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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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We now have a Lutheran Church in Ireland, believe it or not, in this stronghold of Roman Catholicism. It is a small mission intended not so much to convert the Irish as to supply some Lutherans who have moved into Ireland with Word and Sacrament. Dublin, Ireland, is the city in which this new mission is located. The Lutherans in this town came from Germany, Scandinavian and Baltic countries. The Dublinites received these strangers with the well-known Irish courtesy. Who knows what this little church may mean in the future for Dublin, Ireland, and the Lutheran Church.

\* \* \* \*

While on this subject we wish to make another observation which may not be generally known: The Lutheran Church (in all its various branches) is the largest Protestant church in the world. There are nearly 70 million Lutherans in the world. To be exact, there are 69,362,978. These figures are taken from a report by Dr. Carl E. Lund-Quist in the *Lutheran Standard*. Dr. Lund-Quist is the executive secretary of the Lutheran World Federation. The largest number of Lutherans are in Germany. Then follow, Sweden, United States and Canada, Denmark, Finland, and Norway.

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The theory of evolution is not going to be taught in the University of Colorado anymore if the Foundation for the Authenticity of the Bible and for Religious Liberty, Inc., can have their way. This society founded by the Rev. Gladden William James of Boulder is strongly objecting to the teaching of evolution in the state schools and is demanding that the practice be discontinued. The Rev. James says: "Our organization maintains that the teaching that man has an animal ancestry instead of being created outright by the power of God and in the image of God is an

invasion of the principle of separation of Church and State as vouchsafed in the First Amendment."

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Roman Catholic leaders and the American Jewish Congress have become vitally interested in the Wisconsin Synod high school affair in Milwaukee. The Supreme Court of the State of Wisconsin has twice decided against the Wisconsin Synod High School Association to permit it to erect a school in Wauwatosa. The Association appealed to the United States Supreme Court, but the court turned down the appeal on the grounds that there is no "substantial federal question" involved. We believe there is. The area in question does permit the erecting of public schools but not parochial high schools. This, we believe, is prejudicial.

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A Roman Catholic child whose parents were murdered in Michigan in 1953 was put into custody of an aunt in Pennsylvania who is a Presbyterian, and who will raise the child in her faith. Archbishop John F. O'Hara protested and petitioned the Pennsylvania court to award the custody of the child to the Catholic Children's Bureau, but without success. The court said: "We have no concern with committing the child to any particular creed or denomination. Our sole concern is that the home to which we assign it shall provide proper spiritual and material benefits and blessings."

\* \* \* \*

If your congregation has not finished your "GIFT FOR JESUS COLLECTION" then by all means do it — do it now. Why are some congregations holding back? Do they believe that there is honor and blessing in this? Let's do some serious thinking in this matter before we say, "We are not able to contribute." It takes a lot of fortitude to say that.

# Our Victories Through The Holy Spirit Rom. 8: 12-16

*A Devotion . . .*

**P**ENTECOST, the festival of the Holy Spirit, generally does not receive the full attention that is devoted to Christmas and Easter. Even the world takes note of Christmas and Easter, though it perverts their message. Yet it gives hardly a thought to Pentecost. Also to many Christians, however, the Christ-child in Bethlehem's manger and the open, empty tomb in Joseph's garden are commonly much more vivid and meaningful than the Holy Spirit's hidden work in the hearts of men.

Yet without the Holy Ghost not a single person in the world would be able to enjoy the salvation which the love of the Father and the obedience of the Son has procured for us. "No man can say that Jesus is the Lord, but by the Holy Ghost." That is to say: no man can call Jesus his Lord and Savior with a believing heart except through power from the Holy Ghost. But not only is it the Holy Spirit who brings helpless sinners to blessed faith in Christ; it is He also who continues to perform His blessed work in us. A part of this blessed work in our Christian hearts is this that He leads us to victories over our sinful flesh.

*Vital Victories* There is an enemy of our eternal welfare who dwells in us all, an enemy to whom God's Word gives the name of "flesh." It is our sinful nature which we have inherited from Adam. Daily we feel its evil power. It tempts us to give our supreme love to things created rather than to our Creator, to give way to anxious fretting and sullen complaining, to abuse God's holy name, to neglect our duties and obligations, to harbor bitter and wrathful thoughts, to be dishonest and untruthful when that would seemingly be to our advantage, to speak evil against others, especially against those who have spoken evil of us; yes, our flesh would lure us from one sin and evil to another.

Yet as believing children of God we are no longer debtors to the flesh, who can in any way feel constrained to live according to its promptings. In fact, it would be most fatal to us if we should again willingly yield to our flesh to fulfill all its evil lusts and desires. Very earnestly St. Paul

exhorts: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die." By yielding to the flesh and its sinful desires the Christian weakens and undermines his faith; he falls into the danger of stifling and again losing his precious spiritual life, and of sinking into eternal perdition. As Christians we need to crucify our flesh daily; we need "to mortify the deeds of our body" so that its members do not serve the flesh in fulfilling its lusts and desires.

*Which Only God's Spirit Can Give* Man by nature lives in a spirit of bondage before God. He is like a slave who continually fears the anger and punishment of his master. Even though he may persuade himself that God will be indulgent and overlook his faults, this does not give him any confidence and boldness in God's sight. Though he may try to bargain with God with all kinds of self-evaluated works and merits, this, too, does not make him certain of God's favor. For this very reason, however, man as he is by nature lacks joyful willingness to battle against sin and to do God's will. A spirit of bondage cannot lead to joyful, willing service. This is possible only through the Holy Spirit. St. Paul writes: "If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Only the Holy Spirit can lead us to daily victories over our flesh. Such victories do not make us children of God. We are that through our God-given faith in our Savior. But these victories over the flesh are an evidence that we still are dear children of God, who indeed live before God, and who shall finally inherit eternal life.

It is, of course, by means of the Word of God that the Holy Spirit leads us to victories over our flesh — by means of the Word of God which we hear and read, or which we have heard and read in the past and which is inscribed in our memory governing our mind and molding our thinking.

*Granting Us Adoption* Through the Gospel in Word and Sacraments the Holy Spirit dwells in our believing hearts and has implanted a new spirit there. Paul says: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." The Holy Ghost gives us the assurance of faith that through Christ God has adopted us sinners as His dear children. This new spirit does fill our hearts with a child-like boldness and confidence toward our God. With a confident, joyful "Abba, Father" He leads us to commit all of our needs and requests to our heavenly Father. He lets us realize that God does not deal with us according to our sins but that He has forgiven them all for the sake of His Son Jesus Christ, who died for our atonement. Thus He awakens the firm assurance in us "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." In this blessed assurance we gain strength and willingness to crucify and mortify our flesh, to resist and suppress its sinful promptings. With the compulsion of a thankful heart the Holy Spirit lets us realize that Christ "died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again." In thankfulness He lets us remember that "we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Thou holy Fire, Comfort true,  
Grant us the will Thy work to do  
And in Thy service to abide;  
Let trials turn us not aside.  
Lord, by Thy pow'r prepare each  
heart  
And to our weakness strength impart  
That bravely here we may contend,  
Thro' life and death to Thee, our  
Lord, ascend.  
Hallelujah! Hallelujah! C. J. L.

# Editorials

**The Church's One Attraction** What that is Jesus indicated when during the last week of His earthly life He said: "And I, if I be lifted up from the earth, will draw all men unto me." This He said, the Evangelist remarks, "signifying what death he should die" (by crucifixion). That is the only attraction the Church has to draw people into God's kingdom: the exhibition of the Son on the cross, working out the redemption of the sinful world. There are other ways of drumming together a crowd for so-called religious assemblies, other ways which are far more successful outwardly, but it is not a drawing into God's Church and kingdom but only into a "reasonable facsimile" of the same. If people are in God's kingdom, they have been drawn in by the atoning work on the cross, nothing else.

Many a preacher and many a small congregation which is not growing numerically has lost confidence in that attraction and has resorted to more glamorous methods to fill the empty pews. They regard the world's methods as more effective than God's methods. But the Lord did not say: Sit down and figure out what will draw people into the church. Make a study of the latest methods which have proved successful in the business and entertainment world, and employ them. No, that at best gets people into the pews of the visible church but does not provide them with seats in heaven. The only thing which can do the latter is the cross of Jesus, as Jesus indicated when He said: "And I, if I be lifted up from the earth, will draw all men unto me." That is the only attraction which St. Paul employed, for he said: "I determined not to know anything among you, save Jesus Christ, and him crucified."

Where do we want to draw people, to Jesus or just to ourselves, into the kingdom of Christ, where their souls will be safe for all eternity, or into our outward organization to tickle our pride and vanity? The trouble is that we are too earthly-minded and worldly-minded, that we set our sights too low, that we are interested merely in filling our pews and swelling our membership rolls instead of saving souls and translating them from the kingdom of darkness into the everlasting kingdom of light. We confuse the way-station with the final goal of all true church work. When the rolls are called up yonder, when the history of those clad in white around the great white throne is told, it will be found that they were drawn into the kingdom by the magnet of the cross of Jesus, on which atonement was made for their sins. That is not just the antiquated view of one who is behind the times as to what constitutes successful church work, no, that is the verdict of Scripture itself. The holy seer John in his vision of the multitude in heaven quoted one of the elders as asking: "What are these which are arrayed in white robes? and whence came they?" The answer which he received was: "These are they which came out of great tribulation, and have washed

their robes, and made them white in the blood of the Lamb" Rev. 7:13-14. I. P. F.

