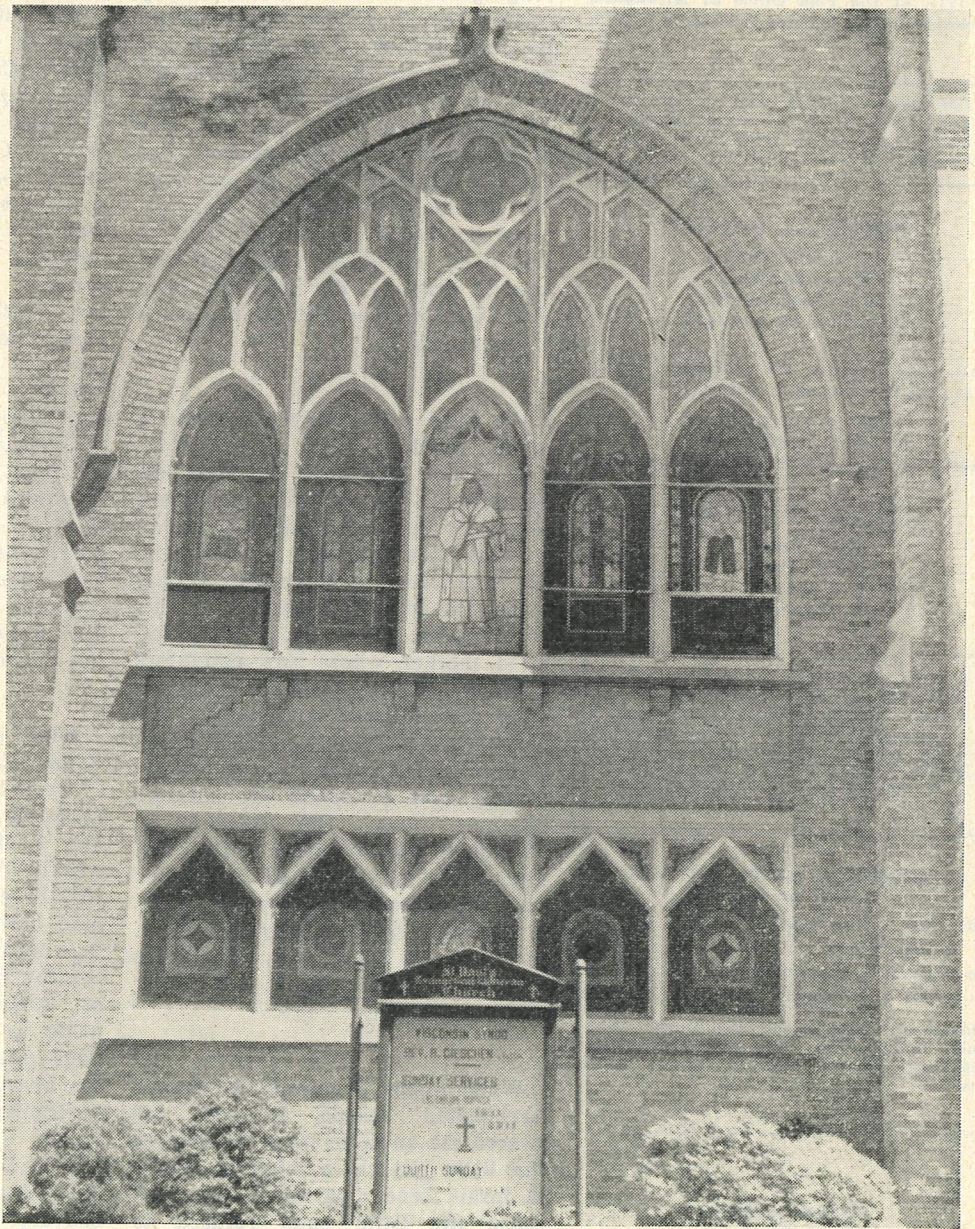


the Northwestern UTHERAN

Volume 42, Number 23 • NOVEMBER 13, 1955



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

The Northwestern Lutheran

Siftings

BY THE EDITOR

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COVER DESIGN Church Window

St. Paul Ev. Lutheran Church
Fort Atkinson, Wisconsin
Henry Gieschen, pastor

What will the harvest be? We refer to the OFFERING for the Church Extension Fund which was to be made in all congregations of our Joint Synod on Reformation Day. It may be too much to hope for that all congregations of Joint Synod participated enthusiastically in this offering, but we do hope that a great many, yes, the majority, of our congregations did. We will anxiously await a report. If your congregation, for some reason or another, did not participate on the day designated, may we expect that you will make an offering later? Surely, you will not want to be a congregation that did not exercise its faith and love for this blessed purpose! Not one congregation of our Synod ought to find itself outside of this great and needful project. We hope and pray that the Lord has blessed the work of our hands.

* * * *

We have just received a book, a novel, entitled: *High is the Wall*. Any pastor that has had ugly experiences with mixed marriages, especially Roman Catholics, ought to get this book and read it. When he has read it he will be anxious to pass it around to every member of his congregation. The book is written by a mother whose two daughters married Roman Catholics and experienced ill-fated marriages. The book is well written and interesting from cover to cover. However, the reader must disregard the author's religious views. Her theology is liberalistic and unionistic to the core. The book may be had from our Publishing House. Write for "*High is the Wall*" by Ruth Muirhead Berry. By all means get a copy. The price is \$3.50. Don't put it off, order your copy today.

* * * *

When ought a church be closed? Archbishop Joseph Rummel answered the question when he ordered the little church, a mission chapel, at Jesuit Bend, Louisiana, closed because the little band refused to attend mass if a Negro priest would read the mass. They prevented him from officiating there. The few faithful worshipers still gathered at the

chapel last Sunday, hoping that the archbishop might have changed his mind in the matter and permitted the chapel to be opened and mass read by a white priest. But it did not happen. People stood outside the little church but no white priest came, not even the Negro priest, to read the mass.

* * * *

The Lutheran says, "Catholics seek converts. Friendly suggestions from Roman Catholic friends have sometimes 'opened the eyes' of non-Catholics to the 'beauties of the Roman Catholic faith,' said Archbishop Gerald P. O'Hara of Atlanta as he asked all those in his Georgia diocese to help 'educate' non-Catholics and pray for their conversion. Although non-Catholics in the South are generally 'well-disposed and warmhearted' and 'have a love for our Lord' they are often 'blinded by inborn prejudices,' the archbishop said in a pastoral letter. "Georgia Baptists replied promptly. Dr. Dick Hall, named by the Atlanta Association of Baptist Churches to head a committee to prepare an official reply, said in a letter to the archbishop that Protestants would welcome any 'fair-minded study' of differences between their church and the Roman Catholic."

* * * *

While speaking of converts to the Roman Catholic faith let us mention a report, also taken from *The Lutheran*, on converts. "A report last week by the Roman Catholic weekly *The Ave Maria* claimed that 137,310 converts came into the Roman Catholic fold in the U. S. during 1954. Not all of these were previously members of other churches. Although most converts were made in the East and Midwest, the South showed up proportionally better because of the smaller number of Roman Catholics. Campaigns in North Carolina and in California provided a high ratio of converts. *Ave Maria* noted that the total of converts had not kept pace with the birth rate and pointed out that if its church depended on converts alone 'we would be losing ground statistically.'"

A Devotion . . . Be Ye Thankful

Luke 17: 11-19

THIS is the message of Thanksgiving Day. It exhorts us to raise our Christian hearts in thankfulness to our gracious God for the rich benefits which He has showered upon us in our church, our country, our homes, our individual lives. Yet it is a message which is meant not only for this one day but for every day of our Christian lives. Thankfulness is not something that can be taken care of in one day. If it is true thankfulness which fills our hearts, it will seek continual expression in word and deed. That it may be so we shall let the Gospel account of the healing of the ten lepers remind us of the true source and the blessed effect of thankfulness.

Thankfulness Is Of the ten
A Fruit Of Faith lepers who were healed only one, a Samaritan, returned to give thanks and to glorify God. Jesus found great pleasure in his expressions of thanksgiving and said unto him: "Arise, go thy way: thy faith hath made thee whole." Yet thereby the Savior traced his thankfulness back to his faith. True thankfulness is the fruit of faith.

All of the ten lepers had turned in faith to Jesus as He passed by in entering a certain village on the border between Samaria and Galilee. According to the Mosaic Law these lepers were excluded from the fellowship of their people until death finally overtook them. They were bidden to warn anyone against approaching too closely by crying, "Unclean, unclean." These unfortunate men had, however, heard of Jesus, who by word and deed was revealing Himself as the God-sent Savior. For when Jesus passed by, they recognized Him even from afar and forthwith raised their voices in loud supplication, saying, "Jesus, Master, have mercy on us." On the basis of what they had heard of Jesus their faith saw in Him the great power and compassion which could help them in their dire need. Jesus answered their plea by telling them, "Go show yourselves unto the priests." In the rare cases when a recovery from leprosy took place, it was a part of the function of the

priests to establish that recovery and to permit the healed to return to their former station in life. Thus the faith of these lepers saw in the word of Jesus a hidden promise that they would be cleansed. For we are told that they went to do His bidding.

When in such faith the Samaritan experienced His gracious healing, he was moved to thankfulness. Faith is the spiritual eye which in God's Word sees the treasures of His grace and power which are hidden to our physical eyes. As faith clings to this grace and power and experiences needed help, it is moved to thankfulness.

*In Thankfulness
Faith Is
Strengthened
And Preserved*

Concerning the thankful Samaritan we are told: "One of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks." Heretofore he had seen his leprous body with its message of death and dissolution. Now he saw that it was healed, saw it restored to health and life. As he saw it thus with humble awe and joyful appreciation, he was led to think of Jesus who had wrought this healing, of the Savior's word which had held out a hidden promise of such healing, of His mercy and compassion to which he had appealed and which he now experienced, and of the power of God which through Jesus had been manifested in his restoration to health. With his heart filled with such thoughts he was moved to express them in word and deed, to express them above all before Him in whom all these thoughts centered. He was constrained to return and to fall down at the feet of Jesus, giving Him thanks and glorifying God with a loud voice. Inasmuch as such thankfulness kept his thoughts riveted upon Jesus and His word, upon His divine power and compassion, and even brought him into new contact with the Savior and His Word, his faith was strengthened and preserved.

