

# the Northwestern **UTHERAN**

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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  
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We wish to call attention to the editor's change of address in this issue of the *Northwestern Lutheran*. We are doing this to minimize the inevitable confusion that will result from this change of address. If, however, you who read this announcement will just mark it in your memory for future use, this will help much to control the confusion.

\* \* \* \*

For some time now we have been begging our pastors and teachers or lay-members to send us good gloss prints of their stained glass windows. The response has not been very gratifying. We need many more if we are going to carry out this cover-scheme during this year. We hope to hear from many more pastors in the near future. Please!

\* \* \* \*

*The Luther film will not be seen in public theaters in the Philippines. The Board of Review of Motion Pictures said, "The film glorifies one religion at the expense of the other." The Philippine Board of Review evidently does not like this. So reports the Lutheran. It also states that the film was not permitted to be shown in Egypt and was banned in Peru, Venezuela, and the Canadian province of Quebec. Nor did the Danes take kindly to the film. It had been booked for a long run in Copenhagen, but it was withdrawn after a few days. It was also a failure in Stockholm.*

\* \* \* \*

The Missouri Legislature is having its troubles with public transportation of parochial school pupils. As may be expected, the Protestant churches are strongly opposed to the transportation of parochial school children, while the Roman Catholic Church, of course, is highly in favor of it. While the bill was being debated even standing room was crowded in the chambers. Final

action on the bill was postponed until May 9.

\* \* \* \*

Asia does not like the domineering position the West has taken in India; she doesn't like it in politics, she doesn't like it in religion. As a result the Protestant churches and ministers are experiencing difficult times in India. The reigning religion in India, of course, is the Hindu religion. The leaders of this religion, who are at the same time the leaders of India's political life, want to see Hindu customs observed by all people in India. This the Christians can not do and as a result they are persecuted. The National Christian Council recommends to the Indian Christian "the desirability of clothing their religious life, its ideas and practices as far as possible, in truly Indian forms . . . free . . . from contacts with the West."

\* \* \* \*

*It's on the way — we mean the merger of the Evangelical Lutheran Church, the American Lutheran Church, the United Evangelical Lutheran Church, and the Lutheran Free Church. This merger which has been proposed may become a reality by 1958. This new merger body will number 1,800,000 members. The proposed constitution for this new body has been drafted. It is planned to divide the new body into 18 geographical districts. A general convention will be held every two years with 1,000 delegates, with an equal number of pastors and laymen.*

\* \* \* \*

Last October the U. S. Post Office Department ruled that a British book, entitled *Catholic Imperialism and World Freedom*, be banned from the mails, claiming the book to be "political propaganda." If the source of our information is correct, the ban has been lifted and the book is now available. The book was written by Arvo Manhattan.

## *A Devotion . . .*

# "In My Father's House Are Many Mansions" John 14: 1-6

**T**HIS is the comfort which Jesus held out to His disciples that they might not be saddened when He spoke to them about returning to the Father. This comfort is meant also for us when we think of our ascended Lord in bliss and glory while we are still here on earth in the midst of much sin and evil.

### **The Father's House is a Blessed Reality**

The disciples were troubled when on the night before His death Jesus spoke of leaving them. Yet Jesus bade them quiet all their cares and fears by trusting in the Heavenly Father and in Him through whom the Father was carrying out His gracious thoughts of salvation: "Let not your heart be troubled: ye believe in God, believe also in me." Jesus had told His disciples whither he was going in withdrawing His visible presence from them; he was returning to the Father in heaven. Concerning this destination of His departure Jesus then gave them something very comforting upon which to center their faith: "In my Father's house are many mansions."

What could make heaven more appealing than to have Jesus speak of it as His Father's house? All that a home stands for is thereby applied in the fullest sense to heaven. Jesus wanted His disciples and wants us to realize that the Heavenly Father has a home where all of His children shall finally dwell with Him in eternal happiness, rest, and security. Though at the time Jesus alone was about to return through death to the Father, He nevertheless spoke of the *many* mansions, abiding-places, rooms in the Father's house. Thereby Jesus intimated that heaven was not meant only for Him, God's only-begotten Son, but also for all the other children of God, who through faith in His atoning blood have been adopted into God's family. The believers are all pilgrims and sojourners here on earth, where they still face much toil, temptation, and hardship. In the mansions of the Father's house they will finally come to eternal rest, secure from all enemies, shielded from all evil, blessed in the gracious pres-

ence and fellowship of God. Of course, every picture of heaven which the Lord has given us, also this one, still remains a description clothed in earthly figures which we are able to understand, who can only grasp things in terms of time and space. Our Savior who ascended into heaven is thereby not far removed from us; though unseen, He is ever at our side. Yet the manner in which Jesus speaks of the many mansions in the Father's house assures us that they are something very real, though their heavenly reality is still beyond our mortal understanding.

### **There Jesus Has Gone to Prepare A Place for Us**

"If it were not so, I would have told you. I go to prepare a place for you." If His disciples had not already known and believed what He was telling them about the many mansions in the Father's house, Jesus would have felt constrained to tell them now that He was going to prepare a place for them. Since, however, it was something that they already knew in faith, He merely assured them once more that this was the blessed purpose of His return to the Father. Christ's ascension into heaven was not to be a permanent separation from His disciples but rather an essential step toward a glorious and eternal reunion.

As disciples of our Lord we, too, are ever to associate our Lord's ascension with His preparation of our own place in the Heavenly Father's house. Just what this preparation includes Jesus does not specifically say here. It certainly includes this that in returning to the Father Jesus went through death and thereby atoned for our sin and guilt. Thereby the Lord Jesus has won our place in heaven for us. Now vested with all heavenly power and glory as the victorious Savior, Jesus is also able to protect us against all of our enemies and to uphold us in faith amidst all trials and temptations with the grace of His Word. Whatever else Christ's preparation of a place in heaven for us entails we may well leave to His love and wisdom. It is enough that

we have His firm assurance that He has gone to prepare a place for us.

### **There He will and Can Receive Us**

Even here on earth we find many interesting places which we would like to visit. Yet their appeal and our ardent desire to seek them out are of no avail, if we find ourselves lacking the means to get there. Much less could we reach the Father's heavenly house with its many mansions and all that is being prepared for us there, if we were left to ourselves. Yet we have the comfort of our Savior's promise: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jesus is speaking of the last day. Visibly He ascended into heaven, visibly He shall return again. Then He shall raise all the believing dead with glorified bodies; and the believers who are still living He will transform in a like glorious manner. Then the Lord will receive us to Himself in heaven, that we may ever be where He is. Though we cling to an unseen Savior now amidst trials, hardships, temptation and toil, we shall finally be with Him and see Him as He is in heavenly joy and glory.

Yet we are told that in spite of these precious promises Thomas still remained sad and discouraged, saying: "Lord, we know not whither thou goest; and how can we know the way?" The trouble with Thomas was seemingly this that he still failed to understand how Jesus could give them all a place in the Heavenly Father's house and finally come to take them there. Thomas failed to understand because he did not yet clearly see what his Lord and Master was about to do for them, namely, that he was about to go into death to redeem them and all sinners in the sight of God. Yet only as the victorious Savior could Jesus go to heaven and prepare a place for us; only as the victorious Savior can He come again in glory and receive all who trust in Him to Himself in heaven. Thus Jesus told Thomas anew: "I

# Editorials

## Peale's Patter on Death

Many readers of the *Northwestern Lutheran* will doubtless have read an article in the April *Reader's Digest* on Norman Vincent Peale. It tells how Peale answers your questions. A trembling soul in great fear of death asks Peale for help. Peale replies that doctors and nurses say that death isn't so bad. In the final moment a great peace seems to descend upon the dying and wafts them into the next life. He quotes the heathen philosopher Socrates to the effect that no evil can happen to a good man either in life or after death. He calls death a natural process. One leaves the body like casting off an old garment. The secret is to build into one's mind the faith expressed in the 23rd Psalm, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Never a word is whispered of our Savior, Jesus Christ. Not a syllable concerning repentance, being born again, or of faith in Jesus. Forgiveness of sins is never mentioned. The cross of Jesus Christ, the resurrection of our Lord, His victory over death and the grave are conspicuously absent. Peale seems never to have met the flashing force of the Master's words, "Except a man be born again, he cannot see the kingdom of God." "Except ye repent, ye shall all likewise perish." "Except ye believe that I am he, ye shall die in your sins."

Yet Peale is the man that is being touted on every side as being one of the brightest lights in America's religious firmament! But Jesus warns, "If the light that is in thee be darkness, how great is the darkness!" If Peale had the light of the Gospel he would not patter so lightly about dread death.

E. A. Strz.

## Parents Safeguarding Their Children By Means of Prayer

There are many valuable lessons for us in the Book of Job, but one which is seldom touched upon is the fact that Job surrounded his children with a wall of prayers, as recorded in the very first chapter. We read in the fourth and fifth verses: "And his sons went and feasted in their houses, every one in his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings accord-

ing to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." That was his regular practice. That is what he regularly did when his children had their parties and social gatherings.

It is impossible to keep adolescent and adult children under lock and key. It is not possible to keep them under constant surveillance. They are entitled to their innocent pastimes, to have their parties and social gatherings. God permits them the enjoyment of their youth. God does not expect them to be ascetics and to look upon everything that is enjoyable as sin. But in the exuberance of youth things may go to extremes. The bounds of propriety may be overstepped. That is an ever-present danger at pastimes, parties, and social gatherings. All faithful parents worry about their children at such times and hope that they are not running into any moral dangers.

What is the best solution? Is it to forbid all social pleasures? Job did not think so. He permitted them. His solution was to commit them to God. He prayed for them and offered up burnt offerings for them, for, as he said, "It may be that my sons have sinned, and cursed God in their hearts." He relied on prayers and intercessions with God to keep the situation under control. "Thus did Job continually."

What a fine example he has set for parents when their children are not under their watchful eyes! They don't have to wring their hands in helplessness. They can surround their children with a wall of prayers, asking God to keep them from the evil and to lead them to repentance if they are overcome by sin. Children who know that they have the kind of parents who do that feel safeguarded.

