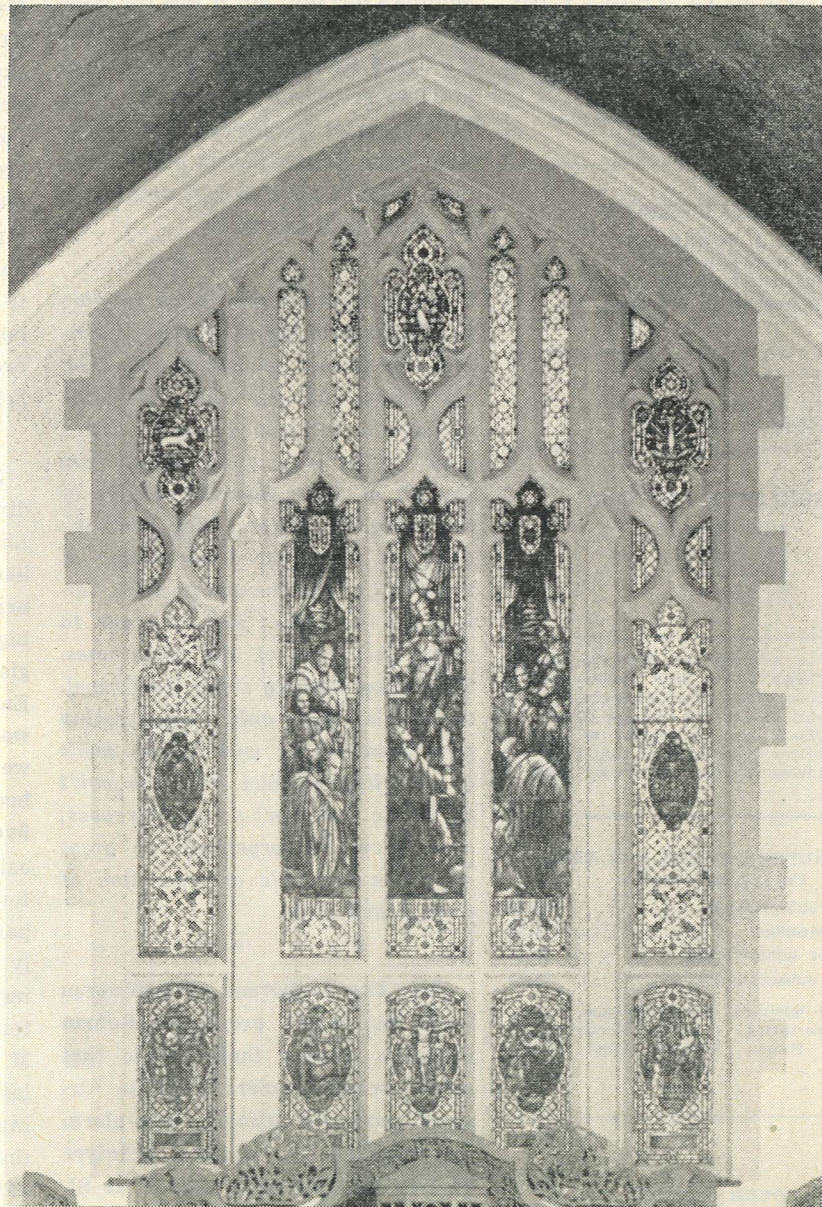


the Northwestern **UTHERAN**

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

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Siftings

BY THE EDITOR

Peron, the dictator of Argentina, is through. He resigned his office Sept. 19, according to the news-broadcasts. With the end of his dictatorship ends another story of a man who tried to take issue with the pope and the Roman Catholic Church and failed. That, of course, was not the only issue involved in the end of Argentina's dictator, but it was the issue that finally broke the camel's back. He dared Rome and it took no time at all to get Peron out of office. We hold no brief for Peron. His opposition to the Roman pontiff and the Roman Catholic Church had nothing to do with spiritual things.

* * * *

Public school emphasis on religion is steadily growing among the educators and people generally. The leaders believe that the ever rising tide of juvenile delinquency may be traced back to the lack of religious training, or, at least, some knowledge of the Bible. Of course, they have the mistaken idea that a knowledge of the Ten Commandments and the Sermon on the Mount will do much to shape the lives of the little ones. They know nothing about the Gospel, which is the only regenerating power, and alone will do the work of rehabilitating man. The Law won't do it; the Law can't do it. Moreover, these men are forgetting the great American principle of separation of Church and State.

* * * *

Says The Lutheran: "A half-dozen times last month prominent Roman Catholics warned their people that public school leaders want to 'destroy' parochial schools. The alarm was sounded by Cardinal McIntyre of Los Angeles in a speech at St. Paul, Minnesota. Knights of Columbus were alerted to the danger at their convention in Philadelphia. Main point in the Roman Catholic

warning is that 'increasing the cost of public education' may give the parochial schools such severe competition that they cannot survive. 'By excessive taxation for state-supported education,' Bishop Lawrence J. Shehan told the Knights, 'it is possible to crowd private educational institutions from the field.' Cardinal McIntyre said 'the vast and extravagant expenditure of money for superlatively elegant and extremely expensive school buildings and facilities throughout the country has created a marked contrast to privately supported schools.' He said that when 'accrediting groups require non-tax-supported schools to conform to the standards of state schools in material facilities' the state schools exercise 'a restraint of free enterprise.'"

* * * *

New scrolls of the Bible have been discovered at the Dead Sea. The Lutheran reports: "An Arab shepherd whose goat got lost in a cave near the Dead Sea in 1947 made a bigger discovery than any archeologist digging in the dust of the Middle East in the last century. In the cave were clay jars in which ancient books well wrapped and coated with tar had been hidden for 2000 years. By 1952 five caves containing old books, now called 'The Dead Sea scrolls,' were found. Among the books were many parts of the Old Testament. 'Genuinely sensational discoveries,' 'the most important of their kind in the history of archeology,' said Dr. Frank M. Cross in the *Christian Century* last month. Scholars have been studying the scrolls at top speed ever since they got them, and results are gradually being reported. It may take 10 or 20 years to get all the new knowledge in shape to use. A half-dozen scholars have published reports this summer."

A Devotion . . . God Looks For Worship Of The Heart Mark 2: 23-28

WE are constantly tempted to make a mere routine of religion, to let it degenerate into the outward observance of certain rules and ceremonies. This is the compromise which our Old Adam is willing to make with religion, for such worship leaves our flesh quite undisturbed. Yet God looks for worship of the heart.

This Was True Amidst the Ceremonial Laws of the Old Testament

The Pharisees Traveling in the Holy Land was largely done on foot.

Thus from time immemorial simple footpaths led in the most convenient course from place to place right through the fields. The land owner would plow to the very edge of these narrow paths and put in his seed, but leave the paths themselves unmolested. It was along one of these paths that Jesus and His disciples were slowly making their way on a certain Sabbath Day in the harvest month of May. As they passed on amidst the waving grain on each side, the hungry disciples began to pluck some of the ripe ears of grain. Rubbing out the wheat grains in their hands, they proceeded to eat them. In all of this they were observed by some Pharisees, who began to complain to the Lord, saying: "Behold, why do they on the sabbath day that which is not lawful?"

The Law of Moses explicitly permitted such stilling of hunger in passing through the neighbor's standing grain. These Pharisees, however, objected that it was being done on the Sabbath. They saw only the letter of God's Old Testament Sabbath Law, that it forbade work on the seventh day. In that frame of mind they had meticulously tabulated everything that might be construed as work. Reaping and harvesting was quite obviously forbidden work. But was not plucking ears of grain and rubbing out the kernels in the hand a type of reaping and harvesting? Thus they charged the disciples of Jesus with breaking the Sabbath rest. In this their hearts were void of love and mercy, for according to Matthew's account Jesus reproved them, saying: "If ye had known what this meaneth, I will have mercy and not sacrifice,

ye would not have condemned the guiltless." That is what happens when people let their religion degenerate into a mere outward observance of certain rules.

Jesus Gave Instruction The Lord pointed out to the Pharisees that they had a false conception of the Sabbath Law and of the ceremonial laws of the Old Testament in general. The outward regulations in themselves and for their own sake were not the vital thing, so as to warrant spinning them out in Pharisaic fashion. The great thing in all the ceremonial laws was their gracious purpose. During the Old Testament when His salvation was not yet unfolded, God minutely prescribed every detail of worship in order to train His people in religious truth, in true conceptions both of their own sin and of His redeeming grace. His ceremonial laws were all given for their welfare. Just because they were not given for their own sake it was also possible to suspend an outward regulation on occasion, if the welfare of an individual was at stake. Careful reading of the Scriptures might have told the Pharisees just that. Jesus reminded them of the Scriptural account concerning David when he and his men fled from King Saul and asked for bread at the Tabernacle. The high priest had no other bread at hand than the holy shew bread which had been replaced, but which were lawful only for the priests to eat. Nevertheless, he permitted David and his men to eat this bread since they were clearly in need of food and meant no irreverence.

Also in giving the Sabbath Law God had the welfare of His people in mind. Jesus says: "The sabbath was made for man, and not man for the sabbath." Sin had brought toil, hardship, pain, sorrow, fear, and death into human life. From all this unrest and evil brought on by sin God promised to deliver man through His grace, through the Savior whom He promised in His saving grace. That was the ultimate goal of God's covenant with Israel; and the Sabbath was the sign of this covenant. As we read about the giving of the Sabbath Law in Exodus 20 and Deuteronomy

5, as we read how God gave Israel a weekly day of rest amidst their labor and toil, we hear of two things of which it was to remind Israel. On the one hand Israel was to think of the perfect Sabbath rest and bliss of Paradise which had been lost through sin; on the other hand, Israel was to be reminded of their glorious deliverance from the bondage of Egypt, which throughout the Old Testament remained the great prophetic type of God's full salvation as it would finally be unfolded for all men out of the midst of Israel. For these very reasons, however, God could be pleased only by an observance of the Sabbath which came from hearts that trusted in His grace, in the grace which it foreshadowed. God could be pleased only with worship which came from hearts filled with thankful love toward their gracious God and with love toward their fellow men for His sake.

