. You think back to your instruction and remember how the Fourth Commandment was taught. You remember Luther's Table of Duties in the Catechism where you were not only told to love your neighbor as yourself but that you were also taught God's commandment to be subject, to be obedient and faithful to your country and government. You recall the truth that you learned that only a Christian in whom the Holy Spirit dwells, will and can lead a God-pleasing life and therefore also an honorable life as a citizen. Yes, perhaps you are recalling a lot more truths and becoming more and more incensed at the untruthful attacks on our parochial schools. I hope that this is the case.

If this is the case, then there will not be the great danger of suddenly finding ourselves faced with the question, "Where did it go?" We won't find our precious religious liberty gone, having slipped through our fingers because we became disinterested. If you are blessed with a parochial school conducted by your congregation, you'll find yourself more ready to support it and continue its soul-saving service. You will find its expense a very small cost indeed in terms of the value of the child's soul. You will be very much aware of our Synod's special building fund, "Gift for Jesus," which is dedicated to provide room and more room for those of our young people which are ready to consecrate their life to the service of their Lord as parochial teachers and pastors.

The best antidote for the poison of the anti-parochial school theory advocates is the example of a well conducted and faithfully supported parochial school system. The only way that you can assure yourself that your children will remain faithful to their Lord and Master is to arm them with the armor of God's Word and with the ammunition of His Truths. The best way to prove your good citizenship is to be on guard for legislation that will discriminate against the parochial school or even militate against it. And the final approach will be through your prayers to God to continue to further and preserve among us this wonderful method of Christian education.

Let's not permit ourselves to be entrapped by a sense of false security or disinterest. Pray God that we may never be faced with the question, "Where Did It Go?" and the loss of our precious liberty given us by God through our country's Constitution.

"WE WOULD SEE JESUS"

(Continued from page 131)

gained? We would have His golden rule to love our neighbor as ourself, also His example of perfect love and mercy, even toward His enemies. Yet strive as we might, we would always find ourselves wanting, know ourselves to be standing under condemnation still and thus, remaining in bondage to fear, lose our zeal and incentive for a life of love.

Yet Jesus died and therefore He abode not alone. By His death He had made a perfect atonement for all sin. With His resurrection He established the Gospel which proclaims our perfect reconciliation. Risen and ascended He now sends the Holy Spirit into the hearts of men through that Word and awakens blessed faith. In such faith we know that our sins are forgiven, that we are at peace with God, that we are God's children now and heirs of His glory. In this joyful faith we do gain strength and zeal for a life of unselfish love. Those who stand in such blessed faith are Christ's seed. Through His Gospel, as it is proclaimed among men, the exalted Savior is gathering more and more of this seed to Himself, garnering it unto eternal life. Because of what Jesus is through His death and does upon His death we, too, share the desire of these Greeks to see Jesus, to see Him in His Word. C. J. L.



News from our Mission Fields

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

MATTHEW 28, 20

RICE AND THE BREAD OF LIFE IN JAPAN

Life Beyond the Tomb

THE wellspring of all mission endeavor and zeal is the fact of Christ's resurrection from the dead. The grave of Jesus Christ, our Lord, is the only empty grave in all the world and in all history. God's Easter breathes assurance nowhere else to be found. No wonder our churches were again crowded on Easter Day. On this day every believing disciple of Christ can attend his own funeral, and then go home and forget about death and think about eternal life. In the message of this day, if it be truly proclaimed, we can by faith triumph over the fact, the fear and the future of death. For Christ by His resurrection from the dead has placed a window in our tomb, through which we may look and see the bright shores of eternity beyond. Yes, death is swallowed up in victory! Thanks be to God which giveth us the victory through our Lord Jesus Christ.

Sharing the Victory

It is because we would share this victory over sin, death and the devil with all nations that we, too, two years ago, sent Missionary Tiefel to Tokyo to preach this Gospel to the Japanese. Since December of 1953, seven calls have been sent in the hope that the Holy Spirit would place a faithful worker at Pastor Tiefel's side. So far the Lord in His wisdom has not yet supplied us with a second missionary. In the meanwhile, Pastor Tiefel continues his difficult assignment and his work according to the plan he outlined for us in Vol. 41, Numbers 10 and 12, of the *North-western Lutheran*. In a recent letter to the States he gives us an intimate point of view of Japanese life and living, as well as the blessings of the Bread of Life with which he feeds these people.

Excerpts From Missionary Tiefel's Letter

Feb. 17, 1955

No. 11 1-Chome, Hachiman-Dori, Tokyo, Japan

Dear Fellow Christians,

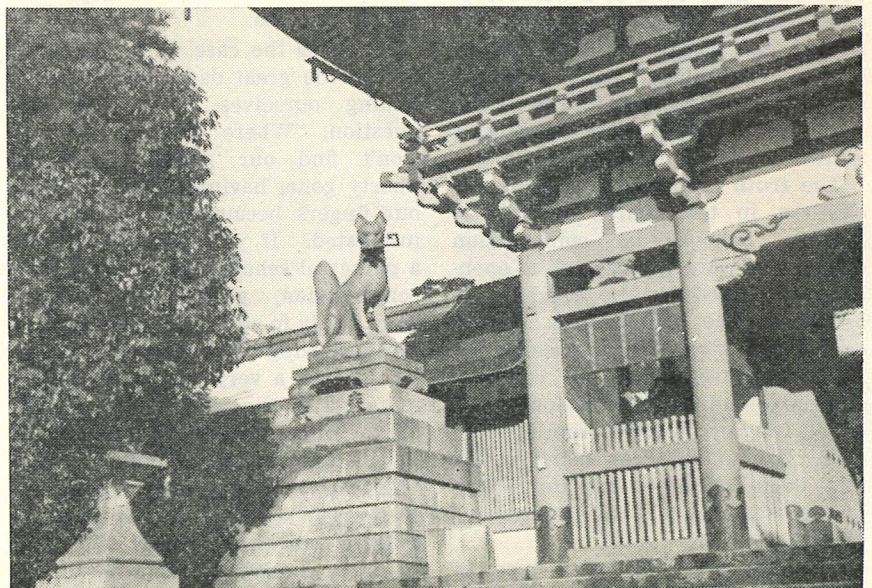
When we speak of Japanese life and living, two important points must be kept in mind:

1) The majority of the Japanese are in the low income bracket and manage to exist on a very meager diet of rice, fish and vegetables. No doubt this is also the reason for the high death rate due to tuberculosis and other diseases. I am sure the average American does not realize how God has blessed us with an abundance of food and money with which to buy it. Japanese fruit is 2-3 times the cost of American. 2) The Japanese are also too poor to use commercial fertilizer. But there are over 80,000,000 people in Japan. As in other Asian countries human excrement or "night soil" as it is called is used to produce the beauti-

ful vegetables that one sees in the market. It is collected from each household in the nation about twice a week. Unfortunately this is an ideal way to spread disease germs. Not only by the millions of flies, but also because it is poured directly upon the growing plants. Most Japanese are suffering most of the time from many different kinds of intestinal worms . . . The average Japanese is *old* at the age of 50.

For the missionary and his wife it means that he eats very little fresh vegetables, boils everything most carefully, and gets periodic checkups at the doctor, and eats a lot of vitamin pills . . . True, the U. S. Army raises its own food, but we are not eligible to buy at the special army stores.

The Japanese Government does permit an organization to import American canned goods which sells only to missionaries. American coffee is \$1.50-\$2.00 a pound, when available. More often this Intermission Service is forced to substitute Japan-



SHRINE OF THE RICE GODDESS AND HER MESSENGER THE FOX

ese made products, which is not the same in quality, nor is it guaranteed as to purity. You should thank God in heaven for a country that has a government which has a Pure Food and Drug Law, with federal inspectors to enforce it. When I lived in the States, I know that I took such a blessing for granted.

There are no large supermarkets in Japan. Each store sells one item. One store sells only pots and pans, another only paper. There are few large department stores, but the disadvantage there is that they are generally so crowded with humanity that one cannot move, except at a sight-seer's pace.

Shopping for the daily necessities of life becomes the major task for a missionary's wife in Japan. Of necessity she must learn some Japanese. The task becomes very frustrating most of the time, because in addition is the factor that the male Japanese shopkeeper looks askance at the foreign woman, because he blames her for having introduced ideas of emancipation and "equality" into his wife's little head. That is one part of democracy that the MacArthur Occupation introduced.

In my three years in Japan I have not met one missionary's wife who "liked" Japan. Some dislike it here intensely. It takes a real Christian character to distinguish between liking a people for what they are, and loving them in Christ for what they are: eternal souls lost in the darkness of heathen religion and superstition; but souls for whom Christ also shed His blood on the Cross. The added difficulty is that the Western woman soon intuitively detects that the famous Japanese politeness is only a superficial covering for a pride, both national and personal that is difficult to match anywhere in the world. To the Japanese there is no people or nation to which he is inferior. The reason they lost the last war was because they did not have the material resources of wealthy America.

The religions of Japan are such that they have taught the Japanese to be a superior being, that he is born with innate goodness. One of their religions (Buddhism) assumes that the intellect of the Japanese is able to save himself and by his intellect he can also become savior of others. Then if one remembers that the Shinto religion taught that their Emperor was descended from the gods, and that each person was a

son of that Emperor, is it any wonder that they are intellectually proud. Even their language is one of the most difficult on earth to master, which for them only proves their superiority to other people. Is it easy to like such a people? No, but as the Apostle Paul says, "The love of Christ constraineth us," it compels us to bring God's Law and Gospel to

this people who are sold under sin. Who would expect such a proud people, endowed with many capabilities of leadership and dominion over other peoples of the East, as was shown in the last war, to come flocking to your Wisconsin Synod missionary's home by the thousands?

(To be continued)

W. R. H.

† REV. WILLIAM C. ALBRECHT †

The Rev. William Christopher Albrecht, retired Lutheran minister of Alhambra, Calif., was born September 23, 1884, in Jordon, Minn., to the Rev. Gottlieb and Christiana Albrecht. Shortly after birth he was reborn into the kingdom of Christ through the Sacrament of Holy Baptism. As a child he was brought

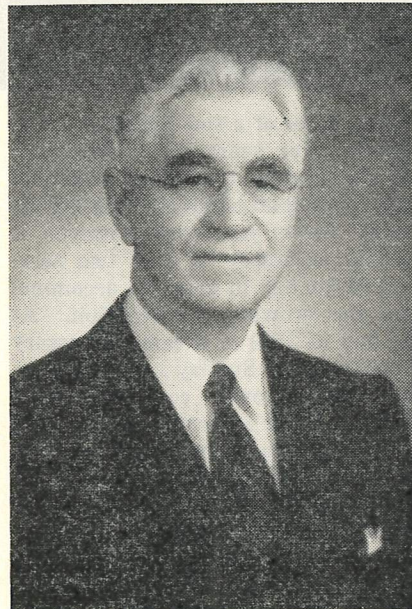
entered holy wedlock with Minnie Retzlaff of New Ulm. The Lord blessed their 40 years of happy married life with eight sons and daughters — a joy and credit to their parents. Several years later, in 1911, Pastor Albrecht accepted a call to St. John Ev. Lutheran Church of Sleepy Eye, Minn., holding this pastorate for 35 years. In 1925, a new Christian Day School was built which proved a blessing to the children and to the church.

In 1946, Pastor Albrecht was obliged to lay aside his pulpit and parish work due to a heart attack and moved to New Ulm, Minn. A few months later, in 1947, the Lord called the pastor's beloved wife to heaven. In 1950, Pastor emeritus Albrecht moved to Alhambra, Calif., to live closer to some of his children. The following year he had a serious heart attack, but recovered rapidly.

