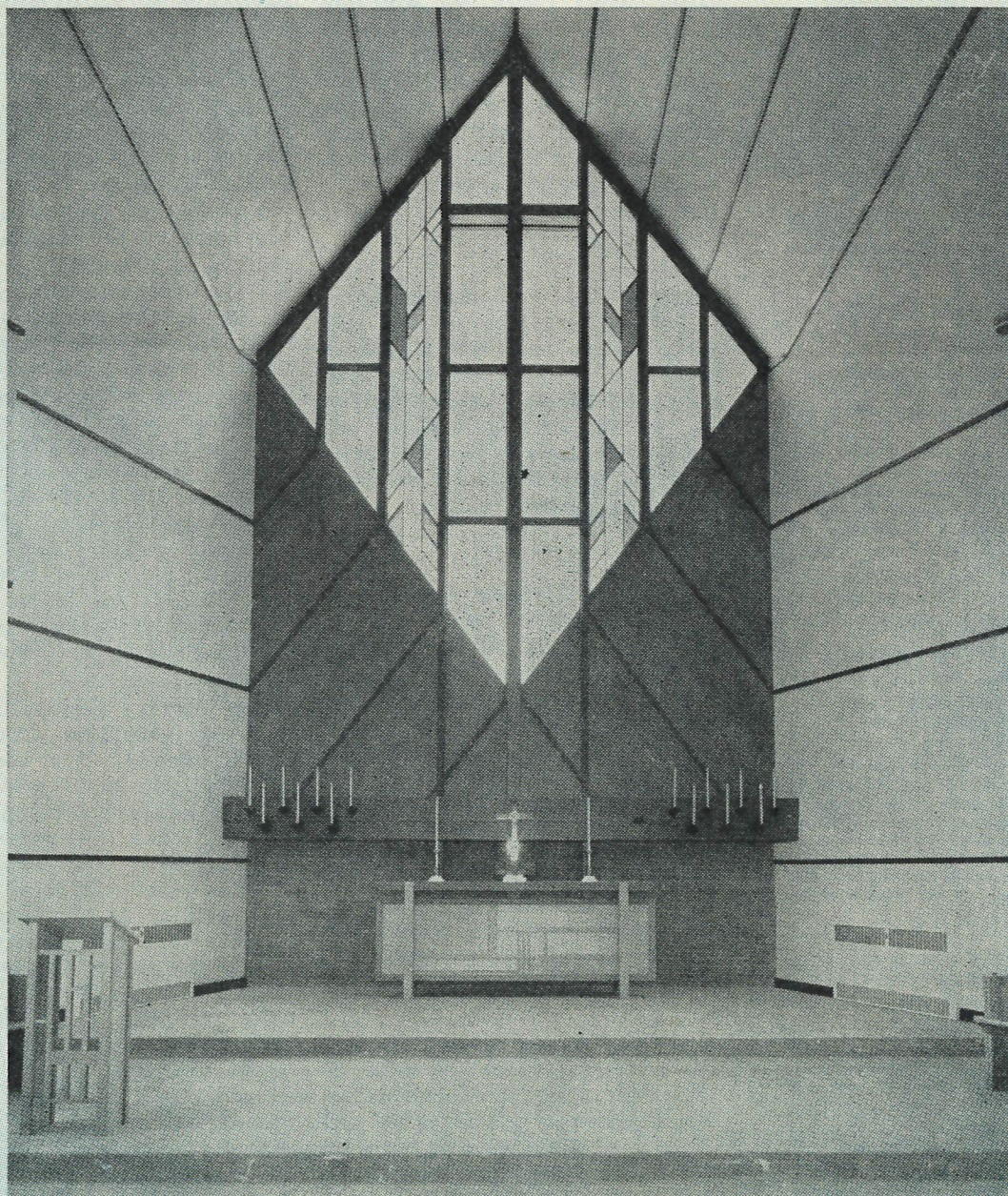



# LUTHERAN

THE NORTHWESTERN

Volume 44, Number 10 • May 12, 1957



"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us." | KINGS 8:57



# BRIEFS by the Editor

## The Northwestern Lutheran

Official Publication  
The Ev. Luth. Joint Synod  
of  
Wisconsin and Other States  
Issued Bi-weekly