This is Self-Evidently True Amidst the Freedom of the New Testament

When We Have No Ceremonial Laws The Savior says: "Therefore the

Son of man is Lord also of the sabbath." Jesus, true God and true man, came as the Savior promised in the Old Testament and brought full salvation to sinful mankind. He is the Lord also of the Sabbath, for He is the fulfillment of what the Sabbath rest merely prefigured and foreshadowed. Having atoned for our sins, He now bids us to come directly to Him with the burden of our sins and its curses and find rest for our souls. Through His Word He reveals Himself to us with all of His gifts for salvation, filling our hearts with faith, comfort, peace, love, and eternal hope. In the same manner Christ is also the fulfillment of all the other Old Testament ceremonial laws, the laws concerning sacrifices, purifications, the priesthood, and the sanctuary. Since all that they had foreshadowed was fulfilled in Christ, their purpose and function came to an end with the completion of His redemptive work. As New Testament believers we are clearly told by the Apostle Paul: "Let no man therefore judge you in

(Continued on page 314)

Editorials

WE CAN What can we do? We can raise a minimum of ten dollars per year for the work of our Synod. This is the amount necessary from each communicant member of our Synod if we are to meet the needs called for in our budget. That this budget has been thoroughly sifted and cut to the finest point possible you may be sure of. No institution deals so miserly with money as does our Synod. They do this because the heads of our boards are good stewards and because they want to stay within the limits of the proven willingness of our people. Our performance in the past years is the rule that guides our boards in setting up the budget for another year. The work that our Synod is carrying on will cost 2½ million dollars in round numbers. This sum must provide for our mission work here and in foreign lands, our work among the heathen of the United States and those of Nigeria and Rhodesia; it must provide for our many institutions, salaries for our professors who are training our future ministers and teachers; it must take care of the needy and widows among us, and it must pay the many other expenses of our Synod. A two and one-half million dollar budget is certainly small enough to do all this.

AND WE CAN DO IT — that is, we can raise that amount very easily. The Lord has blessed, even the poorest among us, bountifully enough to be able to raise that miserably small amount required from each one of us. In fact, we could do much better, much more for the spreading of the kingdom of Jesus Christ if need be.

But the Lord has done much more for us than only make us financially able to bring up our synodical budget. He has given us His Holy Spirit who through the preaching of the Gospel can make us not only able, but willing and happy to do the work of His kingdom. In fact, this latter ability by far exceeds in importance the former gift. Not all whom the Lord has blessed with the goods of this world are ready to make a return to the Lord. And many who do make some small return do not do it with a willing and grateful heart. Such a return is an abomination to the Lord. Pray God that none of us become guilty of that sin. Freely we have received from the gracious hand of the Lord, and freely let us give for His cause and His kingdom. Let us believe that Gospel preached to us by the Holy Ghost. Let it warm our hearts as it is able to do. Let it reveal to us all that the Lord our God has done for us and for our salvation and, by the grace of God, we be enabled to gladly and willingly bring our small offering so that the work of the Church, the work of the kingdom, may continue to conquer the strongholds of Satan and translate many sinners into the kingdom of His dear Son. Let the love of God persuade you to contribute liberally toward the work of our Synod. Remember, we can raise that budget and do it easily.

W. J. S.

WE MUST We must raise the synodical budget of two and one-half million dollars.

We must do it for the Lord's sake, for the glory of the Lord. He who sits in the highest heaven, in His eternal glory, has shed abroad the beams of His glory upon this sinful earth, particularly upon man, upon you and me when He calls us out of darkness into His marvelous light. In spite of the brightness of that glory which ever shone round about us, we were unable to see it. So blind were we. Sin blinded us so that we could not see the glory of God in the face of Jesus Christ. But God in His mercy opened the eyes of our spirit through the preaching of the Word so that we could see His glory and know Him. He made us His children and heirs of His vast kingdom. He did it all—we did nothing but resist the Spirit of God and rebel against His guidance. He broke this rebellion and resistance and brought us to God by Jesus Christ and thus delivered us from the jaws of hell. For His praise and glory we must raise the budget.

We must raise the budget for Jesus' sake, as a sign of our gratitude for His bloody work in our behalf. That we might become children of God and heirs of the heavenly kingdom "He left His radiant throne on high, Left the bright realms of bliss; And came on earth to bleed and die. Was ever love like this?" We know the story of that great love wherewith Christ loved us: He came down upon this sin-cursed earth, became a man in the flesh, our brother, became one of us, lived among men for 33 years, rubbed elbows with them, permitted them to abuse and insult Him and finally nail Him to the cross. On that cross He died in great pain and agony. All this He did for us. "He hath borne our griefs, and carried our sorrows." "The chastisement of our peace was on him; and with his stripes we are healed," so says the Prophet Isaiah. And Paul says Romans 5:10: "We were reconciled to God by the death of his Son." Jesus made it possible for us to come back to God and to be accepted as God's beloved children. For His sake we must raise the budget, to glorify His hard labors for us.

We must raise the budget for our own sake. That ought to be clear to us now. We are no longer of the world. We no longer love the things that are in the world. We love Him who first loved us and gave Himself for us an offering and a sacrifice unto God. It is He who is asking us to support the work of His kingdom, part of which is being done by our Synod. Not because He needs our money. He can well get along without it. But He asks us to support this work to honor us. He wants us to work alongside of Him. That is the mind of the great and merciful God. Now as partners in this great work of the kingdom we must raise our budget, yea, we will want to with all our heart. We will pray God to give us glad and willing hearts to be able to do what we must do.

W. J. S.

ETERNITY

Resurrection Of The Dead

(Ninth continuation)

Paul has pointed out in the text so far that Christ's resurrection and our resurrection are connected inseparably. If we are not to rise from death then neither did Christ arise; on the other hand, if Christ did arise, then our resurrection will most surely follow. But what place does our resurrection hold in God's plan of salvation and in Christ's work of redemption? Paul takes up this point next, discussing some things that will happen in connection with our resurrection.

Our Resurrection Christ's Final Triumph over All Our Enemies

V. 23-24a: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end."

We take note, first of all, that Paul is here expressly speaking of the resurrection of believers, of them "that are Christ's." He is not speaking about the unbelievers, what is going to happen to them. Yes, also for them Christ prepared a resurrection unto life, but by their unbelief they rejected His gift. For them there remains, as Daniel says, an awaking "to shame and everlasting contempt" (chap. 12:2); or as Jesus Himself said, they "shall come forth . . . they that have done evil, unto the resurrection of damnation" (John 5:29). But Paul is not speaking about them in this connection, he is limiting his remarks to them that are Christ's.

Really Christ's resurrection and the believers' resurrection belong together, they are one. Christ is the firstfruits. Just as the firstfruits were not taken from any part of the harvest for any other part of the harvest — for instance, the firstfruits of wheat were not taken from the vineyard, nor vice versa, the firstfruits of grapes from the wheatfield — but the firstfruits were taken from the field that was to be harvested, so that firstfruits and harvest belonged together as one: so the word firstfruits, when used of Christ's resurrection, denotes that His resurrection and ours hang together inseparably as one.

The resurrection of the believers will follow "afterward." How long

this *afterward* will last, Paul did not know, nor do the angels, nor did even the Son of Man in the days of His humiliation. At Easter of this year it was 1898 years ago since Paul wrote his First Epistle to the Corinthians. So long this *afterward* has lasted till now; how much longer it will last, no one can tell. But let us not waver, it is a limited *afterward* and will come to an end at the appointed time.

Then our resurrection will take place. We shall be called forth from our graves in union with Christ's resurrection and by virtue of it. — Christ's body lay in the grave for only three days, and did not see corruption. Many Christians have now been sleeping for hundreds of years, some for nearly 2000, and the believers of the Old Testament for several thousands of years. Their bodies have been totally decomposed, so that in most cases not even their ashes can be found. But when that *afterward* will come to an end, then the Lord will know how to find them, and will bring them forth.

Paul continues, "Then cometh the end." This will be a very short *then*, in fact, it is that very moment in which that long *afterward* will be completed. It is, as Paul said, at Christ's coming. When Christ returns and calls His believers back to life, they will not then have to wait for years and years till everything is settled. No, on that very day the final judgment will be held, and the eternal kingdom of glory will be inaugurated.

V. 24: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

The great event of that day will be the delivering up of the kingdom to the Father. The Father had started a beautiful kingdom in paradise, but Satan ruined it by introducing sin. Then the Father promised at once that He would send the Seed of the woman to oust Satan and to repair the damage which he had done. He appointed His Son to be King during the process of restoration: "I have set my king upon my holy hill of Zion" (Ps. 2:6). Jesus said: "All

things are delivered unto me of my Father" (Matth. 11:27). Jesus achieved the restoration of the kingdom by His suffering and death. On the last day, after the resurrection of the dead, Jesus will deliver the restored kingdom to the Father. That will be the consummation of Jesus' work as our Savior.

Paul, in our verse, speaks about Jesus as "putting down all rule and all authority and power." The enemy, though defeated decisively on Calvary, is still keeping up the struggle. Not only is he going about like a roaring lion seeking whom he may devour, but he also continues to inflict death on all men. Jesus will put that "rule" down and make an end of it on the last day. — For keeping up order in this world, God is maintaining civil governments. On that last day there will no longer be any need of it. Jesus will put that "rule" down. That will complete His work.

Paul mentions some details in the following verses.

V. 25-26: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

This is an application of a prophecy from Ps. 110: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. . . . Rule thou in the midst of thine enemies." — When He says, *till* I make thine enemies thy footstool, this *till* does not primarily speak of time, but rather of degree. There will be complete subjection of the enemies. Nothing is to be excluded from Jesus' rule. Even the most stubborn enemies will have to yield.

At present we do not yet see that He has such an all-inclusive rule, that He absolutely controls all things. Often we have the impression as though the enemies were in control. Let us not be deceived, nor let us lose courage, our Jesus has all things firmly in His hands. And in due time — on the last day — it will appear in glory that Jesus is sitting at the right hand of the Majesty, and that nothing happens without His will.

At present, in particular, it does not appear that death has been abol-

ished. People still die, Christians die. And things have been going on like this for close to 2000 years since Paul assured the Corinthians that Christ is reigning. But also this will change.

On the last day, at Christ's return, death will be "destroyed." That will happen in the resurrection, when death will be forced to disgorge all his victims which he had swallowed.

Also the dead unbelievers will be called back from the grave in order to be judged by our Savior. He will separate His believers from the unbelievers, as a shepherd separates the sheep from the goats. After that has been finished, there will be nothing else left to do. The power of the enemy will have been completely broken; he will be cast into hell. The damage which he did will have been

repaired, and the kingdom restored in its pristine beauty.

That is the place which our resurrection holds in God's plan of salvation and in Jesus' work of redemption.

A few special questions remain in this connection, which, God granting, we shall consider in our next study.

(To be continued)

J. P. M.

From A Wider Field

AS most newspaper readers within and without our church will know, the second heresy trial held in the Northwest Synod of the United Lutheran Church during the past summer ended somewhat ingloriously.

We reported in an earlier issue on the conviction of Pastor Geo. Crist, Jr., of Durham, Wisconsin, who was suspended on nine counts of heresy (false doctrine). At the hearings, Mr. Crist had as his personal advisor the 33-year-old pastor of Holy Cross Church, Menomonee Falls, Wis., John H. Gerberding.