\* \* \* \*

**Bad Example of Parents** There is hardly an issue of any newspaper or magazine which does not refer to the problem of juvenile delinquency. Much of it is blamed on the delinquency of parents, and rightly so. Though even the best of parents may have a delinquent child through little fault of their own, parents on the whole are shirking their responsibility in properly guiding their children and are "farming them out" to others. There is a tendency to get them off their hands as quickly as possible and let others assume the responsibility for their morals and upbringing. How happy many mothers are when they can get them off their hands and let the kindergarten and pre-school agencies take over. Others for no compulsory reason take a job and let the children roam the streets or turn them over to the diffident care of strangers in order to acquire a television set or some other luxury which they could not otherwise afford. That is not placing the value upon the soul of the child which our Lord Jesus placed upon it.

Added to this is the positive bad example which parents set their children. A speaker recently spoke of parents teaching "the virtue of lying." He said: "They know that salesmen lie. They know about the small print in contracts. When the washing machine breaks down, they hear their parents discussing how to lie to hold the company responsible. There is a tremendous pressure to lie." How many children hear their parents openly discussing as to how they plan to cheat Uncle Sam out of some of the income tax due or how to collect insurance on damages to their car by lying about the cause of the damages? What other impression can such children get than that the only thing wrong about lying is getting caught at it?

Or if parents are always carousing around and are always intent upon worldly pleasure, who can blame the children if they adopt the view that that is the way to get most out of life? If the father seldom or never goes to church, if the parents *send* the children to church instead of *taking* them to church, how much stock will the children take in religion? The restoration of the family pew, where the whole family sits together every Sunday to hear the Word of God, will train the children to be regular churchgoers in later life.

Parents who by their own example teach their children a false morality and contempt for the Word of God will have much to answer for to God. Such parents may take it lightly, but God will not, for our Savior warns: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone be hanged about his neck, and that he were drowned in the depth of the sea."

I. P. F.

# ETERNITY

## Resurrection Of The Dead

**I**N our study of Christ's return to earth we saw that Scripture speaks of only one such return. As He came once to be born in Bethlehem and to redeem us by His suffering and death, so will He also return once at the end of the world to complete His work. We spent some time, in this connection, to examine the dreams of Chiliasts, who expect a two-fold return, one to inaugurate the Millennium, and only then a final return after this world has run its course. We saw that the Scriptures admit of no Millennium in the sense of the Chiliasts. The one chapter which speaks about a period of a thousand years describes the whole New Testament time from Christ's work on earth to His return for judgment under this number, using various figures and symbols.

When Christ shall return, then the first thing that He will do will be to raise the dead and bring them back to life.

### Resurrection

The Scriptures use the idea of a resurrection, or of bringing back to life, in two different ways.

Our present natural condition of sin is sometimes called spiritual death. To the Ephesians Paul wrote: "And you . . . who were *dead in trespasses and sins*" (chap. 2:1). And again in v. 5: "Even when we were dead in sins." Similarly he says to the Colossians: "And you, being dead in your sins and the uncircumcision of your flesh" (chap. 2:13). — Accordingly then, a bringing to faith is called a resurrection, a bringing to life. Thus the last quoted verse continues: "hath he *quickened* together with him, having forgiven you all trespasses." And the second Ephesians passage above says: "hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together." Chapter 5: 14, of the same Epistle, admonishes us: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Similarly Col. 3:1, reminds us: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

This figurative use of the idea of resurrection for conversion and coming to faith is easy to understand. But by far in the greater number of cases the word resurrection is used in the literal sense, namely that a person who had died bodily is brought back to life. We quote a few passages. "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). "Martha saith unto him, I know that he (Lazarus) shall rise again in the resurrection at the last day" (John 11:24). "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen" (1 Cor. 15:12-13).

Jesus once used the word resurrection in a very special way. When Martha told Him that she knew her brother Lazarus would rise in the resurrection at the last day, Jesus answered her: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25-26). What Jesus meant to tell Martha by calling Himself the resurrection was this, that a mere coming back to life does not in itself spell a blessing. That might only mean to be brought before the judgment seat of God, to be condemned to eternal punishment in hell. Jesus changed all that. He redeemed us from hell and damnation. He won for us a resurrection unto life eternal in heaven. Yes, for anyone who believes in Him death has been changed into a restful, refreshing sleep, to be followed by a glorious resurrection unto life eternal.

That was what Jesus meant when He said, I am the resurrection. Without Him resurrection would be a terrible thing, but by His work of redemption He changed it into a blessed hope. Martha understood. "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world" (v. 27).

### The Certainty of Resurrection

Not all people believe in a resurrection. It seems too incredible. The body at death returns to the dust, whence it was taken. How can it be restored in a resurrection? In the persecutions of the early Church the heathen sometimes burned the bodies of murdered Christian martyrs to ashes, and scattered the ashes to the wind. Then they sneered that now people could see how much the Christian hope of resurrection was worth — nothing. Because the old Egyptians believed that only if the bodies were preserved would a resurrection be possible, they very carefully embalmed their dead, and many of their mummies have been preserved to the present day.

When Paul in Athens spoke to the philosophers on Mars Hill, they listened to him attentively until he mentioned the resurrection. Then they began to jeer (Acts 17:32). A little later the congregation in Corinth was troubled about the resurrection. Paul asked them: "How say some among you that there is no resurrection of the dead?" (1 Cor. 15:12). — During his imprisonment in Caesarea Paul was called to speak about his work to a gathering of the most prominent men of the city, even the Roman governor of the province and King Agrippa and his sister Bernice were present. King Agrippa professed the Jewish religion, and his sister Bernice was very much interested in religious questions; but the great majority of the gathering were Gentiles. When Paul spoke about his hope in a resurrection, he asked his hearers the pointed question: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

Among the Jews there was an entire sect which denied the resurrection. They were the Sadducees. They were materialists and denied also the existence of angels and spirits (Acts 23:8).

The Sadducees tried to ridicule the idea of a resurrection by their story of the seven brothers who, according to the law of Moses, had, one after the other, married the same woman, because the brothers, one after the other, had died without leaving an

heir. They tried to embarrass Jesus with the question: "In the resurrection whose wife shall she be of the seven? for they all had her" (Matt. 22:28).

This question did not embarrass Jesus in the least, it merely revealed the ignorance and the unbelief of the Sadducees. Jesus answered them in a way that the multitudes were astonished at His doctrine, and even the

Pharisees admitted that He had achieved what they had been unable to do, He had stopped the mouth of the Sadducees and had put them to silence (Matt. 22:33-34). He said to them: "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:29).

In this way Jesus reminded the Sadducees that they were blaspheming God, that by their error they

denied the power of God. He also emphatically stated that resurrection is a doctrine of the Scriptures, even taught in those books of the Old Testament which also the Sadducees still accepted.

About the Scripture doctrine of the resurrection we shall, God granting, investigate in our next studies.

(To be continued)

J. P. M.

## From A Wider Field

**T**HE Risen Savior instituted the Office of the Public Ministry. Most prominent and best-known among those who serve in this office are the pastors, the shepherds of Christian congregations. As Peter, so they have been given the special commission: "Feed my lambs." "Feed my sheep."

Centuries have passed; and in many instances pastors as well as some of their people have forgotten the true assignment which belongs to the Office of the Public Ministry. Indeed, even among those who still recognize the real calling of a Christian pastor there is but little understanding for the scope of his work. One occasionally meets people who are under the impression that a pastor makes a sermon on Saturday and preaches it on Sunday, with time hanging heavy on his hands the rest of the week.

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The results of an extensive study, begun by the Russell Sage foundation and Union Theological Seminary last year, have just been made public and were reported by George Dugan in the *New York Times*. The investigation sought to determine what kind of man the average, typical Protestant minister of today is and how he deals with the problems of his office.

Dr. Samuel Blizzard of Pennsylvania State University headed the study. He sent out over 1,600 detailed questionnaires, and received 1,150 replies from pastors in 47 states, representing 22 denominations. Their answers filled 10,000 pages of material which was analyzed. Laymen especially ought to be interested in hearing what sort of picture of an average clergyman was fashioned from the facts reported. We

quote here portions of the summary from the *Times*.

"The typical Protestant minister is 40 to 45 years old . . . He dresses modestly, dwells in a comfortable 6-room house, has two children, a car and smokes a pipe on occasion.

"Here is his 'must' reading list: the Bible, professional books and magazines bearing on his 'trade,' sermon volumes and devotional literature, current 'provocative' books on theology, and Biblical interpretation.

"From here on, his reading is on a catch-as-catch-can basis. But he does his level best to read regularly one newspaper of national coverage, his local daily and one news magazine. When time permits he tries to keep aware of what is going on in current fiction and in literature generally.

"Here is a typical day in the life of an average Protestant clergyman: Breakfast at 8 A. M., correspondence, telephone calls, parish business . . . In the afternoon comes a hospital call and several pastoral visits, two of which were cancelled the day before because of a funeral. Back in his study he puts the finishing touches on a scheduled evening forum, hoping he will have time for pre-dinner devotions with his family, then off to the evening meeting. If he's lucky, there will be time for reading before lights-out."

This, we note, is an average. There are many pastors who would consider such a day a light one indeed. Yet the report adds that half the pastors receive no office help at all, and 20 per cent have only part-time secretarial assistance.

Unhappily, the report also notes that, while the average Protestant pastor of the present day is the best-educated preacher in American

history, such are the multiplicity of his duties that he does far less preaching than counselling, organizing, administering and promoting. Sermon work and proclamation of the Gospel, which is the true calling of a pastor, has become secondary. And it shows. The complaint of one minister in Ohio may be significant in this respect. He wrote with his questionnaire:

"Our churches are successful. We gain more members, we have more at church, we have bigger budgets, we have more activities . . . But we can't see that we are making much of a difference in our communities, or in the lives of the individual members of our communities. This disturbs me."