"Thanking" comes from "thinking." In true thankfulness we give thought to the blessings which we

receive from our God; and in giving thought to them we are led to think above all of Him who gives them. In true thankfulness we think of our own helplessness and unworthiness and of God's grace and power which meets and fills all our needs with unmerited blessings. In true thankfulness we give thought to God's Word where He reveals Himself to us in all of His grace and power, where we are given to hear how through Christ Jesus He has met our greatest need of sin and its curses with the free gift of pardon and salvation, to hear how with Christ He now also gives us all earthly things that are wholesome and beneficial to us and even turns sorrows and tribulations into hidden blessings. The thankful heart which in humble awe and joyful appreciation is filled with such thoughts will also be constrained to express them before Him in whom they center, our gracious God and Savior, to express them in praise and adoration, and in willing service and obedience. Just because all this keeps us close to our God and His Word, it will ever remain true that amidst true thankfulness our faith is strengthened and renewed.

In Unthankfulness We see the
Faith Is Weakened evil effect of unthankfulness in the nine lepers who did not return to give thanks and to glorify God. In their great plight they, too, had appealed in faith to the mercy of Jesus. With faith they had also perceived and embraced the promise hidden in the Savior's reply to their plea, for they had gone forth to show themselves unto the priests. Yet when they were cleansed on their way, they immediately let their thoughts be diverted from the gracious miracle which they had experienced. They rather centered their thoughts upon the new health which they now possessed. For if they had thought of the Savior who had cleansed them and of His grace and power through which this cleansing had been given to them, they could not but have returned to give thanks and to glorify God.

(Continued on page 362)

Editorials

A Backward Look

It may not always be wise to look back upon our errors and mistakes and to sit down and moan over them. Often it is very unwise. It will not rectify what has been done wrong nor will it appease in any way. Yet on this after-Reformation Day we are in the mood for retrospection. Did we who preached on that day profit from the renewed study of the issues involved on that October day, 1517, and did they who sat in the pews to hear the expounding of the Word of God with reference to the Reformation, grow in understanding and knowledge of the great issues that brought about that day? Did we preach the great deed that God did to emancipate once more the world from the dreadful spiritual darkness that enveloped it? But was it done with the vigor and the conviction of a Luther? Seems to us sometimes that many are getting a bit "soft" over against the Roman Catholic Church in our day; that there is a feeling of "Oh, they are not so bad!" Many have come so far — and among them Lutheran church bodies — to deny that the pope is the very Antichrist, a doctrine which Dr. Martin Luther firmly confessed and exposed, which is also an article of faith in our confessions. In the Smalcald Articles Luther writes, Article 4, paragraph 8, "This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking, to *exalt himself above all that is called God*, as Paul says, 2 Thess. 2:4." That is the language of our great Luther, a man who surely had more to do with the Pope directly than any other living man since his day. Singlehandedly he took up the battle against this vilest of the foes of Christ and His Gospel and fought him to a decision, while the world of men stood by and looked aghast at the indomitable courage of this man Luther. But Luther was Spirit-filled and in the strength of the Spirit he entered the arena to fight the battle that would set the world free. Luther knew of no compromises, no concessions over against the Roman Catholic Church and against its pope. He saw both in the right perspective and he would not deny it. He would have all men know what he knew and so he said it and wrote it. This ought to be the spirit of the Lutheran Church today, of every body that dares call itself after his name. Rome has not changed, the Pope has not changed, the ambitions of the Roman Catholic Church are the same today as they were in the day of Luther. God ever grant those who call themselves after Luther his conviction, his determination, his courage to say today, "The Pope is the very Antichrist." May that have been preached from every Lutheran pulpit on Reformation Day.

W. J. S.

* * * *

Rediscovering the Book

After a long period of idol worship under wicked kings the temple in Jerusalem had fallen into disrepair. When Josiah, one of the few good kings the Jews had,

succeeded to the throne, he arranged for a renovation of the temple. While the repair work was going on, the High Priest Hilkiah stumbled upon the Book of the Law under a pile of rubbish. It had been mislaid a long time. It had disappeared from sight, and no one seems to have missed it until its rediscovery. There had been recollections of the Book and various traditions as to what the Book had taught, much of it in a faulty manner, and they had run their religious affairs without God's Book.

The rediscovery of the Book marked a turning-point. Something like that happened with Luther's Reformation. By that time the Bible had fallen into disuse and practically disappeared from the scene. Luther himself was a student at the university before he saw his first Bible, and then he accidentally stumbled upon it. Even the theologians, the church leaders by-passed the Bible in their studies and preaching and concentrated upon the writings of the old church fathers and the traditions of the church. There were indeed some copies of the Bible in existence, even some German translations of it, but for the average man they did not exist.

Luther's Reformation rediscovered the Bible and restored it to its rightful place in the Church. But are we to rest on past laurels? We like to call ourselves the Bible Church. Does our Church deserve to be called that because practically every adult member possesses a copy and because it is on display in every home? The Bible is not for display but for use. Hilkiah turned the rediscovered Book over to the king's scribe, who read it, and then took it to King Josiah and read it before him. After that they called the people together and read it before all, great and small. There was study and indoctrination based on the Book. You have not rediscovered the Book just because you own a Bible. You have not rediscovered it until you regularly read and study it. How few have rediscovered it in that sense! How few really read and study it! How difficult it is to interest the average Lutheran church member in Bible classes!

But King Josiah did not stop with reading and study. He applied it in reforming the Jewish Church which was so polluted with errors and heathen practices. He subjected everything to the test of the rediscovered Book. When he first heard the Book read and noticed how far they had drifted from the true religion of God, he was so shocked and horrified that he rent his clothes.

That will also be the effect upon us if we have really rediscovered the Book. We are fast getting shock-proof in that respect. We are losing our horror of false doctrine. We are inclined to put up with it and to live with it. We are no longer as sensitive, as we ought to be, where the Word of Scripture is concerned. We don't want to apply it to ourselves when it would interfere with the even tenor of our ways, our personal conveniences and popularity. We seldom have the courage to make the same thoroughgoing application of the Book that King Josiah and that Luther did.

God help us all to rediscover the Book in the true and full sense of the word.

I. P. F.

ETERNITY

Resurrection Of The Dead

(Twelfth continuation)

BAPTISM is a "Baptism for the dead." It concerns death and our rescue from death. It is a baptism into Christ. If Christ has any meaning for us, it is in connection with death. If man had not become subject to death by his sin, Christ would not have come into the world. He came and died for us. Our baptism into Christ is a baptism into His death. By baptism into Christ we are united with His death, His death is credited to us. But Christ arose victorious from the grave. If we are partakers of *His* death, then when we die we cannot remain dead forever. Christ's death was only a temporary condition. If we are united with His death, then also our death must be transitory. If we have died with Him, it follows that we shall also live with Him. Our baptism into His death is a baptism also into His resurrection.

As a fruit of such baptism Christians are ever ready and willing to lay down their life in witness of their faith. Not that they are callous over against death. Death is a terrible thing, it is the king of all terrors. It is a most unnatural thing. Although Christ has redeemed us from death, there remains, also in Christians, an aversion to the thought of death, even a fear of death. But through faith in Christ Christians overcome this natural dread. Their confidence rests on the hope which the victory of Christ gives them,

Though the night of death be fraught
Still with many an anxious thought.

Facing Death

In the midst of earthly life
Snares of death surround us.

Paul was exposed to death in a special degree. He was a preacher of the Gospel, foolishness to the Greeks, and to the Jews a stumbling block. In trying to silence his preaching his enemies stopped short of nothing. They were ever ready to lay hands on his life. He speaks about this in the following verses.

V. 30-31: "And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily."

These words are clear in themselves and really do not call for any detailed discussion. The expression "your rejoicing" is subject to misunderstanding. It does not mean the rejoicing which the Corinthians do, but the rejoicing which Paul does concerning the Corinthians. He brought them the Gospel of Christ Jesus our Lord. They accepted it, and now Paul is rejoicing in this fact and is boasting about the faith of the Corinthians. This joy over the faith of the Corinthians which their Savior Jesus Christ worked in their hearts supports Paul strongly in his readiness to lay down his life.

He used two expressions about his relation to death. First he says that he and his co-workers stand in danger every hour, that is, all the time. Paul could say this on the basis of his experience. Practically in every city in which he preached the Gospel he was persecuted and threatened with death. Sometimes he was cruelly beaten and cast into prison. Once he was even stoned, dragged out of the city, and left for dead. So he could well say, We face the danger of death at all times.

He uses a second expression: "I die daily." He does not mean that he daily stands in danger of being killed, he means more. Because of that ever present danger of death, and because he daily keeps himself ready for death, he practically every day suffers in his heart the agony of dying.

Why should he do that? It would be the most foolish thing he could do if there were no resurrection. But if there is a resurrection, and the Gospel of Jesus Christ together with our baptism gives us the assurance that it will be a resurrection unto life eternal, a resurrection into the kingdom which Jesus restored for the Father and will deliver to Him on the last day: then why not face death boldly? Death is a defeated foe, and will have to relinquish us again at Jesus' bidding.

In the following verse Paul becomes more specific.

V. 32: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"

In the Book of Daniel we read that the Prophet was cast into the den of lions because he refused to obey the king's decree that for a period of thirty days no man should ask any petition of any god or man except of the king himself. In spite of this order Daniel had kept up his custom of kneeling before God three times a day (chap. 6).