It is said that Philip Spener had a gifted but perverse son. All admonitions to keep him on the right paths failed. All his father could do was to pray for his son, which he continued to do. Later when the son was seriously ill and in great distress of soul, he cried out: "My father's prayers, like mountains, surround me!" That marked a turning point in his life.

So let us surround our children with mountains of prayers to keep them from the evil and to restore them when they have fallen. In that respect let us be like Job, who prayed for his children continually.

I. P. F.

am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jesus does not merely show us the way to heaven. As the Savior He Himself is the way to the Father and to the enjoyment of the Father's love and all that He has, also His eternal mansions on high. To walk that way is to believe in Christ and thus to find pardon and salvation in

Him. Jesus is the truth, the embodiment and fulfillment of all of God's saving truth. He is the life. With His death He overcame death as the wages of our sin and became the fountain of eternal life for us. By faith in Christ we share in God's saving truth and live before God. In no other way can anyone ever hope to enjoy God's fellowship now or come to enter the glories of heaven.

Jesus says very definitely: "No man cometh unto the Father, but by me." Clinging in faith to Christ, the way, the truth, and the life, we may, however, keep our eyes joyfully fixed upon the mansions of the Father's house to which our Savior has ascended. It is the heavenly home that awaits us.

C. J. L.

# ETERNITY

## Chiliasm

(Eighth continuation)

SO far we have studied the Scripture proof which Millennialists adduce in support of their theory. We saw that the passages do not bear out the idea of a Millennium as the Millennialists teach it. The passages speak of the New Testament times. Some proclaim to us the spiritual blessings of the New Testament, while the chapter in Revelation presents the time in pictures and symbolical language.

Today we want to look briefly at some Scripture truths which the doctrine of Chiliasm violates, and at a certain error which is usually found in connection with it.

Chiliasm assumes a resurrection in shifts. At the beginning of the so-called Millennium a number of martyrs is to be raised, while a second resurrection is expected after the Millennium at the end of the world.

Scripture speaks consistently of one general resurrection at the end of the world. God granting, we shall shortly begin a study of the promised resurrection. Today we limit our attention to the fact that there will be but one resurrection, in which all the dead will be called back to life at the same time.

Jesus speaks of an "hour" of resurrection in which *all* who are in the grave will be raised. He makes it very clear that He really means *all* when He adds that this will include both those that have done good and those that have done evil. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

About all believers Jesus says that He will raise them up on "the last day." "This is the will of him that sent me, that *every one* which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). When Lazarus, the friend of Jesus, had died, then his sister Martha voiced the hope that he would rise again at the last day. That is the only resurrection about which she

knew anything. Jesus calls her attention to the fact that the mere resurrection, the mere coming forth out of the grave, is not the most important thing; only He, Jesus, can grant a blessed resurrection, a resurrection unto life; but He does not tell her that she must correct her idea about the time, in that respect she is correct. "Martha saith unto him, I know that he shall rise again in the *resurrection at the last day*. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:24-25).

Before the governor Felix, Paul voiced the hope "that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). Daniel says that in the resurrection they "shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

Thus the Scriptures consistently speak about one general resurrection. Chiliasm violates this doctrine by assuming a twofold resurrection.

God may make individual exceptions to this rule. About Enoch it is not said that he died, but that God took him (Gen. 5:24). The prophet Elijah was carried up to heaven with a chariot of fire in a whirlwind (2 Kings 2:11). In the earthquake at the death of Jesus many graves of saints were opened, the sleeping saints arose and came out of their graves after His resurrection (Matth. 27:52-53). But such exceptions do not abrogate, but rather confirm, the general rule.

All forms of Chiliasm, even the most refined, violate the doctrine of Scripture that Christ's kingdom is a spiritual kingdom. Chiliasts expect outward splendor of some kind. It is outward progress, an outward peace, an outward spread of wisdom and understanding; an outward splendor of numbers, or organization, or finances. But the kingdom of Christ is a spiritual kingdom. Jesus testified before Pilate that He rules only by bearing witness unto the truth (John 18:37). When at His ascension His disciples expressed ideas of an outward kingdom, He told them very sternly that such things are none of

their concern, they belong into the realm of His Father's power. The disciples would be equipped with power from the Holy Ghost, and would carry out their assignment by being witnesses (Acts 1:6-8). Christ's kingdom may become at times so hidden that even the prophet Elijah was not aware of its presence (1 Kings 19:14,18).

Not only is the kingdom of Christ a hidden thing, it is a kingdom of the cross. God may grant to His Church times of outward peace, as He did to the Church throughout Judea and Galilee and Samaria after the conversion of Paul (Acts 9:31). Paul also teaches us to pray for our government "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2), but the same Paul warned the young churches in Galatia "that we must through much tribulation enter into the kingdom of God" (Acts 14:22). — The Church on earth will remain at all times a kingdom of the cross.

### Conversion of the Jews

In a previous study we remarked that as a rule Chiliasts assume that the Jews will play an important part in the Millennium. We find also this idea to be very common that a general conversion of the Jews will take place. Chiliasts maintain that Paul himself foretold this conversion in Rom. 11:25-26, namely, "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved."

They stress the word *all Israel*. They say, that means the Jews in great numbers. Thus they tone down the word *all*. They say that the conversion of the Jews will take place after the Gentiles have had their chance. But they overlook the fact that Paul does not say, "and *then* all Israel shall be saved;" he says, "And so (in this manner) all Israel shall be saved." These are two vital errors, which completely change the picture. God is not speaking of a *great number* of Jews, but of *all Israel*; and he is not referring to any *time*, early or late, when this will happen, but to a *manner* in which it will be brought about.

Paul is referring to the judgment of *blindness*, which the Jews called down upon themselves and their children before Pilate. He says, that will not affect all Jews, it will be only partial. At all times some Jews will be won to faith by the Gospel. Then he adds that also the *fulness of the Gentiles* will come in, that is, all of the elect from Gentile nations. In this way all Israel will be saved.

Now "they are not all Israel which are of Israel" (Rom. 9:6). "For he is not a Jew which is one outwardly;

neither is that circumcision which is outward in the flesh" (Rom. 2:28), but, "Even as Abraham believed God" . . . so "they which are of faith, the same are the children of Abraham" (Gal. 3:7). Abraham is the father of believers, who are the true Israel. All Israel, thus, consists of all believers both from the Jews and from the Gentiles.

Paul is not speaking of a Millennium in Rom. 11:25-26, as the prophecy which he quotes shows, he is speaking of the New Testament:

"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (v. 26-27). This God did through the work of Jesus and through the preaching of the Gospel.

Let us concentrate our attention on our salvation, and not waste our time with the idle dreams of a Millennium.

(To be continued)

J. P. M.

## As We See It . . .

## The Unionism of the CC: Justification

BY E. REIM

(Secretary, Standing Committee on Church Union)

IN previous articles we have occupied ourselves with a review of those intersynodical issues which are commonly described as lying in the field of practice, cases which constitute an offense because of the unionism which is involved. There are other issues that need to be considered, of course, pertaining to the Common Confession. Because these lie in the field of doctrine, it is often felt that the question of unionism does not apply. Yet in adopting the recommendations of its Floor Committee our Synod in its 1953 Convention (October session) listed the Common Confession as the first example of what it called "unionistic practices."

Actually this said nothing more than had already been implied by an earlier resolution of our Synod which pointed out the "inadequacy" of the Common Confession by calling it "a settlement of past differences which are in fact not settled." (Proceedings, 1951, p. 147.) Yet it did approach the question from a new direction. It was challenged, of course. Sometimes it was treated as an absurd charge. But it is a matter that will bear looking into.

In considering this criticism of the Common Confession, let us take the article on Justification as an example. For if there is any place where doctrinal agreement between Missouri and ourselves should be spontaneous and immediate, it is this doctrine of the justification of the sinner before God. For here we are at the very heart of the Gospel. This has rightly been called the article by

which the Church stands or falls. The record of the Synodical Conference is one of synods standing together fully and completely on this doctrine. So it was at the founding of the Conference, over 80 years ago, when the old Norwegian Synod was charged with error for maintaining that God has already forgiven the sins of all men. So it was again when at the beginning of the century Missouri was attacked for teaching that there is a justification of sinners prior to faith. Each time the synods stood shoulder to shoulder. Nor do we differ on those things today.

If this is the case, then where is the trouble? How does it happen that an article on this subject (Article VI of the CC) can become a serious issue between sister synods, so that one side stoutly defends it as an adequate statement of the doctrine, while the other sees it as a surrender of a position that we once held jointly?

We believe that the essays read at the Detroit Convention of the Synodical Conference reveal the answer. For there we have a pair of papers where Pastor Theo. F. Nickel of Chicago presented the Missouri point of view, while we were represented by Pastor E. H. Wendland of Benton Harbor, Mich. Pastor Wendland carefully assembled the various official statements made in connection with the Common Confession, showing that this document was being presented as a *settlement* of certain old controversies. The quotations make an impressive body of proof. He also demonstrated by further quotations just where those old errors lay and how they were worded, particularly

also with reference to our topic, the doctrine of Justification.

Pastor Nickel's method at this point was to show that Article VI is a correct doctrinal statement which contains nothing contrary to Scripture. He was most impressive when he rose to the defense of one phrase of which we had said that it does not adequately present the doctrine of objective justification, namely that "forgiveness of sins has been secured and provided for all men." Marshaling a long list of quotations, he pointed out that "justification" and "forgiveness of sins" are both judicial, "forensic" terms. Both imply the rendering of a verdict. Accordingly the one could be substituted for the other, and the statement in question would therefore become an adequate statement on objective or universal justification.

What is wrong with this reasoning? We certainly do not object to the idea that the terms "justification" and "forgiveness of sins" are identical in substance! We can certainly use them interchangeably in our discussions with each other, even today. We have so used them. But we dare not forget that Article VI of the Common Confession is meant to be the *Settlement* of an old controversy on this point with synods that now make up the American Lutheran Church. And there the trouble begins.