At the end of August it was Pastor Gerberding's turn to stand and be judged, since he was under similar indictment. After the hearing, the trial committee issued a verdict of "not guilty," being unable to find actual heresy in Pastor Gerberding, largely because of his "obvious confusion, immaturity and inconsistencies." In other words, they could not make out just where he stood. But the decision of the committee said in part: "Such irresponsibility could eventually lead to heresy. We, therefore, unanimously recommend that proper administrative action be taken by the Synod to rectify this offensive situation." We understand this judgment of the committee to mean that, though Pastor Gerberding cannot be suspended for heresy, he may be too confused and immature to serve as a minister of the Gospel.

* * * *

Even more unexpected than the result of this trial was the action taken by the committee relative to one of the counts listed against the defendant. As reported by the official magazine of the United Lutheran Church, *The Lutheran*:

"On the charge that 'he denies, contrary to Holy Scripture and the Confessions, that Baptism grants faith to infants,' the committee reported that the church 'has not spoken with finality and unanimity on this question' and set aside the charge."

Such a sentence is an amazing anticlimax of a heresy trial by a Lutheran body. What is the doctrinal position of a committee which tells us that "the church" has not reached final and unanimous agreement on whether or not Baptism grants faith to infants? Did something come unhinged, or has Lutheranism been dreaming these many years? What "church" do the gentlemen have in mind which "has not spoken with finality" on Baptism?

Some of us have a fair recollection of the words of the Small Catechism concerning Baptism: "It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." And how can this be? The Scriptures call Baptism the "washing of regeneration," the washing that brings a new birth. In his Large Catechism Dr. Luther affirms:

"Therefore, if you live in repentance, you walk in Baptism, which *not only signifies* such a new life, but also *produces, begins* and *exercises* it."

We can only regard the observation of the trial committee with wondering regret and confess that it becomes understandable when a liberal magazine like the *Christian Century* finds justification for its "deeds, not creeds" platform and says:

"If the Rev. George P. Crist, Jr., is a heretic, according to Lutheran standards, in terms of the charges

brought against him a few weeks ago, and the Rev. John Gerberding — who was accused of the same deviations and acted as Mr. Crist's counsel — is not a heretic, what are these supposedly clear confessional standards by which the conscience of a Lutheran pastor is bound?"

* * * *

The following rather sad letter by a pastor who did not sign his name for the reasons he gives was printed in the *Lutheran Standard* of the American Lutheran Church. Mindful of the resolution of the recent Synod Convention urging congregations to investigate the adequacy of the salaries they are paying their workers, we reprint the letter here because it may prove interesting to those who are willing to concern themselves with such matters.

"In the discussion that revolved about pastors' salaries, may I address the following remarks to Mr. Church Member. You work your pastor to the end of his strength; you profit from his teaching, his counseling, his recommendations to your employer, his commendation of your character and integrity to the credit association, his intercession for you in the police courts, his doing the janitor work on top of his bringing you the most precious message of history, God's salvation of you, and his prayers and intercession for your soul, not to mention what he has done for your erring children.

"You expect him to come at your beck and call without a fee or even the tip you give to the telegraph messenger for bad news. You scream "greed"! when someone seeks to provide him with a decent living. And when he is old, no one wants his pearls of wisdom, but most congrega-

tions prefer a young man full of strength and energy who can be more easily influenced, who can mow the lawn and do his pastoral work . . . Besides, it's cheaper.

"But you pay the psychiatrist for substitute pastoral counseling, the lawyer for imitation pastoral advice, the doctor for curing symptoms of spiritual causes, fees that are fair, but they should reflect their true value — as less than pastoral care instead of 100 times more. Those professions are well worth the cost, and they are needed. The wise pastor always refers his people to them

when their services are needed, but they cannot compare in value with the preventive and rehabilitative service of the minister.

"You say, 'God will take care of His ministers.' You are so right, and He does through you, Mr. Layman. Do you divert what God has intended for his ministers into your own pockets? Are you proud to say that you pay your pastor 50 cents an hour when he has been instrumental in developing you to the extent that you receive two, three, four and more dollars per hour? How will God take care of His ministers when you fail

to do what He expects of you? He does, you may be sure of that, but you may also be sure He will demand of you an accounting.

"I wish to withhold my name for the sake of my own congregation, for I am a pastor. I love my people and gladly serve to the point of hunger, but if they knew my identity they would feel compelled to raise my salary. If they cannot see their Christian responsibility and respond out of love to God for the priceless message of salvation He sent me to proclaim, then I want no more from them."

E. S.

In The Footsteps Of St. Paul

Paul Meets And Indoctrinates Disciples Of John

WHEN Paul came to Ephesus, he surely looked for his good friends and co-workers Aquila and Priscilla. In all likelihood he again abode with them. During the absence of Paul they had met and taught Apollos. Thereupon he had gone to Corinth to preach the Gospel. His imperfections in the knowledge of Christian doctrine had been removed by this noble couple.

Apollos was not the only soul in Ephesus that lacked a full knowledge of Christian doctrine. Luke reports (Acts 19:1-7) that Paul soon encountered some disciples of John the Baptist. They may have heard Apollos. They lacked a full understanding of Christian doctrine. When Paul asked them: "Have ye received the Holy Ghost since ye believed?" they answered: "We have not so much as heard whether there be any Holy Ghost." This strange answer caused Paul to continue his questioning: "Unto what then were ye baptized?" They replied: "Unto John's baptism." Now Paul set in with his indoctrination of these disciples of John, explaining to them the real meaning and purpose of John's baptism: "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus." Gladly did these former disciples of John accept the teaching of Paul, for we hear: "When they heard this, they were baptized in the name of the Lord

Jesus." Then Paul laid his hands upon them and the Holy Ghost came on them and they spoke with tongues and prophesied. Here was repeated what had happened in Samaria after Philip had preached the Gospel there and baptized. Peter and John came from Jerusalem, laid their hands on the believing Samaritans and they, too, received the special charismatic gift of the Holy Ghost: the gift of tongues and of prophecy.

Luke tells us that there were about twelve disciples of John who had received Christian baptism. Much has been made of the number twelve as though the twelve disciples of John now paralleled the twelve Apostles of Christ. This parallelism is surely overdrawn. Paul has his co-workers, but nowhere is it indicated that they played a role similar to that of the Apostles of Christ. The latter were especially chosen by Jesus. Paul met these disciples by chance. Later on they may have helped in the mission endeavor at Ephesus. Whence they came and what happened to them is shrouded in mystery. Guided by the Holy Spirit, Luke tells of their baptism for an altogether different purpose.

Already in the days of Jesus some disciples of John had left him and joined the Savior. We know it of Simon and Andrew, Philip and Nathanael (John 1). John the Baptist pointed to Christ in his message: "Behold the Lamb of God,

which taketh away the sin of the world!" Paul expressed this in his own way: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." They who were thus baptized had come to believe in Christ, their Savior. Evidently the disciples of John at Ephesus belonged to this group. They had not as yet heard of the person and work of the Holy Spirit. They knew nothing of what had taken place on the day of Pentecost. Still others had completely forgotten the message of John concerning Christ that he was merely His forerunner. They looked up to him as the head of their group or sect. They venerated him as a great leader and knew not Christ.

John's baptism was a real sacrament for the forgiveness of sins. He refused baptism to those who would not repent. To the Pharisees and Sadducees who had come to be baptized by him, he said: "O ye generation of vipers. Who hath warned you to flee from the wrath to come?" John's baptism took the place of the Old Testament sacrament of circumcision. When Christ had come and commanded: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," the time for the baptism of John had ended. He was to prepare the way

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News from our Mission Fields

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

MATTHEW 28, 20

DEDICATION OF PARSONAGE — LINCOLN, MICHIGAN

Small Beginnings

WHO hath despised the day of small things?" Zech. 4:10. Although the early beginnings of our Trinity Congregation appeared small and sometimes most discouraging to the eyes of men, yet its history has become a story of the marvelous ways and of the unfailing blessings of our Lord.

Beginning in the year 1903, Lutheran services were conducted in the Mikado area, 12 miles south of Lincoln, first in a rural home, then in an Indian Baptist and in an Indian Methodist church. Until the year 1941, these services were conducted by Missouri Synod pastors who came from Tawas or from Ossineke, a distance of more than 30 miles. What was then known as the Mikado Mission was relinquished by the Missouri Synod in the year 1944, to be served since then by our Wisconsin Synod.

CEF Helps

After 1944 the services were conducted in the church of the Latter Day Saints in Mikado, until the members were able to acquire a former messhall of a CC camp. This they moved 35 miles to its present location in Lincoln and converted it into their present house of worship, which was dedicated to the service of the Triune God on May 2, 1948. All this was possible by means of a loan of \$2,500.00 from our Synod's Church Extension Fund. The congregation was organized in 1946.

First Loan from New Parsonage-Teacherage Fund

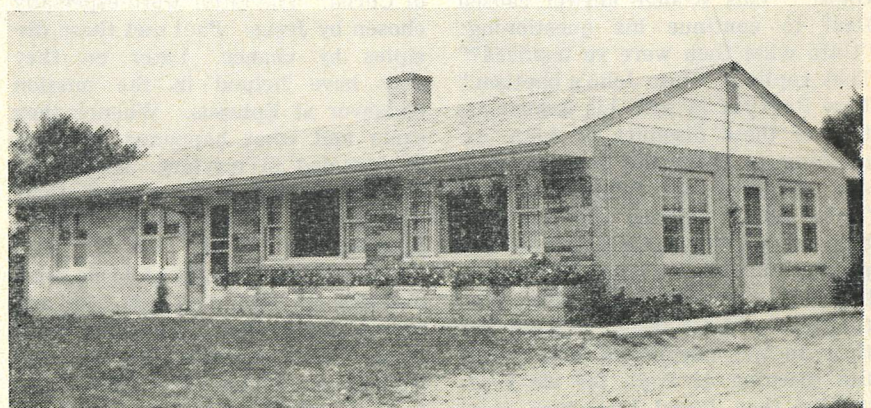
In 1951 the undersigned was called to become the first resident pastor of our Lincoln Mission. The home of one of the members was rented to serve as the pastor's residence until a parsonage could be built. The dedication of the parsonage on October 3, 1954, was an occasion of special joy and thanksgiving for the members of Trinity; for it was to them another evidence of the Lord's abiding grace and of Synod's faithful support. For the parsonage at Lincoln has the distinction of being the first to be built from a loan obtained from the parsonage-teacherage fund recently established by our Wisconsin Synod.