Shortly after his arrival in California, Pastor Albrecht came to Gethsemane Church, assisting in the administration of the Lord's Supper and as organist. During 1952 he served the congregation as its president. He was a most faithful member and was endeared to all in the congregation.

Last summer, Pastor Albrecht endured a recurring attack so acute that it was feared that he would not survive. Recovery was slow. He rarely left his home since that time. There were periodic minor setbacks. Pastor Albrecht's condition wavered and sharply worsened Thursday, March 24, 1955. At 7 o'clock that evening, the Lord, who had redeemed him and whom he had loved and so faithfully served, sent for His servant's soul to join that of his wife and of all saints which had gone on before to be present with the King of the Church and of the universe. His age was 70 years and 6 months.

Interment took place in New Ulm, Minn., Lutheran Cemetery, following a final church service at St. Paul Lutheran Church of New Ulm, on



up in the nurture and admonition of the Lord at home. After two years of Bible-Catechism instruction, at the age of 12, he was confirmed in his Baptismal faith and received into church membership.

As a student, William Albrecht began to prepare for the ministry at Dr. Martin Luther College in New Ulm, Minn. He took pre-ministerial courses at Northwestern College in Watertown, Wis. Thereupon he specialized in theology for three years at the Lutheran Theological Seminary in Wauwatosa, Wis., qualifying for the holy ministry.

Candidate Albrecht was ordained and installed in his first charge in White, S. Dak. While serving there, in 1907, young Pastor Albrecht

Wednesday, March 30, Pastor W. Schmidt officiating.

The now sainted Pastor William C. Albrecht leaves behind to mourn his departure from this evil world, but to envy his arrival in the eternally refreshing mansions of his heavenly Father, this kin: three daughters — Mrs. H. H. Wiedenmann of Akron, Ohio, Mrs. Eugene Rumsey of San Diego, Calif., Marion Albrecht of Alhambra, Calif.; four sons (Marcus died at 6 months) — Gilbert of New Ulm, Minn., Armin of Appleton, Wis., Philip of Glendora, Calif., and James of Milwaukee, Wis.; 20 grandchildren (one deceased); five brothers (Rev. Immanuel died in 1916) — Theophil of Minneapolis, Minn., Rev. Paul of Bowdle, S. Dak., Rev. Henry of Taunton, Minn., Rev. Christ of Goodhue, Minn., and Victor of Manitowoc, Wis.; three sisters (Tabeah Boernecke, Emma Uhlig and Ruth have passed on)—Mrs. Minnie Schuetze of New Ulm, Minn., Mrs. Lydia Burk of Milwaukee, and Marie Albrecht of Milwaukee; besides sons-in-law, daughters-in-law, many other relatives, a host of friends in Christendom, particularly brethren in the ministry, former parishioners, and fellow-members of Gethsemane Lutheran Church — all of whom esteemed him highly.

A. C. KEIBEL.

DEDICATION

St. Paul Ev. Lutheran Church Livonia, Michigan

Livonia, Michigan, is one of the many fast growing cities in the Detroit metropolitan area. Its present population of over forty thousand is more than double that of five years ago.

St. Paul Congregation has shared that growth. Originally it had been



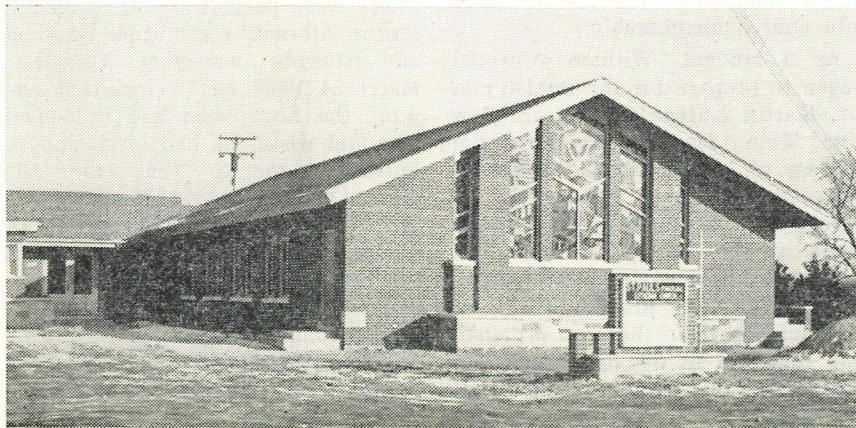
in the center of a small farming community. For years the small frame church building erected in 1879 had been more than adequate to serve its needs. Seven years ago, however, it became necessary to hold two services on Sunday in order to accommodate the growing congregation. At the end of 1953 it became necessary to add a third Sunday morning service. This growth continued even after two other Lutheran mission congregations, one of them begun by our own District Mission Board, began to work in the area originally served by St. Paul Congregation alone.

Though the congregation still had a debt on the school it dedicated in 1951, it had no choice but to make provisions for more adequate church facilities. Early in 1954 it retained Mr. Karl Krauss, Jr., of Lansing, Michigan, as architect, asking him to

design a new church which could be attached to the existing school building.

When the contractors' bids were opened, the cost was considerably higher than the congregation felt it should spend. The building on the other hand represented the minimum needed. It was then that the decision was made to let contracts only for such work which could not be done with volunteer labor. Two members of the congregation who are dealers in builders' supplies offered to furnish all materials at their cost. All able-bodied men in the congregation were assigned to work crews. Working evenings and Saturdays these men did the building of partitions, the shingling, the staining, lacquering, and painting, the laying of tile and carpeting, the building of chancel furniture, and the many other tasks necessary to turn the rough shell of a building into a finished house of God. The savings were substantial, amounting to about \$15,000. The time needed for construction was the same as that estimated by the general contractors who had submitted bids.

