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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**

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Siftings

BY THE EDITOR

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COVER DESIGN
Church Window
Zion Ev. Lutheran Church
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N. Maas, pastor

It is not long now and our Joint Synod will be in session at Saginaw, Mich. We wonder how many thoughts of our people will be with our representatives, yes, how many prayers will be spoken for them. We ought to be aware of the great responsibility these men have. Great and important matters will demand their attention. They will have to decide many great issues by their vote. They are serious men and will want to do the right thing before God and man. They will, however, need guidance — guidance which the Holy Ghost alone can give them. Let us, by all means, keep these men in mind, and let us carry their burdens to the throne of grace pleading for God's guiding Spirit for them.

* * * *

Let us also think of the four men who will meet in Switzerland this week to talk about peace. Man has created something so dreadful, the A-bomb and the H-bomb, that he fears his own creation. This fear has driven these heads of four nations into conference to see whether something can't be done about taking the fear out of life. "What fools these mortals be," said one of our great poets. Of course, churchmen are proposing great prayer-drives for these men that God may prosper their work. They forget that God is not intrigued by our "much crying" and "vain repetitions." God can not be bribed. Prayer is a spontaneous act which rises in the heart and gives audible expression to the thoughts of the heart. It presupposes that we know God and know the approach to God through our Lord Jesus Christ. Not just prayer will find the ears of God, but prayer through Christ alone.

* * * *

According to the claims of some, there are now nearly as many Roman Catholics in Switzerland as there are Protestants. It is claimed that

Roman Catholics number 41 per cent of the population, while the Protestant boast of 57 per cent. Less than 400 years ago, through the efforts of John Calvin, few Roman Catholics were left in Switzerland. Today we hear another story. Even though, however, the Roman Catholic Church is again making great gain there, the Jesuits are still forbidden by law from taking active part in churches or schools and of founding new convents or religious orders. These laws are to be repealed in this session of the legislature. A bill to repeal two articles of the constitution has passed the upper house and will now go to the lower house where no opposition is expected.

The Lutheran informs us about their Pension Plan as follows: "ULCA pastors who are enrolled in the church's Contributory Pension Plan receive an average annual income of \$4,392, according to figures released by Dr. George H. Berkheimer, executive secretary of the Board of Pensions. The figure represents basic cash salary plus 15 per cent when a parsonage is provided. The survey covered the 2,797 pastors enrolled in the contributory plan. Approximately 1,500 of ULCA's 4,300 pastors do not participate in the plan. Twenty-one of the pastors enrolled in the plan receive salaries of less than \$2,000. Eleven receive more than \$9,500. Nearly one-quarter are in the \$4,000 - \$4,500 bracket. A survey conducted in the Philadelphia city area last year by the Pennsylvania Ministerium revealed an average pastoral cash salary of \$4,562. Dr. Berkheimer also reported that 2,210 pastors now are enrolled in the Family Protection Plan, with total insurance in force just short of the \$8 million mark. The Board has on its rolls 1,330 pensioners — 479 pastors, 730 pastors' widows, and 121 dependent children."

A Devotion . . . The Message Of God's Creation

Psalm 104: 24

THIS is a subject suggested by the season of vacations. For it has become very common among us to think of a vacation in terms of living close to God's creation for a brief period at some cool and restful lake or of making an extended trip to seek out some of nature's scenic spots in our country. While the thoughts of many are thus directed in a special way upon God's creation, it may be well to pause and consider the message that it proclaims to us. That the creation in which we live does proclaim a message is richly attested in Holy Scripture. Yet natural man either closes his eyes to this message or abuses it. Only a believer like our Psalmist, who through His Word has learned to bless God as the Lord, as the God of salvation, can show a full understanding also for this message.

A Message Of God's Power If we turn our thoughts intently upon the visible creation around us, if we pause to consider the majestic mountains, the fertile valleys, the rolling plains, the mighty oceans, the turbulent rivers and serenely beautiful lakes, if we stop to ponder the variety of vegetation, each producing seed after its kind, from rugged giant oaks to shy violets in the grass, if we pass before our mind the multifold abundance of animal life from stately steeds to frail butterflies and creeping snails, if we set our eyes upon the blue canopy of heaven above, especially on a summer night when it is beset with stars whose myriad number tease us out of thought — then we cannot help exclaiming with the Psalmist: "O Lord, how manifold are thy works . . ." Every tree, every flower, every bird and insect, every star is like a letter spelling out the omnipotence of God. Only through the hand of an almighty God could such a universe come into existence.

All too many, especially also in our time, will not listen to nature's message of God's almighty power. They themselves would doubt your sanity if you showed them a manmade watch and claimed that it had come into existence of itself to mark out the minutes and seconds of time. Yet at the same time they give way

to the deeper folly of claiming just that for the much more exact and infinitely grander timepiece of sun, moon, and stars which God has placed into the firmament. It is the sinful depravity of man which makes him close his ears to nature's message of the omnipotent Creator and become proud and vainglorious in his own achievements.

A Message Of God's Wisdom In exclaiming, "O Lord, how manifold are thy works," the Psalmist was constrained to add, "in wisdom hast thou made them all." If we but take the trouble now and then to examine some of God's creative works more closely, we will readily join in the same tribute to God's wisdom. Take the heavenly bodies, for example, to which we have already referred. So minutely exact are their movements that the appearance of an eclipse at any particular location can be computed to the very second centuries in advance. Only divine wisdom can control the earth and the moon in their vast orbits with such precision and hold the distant sun in its relative position. Take the roses and the lilies of the field. As Scripture points out, even Solomon in all of his glory was not arrayed like one of them. Only divine wisdom can clothe each individual flower with such perfection of beauty. But we need not even go afar to perceive this transcendent wisdom of God. Our own bodies, our eyes, ears, and members, our organs, our reason, our various faculties of memory, thought, and emotion should daily move us to say of the Lord: "I will praise thee, for I am fearfully and wonderfully made."

Yet instead of lending a willing ear to nature's message of God's wisdom, man rather chooses to extol and glorify his own wisdom. All too many are completely captivated by the marvels of modern science in the fields of mechanics, chemistry, thermo-nuclear physics, medicine, psychology, and astronomy. In themselves these human advances are remarkable indeed, they are an answer to our prayer that God may bless the pursuits of men in all pure arts and useful knowledge and crown them with His blessing. As we

acknowledge also these gifts in thankfulness, we will want to implore the Lord for willingness and wisdom to use them aright. Yet what are all these advances in human knowledge when held up against the wisdom of God? All that man has done and accomplished amounts to nothing more than that he has turned to use some of the treasures with which God in His wisdom has endowed His creation. Man's proudest achievements are but a feeble discovery of some of the marvelous forces which God put into operation in creating this universe and which He utilizes in upholding and preserving it. They are but a feeble discovery since much still remains unknown, and man still operates with many tentative theories which he will find necessary either to discard or to qualify as he gains further insights concerning the reality of things. As we ponder God's wisdom in His creation, we ought to be humbled before Him like Job was humbled, when God addressed him in the whirlwind and asked: "Where wast thou when I laid the foundation of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? . . . Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? . . . Gavest thou the goodly wings unto the peacocks? . . . Hast thou given the horse strength? . . . Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high?" Upon these and other majestic questions Job answered: "I will lay mine hand upon my mouth." We and all men ought to do likewise as we consider God's wisdom.

A Message Of God's Goodness The Psalmist closes his brief summary of the message of God's creation with the words, "The earth is full of thy riches." It is the same truth which St. Paul expressed at Lystra when he said of "the living God, which made heaven, and earth, and the sea, and all things that are therein" that "he left not himself without witness, in that he did good, and gave us rain from

(Continued on page 230)

Editorials

A Heretic What is a church body to do with one who has revealed himself as a heretic, that is, a teacher of a doctrine or doctrines which are contrary to the Scriptures? In many church bodies nothing is done about it. This is especially true of a number of Protestant bodies in which the pastor preaches whatever fanciful notion appeals to him. In Lutheran church bodies this ought never happen. All Lutheran church bodies ought to subscribe to the Word of God, "A man that is an heretic after the first and second admonition reject," Titus 3:10, that is, put out of the fellowship. Though all Lutheran church bodies ought to subscribe to this truth of God, there are some which simply ignore a pastor who teaches and preaches otherwise than God's Word teaches. We have often chided the United Lutheran Church for its laxity in dealing seriously with such cases. It is pleasant, therefore, to report that in at least one case of recent date that church body did take rapid action. Naturally, all this caused some little stir in the public press. Three United Lutheran pastors in the Milwaukee area were accused by an investigating committee of the United Lutheran Church of denying cardinal doctrines of the Bible. In an interview with the press one of the pastors denied the virgin birth of our Lord, the miracles of the New Testament, the resurrection of the body, the atonement of Christ, and other things. The committee promised that if these pastors did not return to the vow which they took at their ordination they would be excluded from the United Lutheran Church.