The parsonage is a seven-room ranch-style home, 54 feet by 26 feet 8 inches, with a full basement and an attic. It has a combined living-dining room, a study, a kitchen,

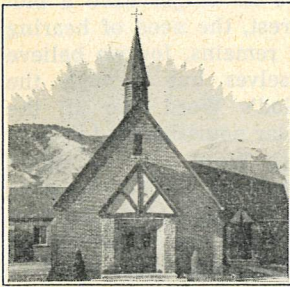
three bedrooms, a full bath, and a lavatory to which the members have direct access from the outside. The construction is of weigh-lite block, with part of the front and a flower box set off with Tennessee stone. The total cost is approximately \$13,000.00 for which a loan of \$11,884.00 was obtained from the parsonage-teacherage fund, while contributions by the members, both in labor and in cash, supplied the balance.

But the construction of the parsonage is not an end in itself. Its purpose is to serve both the pastor and the members of Trinity in their greater, God-appointed task of building up the spiritual, invisible House of God, of which Jesus Christ Himself is the chief cornerstone, on which the souls of men, as lively stones, are built together for an habitation of our God.

HERBERT LEMKE.



Parsonage — Lincoln, Michigan



CEF

A MILLION FIVE HUNDRED THOUSAND DOLLARS — BUT NOT ENOUGH

Why is our Synod's Church Extension Fund inadequate today?

The answer lies in our growth, our expansion in mission fields and a national trend. On the national level it has been reported that the United States is witnessing the greatest church-building boom in its history. All denominations in all areas are building new churches at an unprecedented rate and cost. In August a new monthly record of \$69 million in church building was set.

We, too, have set an all time record in our Synod in building churches in the home congregations and in our ever expanding mission fields through our CEF loans. Because every dollar of our million and a half fund has been loaned out to our mission congregations, new loans must be limited to the total monthly repayments on all these loans. This means that at the present rate of return each one of the ten Districts of the Synod could only build one chapel every year.

At this date we have a total backlog of \$593,295.00 in requests and priorities placed on waiting lists to receive CEF loans. Before we launch out on a united and annual Thanksgiving or Reformation CEF offering our demand will have been substantially increased. The fact is, we need to augment our present CEF fund by another million if we are to provide locations, chapels and some schools for our growing mission fields.

Your annual CEF offering will remind every member why God extends your life that you might extend His kingdom. In this work the words of Jesus are applicable to every one of us called out of darkness into His marvelous light: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

W. R. HOYER.

IN THE FOOTSTEPS OF ST. PAUL

(Continued from page 311)

for Christ. Those disciples of John who believed in Him who was still to come surely did not know that Christ had already come. There was no real baptism. It was not in the name of the Triune God. For those disciples of John who merely honored him as the head of their sect, their baptism had degenerated into a meaningless ceremony, something like an initiation.

The question arises, whether the disciples of John at Ephesus were rebaptized. They had not been

baptized at all. The sacrament of baptism is not repeated. After they had been indoctrinated by Paul, they were baptized "in the name of the Lord Jesus." Many baptisms of our day are in like manner no real baptisms. Only those performed in the name of the Triune God are valid before God. Only through them is the gift of the forgiveness of sins bestowed. This eliminates all baptisms in non-Trinitarian denominations and churches.

The disciples of John at Ephesus were weak in Christian knowledge. They did not know that there was a Holy Ghost. They knew nothing of His work on the day of Pentecost

and thereafter. Paul did not cast them aside as sectarians. He rather instructed them. Then they gladly consented to baptism. In like manner it is our duty not to ignore and to cast aside, but to instruct. They who refuse such instruction, denying the power and purpose of baptism, bear the responsibility. We are to teach and to baptize, Jesus tells us.

Paul laid his hands on the disciples after they had been baptized, and they received the Holy Ghost. This does not mean that these disciples came to believe because of the laying on of hands by Paul. They did believe and then were baptized as adults. Through the laying on of hands they received the special charismatic gifts of tongues and of prophecy. Now they could proclaim the Gospel in other tongues and could also prophesy, that is, interpret to the others what they had said in other tongues. Not all who were baptized received these special gifts. The three thousand who were baptized on the day of Pentecost did not receive these special gifts. Simon the magician tried to purchase these special gifts through money. He did not receive it. It cannot be purchased. It is a free gift of the Holy Ghost. The sin of simony is still prevalent within the visible Church. It was one of the grievous sins of the Church of the Middle Ages. In what measure these disciples used their special gift of tongues and prophecy we are not told.

H. A. KOCH.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Jacob Rotharmel of St. John Lutheran Church, Platteville, Colorado, were privileged by the grace of God to observe their golden wedding anniversary on August 14, 1955. In the presence of relatives and friends the undersigned addressed the jubilarians on the basis of Psalm 119:105. Mr. and Mrs. Rotharmel are charter members of our St. John Lutheran Church of Platteville, Colorado. Their marriage has been blessed with 15 children, 13 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!

W. H. SIFFRING.

GOD LOOKS FOR WORSHIP OF THE HEART

(Continued from page 307)

meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

But Freely Express What could be
Our Faith And Love more self-evident, therefore, than that in our New Testament worship God looks for that which He sought even of the Old Testament saints in the midst of their carefully regulated lives, namely humble, joyful faith, thankful love toward Him, and charity toward the neighbor for His sake? Our daily prayers cannot please Him, if they are mere routine and not expressions of a believing

heart which is actually addressing Him in supplication and thanksgiving. The most beautiful singing at worship is nothing before Him, if it does not come from a heart that really glories in the blessings that the voice confesses. The aims and the offerings that we bring to Him are void as service, if they are not given with a heart that is grateful to the Lord and full of tender concern for the neighbor and his needs. The law of tithing has fallen away, not that our gifts should be less, but that we might freely give as the full revelation of God's grace in Christ constrains us. Our most beautiful churches are no tribute to God, if they are not erected and maintained by God-devoted hearts. As New Testament Christians we have no regulations for building them so that our faith and love might have full freedom of expression.

Though we no longer have a bidden day of rest, the need of hearing God's Word remains, for we believe not of ourselves but through the power of God's Word. To fill the need of regular nourishment for their souls through Word and Sacrament even the Apostolic Christians freely chose a specific day for public worship, Sunday, the day on which the Savior had victoriously risen from the grave. As we continue to observe the Sunday, it is, however, not the outward resting from our daily labors, or even our church attendance in itself, which pleases the Lord, but rather this that we take time to seek out our house of worship because we cherish its saving Word and gladly hear it for the nourishment of our spiritual life and because we have the heart-felt desire to praise and magnify our God and Savior before others.

C. J. L.

Why Can't We Hold Them?

IF there are Wisconsin Synod people who are moving or have moved into the city and area of Anytown, U. S. A., please notify Pastor, Wisconsin Synod." This is the pattern of notices which home missionaries insert from time to time in the Northwestern Lutheran. Often these are more than mere notices. Like as not they voice the frustration of some home missionary who longs to see some fruit for his labor, and who feels that things would go much better if only he could get a nucleus of good Wisconsin Synod people into his mission.

What adds to his frustration is that he sees the missions of other Lutheran bodies growing rather rapidly, while he, in spite of his efforts, seems to be marking time. It doesn't take him long to find out that there is a church loyalty among these Lutherans which causes them not only to seek out their people, but also causes their people almost automatically to join their missions. He begins to ask himself: "Aren't there any Wisconsin Synod people moving in? and if so, where are they and where is their loyalty?"

The question can partially be answered by looking at the statistics of our church body. We are a church of about a third of a million souls di-

vided between 850 congregations. Naturally, those of our members who do move do not restrict themselves to the 850 odd localities where we have churches or missions. Really, the chances of a large influx of Wisconsin Synod people coming into any given area is small, simply because we are small in the overall picture of Lutheranism. Nevertheless, the feeling persists: "There must be some — a few moving in. Where are they?"

So the missionary inserts his notice in the Northwestern Lutheran, hoping that someone will read it and remember a Wisconsin Synod family who has moved into the area he is working and will drop him a card. Perhaps he feels that some pastor is remiss in his duty. The trouble is that many of our people move without giving the pastor a hint that they are going, let alone giving him an opportunity to help them. But here we find a partial answer to our question. We could better train our people in this department. Then, too, it is of great importance that a missionary or pastor be notified that Wisconsin Synod Lutherans are moving into his locality. Competition among the churches in metropolitan areas is keen, and some of our people have joined other churches before we

get to them. We do lose some because we do not act quickly enough.

We wish this were the whole story, but it is not. Many of our pastors and even some of our lay people are very conscientious about notifying the missionary or pastor concerning removals, but our members won't transfer to us. Both in this follow-up work and in canvassing we find a decided apathy towards joining our churches and missions. The apathy is greater than some imagine. Almost unconsciously the missionary finds himself classifying people.

There are those who are sadly lacking in Christian knowledge, and this is not always because some pastor was remiss in instruction. On the contrary, they defied his best efforts. For them all Lutheran churches are the same. They want to shop around, or there is a Lutheran church only a block or two away. Why can't they go there? It is amazing how, when people get into a city, ten blocks becomes as great an obstacle as ten miles. "Synoditis" can become a sin, but isn't there a way to instill a little more loyalty in our people?

There is a second group who, after we have visited them, leave us with the feeling that they are done with the church. They are very often, but not always, the very young. While

they were in the home church relatives and friends and other considerations held them. Now that they have shaken off these good influences, there doesn't seem to be much that can be done for them. We often find the newly married among them, especially those who have contracted a mixed marriage. We hear the strange excuse from them, that until they get settled they would like to keep their membership at home. We would like to warn well-meaning relatives that the advice to their young people, to keep their membership at home until they get settled, almost always leads to disastrous results. Parents especially should not be surprised or blame the missionary if he cannot gain their young people. Their own indifference is often to blame.

We meet a third group of Wisconsin Synod people who know very well that there is a difference between Lutheran bodies, but they are not in sympathy with us. Now that they have moved, and their ties with the Wisconsin Synod are broken, they are going to join a different Lutheran body. This should not surprise us, for the Spirit tells us that "some shall depart from the faith, giving heed to seducing spirits" (1 Tim. 4:1). Moving gives them a good excuse to break with us. We are going to continue to lose such, because confessional Lutheranism is not popular.

There are other kinds of ex-Wisconsiners, too, who help break the missionary's heart and make him doubt whether he is fitted for his calling. Some of these people feel that the preaching of the Word is a very minor part of the work. They want organizations which the missionary cannot form because his flock is too small. When they find that he cannot offer them that which is dear to their heart, they seek membership elsewhere.

Finally, a pastor without a proper church, or a church that is so obviously a temporary structure, labors under a decided handicap. The statement made to him after some people attend his services only once, namely, "You don't have a very nice church," often means, "Well, you need not look for us again." We can say what we want to about their wrong attitude, but the question remains: How can we change their attitude, if we cannot even get them into the church? It is true that the poverty-stricken appearance of many of our

churches — not only our mission churches — repels the people we would hold as well as those whom we would win. Our Mission Boards have been begging that our Church Extension Fund be enlarged, and, no doubt, many a pastor is pleading with his congregation to do something to its church to attract people. The answer to our question here is one of money and love — more love on the part of those people who understand the situation.