Dedication services were held on the Second Sunday after Epiphany, January 16. The pastor of St. Paul Church, the Rev. Theodore Sauer, conducted the dedication service in the morning, preaching on Isaiah 66: 1-2. The Rev. Karl Krauss of Lansing, Michigan, father of the architect, preached in the afternoon service,



basing his sermon on Psalm 26:6-8. In the evening the new Connsonata organ was dedicated in a special musical service. Professor Conrad Frey of Saginaw, Michigan, spoke to the congregation on the basis of Psalm 33:1-4, and Mr. Louis Beer of Birmingham, Michigan, was the guest

gives the interior a pleasing and inviting appearance. The normal seating capacity is three hundred, though as many as five hundred have been seated inside the building for a single service.

Among the unique features of the building is a window above the altar

beauty and depth of tone not ordinarily associated with this type of instrument. Another desirable feature in the overall design is the fact that the entire building can easily be converted to become a parish hall should the future make it necessary to build a larger church.

\$97,300.00 Received, \$225,000.00 Still Needed!

The last plea in the *Northwestern Lutheran* addressed to members of Synod to invest money in our Mission Parsonage-Teacherage Fund was answered with a response of \$97,300.00. This was encouraging, and we are grateful to God for blessing our plea with a reply of such proportions. This amount, however, does not provide for all our need. An additional \$225,000.00 are a necessity by September of this year to complete the program begun. The need for some of this is urgent since the greater part of the \$97,300.00 has been invested and the remainder will be within a short time. We, therefore, come again with a plea for money for our Mission Parsonage-Teacherage Fund.

The interest offered is 2½%. The time is for two years or more, with the understanding that in case of emergency the money can be withdrawn before two years have elapsed without any loss of interest. Interest is paid semi-annually. Invest today and receive interest up to day you withdraw.

It may interest investors to know that the money they have invested has not only been bringing them 2½% interest, but it has already brought \$19,849.69 into our treasury which otherwise would have been lost to Synod. And this is just the beginning of the program. It has also saved Synod money which does not show on the books due to the nature of the program. One mission is in the midst of the joy of building a parsonage-chapel for \$16,000.00 granted from these \$19,849.69. And as soon as this combination is completed this investment will save Synod \$180.00 per month to invest in another mission field. At the rate the money is beginning to revolve through saved rental at the present time we shall be able to grant another mission a parsonage within a month to the joy of the mission and rental saving to Synod.

Indeed, an investment in our Parsonage-Teacherage Fund is more than a sound investment of our money. May the Lord grant that love for mission work will move more of us to put our money to work with interest in our Mission Parsonage-Teacherage Fund in the interest of our mission fields, to the joy and benefit of mission congregations and saving of money by Synod to be spent in greater mission efforts.

For information contact our treasurer at our fiscal office, Mr. C. J. Niedfeldt, 3624 W. North Ave., Milwaukee 8, Wis.

HAROLD H. ECKERT,
Executive Chairman,
Board of Trustees.

organist. Total attendance for the day was nearly 1,400.

The exterior of the new building matches that of the school to which it is attached. Simple, well proportioned design, combined with the generous use of warm-toned woods,

especially designed for the church, a good sized mother's room which permits participation in the service without disturbing the rest of the congregation, and an electronic organ installation which is the only one of its kind and which makes possible a

Gratefully St. Paul Congregation has received this fine gift from the hands of the Lord. Humbly it prays that He would preserve it as a place where the truth of His Word brings peace and comfort to the hearts of men.
THEODORE SAUER.

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

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

WESTERN WISCONSIN DISTRICT PASTORAL CONFERENCE

The Western Wisconsin District Pastoral Conference will meet in Waterloo, Wisconsin, June 14 and 15. Details will be sent to the members later.

H. C. NITZ, President.

* * *

SPRING CONFERENCE — EASTERN CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Place: David's Star Ev. Lutheran Church, Route 1, Jackson (Kirchhayn), Paul Gieschen, pastor.

Date: May 3 and 4, opening service at 9:30 a. m.

Program: Jude (Exegesis), W. Fischer. The Foreordination of God in Regard to the Deeds of Men, Paul Gieschen.

Preacher: L. Hallauer, alternate: P. Hanke.

P. R. HANKE, Secretary.

* * *

SOUTHEASTERN MICHIGAN LUTHERAN TEACHERS CONFERENCE

Zion Lutheran School

Monroe, Michigan

April 29, 1955

9:00 Opening of Sessions

9:15 Hymn Study — Grades 6-7, Richard Scharf

10:00 Spelling Lesson — Grades 2-3, Arlene Herzberg

10:30 Recess

10:45 Discussion of Lessons

11:45 Lunch

1:15 Business and Elections

1:45 Ethics of the Christian Day School Teacher, E. Bradtke

2:45 Reports of Visitors, Wm. Arras and W. Wiechmann

3:00 Recess

3:15 Group Discussions

Group Leaders — Upper Grades, Fredrick Janke; Lower Grades, Dorothy Knoll

JEROME P. BIRKHOLOZ, Secretary.

SOUTHWESTERN CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Tuesday, May 10, West Salem (W. Paustian).
9:00 Communion Service (R. Siegler, A. Stuebs).

10:00 Preliminary Business.

10:15 Exegesis, Colossians 4, L. Schroeder (Titus 2, W. Paustian).

11:30 Report of Financial Secretary.

1:15 Official Business — Visitor P. Kuske.

1:45 How to Counteract the Insidious Influence of Catholic Propaganda, A. Winter. (Uniformity of Practice in our Ministry, P. Kuske.)

3:10 Marriage Counselling, H. Kirchner. (Should an Unscripturally Divorced Person be Admitted to the Lord's Supper? M. Herrmann).

3:45 Casual Questions.

4:15 Business.

4:30 Adjournment.

R. C. BIESMANN, 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. Habek, 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.