Casting criminals before hungry or infuriated wild beasts was a mode of execution. During the Roman period this mode was used on slaves and prisoners of war. During the early years of the Church many Christians were martyred in this way. But the Romans added a new feature. In Daniel's case no one stayed at the den to watch what would happen. In Roman days such executions were carried out in the arena for the amusement of the people. To prolong the show the victims were given some little weapons with which to defend themselves. This form of entertainment became so popular that some men made a profession of fighting with wild animals. Of course, they entered the arena better armed than were the criminals or prisoners of war.

This is the matter to which Paul refers.

The question is, did Paul actually fight with wild beasts in the arena at Ephesus? Or is he speaking figuratively about the dangers to which he was exposed in his Gospel work?

It is difficult to decide the matter. On the one hand, Paul certainly was not a professional *bestiarius*, as such men were called. Furthermore, he was a Roman citizen, and it was illegal to execute a Roman citizen by casting him before the lions. In 2 Cor. 11:23-27, we read a long list of Paul's trials and perils, but a fight with wild beasts is not mentioned. — It was illegal to cast a Roman citizen to the lions: but so it was also illegal to scourge a Roman citizen without a hearing. Yet just that happened to Paul in Philippi (Acts 16:22-23). So it is possible, though not very probable, that some over-zealous Roman officer rashly cast Paul to the lions.

Some think that Paul is referring to the riot of Demetrius. Paul's life certainly was in danger during that riot. The Christians in Ephesus would not let him go to the theater, where the meeting was held, and even some heathen friends of his sent warnings to him to stay away from the theater. But the riot of Demetrius took place *after* Paul had written his First Epistle to the Corinthians. Hence he cannot here be referring to it. It had not yet happened.

Paul faced many and grave dangers during his stay in Ephesus.

When he met the Ephesian elders about a year after he had written our chapter, he mentioned the "many tears, temptations, which befell me by the lying in wait of the Jews" (Acts 20:19). In his Second Letter to the Corinthians he says that "we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves" (chap. 1:8-9). But nowhere is there a note in the records that Paul was imprisoned to fight with wild beasts in the arena. We cannot answer the question what

it was specifically that befell Paul; but so much is clear that his very life was endangered.

Now Paul asks the question, what would be the sense of risking his life just for the sake of preaching the Gospel — if there is no resurrection. What would be the advantage for him? and what for those to whom he preached?

But since there is a resurrection unto life, even the risk of a violent death is not too great a price.

J. P. M.

(To be continued)

From A Wider Field

"EMERGENCY"

WE are confronted with a trend in the hitherto conservative Lutheran Church which tolerates disobedience to a clear Word of God on the ground that in an emergency there are some higher laws that may require consideration, such as "love," perhaps, or "patience."

Unless that trend is successfully resisted in the fear of God and His Word, every form of Christian discipline must perish and confessional unity will be a thing of the past.

An Inquirer

Not long ago a reader of the *Lutheran Witness* submitted this question to that paper:

"I would like to ask why an emergency situation should permit what normal life forbids? Why is something correct at one time and wrong at another time?"

So that we understand the context, it must be added here that this question came in response to the following statement printed in an earlier issue:

"Neither should our members seek the Lord's Supper from Lutheran pastors not in fellowship with us unless there is such an emergency, as when they are dangerously ill or must submit to major surgery and no pastor of the Synodical Conference is available."

The same article also stated: "Until agreement in doctrine and practice has been achieved between us and other Lutheran groups, there should be no communing at one another's altars."

Good Lutheran Practice

This we regard not only as good Lutheran practice, but as necessary obedience to the Word and will of God. The Synodical Catechism of the Lutheran Church — Missouri Synod, under the question: "When do we use the doctrine of the Church properly?", replies in point D: "When we avoid *all false churches* and all *other organizations* that confess a religion that is false."

The Scripture passages cited here are Mt. 7:15; 1 John 1:4; Rom. 16:17; 2 Cor. 6:14-18. The same Catechism affirms the Scriptural doctrine that "the Lord's Supper is a testimony of the *unity of faith*," and cites Acts 2:42 and Rom. 16:17 in evidence. The editor's statement last quoted above affirms what the Catechism here teaches.

What Says Their Catechism?

At the same time, the official organ of the synod which gave that Catechism to the Church says that, in an emergency, the principles thus established may not always need to be observed. In defense of this contention the editor refers to another Scripture passage, namely Matthew 12:1-5. Here it is reported that the Savior came to the defense of His disciples who were accused by the Pharisees of violating the Sabbath ordinance against work on the holy day by plucking ears of grain and eating them as they passed through a field. Jesus reminds the Pharisees that even David, when he was hungry, "entered into the house of

God and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests." As a second example, the Lord called attention to the fact that "on the sabbath days the priests in the temple profane the sabbath (namely, by working, sacrificing, etc.), and are blameless."

David's Action

Concerning the action of David, the editor of the *Lutheran Witness* column declares: "Here was an emergency situation which permitted an action which normally was wrong."

The implication of such a broad statement is enormous. It suggests that a human, physical emergency, such as hunger, or pain, or persecution, can set up a situation where a wrong becomes right. Must we not be horrified by such a thought?

The simple truth is that our Savior was defending His disciples, but not because they had violated a law of God. No law of God said that ears of grain might not be plucked and eaten on the Sabbath. The charge of the Pharisees actually rested upon one of their own rabbinical laws and ordinances, of which they had thousands, and which were often not at all in harmony with the spirit of God's Law. Furthermore, as we all know, the Old Testament ceremonial law, of which Sabbath work was a part, ceased with the coming of the Redeemer (Col. 2:16-17). In no sense, therefore, was the act of the disciples a transgression against the Word of God.

But What Are the Facts?

But what about David? In his case, too, it was the ceremonial law that came into question; and David's action in eating the shewbread only proves that even in the Old Testament the divine law of ceremonies was not regarded as absolute, but subject to human need. As our Savior said in this connection: "The sabbath was made for man, not man for the sabbath" (Mk. 2:27). The welfare of David, anointed King of Israel and forefather of the royal line of the Messiah, was higher than any ceremonial ordinance that stood in its way. Indeed, his exceptional conduct constituted a fulfillment of the true spirit of the ceremonial law. The argument of Jesus against the Pharisees is this: If David did not sin when he violated the letter of the divine ceremonial law, how much less is it a sin when my disciples transgress one of your human ordinances!

The Moral Law is Unchangeable

It is quite a different matter, however, with the unchangeable moral law of God and with the New Testament directives, which cannot be set aside in any emergency by dictates of "love" or "need" because they ARE perfect love and in themselves essential to the spiritual health of sinful men. We could not defend the suicide or mercy-killing of an incurably ill person, for example, on the ground that his obvious need in his suffering demands a higher law than that of the Fifth Commandment. How much less dare we argue that emergencies justify a departure from the proper use of the blessed Sacrament, or for that matter from any clear expression of God's will for obedience to the Gospel?

There are no extraordinary circumstances which can excuse a suspension of obedience to any moral and spiritual principle set forth in God's Word. Least of all dare we defend a violation of divine rule by quoting one word of God against another. To do so is to subject Scripture to the authority of the flesh.

E. S.

CHURCH RENOVATION

Trinity Ev. Lutheran Congregation
Brillion, Wisconsin

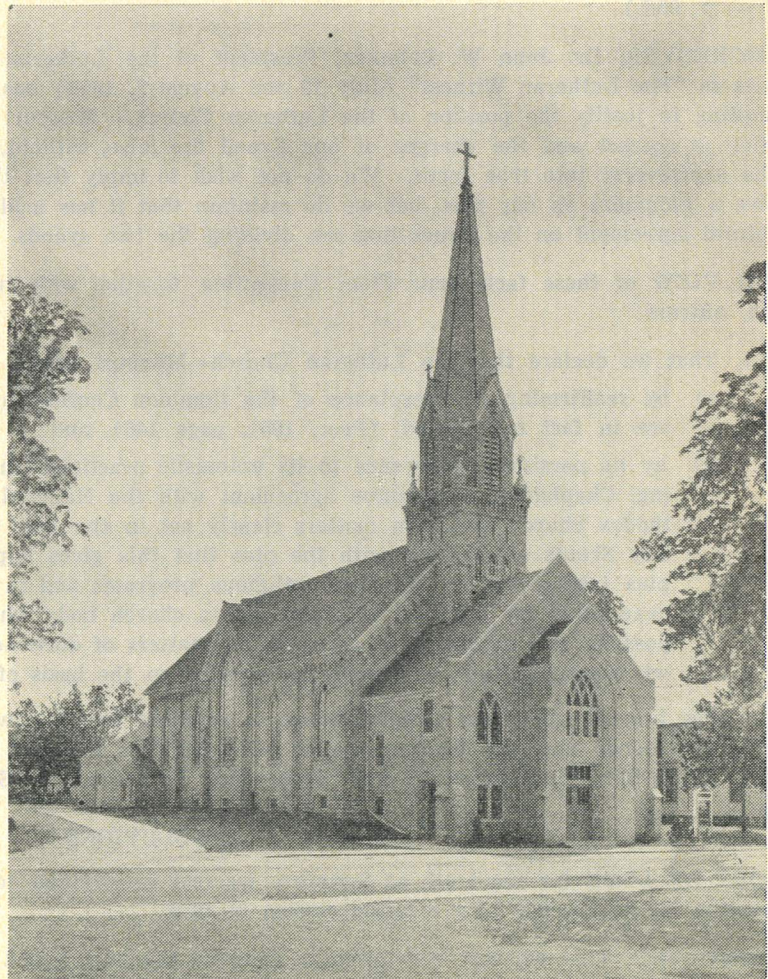
The Second Sunday after Trinity, June 19, 1955, was a day of joy and rejoicing for Trinity Ev. Lutheran Congregation of Brillion. On this day they were privileged to dedicate their enlarged, remodeled and re-decorated church to the service of the Triune God.

The Rev. Paul Behn of Milwaukee preached the sermon in the forenoon to a large congregation of members and friends. In the service in the afternoon the Rev. Waldemar Sauer of West Bend urged the congregation to give thanks unto the Lord for the privilege of dedicating the house of worship to Him. In the evening a song service by the Trinity choir was held in which Dr. H. Koch of Morris spoke.