There are many answers to the question: Why can't we hold our

people? We do not wish to create the impression that all our people who move away are lost to us. It is a joy to contact some of these people. It is a sign of the times that we lose some. Perhaps we lose some because we have not trained our pastors properly, but this can and is being corrected. We know we lose some because we have been remiss in their training, and this can often be corrected. Wherever the fault is ours we can do much to improve the situation.

H. A. BIRNER.

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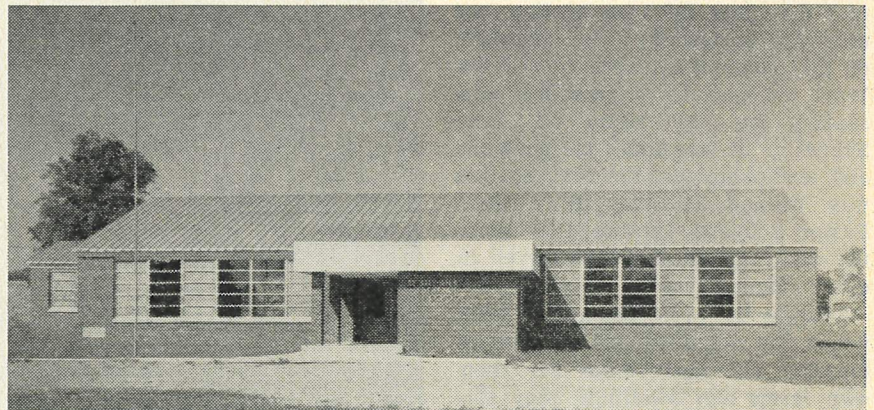
### SCHOOL DEDICATION

#### St. Stephen Lutheran Church Adrian, Michigan

On May 1, 1955, St. Stephen Lutheran Church dedicated its new Christian Day School building on the westside of Adrian, two miles distance from the church on the eastside. The congregation, realizing the opportunity for expansion in the growing westside of the city, purchased a site of over six acres and erected the school there. A teacherage was acquired with the purchase of the land. The cost for both was \$20,000.00.

This is the third school building St. Stephen Congregation has built in its 95-year history. The first was in 1861, a year after its organization. The second and larger building was erected in 1899. In 1918 classes were discontinued and the building was used as a parish hall until the fall of 1944, when the school was reopened.

The teachers who served the school from 1861 to 1918 were C. Widmann, B. Meister, O. R. Potzwald,



**St. Stephen School, Adrian, Michigan**

The new school measures 50x80 feet and has a 20x20 feet kitchen addition on the south end, a library-office addition at the front entrance, and a furnace-storage addition at the rear. Cost of the building was \$55,000.00.

There are four classrooms, two of them without the dividing partition serving now as an all-purpose room. Church services were inaugurated in this room on May 8. The enrollment in the school fills the two classrooms to capacity.

H. A. Oberschulte, Miss Tillie Detzer, B. D. J. Hag, H. Krieg, Miss Agnes Fischer (Mrs. Carl Merk), and Rev. J. H. Nicolai. Since 1944 the teachers have been Leslie Kehl from 1944 to 1947, Erwin Waltz from 1947 to 1949, Donald H. Zimmerman since fall of 1949. Mrs. Fern Earl had charge of the kindergarten from 1953 to 1955. In the spring of this year Miss Norma Kurtzell was called to teach the kindergarten and first and second



grades. An associate pastor was also called in the person of Rev. Robert A. Baer.

May the Lord continue the interest in Christian education and missions of the people of St. Stephen Church,

and bless them temporally and spiritually that the work now being done may prosper greatly to the glory of God and the welfare of many yet to be won for His kingdom.

A. H. BAER.

### SEVENTY-FIFTH ANNIVERSARY

**St. Peter Ev. Lutheran Church  
Town of McMillan  
Marshfield, Wisconsin**

St. Peter Lutheran Church in the town of McMillan, near Marshfield, Wis., celebrated its 75th anniversary on September 4, 1955. Two special services of praise and thanksgiving were held by the congregation on that day. Pastor Walter Gutzke (1927-35) spoke in the morning service, and Pastor D. H. Kuehl (1947-54) spoke in the afternoon service. Invitations for this celebration were sent to all who had been confirmed in the church, to former members and to all the neighboring Lutheran congregations. Dinner was served to the guests free of charge and the noon hour was used by many to renew old acquaintances.

The history of St. Peter Lutheran Church begins before the date of December 15, 1880, but it was on that date that the congregation was officially organized. The members of this community were served the Word of God by a traveling missionary by the name of John Schuette. It was under his guidance and leadership that the congregation was formed on the above date. Pastor Schuette continued to serve the congregation, but also served in other communities in the area.

Despite the great amount of work which the members had at hand in clearing out timberlands for their own farms and dwellings, they succeeded in constructing a house of God for their congregation within a year after their organization. The present church was constructed in 1894.

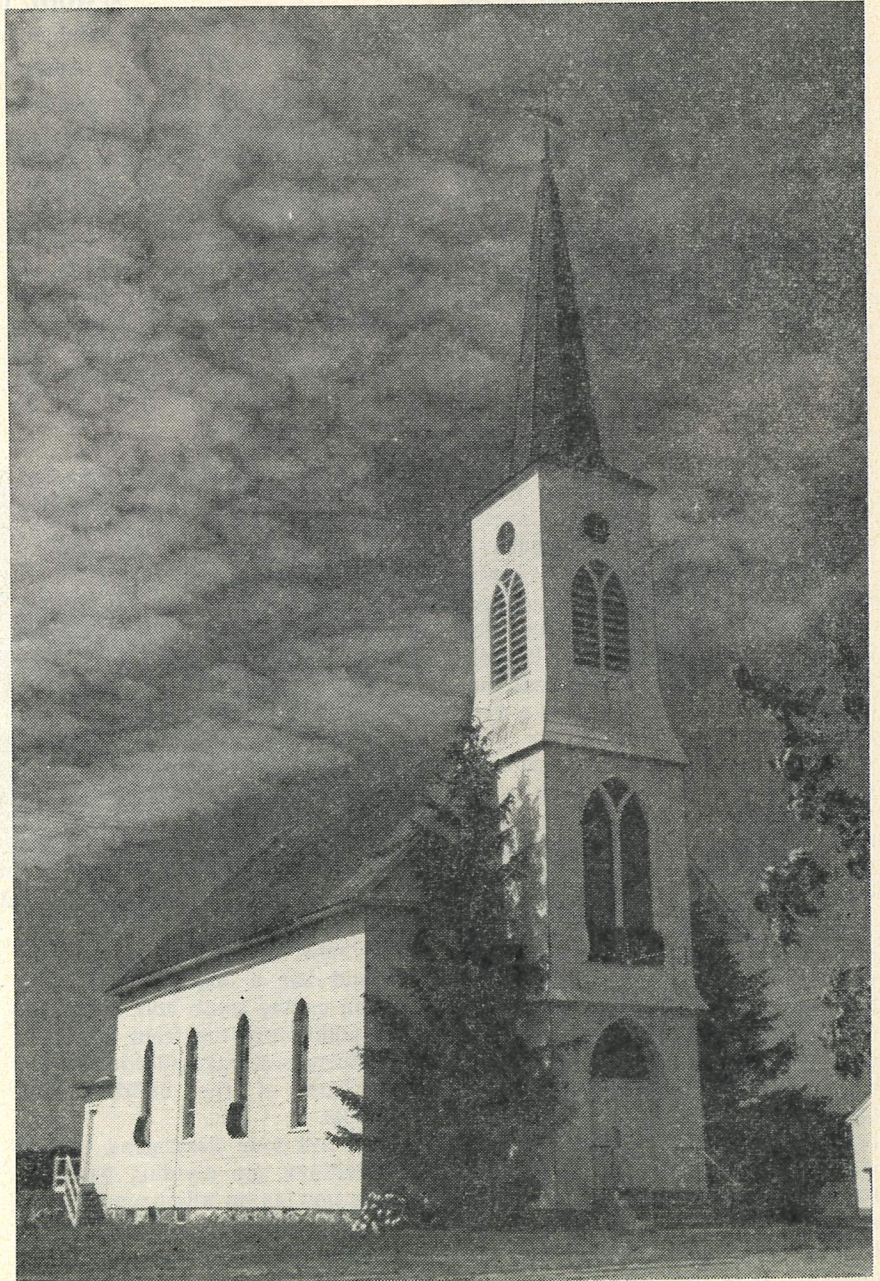
The first church council elected at the time of organization included: John Luchterhand, chairman; Gustave Schilling, secretary; Fred Bilgrien, treasurer; Fred Brandt and Louis Zimmerling, elders; Carl Schilling, Albert Grewing and August Zimmerling, trustees.

The congregation was served by non-resident pastors for the first 19 years of its history. Among those

serving during this period were: Pastor J. Schuette, Pastor F. Heinke, and Pastor F. Reichmann, all of whom were traveling missionaries.

Later Pastor Thom, who was pastor of Immanuel Lutheran Church of Marshfield, served this congregation, in addition to the Marshfield church, for 13 years. It was during this time that the congregation also had a resident teacher whose name was Peter Mees. Mr. Mees resigned together with Pastor Thom in 1899.

In 1900 the present parsonage was built. It was also at this time that the congregation called its first resident pastor, the Rev. Theodore Engel, who remained with the congregation until 1902. Pastor Martin Bunge was his successor, serving



St. Peter Lutheran Church, Town of McMillan



until 1907. The Rev. August Paetz was the next pastor. He served the congregation for the longest period of time in its history, serving until 1927, or a term of 20 years. The Rev. Walter Gutzke, who served the congregation from 1927-35, is now pastor at La Crosse, Wisconsin. The Rev. J. Carl Bast, who served the congregation from 1935-47, has recently resigned from the ministry. The Rev. D. H. Kuehl, who served here from 1947-54, now serves at Slades Corners, Wisconsin. The present pastor, Alfred Pautsch, was installed in the congregation on July 25, 1954.

The present church council consists of: William Schultz, chairman; Ruben Luchterhand, secretary; Harold Grambow, treasurer; Alvin Kloehn, Harold Bach, Eldor Podratz,

and Rudolph Reckner, elders; Elmer Wellhoefer, financial secretary; John Schalow, Jr., Rudolph Kloehn, Ernest Tews, and Ralph Kopp, finance committeemen; Lester Schalow, assistant financial secretary; Edward Grambow, property caretaker.