For those former teachers of the old Ohio and Iowa Synods *also* spoke of forgiveness of sins, and with great warmth and conviction. They *also* recognized the judicial nature (the "forensic" quality) of the term. And

they freely recognized that this blessing was meant for *all men*, that God's grace in Christ was universal. This we should recognize gladly.

*But they were not willing to apply this idea to a universal verdict*, proclaimed in the resurrection of Christ. They saw its fulfillment *only* in connection with the faith of man.

How then could they still say that forgiveness was for all men?

They could and did say that since all men have been redeemed by Christ, since the world has been reconciled through Him, that therefore forgiveness has been made *possible* for all men, is *available* for all men. — Or they could say, as does the Common Confession, that *forgiveness of sins has been secured and provided for all men*.

To sum it up, nothing has been

settled. The real point of the controversy has not been touched. Whether this was by accident or design we do not pretend to know and have no right to judge. We are concerned only about the document — which, however, we can and must judge on its merits and history.

That is an instance of what we mean when we speak of the unionism of the Common Confession.

## Guidance In Godliness

### LABORING IN THE LORD'S VINEYARD

THERE is a nobility of the vineyard. Of all the trees and shrubs none is more noble than the vine, even as wheat is the noblest among the grains of the field. Imagine a flourishing vineyard along the hillside or mountain slope at the height of its season when luscious clusters of grapes are pending so lavishly from the stem of the vine sheltered by luxuriant foliage — it is a sight which not only fills one with delight and admiration, but which invites to enjoy the precious fruit of the vineyard. Small wonder that the annual vintage is a season of festivity, where, as of old, there is singing, shouting for joy in the vineyards.

Scriptures often refer to the vineyard and its fruits. In fact, because of its nobility, its flourishing state, its delicate cultivation and tender care required, the kingdom of God or the holy Christian Church is compared to the vineyard.

There is work to be done in a vineyard, much work from early morn to eventide, even during the shadows of the night, in keeping watch over its enclosure. And it is work which not only requires skilful labor, but which consists in careful and painstaking toil.

At the beginning of the season the ground must be cleansed from dry shrubs remaining from the barren season, the tender soil must be well tilled, the vines be tied to supporting stems, the branches of the vine pruned; and during the season of growth the vines must be trimmed, superfluous foliage removed, wild branches cut off, the ground kept clear of weeds, and hedges must be

built for the protection of the vineyard against wild beasts and domestic animals who are apt to lay waste its cultivation. Finally, there is the vintage or ingathering of the fruits of the vineyard, a work which requires the greatest diligence and painstaking labor.

Is not all this a true picture of the work to be done in the Lord's Vineyard — the Church? Work is to be performed here which is superior by far to that in any human enterprise; for it is the Lord's work, and, comprising as it does the whole of the building of His kingdom on earth, it requires labor of the most exacting, the most diligent, the most faithful sort. No room for idleness or shirking here!

We who by the grace of God have been called into His Vineyard will rouse ourselves to labor in His kingdom from the very beginning of the Christian life on earth to its end. We have entered the service of the Lord in Baptism, and we are exhorted to participate in such service by the preaching of the Gospel throughout our lives.

Not indeed in external service, merely in organizing and building of the church body by material means, much as that goes along with it, but as St. Paul would have it, admonishing as he does: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies (your lives) a living sacrifice, holy, acceptable unto God, which is your *reasonable* service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1, 2.

Joyful laboring in the Lord's Vineyard, who are they that take to it? Not those who like the hired laborers in the parable labor only for wages' sake, and who murmur as they receive the "penny" agreed upon from the lord of the vineyard at the end of the day's work.

No; they are those who enter the kingdom of God through faith in the Redeemer. These are the joyful and ready laborers in His Vineyard. "Come," say they to their beloved Lord, "bestow Thy blessing upon us and grant us the glorious privilege of laboring in Thy kingdom. Thou hast graciously redeemed us, and out of mere gratitude we would offer our service to Thee, O Lord. All we possess is Thine — our life, our gifts, our body and soul, we yield to Thee."

And the reward these laborers look for? Ah, truly, not a reward for their labors, not a reward they claim to have deserved, but a reward of mere grace and mercy — salvation purchased for them by the blood of their Savior.

Such is joyful rousing to labor in the Lord's Vineyard. Most significant, in this connection, are Christ's own words: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5.

Our response to our Lord will be this: "Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves." Song of Solomon 7:11, 12.

K. F. K.



# 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 Excerpts From Missionary Tiefel's Letter (Continued)

### I Am With You Always

I CAN assure you that the Savior has been with the endeavor of our Synod here in Japan in such a way that it makes us most humble for the blessings which we in no way deserve. God in His wonderful grace assures us that if we remain faithful to His Word, even though we have little strength, He will open a door for us, and no man will shut it. If we speak the Word correctly and faithfully, God may grant us the privilege of suffering for His name, as could easily happen in such a country as this. But God will open a door unto His chosen ones out of this world, and He will save their souls eternally to the glory of His great name, and no man will prevent Him. It is a great privilege to live in this world for a time after one has become a Christian and to be used by God to speak of His grace and mercy in Christ. It is also a privilege at any time and in any place to see the lesser glory of God as revealed in His most holy will, in His law, when it smashes the proud and brings him to his knees to be raised up and made a free man by the assurance of a loving, forgiving Savior-God, which is the great glory of God as made known in the face of Jesus.

### The People That Walk In Darkness

Without this knowledge of the glory of the Father in the face of Jesus Christ there is only darkness. Every day one meets with it here in Japan. A student of 18 years fails to pass an examination for entrance into a university. Rather than face his proud parents and friends, he will jump into the canal, or from the radio tower, or from a building onto the concrete, or he will plunge a knife into his stomach. A husband

fails in his business, so with the agreement of his wife, he will kill first his children, then his silently agreeing wife, and lastly himself in cold blood. Young couples fall in love, but may be too poor to get married, or their parents object, and they buy a ticket to Atami (an ocean resort) and jump off a well-known cliff onto the rocky seashore to certain death. Such acts are considered the honorable way out—but we know it is the way of darkness into the abysmal darkness of eternal damnation.

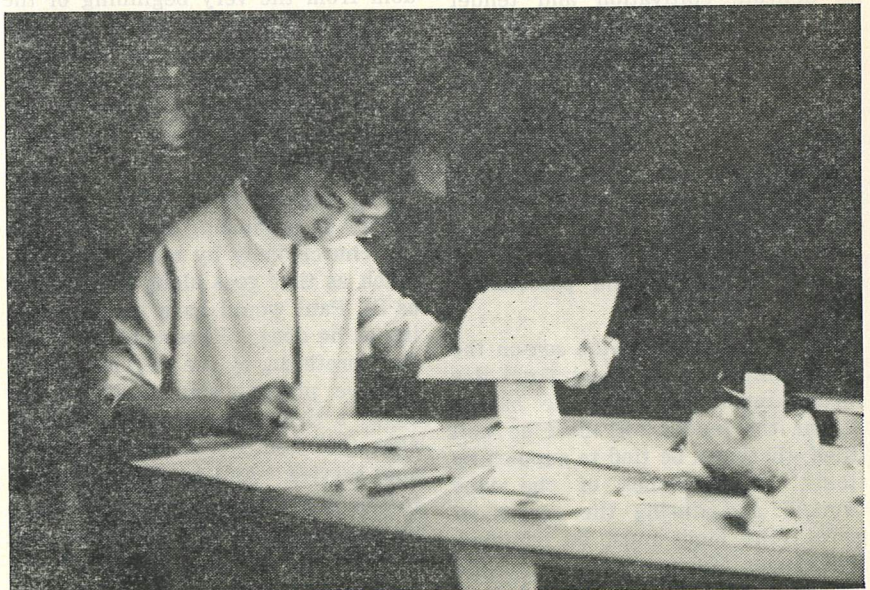
### Out of Darkness into His Marvelous Light

Were it not for God's grace, we would be on the same path of darkness. It is time for us in this twentieth century, when we are threatened by another major war and many false doctrines and teachers in the churches, that we redouble our efforts in teach-

ing the Word of salvation to our own family. It behooves us to practice true Christian discipline to warn our fellow Christians of our own congregations who are straying onto the paths of darkness; then also to apply ourselves to the furtherance of purity of doctrine and practice in our own Synod, which, too, may lack the courage to remain clear of any path of darkness — if we thus love the Word of our Savior as the only Light of the World, then God will bless any foreign mission work which we undertake in His name. God will provide for us an open door to enter, because we have kept His Word.

### The Bread of Life Satisfies

After three years of Bible Class instruction, on January 23, I confirmed three Japanese students (two boys and one girl, 22 years of age). We began public services in our home on January 16 (aside from some



CONFIRMED IN THE FAITH BY THE WORD



Christmas services). At first I preached in English, with a Japanese student interpreting in Japanese. On the first Sunday in February I installed one of these boys to preach my sermon in Japanese. I write the sermon, he translates it, it is critically reviewed, then he memorizes it and delivers it in Japanese. I do not preach, but sit in the audience. Another one of the boys conducts the service at the altar. So the entire service is in Japanese. They do it well, without pay, as a service to their Savior whom they have learned to know. I have now 23 students in three Bible classes per week. These are now attending the Sunday morning services also. We cannot start Sunday School, because we have not as yet translated the course of Bible study.

I must now leave for a class, so will close, wishing you the Lord's blessings and thanking you for your interest in our Church's mission work.

Your missionary in Christ,  
F. TIEFEL.

**ANNIVERSARY**

On March 22, Mr. and Mrs. Gustav Weinholz, by the grace of God, celebrated their 55th wedding anniversary. The day was quietly observed by their children and grandchildren in prayer and thanksgiving. Mr. and Mrs. Weinholz have been faithful members of Bethesda Lutheran Church, Milwaukee, for over forty years. A thank-offering of fifty dollars was given to the mission treasury of the Synod. The following verses were written by a daughter, Mrs. Adeline Weinholz-Moeller, for the occasion:

It is our prayer that all who now  
Walk in the evening shade,  
Recline their weary souls on Him  
Who for their ransom paid.  
And may they rest their confidence  
In Him, their changeless Lord,  
Who keeps His every promise  
Which He gave them in His Word.