This reminds us of another Lutheran body. According to the *Confessional Lutheran* (XVI, 6) one of its pastors in a thesis written in connection with securing a degree through the faculty of its seminary in St. Louis denied the Biblical doctrine of Christ's descent into hell. According to the *Confessional Lutheran* the faculty "approved" this thesis. And this church body has consistently avowed its orthodoxy. If the public charge of false doctrine raised by the *Confessional Lutheran* is correct, it is high time that disciplinary action be taken against one who openly disavows a clear teaching of Scripture. When liberalism has taken root in a church body — no matter how tender the roots — there is no power on earth known to man that can stop its growth except the mighty sword of the Spirit, the Word of God. When this keen blade is set aside, the church body is helpless. Liberalism, content at first with the "little things," is never satisfied until it has also destroyed the "big things." This is the judgment of history, not of erring mortals.

Let us say again that we are happy to read that the United Lutheran Church will take steps to deal with the heretics exposed in its midst. May every other Lutheran church body follow this example in all respects!

W. J. S.

* * * *

We Want to Quote

In regard to what has been written above we want to quote the editor of the *Lutheran*, official magazine of the United Lutheran Church. "It has been twenty-five years since I have heard of another case like this. It seems to me that questioning the virgin birth of Jesus is at least twenty-five years out of date. Back in the 20's many Christians were making vigorous efforts to square up Biblical teachings with what we learn through science. How could Jesus be born without a human father? And, at the end of our Lord's earthly appearance, how could His visible body be lifted up into the stratosphere before the astonished eyes of His disciples? There are no scientific explanations of such things. You can't prove them by ordinary processes of reason which historians use in proving ordinary facts, such as, that at a certain time Napoleon crossed the Alps. Today Christians, including scientists, are much more humble about claiming that ordinary reasoning powers can discover all that is really true. We can't discover God through scientific investigations. We are content to agree that there are realms of divine truth which are beyond our research. We discover them only as faith opens the door. But what we discover through faith becomes of such importance to us that we are sure it is true. . . . The Roman Catholic Church has built up the virgin birth doctrine in a fantastic way — teaching that Mary was sinless from the moment of her conception, that she was always a virgin . . . that Mary disappeared into heaven and is now the queen of the universe. This is faith, too, but not Biblical faith. That's where we draw the line. Things which the Holy Spirit teaches us through the Scriptures are the revelation of God. Beliefs which are added to the Scriptures are not the Christian faith. This means that it is dreadfully risky to deny a teaching which clearly appears in Scripture." This is a fine confession though it is somewhat marred by a reference to trivial matters which need not command our faith. Nay, every word of the Bible is God's Word and is therefore to be believed. And yet, though we must emphatically differ here with the writer, we still say he made a good confession. We wish that we had read that elsewhere.

W. J. S.

ETERNITY

Resurrection Of The Dead

(Fourth continuation)

PAUL not only mentions the fact that the resurrection of Jesus was foretold in the Scriptures of the Old Testament, he continues by stressing the further fact that the resurrection of Jesus is well attested by the report of unimpeachable witnesses. He enumerates some in vv. 5-8. He does not name all the persons who saw Jesus after His death and resurrection, nor does he mention all the separate occasions on which Jesus appeared to His disciples. He points out that those men who had been chosen by Jesus to be witnesses had ample opportunity to assure themselves of the reality of His resurrection, and that they agree in their testimony.

Cephas and the Twelve

The risen Jesus was seen of Cephas. When the women came to the empty tomb early on Easter morning, they met an angel there who told them: "Go your way, tell his disciples *and Peter* that he goeth before you into Galilee" (Mark 16:7). When the two disciples from Emmaus at a late hour on Easter Sunday returned to Jerusalem to tell their wonderful story to the Eleven, they were greeted by them with the message: "The Lord is risen indeed, and hath appeared to *Simon*" (Luke 24:34).

Simon (Peter, Cephas) is the disciple who had made the wonderful confession about Jesus: "Thou art the Christ, the Son of the living God" (Matth. 16:16). On another occasion he had said: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68-69). Peter had been privileged to see Christ in His transfiguration. He was also called by Jesus to be near Him in His deep agony in Gethsemane; but then Peter slept, and a little later he misused his sword in an attempt to defend Jesus.

But Peter was also the man who so shamefully denied his Lord in the high priest's palace, not once but three times, not with ordinary words but with a terrible oath.

Now Peter was the first of the Apostles to whom Jesus showed Himself alive after His suffering and death. He was prepared to see his Lord. The women had delivered to him the message of the angel. He and John had gone out to the garden of Joseph of Arimathea and had thoroughly examined the empty tomb. Then, at some time during the course of the day Jesus appeared to him alive.

Some time later, after the Apostles had left Jerusalem and had gone to their several homes in Galilee, Jesus had a special interview with Peter in the presence of six other Apostles at the Sea of Tiberias. Jesus there asked Peter the searching question: "Lovest thou me?" Three times Peter had denied his Lord, and had thereby forfeited his Apostleship. Three times Jesus solemnly asked him concerning his love, and solemnly reinstated him as His Apostle: "Feed my lambs, feed my sheep."

Thus Peter could testify about the resurrection of our Lord.

In the same verse Paul also mentions the Twelve, the Apostles as a group. He calls them the Twelve, although this number was never present in its entirety. Judas Iscariot was missing, and had not yet been replaced by the election of Matthias. Even the remaining eleven were not always all present. Still Paul calls them by their official group name, the Twelve.

St. John tells us that Jesus met with this group on three different occasions. The first was in the evening of Easter Sunday. Ten of the Apostles were gathered behind bolted doors. Their hearts were filled with fear, and Thomas was not even with them. Suddenly Jesus stood in their midst greeting them: "Peace be unto you." To assure them of His identity He showed them His hands and His side.—St. Luke adds that the two disciples from Emmaus were with them and had reported their meeting with the risen Lord, while the group of Apostles announced to them that Jesus had appeared to Peter. When they saw the Lord suddenly standing in their midst it took some time before they got over the idea that they

were seeing a ghost. Jesus not only showed them His hands and side, He also invited them to touch Him; yes, He even ate a piece of broiled fish and some honey before their eyes.

Thomas was not with them on that evening, and when the others told him that they had seen the Lord he flatly refused to accept their testimony: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Eight days later the Apostles were again gathered together, this time Thomas being with them. Suddenly, as on the Sunday before, Jesus stood in their midst, offering them the same greeting as on the previous occasion. Without any further remarks He suddenly turned to Thomas and rebuked him for his unbelief. Nobody had told Jesus the story about Thomas's doubts, yet He knew all about it. Then He offered Thomas the very proof which he in his unbelief had demanded a week earlier. Thomas was convinced.—This was the second time that Jesus appeared to His Apostles as a group. The witness of these eleven men is unimpeachable if even so hard-headed a doubter as Thomas was overwhelmed to exclaim: "My Lord and my God."

The date of the third meeting is not recorded. It took place in Galilee on the shore of the Sea Tiberias. Not all of the eleven Apostles were present, but only seven. John lists five of them by name. The first was Simon Peter, who had been granted a private appearance of the Lord, and had also been present when Jesus visited the group on two consecutive Sundays. The second one whom John lists is none other than Thomas, the former doubter.

In the third place he mentions Nathanael of Cana. In order to be in a better position to evaluate the testimony of this man properly we take a look at him at the time when he first met Jesus. John the Baptist had directed two of his followers to Jesus, namely Andrew and John. Andrew had then brought his brother Simon to Jesus. The next

day Jesus Himself called Philip to follow Him, and Philip found Nathanael. When he announced to him that they had found the man of whom Moses and the Prophets had written, Jesus of Nazareth, Nathanael hesitated: "Can there any good thing come out of Nazareth?" Only after Jesus had given him a demonstration of His divine omniscience did Nathanael accept Him in faith as the promised Messiah. Nathanael was careful, and was not easily deceived.

Then John mentions the two sons of Zebedee. They belonged to that intimate circle of three who were present at the raising of Jairus' daughter, on the mount of transfiguration, in the Garden of Gethsemane. One of them was John himself, the disciple whom Jesus loved, who also leaned on Jesus' breast at the Supper.

These five Apostles John identifies in his account. Besides them there were two others whom he does not name. At first these seven men did not recognize Jesus from the boat as He was standing on the shore. John was the first one to realize that it was Jesus. But afterwards they were all fully convinced, so that no one even dared to ask Him, Who art thou?

To the testimony of these men, Cephas and the Twelve, Paul appeals as establishing the fact of Jesus' resurrection beyond the shadow of even a human doubt. — The list of further witnesses whom he mentions we shall consider, God granting, in our next study.