\* \* \* \*

Could there be any connection between that and newspaperman George Sokolsky's answer to the question: "Why is Billy Graham so popular?" The *Lutheran Standard* quotes him as follows:

"The answer is quite simple: He talks religion. Too many clergymen in their sermons these days do not talk religion. They talk about everything else. They review books of temporary value; they review Broadway plays; they are amateur psychiatrists; they go in for social action; they turn the pulpit into a political forum. But they do not talk of man's relations to God and of the evil of sin and of the consequences of infractions of the moral law . . . That is why Billy Graham draws such crowds. The man is not a great preacher, in the style, let us say, of Henry Ward Beecher, but he reaches the conscience of an era that seeks God all over again."

That is certainly not the whole answer; but it is a part of the answer. The other part lies in the strange quirks of human nature.

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Concerning that, and while we are on the subject of the preacher, we submit in its entirety an editorial in the *Christian Century* of April 13 under the heading: "What do Americans Value Most Highly?"

"Whom do we reward most highly for services rendered? The answer to that question throws some light on the current scale of values of American life. Physicians head the list. They receive the largest incomes, and also have had the largest increase — 80 per cent — in average real incomes in recent years. Could this have something to do with the almost universal feeling that doctors' bills are far too high? It might; and it could also have something to do with the physician's concern about 'socialized medicine.' No other factor is as certain to speed the coming of socialized medicine as excessive fees for private practitioners. Second on the list are lawyers. Then follow dentists, businessmen, government employees and scientists. Education stands in seventh place in the income of college graduates, and the ministry in the eighth. By this rating, the American people give a fairly low valuation to intellectual and spiritual development. A national publishing house recently took a full page in the *New York Times* to give the facts on salaries of college teachers. 'Our colleges and universities are living on borrowed time — time borrowed from underpaid faculty members,' it said. It pointed out that the average real wages of industrial workers have increased almost by half in the last 14 years. But the average real salaries of all college and university faculty members *decreased* by nearly five per cent between 1940 and 1954. A study made by the Chicago Theological Seminary indicates that the average salary of full-time ministers in the Congregational Christian Churches is \$3,484. In other denominations it would probably be lower. No wonder the recruiting of teachers and ministers lags! It all goes back to what the nation considers important. We are able to finance education and an adequate spiritual ministry. But when we prodigally spend vast sums for

liquor, tobacco, cosmetics and entertainment and grouse about making the necessary expenditures for schools and churches, it is time to

ask and give an honest answer to the question: What do we really want? Do we care for the mind and spirit, or only for the body?" E. S.

## In The Footsteps Of Saint Paul

### THE THIRD MISSIONARY JOURNEY

#### Paul Departs From Antioch For Asia Minor

LUKE has but a laconic report on the stay of Paul at Antioch, the mother church. He writes (Acts 18: 22-23): "When he (Paul) had landed at Caesarea, and gone up, and saluted the church (at Jerusalem), he went down to Antioch. And after he had spent some time there, he departed." In all probability Paul spent the winter months in Antioch, resting his weary limbs and reviving his fatigued spirits in the friendly atmosphere of the mother church. There was much to report on the progress of the Gospel, especially in Europe in the cultural centers of Philippi, Thessalonica, Athens, and Corinth. How eager must not the Christians at Antioch have been to hear how the Lord had stood at his side against the Romans in Philippi, the Jews in Thessalonica and Corinth, and against the wise of this world in Athens. He had contended for the truth and the liberty of the Gospel and had remained victor. On his return to Jerusalem and Antioch he had briefly stopped at Ephesus. There he was encouraged by the eagerness with which the Jews listened to the "Way of Christ." They would hear more of him, but he wanted to hasten back to Jerusalem and Antioch. He would return and tell them more. He was already planning his third missionary journey, which would bring him to the capital of the Roman province of Asia, the stronghold of paganism. In Corinth he had labored for a year and a half. He did not know that his stay in Ephesus would be much longer, three years.

When Paul had refreshed his spirits and regained his strength, he could be detained no longer by the hospitable brethren in Antioch. The courageous warrior felt constrained to leave for further conquests. Luke tersely tells us that he "went over all the country of Galatia and Phrygia in order, strengthening all the dis-

ciples." We are not told which route he followed. It is hardly likely that he would take the route by sea via Perga as on the first missionary journey. It can be assumed that he journeyed on foot northward along the Roman road, along the shores of the Mediterranean.

Paul may have longed to revisit the place of his birth, Tarsus in Cilicia, and relive in spirit the events of his childhood. Tarsus also had been his Patmos for fourteen years before Barnabas called him to Antioch to become the missionary to the Gentile world. It might be his last opportunity. We do not know whether he returned to Asia Minor after his release from Roman captivity or not. The Lord had mapped out a different route for him on his last missionary journey. As a prisoner of Christ he was to preach the Gospel in Rome.

Before Paul lay the Taurus Mountains, that formidable, snow-capped mountain range with its narrow and forbidding pass, the Cilician Gates. The Cilician Gates were the gateway in the East to the banks of the Euphrates and in the West to the capital of the Roman province of Asia Minor, Ephesus. Armored solely with the breastplate of righteousness and with the sword of the Spirit as his only weapon, with a frail staff in his hands and wearing the sandals of peace, Paul trod through this narrow pass through which Alexander the Great had passed in 333 B. C. after his victory over the Persians. Alexander had unwittingly paved the way for Paul by bringing Greek culture and civilization with him and thus creating the Hellenistic world. Above all did he spread the Greek language, in which Paul wrote his immortal Epistles. Today only a few remember Alexander as the pathmaker for Paul, but the intrepid Paul, who preached the 'Way of Christ' over

(Continued on page 169)



# News from our Mission Fields

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

MATTHEW 28, 20

## OUT OF EVERY KINDRED, AND TONGUE, AND PEOPLE, AND NATION

**T**HE Lord Himself outlined the scope of mission work when He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." For this reason when all mission work is finished, the song of the redeemed in heaven will echo and re-echo with this blessed chorus: "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Since none of these differences of color, people and languages presents a barrier to the Church, the Communion of Saints, it ought not present a barrier to the scope of our Synod's mission endeavor. Our Lord's: "Go ye into all the world, and preach the gospel," and His: "Whosoever believeth," of John 3:15, found Wisconsin Synod missionaries going into Poland and Apacheland, to the land of the Reformation and to Sala Land; to the land of the Rising Sun, and across our land.

Heretofore all our Negro mission work was directed through our Synodical Conference joint endeavor. Of late years our Synod has launched out upon its own Negro mission work in Northern Rhodesia. Since our Watertown convention, work has been begun among the many thousands of Negroes living in the Detroit area. We now have a Negro congregation in Detroit, Michigan, and a Negro pastor who has just recently joined our Synod to direct this our newest mission undertaking in the Michigan District. We are most happy to bring you this mission news of our first Negro congregation and a personal report by the missionary in this field — Pastor P. C. Dumas.

On Palm Sunday last, Zoar Lutheran was blessed with a harvest of souls. Twenty-two children and two adults were baptized on this Sunday, and five adults and seven children were confirmed. All previous

records were broken when 110 attended church on Palm Sunday, and 136 on Easter Day. There were 87 children in our Sunday School.

### New Site Purchased

The congregation is eagerly awaiting a new chapel that is to be erected on the northeast corner of Minnesota and Jos Campau Streets. A site for the relocation of the congregation has been purchased by the Synod at a cost of \$4,700.00. Here the congregation will have ample ground for a parochial school and also for the necessary parking space.

### God Gives the Increase

Since May 2, 1954, the congregation has increased from 18 to 37 communicants. A total of 40 infants and children have been baptized since May, 1954. All glory and praise be given to Him alone — "Who adds to

the church daily such as should be saved." Today the Negro mission is worshipping at the Sophie Wright Settlement — 4141 Michell at Superior. A total of 12 men compose the voter's assembly, three of whom were recently confirmed. May our Good Lord, the Great Shepherd of His Church, continue to bless the mission work to be accomplished in the Detroit area and throughout our Lutheran Church, that through the preaching of the Gospel in all its truth and purity many souls may be led to the Savior and at last be eternally saved. Without Him we can do nothing.

May this add joy to our mission work today, that when we join in the chorus of the song of the redeemed, there will be heard those that you and I have brought out of every kindred, and tongue, and people, and nation.

W. R. H.



PASTOR DUMAS AND THE JUNIOR CONFIRMATION CLASS OF ZOAR MISSION — DETROIT, MICHIGAN



### IN THE FOOTSTEPS OF SAINT PAUL

(Continued from page 167)

against the way of worldly wisdom and righteousness, is known to millions of Christians. It had been a long journey on foot from Antioch to the Cilician gates, 412 miles, but many more miles would have to be added before the third missionary journey, just begun, also would be completed.

Luke tells us that Paul strengthened all the disciples in Galatia and Phrygia. On his first missionary journey he had founded the congregations in Antioch in Pisidia, Iconium, Lystra and Derbe in the Roman Province of Galatia. Congregations in Phrygia are not expressly mentioned. On his second missionary journey he had visited and strengthened them in like manner, but then the Holy Spirit forbade him to enter Asia and Bithynia. He was to answer the call from Macedonia and to go into Europe. Now he was again in the midst of his first congregations, confirming them in their faith, giving them stronger food for their souls and hardening their spirits for the onslaughts of the devil against their faith, especially with respect to the way of salvation through faith in Christ alone. Some Paul had to comfort in their sorrow. Others who had been won for the Gospel had died. Conditions had changed here and there, but not the Gospel of Christ. It remained the same. It must ever remain the same, if we would preach it successfully as did Paul.