* * *

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 E. S. V., R. Pope

Chrysostom, R. Otto

When is reconfirmation necessary? C. Leyrer

H. KAESMEYER, 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 NOMINATIONS

Members of Synod are herewith requested to nominate candidates for the temporary professorship to be established by the Synod at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, for the implementing of the Emergency Teacher Training Course announced in the February 20, 1955, issue of the Northwestern Lutheran.

The position to be created calls for general capabilities in the field of academic instruction. Specifically, the man to be called must be qualified to teach freshman college literature, history, religion and related subjects.

Each nomination should be accompanied by full identification and by all details necessary for a proper evaluation of the candidate.

Nominations are to be in the hands of the undersigned not later than May 20, 1955.

Mr. A. E. GERLACH, Secretary,
The Board of Control,
Dr. Martin Luther College,
414 S. Franklin Street,
New Ulm, Minnesota.

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

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.

APPOINTMENT

Mr. Roland Meyer of Ipswich, South Dakota, has been appointed to the Board of Regents of Northwestern Lutheran Academy to fill the vacancy created through the resignation of Mr. Oscar Meyer of Crocker, South Dakota.

OSCAR J. NAUMANN,
President

OFFERED

Stained glass windows with frames from the old church. Can be had by merely providing transportation. Write to:

St. Peter Lutheran Church,
Sturgeon Bay, Wisconsin

A Communion Set. Available to a mission. Write:

Rev. A. C. LENGILING,
2818 N. 29th St.,
Milwaukee, Wisconsin

The St. Matthew Congregation of Danube, Minnesota, has eleven pews, pulpit, altar, and baptismal font for sale. If interested, get in touch with Mr. August Kramin, Danube, Minnesota.

PIANO TEACHER WANTED

Dr. Martin Luther College, New Ulm, Minnesota, requires the service of an experienced woman piano teacher beginning

with the school year 1955-56. Kindly address all communications to
Dr. Martin Luther College
Emil D. Backer
New Ulm, Minnesota

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.

TREASURER'S STATEMENT

July 1, 1954, to March 31, 1955

Receipts

Cash Balance July 1, 1954.....	\$	92,902.11
Budgetary Collections	\$	1,186,139.47
Revenues		204,418.21
<hr/>		
Total Collections and Revenues	\$	1,390,557.68
Non-Budgetary Receipts:		
Luth. S. W. C.		
— Special Receipt		2,800.00
Luth. S. W. C. — Prayer Book		453.63
Bequests		7,492.52
<hr/>		
Total Receipts		1,401,303.83

\$ 1,494,205.94

Disbursements

Budgetary Disbursements:		
General Administration	90,840.89	
Theological Seminary	81,954.70	
Northwestern College	146,930.85	
Dr. Martin Luther College....	183,843.12	
Michigan Lutheran Seminary	91,173.26	
Northwestern Luth. Academy	51,965.94	
Home for the Aged	24,010.79	
Missions-Gen. Administration	2,111.68	

Indian Mission	112,947.97
Colored Missions	36,440.66
Home Missions	434,910.80
Refugee Mission	38,261.89
Madison Student Mission	3,992.35
Rhodesia Mission	41,310.08
Luth. Spiritual Welf. Comm.	8,786.69
Japan Mission	13,589.44
Payments to Church	
Extension Fund	29,499.03
Winnebago Luth. Academy....	2,250.00
General Support	65,414.86
Board of Education	10,041.45

Total Budgetary

Disbursements	\$ 1,470,276.45
Non-Budgetary Disbursements:	
Improvements on Neenah Parsonage	1,300.00
Depreciation Charges — Educational Institutions	17,196.62

Total Disbursements \$ 1,488,773.07

Cash Balance March 31, 1955.... \$ 5,432.87

P. S. Revenues and requisition from Northwestern Lutheran Academy not received in time for this report.

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to March 31

	1953 - 1954	1954 - 1955	Increase
Collections	\$ 1,120,599.97	\$ 1,186,139.47	\$ 65,539.50
Disbursements	1,351,792.47	1,470,276.45	118,483.98
<hr/>			
Operating Deficit	\$ 231,192.50	\$ 284,136.98	\$ 52,944.48

ALLOTMENT STATEMENT

July 1, 1954, to March 31, 1955

District	Comm.	Receipts	Allotments	Deficit	Per- cent
Pacific Northwest	1,340	\$ 8,576.16	\$ 10,050.03	\$ 1,473.87	85.33
Nebraska	6,622	43,161.71	49,664.97	6,503.26	86.90
Michigan	22,062	141,588.67	165,465.00	23,876.33	85.57
Dakota-Montana	7,080	43,046.03	53,100.00	10,053.97	81.06
Minnesota	37,806	188,529.24	283,545.00	95,015.76	66.49
Northern Wisconsin	45,462	248,530.29	340,965.00	92,434.71	72.89
Western Wisconsin	48,534	235,667.89	364,005.00	128,337.11	64.74

Southeastern Wisconsin	47,098	259,086.26	353,234.97	94,148.71	73.34
Arizona-California	2,516	13,494.04	18,870.03	5,375.99	71.51
Totals	218,520	\$ 1,181,680.29	\$ 1,638,900.00	\$457,219.71	72.10