(To be continued)

J. P. M.

THE MESSAGE OF GOD'S CREATION

(Continued from page 227)

heaven, and fruitful seasons, filling our hearts with food and gladness."

Many may probably object and say that it can also be said of the creation about us that it proclaims a harsh and relentless Creator. While admitting that there is much beauty and bounty in nature, permitting man to exist and to find joy and delight, they will probably point out that equally evident are sickness and pain, thorns and thistles, death-dealing germs and poisons, devastating earthquakes, floods, tornadoes, and famine-spreading droughts. The presence of these destructive forces in nature we will not and need not deny. Yet they did not mark God's creation as it went forth from His hands at the beginning. They are a consequence of man's sin and are there to humble sinful man, to keep him conscious of his sin and its curses. It was for the sake of fallen mankind that the creature world has been made subject to vanity. But apart from these wholesome warnings God's creation still testifies abundantly of His patience and goodness. He makes His sun to rise on the evil and the good, and sends rain on the just and the unjust. He continues to give springtime and harvest, summer and winter, day and night. "He causeth the grass to grow for the cattle, and herb for the service of man." That the food which God provides does not reach all is not due to a deficiency in His bounty but to the ignorance, sloth, wasteful-

ness, greed, and selfishness of sinful man.

Understood In The Light Of God's Grace It is wholesome to listen intently at times to the message proclaimed by God's creation. Yet even more necessary and wholesome is it to hear the message of His saving grace in Christ Jesus proclaimed in Holy Writ. For without this Gospel message of the forgiveness of our sins we could find no comfort in nature's message of God's omnipotence, wisdom, and provident goodness. Convicted in our conscience, we would have to conclude that God would finally use His almighty power to punish us, employ His wisdom to bring us into judgment, and then withdraw His goodness from us completely. Only because we know in faith through the Gospel that God has graciously readopted us as His dear children for Jesus' sake can we rejoice with the Psalmist also in the message proclaimed by God's creation. It tells us of the wisdom, omnipotence, and goodness of Him who is our Father.

The heavens declare Thy glory, Lord,
In every star Thy wisdom shines;
But when our eyes behold Thy Word,
We read Thy name in fairer lines,
Thy noblest wonders here we view,
In souls renewed and sins forgiven.
Thy Gospel heralds dare not rest,
Till through the world Thy truth has run,
Till Christ has all the nations blest
That see the light, or feel the sun.

C. J. L.

From A Wider Field

AN OPEN LETTER

Dear Editor:

Sometime lately I read in a Sunday paper the wisdom of a very observant man who announced the discovery of at least one of the causes of discord and strife in the married life of most couples. He claims that husband and wife do not speak the same language, and it takes a long time before each discovers what the other is talking about.

Of course, it is assumed that both use the English, or American, tongue. But that's not the point. The trouble, we are told, is that the same words have different meanings for the man and the woman. Thus, when a lady says: "I'll be there a little after seven o'clock," her husband arrives at the meeting-place at 7:10, but she gets there at 7:45. By that time things have become a bit sticky. Or when the wife says: "I'll be ready in a minute," her husband glances at his watch and be-

gins to pace the floor, forgetting that her "minute" has nothing to do with time, actually. It may mean either that she has to put on her coat, is going to change her dress, or has just drawn the water for a quick bath. Serene harmony under such conditions is an ideal difficult to achieve.

I suggest to you that we may have a clue here for the solution of other complications in life besides marital rough-spots. Maybe you have better information on this than

I do; but exactly what the Lord did at the Tower of Babel when He "confused their language" has never been determined with certainty so far as I know. Don't you suppose it may well be that on that dreadful day the rebellious and wicked world of men found their social and business relations disrupted, not by the overnight development of new languages, but by a confusion of their words and expressions so severe that the one no longer understood what the other meant when familiar terms were used in completely different senses?

However that may be, I'm sure you will have noticed that Satan has grossly imitated the technique of God for his own purposes. He does just this, that he disrupts the fellowship and harmony among Christians by mixing strange senses into words that are familiar to all. The effect is evident on every side, not only in the bonds of matrimony.

Take, for example, the word "Justification." It is a sacred Bible word, inspired and defined. Lutherans, at least, should have no trouble with it at all, after living in the same spiritual house with Dr. Martin, who found it to be the key in the arch of Christian doctrine. Lutherans everywhere talk about the justification of the sinner. Yet here the devil has managed to create the atmosphere of another Babel. The plain word no longer means the same in the mouth of all Lutherans. One explains that God justifies men only after they come to faith; another says that God justified the whole world of men when His Son died on the cross and rose again. The two definitions are miles apart. The

second definition of justification is the essence of the Gospel; the first definition is actually an expression of a false gospel, because it makes of faith a good work whereby the sinner's justification is made possible.

So while all say they believe in the doctrine of justification, they are not all speaking the same language, actually. In married life, husband and wife can learn to adjust themselves to one another's peculiar understanding of terms, as you well know. (Don't we all?) In the area of Christian faith, however, the confusion of tongues is fatal to living together. For it means that someone has departed from the plain and certain meaning of God's Word and is propounding a false and deceitful doctrine.

But now I call your attention to the fact that Satan goes God one better. Whereas at the Tower of Babel the confusion of language scattered men abroad and kept them apart, in the Church today I hear it argued that all ought to stay together in spite of the confusion. Let us use the same terms in our confessions, they say, but each according to his own meaning. As long as the words are the same, let's make believe we are united. This works out beautifully for the Evil Foe, when men arrange unity like this: We shall all confess and say: The Pope is the very Antichrist. Fine; we are agreed. Only, of course, some mean: This is a doctrine of Scripture, while others mean: This is our own opinion and judgment, and we might be wrong. Such an agreement is Unionism, a defiance of God. Even at Babel people did not

carry rebellion that far. When they saw that they had to get apart, they got!

No doubt someone will ask: Is it not possible that, if we continue together in confusion, we may after a bit learn to use language in the same sense and thus be truly agreed? What would you say to that? Certainly it is possible. The time would come when we would all use Justification in the sense: "God purposes to justify those who have come to faith." We would come to say together: It is our human judgment that the Pope is the Antichrist. For unionism always results in agreement in false doctrine, never leads to unity in the Truth. Is not that the reason Jesus said: "Beware of the leaven of the Pharisees and Sadducees"?

You may be wondering by now whether I'm trying to preach you an unsolicited sermon. Not exactly; the thought came to me that you, who must edit this paper and are constantly dealing, not only with your own words but also with the words of others, might be interested in considering how subtle your task actually is, and explain to your readers sometime that among us we try to keep the meaning of our expressions unmistakably clear and uniform, not only by saying what we mean, but also by renouncing and denouncing the false meanings that others have carried into familiar language. This manner of talking is divisive; but it has a way of gathering and uniting those who love the Truth. Out of the split at Babel came the people of Abraham.

E. S.

Guidance In Godliness

IT TAKES MONEY!

THE Church is at heart no business organization and yet must do its work with money. The real work of the Church to preach the Gospel to all nations cannot, under prevailing conditions, be done without money. But because the Church is not a business organization, it cannot assess its members and thus be sure of a certain amount of money each year. It can only inspire its members to give as liberally as possible, so

that the work of the kingdom can go on. It does this by giving full information on that work, by thoroughly acquainting us with its need, and then relying on the power of the Gospel to fill the hearts of our members with the love for Christ and His Church that they willingly give up of their substance, received from the Lord, to the Lord.

No matter how carefully we estimate our needs and how conscientiously we dole out our means; no

matter what systems old and new that we employ in gathering our funds, the final appeal must rest upon the faith in the love of our Savior for us and upon the love for Him in us. And that appeal is in effect but a Gospel appeal. Neither laws nor systems nor demands based upon law, nor reproaches and scoldings will create a willingness to give to the Lord, to sacrifice for Him. How easily we forget that in our eagerness to help the Lord's cause!

Our synodical convention will be held in August. Manifest are the branches of our work, and while we are not all agreed, possibly, upon the urgency of the need in different places, yet we are surely all agreed that having once come to understand these needs, we shall all work to supply them gladly as far as in us lies. The work of our Lord and King must go on. The preaching of the pure Gospel is becoming increasingly rare in a world of wars and rumors of war, of ever-growing greed and selfishness. Churches upon churches have abandoned this pure Gospel for the philosophies of men. These should constitute for us an added stimulus to spread the true Word of Life more quickly and more widely. And that takes money!

But as long as we realize our obligation toward the world that lieth in wickedness, and the more cheerfully and willingly we give of our means for the spreading and speeding of the message of salvation to the ends of the earth, the less we need to hesitate, to doubt, to fear, or even despair; for the Immanuel of old is still with us to bring victory out of defeat against all odds that the unbelieving world can bring against us. Let us put our trust in Him wholly!

* * * *

BRING BACK THE OLD FAMILY PEW

One sometimes hears about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing prejudice against education by sending him to school twice a day, or arousing within him a dislike for food by making him eat three times a day.