The church was enlarged by placing the steps, which lead into the church and which were exposed to the wind and weather, under cover. In this addition the mother's room and the rest rooms were installed. A new chancel was added to the south end of the church. The interior was completely redecorated and new carpeting was installed. Underneath the chancel a completely furnished kitchen as well as the furnace room was installed. The assembly room in the basement had also been enlarged.

May the Lord continue to bless His congregation as He has done in the past!

V. J. SIEGLER.



Trinity Evangelical Lutheran Church, Brillion, Wisconsin

Committee No. 2 - Floor Committee On Church Union

PRECIIOUS Savior, Lord of the Church, grant us Thy Holy Spirit, the Spirit of knowledge and wisdom and peace. Keep our hearts firmly fixed on Thy Word, that it may be a living fire in our hearts. Fill us with zeal so that our doctrine and practice will ever glorify Thee, the only true God and Head of the Church. Amen.

PREAMBLE

FOR YEARS our Joint Synod of Wisconsin and Other States has patiently admonished the Lutheran Church—Missouri Synod in the fear and love of God, seeking to win her from the path that leads to liberalism in doctrine and practice.

WE OF the Wisconsin Synod in our convention of 1953 with heavy hearts had to declare that the Lutheran Church—Missouri Synod by reaffirming its acceptance of the Common Confession and by its persistent adherence to its unionistic practices "has brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister synod."

WITHOUT entering upon the question of whether the present charges of our Synod against the Lutheran Church—Missouri Synod do not already constitute the accusation of false doctrine, we believe that it should be reiterated in no uncertain terms that a specific charge of false doctrine is not a Biblical prerequisite for separation from a church body. A church body which creates divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture also becomes subject to the indictment of Romans 16:17-18. The Lutheran Church—Missouri Synod has by its official resolutions, policies and practices created divisions and offenses both in her own body and in the entire Synodical Conference. Such divisions and offenses are of long standing. (Cf. Proceedings 1939 — p. 159; 1941 — p. 43f, 74ff; 1947 — p. 104, 114f; 1949 — p. 114ff; 1951 — p. 110ff; 1953 — p. 95ff.)

MOREOVER, Dr. John W. Behnken, President of the Lutheran Church—Missouri Synod, in two recent articles in "The Lutheran Witness" (July 19 and August 2, 1955) has intensified these divisions and offenses by attempting to justify the position of the Lutheran Church—Missouri Synod through bare declarations that its position is correct and the charges of our Synod are false, without, at least up to this time, bringing the facts of the controversy into true focus. We do not wish to imply that this has been intentional, since that would involve a judgment on our part, but we do maintain that it has made more difficult the possibility of reaching Scriptural agreement on the issues that are dividing the two synods.

IN VIEW of these facts your Floor Committee, together with the Standing Committee in Matters of Church Union, affirms

"1. That we declare that the Lutheran Church—Missouri Synod

- a) by reaffirming its acceptance of the Common Confession as a 'settlement of past differences which are in fact not settled' (Proc. 1951, page 146), and
- b) by its persistent adherence to its unionistic practices (the Common Confession, joint prayer, Scouting, Chaplaincy, communion agreement with the National Lutheran Council, cooperation with unorthodox church bodies in matters clearly not in the field of externals; negotiating with lodges and Boy Scouts of America with the plea that this gives opportunity to bear witness, under the same plea taking part in unionistic religious programs and in activities of unionistic church federations; negotiating for purposes of union with a church body whose official position it is that it is neither possible nor necessary to agree in all matters of doctrine and which contends for an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God)

has brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister synod." (Cf. Reports and Memorials, Thirty-third Convention — The Evangelical Lutheran Joint Synod of Wisconsin and Other States, p. 44.)

RESOLUTIONS

OUT OF LOVE for the truth of Scripture we feel constrained to present the following resolution to this convention for final action in a recessed session in 1956:

RESOLVED, That whereas the Lutheran Church—Missouri Synod has created divisions and offenses by its official resolutions, policies and practices not in accord with Scripture, we, in obedience to the command of our Lord in Romans 16:17-18, terminate our fellowship with the Lutheran Church—Missouri Synod.

WE RECOMMEND this course of action for the following reasons:

1. This resolution has far-reaching spiritual consequences.
2. This continues to heed the Scriptural exhortations to patience and forbearance in love by giving the Lutheran Church—Missouri Synod opportunity to express itself in its 1956 convention.

THEREFORE BE IT RESOLVED, That the Praesidium make the arrangements necessary for this recessed session;

AND BE IT FURTHER RESOLVED, That our Standing Committee in Matters of Church Union evaluate any further development in the ensuing year;

AND BE IT FURTHER RESOLVED, That we ask the nine Districts of our Synod to postpone their 1956 biennial conventions so that this evaluation may be presented to these Districts, which are to meet according to a staggered schedule as arranged by the Conference of Presidents. It is to be understood that these Districts will meet prior to the recessed session of the Synod;

AND BE IT FINALLY RESOLVED, That the Lutheran Church—Missouri Synod be informed of this action through the President of our Synod.

A CONFSSION OF FAITH

WHEREAS, Our correct Scriptural doctrine and practice has been laid down, defined, and defended in a multitude of articles, tracts, and resolutions,

THEREFORE BE IT RESOLVED, That we draw up for our mutual, spiritual growth and understanding, and as a testimony before the world, a single, concise confession of our doctrine and practice in theses and antitheses pertinent to present day controversies;

AND BE IT FURTHER RESOLVED, That such a Confession of Faith be drawn up by a sub-committee appointed by the Conference of Presidents and working under the direction of our Standing Committee in Matters of Church Union.

CONRAD FREY, *Chairman.*

ADOLPH C. BUENGER, *Secretary.*

Personnel of this Committee:

Pastors:

Prof. Conrad Frey
Adolph C. Buenger
Paul F. Nolting
Harold E. Wicke
R. H. Roth
Prof. Armin Schuetze
George Frey
Alfred Schewe
Walter A. Diehl

Teachers:

Werner Roekle
Arnold J. Lober
Harold W. Goede
Arthur Glende

Laymen:

O. L. Bakkom
Omar R. Doblle
John Suess
Arthur Brandt
Eugene A. Johnson
Lyle Marotz
Willis Danekas
Roy E. Gibson
Arnold Omness

WE, the undersigned members of the Floor Committee, although we are in full agreement with the Preamble and the Resolution to terminate fellowship, are of the conviction that the reasons stated for delay do not warrant postponement of action upon the Resolution.

We herewith register our dissenting vote.

Armin Schuetze
George Frey
Reinhold Roth
Paul Nolting

Harold Goede
Werner Roekle

Willis Danekas

ACTION BY THE CONVENTION:

- 1) The PREAMBLE of the Report of Floor Committee No. 2 was adopted by unanimous vote of the Convention.
- 2) The RESOLUTION calling for a recessed session of the Convention in 1956 to take final action on the resolution to terminate fellowship with the Lutheran Church—Missouri Synod was adopted by a standing vote of 94 to 47.
- 3) The matter of drawing up a CONFSSION OF FAITH was referred to the General Synodical Committee for study and action.
- 4) The entire report of Floor Committee No. 2 was adopted.

BE YE THANKFUL*(Continued from page 355)*

As it was, they went on to show themselves to the priests that their healing from leprosy might be established and that they might return to their people and again enjoy all the earthly activities and pleasures from which their sickness had barred them. Thus in their unthankfulness they forfeited the opportunity which a grateful return would have given them to learn to know Jesus even more fully and to hear of His Word. With their thoughts directed away

from Jesus and His grace and power and with no renewed contact with Him and His Word, their faith was in danger of dying away.

Unthankfulness places our faith into similar danger. We face it if amidst God's countless gifts we fail to give thought to our Lord and Savior who gives them, fail to think of our own helplessness and unworthiness and of the grace and power of our Lord in which He meets all of our needs, but instead center our attention upon the gifts themselves and the earthly joy that

we find in them. With our thoughts directed wholly upon earthly things we may still be considered thankful in the eyes of the world, to whom thankfulness generally means little more than a feeling of happiness and contentment in the outward things which they possess and enjoy. Yet our faith is weakened if the outward blessings which we receive do not lead us to think of our gracious God who gives them and does not prompt us to renew and deepen our knowledge of His grace and power through His Word. C. J. L.

In The Footsteps Of St. Paul

Paul Labors Successfully In Ephesus

IN Ephesus, as in other places, Paul labored with his own hands to become a burden to no one. His main labors, however, were in the vineyard of his divine Lord and Master. Luke was not with Paul in Ephesus, he was no eyewitness, and yet we can obtain a good picture of the spiritual labors of the Apostle in this center of Jewish and pagan superstition from Luke's report. Luke writes: "He (Paul) went into the synagogue, and spake boldly for the space of three months, disputing and persuading (regarding) the things concerning the kingdom of God. But when divers (some) were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school (hall) of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:8-10).

Paul's Earlier Promise Fulfilled

We can imagine Paul working at his weaver's loom from the early hours of sunrise on. On those days when the synagogue was open for worship, he would speak to his countrymen and the proselytes of the kingdom of God, into which no man is born, but must be born anew through a living faith in Him who was to come according to Scriptures and who had come in the fulness of time. On his first visit to Ephesus

Paul had been received most favorably by the Jews. They even asked him to remain with them and to tell them more about "the Way," but he could only promise to return. Now he wanted to fulfill that promise. For three months he was privileged to preach in the synagogue. It was an exceptional opportunity, granted to him nowhere else for so long a time. With his kinsmen he disputed, reasoned on the basis of Scriptures, persuading some, yet not all. Here, too, the Word of God revealed its twofold power. The rising antagonism of the Jews against Paul's preaching on the part of some could not escape him. Nevertheless, he labored in their midst, reasoned with them as long as possible. It was the tragedy of his life that he could not remove the veil of Moses and let his countrymen see the real, the living Christ from Scriptures. He regarded himself as a true Israelite. To the Jews he wanted to be a Jew to win some. For them he was willing to sacrifice his own salvation (Rom. 9).