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE
March, 1955

For Special Building Fund	
R. K., St. Paul, Minn.	\$ 20.00
Robert Heineke, Sr., Thayer, Nebr.	50.00
Mrs. Martha Grotheer, Butte, Mont.	100.00
	\$ 170.00
For Lutheran Spiritual Welfare Commission	
Mr. and Mrs. J. H. Dreier, Green Bay Wis.	\$ 35.00
Memorial wreath in memory of Mrs. Bertha Belter, from Mrs. Frank Reichert, Prescott, Wis.	2.00
Cpl. Ernest A. Rach, U. S. Army	5.00
	\$ 42.00
For Indian Mission	
Mrs. O. Heisler, West Allis, Wis.	\$ 10.00
St. Paul Luth. Church, Granite Falls, Minn., (Mo. Synod)	6.00
	\$ 16.00
For Colored Missions	
St. Stephen Luth. Sunday School, Fall River, Wis.	\$ 2.50
St. John Luth. Sunday School, Doylestown, Wis.	6.40
Trinity Luth. Sunday School, Fall River, Wis.	6.95
	\$ 15.85
For Home Missions	
Memorial wreath in memory of Mrs. Fred Mangels, given by friends and members of St. John Church, Estelline, S. Dak.	\$ 27.00
For Foreign Mission	
Memorial wreath in memory of Herman Abraham, given by relatives and friends	\$ 4.00
For Church Extension Fund	
Memorial wreath in memory of the Rev. Paul Kneiske, given by Eastern Pastoral Conference	\$ 10.00
Memorial wreath in memory of Mrs. August Habermann, given by the Rev. and Mrs. N. W. Kock	2.00
Memorial wreath in memory of Mrs. Ida B. Albrecht, given by Conrad J. Albrecht and Hazel Knepp	37.00
Mr. and Mrs. LeRoy Gauger, Reedsville, Wis.	20.00
Mr. and Mrs. William Klein, Minneapolis, Minn.	10.00
Memorial wreath in memory of Mr. Herman Abraham, given by relatives and friends	100.00
Memorial wreath in memory of the Rev. Paul Kneiske, given by the Rev. and Mrs. L. Hallauer	2.00
Memorial wreath in memory of Mrs. Fred Mangels, given by St. John Congregation, Dempster, S. Dak.	9.00
	\$ 190.00
For Parsonage and Teacherage Fund	
Prof. J. P. Meyer, Thiensville, Wis.	\$ 30.00
Memorial wreath in memory of Emil Krenz, sent in by St. Paul Congregation, Truman, Minn.	10.00
	\$ 40.00

C. J. NIEDFELDT, Treasurer.

NORTHERN WISCONSIN DISTRICT

January, February, March, 1955

Fox River Valley Conference

Congregation — Pastor	Budgetary	Special Building
Algoma, St. Paul, Schabow, A., Toepel, K. ...	\$ 1,543.00	
Appleton, Bethany, Hallemeier, D. E.	672.26	
Appleton, Mt. Olive, Ziesemer, R. E.	2,318.26	
Appleton, Riverview, Hartwig, T. J.	683.34	
Appleton, St. Matthew, Johnson, S.	996.41	12.00
Appleton, St. Paul, Brandt, F. M.	1,791.49	1,160.01
Black Creek, Immanuel, Thierfelder, F. E.	700.00	116.00
Bonduel, Friedens, Schewe, Erwin	43.72	
Carlton, St. Peter, Kuether, W. A.	157.00	
Center, St. John, Bergholz, H.		
Clayton, Immanuel, Sommer, O. A.		
Dale, St. Paul, Ploetz, Erwin	291.00	10.00
Ellington, Trinity, Waldschmidt, R.	207.81	
Freedom, St. Peter, Zehms, E. J.	299.22	
Green Bay, First, Krueger, E. H.	605.05	
Green Bay, St. Paul, Voigt, A. W.	1,232.85	31.00
Greenleaf, St. Paul, Coll, Melvin W.	108.00	1.00
Greenville, Immanuel, Sommer, O. A.	1,569.01	226.75
Hortonville, Bethlehem, Froehlich, E.	665.85	494.50
Kasson, Bartholomew, Coll, Melvin W.	250.00	
Kaukauna, Trinity, Oehlert, Paul Th.	1,256.33	145.00
Kewaunee, Immanuel, Zink, Waldemar F.		
Kimberly, Mt. Calvary, Habermann, Elwood	376.09	8.00
Kolberg, Emanuel, Zell, Wm.	270.05	
Liberty Grove, Christ, Fuhlbrigge, W. G.	98.34	

Maple Creek, Immanuel, Nommensen, W. B.	231.30	26.26
Nasewaupsee, Salem, Stern, Theo.		
New London, Emanuel, Pankow, W., Heidemann, F.	3,162.45	18.00
Stephensville, St. Paul, Waldschmidt, R.	258.42	111.25
Sturgeon Bay, St. Peter, Baganz, Theo.	1,123.86	
Sugar Bush, Grace, Nommensen, W. B.	525.00	
Valmy, St. John, Henning, Otto C.	570.50	147.00
Waupaca, Immanuel, Reier, F. A.	269.40	136.00
West Jacksonport, Zion, Fuhlbrigge, W. C.	649.91	9.00
Woodville, St. John, Hertler, Alfred	265.75	175.95
Wrightstown, St. John, Pussehl, Henry E.	432.38	10.00
Zachow, St. Paul, Schewe, Erwin	181.79	
Conference Total	\$ 23,805.84	\$ 2,847.72

Lake Superior Conference

Abrams, Calvary, Scherf, H.	315.62	38.00
Bark River, Mich., St. Paul, Henning, Walter	194.95	249.75
Beaver, St. Matthew, Pingel, Louis	52.25	
Carbondale, Mich., St. Mark, Schaller, G.	123.35	77.10
Coleman, Trinity, Pingel, Louis	715.65	322.00
Crivitz, Grace, Mueller, Richard	97.45	676.95
Daggett, Mich., Holy Cross, Schaller, Gilbert	175.90	293.22
Escanaba, Mich., Salem, Lutz, Wm. F.	528.53	12.50
Florence, St. John, Zarembo, Theo.	524.00	
Gladstone, Mich., St. Paul, Hoffman, Theo.	73.52	
Green Garden, Mich., St. Paul, Albrecht, E.	225.75	111.00
Grover, St. John, Hellmann, A. A.		1,283.70
Iron Mountain, Mich., Mt. Olive, Zarembo, T.	127.25	
Lena, Our Savior	93.99	
Marinette, Trinity, Gentz, A. A.	947.77	
Marquette, Mich., Trinity, Albrecht, E.	552.44	40.88
Menominee, Mich., Christ, Thurow, Theo.	597.69	
Oconto Falls, St. Paul		
Peshigo, Zion, Geyer, Kurt	1,323.52	
Powers, Mich., Grace, Dobratz, Franklin C.	155.01	
Rapid River, Mich., St. Martin, Hoffmann, T.	100.05	
Sault St. Marie, Mich., Emanuel, Koenig, L. J.	698.05	140.00
Stambaugh, Mich., St. Peter, Tiefel, George	268.66	12.00
Tipler, St. Paul, Zarembo, Theo.	39.00	
Cedarville, Mich., Our Savior, Koenig, L. J.	24.00	
Conference Total	\$ 7,954.38	\$ 3,257.10