JAMES P. SCHAEFER

**GOLDEN ANNIVERSARY**

Mr. and Mrs. Behrend J. Stindt of Christ Ev. Lutheran Congregation, Beatrice, Nebraska, were privileged by God's grace to observe their golden wedding anniversary on March 7, 1955. In the presence of

relatives and friends the undersigned addressed the jubilarians on the basis of Luke 24:29. In grateful appreciation of the abundant grace of God shown them through the years, the celebrants donated \$50.00 to the Gift

for Jesus Building Fund. May the Lord continue to abide with them in the evening of their earthly life with the same grace as He has shown them as they sojourned together through the past.  
L. HAHNKE.

**DEDICATION**

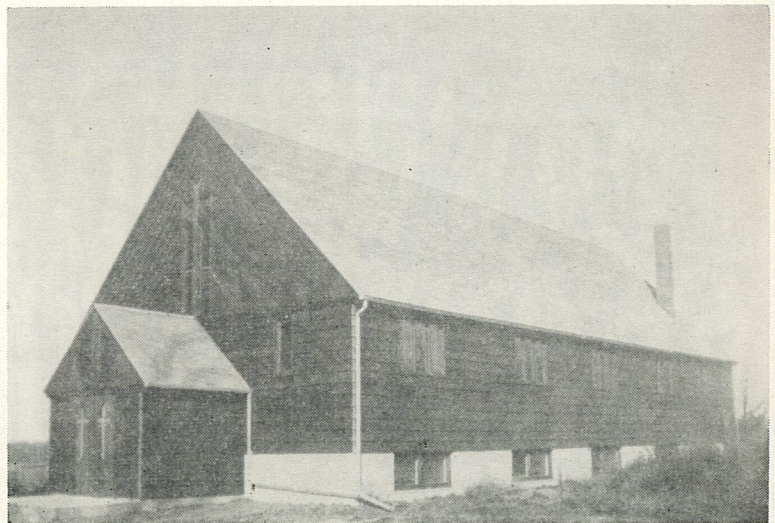
A crisp, clear and cold Fourth Sunday in Epiphany, January 30, 1955, was a day of rejoicing and thankfulness for St. Paul Ev. Lutheran Congregation of Stephenville, Wisconsin. We were privileged to



ing the theme "The Gates of Righteousness." In the afternoon service Pastor Walter Pankow of New London, Wisconsin, long-time friend and neighbor of the congregation, preached on 1 Peter 2:6-8, showing us how "Jesus is the Cornerstone of our Faith." Members, fellow Lutherans and friends totaling approximately 500 in number attended the services. After each service the ladies of the congregation served a full meal to the worshippers, the cost of which was defrayed by a free-will offering.

The exterior of the new structure is covered with western redwood left in the natural finish. The interior of nave, chancel and narthex, as well as the sacristy, mother's room and cloak room, is of fir-ply panels finished in various medium-dark stains. The altar, pulpit, pews and baptismal font, used in the old church building, have been incorporated into the new church furnishings. The building which measures 32 by 72 feet has a full basement with furnace-room,

dedicate our new church building on this day in the name of the Triune God for the purpose of bringing the Word of Life and the Holy Sacraments to sinners, so that they might



enjoy the salvation gained by our blessed Savior.

In the morning service, Pastor C. J. Henning, of Lomira, Wisconsin, former pastor of the congregation, preached on Psalm 118:19-24, develop-

kitchen, dining-room, lavatories, and an auxiliary room. The total cost of the building to the congregation has been slightly under \$25,000. Much donated labor (one man donating over 700 hours) together with the

Building Committee serving as general contractor and purchasing most of the material and equipment privately, in addition to other donations, saved the congregation much money. There remains a total indebtedness of slightly over \$8,000.

The congregation, numbering 108 communicant members, was organized in 1882. The old church building, also of frame construction, which served the congregation for 54 years,

was erected and now sold again for the identical sum of \$500. The Lord is good! Since 1884 the congregation has been served by pastors living at the location of the filiale congregation in the town of Ellington. The pastors were R. Siegler, 1884-1886; A. Vollbrecht, 1886-1896; W. Kansier, 1896-1912; E. Redlin, 1912-1944; C. Henning, 1944-1951; and at present R. Waldschmidt, 1952-.

When there comes the human but

sinful temptation to feel proud of our achievements, we are humbled by God's Word and impelled to put credit and honor where it rightfully belongs — to a merciful, blessing and loving heavenly Father for Christ Jesus our Savior's sake, whose Spirit in our midst has moved us. "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy, and for thy truth's sake." Psalm 115:1.

R. WALDSCHMIDT.

#### NEW ULM CHOIR RENDERS BRAHMS' REQUIEM

In the neighborhood of 1,400 people left the auditorium of Dr. Martin Luther College, New Ulm, Minnesota, on Sunday evening, March 27, carrying with them a timely and comforting message, beautifully sung to them by the college choir.

They had heard one of the outstanding works in the field of church music. Under the able direction of Professor Emil D. Backer, the college choir sang the beautiful *Requiem* by Johannes Brahms. Only once before in his over thirty years of conducting the college choir had Prof. Backer attempted this difficult composition. That was in the season 1928-1929.

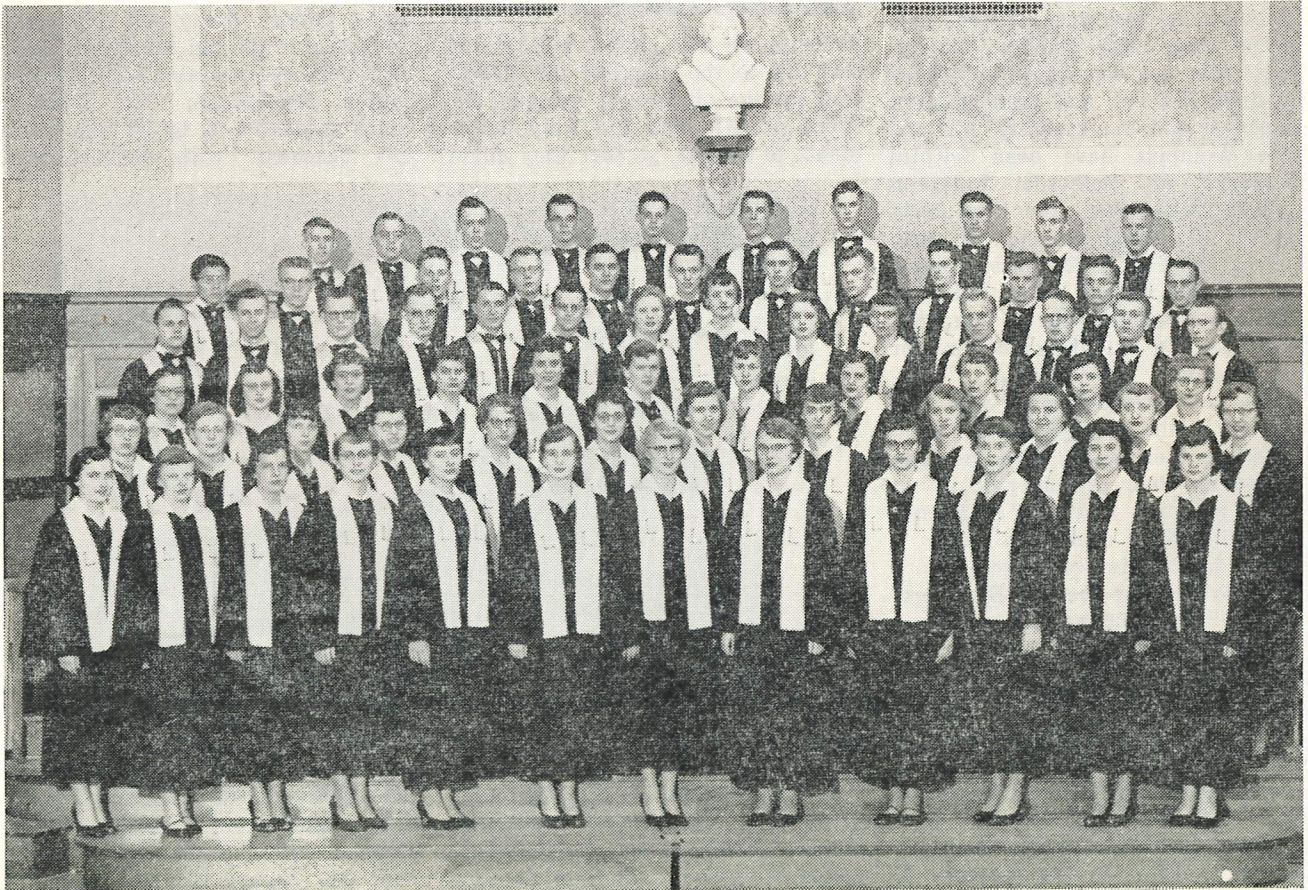
The *Requiem* indeed deserves its place among the masterpieces of church music. Its structure musically is of the highest rank. Above all, however, it proclaims a most comforting message. Its words are taken directly from Scriptures. Brahms succeeded, like few authors ever have, in finding the ideal musical setting for the message he employed. The preaching of the *Requiem* can perhaps very adequately be summed up in the few words, "Through the cross to the crown."

The 1955 rendition of the *Requiem* was dedicated to the memory of Prof. Richard Janke who was called to his

eternal rest a few weeks prior to the performance of the *Requiem*. The choir's singing of the difficult composition was most commendable.

Along with Professor Backer, credit for the splendid performance must go to the various accompanists. At the organ were two members of the Senior Class, Miss Myrna Kiecker of Fairfax, Minnesota, and Mr. Otto Schenk of Wauwatosa, Wisconsin. Assisting at the piano and tympani were two instructors of the music department, Miss Doria Pankow and Miss Ruth Vornholt.