"They Would Not"

Finally the division came. As soon as the Jews noticed that the "Way of Christ" meant the end of their own exclusive religion, they endeavored to dissuade the multitude from following the persuading arguments of Paul. They hardened their hearts against Paul and his preaching, then tried to dissuade others just as Pharaoh hardened his heart against

God's Word spoken to him through Moses and Aaron. Paul was forced to withdraw. The Gospel can be forced upon no man. "Ye would not," must also be said of the Jews at Ephesus. With some of the disciples he separated himself, withdrawing to the school or hall of a rhetorician or philosopher named Tyrannus. This must have been a heartrending decision for Paul after such a fine and promising beginning. What had happened at Corinth was repeated here. There the spacious and hospitable home of Titus Justus was opened to him. Here he could use the hall of Tyrannus for the period of two years. We are not told whether this Tyrannus was a convert to Christ as was Titus Justus, whether he offered the use of his hall or school gratis or for rent. It was divine Providence directing Paul and his disciples into this hall.

Luther like Paul

We know of another man, the greatest scholar of Paul, who also was forced to separate himself from so many of his countrymen because of his adherence to the Christ of Scriptures. Martin Luther offers us an insight into his own agitated soul, when he writes in his Smalcald Articles on the Papacy as being the Antichrist: "All Christians ought to beware of becoming partakers of the godless doctrine, blasphemies . . . of the Pope . . . To dissent from the agreement of so many nations and to be called schismatics is a grave matter.

But divine authority commands all not to be allies and defenders of impiety. . . . On this account our consciences are sufficiently excused" (Conc. Trigl. 41-42). It surely was no easy task for Paul to separate from the Jews, his countrymen, as little as it was a light matter for Luther to withdraw from the Roman Catholic Church, and yet it had to be done for conscience's sake.

A Surmise

One of the manuscripts, the Codex Bezae, adds a significant comment, telling us that Paul could use the hall of Tyrannus from eleven in the morning till four in the afternoon, the usual time for rest or a siesta in the Orient during the heat of the day. Some interpreters have therefore jumped at the conclusion that Paul labored at his loom in the early morning hours, then proceeded to the hall of Tyrannus to teach his disciples, and to win others for Christ by his preaching. Surely that was a strenuous life. It may have been as they surmised, and yet it cannot be proven. We do know, indeed, that Paul did labor incessantly, sparing not himself, ever striving to win others for Christ in the time set for him by his divine Master.

Luke's Commentary the Best

Luke offers us a reliable commentary on the labors of Paul at Ephesus and in the whole of the Roman province of Asia, when he reports the words of Paul spoken to the elders of Ephesus who had come to Miletus to take leave of their beloved Apostle: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you and have taught you publickly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:18-21). Here Paul tells us in his own words how he labored for the Lord publicly and privately, going from house to house while trying to gain some for Christ. May we pastors learn from Paul to be faithful in our own ministry! It is no sinecure. Our main task is the cure and care of souls. Public preaching

and private visiting and counseling, not mere social calls, must remain our main task if we desire to meet the divine requirements and to give an account on that great day of reckoning.

Paul's Sufferings

Paul speaks of many tears and temptations, which befell him by the lying in wait of the Jews. All this Paul endured for the sake of winning some of his own countrymen for the Gospel. Paul wrote his Epistles to the Corinthians from Ephesus. In his Second Epistle he mentions some of his trials which must have been a severe temptation to him at times, causing him many tears over disappointments as well as over inflicted pain and agonizing tortures: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods . . . in perils by my own countrymen" (2 Cor. 11:24-26). Perhaps Paul suffered some of these things in Ephesus. To spare the Jews he mentions no places. These trying experiences surely do fit into the whole picture of Ephesus. Some interpreters go so far as to claim that Paul endured practically everything mentioned to the Corinthians here in Ephesus. We shall have to deal with this view later on. Much can thus be explained, but surely not everything. Only a blessed eternity will reveal this to us. It is one of the several questions we shall want to ask Paul when we shall be privileged to meet him in the eternal mansions.

H. A. KOCH.

FIFTIETH ANNIVERSARY OF ORDINATION

Having completed his theological training at Concordia Seminary in St. Louis, Missouri, in 1905, Carl H. Bernhard on July 30 of the same year was ordained and installed as assistant pastor of Grace Lutheran Church in St. Louis by the Rev. Martin S. Sommer. On July 31, 1955, the golden anniversary of his ordination was celebrated with appropriate festivities in Grace Lutheran Church of Portland, Oregon, where he is now a faithful and valuable member of the congregation.

Other churches served by Pastor Bernhard during his tenure in the active ministry were Redeemer in North Tonawanda, New York; First Lutheran in Asheville, North Carolina; Trinity in Dallas, Texas; and

Grace in Portland, Oregon, after serving for a time as camp pastor near Menlo Park, California, toward the close of World War I.

Though forced into retirement by ill health already in 1932, Pastor Bernhard remained active in the Lord's vineyard, energetically participating in the work of his congregation and supplying vacant pulpits in his district willingly and capably.

Guest preacher at the anniversary service was Pastor William Lueckel of Snoqualmie, Washington, a former pastor of Grace Church in Portland, and closely associated with Rev. Bernhard for a number of years in the work of the church. St. Paul's words to Timothy (1 Tim. 1:12-13) were the guide-lines of the preacher's message to the jubilarian and the assembled congregation on this special occasion. The church choir further extolled the Lord whose grace had kept His servant faithful in the ministry of the Gospel so many years.

Many congratulatory messages from friends and fellow pastors and congregations formerly served by Pastor Bernhard were read at a reception and banquet in the church parlors following the services. Gifts from the congregation and the Pacific Northwest Pastoral Conference and many verbal tributes from those present manifested the high esteem in which this veteran pastor is held by those who intimately know him. To all of this the jubilarian responded with characteristic modesty, thanking those who had so honored him and above all praising the Lord who in grace had given him the privilege of preaching the Word of Eternal Life.

L. S.

FIFTIETH ANNIVERSARY

St. Peter Lutheran Church of Eldorado, Wisconsin, was privileged by the grace of God to observe the fiftieth anniversary of its organization on October 9. Two special services of praise and thanksgiving were held. Pastor H. Wojahn of Waukesha addressed a large gathering of worshippers in the morning service. Pastor Clayton Krug of Green Lake delivered the sermon in the afternoon service. The offering lifted on this occasion was designated for the Gift for Jesus Fund.

The Lord hath done great things for us, whereof we are glad. Our prayer is that He may continue to bless us.

W. A. WOJAHN.

Is It True That The Sick Can Be Cured Only By Themselves?

THE second installment of "Faith and Healing" by a pastor from Wisconsin appeared in the October issue of the *American Lutheran* magazine. Scripturally it was no improvement over the first. Seldom have we been so deeply moved, so deeply grieved by something we read. For the sake of the writer of that article, for the sake of those who read it, for the sake of truth, we dare not remain silent.

In the second installment the writer claims: "The doctor cleans out and sews up a wound; then the *injured person must heal himself*. . . . But, if the organ is undamaged, *only we ourselves can make it function properly*. . . . Knowing that *only he can cure himself*, he (the sick person) should pray for strength to effect the recovery." — (Parentheses and *Italic* ours.)

How, according to the writer of the article, does a person go about healing himself? We quote: "Viewed from any angle, faith is vital for recovery. The sick Christian should pray for the necessary relief from all those influences which would weaken or destroy his faith in God, in himself, in the doctor, and in the prescribed cures." A man, the writer claims, heals himself through faith. "This faith, this confidence, made them get well."

But this faith, it is clear in the article, is not what we Christians ordinarily understand under that term. The faith of the article is not so much the hand that accepts the gifts of God's grace and love as a salutary power in itself. The faith of the article heals not so much because it takes hold of God's healing power as because it enables the sick person "to make the best of all his great powers of mind and body."

We are not misrepresenting the matter. Again we quote: Jesus "made it plain that the part which He played in effecting the cures was to produce the faith which healed." In other words, Jesus didn't heal except by producing the faith which did the healing. Jesus was merely some sort of catalyst that put into operation through faith the great healing powers of the sick person's mind and body.

This is evident from another quotation: "But why resort to hypnotism to enlist the full abilities and recuperative powers of the body? Is there another way which a Christian can use himself? Yes! It's his faith — faith in Christ as our 'God-appointed Healer.' Confident that He does not want us to remain in the debilitating grip of unproductive sickness, a believer can bring to bear all his God-given physical resources in fighting against the ailments which would render him a helpless member of his church, his family, and his nation." Note that the believer is to use Jesus as a sort of catalyst to help him muster his own resources to fight the illness. Note that it is not stated that the believer accepts the cure itself from Jesus.

Even the cross of Jesus is so used. "A Christian is a person who can most accurately be described as one who had laid his past, with all its sins and mistakes, at the foot of the cross — who trusts God implicitly to take care of his future in time and eternity. Thus, free from concern over the past and fears for the future, he is free to make the best of all his great powers of mind and body in the present." Why not seek healing in the power and love of the crucified and resurrected Savior instead of the relatively insignificant powers of our own bodies and minds? How foolish to reject the power of heaven and to rely upon our own instead!

The article stresses what *man* does and almost completely ignores what *God* does and will do for us. It stresses the power of our mind and body, it stresses faith in the doctor, faith in his equipment and prescriptions, faith in the restoration of health, faith in prayer techniques. But of the love and power of God to effect cures, to heal us of all our diseases, of that we read little or nothing.

It is evident that the author of the article realized he was treading on dangerous, unscriptural ground. "We cannot, of course, rationalize the divine power of Jesus out of existence. This is no attempt to do so. We are simply interested in examining the religious element in restoring

and maintaining health." He *did* rationalize the divine power of Jesus out of existence — out of healing, at any rate. As for the religious element, it is flabby. Humanism is championed in the article.