Paul surely noticed how sorely a visitation within the congregations he visited was needed. Soon after he had to write his Epistle to the Galatians and warn them not to be led astray by false brethren, Judaizers, who would try to wean them away from the true way of salvation through faith in Christ alone by superimposing the Law of Moses. During Paul's visits no direct falling away from the faith could be observed. Soon after, the rash must have broken out. The Judaizers had sown their poisoned seed.

Who were the companions of Paul on this third missionary journey? Again we do not know. Silas most likely stayed in Jerusalem, Timothy and Titus may have accompanied him, perhaps also Aristarchus and

Erastus. Timothy surely must have been happy to return to Lystra, the place of his birth. For all of the companions it was a wonderful instruction to be told and taught by Paul how to win souls for Christ and to build the kingdom. How well could they not make use of this experience after Paul was no longer with them.

On his second missionary journey Paul had already desired to go to Ephesus, but the Holy Spirit had prevented him. Instead he was sent to

Europe. Now he could enter the Roman province of Asia and work in the capital, Ephesus. Much work was to be done. Ephesus was the bulwark of paganism with its worship of Artemis. We shall have much to observe in Ephesus and shall endeavor to evaluate it in the light of the Gospel. Paul will again be in the center of things, bearing the brunt of the attacks and also bearing the torch of the Gospel into the darkness of the heathen world.

H. A. Koch.

## Northwestern College

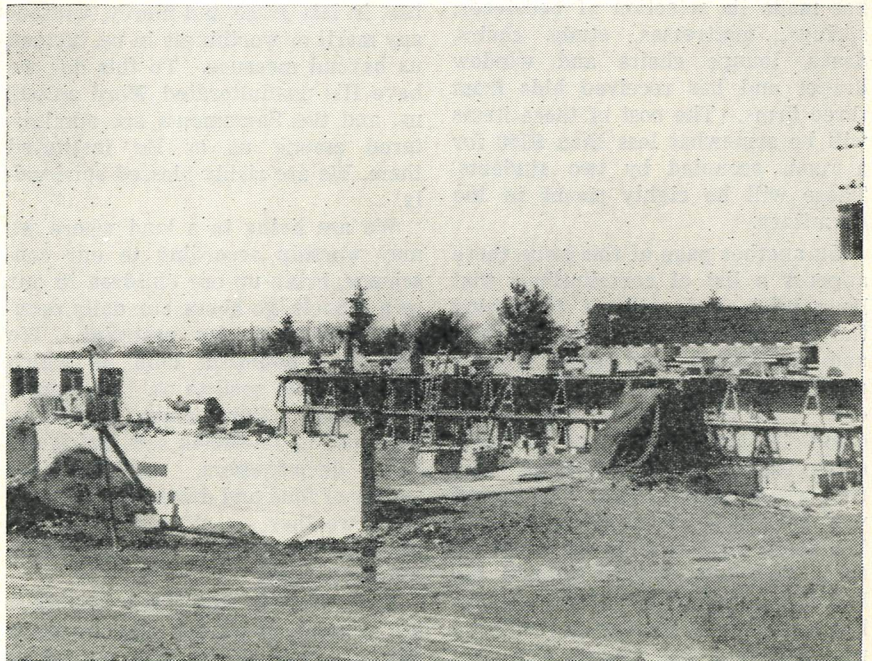
SINCE September 20, when the first machinery was moved to the building site on the Northwestern College campus, there have been few days when there was no roar of gasoline motors in the air. No more than ten work-days were lost during the entire winter because of bad weather.

By the end of April the brick on the dining room and kitchen was completed, the concrete roof-slab had been poured, and work on the interior could begin. On the dormitory building the brick walls of the second floor were about finished. The dining hall and kitchen will be ready for use by September 1; the dormitory will not be ready before October. The kitchen and dining hall have to

be ready for the opening of school, because the transfer of equipment from the old kitchen to the new cannot be made while the students are in residence and meals have to be prepared.

The move from the old dormitory to the new will be much simpler than the move from one kitchen to another and can be accomplished in a few hours. So it is not so essential that the dormitory be ready in the first week of September, since if we should be badly overcrowded we can use part of the old dining hall as a dormitory.

We sincerely hope that sufficient funds will be on hand to permit starting the new classroom building early



New Buildings Under Construction at Northwestern College

this fall. We have the assurance that we can put up that building and the chapel at a saving of many thousands of dollars under the original estimate of cost if the contract can be let this summer. But to make use of the advantage of building early in fall, and to effect the large saving that we have been assured of, the building fund collection should be completed without further delay.

The money for the chapel is, of course, on hand, since that was the gift of Mrs. Michelson; but the chapel will not be started until the classroom building can be put up, since they occupy the same general building site and are connected. It will take at least sixty days to clear the building site; so if building is to start in October, the collections should be completed this summer. The report of the Collection Committee shows that a final effort on the part of a few dozen larger congregations that have not finished their collection would bring this building program of the Synod to a successful conclusion. This is the largest single program the Synod has ever attempted, and with a little more effort it could be completed without a cent of debt left behind, and no one left any the poorer because of his part in the program.

In the dormitory the wardrobes, bureaus, and bookcases are built in as part of the structure. Selection of other room furniture was left to the Building Committee. The Committee has made its selection of bedsteads, springs, mattresses, study chairs, desks, lounge chairs and window drapes and has received bids from three firms. The cost of these items will be somewhat less than \$350 for a room occupied by two students. There will be eighty rooms in the dormitory.

On another page of this issue there appears a list of contributions that have been made toward furnishing the dormitory. Several congregations and individuals have made it their project to furnish an entire room or even two rooms. The list is not complete, since a number of other congregations have promised that they will furnish a room. The appeal was sent only to congregations in Wisconsin and was meant only for those that had already finished the building collection. The response has been very gratifying and we have promises that the interest will continue.

On April 19 Professor Ewald Tacke left Watertown to take charge of the congregation at Eau Claire, Michigan. Professor Tacke came to Northwestern College in 1949 to take over the important and exacting work of the inspectorship in the dormitory. His leaving creates another vacancy in the faculty besides the one left by the death of Professor Fleischer a year ago this spring.

One of these two vacancies has now been filled by Pastor Daniel Malchow, of Eugene, Oregon. He will come to Watertown during the coming summer and will begin his work in German and history at the opening of school in September.

The list of candidates proposed by the congregations to fill the vacancy left by Professor Tacke's acceptance of the call to Eau Claire appears in current issues of the Northwestern Lutheran. Synodical regulations fix the time that must elapse between publication of a list of candidates and issuance of a call; but the Board will send out its call on the earliest permissible day, so that this important position will not be vacant when we begin moving into new quarters in fall.

We extend a sincere welcome to all who might wish to attend the graduation exercises on Thursday, June 9, at ten o'clock in the morning.

E. E. KOWALKE.

## "As Every Man Hath Received The Gift . . ."

BY J. C. DAHLKE

(Chairman Special Collection Committee)

WE should reach the million dollar mark by the end of this month and our total amount by the end of July. By that time every member of Synod should have had an opportunity to take part in this our "Gift for Jesus" Collection.

We of the Wisconsin Synod should be especially cheerful in giving. God has, in His grace and mercy, without any merit or worthiness in us, blessed us beyond measure. To this day we have His unadulterated Word among us, and the Sacraments are administered among us as He instituted them. We are richly blessed spiritually.

We are living in a land where we may worship according to our conscience, bring up our children in our own schools, go about our daily occupation without any restraint. We live in a bountiful land, in which God has been good to us. We cannot deny that. Our homes, furniture, cars, radios, television sets, refrigerators, deep-freezers, an abundant supply of food and drink, good health, good weather — all testify to His goodness toward us. We are richly blessed bodily.

Must we not admit that we have not always given for the work in His kingdom as He has prospered us? Our past performance in synodi-

cal collections does seem to indicate that we did not pay too much attention to 1 Corinthians 16:1-2 as a basis of God's plan of church finance.

We recall that it took us almost nine years to clean up a synodical debt of \$638,067.79. We worked on that from 1935 to 1943. True, we did not create another debt. We gradually, painfully increased our contributions from an average of \$3.00 to \$5.00 per communicant member.

Then in 1945 we launched our million dollar building fund collection. This was completed in two years (1945-1947), a decided improvement over our past performance. However, we soon slipped back into our old style performance. The second million dollar collection, which was started immediately after the first million had been completed because of rise in prices, building costs, and the dire need in our Church Extension Fund, did not fare so well. It took us four years to collect that (1947-1951). It should have been just as easy to collect that second million as it was the first. True, our current expenses increased, but let us not forget that our per capita income increased even more. Yes, we did raise our per communicant average slowly from \$5.00 to \$6.00 to \$8.00, and finally by 1953

we were approaching the \$10.00 average.

In 1953 the building needs at Saginaw, Watertown, and New Ulm could no longer be ignored. So the convention at Watertown voted another \$1,150,000.00 building fund collection. The "Gift for Jesus" Collection was set in motion October 20, 1953.

We are happy and grateful for the participation thus far in our "Gift for Jesus" Collection. We have made progress in faith, prayer, and cooperation. Nevertheless, the question suggests itself: *"Have we supported this project as God has prospered us, according to our means?"* It would seem that 233,000 stewards of the manifold grace of God could do better. The fact that we still are inclined to make so much of a "budget," of a "quota," of a "fair share," seems to indicate that we have not as yet learned the art of Christian giving.