R. H. HOENECKE.



## Synodical Conference Committees

Our members will have learned from other reports that a set of resolutions was adopted at the Convention of the Evangelical Lutheran Synodical Conference of North America held in November, 1954, at Chicago, Illinois. These resolutions proposed a number of intersynodical committees with equal representation from each constituent synod of the Conference. To these committees, the issues that have disturbed the Synodical Conference in past years and that threaten its very existence now were to be assigned for study and report.

It is also common knowledge that these resolutions were adopted by a majority vote over the registered negative vote and registered protests of many of our Wisconsin Synod and of some of the Norwegian Synod representatives. Because the representation in the Synodical Conference is based on the membership of the respective Synods, the Lutheran Church-Missouri Synod holds a controlling majority in any issue that is brought to a vote before the Conference.

Some members in our Synod are of the conviction that we should not take part in this committee work, because all the studies that have been made on these subjects in the past have brought about no change in the position of the Lutheran Church-Missouri Synod, a position which we find ourselves unable to share with her. Your Synod officials, however, after serious and prayerful discussion in the Standing Committee in Matters of Church Union agreed with the Standing Committee to make appointments to the intersynodical committees under the following conditions; first, that these appointments are interim appointments not extending beyond the August, 1955, Convention of the Joint Synod; and, secondly, that we appoint men, thoroughly familiar with the issues, who have been representing our Synod in these matters in the past and who should continue to seek an answer to our charges against the unionistic tendency which is continuing to grow in the circles of the Missouri Synod and which threatens to divide the Synodical Conference and the Missouri Synod itself.

The publication of the names of our representatives on these committees has been delayed considerably for the following reason: Neither in the minutes of the February 4, 1955, Chicago Meeting at which the presidents of the constituent synods and the Praesidium of the Synodical Conference arranged for the appointment of the committees, nor in Dr. Behnken's report in the *Lutheran Witness*, March 1, concerning this meeting, was any mention made of the clearly expressed conditions under which we stated we could take part. Certification of the names of our representatives was therefore held up until the omissions had been supplied.

The following, then, are the committees and our representatives on these committees who will continue to testify to the Scripturalness of our position, a position which we had long shared with all the members of the Synodical Conference and a position which we cannot for conscience sake disavow today. May the Lord bless their testimony through the power of His Holy Spirit and may He lead the entire Synodical Conference to return to the plain Word of God, freed from human limitations, that we may continue to know the truth and by that truth to be made free.

1. *Arbitration — Comity Committee*  
President H. C. Nitz,  
Waterloo, Wisconsin  
Pastor Norbert Paustian,  
Oconomowoc, Wisconsin
2. *Unionism and Prayerfellowship*  
Professor E. E. Kowalke,  
Watertown, Wisconsin  
Professor Carl Lawrenz,  
Thiensville, Wisconsin  
Professor Gerald Hoenecke,  
Thiensville, Wisconsin
3. *Committee on Doctrinal Issues*  
Professor John P. Meyer,  
Thiensville, Wisconsin  
Pastor E. H. Wendland,  
Benton Harbor, Michigan  
Pastor O. J. Eckert,  
Saginaw, Michigan
4. *Scouting — Chaplaincy Committee*  
Pastor Erhard C. Pankow,  
Milwaukee, Wisconsin  
Pastor A. L. Mennicke,  
Winona, Minnesota  
OSCAR J. NAUMANN, *President*

### † MAGDALENA BOETTCHER †

Magdalena Boettcher, nee Horst, was born at Haycreek, Minnesota, near Red Wing, on August 19, 1873. She was the daughter of Pastor and Mrs. John Horst. On August 15, 1899, she was married to Pastor Henry Boettcher. Following their marriage they lived at Springfield, Minnesota, where her husband served as pastor until 1904, when they moved to Gibbon, Minnesota. In 1951, Pastor Henry Boettcher retired from the active ministry, but he and his wife continued to live in Gibbon. In the following year Pastor Boettcher was called to his eternal rest. Mrs. Boettcher passed away on March 8, 1955, after a week's serious illness, attaining the age of 81 years, 6 months, and 19 days.

Funeral services were conducted at Immanuel Church, Gibbon, on March 11, 1955, by the present pastor, Herbert Kesting. She was laid to rest at the side of her husband in the church cemetery.

Mrs. Boettcher is survived by two sons: Horst Boettcher, Gibbon, and Dr. Gilbert Boettcher, Minneapolis; one daughter: Theadora Boettcher, Yakima, Washington. One daughter died at the age of two and a half years.

HERBERT KESTING.



### BOOK REVIEW

*Archeology and the Old Testament*, by Merrill F. Unger, Professor of Old Testament, Dallas Theological Seminary. 1954. Zondervan Publishing House, Grand Rapids, Michigan. 339 pages. \$4.95.

The book is written from the viewpoint that the Bible as God's inspired Word does not need any authentication beyond that which it gives through its own message. Thus the prime role of Biblical Archeology is not considered to be that of confirming the Bible but rather of giving aid toward its full understanding by throwing light upon many facts, customs, practices, and historical situations which are a part of the individual Scriptural account. On the basis of the extensive bibliography at the end of each chapter it appears that

the author is thoroughly acquainted with the entire scope of archeological literature, which makes it possible for him to offer much that will be of interest and benefit to the student of the Old Testament.

C. J. L.

### NOTICE

The Evangelical Lutheran Synodical Conference at its 43rd convention, Chicago, Illinois, adopted the following resolution:

"Resolved, That the Synodical Conference request the Presidents of the constituent synods to appoint, as soon as feasible after this convention, committees on doctrine and/or practice with equal representation from each constituent synod. To these committees they shall assign for study such areas on doctrine and/or practice as need clarification and settlement among us. These areas are to be determined by the Presidents of the constituent synods and the President, Secretary, and three Vice-presidents of the Synodical Conference. These committees shall report to the President and Vice-presidents of the Synodical Conference, who shall make their reports available to the constituent bodies" (Proceedings p. 193-194).

On February 4, 1955, the Presidents of the constituent synods together with the President, Vice-presidents and Secretary of the Synodical Conference met in Chicago to appoint these committees and to determine the areas of their work. President M. H. Otto and President O. J. Naumann reported that the appointment of their members to these committees is an interim action which does not extend beyond the convention of their synods in June and August respectively. President Naumann furthermore stated that the work of his members on these committees will be chiefly to seek an answer to their charges and to their questions.

The following committees have been appointed:

#### COMMITTEE ON ARBITRATION AND COMITY

Rev. J. Anderson	Rev. H. C. Nitz
Rev. J. Daniel (Pa.)	Rev. N. E. Paustian
Prof. E. J. F. Moeller	Rev. F. J. Seltz
Rev. S. P. Mozolak	Rev. H. A. Theiste

#### COMMITTEE ON UNIONISM AND PRAYERFELLOWSHIP

Rev. M. Cizmar	Prof. F. Kramer
Rev. T. A. Daniel	Prof. C. Lawrenz
Rev. S. Dorr	Dr. M. A. Madson
Prof. G. Hoenecke	Dr. E. C. Malte
Prof. P. F. Koehneke	Rev. S. G. Mazak
Prof. E. E. Kowalke	Rev. E. Unseth

#### COMMITTEE ON DOCTRINAL ISSUES

Prof. P. F. Bente	Rev. J. Liptak
Prof. H. A. Boumann	Prof. J. P. Meyer
Dr. J. S. Bradac	Rev. T. F. Nickel
Rev. O. J. Eckert	Rev. A. H. Strand
Rev. N. Hilton	Rev. T. N. Teigen
Rev. J. N. Kolarik	Rev. E. H. Wendland

#### COMMITTEE ON SCOUTING AND CHAPLAINCY

Dr. P. Bretscher	Rev. A. L. Mennicke
Rev. J. Daniel (Ill.)	Rev. E. C. Pankow
Dr. P. Dannenfeldt	Prof. B. W. Teigen
Rev. M. Estok	Rev. M. E. Tweit

WALTER A. BAEPLER, President.  
Evangelical Lutheran Synodical Conference

### CANDIDATES FOR THE PROFESSORSHIP AT DR. MARTIN LUTHER COLLEGE

The following names have been placed in nomination in response to the call for candidates for a professorship at Dr. Martin Luther College.

Mr. Emanuel Arndt, Winona, Minn.  
Rev. George S. Baer, Hazelton, N. Dak.  
Rev. Norman Berg, Benton Harbor, Mich.  
Rev. Gerh. Franzmann, Seattle, Wash.  
Rev. Willbur Gawrisch, West Bend, Wis.  
Rev. Paul Gieschen, Jackson, Wis.  
Mr. Arthur Glende, Arlington, Minn.  
Rev. Theo. J. Hartwig, Appleton, Wis.  
Mr. George Heckmann, Vernon Center, Minn.  
Rev. John C. Jeske, Milwaukee, Wis.  
Rev. Willard Kehrberg, Watertown, Wis.  
Dr. H. A. Koch, Greenleaf, Wis.  
Mr. Arthur Koester, Fond du Lac, Wis.  
Mr. Henry F. Krenz, Appleton, Wis.  
Mr. Arnold Lober, Columbus, Wis.  
Rev. Juul Madson, Tacoma, Wash.  
Mr. Frederick Manthey, Manitowoc, Wis.  
Rev. Paul Nolting, Sleepy Eye, Minn.  
Mr. Lester Raabe, St. Paul, Minn.  
Rev. LeRoy Ristow, Hastings, Minn.  
Rev. Theo. Sauer, Livonia, Mich.  
Rev. John Schaadt, Ridgeland, Wis.  
Rev. James P. Schaefer, Milwaukee, Wis.  
Rev. Erwin Scharf, Rhinelander, Wis.  
Mr. Leo E. Schmiede, Jackson, Mich.  
Mr. Morton Schroeder, New Ulm, Minn.  
Mr. Arthur Schulz, Milwaukee, Wis.  
Rev. Walter Schumann, Eagle River, Wis.  
Rev. Milton Spaude, East Ann Arbor, Mich.  
Mr. Waldemar Stindt, Weyauwega, Wis.  
Mr. Ralph Swantz, La Crosse, Wis.  
Rev. Herbert Walther, Sturgis, Mich.