In such cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education and health carefully instilled in the child's mind. The purpose of bringing children to church is to form in them a habit, surround them with the atmosphere, and to impart to them the instruction which conduces to the reception of divine grace and the formation of Christian character, and also to the making of good churchmen, ready to do their work in the world.

The strength of the Church has been the old-fashioned family pew,

with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women who have loved the Church

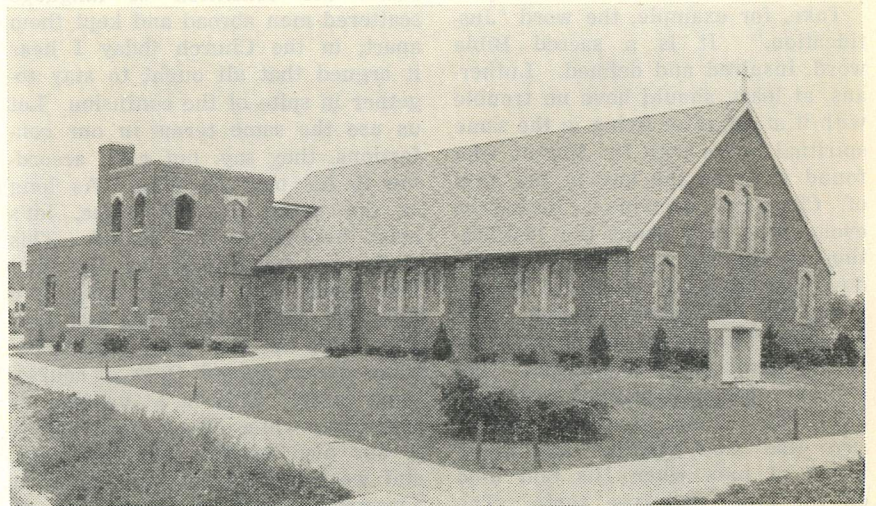
and maintained her worship and done her work in their several generations. For the sake of the Church, and especially for the sake of the children, bring back the old family pew!
K. F. K.

DEDICATION

Mt. Olive Lutheran Church Bay City, Michigan

The first service of Mt. Olive Lutheran Church, Bay City, Michigan, was held in a rented Episcopalian church on the first Sunday of September, 1942. Arrangements for this service were made by representatives of two neighboring congregations, St. John, Bay City, of which the Rev. A. F. Westendorf was pastor, and St. Bartholomew, Kaw-

set about constructing the building which for the next nine years was to serve both as a school and as a church. This is a two-room building, with a removable center wall. By means of voluntary help by members of the congregation this building was converted from a school into a place to hold church services and, after the church



kawlin, the Rev. Conrad Frey being pastor at that time. Candidate James L. Vogt, of Flint, was asked to conduct this and future services, until a permanent pastor could be called.

It was on the second Sunday of December of that same year, after the Board of Home Missions of the Michigan District had consented to assume full responsibility for this venture, that the congregation was organized with a membership of 31 charter members.

It was with the hope of having a church-home of its own, and especially of having a school for the Christian education of its children, that, in the early summer of the year 1945, Mt. Olive Congregation

service, back into a two-room school again.

When the congregation was able to conduct a mortgage-burning ceremony, in connection with the celebration of the 10th anniversary of the first service conducted on September 7, 1952, planning was immediately begun for the construction of a church. Beginning with the 1st of October, a "Year of Sacrifice" was conducted by the congregation, the goal of which was set at the sum of \$20,000, to be raised during one year through the sacrificial giving of the members.

Groundbreaking ceremonies, beginning the actual construction, were held in the afternoon of Sunday, June 13, 1954. Prof. Conrad Frey,

President of the Michigan Lutheran Seminary, Saginaw, gave the address. Cornerstone-laying ceremonies were conducted in the afternoon of Sunday, August 1. The Rev. William Steih, then pastor of St. Bartholomew Lutheran Church, Kawkawlin, preached the sermon.



Dedication rites were held on Sunday, December 12, and continued during the following week. The morning dedicatory service had the Rev. Gerhard L. Press, Wayne, Michigan, President of the Michigan District, as guest speaker. At the afternoon service, the Rev. Otto J. Eckert of Saginaw, First Vice-President of the Michigan District, preached the sermon. The sermon at the evening service was given by the Rev. Alvin H. Baer, of Adrian, Chairman of the Board of Missions of the Michigan District.

In the evening of Wednesday of the following week an Organizations Reconsecration Service was held, at which members of the organizations within the congregation were special guests. The Rev. Kenneth W. Vertz, of Owosso, was the guest speaker. And on Friday evening a Confirmation Reunion Service was held, at which the Rev. Bernhard J. Westendorf, of Flint, addressed the congregation, including a good representation of the 124 who had been confirmed in the twelve-year history of the congregation. Special music at this service was provided by a select choir from the Michigan Lutheran Seminary. In all, nearly twelve

hundred people attended these five dedication services. The week of celebration was brought to a close with Holy Communion celebrated at both services on Sunday, December 19.

The new church was constructed at a cost of approximately \$60,000,

And room is provided for the social gatherings of the congregation. Also provided is a kitchen, which is for the present being used as a cloakroom and mothers' room.

The main entrance to both the church and the parish hall is located in the tower, which also contains the restroom facilities. The building is heated by a hot-water gas furnace, located in the basement beneath the tower.

Membership of Mt. Olive Congregation, at the time of dedication, numbered 456 souls, 271 communicants, and 56 voting members. In addition to the undersigned pastor, two teachers, Mr. Gerald R. Cudworth, principal, and Miss Ruth Zipfel, are serving the congregation. Some seventy children were enrolled in the school during the past year.

Mt. Olive Congregation is deeply grateful to the Charles C. Engelhardt Construction Company, of Bay City, who both engineered and constructed our building, with a minimum of profit for their company. We are grateful also to the members of the Board of Missions of the Michigan District, without whose encouragement and aid, in so many ways, we would not now be enjoying our beautiful church building. We are grateful also to our fellow members of our Wisconsin Synod, both for the subsidy our congregation has received during these many years and for the loan of \$30,000 from the Church Extension Fund, making the construction of our church possible.

But, we are especially grateful to our God and Lord of the Church. For He it is who has, throughout our entire twelve-year history as a congregation, showered us with His untold blessings. And so, too, do we pledge ourselves to join with the Psalmist, to say and sing: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psalm 106:1).

JAMES L. VOGT.

DEDICATION

St. Paul Lutheran Church

Tomahawk, Wisconsin

Trinity Sunday, June 5, 1955, was a day of great rejoicing for the members of St. Paul Ev. Lutheran

Church, Tomahawk, Wisconsin. On this happy day the congregation was privileged to dedicate its new

house of worship to the glory and service of the one and only true God, the Triune God.

In the morning service, the dedicatory sermon was preached by the pastor of the congregation, the Rev. O. E. Hoffmann. The rite of dedication was also performed by the local pastor.

In the afternoon service, a son of the congregation, the Rev. Donald Hoffmann of Wabasha, Minnesota, preached the festival sermon.



In the evening service, Rev. H. C. Nitz, Waterloo, Wisconsin, President of the Western Wisconsin District of the Wisconsin Synod, was the guest speaker.

Three weekday dedication services were also held. On Wednesday evening, June 8, *Christian Education Service*, Rev. Arnold Mennicke, Winona, Minnesota, was the speaker. The speaker for the *Christian Youth Service* on Wednesday evening, June 15, was the Rev. Erwin Scharf of Rhinelander, Wisconsin. And for the final weekday service on June 22, *Christian Stewardship Service*, the Rev. Jos. Krubsack of Goodrich, Wisconsin, was the speaker. — In all of the services the senior and junior choirs rendered appropriate selections.

St. Paul Congregation was formally organized on April 6, 1888, with five charter members.

The new St. Paul Ev. Lutheran Church at Tomahawk, Wisconsin, is a modern building of modified English Gothic design. The size of the

building has an over-all length of 90 feet 7 inches, and an over-all width of 53 feet 6 inches. The seating capacity of the nave is 310.

The building is of masonry construction with stone exterior. The floors are of steel and concrete construction to make a durable and fire resistive building. The exterior has pointed arch lancet windows set in the stone walls and the interior a wood roof supported on lofty arched laminated wood beams and wood

purloins, making a very attractive type of church building.

Entrance to the building is made through an entrance tower, in which there is a vestibule with stairways leading both up to the main floor and down to the basement. The upper portion of the tower encloses a belfry.

Entrance to the nave of the church is made through a narthex extending across the entire rear portion of the church. From the narthex a center aisle and two side aisles lead into the seating area of the nave.

At the opposite end is a large chancel 20 by 20 feet in size, with space for a pulpit, lectern, and altar with communion rail. To the one side of the chancel is a sacristy for the use of the minister.