The Giver of all gifts exhorts us 1 Peter 4:10: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." We all have gifts given to us according to our several ability by our heavenly Father. What the next man has is really none of my affair. My gift is my concern. *"As every man hath received the gift, even so minister the same one to another . . ."* As I have received, as God prospers me, I am to "occupy" (Luke 19:13), do the Lord's business, put the gift to work, not so much for myself, but "minister the same one to another," to the glory of God.

The more we put our gift to work according to God's plan of church finance, the more He will bless us. As we read the account of the nobleman calling his ten servants and delivering them ten pounds (Luke 19:12-26), we see that there is a proportionate reward for faithfulness: ten pounds gained, ruler over ten cities; five pounds gained, ruler over five cities. The servants did not have this coming. They did not expect it. They were happy in the privilege of serving their lord as stewards of his pounds. It is a good investment to support the work in the kingdom of God "as every man hath received the gift."

Woe unto us if we misuse the privilege of doing the Lord's business with the pound entrusted to us! The servant who kept his pound laid up in a napkin with the excuse: "I

feared thee, because thou art an austere man . . ." is a rather familiar figure. In fact, if we are honest, we must admit that he resembles us all too often.

Is it not a fact that our goal has not been reached as yet because we have been inclined to wrap our pound in a napkin and to excuse ourselves on the basis of personal incompetence, lack of social position, not aware of the need, difficulties real or imaginary, personal weaknesses, pressure of business and the like? All this may seem very wise and prudent to us, just as it did to the steward in the parable. Yet in the final accounting he did not fare so well. The privilege of stewardship was withdrawn. He lost his pound. It was given to him who had ten.

There is a principle at work in spiritual life which we so often fail to take into account: "Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him" (Luke 19:26).

Let us put our talents to work "as every man hath received the gift." Let us grow in grace and in the knowledge of our Lord Jesus Christ. He tells us John 10:10: "I am come that they might have life, and that they might have it more abundantly." And in 2 Corinthians 9:8 we are encouraged: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work . . ."

Can we afford *not* to put our pound to work in the kingdom of God at home and the Church at large? Can we pass by with an excuse, ever so plausible, this opportunity to put the pound to work in providing adequate facilities at Northwestern College and Dr. Martin Luther College to prepare pastors, teachers, missionaries for service in our Master's kingdom?

As good stewards of the manifold grace of God we cannot pass by this "Gift for Jesus" Collection. We will gladly bring our gift "as every man hath received the gift." Our congregations will be pleasantly surprised how much more easily they will be able to meet their local needs. They will be able to send the District Cashier a regular monthly check. And over and above that, they will be able to send another check for the "Gift for Jesus" Collection. It can be done! Let's get it done!

#### GOLDEN WEDDING ANNIVERSARY

On April 24, Mr. and Mrs. Leo Paske, members of Zion Lutheran Church of the Town of Leeds, Columbia Co., Wisconsin, were privileged by the grace of God to celebrate their golden wedding anniversary together with their children, relatives, and friends.

A brief service was conducted by the undersigned on Ps. 16:12-14, in which the grace of God was extolled, which was showered upon them these fifty years. We rest assured on the basis of God's promises that he will bless them also in their remaining years, and still more thereafter.

A thankoffering of \$100 was given for Synod's Building Fund by the jubilarians.

H. GEIGER.

#### ANNIVERSARY

On Sunday, February 6, Mr. and Mrs. Ferdinand Pasch, by the grace of God, celebrated their 55th wedding anniversary. A prayer thanking the Lord for His mercies to them in the past and asking His blessing upon the rest of their days was given for them in the church, and the rest of the day was spent quietly at their home on Dorset Ridge in the presence of their children, relatives, and friends. Mr. and Mrs. Pasch have been members of Immanuel Lutheran Church, Dorset Ridge, Wis., all of their lives. May our heavenly Father be with them in the future as He has been in the past and grant them both a quiet evening of life.

M. HERRMANN.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Gottlieb Cook of St. John Ev. Lutheran Congregation, Kendall, Wisconsin, were privileged by God's grace to observe their golden wedding anniversary on May 8, 1955. In the presence of relatives and friends the undersigned addressed the jubilarians on the basis of 1 Chronicles 16:8-11. Mr. and Mrs. Cook have been faithful members of our Lutheran church all their lives and have been blessed by the Lord with nine children, all living. May the Lord continue to abide with them in the evening of their earthly life with the same grace He has shown them as they sojourned together through the past.

M. HERRMANN.

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.

### 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. 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.

### 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.

### MANITOWOC DELEGATE CONFERENCE

Time: June 14, 1955, 7:30 p. m.  
Place: First German Lutheran Church, Manitowoc, Wisconsin.

S. KUGLER, Secretary.

### EASTERN DELEGATE CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet at St. John Lutheran Church, 68th and W. Forest Home Ave., West Allis, Wisconsin, on June 7 at 7:30 p. m.

L. HALLAUER, Secretary.

### WESTERN DELEGATE CONFERENCE DAKOTA-MONTANA DISTRICT

The Western Delegate Conference will meet on June 21 and 22, 1955, at Northwestern Lutheran Academy, Mobridge, South Dakota. The conference will open at 10 a. m. with a communion service, H. John preaching (P. Koch, alternate).

The essayist will be W. Ten Broek.

Lodging will be provided in the dormitories; guests are to bring their own bedding. The ladies of the local congregation will provide meals. G. S. BAER, Secretary.

### PASTOR-TEACHER CONFERENCE OF THE MICHIGAN DISTRICT

Sessions open 1:30 p. m., Tuesday, June 21; close 11:30 a. m., Thursday, June 23.  
Place: St. John Church, Bay City; J. Brenner, pastor.

Conference Service; Tuesday evening; G. Radtke, speaker; G. Struck, alternate.

Essays: "How are Members of Our Congregations Who Adhere to False Doctrine to be Dealt With?" W. Voss; "An Appraisal of the Various Types of Inspiration Mentioned in the Scriptures," A. W. Hueschen, M. Toepel, E. Wendland; An Exegetical-Homiletical treatment of a chosen text, A. W. Hueschen, M. Toepel, E. Wendland.

The morning and afternoon sessions on Wednesday will be devoted to a review of Joint Synod's Program for the August meeting.

All lay delegates to Joint Synod from the Michigan District are required to be present on Wednesday only.

Excuses should be mailed to Pastor J. Brenner, 505 W. Jane St., Bay City Michigan. R. O. FREY, Secretary.

### REDWOOD FALLS DELEGATE CONFERENCE

Time: June 13, 1955, at 2 p. m.  
Place: Christ Lutheran Church, Marshall, Minnesota, Pastor E. R. Gamm.

Schedule: 1. Opening with the celebration of Holy Communion. The preacher, Pastor W. Nommensen; alternate, Pastor G. F. Zimmermann. 2. The Work of Synod on the basis of the reports for the Synod meeting in August.

All congregations should send two delegates. More are welcome.

G. F. ZIMMERMANN, Secretary

### CROW RIVER DELEGATE CONFERENCE MINNESOTA DISTRICT

Place: St. Peter Lutheran Church, Tp. Ellsworth, Darwin, M. C. Kunde, pastor.

Date: June 28 and 29. Sessions begin at 10:00 a. m. on June 28.

Essays: "Does Broken Engagement Constitute Infidelity?" by Martin Lemke; "The Need for Stressing Sanctification in Our Christian Training," by M. Lenz; "Music for Church Weddings," by G. Geiger.

Preacher: E. R. Berwald; alternate, H. C. Duhmeier.

Announce intended presence or absence to host pastor.

M. H. HANKE, Secretary.

### APPOINTMENTS

Mr. Berthold Toensing, Sr., 926 Portland Ave., St. Paul Park, Minnesota, has been appointed a member of the Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, to serve the unexpired term of Mr. Herman Schroeder of Caledonia, Minnesota. Mr. Schroeder had tendered his resignation because it had become increasingly difficult for him to attend the meetings in view of his many other responsibilities.

OSCAR J. NAUMANN, President.

Prof. Theo. Binhammer has accepted the appointment to the District Board of Support to replace Teacher Kurt Oswald, who has resigned upon accepting a call to the Northern Wisconsin District.

H. C. NITZ, President  
Western Wisconsin District.

### ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

#### Pastors

Eggert, Kurt John, in Gethsemane Lutheran Church, West Harrison Ave. at S. 29th St., Milwaukee, Wisconsin, by

Louis F. Karrer; assisted by Paul Pieper, James Schaefer, and William Schaefer; Jubilate, May 1, 1955.

Maas, Norman A., in Zion Church, St. Louis, Michigan, by Alfred F. Maas; assisted by G. Cares, O. Dreylov, Otto Eckert, M. Koepsel, C. G. Leyrer, D. H. Richert, K. Vertz, and R. J. Voss; Third Sunday after Easter, May 1, 1955.

### CHANGE OF ADDRESS

#### Pastors

Eggert, Kurt John, 2821 W. Harrison Ave., Milwaukee 15, Wisconsin.

Maas, Norman A., 109 East Tyrell Street, St. Louis, Michigan.

### CLOSING EXERCISES

#### Northwestern College

The eighty-fourth annual commencement exercises at Northwestern College will be held in the college gymnasium on Thursday, the ninth of June, at ten o'clock.