The Board of Control will meet on Saturday, May 21, 1955, at 10:00 a. m. to choose a professor from the above list. Correspondence concerning any of these candidates must be in the hands of the secretary by that date.

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

### NOTICE

The Northwestern College Board received the following nominations for the office of Dean of men. The board invites comments on these candidates. These comments must reach us before May 27, on which date the election will be made at a meeting called for 2:00 p. m.

Pastor H. Birner, Sioux Falls, S. Dak.  
Pastor Eldon Bode, Cleveland, Wis.  
Pastor Martin Braun, Milwaukee, Wis.  
Professor Alfred Fremder, Mankato, Minn.  
Pastor O. Heier, Sheboygan Falls, Wis.  
Pastor R. Horlamus, Madison, Wis.  
Pastor Gerhard Horn, Cheseburg, Wis.  
Pastor E. Kasischke, Bay City, Mich.  
Pastor Willard Kehrberg, Watertown, Wis.  
Pastor Paul Knickelbein, Milwaukee, Wis.  
Pastor F. Kneuppel, Manitowoc, Wis.  
Doctor H. Koch, Greenleaf, Wis.  
Pastor Paul Kuehl, Mandan, N. Dak.  
Pastor Juul Kuske, North Freedom, Wis.  
Pastor Juul Madson, Tacoma, Wash.  
Pastor Henry Meyer, Elroy, Wis.  
Pastor Winfred Nommensen, New London, Wis.  
Pastor O. Pagels, Ixonia, Wis.  
Pastor N. Paustian, Oconomowoc, Wis.  
Pastor J. Petri, Kingston, Wis.  
Pastor W. Pless, Milwaukee, Wis.  
Pastor H. Russow, Franksville, Wis.  
Pastor John Schaadt, Ridgeland, Wis.  
Pastor Erwin Scharf, Rhinelander, Wis.  
Pastor Arnold Schroeder, Milwaukee, Wis.  
Teacher Morton Schroeder, New Ulm, Minn.  
Professor A. Schuetz, Moberge, S. Dak.  
Pastor V. Schultz, Platteville, Wis.  
Pastor W. Schumann, Eagle River, Wis.  
Pastor Marcus Schwartz, Kenosha, Wis.  
Pastor M. Schwenzen, West Allis, Wis.  
Pastor Oscar Siegler, Calvary, Wis.  
Pastor T. Stern, Nasawaupue, Wis.  
Pastor Gerhard Struck, Dowagiac, Mich.  
Pastor G. Sydow, Ellensburg, Wash.  
Pastor Arnold Tiefel, Toledo, Wis.  
Pastor R. C. Timmel, Menasha, Ohio.  
Pastor Emil Toepel, Sun Prairie, Wis.  
Professor Martin Toepel, Saginaw, Mich.  
Pastor R. Voss, Fond du Lac, Wis.  
Pastor A. Wadzinski, Denmark, Wis.  
Pastor Werner Wagner, Findlay, Ohio.  
Pastor Walter Wegner, Columbus, Wis.  
Pastor E. Wendland, Benton Harbor, Mich.  
Pastor William Zell, Forestville, Wis.  
Pastor R. Zimmermann, Glendale, Ariz.

Any communications regarding these nominations shall be addressed to the secretary,

K. A. TIMMEL  
612 Fifth Street  
Watertown, Wisconsin

### 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.

**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.

**RED WING DELEGATE CONFERENCE**

Date: June 7, 1955.  
Place: St. John Lutheran Church, Nodine, Minnesota (four miles west of Dakota, Minnesota), R. Kettenacker, host pastor.  
Time: 9:00 a. m., Holy Communion. R. Kettenacker, speaker; N. Luetke, alternate. Synodical business will be discussed, to prepare the delegates for the Synodical Convention in August.

Kindly announce to the host pastor, also as to the number of delegates you plan to bring.

NORMAN E. SAUER, Secretary.

**ANNOUNCEMENTS**

Pastor John E. Schaefer of Winslow, Arizona, has been elected Visitor of the Tonto Rim Conference of the Arizona-California District.

Will all Arizona-California District congregations and pastors kindly note that the blue collection slips are to be sent to

Mr. Lester Oberfeld  
1015 W. Alameda Street  
Tucson, Arizona  
E. ARNOLD SITZ, President.

**SEMINARY**

The graduation of this year's class of candidates for the holy ministry will, God willing, take place in a service to be held at the Theological Seminary at Thiensville, Wisconsin, on Thursday, June 2, at 10:30 a. m. A cordial invitation is extended to all our friends to attend these services.

E. REIM, President.

**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.

**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

**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

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

**Pastors**

**Boldt, Geo.**, as pastor of Jerusalem Ev. Luth. Church, Morton Grove, Illinois, by O. Heidtke; assisted by Wm. Lehman, Dr. Paul Peters and Howard Henke; Sunday, April 17, 1955.

**Kitzerow, Eugene**, in St. Paul and Zion Luth. Churches, Colome, South Dakota, by Ivan H. Zarling; assisted by M. T. Bradtke and L. Wenzel; April 10, 1955.

**Schumann, Robert L.**, in St. Peter Ev. Luth. Church, Balaton, Minnesota, by Arthur E. Schulz; assisted by W. F. Frank, G. W. Scheitel, W. H. Lange, and R. F. Schroeder; Sunday, April 24, 1955.

**Tacke, Ewald**, as pastor of Grace Congregation at Eau Claire, Michigan, by Gerhard Struck; H. Juroff, A. Maas, A. B. Tacke, and E. H. Wendland assisted; on Sunday, April 24, 1955.

**CHANGE OF ADDRESS**

**Pastors**

**Kitzerow, Eugene C.**, Box 286, Colome, South Dakota.

**Schaefer, W. J.**, Managing Editor of the "Northwestern Lutheran," 4536 North Sherman Blvd., Milwaukee 16, Wisconsin.

**ACKNOWLEDGMENT AND THANKS**

Northwestern Lutheran Academy has during the past weeks received the following gifts: from Mr. and Mrs. Wilbert Schroeder in memory of Fred Monk, Janesville, Wis., \$5.00; Rev. W. Schuetze, James-town, N. Dak., in memory of Rev. W. C. Albrecht, \$3.00; N. N., \$5.00. Our heartiest thanks to the donors.

R. A. FENSKE.

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, 4536 N. Sherman Blvd., Milwaukee 16, Wisconsin.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths  
October, 1954**

In Memory of — Sent in by	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Herman Scherger—Ad. von Rohr.....	\$	2.00	\$ 47.00
Mrs. Herman Krahn—W. Reimann....			72.00
Mrs. F. Zarling—Dodge-Wash. Pastoral Conf., W. F. Schink, Sec. ....		16.00	
Miss Tina Matter—P. J. Gieschen ....			50.00
Oscar A. Sommer—S. Hillmer .....			75.00
Mrs. Helen Heimann—R. Ehlke .....			10.00
Rev. E. Hinderer—Sunday School Teachers of Western Circuit, H. Woyahn .....		100.00	
Mrs. Helen Heimann—K. J. Otto .....	5.00		36.00
Mrs. Ida Huebner—K. J. Otto .....	13.00		
John Theis—K. J. Otto .....	13.00		
Mrs. Walter Neustetter—W. J. Schaefer		5.00	
Debra Blank—W. J. Schaefer .....		5.00	
Atonie Uhlmann—G. E. Schmelling .....			5.00
Adam Goebel—Herman Cares .....	7.00		
Edgar Dammann—E. H. Huebner .....			5.00
Miss Emma Kuether—E. H. Huebner ..			5.00
Herbert L. Oas—St. James, Milw. (Vacancy) .....	3.00		
Louis Kannenberg—John Brenner .....		36.00	49.00
Geo. Wolfschmidt—H. P. Koehler .....		3.00	
Julius Pritzlaff—H. P. Koehler .....			2.00
Mrs. Lydia Smith—H. P. Koehler .....			14.50
Frank Herzberg—E. Ph. Dornfeld .....		3.00	
Robert Schmidt—Paul Pieper .....			5.00
	\$ 41.00	\$ 170.00	\$ 355.50

G. W. SAMPE, District Cashier.

**PACIFIC NORTHWEST DISTRICT**

**January to March, 1955**

Congregation	Budgetary	S.B.C.	Ch. Fund
Clarkston, St. John, L. G. Bernthal....	\$ 100.20	\$	\$
Ellensburg, Good Hope, G. Sydow.....	40.55		
Eugene, Trinity, D. Malchow.....	6.00	10.00	
Orofino, Peace, L. G. Bernthal.....	71.58		
Palouse, St. Paul, M. J. Witt.....	10.00		
Rainier, Zion, E. F. Kirst.....	16.11		
Seattle, Grace, G. Franzmann.....	161.90		
Snoqualmie, Snoq. Valley, Wm. Lueckel	41.00		
S. Cle Elum, Good Faith, G. Sydow...	39.85	10.00	
Spokane, Gethsemane, R. Dommer....	73.75		
Spokane, St. James, W. Karnitz.....	100.00		
Spokane, Trinity, M. J. Witt.....	369.64		
Tacoma, Faith, P. Nitz.....	360.54		
Tacoma, St. Paul, W. Amacher.....	299.77		
Withrow, Withrow Luth., V. Greve....	65.81		
Yakima, Grace, T. Adascheck.....	102.70	185.43	3.00
Yakima, Redeemer, G. Frey.....	144.82		
Zillah, Grace, A. Sydow.....	12.50		
	\$ 2,016.72	\$ 205.43	\$ 3.00

**Memorial Wreaths**

In Memory of — Sent in by	Amount
R. Janke — Adascheck, Grace, Yakima.....	\$ 5.00
Mrs. L. Ruehl — Adascheck, Grace, Yakima.....	8.00
	\$ 13.00