Manitowoc Conference

Brillion, Trinity, Siegler, V. J.	448.59	34.50
Cleveland, St. John-St. Peter, Bode, E. N.	671.74	40.00
Collins, St. Peter, Weyland, V. J.	400.00	
Denmark, Christ, Wadzinski, A.	389.33	
Gibson, St. John, Mattek, John W.	167.98	
Haven, St. Peter, Pankow, Wm. F.	70.17	
Henrysville, Immanuel, Wadzinski, A.	229.45	7.00
Kiel, Trinity, Behm, E. G.		30.00
Liberty, Trinity, Kugler, S.		
Manitowoc, Bethany, Roelke, Armin	974.89	362.50
Manitowoc, First German, Koeninger, L. H.	3,142.50	235.00
Manitowoc, Grace, Gieschen, W. W.	782.57	
Maribel, St. John, Koch, R. G.	241.32	50.00
Millersville, St. Paul, Heier, Otto	830.00	164.30
Mishicot, St. Peter, Zell, Ed.	369.80	42.50
Morrison, Zion, Koch, Henry A.	466.07	70.00
Newtonburg, St. John, Knueppel, F. C.	721.76	5.00
Pine Grove, St. Paul, Maas, Gale	153.95	5.00
Reedsville, St. John, Wendland, J. J.	885.55	
Rockwood, Rockwood Luth., Zell, Ed.	80.70	31.00
Town Schleswig, Zion, Hartwig, Wm. J.	74.65	242.45
Shirley, Immanuel, Maas, Gale	619.83	
Two Creeks, St. John, Mattek, John W.	294.36	102.00
Two Rivers, Our Savior, Thurow, Carl M.	225.00	10.00
Two Rivers, St. John, Haase, W. G.	498.57	
Conference Total	\$ 12,738.78	\$ 1,431.25

Rhineland Conference

Argonne, Peace, Bunde, Gilbert	16.20	
Bruce Crossing, Mich., Bethany, Bergfeld, F.	164.00	
Crandon, St. Paul, Bunde, Gilbert	277.11	3.00
Eagle River, Christ, Schumann, W.	606.85	
Enterprise, St. John, Weyland, F. C.	180.90	2.00
Hiles, Christ, Bunde, Gilbert	21.55	
Hurley, St. Paul, Schlei, Chas.	323.20	21.05
Mercer, Zion, Schlei, Chas.	244.87	
Minocqua, Trinity, Bauer, Paul		
Monico, Grace, Weyland, F. C.	26.15	
Phelps, St. John, Bergfeld, Fred	102.31	
Rhineland, Zion, Scharf, Erwin	1,253.65	309.50
Wabeno, Trinity	107.62	
Woodruff, First, Bauer, Paul	251.10	
Conference Total	\$ 3,555.51	\$ 335.55

Winnebago Conference

Caledonia, St. John, Engel, Armin L.	62.00	204.00
Campbellsport, Immanuel, Kahrs, H. A.	332.72	91.75

Dundee, Trinity, Kahrs, H. A.	949.89	297.34
E. Bloomfield, St. John, Schwartz, H. M.	855.20	—
Eldorado, St. Paul, Wojahn, W. A.	125.55	—
Eldorado, St. Peter, Wojahn, W. A.	151.96	—
Fond du Lac, Faith, Voss, Robert J.	587.50	20.00
Fond du Lac, Good Shepherd	457.10	171.00
Fond du Lac, Redeemer, Reim, R.	566.55	149.00
Fond du Lac, St. Peter, Pieper, Gerhard ..	978.96	1,670.40
Forest, St. Paul, Siegler, O.	675.25	—
Green Lake, Peace, Krug, Clayton L.	552.16	—
Kewaskum, St. Lucas, Kaniess, G.	1,439.70	54.00
Kingston, Zion, Petrie, J. R.	352.69	—
Manchester, St. Paul, Wadzinski, Wm.	1,481.00	705.78
Markesan, St. John, Kobs, George	2,242.55	35.00
Marquette, St. Paul, Wadzinski, Wm.	110.61	—
Mears Corners, Trinity, Hartwig, Paul G.	61.47	—
Mecan, Emanuel, Oelhafen, W. J.	82.03	—
Menasha, Bethel, Tiefel, Arnold	315.10	266.45
Montello, St. John, Oelhafen, W. J.	226.27	—
Neenah, Grace, Wichmann, W. F.	337.81	23.00
Neenah, Martin Luther, Hartwig, Paul G.	478.18	24.00
Neenah, Trinity, Schaefer, G. A.	2,624.50	1,088.50
N. Fond du Lac, St. Paul, Kuschel, B. G.	630.53	50.25
Oakfield, St. Luke, Koepsell, Clarence	1,001.17	427.10
Omro, Zion, Ziesemer, R. D.	—	—
Oshkosh, Faith, Kaiser, Howard	105.20	—
Oshkosh, Grace, Lehninger, E.	2,171.68	—
Oshkosh, Immanuel, Mittelstaedt, T. J.	407.47	320.30
Oshkosh, Martin Luther, Kleinhans, H. O.	2,975.00	—
Pickett, Grace, Drews, Martin F.	—	—
Princeton, St. John, Strohschein, Walter ..	2,332.03	171.50
Readfield, Zion, Engel, Armin L.	532.09	116.50
Red Granite, Trinity, Eggert, Paul C.	286.81	80.50
Ripon, Mt. Zion, Ziesemer, R. D.	770.35	—
Salemville, St. John, Petrie, J. R.	166.65	—
Seneca, St. Paul, Eggert, Paul C.	179.91	23.00
Van Dyne, Zion, Weissgerber, W.	556.66	—
Wautoma, Peace, Laper, A. D.	22.99	—
Weyauwega, St. Peter, Wicke, Harold	1,439.33	—
Winchester, St. Peter, Eigel, Armin L.	296.50	—
Winneconne, St. Paul, Grunwald, Harold ..	1,013.89	23.50
Conference Total	\$ 50,735.07	\$ 5,992.87
District Totals	\$ 78,789.58	\$ 13,864.49