#### Dr. Martin Luther College

Commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, have been set for Friday, June 10, at 10 o'clock. President Oscar J. Siegler will deliver the address. The concert on Thursday evening begins at 8:15.

Everyone is welcome.

CARL L. SCHWEPPE.

#### Northwestern Lutheran Academy

Commencement exercises at Northwestern Lutheran Academy are scheduled for Friday, June 3, 10:30 a. m. Diplomas will be awarded to a class of sixteen. On the evening before, the commencement concert will be rendered at 8 p. m. under the direction of Professor W. Nolte. We herewith invite all to attend these exercises.

R. A. FENSKE.

### 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.

### 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

### 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.

**ACKNOWLEDGMENT AND THANKS**

Since September 20, 1954, our Home for the Aged at Belle Plaine, Minnesota, received the following gifts of money:

In memory of Owen Barr, Hazel, S. Dak., \$17.00; in memory of Charles Born, Hazel, S. Dak., \$12.00; in memory of Mrs. O. C. Kerkow, Jordan, \$8.00; in memory of Mrs. Fred Schultz, Owosso, Mich., \$6.00; in memory of W. Schultz, Goodhue, \$25.00; in memory of Mrs. Claus Duden, Red Wing, \$5.00; in memory of Mrs. Alvina Hanke, Wood Lake, \$3.00; in memory of Henry Herbst, Belle Plaine, \$3.00; in memory of Mrs. Albert Struck, Cleveland, \$7.50; in memory of Martha Kreft, Gibbon, \$9.00; in memory of Mrs. John Matthews, Goodhue, \$10.00; N. N., Watertown, S. Dak., \$50.00; Mr. and Mrs. R. F. Neubert, Mankato, \$100.00; Bethany Ladies Aid, Renville, \$3.00; St. John Ladies Aid, Lewiston, \$10.00; Elsie Gundlach, St. Paul, \$10.00; Trinity, Ladies Aid, Manitowoc, Wis., \$10.00; Peace, Ladies Aid, Echo, \$5.00; AAL Branch 1772, Hastings, \$10.00; Trinity, Ladies Aid, Osceola, Wis., \$10.00; Grace, Ladies Aid, Osceola, Wis., \$5.00; AAL, Warrens, Wis., \$5.00; Ruth Mission Club, Siloah, Milwaukee, Wis., \$30.00; St. Paul, Ladies Aid, Austin, \$5.00; St. John, Ladies Aid, Fairfax, \$25.00; St. Paul, Ladies Aid, Lake Mills, Wis., \$7.50; Zion, Ladies Aid, Clatonia, Nebr., \$10.00; in memory of H. F. Thoeke, resident, \$202.50; Salem, Ladies Aid, Owosso, Mich., \$20.00; Dorcas Circle, Cochrane, Wis., \$5.00; Christ, Ladies Aid, North St. Paul, \$10.00; in memory of G. Goertz, Elkton, S. Dak., \$2.00; St. Paul, Ladies Aid, Green Bay, Wis., \$5.00; St. Paul, Ladies Aid, Tomah, Wis., \$5.00; Ladies Aid, Ellsworth, Wis., \$10.00; Emanuel Ladies Aid, St. Paul, \$5.00; Trinity, Nicolett, \$25.00; in memory of Wm. C. Miller, Red Wing, \$6.00; in memory of Emil Kampf, Red Wing, \$5.00; in memory of Clarence Petter, \$22.50; St. Paul, Ladies Aid, Arlington, \$5.00; St. Paul, Ladies Aid, St. James, \$15.00; St. Matthew, Ladies Aid, Winona, \$10.00; St. John, Ladies Aid, White-water, Wis., \$10.00; in memory of Albert Abendroth, Rhinlander, Wis., \$130.00; St. John, Ladies Aid, Tappen, N. Dak., \$5.00; Christ, Ladies Aid, Cochrane, Wis., \$5.00; St. Peter, Ladies Aid, Balaton, \$17.00; Ladies Mission Society, Lake Mills, Wis., \$5.00; St. Paul, Ladies Aid, Henry, S. Dak., \$5.00; St. John, Ladies Aid, Eagleton, Wis., \$5.00; Mount Olive Guild, St. Paul, \$15.00; St. Paul, Ladies Aid, New Ulm, \$12.10; Peace, Ladies Aid, Hutchinson, \$16.00; St. John, Ladies Aid, Baraboo, Wis., \$10.00; Grace, Ladies Aid, Goodhue, \$15.00; Nodine Ladies Aid, Dakota, \$10.00; St. John, Ladies Aid, Vesta, \$10.00; Ladies Aid, Reedsville, Wis., \$10.00; St. Peter, Ladies Aid, Elmwood, Wis., \$5.00; Flora Aid, Redwood Falls, \$5.00; Mildred Albrecht, Lake Mills, Wis., \$1.00; Hamburg Ladies Aid, Chasaburg, Wis., \$5.00; Ladies Guild, Lake Geneva, \$15.00; Ladies Aid, Canby, \$10.00; in memory of A. H. Miller, Lansing, Mich., \$15.00; St. John, Ladies Aid, Hastings, \$25.00; Lutheran Women's Society, Wood Lake, \$15.00; St. Paul, Ladies Aid, Vesta, \$10.00; St. John, Ladies League, Darfur, \$10.00; Bethlehem, Ladies Aid, Raymond, S. Dak., \$5.00; Mr and Mrs. Gerhardt Luedtke, Hutchinson, \$10.00; Robbins Flooring Co., Reed City, Mich., \$50.00; N. N., Tacoma, Wash., \$20.00; Trinity, Ladies Aid, Elkton, S. Dak., \$5.00; Immanuel, Ladies Aid, Ward, S. Dak., \$15.00; Mr. and Mrs. Reuben Stock, Peridot, Arizona, \$5.00; St. John, Ladies Aid, Buffalo, \$5.00; Grace, Ladies Aid, Clear Lake, Wis., \$10.00; St. Paul, Ladies Aid, Brownsville, Wis., \$15.00; Weiland-Melzer, St. Paul Circle, New Ulm, \$10.00; Emanuel Guild, St. Paul, \$5.00; Grace, Ladies Aid, S. St. Paul, \$5.00; St. Paul Church, Jordan, \$5.00; St. Martin, Men's Club, Watertown, S. Dak., \$10.00; St. Martin, Ladies Aid, Watertown, S. Dak., \$5.00; St. Peter Ladies, Monticello, \$5.00; Happy Birthday Club, Austin, \$5.00; Grace, Ladies Aid, Le Sueur, \$5.00; Anna C. Semler, Toledo, Ohio, \$1.00; Emmanuel, Ladies Aid, Cedar Mills, \$5.00; St. John, Mother's Club, California, \$51.00; St. James, Ladies Guild, St. Paul, \$10.00; Zion Church, Rhinlander, Wis., \$55.00; Mission Club, Arlington, \$15.00; Ladies Aid, Odessa, \$10.00; St. Paul, Ladies Aid, New Ulm, \$10.00; Moltke Township, Ladies Aid, Gibbon, \$5.00; Grace Church, Le Sueur, \$19.00; Lincoln Ladies Aid, Lake City, \$5.00; St. John, Ladies Aid, Renville, \$20.00; St. Luke, Ladies Aid, Oakfield, Wis., \$10.00; St. John, Ladies Aid, Frontenac, \$15.00; AAL, Immanuel, Gibbon, \$50.00; Emanuel, Ladies Aid, Fairfax, \$10.00; St. Paul Church, Prescott, Wis., \$10.00; St. Stephen Church, Adrian, Mich., \$50.00; Sunday School and YPS, Emmanuel, Hazel, S. Dak., \$10.00; Trinity, Jenera, Ohio, \$50.00; Christ, Marshall, \$8.00; Grace, Ladies Aid, Sioux City, Iowa, \$6.00; in memory of Mrs. C. Seick, Amery, Wis., \$5.00; in memory of Herman Speering, Reedsville, Wis., \$2.00; AAL Branch 141, New Ulm, \$10.00; Seal's Committee, New Ulm, \$25.00; Zion, Mission Society, Monroe, Mich., \$8.00; Salem, Coloma, Mich., \$25.00; AAL Branch 187, Mankato, \$10.00; in memory of Mrs. C. Schloemer, Glenham, S. Dak., \$5.00; in memory of Emil Koehler, Amboy, \$50.00; in memory of A. Dombrowski, \$20.00; and in memory of Charles Baugatz, \$20.00; Sleepy Eye; St. John Church, Hastings, \$10.00; in memory of Frank Krause, Mazeppa, \$1.00; St. John Church, Wayne, Mich., \$75.00; in memory of Luetzen, St. Paul Church, New Ulm, \$15.00; in memory of Mrs. F. Barthel, Elkton, S. Dak., \$16.00; in memory of Dorothy Penk, Hazel, S. Dak., \$20.00; in memory of Henry Heins, Rising City, Nebr., \$16.50; in memory of Mrs. L. C. Romberg, Sleepy Eye, \$25.00; Immanuel Sewing Circle, Gibbon, \$10.00; Trinity, St. Paul, \$25.00; St. John Church, Red Wing, \$12.85; Zion, New Ulm, \$21.91; in memory of D. A. Weeks, Wood Lake, \$12.00; in memory of Bruce Raddatz, \$9.75; in memory of Mrs. Gerhardt Fuhrman, Jordan, \$50.00; in memory of Mrs. E. Stelljes, New Ulm, \$10.00; in memory of Henry Heins, Rising City, Nebr., \$5.00; AAL Branch 99, Red Wing, \$5.00; in memory of Fred Hager, Sleepy Eye, \$5.00; St.