Vol. 44      May 12, 1957      No. 10

Entered as second-class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Individual subscription .....\$2.00  
In Milwaukee .....\$2.25  
For blanket subscriptions .....\$1.75  
In bundle subscriptions .....\$1.60

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### COVER DESIGN

The Chancel  
Bethany Ev. Lutheran Church  
Manitowoc, Wisconsin  
Armin Roekle, pastor

We call your attention to the new series of articles by Professor John Meyer, "The Smalcald Articles." We urge you to read his articles. Professor Meyer is thoroughly at home in this field. He also has the enviable gift of making these matters plain and readily understandable, even to the man of little formal education. Still the material he presents is not "fluff." Some serious effort and study is required. But, as Professor Meyer shows and will continue to show, the Smalcald Articles are a part of our confession to the world. We should know what we confess. Besides, as we follow the author through the Scriptural truths set forth in this Lutheran confession, we shall surely gain a deeper insight into those truths.

\* \* \* \*

Let us take this opportunity to record our gratitude to God that He has given our Professor Meyer such vigor of mind and body that, even at his advanced age, he is carrying a full teaching load at our Theological Seminary and in addition is willing and able to carry out many "extra" assignments as well.

\* \* \* \*

We have reprinted Dr. Norman Madson's article "More Merger Misery," from the Lutheran Sentinel in this issue. It certainly is significant that men among the liberal Congregationalists recognize the folly of merger for merger's sake. Even more alarming is the self-blinding that often accompanies such merger moves. We have the evidence of that in a merger now being worked out. It is to bring together in one body the Augustana, the American Evangelical, the Finnish Evangelical, and United Lutheran churches.

\* \* \* \*

Under "Merger plans advance" *The Lutheran* (ULCA) of March 20 reported: "Full agreement rather than compromise was set as the goal of the Joint Commission on Lutheran Unity which held its meeting in Chicago March 8 and 9." That almost sounds as though a sincere effort

were being made to achieve real agreement. But then we read that the matter of doctrinal agreement had been settled back in December in the first meeting of the committee. Regarding that meeting a spokesman for the committee stated that even then the commissioners had decided that the church bodies seeking merger have "sufficient ground of agreement in the common confessions of our faith, as witnessed by the Lutheran Confessions, to justify further procedure in seeking a basis for organic union." We read further: "The commissioners agreed when Dr. Conrad Bergendoff pointed out that 'on faith we are united' and that there was little need for lengthy and detailed statements."

But what we had in mind with "self-blinding" is contained in an editorial in *The Lutheran* of March 27. The writer discusses the progress of the merger committee's work: "The commission has met only twice. When it gets along to matters where there is great sentimental or financial attachment, it may not be so easy to satisfy everybody. One such question will be whether pastors ought to be members of semi-religious fraternal organizations. [The lodges are meant — Ed.] There is strong feeling on both sides. But if Christian brethren are willing to allow such a question to keep the kingdom of God in a state of division, we ought to be ashamed."

Note that the question is not one of taking a stand on lodge-membership in general. It is whether Lutheran pastors in the new body are to hold lodge-membership, as some now are. There is no awareness that, if a Lutheran body condones the Christless work-religion of the lodge by permitting its churchmembers to continue as lodge-members, then such a "confession" in practice flies in the face of the claim that faith and unity are based on loyalty to the Lutheran Confessions. For the Lutheran Confessions, from beginning to end, teach salvation by grace through Christ alone, and they fight, without giving any quarter, against anything contrary to that saving doctrine. How is it possible for men so to deceive themselves?

# Editorials

## Our Understanding

We Christians walk by faith and sight. That is basic and fundamental. Jesus told doubting Thomas: "Blessed are they that have not seen, and yet have believed." Seeing and believing are in their very nature things which exclude one another. Faith, which is only another name for trust, lies on an altogether different plane than sight. When you see a thing, you don't have to believe anymore. You don't have to take anyone's words for it because you have the physical evidence.