But did not Jesus say over and over again: "Thy faith hath healed thee"? Yes, but He was speaking of faith as the effective cause of the cure. That the Lord and He alone effects the cure with or without means is evident from James 5:15: "And the prayer of faith shall save the sick, and the *Lord* shall raise him up." The prayer, which is faith in action, simply moves the Lord to act. Sick Hezekiah showed his faith by praying. Isaiah laid a lump of figs on his boil, using means. But who effected the cure? Was it the faith of Hezekiah releasing the "great" powers of his body and mind that cured him? Positively not! God said: "I have heard thy prayer, I have seen thy tears: behold, I will heal thee." Hezekiah was healed by the direct intervention of God. God heals in a similar manner today also, we know.

The writer of the article claims that Jesus did not heal where there was no faith. To admit that Jesus did would militate against the writer's theory that faith, not God, heals. But what shall we say of the incident recorded in John 5:1-15? There is no evidence whatsoever that faith preceded the cure in the impotent man. The man didn't even know who it was that cured him. Jesus healed him before he had even the faith to be healed, let alone the faith to be forgiven. Many miracles of grace were performed by God upon and for an unbelieving and rebellious people.

The writer of the article quotes Mark 6:5-6 in support of the theory that faith heals, that faith in itself is essential to a cure. There we read: "And he could there do no mighty work." From other parts of Scripture we learn why, viz., because of the unbelief of the people. What do these words mean? Do they mean that by unbelief people can deprive God of His essential power? Even the writer of the article wouldn't say so. Do these

words mean, then, that by unbelief people limit the application of God's power so that it doesn't break through to them? The writer of the article may consent to this, but it is true only in a limited way. If it were true in the absolute sense, then not one of us could ever be saved, for we were born in unbelief. No, in the final analysis the application of God's power, also the healing power, is limited only by things within Himself, some of which He has revealed to us, others of which may remain hidden from us until we get to heaven, and maybe even after that. Jesus could do no mighty work in His own country, not because of the unbelief of the people incapacitated Him, but because it was not in keeping with His character and purpose to keep casting

heavenly treasure before those who persistently stamp it under foot.

In addition to misrepresenting Scripture the article misrepresents medicine. Its definition of sickness is arbitrary, being neither Scriptural nor medical. Just as arbitrary is the definition of uselessness. The writer states: "YOU must build up faith through prayer." The only way in which prayer will build up faith is by appeal to that which God in His grace offers us in His Word and Sacraments. Faith that falls back on itself is so much foolishness. Faith that relies on the power and love of a merciful God as He reveals Himself in the Word has real substance. The more it contemplates that power and love, the stronger it will grow. Faith is built up by the means of grace.

In the next to the last paragraph the writer claims that YOU must do this, YOU must do that, YOU must do the other thing. The paragraph has six YOU's. I, a poor weak sinner, prefer to cast my care upon my heavenly Healer. I prefer to trust implicitly in what He has done and what He will do for me. I prefer to trust implicitly in His power and love rather than in my own faith or in the powers of my weak and puny body and mind. "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever" (Psalm 73:26). He is the health of my countenance.

Even an "open forum" magazine, if it be Christian, should not exceed the bounds of revealed truth.

FRANCIS MACHINA.

On Religious Awards

THE following paragraphs are taken from an essay on Boy Scouts read by M. Scharlemann, Ph.D., of the Missouri Synod, at the Synodical Conference Convention in 1954:

"To make the Boy Scout program in the individual congregation most effective, a system of awards has been established by which it is possible for churches and the Boy Scouts of America to recognize individuals who serve their church in a special way. The particular award devised for the Lutheran Church is called *Pro Deo et Patria*. This award is geared particularly to the needs of the congregation. Very difficult assignments must be effectively carried out before an individual is entitled to this religious award. As of February 6 this year, just as a matter of statistics, 3,903 applications were made from the United Lutheran Church for such awards, but only 820 were actually bestowed. In the Wisconsin Synod 6 applications were made and one was granted." (So our own Synod is beginning to take a few steps on this path also! L. W.) "1504 applications were made from the Lutheran Church — Missouri Synod, but only 210 were actually granted.

"The Religious Awards Plan provides a medium through which the Boy Scout program is integrated with religious instruction in the various faiths. This plan was originated by

religious leaders representing many churches and has been approved by committees of the religious groups concerned and by the Boy Scouts of America. Our own Lutheran Church — Missouri Synod publishes a manual outlining the policies and procedures that shall govern the administration of their respective troops and setting up the requirements for working toward religious awards. This document is a very impressive one indeed. The requirements for the *Pro Deo et Patria* award are the following:

I. Christian faith as taught in Luther's Catechism

1. Knowledge of the Commandments.
2. Knowledge of the Creed and the Lord's Prayer.
3. Knowledge of the Sacraments of Baptism and the Lord's Supper.

II. Christian Life and Practice

1. Evidence of daily Bible reading and private prayer.
2. Evidence of regular church, Sunday School and youth group attendance.
3. Knowledge of several prayers for church and home worship, the books of the Bible, selective Scripture passages, such as the Beatitudes or the 23rd Psalm, and selected hymns.

III. Christian Witness

1. Secure new members for the Sunday School and/or youth groups such as the Walther League or Luther League.
2. Give evidence of systematic giving in support of the church.
3. Give evidence of support of missionary and other activities of the church body.

IV. Christian Worship

1. Knowledge of church liturgy — the common service, or order of worship used in the congregation of which the Scout is a member.
2. Knowing the significance of the altar and its furnishings.
3. Knowledge of the church year.

V. Christian Service

1. One hundred and fifty hours of service to the church and community in at least three different service activities.
2. Completion of a special project, such as constructing a miniature altar, model church, Sunday School furniture, map of mission fields, church colleges or institutions, etc.; writing an essay of adequate length and quality on the Bible, the Apostles, the Reformation, the Life of Luther, history and activity of the local church, principal beliefs of the church.

"All of the above requirements must be completed satisfactorily within a period of three years from the date that the application is filed.

"Now, surely we cannot object to this kind of program."

WE CANNOT OBJECT TO IT?
How can any true born-again child of God do anything but object to it most emphatically?

We are Christians only by the grace of God. He pulled us out of the mire. He freed us when we, wretched guilty captives, were enslaved by sin and bound by its chains. He washed our sins away with the blood of His Son. He changed our filthy hearts and rotten natures and opened our blind eyes. *We did nothing.* Now in gratitude for all this we give Him our hearts and lives and everything we have. "We love him because he first loved us," and we want to serve Him and live unto Him. Even though our sinful and cowardly flesh often hinders us, so that we must say with Paul, "The good that I would I do not," yet our inward man delights to serve the Lord whenever and wherever we can, *and we want no award for it.* We want to know all we can about God's Word, and *we want no award for it.* We are glad to go to the house of the Lord and worship our God and Savior, and *we want no award for it.* An award for Christian service is an abomination to God and to every true Christian. All the glory for any good works that we may do belongs to the Lord. He is everything. We are nothing.

Some people, however, are no longer satisfied with the pure grace of God. They have to have something else. They have to have something which they can show off to the world. They have to make a list of the things they did, to which they can point and say, "Look what we all did. Is not this an impressive list?"

Can anything be more abominable? Can anything be more loathsome? Can anything be more foreign to the spirit of Christ? "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17).

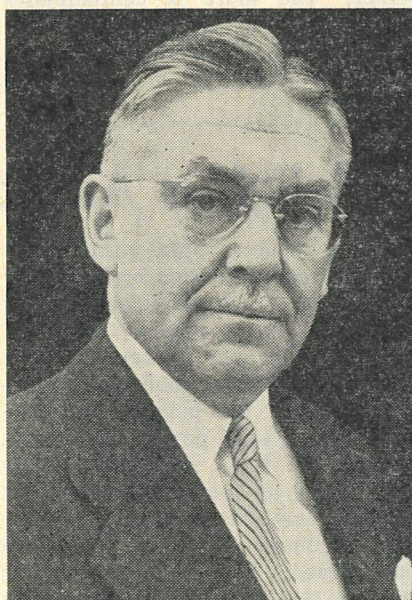
L. WEHRWEIN, a layman.

† PROFESSOR ARTHUR P. VOSS †

An indelible impression was left upon the hearts of the members of the General Synodical Committee when on the morning of the second

day of these meetings (October 20) it was announced that during the preceding night it had pleased our gracious Lord to take unto Himself the soul of His servant, Professor Arthur Voss. He had taken active part in the meetings of the previous day, had worked in his study on that evening, and succumbed to a sudden and massive heart attack shortly before midnight.

Born May 19, 1899, in Bay City, Michigan, unto Christian J. Voss and his wife Auguste, nee Roecker, he was baptized the following day by the sainted Pastor Frederick Graebner of Emmanuel Lutheran Church of that city. In 1904 he was brought to



Milwaukee when his father accepted a call to Grace Lutheran Church as teacher. After having received Christian parochial school training, the departed was confirmed in 1914 by the sainted Pastor Carl Gausewitz. He attended Milwaukee Lutheran High School and completed his college training in 1918 at Concordia College, Milwaukee. That same year he entered our Lutheran Theological Seminary, then located at Wauwatosa. He finished his studies in 1921. His first and only charge was St. James Lutheran Church, a newly organized congregation, where he was ordained by the sainted Professor August Pieper on the First Sunday in Advent, 1921. He served this congregation for thirty-three years.

A little over a year ago Professor Voss followed a call to our Theological Seminary in Thiensville, where he taught Church History, Symbolics,

The Northwestern Lutheran

and Homiletics. He had likewise taken over the functions of the Bursarship. He also served our Synod in many other capacities, such as Chairman of the Board of Trustees, President of the Southeast Wisconsin District, member of the Intersynodical Committee on Hymnal and Liturgy, representative of our Synod on the Intersynodical Relations Committee of the Synodical Conference, etc. He was also for many years an Associate Editor of *The Northwestern Lutheran*.