John Church, Fairfax, \$45.00; Trinity, Nicollet, \$78.00; in memory of Pastor W. C. Albrecht, \$5.00; in memory of Anna Covert, resident, \$10.00; in memory of Alvina Kurtz, Danube, \$3.00.

To all these donors we wish to express our heartfelt thanks.

L. F. BRANDES, Superintendent.

Since December 21, 1954, Northwestern College has received the following gifts, for which we express our sincere thanks.

In memory of Dr. F. Kosanke from Rev. R. Horlamus and family, \$2; and from Mrs. A. Sitz and Mrs. W. Schlueter, \$2, for the Library. Also for the Library, \$7 from the treasury of the Western Wis. District. Memorial from L. Umnus, \$5 for chapel. From Mr. and Mrs. J. Mattek, \$5.; from Mrs. H. Kroll, Wisconsin Rapids, 2 boxes of Christmas cookies; from Girls' Club, Freeport, Ill. (Rev. Bartling), 24 dozen colored eggs, 19 dozen fresh eggs.

The following gifts were all intended for equipment in the new dormitory: From A. G. Hemer, Mondovi, \$1; in memory of Mrs. E. W. Timm from Godfrey Schulz, \$2; Ladies Aid, Bonduel, \$45.55, and Ladies Aid, Zachow, \$17 (Rev. E. Schewe); in memory of Henry Jaeger, \$3 from Prof. Bolle; Ted Reuschel, Holland, Mich., \$25; Mr. and Mrs. Rene Claudon, San Francisco, \$100; Harvey Zarwell, Milwaukee, \$50; Mrs. F. Hoge, Wauwatosa, \$10; N. N., Milwaukee, \$50; Ladies Aid, La Crosse (Rev. F. Miller), \$40; Phyllis Lehmann, Libertyville, \$100; in memory of Ch. Kube, \$7; in memory of Rev. A. Bergmann from Mr. and Mrs. O. Jungkuntz, \$5; Y.P.S., Town Gibson, \$3.95; in memory of Mrs. Peter Emmer, Hartford, \$20; in memory of Dr. Kosanke from Prof. Bolle, \$5; in memory of Mr. Timm from Mrs. Alma Timm, Ellington, \$15; in memory of Mr. A. Seefeldt from Mr. and Mrs. W. Jens, \$2; in memory of G. Kurtzweg from Zion Church, Cream, Wis., \$34; Rev. G. Fischer, Mankato, \$5; N. N., Oconto Falls, \$6; Ladies Aid, Ridgeville, \$15; Y. P. S., Ridgeville, \$5; Rev. R. Beckmann, \$5; David Star Ladies Aid, Kirchhayn, \$150; Zion Church, Crete, \$100; Chas. Geiger, Milwaukee, \$20; Trinity, Ladies Aid, Winona, \$15; in memory of Rev. F. W. Uetzmann from St. Mark Church, Lebanon, \$25; Rev. G. Bradtke, Iron Ridge, \$100; Martin Luther Church, Oshkosh, Guild, \$25, Men's Club, \$20, Bible Society, \$10 (Rev. H. Kleinhans); in memory of Mr. H. Kube, Fort Atkinson, \$4; St. John Ladies Aid, Shennington, \$10; St. John Church, Maribel, \$178.51 (Rev. R. G. Koch); Central Conference in memory of Pastors A. Bergmann and F. W. Uetzmann, \$40; Globe Congregation, \$5 (Rev. A. Schumann); in memory of Mrs. E. Darkow and Mr. Paul Hoegel, Milwaukee, \$4; Mr. Ed. Seifert, Watertown, \$6; Mrs. Bertha Huebner, Ixonia, \$600; St. John Church, Jefferson, Missions and Benevolences, \$700; St. Mark Ladies Aid, Watertown, \$350; Mr. and Mrs. N. N., Milwaukee, \$350; Ladies Aid, Farmington (Rev. K. Eggert), \$350; Rev. G. Redlin and family in memory of Mrs. Emma Loeffler, \$350; in memory of Aug. Dornfeld, by Rev. O. Pagels, Ixonia, \$55; from Sunday School children, Hartford (Rev. von Rohr), \$51.86; Bethesda Church, Milwaukee (Rev. Habek), \$360; Junior Ladies Aid Society, Kewaunee (Rev. Zink), \$20.

E. E. KOWALKE.

**TREASURER'S STATEMENT**

July 1, 1954, to April 30, 1955

Receipts	
Cash Balance July 1, 1954.....	\$ 92,902.11
Budgetary Collections .....	\$ 1,345,813.80
Revenues .....	220,790.96
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<b>Total Collections and Revenues .....</b>	<b>1,566,604.76</b>
<b>Non-Budgetary Receipts:</b>	
Luth. S. W. C.	
— Special Receipt .....	2,800.00
Luth. S. W. C. — Prayer Book .....	546.12
Bequests .....	7,492.52
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<b>Total Receipts .....</b>	<b>1,577,443.40</b>
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<b>\$ 1,670,345.51</b>	
Disbursements	
<b>Budgetary Disbursements:</b>	
General Administration .....	100,191.00
Theological Seminary .....	87,142.65

Northwestern College .....	164,014.08
Dr. Martin Luther College .....	199,988.56
Michigan Lutheran Seminary .....	99,654.86
Northwestern Luth. Academy .....	60,471.77
Home for the Aged .....	28,790.18
Missions-Gen. Administration .....	2,654.40
Indian Mission .....	125,357.24
Colored Missions .....	40,381.24
Home Missions .....	483,473.37
Refugee Mission .....	43,066.83
Madison Student Mission .....	5,688.29
Rhodesian Mission .....	45,681.20
Luth. Spiritual Welf. Comm. .....	9,942.57
Japan Mission .....	14,796.74
Payments to Church	
Extension Fund .....	32,464.03
Winnebago Luth. Academy .....	2,500.00
General Support .....	72,716.66

Indigent Students .....	1,100.00
Board of Education .....	10,875.75
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Total Budgetary	
Disbursements .....	\$ 1,630,629.42
Non-Budgetary Disbursements:	
Improvements on	
Neenah Parsonage .....	1,300.00
Depreciation Charges —	
Educational Institutions .....	17,196.62
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Total Disbursements ..... \$ 1,649,126.04

Cash Balance April 30, 1955 .... \$ 21,219.47

P. S. Report of Collections for April from the Nebraska District were not received in time for this report.  
C. J. N.

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to April 30

	1953-1954	1954-1955	Increases	Decreases
Collections .....	\$ 1,255,659.06	\$ 1,345,813.80	\$ 90,154.74	
Disbursements .....	1,541,549.11	1,630,629.42	89,080.31	
Operating Deficit .....	\$ 285,890.05	\$ 284,815.62		\$ 1,074.43

ALLOTMENT STATEMENT

July 1, 1954, to April 30, 1955

District	Comm.	Receipts	Allotments	Deficit	Per-
Pacific Northwest .....	1,340	\$ 10,191.05	\$ 11,166.70	\$ 975.65	91.26
Nebraska .....	6,620	43,161.71	55,183.30	12,021.59	78.21
Michigan .....	22,062	158,714.25	183,850.00	25,135.75	86.32
Dakota-Montana .....	7,080	48,649.83	59,000.00	10,350.17	82.45
Minnesota .....	37,806	222,195.32	315,050.00	92,854.68	70.52
Northern Wisconsin .....	45,462	273,339.04	378,850.00	105,510.96	72.14
Western Wisconsin .....	48,534	273,586.65	404,450.00	130,863.35	67.64
Southeastern Wisconsin .....	47,098	294,430.37	392,483.30	98,052.93	75.01
Arizona-California .....	2,516	16,918.60	20,966.70	4,048.10	80.69
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	218,520	\$ 1,341,186.82	\$ 1,821,000.00	\$ 479,813.18	73.65

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE FOR APRIL, 1955

For Lutheran Spiritual Welfare Commission	
Mrs. Clifford Hoffman, Klossner, Minn. ....	\$ 10.00
Mt. Calvary Congregation, Kimberly, Wis. ....	2.00
Lt. and Mrs. Charles H. Mohr, Hutchinson, Kansas ..	10.00
Mrs. H. A. Hopp, Manitowoc, Wis. ....	1.00
Charles Elert, North St. Paul, Minn. ....	10.00
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	\$ 35.00
For Missions	
N. N., Lincoln, Nebr. ....	\$ 75.00
N. N., Beatrice, Nebr. ....	50.00
Trinity Sunday School, Fall River, Wis. ....	7.50
St. Stephen Lutheran Sunday School, Fall River, Wis. ..	2.50
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	\$ 134.80
For Special Building Collection	
Orville Fruechte, Faribault, Minn. ....	\$ 65.00
Mr. and Mrs. James Ebert .....	20.00
Memorial wreath in memory of W. C. Albrecht given by relatives and friends .....	2.00
Mr. and Mrs. Joel H. Nitz, Andalusia, Ala. ....	10.00
Memorial wreath in memory of John Bucholz .....	5.00
Memorial wreath in memory of Lily Hinz, given by Mr. and Mrs. E. R. Schneider .....	5.00
Memorial wreath in memory of Mrs. Otto Hanson, given by Mrs. A. E. Klug and Prof. and Mrs. Dudley H. Rohda .....	5.00

Memorial wreath in memory of Ernst Bleichwehl, given by Mr. E. Krause, Mr. O. Rockwell, Mr. L. Engel, Miss M. Puttin, Miss E. Dorow, Miss D. Sauer ....	12.00
N. N., Washington .....	200.00
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	\$ 322.00