Christianity and the Bible deal with things which lie far beyond our natural sight or perception. They deal with incomprehensible mysteries. As a certain writer said: "All we have to understand with is a bowlful of protoplasm packed in our skulls and weighing about three pounds. How could we expect that bit of jelly to understand God's great universe? If we had fifty senses instead of five, eyes that were more sensitive to radiant energy so that we could see more, ears that would pick up more vibrations, and a thousand times more understanding and reasoning power, we would know more. But at least we know enough to be sure that there is far more that we don't comprehend than the little we understand."

More and more of the riddle of the universe is being explored in keeping with the faculty with which God endowed man at the creation, but after 6000 years of study and investigation by the mind of man how many mysteries in nature remain unsolved!

How much more is that true in the field of religion which operates with humanly unsearchable things! The truths of Christianity lie in a stratosphere where the human mind can not reach. They are not the products of human perception but of divine revelation. In regard to spiritual truth, God will deal with us on no other ground. Human ingenuity or intelligence does not place us in a preferred position when it comes to that. Jesus said: "I thank thee, O Father . . . because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The babe and the scholar are on the same level in the kingdom of God. It is God-implanted faith that counts. It is walking by faith and not by sight.

I. P. F.

\* \* \* \*

## Desire

We are here using the word "desire" in a special sense. It is a term much employed in athletic circles in recent years. Coaches in baseball or football and other competitive sports are on a keen lookout for it. They do not just look at the physical equipment of the athlete but also at his desire to play. Many an athlete with superior physical equipment sits on the bench while one with inferior physical equipment plays the entire game because he shows real desire.

That also has its application in the Church. A pastor recently wrote to a brother: "Snow cut in on the attendance last Sunday, though all could have made it with a bit more desire." Many an empty pew is the result of a lack of desire on the part of church members. They do not want to be in the house of God badly enough, otherwise they would often be present when they are absent. Their absence is due to a lack of the spirit which animated the psalmist when he said: "I was glad

when they said unto me, Let us go into the house of the Lord." Almost any pretext serves as an excuse: It is snowing or raining a bit or it is just that the sky looks a bit gloomy that Sunday morning or, perhaps more often, too bright to be wasted at church when the great outdoors beckons so enticingly, or company drops in, or it is just plain inconvenient. That is being like the athlete who lacks real desire.

And what is the reason for the chronic or periodical lack of funds to carry on the synodical work? The answer is: a lack of real desire. It is not inability to contribute the needed funds among our constituents as a whole. And why do some members contribute so much more generously than others whose financial resources far exceed theirs? The answer again is: desire.

And how many opportunities of serving the Lord otherwise are neglected because there is no real will and desire: correcting the erring, inviting the unchurched, helping the needy, and putting the shoulder to the wheel to promote the best interests of the church.

Oh, that we all had more of the desire which St. Paul expressed when he said: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

I. P. F.

\* \* \* \*

## It's Always Easter

Our title does not, of course, refer to the one-day festival of Easter. We are not artificially trying to prolong that. Rather, we are calling attention to the fact that the great fact of Easter, the Resurrection of our Lord, does not engage our minds and hearts as constantly as it should. As a result we lost some of the assurance God wants to give us through the Resurrection of His Son.

But let us make this point concrete. Let Paul in his monumental resurrection chapter, I Corinthians 15, tell us how much depends on Christ's resurrection.

"If Christ be not raised, your faith is vain; ye are yet in your sins" (15:17) — then there is no real certainty that Christ on the cross canceled out our sins.

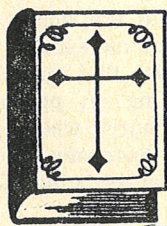
"And if Christ be not risen, then is our preaching vain, and your faith is also vain" (15:14) — then our ministers are deceivers and so are the missionaries sent out by us; then all men who trust a Gospel preacher are fools.

"Then they also which are fallen asleep in Christ are perished" (15:18) — then we have no comfort regarding our loved ones who died with "Jesus, my Savior" on their lips.