F. E. PETERSON, District Cashier.

MICHIGAN DISTRICT

January 1, 1955 to March 31, 1955

Southwestern Conference

Pastor	Budget	Bldg. Fund	Church Ext.	Non-Budget
L. Meyer, Allegan .....	\$ 233.36	\$	\$	\$
H. Juroff, Battle Creek ..	157.85			
E. Wendland, Benton Harbor .....	1,134.06	115.65		
R. Schaller, Coloma .....	499.15	263.49		
G. Struck, Dowagiac .....	560.87	136.65		
W. Krueger, Eau Claire .....	170.53			
C. Kipfmiller, Hopkins ..	300.00			
J. Thrans, Muskegon .....	187.29			
L. Meyer, Otsego .....	118.70			
W. Westendorf, S. Haven ..	965.92			
H. Zink, Stevensville .....	852.05			
H. Walther, Sturgis .....	267.07			

Southeastern Conference

M. Radtke, Ann Arbor ..	125.75	162.08		
M. Spaude, E. Ann Arbor ..	93.28			
O. Kreie, Belleville .....	288.60	10.00		
O. Schlenner, Detroit, including \$6.76 from Sunday school .....	250.70			
W. Valleskey, Detroit .....	654.61			
E. Zell, Detroit .....	297.19			
E. Frey, Detroit .....	267.34	177.75		32.04
H. Hoenecke, Detroit .....	364.23			
J. DeRuitter, Detroit .....	279.00			
P. Dumas, Detroit .....	200.25	42.04		36.05
W. Wagner, Findlay .....	89.80	100.00		
E. Schmelzer, Flat Rock ..	328.75			
H. Buch, Greenwood .....				
W. Voss, Jenera, including \$10.00 from John Schaller, thank-offering ..	449.00	20.00	40.00	
L. Newman, Kenton .....	207.54			
K. Krauss, L. Koeninger, Lansing .....	3,005.50	115.00		
F. Zimmerman, Lansing ..	514.58			
J. Westendorf, Livonia .....	129.22			
T. Sauer, Livonia .....	843.16		35.00	
E. Schmelzer, Monroe .....	68.27	75.01		
Monroe, Zion .....	1,174.22	1,263.35		
Morenci, A. Hueschen .....	59.80	35.00		
Ad. Schultz, Monroetown ..	202.32	16.20		
A. Walther, Northfield, including \$50.00 from Carrie Prochnow .....	458.67			
E. Hoenecke, Plymouth .....	742.91	5.00		1.00
C. Schmelzer, Riga .....	878.45			33.75
H. Engel, Saline .....	408.38		25.00	
A. Wacker, Scio .....	60.00			
A. Walther, South Lyons ..	136.16			
A. Jeschke, Tecumseh .....	151.09	65.00		
W. Wagner, Tiffin .....	45.13			
R. Timmel, Toledo .....	1,000.00			
R. Scheele, Toledo .....	875.00			
I. Weiss, Van Dyke .....	227.68			
L. Rasch, Warren .....	97.48			
A. Bloom, Waterloo .....	144.00			
G. Press, Wayne .....	1,251.27			
K. Koelpin, Williamston ..	195.35	60.00		
H. Buch, Yale .....	278.97	5.00		

Northern Conference

M. Schroeder, Bay City ..	953.94	42.00		
J. Brenner, Bay City .....	2,348.00	2.00	225.00	
E. Kasischke, Bay City .....	1,225.50	80.00		
H. Schultz, Brady .....	36.05	175.00	13.00	
M. Koepsell, Broomfield ..	62.10			
H. Schultz, Chesaning .....	290.42		10.00	
R. Voss, Clare .....	326.45			
N. Maas, Durand .....	55.87	79.00		
E. Leyrer, Elkton .....	274.00	70.00		
B. Westendorf, Flint .....	656.35	497.75		
R. Holtz, Flint .....	367.84			
A. Kehrberg, Frankenmuth ..	445.65		69.50	
A. Schwerin, Freeland .....	533.78			
M. Koepsell, Hamilton .....	36.10			
O. Drevlow, Hemlock .....	556.10			
W. Krueger, Kawkawlin .....	596.80	287.25		
H. Lemke, Lincoln .....	109.37		5.00	
A. Maaske, Manistee .....	227.54	40.42		
E. Hillmer, Marlette .....	36.35			
H. J. Schaible, Mayville ..	359.75			
E. Hillmer, North Branch ..	137.98			
K. Vertz, Owosso .....	2,000.00		957.57	
F. Schroeder, Pigeon, including \$25.00 from Ladies Aid .....	1,985.55	160.75	2.00	688.77
M. Koepsell, Remus .....	52.25			
P. Wilde, Saginaw .....	194.18			4.15
O. Frey, Saginaw .....	471.70	117.00		
H. Eckert, Saginaw .....	745.09	339.08		
O. Eckert, R. Gensmer, Saginaw .....	2,277.70	107.85		
C. Miller, Sebawaing .....	426.53			
E. Renz, Sheridan .....	3.00			
T. Frey, Standish .....	41.00			
T. Frey, Sterling .....	229.50	84.50		

G. Cares, Swan Creek, Saginaw .....	575.75	26.00		
N. Maas, Swartz Creek .....	119.40	34.00		
Tawas .....		182.50		
R. Frey, Vassar, including \$17.85 from Sunday School .....	395.67			
T. Horneber, Zilwaukee .....	467.50	291.05	31.66	170.49
Totals .....	\$ 41,707.04	\$ 5,283.37	\$ 386.66	\$ 1,993.52

Non-Budget monies sent direct to institutions.

Memorial Wreaths (Included in above monies)

In memory of — Sent in by	Amount
Richard Keenan — Bay City, St. John .....	\$ 2.00
Rev. F. M. Krauss — Brady .....	10.00
Mrs. Joseph Papaor — Brady .....	3.00
Rev. F. M. Krauss — Chesaning .....	10.00
Mrs. Renata Spindler — Frankenmuth .....	5.00
Mrs. Katherine Schutt — Frankenmuth .....	14.50
William Nagel — Frankenmuth .....	15.00
Johanna Weber — Frankenmuth .....	4.00
Margaret Baker — Frankenmuth .....	8.00
Mrs. John Ranke — Frankenmuth .....	4.00
Arthur Rauh — Frankenmuth .....	19.00
Clara Roode — Findlay .....	10.00
Dick Richards — Lincoln .....	5.00
Mrs. John Schaller — Jenera .....	
H. Pifer — Jenera .....	
Mrs. Elizabeth Traucht — Jenera .....	
Mrs. Kattie Neff — Jenera .....	
Homer Reel — Jenera .....	
Mrs. Elizabeth Rausch — Jenera .....	
Lafe Arras — Jenera .....	
Adrian Rausch — Jenera .....	Total 160.00
Katherine Humstein — Pigeon .....	11.00
Mrs. Chris Dinkel — Pigeon .....	3.00
Frank Einhardt — Pigeon .....	61.00
Mr. and Mrs. John Prieskorn — Pigeon .....	25.00
William Eden — Pigeon .....	5.00
Louise Meub — Pigeon .....	5.00
Mrs. Wm. Heck — Pigeon .....	5.00
Milt Ackerman — Pigeon .....	12.00
John Depner, Sr. — Pigeon .....	5.00
Thomas Eaton — Pigeon .....	2.00
Mrs. Carl Sharrand — Pigeon .....	6.00
Eay Wilbert — Pigeon .....	2.00
Rev. F. M. Krauss — Riga .....	25.00
Mrs. Mary Bredernitz — Saline .....	25.00
William Kirschke — Swan Creek, Saginaw .....	5.00

ALWIN R. BURKHARDT, Treasurer.

MINNESOTA DISTRICT

July 1, 1954 — April 1, 1955

Crow River Valley Conference

Congregation — Pastor	Budgetary	Special	OTHER CHARITIES
Buffalo, St. John, E. R. Berwald ..	\$ 2,924.64	\$ 667.75	\$ 77.00
Crawford Lake, Trinity, M. H. Hanke .....	405.27	379.70	
Delano, Mt. Olive, M. J. Lenz ..	2,144.15	948.47	72.25
Glenwood, Calvary, F. E. Stern ..	385.13		55.48
Graceville, Mt. Olive, H. A. Mutterer .....	616.53	224.15	
Hancock, St. John, E. Hallauer ..	1,660.75	90.82	110.44
Hutchinson, Grace, H. A. Hempel ..	840.24		
Johnson, Trinity, P. R. Janke .....	1,724.37	573.52	46.30
Litchfield, St. Paul, J. Raabe .....	3,203.53	880.93	46.57
Loretto, Salem, W. P. Haar .....	1,250.26	1,164.75	41.50
Monticello, St. Peter, L. Schaller ..	570.42	160.54	
Montrose, St. Paul, M. H. Hanke ..	328.16	355.38	
Morris, St. Paul, H. G. Duehlmeier .....	1,686.16	180.00	54.50
Pelican Lake, Immanuel, G. H. Geiger .....	1,854.30	22.00	
Rockford, Cross, N. W. Kock .....	924.78	397.79	228.35
T. Acoma, Immanuel, O. Engel .....	1,927.55	788.55	103.51
T. Ellsworth, St. Peter, M. C. Kunde .....	534.00	295.10	12.25
T. Lynn, Zion, M. Lemke .....	827.00	260.00	325.50
T. Malta, Bethany, H. A. Mutterer .....	235.05	119.00	
Hutchinson, W. Lynn Zion .....		53.00	
Total .....	\$ 24,042.29	\$ 7,561.45	\$ 1,173.65

Mankato Conference

Alma City, St. John, E. E. Kolander .....	1,976.59	164.00	1.00
Belle Plaine, Trinity, R. A. Gurgel .....	2,195.76	972.65	
Jordan, St. Paul, L. Brandes .....	2,100.00	350.00	
Le Sueur, Grace, M. J. Wehausen ..	257.15	168.00	
Mankato, Immanuel, G. W. Fischer .....	3,321.23	510.00	11.40
North Mankato, St. Paul, R. A. Haase .....	3,467.61		
West Mankato, St. Mark, M. Birkholz .....	386.73		