For Church Extension Fund

Memorial wreath in memory of W. C. Albrecht, given by relatives and friends .....	\$ 22.00
Memorial wreath in memory of Joan Bucholz .....	12.00
Memorial wreath in memory of Mrs. F. H. Schweppe, given by Ida J. Ingebritson .....	2.00
Memorial wreath in memory of Rev. Louis Mielke, given by Mrs. Louis B. Mielke .....	5.00
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	\$ 41.00

C. J. NIEDFELDT, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths	
April, 1955	
	SYNOD OTHER
In Memory of — Sent in by	Budgetary-Special CHARITIES
Mrs. Herman Scherger — Ad von Rohr\$	\$ 28.00
Emil Luebke — F. Zarling .....	2.00

Mrs. Sophie Matter — P. J. Gieschen ..	6.00	53.00
John Hillemann, Sr. — P. J. Gieschen		26.00
Mrs. Clara Klug — K. A. Lescow		9.00
Miss Rose Goke — M. Liesener		22.00
Mrs. Emilie Darkow — M. Liesener		20.00
Raymond Kaiser — J. C. Jeske		5.00
Harold Hochmuth — W. Kelbel		3.00
Mrs. Amanda Steffen — G. E. Schmeling	5.00	27.00
Mrs. Ida Rickling — G. E. Schmeling		2.00
Mrs. G. Gerth — H. Cares	2.00	
Mrs. Herman Schuermann — E. Dornfeld		5.00
Henry Froelich — A. F. Halboth	100.00	
John Zarling — P. J. Burkholz		2.00
Irma Runge — C. E. Found		2.00
		\$ 6.00 \$ 107.00 \$ 186.00

G. W. SAMPE, District Cashier.

**WESTERN WISCONSIN DISTRICT**  
January, February, March, 1955

Pastor — Congregation	Amount
G. F. Albrecht, Indian Creek	\$ 1,019.92
G. F. Albrecht, Hustler	184.75
H. F. Backer, La Crosse	2,743.18
J. C. Bast, St. Charles	65.00
K. G. Bast, Madison	565.52
W. A. Baumann, Marshall	405.57
R. Beckmann, Ridgeville	192.76
Alvin Berg, Madison	156.78
B. Beyers, Minnesota City	91.64
B. Beyers, Goodview	213.65
R. C. Biesmann, Norwalk	238.12
R. F. Bittorf, Monroe	116.75
R. F. Bittorf, McConell	30.20
E. A. Breiling, Randolph	1,102.62
J. C. Dahlke, Tomah	3,487.84
A. H. Dobberstein, Oak Grove	600.19
K. Eggert, Farmington	1,435.15
F. F. Ehlert, Eitzen	523.16
A. J. Engel, Medford	1,662.61
Gerhard Fischer, Helenville	400.00
A. Geiger, Cambridge	361.55
H. Geiger, T. Leeds	481.21
H. Gieschen, Fort Atkinson	5,042.41
B. R. Hahm, Plum City	215.93
A. Hanke, T. Morton	560.00
J. Henning, Wausau	841.45
R. C. Hillemann, Mosquito Hill	137.66
R. C. Hillemann, Savanna	1,379.55
W. P. Holzhausen, Stetsonville	115.20
G. Horn, Chaseburg	1,454.39
G. Horn, T. Hamburg	699.32
C. J. Kionka, Rib Lake	440.35
C. J. Kionka, T. Greenwood	180.25
C. J. Kionka, T. Spirit	104.62
E. H. Kionka, T. Maine	52.00
G. P. Kionka, T. Genoa	175.80
G. P. Kionka, Stoddard	602.00
H. C. Kirchner, Baraboo	3,929.08
L. C. Kirst, Beaver Dam	2,710.11
E. C. Kitzerow, Beaver Dam	250.54
O. W. Koch, Lowell	1,552.28
W. J. Koepsell, Pickwick	283.78
W. J. Koepsell, Ridgeway	178.86
F. G. Kosanke, Altura	1,041.05
G. O. Krause, Marathon	396.38
M. D. Krubsack, Goodrich	355.00
J. Kujath, Janesville	312.94
C. C. Kuske, Green Valley	500.65
C. C. Kuske, T. Day	54.89
P. R. Kunkle, North Freedom	132.33
P. R. Kuske, Badger Village	261.13
L. Lambert, (W. E. Gutzke), La Crosse	56.22
L. Lambert, Barron	1,775.74
L. Lambert, Chippewa Valley Conference	326.15
L. Lambert, Rice Lake	10.00
H. Lange, Onalaska	612.88
E. Larson, Arcadia	557.55
E. Larson, Whitehall	50.00
E. F. Lehmann, Tripoli	279.50
E. F. Lehmann, Prentice	37.80
O. A. Lemke, Pardeeville	64.75
N. Lindloff, Wilson	1,380.77
N. Lindloff, Cream	323.69
F. W. Loeper, Richmond	1,075.95
G. C. Marquardt, Ringle	132.50
G. C. Marquardt, Schofield	279.29
E. A. Mahnke, Moline	1,313.81
O. P. Medenwald, Viroqua	561.77
A. L. Mennicke, Winona	140.05
H. G. Meyer, Elroy	1,755.35
D. W. Meier, Wausau	385.55
F. H. Miller, La Crosse	1,521.59
C. H. Mischke, Juneau	5,951.79
P. Monhardt, South Ridge	2,155.91
R. W. Mueller, Jefferson	132.00
G. E. Neumann, T. Merrimac	3,795.00
G. E. Neumann, Caledonia	40.00
G. E. Neumann, Greenfield	33.00
F. Nitz, Buffalo City	81.00
F. Nitz, Cochrane	107.75
H. C. Nitz, Waterloo	697.75
K. A. Nolting, Mosinee	1,007.40
	958.49

H. Nommensen, Fountain City	342.07
M. J. Nommensen, Hillsboro	137.31
O. A. Pagels, T. Lebanon	97.70
O. A. Pagels, Ixonia	389.42
H. A. Pankow, Menomonie	750.00
H. E. Paustian, Barre Mills	1,712.90
N. E. Paustian, Oconomowoc	574.91
W. A. Paustian, West Salem	1,527.37
A. O. Pautsch, Eau Plaine	300.00
M. B. Petermann, Doylestown	149.60
M. B. Petermann, Fountain Prairie	100.13
M. B. Petermann, Fall River	658.86
E. E. Prenzl, Cornell, Keystone, Birch Creek	203.75
J. M. Raasch, Lake Mills	905.93
G. Redlin and W. Kehrberg, Watertown	5,772.56
C. R. Rosenow, Cameron	340.78
C. R. Rosenow, Bruce	94.31
A. Sarembo, T. Lincoln	33.32
A. Sarembo, Shennington	28.00
A. W. Sauer, Winona	5,049.04
J. Schaadt, Prairie Farm	263.03
J. Schaadt, T. Dallas	15.51
J. Schaadt, Chippewa Valley Conference	8.00
H. Schaller, Eagleton	665.50
A. C. Schewe, Neillsville	877.36
W. P. Scheitel, T. Rib Falls	133.51
W. P. Scheitel, Rib Falls	283.28
L. Schroeder, T. Washington	139.55
V. Schulz, Platteville	159.75
H. C. Schumacher, Milton	340.81
A. Schumann, Globe	329.69
H. W. Schwertfeger, Richwood	54.85
H. W. Schwertfeger, Hubbleton	6.00
R. A. Siegler, Rock Springs	1,087.35
M. C. Smith, Cambria	408.16
W. R. Steffenhagen, Friesland	419.32
W. R. Steffenhagen, Dalton	271.64
A. Stuebs, Portland	35.54
A. Stuebs, Bangor	1,168.12
M. F. Stern, Ixonia	295.02
K. A. Timmel, Watertown	1,433.54
E. A. Toepel, Fort Atkinson	674.59
E. G. Toepel, Sun Prairie	705.31
I. G. Uetzmann, Watertown	800.00
W. G. Voigt, T. Berlin	409.40
E. H. Walther, Wisconsin Rapids	1,620.98
W. E. Wegner, Columbus	1,840.08
R. W. Welch, Brodhead	80.94
A. J. Werner, Little Falls	59.03
A. J. Werner, Cataract	146.26
A. J. Werner, Millston	7.78
H. Winkel, Sparta	926.25
A. A. Winter, Mauston	923.92
A. A. Winter, New Lisbon	284.07
W. E. Zank, Newville	954.36
W. E. Zank, T. Deerfield	749.15
G. W. Zunker, Fox Lake	1,146.74
Budgetary	\$ 84,055.45
Building Fund	21,228.70
Non-Budgetary	1,726.17
Total	\$107,010.32

**Memorial Wreaths**

In Memory of — Sent in by	Amount
Mrs. Ernest Wagner — L. C. Kirst, Beaver Dam	\$ 35.00
Mrs. Caroline Yackel — R. P. Korn, Lewiston	3.00
Mrs. Gustave Gerth — Chippewa Valley Conference	10.00
Mrs. Herman Lindloff, Sr. — L. Lambert, Rice Lake	118.00
Frederick Rappold — F. W. Loeper, Richmond	132.50
N. N. — R. W. Mueller, Jefferson	39.00
Mrs. Wm. Schroeder — H. C. Nitz, Waterloo	5.00
John Jordan — H. C. Nitz, Waterloo	3.00
Mrs. Julius Goltz — E. E. Prenzl, Joint Parish	3.00
Mrs. L. C. Sievert — G. Redlin, Watertown	20.00
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