"But now is Christ risen," Paul concludes. This one deed of God completely reverses all the tragic conclusions which follow from the supposition: "If Christ be not risen." Now unshakable assurance is afforded our faith at all points: the divinity of Jesus and the truth of His Word; the perfect redemption He won for us; our justification and our sonship with God; the blessedness of our life and work with God; and the hope of resurrection to eternal glory for ourselves and our loved ones.

Happy are we if we can say, "It's always Easter in our hearts, because constantly we look back to the empty tomb and see there God's mighty confirmation of all His Son has said and done for our salvation."

W. H. F.



# Studies in God's Word

## The Savior's Gift Of Prayer

John 16:23, 24

**M**OST of us would consider it a great honor and privilege if we had but a single opportunity to speak to the President of our country. We would not be likely to let it pass by in default. But do we always make full appreciative use of our even greater privilege that everywhere and at any time we may speak to the Lord of heaven and earth?

### The Savior Urges Us To Pray

Christians need this urging of the Savior. Their flesh constantly tells them to put off praying and gradually to fall out of the habit of communing regularly with their God. Satan is very pleased to have this happen, to have us neglect this blessed privilege or to lead us to let it degenerate into a mere outward form. He knows what a bulwark the praying Christian has against his deceptive wiles. He knows that his evil cause is greatly hindered when we regularly raise our heart to God in prayer.

As we begin every day with prayer which really comes from the heart, thanking God for His blessings of body and soul and imploring His help and guidance, our conduct, our endeavors, our activities during the day will the more readily remain in conformity with His holy will. As we close every day in true communion with our God, seeking pardon for the failings and faults of the day while they are still vividly before us, we are less likely to continue heedlessly in these faults until they become besetting sins. As we frequently raise our hearts to God amidst every significant task, experience, and undertaking, we will be led to see, evaluate, and pursue them in a God-pleasing manner, enjoy God's help and strength, and be preserved from many anxious cares and worries.

It need not surprise us, therefore, that Jesus urgently exhorted His first disciples and together with them exhorts also us and all future disciples to prayer, saying: "Ask, and ye shall receive, that your joy may be full."

### The Savior Gives Us The Right To Pray

How can we frail and sinful creatures presume to consider ourselves worthy to speak to God, the holy and majestic Lord of all things? Many people, of course, have blinded their hearts in self-righteousness so that they are not troubled by this thought; they fail to see their many sins and shortcomings, and even less the natural depravity of their heart. Of the scribes and Pharisees we read in the Gospels that they prayed a great deal and never harbored any doubt concerning their worthiness. The Pharisee who went into the Temple to pray even boasted of his own worthiness in the very prayer that he voiced, saying: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Yet these pharisaic prayers were not pleasing and acceptable in God's sight. That is also true of all present day praying — and there is a great deal of it — that is undertaken with the assumption that man of himself has an inherent right to turn to God in prayer and to be heard.

As we examine our heart and our lives in the light of God's holy Law we must, however, humbly acknowledge that of ourselves we are utterly unworthy to stand in God's holy sight and to commune with Him in prayer. Jesus was not urging His disciples to draw near to God in prayer in their own worthiness. He urged them to pray in His name, saying: "Whatsoever ye shall ask the Father in my name, he will give it you." It is true that we find Him adding, "Hitherto have ye asked nothing in my name." Thereby Jesus did not mean to say, however, that His disciples had not prayed before this or that all their previous prayers had been vain and futile. The situation was rather this, that thus far they, like all the Old Testament believers, had humbly based their prayers upon God's Old Testament

promises and assurances of grace and of future salvation. But now that Jesus stood before His redeeming death, through which all of God's promises of grace and salvation would be brought into fulfillment, the time was at hand that they would raise all their prayers in His name.

In Jesus and in Jesus alone is God's saving grace comprehended. That is why we, too, can pray only in His name. This means that we see our right to pray to God solely and wholly in the forgiveness which Jesus has won for us with His holy life and His innocent suffering and death. As we pray, humbly trusting in Jesus and His pardon, we can be assured that our prayers are acceptable to our Father in heaven. God no longer sees our sins but only the perfect righteousness which His Son has won for us and for His sake recognizes us as His dear children and is pleased to grant us His gifts and to accept our thanksgiving. Aside from praying in Jesus' name there is no assurance that God will hear prayer. That is why we are constrained to bear witness against all Christ-less prayers, to expose them as to what they really are, vain and futile attempts to commune with God.