New Prague, Friedens, A. Martens	2,019.17		
St. Clair, St. John, A. P. C. Kell	1,831.56	202.82	
St. James, St. Paul,			
E. F. Peterson .....	1,876.38	1,582.00	
St. Peter, St. Peter Luth.,			
G. Albrecht .....	1,269.72	330.00	
Shakopee, Mt. Olive, K. H. Roever	90.35	47.20	
Smith's Mill, Trinity, T. Bauer	933.89	94.65	
Lutheran Home for the Aged,			
Belle Plaine .....	70.00		
<b>Total</b> .....	<b>\$ 21,796.14</b>	<b>\$ 4,421.32</b>	<b>\$ 12.40</b>

**New Ulm Conference**

Balaton, St. Peter,			
A. Schulz, V. P. ....	1,942.92	250.00	
Butterfield, St. Matthew, R. Unke	547.80	140.73	
Courtland, Courtland Luth.,			
R. Reim, V. P. ....	396.85	99.75	19.55
Darfur, St. John, R. Unke....	295.15		15.85
Lake Benton, St. John,			
A. H. Birner .....	1,111.28	81.82	14.55
Morgan, Zion, W. Frank....	704.00	302.00	67.00
New Ulm, St. John, R. Reim..	2,073.65	295.75	
New Ulm, St. Paul, W. J. Schmidt	9,934.22		
Nicollet, Trinity, E. Schaller..	4,603.06	74.00	106.00
Sanborn, Zion, Wm. Lange....	861.03		19.00
Sleepy Eye, St. John, P. Nolting	4,103.47	96.00	
T. Brighton, Zion, R. Reim, V. P.	618.48	96.00	25.57
T. Eden, Immanuel, W. Frank..	890.00		
T. Island Lake, Zion,			
Rud F. Schroeder .....	574.05		
T. Verdi, Immanuel, A. H. Birner	400.00	18.40	
Tyler, Immanuel,			
Rud. F. Schroeder .....	404.32		
Mass Reformation Festival Coll.		196.65	
St. Paul Ev. Luth. School,			
New Ulm .....			170.00
<b>Total</b> .....	<b>\$ 29,460.28</b>	<b>\$ 1,651.10</b>	<b>\$ 435.52</b>

**Red Wing Conference**

Austin, St. Paul, L. Schierenbeck	972.96	316.95	
Bear Valley, St. John, T. Haar	796.00		10.00
Bremen, Trinity, K. Roever ..	190.18	6.00	81.00
Brownsville, Emanuel, E. Hertler	106.50		
Caledonia, St. John, K. Gurgel..	2,433.05	984.75	43.20
Cannon Falls, St. Paul, K. Roever	181.71	8.48	
Charles City, Cross, W. A. Geiger	373.36	5.00	
Frontenac, St. John, W. Voigt..	491.05	313.75	40.20
Goodhue, St. Peter, N. Luetke..	584.00	58.00	39.00
Hokah, Zion, E. Hertler.....	702.55	37.00	
La Crescent, First Lutheran,			
E. Hertler .....	978.00	120.00	
Lake City, St. John, T. Albrecht	4,598.84	278.35	45.00
Lake City Lincoln, Trinity,			
E. Scharlemann .....	888.90	961.82	
Mapleview, Calvary, N. Sauer....	98.71	34.00	
Mason City, Bethlehem, C. Hinz..	1,033.43	887.85	
Mazeppa, St. John, T. Haar....	1,028.00		
Nelson, Grace, D. Hoffmann....	325.81		
Nodine, St. John, R. Kettenacker	2,449.81	200.00	
Oronoco, Grace, G. Fuerstenau ..	637.29		
Poplar Grove, St. Peter,			
G. Fuerstenau .....	3,521.36	680.50	183.45
Red Wing, St. John, G. Barthels			
South Ridge, Immanuel,			
E. Hertler .....	745.50	150.00	
T. Dexter, Trinity, N. Sauer....	1,489.17	10.00	
T. Goodhue, Grace, C. Albrecht	774.66	137.75	1.00
T. Goodhue, St. John, C. Albrecht	1,751.97	221.58	37.00
T. Minneola, St. John, N. Luetke	924.92	18.00	
T. West Florence, Immanuel,			
W. Voigt .....	1,231.75	6.00	25.00
T. Union, St. Peter, F. Ehlert..	134.35		
Wabasha, Our Redeemer,			
D. Hoffmann .....	587.46	35.50	
Zumbrota, Christ, H. Muenkel ..	4,867.95	278.05	32.00
<b>Total</b> .....	<b>\$ 34,499.24</b>	<b>\$ 5,749.33</b>	<b>\$ 536.85</b>

**Redwood Falls Conference**

Arlington, St. Paul, J. Bradtke	4,349.46	1,612.12	399.29
Danube, St. Matthew,			
H. Schnitker .....	2,051.69	10.00	
Echo, Peace, H. Hackbarth ...	1,623.94	411.77	129.00
Essig, Zion, P. Spaude .....	188.83		5.75
Fairfax, St. John, W. Vatthauer	2,599.53		79.65
Gibbon, Immanuel, H. Kesting..	4,194.96	421.10	121.00
Marshall, Christ, E. Gamm ....	1,273.87	1,063.06	
Milroy, St. John, G. Scheitel....	200.00		
Morton, Zion, S. Baer.....	1,133.62	40.00	29.88
Olivia, Zion, I. Lenz .....	1,380.71		
Redwood Falls, St. John,			
E. Birkholz .....	2,274.22	29.00	75.00
Renville, St. John, W. Dorn....	1,579.00	574.00	1.00
Seaforth, St. Paul, A. Schulz....	427.53	75.75	
T. Emmett, Bethany, O. Netzke	765.59	54.00	5.00
T. Flora, St. Matthew, O. Netzke	656.02		
T. Helen, St. John, K. Plocher..	1,237.55	142.50	53.35
T. Omro, St. John, W. Zickuhr..	1,218.50	422.30	10.00
T. Ridgely, St. John, P. Spaude	297.35		6.26
T. Sheridan, St. John, A. Schulz	282.82		
T. Wellington, Emanuel,			
G. Zimmermann .....	1,185.09	305.05	38.50
T. Winfield, St. Luke, W. Dorn	400.00	181.40	

Vesta, St. John, W. Nommensen	1,764.09	599.50	38.00
Winthrop, Zion, C. Kuehner....	1,553.09	106.00	117.17
Wood Lake, St. John, L. Huebner	2,574.93	679.00	164.05
<b>Total</b> .....	<b>\$ 35,042.59</b>	<b>\$ 6,526.55</b>	<b>\$ 1,272.90</b>

**St. Croix Conference**

Amery, Redeemer, K. Seim.....	1,195.73	529.46	
Centuria, St. John, F. Kempfert	284.44	17.16	
Clear Lake, Grace, K. Seim.....	542.12	194.00	
Ellsworth, Good Shepherd,			
F. Mutterer .....	102.42		
Hastings, St. John, L. Ristow..	1,431.22	26.93	
Hersey, First Luth. P. Horn....	305.84	110.00	
Highwood Park, Mt. Zion,			
G. Ehlert .....	304.30		
Minneapolis, Bloomington Luth.,			
J. Hoenecke .....	845.43		
Minneapolis, Pilgrim, R. Palmer	4,120.69	101.00	
Minneapolis, St. John, P. Dowidat	1,726.00	1,000.00	250.00
N. St. Paul, Christ, H. Sauer..	2,060.43	322.85	
Nye, Grace, J. Lau .....	252.80	287.83	
Osceola, Trinity, J. Lau .....	832.67	792.06	
Prescott, St. Paul, F. Mutterer..	376.55	39.65	108.55
Rock Creek, Redeemer,			
F. Kempfert .....	209.65	40.00	
St. Croix Falls, English Luth.,			
F. Kempfert .....	357.12	3.00	
St. Louis Park, Timothy,			
R. Schumann .....	151.70	27.20	
St. Paul, Emanuel, G. Thiele,			
L. Voss .....	2,883.93		71.00
St. Paul, Divinity, D. Kolander	89.85	62.03	
St. Paul, Mt. Olive, C. Koch....	1,349.30	490.05	67.55
St. Paul, St. James, C. Bolle....	5,160.22	312.40	300.00
St. Paul, St. John, O. Naumann,			
J. Albrecht .....	6,278.89	1,263.23	202.05
St. Paul, Trinity, A. Haase....	1,140.93		207.45
St. Paul Park, St. Andrew,			
G. Ehlert .....	377.40		
S. St. Paul, Grace, A. Eberhart	3,029.74	1,628.97	
Stillwater, Salem, P. Kurth....	2,882.87	478.78	
T. Baytown, St. John, E. Penk..	687.75	348.00	19.00
T. Cady, St. Matthew, H. Ellwein	164.08		27.00
T. E. Farmington, Zion, L. Meyer	2,553.68	1,005.00	5.00
T. Grant, St. Matthew, E. Penk..	688.73	170.10	26.00
T. Weston, St. John, H. Ellwein	510.96	2.00	50.00
T. Woodbury, Salem, F. Mutterer	475.71	11.25	130.95
Woodville, Immanuel, P. Horn	315.75	142.00	
<b>Total</b> .....	<b>\$ 43,688.90</b>	<b>\$ 9,405.49</b>	<b>\$ 1,464.55</b>
Minnesota District			
Convention Collection .....		106.51	
District Totals .....	<b>\$188,529.24</b>	<b>\$ 35,421.75</b>	<b>\$ 4,895.87</b>

**Memorial Wreaths**

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
Mrs. Martha Daberkow—			
H. C. Duehlmeier .....			24.44
Irmgard E. Harff—W. Haar....	5.00		11.50
William J. Grambart—W. Haar			30.00
Herman Fels—L. Schaller .....		12.00	
Emil Maus—H. Duehlmeier ....	12.00	125.00	4.00
Mrs. Rob Raether—O. Engel....		2.00	5.00
Mrs. Charles Ladwig—W. Frank	3.00		2.00
Rev. J. Lenz—G. Fuerstenau ...		6.00	81.00
Rudolph Krzibietke—K. Gurgel	15.00		
Marie Christnach—G. Barthels ..	10.50	5.00	
Henry Theo. Meyer—G. Barthels	7.00		
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