The Lord has richly blessed St. Peter Congregation during its 75 years of service to Him. It is to Him that we give all honor and glory for whatever we may have accomplished in building His kingdom on earth. It is of Him that we ask grace and mercy and wisdom and strength that we may continue to serve Him by bringing the Gospel of His Son, Jesus Christ, to our members, to the community, and also to the world.

ALFRED PAUTSCH.

#### NINETIETH ANNIVERSARY

St. Paul Ev. Lutheran Church of New Ulm, Minnesota, was privileged by the grace of God to celebrate the ninetieth anniversary of its organization on July 31. Prof. Carl Schewpe addressed the congregation in the morning services on the basis of Rev. 3:11, and Dr. Norman Madson delivered an anniversary message in the evening based on 2 Cor. 6:11.

In 1865 the city of New Ulm was a new settlement, nestling in the valley of the Minnesota River. It had been founded by atheistic free-thinkers as an Utopia from which "Pfaffen" (ministers) and "Advokaten" (attorneys) would be barred forever. This plan, however, was frustrated by a sprinkling of Christian families among the early settlers.

On July 30, 1865, these Christian families, hungry for the beloved Gospel of their Savior, met in the home of one Friedrich Boock and founded St. Paul Evangelical and Reformed Church. As the name indicates, St. Paul Congregation was founded as a unionistic body which sought to serve both those of the Reformed persuasion as well as those who confessed the Lutheran faith. By the gracious guidance of the Holy Spirit, however, St. Paul Congregation eventually became a church of sound Lutheran confession. And by the grace of God it has remained that to this day.

St. Paul Congregation has worshipped in several church homes. The present imposing structure began as a rather small brick church in 1882. Sixteen years later a transept addition was erected, which more than doubled the seating capacity of the original structure. In 1950 the congregation began a thorough renovation and rebuilding of its aged and somewhat dilapidated church home. By January of 1952 the ambitious project, which included the installation of a new and exceptionally fine Wicks three-manual organ, was completed at a cost of \$220,000. The present edifice, practically a new church, is extremely simple, but impressively beautiful.

Fully aware that "One thing is needful" also in the God-pleasing rearing of the young, St. Paul Congregation established a Christian Day School during the pastorate of the Rev. C. J. Albrecht. The school today has ten classrooms in which approximately 370 children receive daily nourishment for their faith in their Savior, Jesus Christ. Pastor Albrecht also played a prominent role in founding Dr. Martin Luther College, where the consecrated teachers in the parochial schools throughout our Wisconsin Synod are trained for their high calling.

With the blessing of the mother congregation a group of St. Paul Church families founded a daughter

congregation on the south side of New Ulm in the year 1947. To the very great joy of St. Paul Congregation the Lord has visibly blessed the daughter congregation.

St. Paul Congregation has been served by the following pastors: Pastors Popp and A. Kentner for a very short period of time; Pastor G. Reim from 1870 until his untimely and accidental death in 1882; Pastor C. J. Albrecht from 1882 until his death in 1924; Pastor G. Hinnen-thal from 1924 until his death in 1949, and by the undersigned since 1946. The congregation has been served also by the following assistant pastors: L. Ristow, C. Lueker, G. Baer, F. Kempfert.

St. Paul Congregation today numbers 1,500 communicant members and 1,800 baptized souls. May our gracious Lord and Savior continue to bless St. Paul Congregation with a full measure of His richest blessings.

W. J. SCHMIDT.

#### OPENING DAY AT SEMINARY

The beginning of a new school year at our Seminary was marked by an opening service at 10:00 o'clock Tuesday morning, September 13. In addition to our students a large number of friends of our Seminary were present.

Our enrollment of new students consists of twenty Juniors plus four Seniors who are transferring from Concordia Seminary, Springfield. This gives us an enrollment of 78 students attending classes and 23 students serving as vicars in the field. Including three students who are spending a year in Germany, this makes a total of 104.

The opening address was delivered by Prof. Arthur P. Voss who spoke on the priceless treasure that we have in Christ, on the basis of the text in Philippians 3, verses 7-11. At the same time recognition was given to the 25th anniversary of the ordination of Prof. Frederic E. Blume. Pastor Ernst Behm, Chairman of the Board of Control, spoke in behalf of the Board, and the undersigned for the Seminary. Recognizing that it is our Lord who sends gifts to His Church, all joined in thanking God for His mercy.



It was a particular pleasure that many of our visitors could, for the first time, see our Tower Room since it has been refurbished by the kindness of friends who prefer to remain unknown. These furnishings are in excellent taste and of superior quality, and do much to add to the distinction of this important room at our Seminary. We hope that this example will serve as an inspiration to other friends also.

E. REIM.

## APPOINTMENT

As already reported and approved by Synod in convention at Saginaw, Mr. Herbert Grams, teacher and principal of St. John Lutheran School, Wood Lake, Minnesota, has been appointed by me to serve the unexpired term of Mr. A. E. Gerlach as member of the Board of Regents of Dr. Martin Luther College. Mr. Gerlach resigned for reasons of work and health.

OSCAR J. NAUMANN, President.

## CALENDAR OF CONFERENCES

## GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, the week of October 16. Preliminary meetings will be announced later.

OSCAR J. NAUMANN, President.

DODGE-WASHINGTON COUNTIES  
PASTORAL CONFERENCE

Place: St. Paul, Tn. Lomira, Wisconsin, H. Heckendorf, pastor.

Time: Tuesday, October 4, 9:30 a. m. to October 5, 1955.  
Preacher: Gawrisch (Gilbert).

Papers: Henning: 1 Cor. 2; Mielke: 1 Cor. 3; Schink: Genesis; Schaar: How should a Congregation and Pastor deal with an Excommunicated Person?; Pankow: An Evaluation of the Catechism Revision; Gilbert: Revelation; Press: Veterans' Organizations; The Historical Background of the Formula of Concord.  
Please announce to host pastor.

W. F. SCHINK, Secretary.

SOUTHERN PASTORAL CONFERENCE  
SOUTHEASTERN WISCONSIN DISTRICT

The Conference will meet at First Lutheran Church, Racine, Wisconsin, October 18 and 19, opening session at 10:00 a. m. Preacher: F. Naumann; alternate, Nicolaus.

Please address requests for accommodations to the host pastor, R. Pope.

Essays: Philippians 1, A. Fischer; Philippians 2, F. Schulz; Book Review, W. Lehmann; A Study of the Fundamental Doctrines in the R.S.V., R. Pope; Chrysostom, R. Otto; When is reconfirmation necessary?, C. Leyrer; Practical Helps for Mission Stewardship, A. Nicolaus; The Ministry of the Keys as it Pertains to Pastoral Conferences, D. Kuehl.

H. KAESMEYER, Secretary.

LAKE SUPERIOR PASTORAL  
CONFERENCE

The Lake Superior Pastoral Conference will be held at St. Peter Lutheran Church, Stambaugh, Michigan, on October 11 and 12, 1955. Rev. George Tiefel, host. The following topics are assigned:

Exegesis of 2 Cor. 5 (continued), W. Henning; When Do We Use A Figurative Interpretation of Scripture, T. Thuro; The

Faithful Pastor's Duty In Dealing With Lodge Members In the Christian Congregation, A. Gentz; Is It Advisable for A Pastor to Visit In His Former Parish?, T. Hoffmann; Exegesis of Genesis 23, R. Mueller; To What Extent Was the Person of Christ Revealed to the Faithful of the Old Testament?, G. Schaller; Sermon Study on Matthew 11: 12-15, A. Hellmann.

The following substitute assignments shall be ready for use in either Tuesday's or Wednesday's program:

Exegesis of 2 Cor. 6, H. Scherf; Exegesis of Genesis 24, J. Ruege; Suspension and Excommunication, G. Tiefel; Why Are Oaths Objectionable?, K. Geyer; The "Heroes of Faith" Are Not Portrayed in Scripture As Men That Were Perfect, W. Lutz; The Need for A Christian Day School in the Work of the Church, E. Albrecht.

Evening service on October 11, with Holy Communion; preacher, A. Gentz.

W. L. HENNING, Secretary.

MICHIGAN DISTRICT TEACHERS'  
CONFERENCE

Bethel Lutheran School, Bay City, Michigan  
October 5, 6, and 7, 1955

## Wednesday

10:00-10:30 Opening and Inspirational Address, Rev. O. J. Eckert; Sub. Rev. J. Brenner  
10:30-11:45 Roll Call, Minutes, Treas. Report, Chairman's Report, Elections, Announcements, Appointment of Committees (11:00-11:10 Recess)  
11:45-1:30 Noon Recess  
1:30-3:15 Educational Trends in the United States, Prof. E. Slevert; Sub. Remedial Reading, Prof. V. Gerlach  
3:15-3:30 Recess  
3:30-4:00 Discussion of Paper  
4:00-5:00 How to Achieve Better Spellers, M. Pydynkowski; Sub. Speech Correction, P. Steiner

## Thursday

9:00-9:45 Second Petition Grades 6-8, Rev. J. Vogt; Sub. Teaching of Hymn, E. Bradtke  
9:45-11:45 Panel Presentation on Phonics, E. Wassman, D. Knoll, Mrs. Pfeiffer  
9:45-10:30 Purpose and Place of Phonics  
10:30-10:45 Recess  
10:45-11:15 Report on Materials and Methods  
11:15-11:45 Demonstration (pupils optional)  
(Subs. Mrs. Bradtke, J. Ring, V. Spaude)  
11:45-1:30 Noon Recess  
1:30-2:30 Discussion of Panel's Presentation  
2:30-3:15 Reports by Mr. Trettin, Rev. Brenner, Rev. Press, Rev. Baer  
3:15-3:30 Recess  
3:30-5:00 Group Discussions — Leaders: D. Schroeder (primary) Wm. Fuhrmann (middle) Wm. Arras (upper)

## Friday

9:00-10:30 Teaching Safety in the Lutheran Schools, F. Janke; Sub. The Restriction of 1 Timothy 2:12 on the Work and Position of Lady Teachers, Prof. W. Franzmann  
10:30-10:45 Recess  
10:45-11:45 Committee Reports, Other Reports, and Unfinished Business  
Conference Church Service Speaker — Rev. Baer (Sub. Rev. G. Radtke)  
Choir Director — W. Winterstein (Sub. P. Steiner)

DONALD ZIMMERMANN,  
Program Chairman.MANKATO CIRCUIT PASTORAL  
CONFERENCE

Place: St. Peter Lutheran Church, St. Peter, Minn.

Time: October 4, 1955, 9:30-4:30  
Preacher: G. Fischer, Alt., R. Gurgel  
Agenda: Exegesis 1 Thess. 2 Cont., Theo. Bauer. Further consideration of Synod Convention. "Advantages and Dangers of Release-time Classes." M. Birkholz  
MARTIN BIRKHOLOZ, Secretary.