### The Savior Holds Out A Rich Promise

"Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." This is certainly a breathtaking promise. Our human reason is inclined to say: that is impossible, that is incredible. Yet as Christians we bid our proud reason to be silent whenever we have a clear word of our Lord. And there is no question that the Lord's promise is very clear. He even confirms it very solemnly with a double "verily." "Whatsoever" is all-inclusive.

It is limited only by one thing, and that is God's love, which will give us only that which is good and beneficial for us and others. But that is not really a limitation of God's promise. It's rather a limit that we ourselves set in our Christian

prayers. We ask only for that which agrees with the loving will of our heavenly Father, we want only that which His perfect love and wisdom deems perfect for us and others. Only in this way can we pray in Jesus' name. That is why we also refrain from prescribing to God the time and hour, the ways and means of hearing our prayer. We confidently leave that to His superior love and wisdom. Even if the Lord does not give us that which we have in mind

in our prayers for earthly things, we believe nevertheless that He has heard our prayers and given us something which was far better.

The Savior's promise includes even more: "Ask, and ye shall receive, that your joy may be full." As we ask in Jesus' name and are heard, we shall experience joy, full joy. This joy will come to us, first of all, through the gracious gifts which we receive from the Lord for soul and body upon our prayers. But this joy

includes more. Not only that we receive what we have asked for affords us joy, but also that by hearing our prayers God lets us realize anew that He acknowledges us as His dear children for Christ's sake. That is a joy that remains even when in temporal matters the gift itself may no longer be with us.

Surely such rich promises ought to constrain us to make diligent use of our blessed privilege of prayer.

C. J. L.

## Smalcald Articles

### II. Our Lutheran Creeds

**W**HEN the Apostles, in obedience to Christ's command, preached the Gospel in all the world, and when, as a fruit of their mission work, Christian congregations sprang up in every city, it soon became necessary to state in clear and unmistakable terms: What was the religion which they practiced in distinction from, and in contrast to, the rest of the world? In what respect did their faith and life differ from that of Jew and Gentile, and why?

#### A Convenient Outline

Jesus had told His Apostles to teach all nations and to baptize them in the name of the Father and of the Son and of the Holy Ghost. This brief remark provided a convenient outline for a course of instruction for people who desired to enter the fellowship of the Church, as well as for a brief statement of the Christian faith. Naturally, the most emphasis was laid and the most time was devoted to the person and work of Jesus Christ, the Savior, thus lengthening the second article. As a result, everywhere creeds came into use, consisting of three articles. They all followed the same general pattern, although they were not all worded alike. Two of these early creeds are still in use in our churches, the so-called Apostles' Creed and the Nicene Creed.

#### The Nicene and Athanasian Creeds

We referred to these two creeds briefly in our previous study. A few remarks may now be added about the second one of them.

In Alexandria of Egypt there lived in the beginning of the fourth century a presbyter by the name of Arius. He did not believe that Jesus Christ was true God like the Father. He believed that there was a time when the Word — of which John says in his Gospel that It was in the beginning with God and was Himself God — did not yet exist, but that It was "made" by the Father. It was the greatest of all creatures, nevertheless only a creature. This heresy greatly disturbed the Church, and in the year 325 a council was held in Nicea (in Asia Minor, some 50 miles southeast of Constantinople) to consider the matter. The council rejected the error of Arius and confessed of Jesus Christ that He is "begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father."

Later, about the year 500 A.D., an unknown author composed the Athanasian Creed. This still further points up the truths regarding the three Persons of the Trinity.

#### Ecumenical Creeds

These three creeds are called ecumenical, because they are confessions which were adopted at a time when the Church, though plagued by errors, was still undivided throughout the world. These three ecumenical creeds also our Lutheran Church has embodied in its Book of Confessions, to demonstrate our connection with the early Church.