Funeral services were held on Saturday, October 22, in the midst of his former congregation, St. James of Milwaukee, and were in charge of the local pastor, Rev. Waldemar Pless. Burial was at Wanderer's Rest Cemetery, the services being read by Pastor F. Tabbert, of Calvary Lutheran Church of Thiensville, where the departed was a member. The funeral sermon was preached by Pastor Paul Pieper on Isaiah 40:6-8, on the abiding comfort that we have in the Word of our God that shall stand forever. Vice-President Habeck addressed the assembly in the name of our Synod, and Pastor Gerh. Schmeling represented Pastor Arthur Halboth, President of the Southeast Wisconsin District. The undersigned spoke in behalf of the Seminary.

The sudden departure of Professor Voss is deeply mourned by his beloved wife Louise, nee Ebert, to whom he was joined in holy wedlock in 1940, at the altar of St. James Church; also by his sister Laura, two step-sisters, two step-brothers, sisters-in-law and brothers-in-law, and many near relatives. To all these we extend our deepest sympathy, and the comfort that we need so sorely ourselves: may the Lord, our God, strengthen and keep us all together in our faith by His eternal Word, unto that glorious hour of the triumphant resurrection of all His believers.

E. REIM.

NOTICE

The Nebraska District of the Wisconsin Synod has opened a MISSION in Cedar Rapids, Iowa. Divine services and Sunday School are conducted every Sunday morning. If you know of any family, or individual, that has moved, or is moving, into Cedar Rapids or area round about, kindly contact Rev. W. F. Sprengeler
450 19th Street NW
Cedar Rapids, Iowa

APPOINTMENTS

Mr. Walter E. Begalka of Clear Lake, South Dakota, has been appointed member of the Board of Regents of Northwestern Lutheran Academy of Mobridge, South Dakota. He will serve the unexpired term

New Ulm Conference			
Balaton, St. Peter, R. Schumann	1,102.20		
Butterfield, St. Matthew, R. Unke	42.64		
Courtland, Courtland Luth., E. Biebert	187.67	35.00	
Darfur, St. John, R. Unke	68.70		
Lake Benton, St. John, A. Birner			
Morgan, Zion, W. Frank	1,189.71		
New Ulm, St. John, R. Reim	1,371.17		
New Ulm, St. Paul, W. Schmidt	846.90		
Nicollet, Trinity, E. Schaller	137.00	25.00	
Sanborn, Zion, W. Scheitel	1,509.83	15.00	
Sleepy Eye, St. John, P. Nolting	268.47	2.00	
T. Brighton, Zion, E. Biebert	400.00		
T. Eden, Immanuel, W. Frank	113.55		
T. Island Lake, Zion, R. Schroeder	101.00		
T. Verdi, Immanuel, A. Birner			
Tyler, Immanuel, R. Schroeder			
Totals	\$ 7,338.84	\$ 77.00	

Red Wing Conference			
Austin, St. Paul, L. Schierenbeck	266.00		
Bear Valley, St. John, T. Haar	35.90	239.29	
Bremen, Trinity, K. Roever	87.00		8.00
Brownsville, Emanuel, E. Hertler	146.00		
Caledonia, St. John, K. Gurgel	40.15	70.50	
Cannon Falls, St. Paul, K. Roever	150.67		
Charles City, Cross, W. Geiger			
Frontenac, St. John, W. Voigt	89.00	1.00	1.00
Goodhue, St. Peter, N. Luetke	542.50		
Hokah, Zion, E. Hertler	654.50		
LaCrescent, First Luth., E. Hertler	1,437.24	31.00	
Lake City, St. John, T. Albrecht			
Lake City, Lincoln, Trinity, E. Scharlemann	34.25		
Mapleview, Calvary, N. Sauer	548.49	20.00	
Mason City, Bethlehem, C. Hinz	254.00		
Mazeppa, St. John, T. Haar	68.33		
Nelson, Grace, D. Hoffmann	1,151.77		
Nodine, St. John, R. Kettner	503.25		
Oronoco, Grace, G. Fuerstenau			
Poplar Grove, St. Peter, G. Fuerstenau	780.36	175.81	
Red Wing, St. John, G. Barthels			
South Ridge, Immanuel, E. Hertler	445.00		
T. Dexter, Trinity, N. Sauer	751.06		
T. Goodhue, Grace, C. Albrecht	475.66		
T. Goodhue, St. John, C. Albrecht	605.83		
T. Minneola, St. John, N. Luetke	946.39		
T. West Florence, Immanuel, H. Schwertfeger	727.17	2.00	2.00
T. Union, St. Peter, F. Ehlert			
Wabasha, Our Redeemer, D. Hoffmann	100.00		
Zumbrota, Christ, H. Muenkel	1,621.25	72.75	6.00
Totals	\$ 12,461.77	\$ 581.35	\$ 48.00

Redwood Falls Conference			
Arlington, St. Paul, J. Bradtke	555.43		30.00
Danube, St. Matthew, H. Schnitker	1,009.43	34.50	
Echo, Peace, H. Hackbarth	618.11		
Essig, Zion, P. Spaude	46.05		24.00
Fairfax, St. John, W. Vathauer	2,129.00	4.00	30.00
Gibbon, Immanuel, H. Kesting	508.00	6.00	
Marshall, Christ, E. Gamm			
Milroy, St. John, G. Scheitel	255.33	5.00	
Morton, Zion, S. Baer	662.14	62.50	
Olivia, Zion, I. Lenz	317.70		
Redwood Falls, St. John, E. Birkholz	851.00		
Renville, St. John, W. Dorn	218.48		
Seaforth, St. Paul, A. Schulz	242.24		37.00
T. Emmett, Bethany, O. Netzke	407.00		
T. Flora, St. Matthew, O. Netzke	798.00		
T. Helen, St. John, K. Plocher	156.58	1.00	
T. Omro, St. John, L. Hahnke			
T. Ridgely, St. John, P. Spaude			
T. Sheridan, St. John, A. Schulz			
T. Wellington, Emanuel, G. Zimmermann			
T. Winfield, St. Luke, W. Dorn	311.19	237.55	
Vesta, St. John, W. Nommensen	886.85		
Winthrop, Zion, C. Kuehner	455.65		
Wood Lake, St. John, L. Huebner			
Totals	\$ 10,188.18	\$ 350.55	\$ 121.00

St. Croix Conference			
Amery, Redeemer, K. Seim	20.77		
Centuria, St. John, F. Kempfert			
Clear Lake, Grace, K. Seim			
Ellsworth, Good Shepherd, F. Mutterer		8.80	
Hastings, St. John, L. Ristow	228.79		
Hersey, First Lutheran			
Highwood Park, Mt. Zion, G. Ehlert	56.07		
Minneapolis, Bloomington Luth., J. Hoenecke	300.37		
Pilgrim, R. Palmer	708.76		
St. John, P. Dowidat			
North St. Paul, Christ, H. Sauer	222.70		
Nye, Grace, J. Lau	126.80	58.12	
Osceola, Trinity, J. Lau	424.04		
Prescott, St. Paul, F. Mutterer	137.00		5.00

Rock Creek, Redeemer, F. Kempfert	95.45		
St. Croix Falls, Eng. Luth., F. Kempfert	82.75		
St. Louis Park, Timothy, L. Boerneke	72.26		
St. Paul, Divinity, D. Kolander			130.69
Emanuel, L. Voss	1,397.66		184.65
Mt. Olive, C. Koch	5.75		200.00
St. James, C. Bolle	1,359.53		
St. John, O. Naumann - M. Janke	1,186.75	80.00	55.00
Trinity, A. Haase			
St. Paul Park, St. Andrews, G. Ehlert			
So. St. Paul, Grace, A. Eberhart	624.42	300.00	
Stillwater, Salem, P. Kurth	165.64	8.30	2.00
T. Baytown, St. John, E. Penk			
T. Cady, St. Matthew, H. Ellwein			
T. E. Farmington, Zion, L. Meyer	388.23	626.40	
T. Grant, St. Matthew, E. Penk			
T. Weston, St. John, H. Ellwein			65.00
T. Woodbury, Salem, F. Mutterer			8.00
Woodville, Immanuel, P. Horn	345.00		82.50
Lutheran Lenten Service Fund, Kochendorfer family and Mr. and Mrs. M. L. Pugh			10.00
Minneapolis, St. Philip, Edward A. Westcott	12.36		
Totals	\$ 6,941.08	\$ 1,228.32	\$ 594.14
District Totals	\$ 50,705.26	\$ 3,601.26	\$ 1,859.64

Memorial Wreaths			
	SYNOD	OTHER	
In Memory of - Sent In By	Budgetary	Special	CHARITIES
Mrs. Hedwig L. Lenz-M. Lenz	50.00	19.50	
Mrs. Paul Reitz-E. Hallauer	2.00	1.00	
Ernest Dartman-R. Unke	5.00		5.00
Chas. Betz-K. Gurgel	32.00		
Mrs. Otto Pieper-K. Gurgel	2.00		
John Pieper-K. Gurgel	12.00		3.00
John Albers-N. Luetke	89.00	1.00	1.00
Mrs. Ida Rietmann-G. Barthels	16.00		
Fred Kuehl-G. Barthels	1.00	10.00	
Mrs. H. C. Bremer - H. Schwertfeger		2.00	2.00
Herman Muenkel-F. Ehlert			2.00
Rev. P. E. Horn-H. Muenkel	10.00	59.50	6.00
Avon Starz-H. Muenkel	6.00	13.25	
Stanley Nagel-J. Bradtke	2.00		30.00
Fred Schultz & Clarence Hansen -W. Vathauer	99.00	4.00	24.00
Leo P. Fitzgerald-H. Kesting	6.00		30.00
August Pochardt-E. Gamm	2.00		
Mrs. Amanda Wieggers-E. Gamm			
Hy. F. Proehl-K. Plocher			
Ed. Pipke-L. Hahnke	1.00		2.00
John Keichler-F. Mutterer			1.00
Albert Mausolf-F. Mutterer			20.00
Andrew Ratke-L. Voss			14.00
Wm. Kirchner-L. Voss			
Mrs. August Kutz-F. Mutterer		65.00	
Mrs. Lena Zillmer		8.00	
Totals	\$ 335.00	\$ 183.25	\$ 175.00

R. O. SCHWEIM, District Treasurer.

38-N
 Henry Hennring Jr
 R. R. 2 Box 329 A
 43 Burlington, Wisconsin
 NOV 56

of Mr. Roland Meyer, who resigned when he moved away from the Dakota area.