## RED WING PASTORAL CONFERENCE

Place: St. Peter Lutheran Church, Pine Island (Poplar Grove), Minnesota. G. A. Fuerstenau, host pastor.

Date: November 1, 1955.

Time: 9 a. m. Holy Communion service, H. F. Muenkel, speaker, Kenneth Roever, alternate.

Papers: Exegesis — Letters to the Seven Churches, Rev. 2 and 3, K. Roever.

An Evaluation of the Doctrine of the Church and Ministry in the Light of Recent Treatises Thereof, N. Luetke.

Civic Righteousness and its Modern Implications, H. Schwertfeger.

Pastors will kindly announce to the host pastor in due time.

NORMAN E. SAUER, Secretary.

DAKOTA-MONTANA DISTRICT  
WESTERN PASTORAL CONFERENCE

Meets Oct. 25 and 26 at Lemmon, S. D.

Sessions begin at 9 a. m. Oct. 25.

Papers assigned: "In View of His Call to Serve His Home Congregation, What Opportunities to Preach the Gospel on a Wider Scale Shall a Pastor Follow — Reject?" W. Schuetze.

"The Forgiveness of Sins in Relation to the Doctrine of Objective Justification," P. Albrecht.

"An Adequate and Proper Method for Instruction of Adults," L. Wurster.

Exegesis of Ezekiel 3, L. Grams.

H. JOHNE, Secretary.

## ROSEBUD PASTORAL CONFERENCE

Place: St. John Lutheran Church, Witten, South Dakota.

Date: October 11, 1955 — 9:00 a. m.

Agenda: Reports on the Synodical Convention at Saginaw by the delegates.

Speaker: E. C. Birkholz.

I. H. ZARLING, Secretary.

ORDINATIONS AND  
INSTALLATIONS

(Authorized by the Proper Officials)  
Ordained and Installed

Installed

## Teachers

Jungkuntz, Paul A., in Jordan Lutheran School, West Allis, Wisconsin, by Edgar A. Knief; September 11, 1955.

Wiechmann, Edgar and Kolander, Franklin, as teachers in St. Paul Parochial School, Arlington, Minnesota by J. G. Bradtke; Fourteenth Sunday after Trinity, September 11, 1955.

Krenz, Henry, as teacher and principal of St. Mark Lutheran School, Watertown, Wisconsin, by W. Kehrberg and G. Redlin; August 28, 1955.

Lueders, Willard, was installed as principal and teacher of Calvary Lutheran School, Thiensville, Wisconsin, by F. H. Tabbert on Sunday, August 28, 1955.

## CHANGE OF ADDRESS

## Pastors

Russow, H. E., Iron Ridge, Wisconsin.  
Neumann, Wilbert E., 920 South 4th Ave., Washington, Iowa.

Karnitz, Waldemar O., East 3215 16th Avenue, Spokane 35, Washington.  
Sprengler, W. F., 450 19th St. NW, Cedar Rapids, Iowa.

## Teacher

Lueders, Willard, Thiensville, Wisconsin,  
Route 1, Box 377.

## MISSION FESTIVALS

## Ninth Sunday after Trinity

Peace Lutheran Church, Burke, S. D.  
Offering: \$293.00. I. H. Zarling, pastor.

## Eleventh Sunday after Trinity

Zion Church, Van Dyne, Wisconsin.  
Offering: 183.60. W. Weissgerber, pastor.

## Twelfth Sunday after Trinity

St. Jacobi Lutheran Church, Glenham, S.D.  
Offering: \$1506.48. Phil. Press, pastor.  
St. Peter Church, Mishicot, Wisconsin.  
Offering: \$667.15. Ed. Zell, pastor.

## Thirteenth Sunday after Trinity

Grace Luth. Church, Burke, S. D.  
Offering: \$315.00. I. H. Zarling, pastor.  
St. John Church, Platteville, Colo.  
Offering: \$243.04. W. H. Siffring, pastor.  
Trinity Church, Grafton, Nebraska.  
Offering: \$735.66. A. W. Fuerstenau, pastor.



Zion Ev. Lutheran Church, Twn. Wayne, Washington Co., Wis.  
Offering: \$394.53. Marvin Volkmann, pastor.  
**Fourteenth Sunday after Trinity**  
Immanuel Church, Findlay, Ohio.  
Offering: \$274.94. W. E. Wagner, pastor.

St. John Church, Pardeeville, Wisconsin.  
Offering: \$604.70. O. A. Lemke, pastor.  
Immanuel Ev. Luth. Church, Farmington, Wisconsin.  
Offering: \$1,050.94. F. C. Dobratz, pastor.  
Faith Church, Billings, Montana.  
Offering: \$36.16. H. Wiechmann, pastor.

**WANTED**

A mission congregation of our Synod in Dupree, S. D., is in need of used church benches, 7 or 8 ft. long. Also a used baptismal font. Will pay transportation charges. Please contact: William Hein, pastor Faith, S. D.

**TREASURER'S STATEMENT**

July 1, 1955, to August 31, 1955

**Receipts**

|                                            |                     |
|--------------------------------------------|---------------------|
| Cash Balance July 1, 1955.....             | \$ 59,326.47        |
| Budgetary Collections .....                | \$154,496.14        |
| Revenues .....                             | 15,756.12           |
| <b>Total Collections and Revenues.....</b> | <b>\$170,252.26</b> |
| <b>Non-Budgetary Receipts:</b>             |                     |
| Luth. S. W. C.—Prayer Book .....           | 28.83               |
| Miscellaneous .....                        | 380.00              |
| <b>Total Receipts .....</b>                | <b>170,661.09</b>   |
|                                            | <u>\$229,987.56</u> |

**Disbursements**

|                                 |              |
|---------------------------------|--------------|
| <b>Budgetary Disbursements:</b> |              |
| General Administration .....    | \$ 26,573.24 |
| Theological Seminary .....      | 9,039.62     |
| Northwestern College .....      | 32,233.12    |
| Dr. Martin Luther College.....  | 35,051.08    |

|                                    |           |
|------------------------------------|-----------|
| Michigan Lutheran Seminary....     | 30,380.29 |
| Northwestern Luth. Academy....     | 7,468.16  |
| Winnebago Teacher Program....      | 23,764.14 |
| Home for the Aged.....             | 5,473.64  |
| Missions—Gen. Administration ..... | 24.26     |
| Indian Mission .....               | 27,861.60 |
| Colored Missions .....             | 5,025.41  |
| Home Missions .....                | 92,513.38 |
| Refugee Mission .....              | 5,975.88  |
| Madison Student Mission .....      | 7,923.09  |
| Rhodesia Mission .....             | 11,468.81 |
| Lutheran S. W. C. ....             | 1,435.48  |
| Japan Mission .....                | 1,450.03  |
| Winnebago Lutheran Academy .....   | 500.00    |
| General Support .....              | 14,745.00 |
| Board of Education.....            | 2,510.85  |

|                                                                    |                     |
|--------------------------------------------------------------------|---------------------|
| <b>Total Budgetary Disbursements....</b>                           | <b>\$341,417.08</b> |
| <b>Deficit Balance in Budgetary Operations August 31, 1955....</b> | <b>111,429.52</b>   |

C. J. NIEDFELDT, Treasurer.

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to August 31

|                                | 1954                | 1955                | Increases           |
|--------------------------------|---------------------|---------------------|---------------------|
| Collections .....              | \$144,290.25        | \$154,496.14        | \$ 10,205.89        |
| Disbursements .....            | 279,575.59          | 341,417.08          | 61,841.49           |
| <b>Operating Deficit .....</b> | <b>\$135,285.34</b> | <b>\$186,920.94</b> | <b>\$ 51,635.60</b> |

**ALLOTMENT STATEMENT**

| District                     | Comm.          | Receipts            | Allotment           | Deficit             | Percent      |
|------------------------------|----------------|---------------------|---------------------|---------------------|--------------|
| Pacific Northwest .....      | 1,454          | \$ 807.56           | \$ 2,423.32         | \$ 1,615.76         | 33.32        |
| Nebraska .....               | 6,735          | 5,731.36            | 11,225.00           | 5,493.64            | 51.05        |
| Michigan .....               | 23,152         | 17,765.88           | 38,586.66           | 20,820.78           | 46.04        |
| Dakota-Montana .....         | 7,283          | 3,567.60            | 12,138.34           | 8,570.74            | 29.39        |
| Minnesota .....              | 38,739         | 29,295.99           | 64,565.00           | 35,269.01           | 45.37        |
| Northern Wisconsin .....     | 45,851         | 30,416.45           | 76,418.32           | 46,001.87           | 39.80        |
| Western Wisconsin .....      | 48,840         | 29,244.73           | 81,400.00           | 52,155.27           | 35.92        |
| Southeastern Wisconsin ..... | 47,909         | 35,454.38           | 79,848.32           | 44,393.94           | 44.40        |
| Arizona-California .....     | 2,899          | 1,585.69            | 4,831.66            | 3,245.97            | 32.81        |
|                              | <b>222,862</b> | <b>\$153,869.64</b> | <b>\$371,436.62</b> | <b>\$217,566.98</b> | <b>41.42</b> |

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

For July and August 1955

For Spiritual Welfare Commission

|                                                                                        |                 |
|----------------------------------------------------------------------------------------|-----------------|
| Mt. Olive Congregation, Colorado Springs, Colo.....                                    | \$ 15.00        |
| N. N., Milwaukee, Wisconsin .....                                                      | 1.00            |
| Memorial wreath in memory of Mrs. Leno Zillmer.....                                    | 2.00            |
| Memorial wreath in memory of Miss Gertrude M. Braun, by Rev. and Mrs. F. E. Stern..... | 3.00            |
| Alwin W. Erichsen, S. D.....                                                           | .50             |
| Lt. Joyce Richardson, San Diego, California.....                                       | 60.00           |
|                                                                                        | <u>\$ 81.50</u> |

For Hissions

|                                                                                      |         |
|--------------------------------------------------------------------------------------|---------|
| Memorial wreath in memory of Fred W. Oswald, given by Mr. and Mrs. Albert Koopp..... | \$ 1.00 |
| N. N., Lincoln, Nebraska.....                                                        | 45.00   |

|                                                                                                                                                  |                  |
|--------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| Memorial wreath in memory of Mrs. August Tesh, given by Mr. and Mrs. Edward Fenske.....                                                          | 1.00             |
| N. N., Lincoln, Nebraska.....                                                                                                                    | 50.00            |
| Memorial wreath in memory of Mrs. Amanda Fassum, from Mrs. R. Janke, Mrs. Flora Uligh, Mr. and Mrs. Geo. Giesike, and Miss Esther Schmitker..... | 6.00             |
| N. N., Lincoln, Nebraska.....                                                                                                                    | 60.00            |
|                                                                                                                                                  | <u>\$ 163.00</u> |