#### The First Particular Creed

In spite of these fine confessions, however, many errors and many abuses crept into the Church in the course of the centuries. When Luther began to preach the Gospel in its purity, he was condemned for it as a heretic, although his teaching was in complete conformity with the three ecumenical creeds. Thus a confession of these creeds was no longer sufficient. The errors that infested the Church had to be pointed out more specifically, and the statement of the Gospel truths had to be formulated more precisely. This was done by the men who with Luther had come to a clear knowledge of the divine truth, about a thousand years after the Athanasian Creed. They did it in a document which was submitted to the Diet at Augsburg on June 25, 1530. This is the first particular Confession of our Lutheran Church. It is known as the Augsburg Confession.

#### The Apology and the Catechisms

It was vehemently attacked by the Roman Catholics; and in reply to these attacks Melancthon wrote a lengthy defense, in which he stated the various doctrines more elaborately and pointed out their Scripture foundation more fully. This document is our second particular Confession, known as the Apology.

Already before the Augsburg Confession was submitted Luther had written his Large and his Small Catechism, the latter to be used as a textbook in schools, and the former as a sort of manual for the teacher.

These two Catechisms were later raised to the level of confessions by our Lutheran Church.

#### The Formula of Concord

After the death of Luther (Feb. 18, 1546), dissensions arose among the Lutherans themselves concerning various doctrines. Men who were concerned about the welfare of the Church studied the errors which had already made dangerous inroads, and then clarified the endangered doctrines.

It was a long and tedious task, at which they worked patiently under the guidance of the Holy Ghost. God

blessed their efforts. At a meeting in 1576, held in Torgau, these leaders were pleasantly surprised at the unanimity which had been achieved. The confession which they had drawn up was submitted for study to the theologians of the various churches. Suggestions and criticisms were received by an editing committee, and the confession of Torgau was given its final form in the next year (1577) at Bergen. This Bergic Book, called the Formula of Concord, was published in the golden anniversary year of the Augsburg Confession, 1580. It consists of twelve articles, presented in the first part (called

Epitome) in a summary way; and developed in greater detail in a second part (known as the Thorough Declaration).

So far we have not yet mentioned the Smalcald Articles, which were written by Luther about six and one half years after the Augsburg Confession had been submitted. This is the confession which we propose to study in a series of brief articles, God granting us His aid.

We shall begin with a study of the historical background of this Confession.

(To be continued)

J. P. M.

## In the Footsteps of St. Paul

### Paul's Departure From Ephesus

PAUL had decided to stay in Ephesus till Pentecost. Whether the tumult in the city forced him to leave sooner or obligated him to stay longer we do not know. Neither Luke nor Paul offer us any clue as to what followed the riot. Paul's main work in Ephesus had been completed. To remain in Ephesus any longer after this outburst of fury may have seemed pointless. If the restraining counsel of the chancellor of the city was heeded at all, an early departure was possible. Complications, however, may have set in, and some scholars assume this. They who champion the Ephesian theory of Paul's imprisonment are inclined to set the time for such an imprisonment after this riot.

Dr. Duncan, Professor of Biblical Criticism at the University of St. Andrew's in Scotland, has become the main exponent of this theory. He has voiced it in his book on St. Paul's Ministry (1929). According to this theory at least one of Paul's several imprisonments mentioned in II Corinthians 11:23 occurred in Ephesus after the riot. To the Corinthians Paul writes of being "in prisons more frequent." It is also assumed that Paul's Epistles to Philemon, to the Philippians, and to the Colossians were written during his imprisonment in Ephesus. Allusion is made to such statements of Paul as (I Cor. 6:32): "If after the manner of men I have fought with beasts at Ephesus." We have already stated that these words need

not necessarily be interpreted literally. They may also be interpreted figuratively. Much is made of the statement in II Cor. 1:8, written not long after Paul's departure from Ephesus: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life." This could be an allusion to Paul's experiences in Antioch in Pisidia, Iconium, and Lystra. We surely do not want to imply that one or the other of the various imprisonments of Paul could not have taken place during his stay of three years in Ephesus and perhaps even after the riot.