Romona Luehring — M. Volkmann	2.00
Mrs. Augusta Karnath — E. H. Semenske	2.00
Otto Hafemann — P. J. Gieschen	18.00
Fred Dorn — L. A. Hallauer	3.00
Louis C. Guidinger — K. A. Lescow	5.00
Emil C. Kielgas — R. Ehlke	20.00
Jeanette Werner — W. J. and J. P. Schaefer ..	5.00
Mrs. Ida Rickling — G. E. Schmeling	24.00
Mrs. Frieda Emde — G. E. Schmeling	3.00
Mrs. Balzer — E. H. Huebner	18.00
Jeanette Werner — E. H. Huebner	2.00
Rose Geke — E. H. Huebner	10.00
Mrs. Bertha Fiedler — H. P. Koehler	10.00
Mrs. Pauline Breen — H. P. Koehler	5.00
Mrs. Hugo Braeger — H. P. Koehler	5.00
Herman Maxfield — H. P. Koehler	30.00
Mrs. Wilh. Karweih — H. P. Koehler	29.00
Charles Bartz — Paul Pieper	10.00
John Zarling — P. J. Burkholz	5.00
	\$ 50.00
	\$ 230.00

G. W. SAMPE, District Cashier.

NEBRASKA DISTRICT REPORT

January 1 to March 31, 1955

Central Conference

Congregations	Budgetary	Special	Other
St. Paul, Broken Bow	\$ 44.75	\$	\$
Good Shepherd, Cedar Rapids	62.00		
Redeemer, Council Bluffs	77.18		
Lincoln Heights, Des Moines	216.89	10.00	
Memorial — Jack Pedersen	21.00		
Memorial — Terry Petersen	1.00		
Grace, Fort Madison	99.79		
Bethany, Grinnell	22.50		
Immanuel, Hadar	250.60		
Trinity, Hoskins	610.00	27.18	
Grace, Newton	134.06		
St. Paul, Norfolk	1,324.19	518.30	28.26
Memorial — Paul Wickman ..			3.00
Memorial — Victor Uecker ..			20.50
St. Paul, North Platte	68.00		
Gethsemane, Omaha	274.49	3.82	
Good Hope, Omaha	117.50		
Good Shepherd, Omaha	60.00		
Grace, Oskaloosa	16.10		
Grace, Sioux City	435.70	102.35	
St. John, Stanton	991.90	114.00	
Immanuel, Washington	27.70	23.10	

Colorado Conference

Redeemer, Cheyenne	216.88		
Mt. Olive, Colorado Springs	173.00		
Mt. Olive, Denver	76.56	33.30	
St. Luke, Denver	55.95	92.57	
Zion, Fort Morgan	134.99	23.55	
St. James, Golden	89.29		15.80
Trinity, Hillrose	44.21	16.50	
Mt. Olive, Lamar	199.56		
St. Paul, Las Animas	36.62		
St. Matthew, Loveland	25.75		
St. John, Montrose	44.00	64.00	
St. John, Plattville	56.12	50.00	37.45
Grace, Pueblo	47.95		

Rosebud Conference

St. Paul, Batesland	500.00	141.00	
Zion, Bonesteel	92.25		
St. John, Brewster	123.92	249.69	
Grace, Burke	149.06		11.00
Peace, Carlock	11.22	42.60	
Zion, Colome	165.41		
Dunning Luth. Mission, Dunning ..	15.00	10.00	
St. John, Herrick	173.53		
Our Redeemer, Martin	100.00		
Zion, Mission	222.50	26.30	
St. Paul, Naper	994.17	409.50	
Faith, Platte	9.75	17.00	
Calvary, Valentine	129.15		
Zion, Valentine	49.12		
Trinity, Winner	441.12		
St. John, Witten	156.80		

Southern Conference

First, Aurora	85.20		
Christ, Beatrice	188.92		
Anniversary —			
Mr. and Mrs. Stindt		50.00	
Emmaus, Beatrice	74.30	30.00	
Zion, Clatonia	360.59		
St. John, Firth	350.55		
Grace, Geneva	307.27		
Trinity, Grafton	356.76		250.50
Christ, Grand Island	143.44	97.80	
Redeemer, Hastings	89.99	33.45	
Mt. Olive, Lincoln	39.75	6.00	
Grace, Milford		7.75	
Calvary, Osceola	12.77		
St. Paul, Plymouth	620.09		
St. John, Rising City	109.45	1.50	7.75
Memorial — Henry Heins			21.50
	\$ 12,128.14	\$ 2,201.26	\$ 395.76

NORRIS KOOPMANN, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

March, 1955

In Memory of — Sent in by	SYNOD	OTHER
	Special	CHARITIES
John Zarling — F. Zarling	\$ 17.00	\$
John Weigand — H. Heckendorf		20.00
William Benter — H. Heckendorf		10.00
Total	\$ 491.50	

GERALD C. HERZFELDT, District Treasurer.

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- Number of pupil's packets for each Department
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