The choir is located in a transept to the left of the nave, with seating space for 40 choir members and space for the organ console.

The basement of the building includes a large assembly and dining room with a platform at one end,

and an adjoining kitchen, women's lounge, and toilet rooms for men and women.

The church is complete with all modern conveniences and mechanical features to provide a building which should serve the needs of the congregation for many years to come.

Members of the congregation donated about \$25,000.00 worth of labor.

The chancel windows, all the art glass windows, have been donated by individuals or families. Also the chancel furniture and the pews are private donations.

St. Paul Congregation is the mother church of the congregations at Minocqua, Woodruff, Rib Lake, Town of Spirit, Prentice, and Tripoli.

The congregation accepts the Holy Bible as the divinely inspired Word of God, and therefore the verbally inspired Scriptures alone are the source of all of its teaching, preaching and practice.

Under God's continued blessings the congregation looks forward to a prosperous and successful future.

Ever since its organization the congregation has been a member of the Lutheran Church of the Joint Synod of Wisconsin and Other States. SOLI DEO GLORIA!

O. E. HOFFMANN.

† WILLIAM C. HELLBUSCH †

William C. Hellbusch was born April 19, 1875, in Platte County, Nebraska. He attended Concordia College at Fort Wayne, Ind., and St. John's College in Winfield, Kan. He completed his theological training at Concordia Seminary in St. Louis, Mo., and the Lutheran Theological Seminary at Wauwatosa, Wis.

His first pastorate, in 1907, was at Raymond, S. D., where he also served at Clark and Crocker. In 1912, he moved to Castlewood, S. D., and served missions at Estelline, Dempster and Hayti for many years. At the time of his retirement he was pastor of Zion Lutheran Church in Castlewood.

He married Emma Loseke of Leigh, Neb. She passed away in 1908. Pastor Hellbusch married Rosa M. Steaffens at Red Wing, Minn., June 2, 1909. She was called to her eternal rest on Nov. 30, 1946.

Pastor Hellbusch passed away at Watertown, S. D., on May 20, 1955, at the age of 80. Burial services were held at St. Martin Lutheran

Church at Watertown, S. D., on May 23, with the Rev. H. E. Rutz and the Rev. R. Reede officiating.

He is survived by Mrs. Willie Voelsch of Castlewood, Mrs. Ernest Christensen of Red Wing, Minn., Mrs. Leonard App of Fairmont, Minn., and Mrs. Robert Shirriff of Terrace Bay, Ont., Canada; Ernst and Arthur Hellbusch of Watertown, S. D., Paul of Lincoln, Nebr., and Enno of Houston, Tex.; 22 grandchildren, six great-grandchildren and one sister, Mrs. Fred Mueller of Columbus, Nebr. Besides his spouses he was preceded in death by one daughter, one sister, and one brother.

H. E. RUTZ.

✠ MRS. KARL BRICKMANN ✠

Mrs. Emma Brickmann, the widow of Pastor Karl Brickmann, passed away at her home in Caledonia, Minnesota, on Tuesday, March 15. For many years she patiently carried the cross of multiple spinal sclerosis. She reached the age of 64 years, 11 months and 15 days.

Mrs. Brickmann, the daughter of George Muenkel and his wife Anna Hinricks, was born near Eitzen, Minnesota, on April 1, 1890. On December 4, 1912, she was married to Pastor Karl Brickmann in Zion Lutheran Church at Eitzen.

Pastor Brickmann served congregations at Plum City, Wisconsin, St. Charles, Minnesota, and Vesta,

Minnesota. He passed away at Vesta on December 29, 1945.

Since the death of her husband Mrs. Brickmann has been a faithful member of St. John Lutheran Church in Caledonia. She is survived by three brothers and two sisters, namely, George and Herman Muenkel of Caledonia, Paul Muenkel of Eau Claire, Wisconsin, Mrs. Ann Paegelow of Milwaukee, and Mrs. Mathilde Meiners of Caledonia.

Funeral services were conducted at St. John Lutheran Church in Caledonia. The undersigned preached the funeral sermon and chose Philippians 1:23 as the text. Mrs. Brickmann was laid to rest next to her husband in Evergreen Cemetery in Caledonia. KARL A. GURGEL.

TREASURER'S STATEMENT

July 1, 1954, to May 31, 1955

Receipts

Cash Balance July 1, 1954.....	\$	92,902.11
Budgetary Collections	\$	1,474,675.08
Revenues		258,432.06
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Total Collections and Revenues	\$	1,733,107.14
Non-Budgetary Receipts:		
Luth. S. W. C.		
— Special Receipt		2,800.00
Luth. S. W. C.— Prayer Book		634.80
Bequests		7,492.52
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Total Receipts		1,744,034.46
	\$	1,836,936.57

Disbursements

Budgetary Disbursements:		
General Administration		110,405.84
Theological Seminary		94,750.91
Northwestern College		178,329.57
Dr. Martin Luther College		215,293.38
Michigan Lutheran Seminary		109,121.88
Northwestern Luth. Academy		65,272.42

Home for the Aged	32,224.50
Missions-Gen. Administration	3,173.44
Indian Mission	137,342.43
Colored Missions	44,730.70
Home Missions	525,650.70
Refugee Mission	61,889.75
Madison Student Mission	6,021.28
Rhodesian Mission	45,681.20
Lutheran S. W. C.	10,731.58
Japan Mission	15,229.78
Payments to Ch. Extension	35,454.03
Winnebago Luth. Academy	2,750.00
General Support	80,088.53
Indigent Students	1,250.00
Board of Education	12,063.88

Total Budgetary Disbursements	\$ 1,787,455.80
Non-Budgetary Disbursements:	
Improvements on Neenah Parsonage	1,300.00
Depreciation Charges — Educational Institutions	17,196.62
<hr/>	
Total Disbursements	\$ 1,805,952.42
Cash Balance May 31, 1955	\$ 30,984.15

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to May 31

	1953-4	1954-5	Increases
Collections	\$ 1,391,851.33	\$ 1,474,675.08	\$ 82,823.75
Disbursements	1,689,744.18	1,787,455.80	97,711.62
<hr/>			
Operating Deficit	\$ 297,892.85	\$ 312,780.72	\$ 14,887.87

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotments	Deficit	Per-cent
Pacific Northwest	1,340	\$ 11,108.34	\$ 12,283.37	\$ 1,175.03	90.43
Nebraska	6,620	51,199.39	60,701.63	9,502.24	84.34
Michigan	22,062	177,444.94	202,235.00	24,790.06	87.74

Dakota-Montana	7,080	52,789.37	64,900.00	12,110.63	81.33
Minnesota	37,806	239,731.46	346,555.00	106,823.54	69.17
Northern Wisconsin	45,462	296,088.68	416,735.00	120,646.32	71.04
Western Wisconsin	48,534	294,713.97	444,895.00	150,181.03	66.24
Southeastern Wisconsin	47,098	328,607.25	431,731.63	103,124.38	76.11
Arizona-California	2,516	18,197.70	23,063.37	4,865.67	78.90
	218,520	\$ 1,469,881.10	\$ 2,003,100.00	\$533,218.90	73.38

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For May, 1955	
For Lutheran Spiritual Welfare Commission	
St. John Lutheran Church, Rising City, Nebr.	\$ 5.00
Carl A. Heyer, Wayne, Mich.	10.00
	\$ 15.00
For Missions	
Memorial wreath in memory of Mrs. Otto Hanson, given by Arthur and Esther Heller, Salem, Ore.	\$ 2.00
N. N., Beatrice, Nebr.	115.00
N. N., Lincoln, Nebr.	25.00
	\$ 142.00
For Special Building Collection	
Carl F. Loeper, Tarzana, Calif.	\$ 50.00
Memorial wreath in memory of Mrs. A. Trapp, given by Prof. C. J. Trapp, New Ulm, Minn.	5.00
Memorial wreath in memory of Mrs. W. H. Schmitz, given by Proksch family and others	11.00
Memorial wreath in memory of Mrs. Alfred Becker, Balaton, by friends and members of St. Peter Church, Balaton, Minn.	85.75
Memorial wreath in memory of Mrs. Alfred Becker, given by Mrs. William Rellmann	10.00
	\$ 159.75
For Church Extension Fund	
Memorial wreath in memory of Mrs. Erich W. Penk, given by relatives and friends	\$ 360.00
Memorial wreath in memory of Pastor W. C. Hellbusch, given by Mr. Chas. Mahnke, Watertown, S. Dak. ...	10.00
Golden anniversary gift from Mr. and Mrs. Pruess, Lannon, Wis.	25.00
Hilbert Drews, Milwaukee, Wis.	25.00
	\$ 420.00