Pastor Paul Nolting of Sleepy Eye, Minnesota, has been appointed member of the Board of Education — Wisconsin Synod to serve in place of Pastor E. E. Kolander. Pastor Kolander asked to be relieved of this duty for several reasons.

OSCAR J. NAUMANN, President.

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Pastor Alfred Schewe, Neillsville, Wisconsin, has been appointed to the Board of Trustees as representative of the Arizona-California District. He has resigned from the Mission Board of the Western Wisconsin District. Pastor Otto E. Hoffmann, Tomahawk, Wisconsin, has accepted the appointment to serve for the unexpired term of Pastor Schewe.

H. C. NITZ, District President.

CALENDAR OF CONFERENCES
SOUTHWESTERN PASTORAL
CONFERENCE—WESTERN WISCONSIN
DISTRICT

Time: November 29, 9:30 a. m., English Lutheran Church, Viroqua. H. Pruetter, pastor.

Preacher: A. Werner (H. Winkel).

Assignments: Titus 2, W. Paustian (Rev. I. R. Siegler); A. Winter to finish Paper on "Roman Catholic Propaganda"; Sermon Study for the Third Sunday in Advent, H. Meyer (How may we present the blessings of the Lord's Supper to our people? R. Biesmann).

Also business, and reports by financial secretary and visitor.

R. C. BIESMANN, Secretary.

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MANITOWOC PASTORAL CONFERENCE

Date: Tuesday, November 15, 1955, 9:00 a. m. Place: St. John Lutheran Church, Twp. Gibson, Kenneth Seim, pastor.

Preacher: Gale Maas; alternate: S. Kugler.

VICTOR J. WEYLAND, Secretary.

ORRDINATIONS AND
INSTALLATIONS

(Authorized by the Proper Officials)
 Ordained and Installed
 Installed

Pastors

Baur, Ralph, in Salem Lutheran Church, Mountlake Terrace, Washington, by G. W. Franzmann; assisted by William Lueckel, Gilbert Sydow, Paul Nitz, on October 9, 1955.

Hanke, M. H., at St. Peter Church, Chaseburg, Wisconsin, and at St. Peter Church, Hamburg, Wisconsin, by A. Hanke; assisted by Pastors F. Miller, G. Klonka, J. Schaller, P. Pruetter, October 16, 1955.

Molentin, Karl, at St. John Lutheran Church, Oakwood, Wisconsin, by M. F. Plass; assisted by Prof. C. Lawrenz, E. Schewe, October 16, 1955.

Teachers

Fuhrmann, Harold as teacher and principal in Trinity Lutheran School, Jenera, Ohio, by W. C. Voss, Seventh Sunday after Trinity, July 24, 1955.

The following persons were installed as instructors in the Wisconsin Lutheran High School, Milwaukee, Wisconsin, by Erhard C. Pankow, September 11, 1955:

- Krause, Robert, Principal
- Drost, Walter, Social Science
- Fenske, Siegfried, Religion and Art
- Gawrisch, John, German
- Hawley, Richard, Music
- Keibel, Eldor, English
- Kolander, Luther, Mathematics
- Larsen, Ulrik, Science
- Leverence, Kenneth, Mathematics
- Raasch, Glenn, Athletic Director
- Ruege, Paul, Social Science
- Sitz, Carleton, English

CHANGE OF ADDRESS

Pastors

Baur, Ralph, 5505-238 S.W., Mountlake Terrace, Washington.

Hanke, M. H., Chaseburg, Wisconsin.

Wietzke, William H., 830 S. 49th Ave., Omaha 6, Nebraska.

Teacher

Fuhrmann, Harold, Jenera, Ohio.

MISSION FESTIVALS

Eighth Sunday after Trinity

St. Paul Church, Zachow, Wisconsin. Offering: \$511.93. E. C. Schewe, pastor.

Ninth Sunday after Trinity

Friedens Church, Bonduel, Wisconsin. Offering: \$763.53. E. C. Schewe, pastor.

Eleventh Sunday after Trinity

St. Mark Church, Sutton, Nebraska. Offering: \$140.15. H. Kruschel, pastor.

Fourteen Sunday after Trinity

First Lutheran Church, Aurora, Nebraska. Offering: \$400.01. H. Kruschel, pastor.

Twelfth Sunday after Trinity

St. Paul Church, Marquette, Wisconsin. Offering: \$123.35. Wm. Wadzinski, pastor.

Thirteenth Sunday after Trinity

St. John Church, East Bloomfield Twp., Fremont, Wisconsin. Offering: \$600.00. W. H. Zickuhr, pastor.

Fourteenth Sunday after Trinity

St. Peter Church, Oak Grove, Wisconsin. Offering: \$562.93. A. Dobberstein, pastor.
 St. Paul Church, Naper, Nebraska. Offering: \$845.00. D. Worgull, pastor.
 St. Paul Church, Winneconne, Wisconsin. Offering: \$812.18. H. Grunwald, pastor.
 St. Paul Church, Bloomer, Wisconsin. Offering: \$570.14. E. Prenzlou, Jr., pastor.

Fifteenth Sunday after Trinity

St. John Church, Ann Arbor, Michigan. Offering: \$839.00. A. Walther, pastor.
 Immanuel Church, South Lyon, Michigan. Offering: \$159.00. A. Walther, pastor.
 St. Paul Church, Manchester, Wisconsin. Offering: \$781.68. Wm. Wadzinski, pastor.
 St. Peter Church, Helenville, Wisconsin. Offering: \$1,245.00. G. P. Fischer, pastor.
 St. John Church, Newburg, Wisconsin. Offering: \$599.55. W. J. Zarling, pastor.

Sixteenth Sunday after Trinity

Trinity Church, Jenera, Ohio. Offering: \$2,136.00. W. C. Voss, pastor.
 St. Paul Church, Broken Bow, Nebraska. Offering: \$163.50. R. N. Baur, pastor.
 Salem Church, Mountlake Terrace, Washington. Offering: \$36.00. G. Franzman, V. P.

Seventeenth Sunday after Trinity

St. Paul Church, Fort Atkinson, Wisconsin. Offering: \$2,743.66. G. Gieschen, pastor.

Eighteenth Sunday after Trinity

Good Hope Church, Omaha, Nebraska. Offering: \$142.71. Ph. Martin, pastor.
 Mount Zion Church, Kenosha, Wisconsin. Offering: \$237.88. F. Schulz, pastor.
 Emanuel Church, Kolberg, Wisconsin. Offering: \$775.98. Wm. G. Zell, pastor.
 St. Paul Church, New Ulm, Minnesota. Offering: \$2,725.00. W. J. Schmidt, pastor.

Nineteenth Sunday after Trinity

St. Matthew Church, Iron Ridge, Wisconsin. Offering: \$675.00. H. E. Russow, pastor.
 Zion Church, Hartland, Wisconsin. Offering: \$700.00. F. H. Zarling, pastor.
 Good Shepherd Church, West Bend, Wisconsin. Offering: \$503.13. W. Gawrisch, pastor.
 St. John Church, Two Rivers, Wisconsin. Offering: \$2,285.00. W. G. Haase, pastor.

MINNESOTA DISTRICT
July 1, 1955—October 1, 1955
Crow River Conference

Congregation — Pastor	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Buffalo, St. John, E. Berwald...	\$ 1,036.59	\$ 48.00	\$ 61.00
Crawford Lake, Trinity,			
M. Hanke	55.80	2.00	
Delano, Mt. Olive, M. Lenz...	757.28	19.50	
Glenwood, Calvary, F. Stern...	162.41		
Graceville, Mt. Olive, H. Mutterer			
Hancock, St. John, E. Hallauer	875.37	1.00	
Hutchinson, Grace, H. Hempel...	439.11		
Johnson, Trinity, P. Janke...	750.84		
Litchfield, St. Paul, J. Raabe...	1,087.33	129.35	.50
Loretto, Salem, W. Haar.....			
Monticello, St. Peter, L. Schaller	112.25	220.94	
Montrose, St. Paul, M. Hanke...			
Morris, St. Paul, H. Duehlmeier	698.37		
Pelican Lake, Immanuel			
G. Geiger	862.86		
Rockford, Cross, N. Kock.....			
T. Acoma, Immanuel, O. Engel	850.00		
T. Ellsworth, St. Peter, M. Kunde			

T. Lynn, Zion, M. Lemke.....			
T. Malta, Bethany, H. Mutterer			
Edmund Zabel family		50.00	
Totals	\$ 7,638.21	\$ 470.79	\$ 61.50
Mankato Conference			
Alma City, St. John, E. Kolander	1,170.16		35.00
Belle Plaine, Trinity, R. Gurgel	363.38		
Jordan, St. Paul, L. Brandes...			
LeSueur, Grace, M. Wehausen..			
Mankato,			
Immanuel, G. Fisher-G. Radtke			1,000.00
St. Paul, R. Haase.....	538.90	823.25	
St. Mark, M. Birkholz.....	201.13		
New Pragues, Friedens,			
A. Martens	745.25	70.00	
St. Clair, St. John, A. Kell....	836.27		
St. James, St. Paul, E. Peterson			
St. Peter, St. Peter Luth.,			
G. Albrecht			
Shakopee, Mt. Olive, R. Demcak	56.80		
Smith's Mill, Trinity, T. Bauer	476.29		
Totals	\$ 4,338.18	\$ 893.25	\$ 1,035.00