For Northwestern College

|                                                                                          |      |
|------------------------------------------------------------------------------------------|------|
| Memorial wreath in memory of Mr. August Ruehl, given by Mr. and Mrs. Perry Wollmann..... | 1.00 |
|------------------------------------------------------------------------------------------|------|

For Colored Missions

|                                                  |                  |
|--------------------------------------------------|------------------|
| Immanuel Luth. Church, Manitowoc, Wisconsin..... | \$ 126.00        |
|                                                  | <u>\$ 126.00</u> |



For Rhodesia Mission

|                                                            |         |
|------------------------------------------------------------|---------|
| Apache pupils of grade 2 and 3 of Peridot, Arizona, School | \$ 5.00 |
|                                                            | \$ 5.00 |

Special Building Collection

|                                                     |           |
|-----------------------------------------------------|-----------|
| Elizabeth Pollack, La Crosse, Wisconsin             | \$ 100.00 |
| Collection by Children of Camp Croix, Osceola, Wis. | 90.00     |
|                                                     | \$ 190.00 |

For Church Extension Fund

|                                                                                                                    |          |
|--------------------------------------------------------------------------------------------------------------------|----------|
| N. N.                                                                                                              | \$ 1.17  |
| N. N.                                                                                                              | 3.75     |
| Memorial wreath in memory of Henry Koepsell, given by Mr. and Mrs. Theo. Koepsell, and Mr. and Mrs. R. J. Koepsell | 5.00     |
| Memorial wreath in memory of Elsie Czerwon, given by John Schultz                                                  | 2.00     |
| Memorial wreath in memory of Mrs. Albert Hintz, given by friends and relatives                                     | 50.00    |
| Memorial wreath in memory of Karl Winkel, given by Mr. and Mrs. Arnold Reuschel and Susanne                        | 5.00     |
|                                                                                                                    | \$ 46.92 |

C. J. NIEDELFELD, Treasurer.

BEQUESTS-LEGACIES

The Board of Trustees gratefully acknowledges the following bequests and legacies, which have been received by our Synod during the past months:

|                                            |             |
|--------------------------------------------|-------------|
| Fred H. Ruhter Estate, for Colored Mission | \$ 1,249.59 |
| Ted Hoyer Estate, for General Support      | 2,000.00    |

N. E. PAUSTIAN, Secretary.  
Board of Trustees

ACKNOWLEDGMENT, NORTHWESTERN COLLEGE

Since July 15 the following gifts have been received for equipment in the new dormitory at Northwestern College:

\$24.15 from Vacation Bible School, Doylestown Tri-Parish. \$15.00 from Vacation Bible School, Fountain City. \$150.00 from Ladies Aid, Salem Church, Rev. Blumenthal. \$25.00 from Emil Martin, Mason City, Iowa. \$75.00 Immanuel Church, Oshkosh, Rev. Mittelstaedt. \$3.00 from Rev. F. E. Bartling, Freeport, Ill. \$265.00 from St. Matthew, Stoddard, and St. John, Genoa. \$350.00 from a widow and her son. \$350.00 from St. John, Milwaukee, Rev. J. Brenner. \$350.00 in memory of Mr. and Mrs. John Schmidt, St. John, Milwaukee. \$18.00 in memory of Mrs. A. Mueller from relatives and friends, Cream, Wis. \$500.00 Ladies Aid, Mt. Olive, Appleton, Rev. Ziesemer. \$350.00 St. James, Milwaukee, Rev. Pless. \$13.58 Rock Springs, Rev. R. Siegler. \$150.00 from Prof. Martin Franzmann. \$175.00 St. Paul Ladies Aid, Sheboygan Falls, Rev. Heier. \$52.00 in memory of Mrs. B. Kehl, Ixonia. \$2.00 in memory of Mr. Honeyeger, Ixonia. \$500.00 from E. H. Koehler in memory of Mrs. Emilie Koehler. \$5.00 from Johanna Griebler, Milwaukee. \$5.00 from Charles Geiger, Milwaukee. \$25.00 from Ladies Aid, Cornell, Rev. Prenzlow. \$9.00 in memory of John Tess, Two Rivers. \$57.00 from Eastside Church, Madison, Rev. Bast. \$15.00 in memory of Gertrude Braun, St. John, Milwaukee. \$5.00 in memory of Mrs. A. Schroeder, from Rev. E. Tacke. \$350.00 from Ladies Aid, Milton, Rev. H. Schumacher. \$80.00 from Mrs. N., a widow. \$15.00 in memory of Arthur Grimm, from the Lindloff family. Also for the Library: \$3.00 in memory of Mr. H. Muenkel, Eitzen, Minn., and \$2.00 in memory of Mrs. Seiser, Milwaukee, and \$5.00 for the music department in memory of Marion Hausmann from Rev. T. Hartwig.

The total amount now available from all sources for equipment in the new dormitory is \$21,146. If \$28,000 can be raised, it will not be necessary to draw on the building fund for dormitory furniture. This sum will furnish 80 rooms with beds, mattresses, desks, chairs, night stands, and window hangings. Wardrobes, bookcases, and bureau drawers are built in. Now that Ladies Aids, YPS groups, and Bible classes are meeting again, they might be persuaded to add this project to their program and help furnish the building in time for moving day, about November 1.

E. E. KOWALKE.

ARIZONA - CALIFORNIA DISTRICT

July 1, 1954 - July 1, 1955

| Congregation - Pastor                 | SYNOD     |         | OTHER CHARITIES |
|---------------------------------------|-----------|---------|-----------------|
|                                       | Budgetary | Special |                 |
| Ariz.-Calif. Dist. Pastoral Conf.     | \$        | 27.00   |                 |
| Bylas, Our Savior, J. Sauer           | 19.56     | 84.79   |                 |
| Casa Grande, Grace, M. Putz           | 401.98    | 204.38  | 8.00            |
| Cibecue -                             |           |         |                 |
| Lower Cibecue Mission, Rosin, teacher | 105.00    | 125.00  |                 |
| Upper Cibecue Mission, D. Worgull     | 196.76    | 54.18   |                 |
| Coolidge, Emmanuel, M. Putz           | 135.50    | 75.00   |                 |
| Douglas, St. Paul, J. Gerlach         | 640.47    | 163.25  | 67.68           |
| Flagstaff, Mt. Calvary, G. Seager     | 286.75    |         |                 |
| Glendale, Grace, R. Zimmermann        | 1,596.23  |         |                 |
| Globe, St. Peter, H. Hartzell         | 308.89    | 59.87   | 5.00            |
| McNary, Immanuel, E. Guenther         |           | 125.00  |                 |
| Mar Vista, Gethsemane, A. Keibel      | 736.45    | 63.12   | 83.60           |

ACKNOWLEDGMENT AND THANKS

MICHIGAN LUTHERAN SEMINARY

Saginaw, Michigan

The Michigan Lutheran Seminary Music Department acknowledges the following gifts and thanks the kind donors:

In memory of Mrs. M. Joos, \$15.00 by Herman and Helen Lueders, Florence Obendorfer, Mildred Beyer, Margaret Von Stein, Henrietta Schlichter, Louise Wecker, Marie Macomber, Helen Klockziem, Emma Schwalm, Lenore Garnhardt, Louise Schwerin, and Robert Kaschinske; \$10.00 by the girls of Dormitory I; \$10.00 by the Senior Class of 1955. In memory of Mrs. Roekle, \$10.00 by Esther Roekle, Janet Roekle, and James Roekle. In memory of Mr. Engelbert, \$6.00 by C. Muehlenbeck, L. Ortner, E. Radewahn, C. Kelly, P. Pruetz, and J. Mielke. In memory of Gus Einer, \$5.00 by Mr. and Mrs. Ernest L. Krieger.

M. ZAHN.

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

|                                   |              |             |           |
|-----------------------------------|--------------|-------------|-----------|
| Morenci, Trinity, F. Machina      | 2.75         | 5.00        |           |
| Peridot, Apache Mission, H. Rosin |              | 94.98       |           |
| Phoenix -                         |              |             |           |
| Good Shepherd, I. Frey            | 1,248.69     | 286.75      | 79.56     |
| Redeemer, W. Diehl                | 879.81       | 40.00       |           |
| Resurrection, W. Wiedenmeyer      | 1,459.53     | 155.30      |           |
| Zion, R. Schaller                 | 1,895.53     | 557.03      |           |
| Prescott, First, A. Leerssen      | 654.25       |             |           |
| Safford, Grace, F. Machina        | 252.50       |             |           |
| San Carlos, Grace, A. Uplegger    | 95.42        | 114.07      |           |
| Tarzana, St. John, F. Knoll       | 400.00       |             |           |
| Tempe, Emanuel, W. Diehl          | 548.67       | 14.00       |           |
| Tucson -                          |              |             |           |
| Good Shepherd, R. Hochmuth        | 513.34       | 179.00      | 48.25     |
| Grace, E. Sitz                    | 3,953.16     | 601.38      | 214.56    |
| Tucson Men's Club,                |              |             |           |
| L. Hess, treas.                   |              | 87.00       |           |
| Spanish Mission, V. Winter        | 52.72        | 1.00        |           |
| Redeemer, P. Heyn                 | 2,318.89     | 541.75      |           |
| Whiteriver -                      |              |             |           |
| Canyon Day, P. Schliesser         | 50.81        | 83.06       | 8.69      |
| Cedar Creek, P. Schliesser        | 20.23        | 63.50       | 13.85     |
| East Fork Mission, E. Sprengeler  | 462.59       | 254.19      |           |
| Warren, Grace, J. Gerlach         | 192.74       | 49.00       | .70       |
| Winslow, Trinity, J. Schaefer     | 17.00        | 80.25       |           |
| Total                             | \$ 19,453.44 | \$ 3,968.65 | \$ 529.89 |

Memorial Wreaths

For Bethesda

| In memory of - Sent in by                      | Amount  |
|------------------------------------------------|---------|
| Mr. Harry Avendt - Mr. and Mrs. Henry Meinecke | \$ 5.00 |
| Mr. Harry Avendt - Millie Hanson               | 1.00    |
| Mr. Harry Avendt - Fred Hoffman                | 1.00    |
| Mr. Harry Avendt - Olyn Star                   | 1.00    |
| Mr. Anton Ask - Otto Utke                      | 3.00    |
| Mr. Anton Ask - H. C. Stolp                    | 2.00    |

For Gift for Jesus

|                                                          |       |
|----------------------------------------------------------|-------|
| Mrs. Tillie Hedstrom - St. Peter, Globe, Arizona         | 15.00 |
| Dr. H. Bouman - Whiteriver, Canyon Day Mission           | 5.00  |
| Rev. Wm. C. Albrecht - Ariz.-Calif. Dist. Pastoral Conf. | 27.00 |

H. C. STOLP, Cashier.