C. J. NIEDFELDT, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths			
May, 1955			
	SYNOD	OTHER	
In Memory of — Sent in by	Budgetary	Special CHARITIES	
Rev. F. C. Uetzmann—E. P. Pankow..	\$ 5.00	\$	
August Tews—P. J. Gieschen.....			34.00
Paul Hoegel—M. Liesener.....			60.00
Rev. F. C. Uetzmann—J. P. Schaefer....			2.00
Charles Schlei—J. P. Schaefer.....	10.00		
George Dahlke—J. P. Schaefer.....	43.60		
Mrs. Anna Hafemann—H. Cares.....			10.00
Armin Brueckner, Sr.—W. O. Pless.....			7.00
Helen Braatz—W. O. Pless.....			4.00
Hilton Kurth—W. O. Pless.....			4.00
Otto Prieser—W. O. Pless.....			10.00
Mrs. Lydia Loeber—W. O. Pless.....			10.00
William Schmoee, Sr.—W. O. Pless.....	10.00		
Hans G. Sauer—J. Brenner.....		60.00	
Emil Luebke—H. P. Koehler.....		10.00	
Mrs. Alvina Bartelt—H. P. Koehler.....			39.00
Albert Wahls—P. Pieper.....			10.00
Harry Francis—E. Blumenthal.....			2.00
Oscar Kurth—E. Blumenthal.....			7.05
Herman Schumacher—A. Koelpin.....			10.00
Mrs. Theresa Abraham—W. E. Pankow..			24.00
	\$ 10.00	\$ 128.60	\$ 233.05

G. W. SAMPE, District Cashier.

NORTHERN WISCONSIN DISTRICT

April, May, June 1955			
Fox River Valley Conference			
	Budgetary	Special Building	
Congregation — Pastor			
Algoma, St. Paul, Schabow, A. - Toepel, K. ...	\$ 3,015.00	\$	569.24
Appleton, Bethany, Hallemeier, D. E.	970.89		97.75
Appleton, Mt. Olive, Ziesemer, R. E.	2,132.53		290.00

Appleton, Riverview, Hartwig, T. J.	744.95	
Appleton, St. Matthew, Johnson, S.	1,315.20	
Appleton, St. Paul, Brandt, F. M.		
Black Creek, Immanuel, Thierfelder, F. E. ..	850.00	507.00
Bonduel, Friedens, Schewe, E.	1,055.94	
Carlton, St. Peter, Kuetzer, W. A.	146.00	
Center, St. John, Bergholz, H.		
Clayton, Immanuel, Sommer, O. A.	394.85	
Dale, St. Paul, Ploetz, E.	373.00	
Ellington, Trinity, Waldschmidt, R.	367.26	6.00
Freedom, St. Peter, Zehms, E. J.	611.33	
Green Bay, First, Krueger, E. H.	1,161.05	
Green Bay, St. Paul, Voigt, A. W.	1,521.11	25.00
Greenleaf, St. Paul, Croll, M. W.	112.00	
Greenville, Immanuel, Sommer, O. A.	1,167.20	
Hortonville, Bethlehem, Froehlich, E.	1,945.05	
Kasson, Bartholomew, Croll, M. W.	400.00	
Kaukauna, Trinity, Oehlert, P. T.	1,426.14	225.50
Kewaunee, Immanuel, Zink, F.	1,345.01	442.60
Kimberly, Mt. Calvary, Habermann, E.	363.64	
Kolberg, Emanuel, Zell, W.	666.37	
Liberty Grove, Christ, Fuhlbrigge, W. G. ..	44.81	65.00
Maple Creek, Immanuel, Nommensen, W. B. ..	343.75	
Nasewaupsee, Salem, Stern, T.	118.20	
New London, Emanuel, Pankow, W. - Heidemann, F.	1,629.00	3,800.00
Stephensville, St. Paul, Waldschmidt, R. ..	151.15	121.54
Sturgeon Bay, St. Peter, Baganz, T.	1,119.58	
Sugar Bush, Grace, Nommensen, W. B.	1,075.00	
Valmy, St. John, Henning, O. C.	890.43	
Waupaca, Immanuel, Reier, F. A.	574.32	269.00
West Jacksonport, Zion, Fuhlbrigge, W. C. ..	149.05	
Woodville, St. John, Hertler, A.	358.65	
Wrightstown, St. John, Pussehl, H. E.	555.64	
Zachow, St. Paul, Schewe, E.	689.92	41.00
Conference Total	\$ 29,759.87	\$ 6,459.65

Lake Superior Conference

Abrams, Calvary, Scherf, H.	\$ 343.10	\$ 13.00
Bark, River, Mich., St. Paul, Henning, W. ..	320.68	
Beaver, St. Matthew, Pingel, L.	81.40	
Carbondale, Mich., St. Mark, Schaller, G. ..	170.85	
Cedarville, Mich., Our Savior, Koenig, L. J. ..	15.75	
Coleman, Trinity, Pingel, L.	478.35	
Crivitz, Grace, Mueller, R.	100.80	
Daggett, Mich., Holy Cross, Schaller, G. ..	403.00	145.50
Escanaba, Mich., Salem, Lutz, W. F.	935.20	
Florence, St. John, Krueger, W.		
Gladstone, Mich., St. Paul, Hoffman, T.	224.45	
Green Garden, Mich., St. Paul, Albrecht, E. ..	114.15	
Grover, St. John, Hellmann, A. A.	507.70	
Iron Mountain, Mich., Mt. Olive	89.07	
Lena, Our Savior, Schmidt, W.	109.39	
Marquette, Trinity, Gentz, A. A.	825.51	
Marquette, Mich., Calvary, Albrecht, E.	171.25	1.00
Menominee, Mich., Christ, Thurow, T.	873.63	
Oconto Falls, St. Paul, Schmidt, W.	109.39	
Peshigo, Zion, Geyer, K.	769.00	
Powers, Mich., Grace, Dobratz, F. C.	162.82	98.25
Rapid River, Mich., St. Martin, Hoffmann, T. ..	66.70	2.00
Sault St. Marie, Mich., Emanuel, Koenig, L. J. ..	454.77	
Stambaugh, Mich., St. Peter, Tiefel, G.	289.90	57.45
Tipler, St. Paul, Krueger, W.		
Conference Total	\$ 7,682.47	\$ 317.20

Manitowoc Conference

Brillion, Trinity, Siegler, V. J.	\$ 453.17	\$ 154.00
Cleveland, St. John - St. Peter, Bode, E. N. ..	939.66	21.00
Collins, St. Peter, Weyland, V. J.	700.00	
Denmark, Christ, Wadzinski, A.	128.93	
Gibson, St. John, Mattek, J. W.	314.48	
Haven, St. Peter, Pankow, W. F.		
Henrysville, Immanuel, Wadzinski, A.	142.60	
Kiel, Trinity, Behm, E. G.	1,195.47	5.00
Liberty, Trinity, Kugler, S.	1,617.62	137.50
Manitowoc, Bethany, Roelke, A.	600.00	
Manitowoc, First German, Koeninger, L. H.	2,780.90	64.00
Manitowoc, Grace, Gieschen, W. W.	449.80	
Maribel, St. John, Koch, R. G.	746.11	28.60
Millersville, St. Paul, Heier, Otto	805.00	3.00
Mishicot, St. Peter, Zell, E.	509.95	283.10
Morrison, Zion, Koch, H. A.	694.14	212.26
Newtonburg, St. John, Kneuppel, F. C.	418.66	
Pine Grove, St. Paul, Maas, G.	80.55	91.00
Reedsville, St. John, Wendland, J. J.	1,786.33	

Table with 3 columns: Name, Amount, Total. Includes Rockwood, Rockwood Luth., Zell, E., Town Schleswig, Zion, Hartwig, W. J., Shirley, Immanuel, Maas, G., etc.

Conference Total \$ 17,153.37 \$ 1,281.46

Rhineland Conference

Table with 3 columns: Name, Amount, Total. Includes Argonne, Peace, Bunde, G., Bruce Crossing, Mich., Bethany, Bergfeld, F., Crandon, St. Paul, Bunde, G., etc.

Conference Total \$ 5,003.66 \$ 46.93

Winnnebago Conference

Table with 3 columns: Name, Amount, Total. Includes Caledonia, St. John, Engel, A. L., Campbellsport, Immanuel, Kahrs, H. A., Dundee, Trinity, Kahrs, H. A., etc.

Conference Total \$ 29,810.26 \$ 2,047.35

District Totals \$ 89,394.63 \$ 10,152.57

Memorial Wreaths

Table with 2 columns: Name, Amount. Includes In Memory of - Pastor, Rev. Wm. C. Albrecht - P. T. Oehlert, Kaukauna, Mrs. Albert Bernhard - W. G. Haase, Two Rivers, etc.

Table with 3 columns: Name, Amount, Total. Includes Ernst Purmai - E. Scharf, Rhinelander, Mrs. Walter Raddatz - P. T. Oehlert, Kaukauna, Ed. Ruehlow - P. T. Oehlert, Kaukauna, etc.

Total \$ 428.95

GERALD C. HERZFELDT, District Treasurer.

NEBRASKA DISTRICT RREPORT

April 1, 1955 - June 30, 1955

Central Conference

Table with 4 columns: Congregations, Budgetary, Special, Other. Includes St. Paul, Broken Bow, Good Shepherd, Cedar Rapids, Lincoln Heights, Des Moines, etc.

Colorado Conference

Table with 4 columns: Name, Budgetary, Special, Other. Includes Redeemer, Cheyenne, Mt. Olive, Colorado Springs, Mt. Olive, Denver, etc.

Rosebud Conference

Table with 4 columns: Name, Budgetary, Special, Other. Includes Zion, Bonesteel, St. John, Brewster, Grace, Burke, etc.

Southern Conference

Table with 4 columns: Name, Budgetary, Special, Other. Includes First, Aurora, Christ, Beatrice, Emmaus, Beatrice, Zion, Clatonia, etc.

\$ 13,428.24 \$ 1,808.78 \$ 99.60

NORRIS KOOPHANN, District Cashier.

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 to 17, 1955. The opening service will be held Wednesday, August 10, 10:00 a. m., at St. Paul Church, corner of Court and Bond Streets. Professor C. J. Scheppe will preach the sermon.

Daily sessions will be held as follows: morning, 9:00 to 11:45 a. m.; afternoon, 2:00 to 5:00 p. m.; evening, 7:00 to 9:00 p. m.

The closing service will be held on Tuesday evening, August 16, 7:30 p. m. District President Oscar Siegler will preach the sermon.

Requests for housing at Michigan Lutheran Seminary on the part of delegates, advisory delegates, and those having official business at the Convention must be made by July 20. Those using Seminary housing facilities must furnish their own blankets, pillows, and sheets. These may sent ahead by mail or parcel post, addressed to the sender, in care of Michigan Lutheran Seminary, 2128 Court Street, Saginaw, Michigan.

Meals will be served ONLY for bona-fide delegates, advisory delegates, and those having official business at the Convention.

Reservations will be made in local hotels or motels for visitors wishing to attend the Convention. Those desiring such accommodations must send a deposit in care of the Convention Committee at Michigan Lutheran Seminary together with information as to the number in the party, the names of those in the party, the type of lodging desired, the expected time of arrival, and the length of stay. Such requests will be honored in the order received and as such accommodations are available.

THEODORE SAUER,
Secretary, pro tem.

LIST OF DELEGATES TO THE 33rd CONVENTION OF THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

Saginaw, Michigan

August 10 to 17, 1955

ARIZONA-CALIFORNIA DISTRICT

Congregations
Mt. Calvary, Flagstaff, Arizona
Redeemer, Tucson, Arizona

Lay Delegates
Lloyd Heimer
Roy Gibson

DAKOTA-MONTANA DISTRICT

Eastern Conference
Congregations
Bethlehem, Raymond
Immanuel, Ward

Lay Delegates
W. Danekas
John Greenfield

Western Conference
Congregations
St. Paul, Timber Lake
St. Paul, Rapid City
St. Luke, Lemmon
Zion, Zeeland

Lay Delegates
W. Kellogg
R. Lewis
C. Reister
A. Ottenbacher

MICHIGAN DISTRICT

Congregations
Circuit No. 1 Salem, Coloma
Circuit No. 2 Grace, Eau Claire
Circuit No. 3 Grace, Tecumseh
Circuit No. 4 Ascension, Detroit
Circuit No. 5 Trinity, Saline
Circuit No. 6 St. Paul, Saginaw
Circuit No. 7 St. John, Sterling
Circuit No. 8 Trinity, Elkton
Circuit No. 9 St. Jacob, Waterloo Twp.

Lay Delegates
Robert G. Wendzel
Eugene Schlegel
Albert Tonnenberger
Harold Guerne
Alwin Burkhardt
Conrad Fischer
Tom Bowen
Edward Bumhoffer
Ezra Hannewald

MINNESOTA DISTRICT

Crow River Conference
Congregation
Zion, Tn. Lynn
Mankato Conference
Congregation
St. Paul, North Mankato
New Ulm Conference
Congregation
Immanuel, Tn. Eden *

Lay Delegate
John Duesterhoeft
Lay Delegate
Emil G. Steinberg

Red Wing Conference
Congregations
Our Redeemer, Wabasha *
Immanuel, Tn. West Florence
Redwood Falls Conference
Congregations
St. John, Vesta
Zion, Olivia

Lay Delegates
Edw. W. Wimmer
Lay Delegates
Dick Gertjeansens
John Sues

St. Croix Conference
Congregations
Redeemer, Amery, Wisconsin *
Christ, North St. Paul
St. John, Hastings

Lay Delegates
Gordon Oliver
August Pinke

Pastors
Wm. H. Wiedenmeyer
Walter A. Diehl
Alflegger M. Upleger
Teacher
Rupert W. Rosin

Pastors
W. Lindloff
B. Borgschatz

Pastors
A. Schuetze
H. Wiedmann
L. Wurster

Pastors
Circuit No. 1 Clifford Kipfmiller
Circuit No. 2 E. C. Renz
Circuit No. 3 Walter Voss
Circuit No. 4 Edwin Frey
Circuit No. 5 A. W. Hueschen
Circuit No. 6 Hans Schultz
Circuit No. 7 James Vogt
Circuit No. 8 Edwin Schmelzer
Circuit No. 9 Kenneth Vertz
Teachers
Circuit No. 1 Wayne Wieckmann
Circuit No. 2 Delbert Mey
Circuit No. 3 A. Schleaf

Pastor
Herman Mutterer
Pastor
Theo. Bauer
Pastor
Paul F. Nolting
Teachers
A. E. Gerlach
Prof. H. R. Klatt

Pastor
E. G. Hertler

Pastors
Edw. Birkholz
G. F. Zimmermann
Teachers

Pastors
A. Glende
H. Grams
C. F. Bolle
LeRoy Ristow

	Pastors	Delegates at Large Congregations	Lay Delegates
	G. W. Fischer A. H. Birner Prof. V. Voecks	St. Paul, Morris * Trinity, Smith's Mill	Alvin Krause
	Pastor	NEBRASKA DISTRICT Central Conference Congregation	Lay Delegate
	J. Martin	Hoskins, Nebraska	Lyle Marotz
	Pastor	Colorado Conference Congregation	Lay Delegate
	R. H. Roth	Ft. Morgan, Colorado	Kenneth Karrow
	Pastor	Rosebud Conference Congregation	Lay Delegate
	L. Wenzel	Winner, South Dakota	Fred Schwant
	Pastor	Southern Conference Congregation	Lay Delegate
	G. Eckert Theo. Schmidt	Sutton, Nebraska	Wm. Gratopp
	Pastor	Delegates at Large Congregation	Lay Delegate
	R. Baur	Clatonia, Nebraska	Henry Riechers
	Pastors	PACIFIC NORTHWEST DISTRICT Congregations	Lay Delegates
	Robert Dommer George Frey	Ellensburg, Washington Zillah, Washington	Omar R. Doble Dugan Drath
	Pastors	NORTHERN WISCONSIN Fox River Valley Conference Congregations	Lay Delegates
	H. Pussehl O. Sommers E. Zehms	Immanuel, Forestville St. Peter, Sturgeon Bay Immanuel, Greenville	Frank Pavlik John Weber Armond Fiested
	Pastors	Lake Superior Conference Congregations	Lay Delegates
	E. Albrecht F. C. Dobratz	Beaver * Abrams	Fred Eichmann
	Pastors	Manitowoc Conference Congregations	Lay Delegates
	L. H. Koeninger F. C. Knueppel	St. John and St. Peter., Cleveland Zion, Louis Corners	Edgar Jacobi Herbert Pieper
	Pastor	Rhineland Conference Congregation	Lay Delegate
	H. Bauer	Hurley	George Prosek
	Pastors	Winnebago Conference Congregations	Lay Delegates
	G. Pieper C. Krug M. Drews H. Wicke	Grace, Pickett * Martin Luther, Oshkosh Zion, Ripon * Trinity, Dundee St. John, Montello	Arthur Brandt William Albers Theodore Zabel
	Winnebago Teacher's Conference		
	William Kuether, Jr. H. Rupprecht Q. Albrecht J. Bushman H. Krenz		
	Pastors	SOUTHEASTERN WISCONSIN DISTRICT Congregations	Lay Delegates
	Waldemar P. Sauer W. Reinemann Melvin Schwenzen Paul Behn H. Woyahn Gerhard Schmeling Erich Schroeder Richard Stiemke Adolph Buenger Charles Found	St. John, Lomira Trinity, Huilsburg Woodlawn, West Allis Trinity, Waukesha Trinity, West Mequon Divinity, Milwaukee St. Lucas, Milwaukee Ephrata, Milwaukee St. Luke, Kenosha First, Lake Geneva	Franklin Woldt Edwin Lentz Harold Magadan Alhard F. Leisten Clarence Strack William Hoppenrath John Pekrul George Brandt Paul Vigansky O. L. Bakkom
	Teachers		
	Clarence Zimbrick M. Dommer Roland Hoefler Harold Goede E. Kirschke		
	Pastors	WESTERN WISCONSIN DISTRICT Central Conference Congregations	Lay Delegates
	Gerhard Redlin A. T. Degner R. F. Bittorf Victor Schultz	St. Matthew, Janesville St. John, Jefferson Peace, Sun Prairie Zion, Columbus	Theo. Eickemeier Clarence Frohmader Eugene Johnson Walter E. Bock
	Professor		
	Erwin Schroeder		
	Pastor	Chippewa Valley Conference Congregations	Lay Delegates
	John Schaadt	Trinity, Keystone St. Paul, Menomonie *	Carl Gerber
	Pastors	Southwestern Conference Congregations	Lay Delegates
	R. C. Biesmann Robert Beckmann	St. Luke, New Lisbon St. Paul, North Freedom St. Jacob, Norwalk	Hugo Martin Ewald Kleinschmidt Norman Kowitz
	Pastors	Mississippi Valley Conference Congregations	Lay Delegates
	Walter Gutzke J. B. Erhart	Jehovah, Altura, Minnesota St. Peter, Chaseburg	Ed. Brown Carl Brinkman
	Pastors	Wisconsin Valley Conference Congregations	Lay Delegates
	Alfred Schewe Carl Klonka	Christ, Marshfield Zion, Stetsonville	Elmer Thuss Herman Vircks
	Teachers' Conference		
	Robert Moldenhauer Gordon Follendorf Carl Finup Arnold Lober Leslie Kehl		

* Name of lay delegate was not received by June 3, 1955.
Certification of lay delegates is in the files of the respective District secretary.
Lists of alternates are in the files of the Synod secretary.

THEODORE SAUER, Secretary, pro tem.

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.

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.

CALENDAR OF CONFERENCES

DODGE-WASHINGTON COUNTIES
DELEGATE CONFERENCE

Dodge-Washington Counties Delegate Conference meets at St. Paul Lutheran Church, Slinger, Wis., July 31, at 2 p. m.

W. F. SCHINK, Secretary.

WESTERN WISCONSIN DISTRICT
CENTRAL DELEGATE CONFERENCE

Central Delegate Conference of Western Wisconsin District will convene on Tuesday, July 26, at 9:00 a. m., at St. Stephen Ev. Lutheran Church, Beaver Dam, Wisconsin.

Please announce to the host pastor, L. C. Kirst, as soon as possible.

All members are reminded to bring along their "Reports and Memorials."

OTTO A. PAGELS, Secretary.

NORTHERN WISCONSIN DISTRICT
PASTORAL CONFERENCE

D. v., the Northern Wisconsin District Pastoral Conference of the Joint Synod of Wisconsin and Other States will meet September 26 and 27, 1955 (noon to noon), at Zion Ev. Lutheran Church, Rhinelander, Wisconsin, Rev. Erwin Scharf, host pastor.

Communion services September 26, 7:30 p. m. Preacher Rev. H. E. Wicke.

Essays: Table of Duties, Rev. T. J. Mittelstaedt; How Can the Office of Conference Visitor Be Best Utilized to Benefit Both Pastor and Congregation? Rev. F. A. Reier.

F. A. REIER, Secretary.

RED WING DELEGATE CONFERENCE

Date: Tuesday, August 30, 1955.
Place: Grace Lutheran Church, Oronoco,

Minnesota, G. A. Fuerstenau, host pastor. Time: 9:00 a. m.

The Conference will begin with the celebration of Holy Communion for the pastors. Nathanael Luetke, speaker, Herbert Muenkel, alternate.

The business of the conference will be to hear the reports of the delegates who attended the Joint Synod Conference at Saginaw.

Kindly announce to the host pastor for yourself and the number of delegates you will bring with you.

NORMAN E. SAUER, Secretary.

NOTICE

Missionary A. B. Habben will be available for lectures on the work in Northern Rhodesia, Africa, beginning August 28. An effort will be made to arrange for area lectures wherever they are desired. Bookings are to be made through the secretary of the Board for Northern Rhodesia, Africa, the Rev. A. L. Mennicke, 717 West Broadway, Winona, Minnesota.

A. L. MENNICKE.

APPOINTMENT

Pastor Paul Kuehl, of Mandan, North Dakota, has been appointed to serve on the Board of Control of Northwestern Lutheran Academy, Mobridge, South Dakota. He will finish the term left vacant through the resignation of Pastor Geo. S. Baer, Secretary of the Board, who has accepted a call to St. Paul, Minnesota.

OSCAR J. NAUMANN, President.

ORDINATIONS AND
INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Boerneke, LeRoy, as pastor in Timothy Lutheran Church, St. Louis Park, Minnesota, by Arthur P. C. Kell; assisted by R. J. Palmer, E. A. Westcott, C. Albrecht, and J. Albrecht; July 10, 1955.

Dobratz, Franklin C., as pastor in Immanuel Ev. Lutheran Church, Farmington, Wisconsin, by G. Fischer; assisted by W. Kehrberg, R. Mueller, E. Rubel; Third Sunday after Trinity, June 26, 1955.

Free, Gerald, as pastor in Zion Church, Bonesteel, Nebraska, by David Worgull; assisted by I. H. Zarleng and E. C. Kitzrow; and in St. John Church, Herrick, Nebraska, by Ivan H. Zarleng; assisted by D. Worgull and E. C. Kitzrow; July 10, 1955.

Nommensen, Carl R., as interim pastor of St. Paul Ev. Lutheran Church, Hillsboro, Wisconsin, by M. J. Nommensen; assisted by W. B. Nommensen; Fourth Sunday after Trinity, July 3, 1955.

Prueter, Paul, as pastor in Viroqua English Lutheran Church, Viroqua, Wisconsin, by G. Horn; Fifth Sunday after Trinity, July 10, 1955.

Schmidt, Wayne E., in St. Paul Ev. Lutheran Church, Oconto Falls, Wisconsin, by H. A. Scherf; assisted by K. Geyer and R. W. Mueller Jr. and in Our Savior Ev. Lutheran Church, Lena, Wisconsin, by R. W. Mueller Jr.; assisted by A. A. Gentz, H. A. Scherf, E. Scharf, and K. Geyer; July 10, 1955.

Zickuhr, Walter, as pastor of St. John Ev. Lutheran Church, East Bloomfield, Wisconsin, by Harold E. C. Wicke; assisted by Armin Engel and Harold Grunwald; Misericordias Domini Sunday, April 24, 1955.

Pastor - Teacher

Eickmann, Paul E., as pastor-teacher in Grace Ev. Lutheran Church, Geneva, Nebraska, by M. W. Burk; assisted by L. Gruendeman, H. Schaller, Im. P. Frey, A. W. Fuerstenau, H. Kruschel; June 12, 1955.

Teachers

Hosbach, Harold, as teacher of St. John School, Caledonia, Minnesota, by Karl A. Gurgel; July 3, 1955.

Warner, Francis G., as principal of St. John School, Juneau, Wisconsin, by Carl H. Mischke; July 3, 1955.

CHANGE OF ADDRESS

Pastors

Boerneke, LeRoy, 3036 Texas Avenue, St. Louis Park, Minnesota.

Dobratz, Franklin C., P. 1, Johnson Creek, Wisconsin.

Prueter, Paul, Viroqua, Wisconsin.

Schmidt, Wayne E., Lena, Wisconsin.

Schuetze, W., Roscoe, South Dakota.

Wiedmann, Harry, 2331 Lewis Avenue, Billings, Montana.

Zickuhr, Walter, R. 2, Fremont, Wisconsin.

Teacher

Hosbach, Harold, North Kingston Street, Caledonia, Minnesota.

MISSION FESTIVALS

Trinity Sunday

Grace Church, LeSueur, Minnesota.
Offering: \$180.00. M. J. Wehausen, pastor.

Second Sunday after Trinity

St. John Church, Hancock, Minnesota.
Offering: \$650.57. E. Hallauer, pastor.

Third Sunday after Trinity

Zion Church, Morton, Minnesota.
Offering: \$497.83. S. Baer, pastor.

OFFER

Forty used desks are available for the cost of transportation. They are of the pedestal adjustable type. Contact before September 1: J. H. Breitenfeld, 522 E. Merrill Ave., Fond du Lac, Wisconsin.

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

Oct 5 1955