If the Imprisonment Epistles, however, were also written in Ephesus, we would have to give up, yes, discard much of the overwhelming tradition of the centuries. Many of the passages in these Epistles also would have to be interpreted differently. Heretofore they seemed to shed light on the Apostle's imprisonment in Rome. We should like to call attention to one passage to illustrate our contention. To the Philippians Paul sends greetings (4:22): "All the saints salute you, chiefly they that are of Caesar's household." It is almost universally accepted that the saints refer to the Christian congregation in Rome. The members of Caesar's household may have been slaves or servants of the imperial household. Some may have been

soldiers of the Praetorian guard, who guarded Paul during his imprisonment, heard him preach and confess his faith. We have no proof that high officials such as Seneca, the prime minister of Emperor Nero and brother to Gallion, the proconsul in Corinth, are included even though there are those who would interpret passages of Seneca found in his epistles in that light. What Paul wrote to the Corinthians (I Cor. 1:26f.): "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise . . . that no flesh should glory in his presence" — that also holds true for Rome and all other Christian congregations.

And what about the Epistle to the Ephesians, a circular letter addressed not only to the Christians in Ephesus, but to all the churches of Asia? It is also one of the Imprisonment Epistles. Here, too, it is the tradition of centuries that it was written from Rome, while Paul was awaiting his trial before Caesar. We surely do not want to deny the possibility of an imprisonment in Ephesus as claimed by Dr. Duncan, but we also cannot simply brush aside the well-founded tradition of the past. Many of Dr. Duncan's arguments are gained by inference and thus offer no definite proof for Ephesus and against Rome.

Paul had preached the Gospel in Ephesus with great success. The

message of the Gospel had been heard throughout the whole province of Asia. We read: "All they which dwelt in Asia heard the word of the Lord Jesus" (Acts 19:10). Timothy took over and supervised the work that had been begun by Paul. Later on we find the Apostle John, the disciple whom Jesus loved, in charge of the churches in Ephesus and Asia. The churches are mentioned in the Book of Revelation. Only about fifty years after Paul had left Ephesus, Pliny the Younger, Roman governor of Bithynia, wrote that the temples were abandoned and that the sacrifices and religious festivals had long since been discontinued. Asia Minor, once steeped in pagan superstition, had become overwhelmingly Christian. In the year 431 an ecumenical church council met in Ephesus and renounced the heresy of Nestorius, patriarch of Constantinople. Nestorius had denied the incarnation of Christ, also that Mary was the mother of God. Over against this heresy the Church affirmed that there are two natures in Christ, the divine and the human in one person of the Godhead.

Already Luther pointed out that the pure Gospel hardly remains

within a territory much longer than one or two generations. A like fate awaited the churches of Asia. The Gospel message proclaimed by these churches soon deteriorated. As a scourge of God, the Goths invaded Asia Minor from the North and destroyed Ephesus. When Emperor Justinian (483-565) needed huge pillars for his new church in Constantinople, the Hagia Sophia, he despoiled the Artemision in Ephesus. The magnificent green pillars of Jasper that once adorned the Temple of Artemis were carted to Constantinople. To this day they uphold that majestic church in the city along the Bosphorus. Some of the remnants of the outer Ionic columns have found their way to London. We had repeated opportunities to marvel at the immense columns of the temple and the huge bases on which they stood. One thus obtains a faint impression of the former grandeur of the Artemision, once one of the seven wonders of the world. When viewing the grand remnants and reminders of a great past, one feels constrained to re-read what Luke had written on Ephesus in Acts 19, Paul's Epistle to the Ephesians, and Revelations 2:1-7. With a Bible in

hand, one can wander from room to room in this vast and unique museum and obtain lasting and unforgettable impressions of the truth of God's Word and the superstition and vanity of man.

The city of Ephesus was wholly destroyed. For the longest time the site of the Artemision was also not known. After two years of arduous research (1867-69), the Englishman J. T. Wood rediscovered it and also the theater buried beneath a swamp. Gone is the magnificent temple, gone are also the days of the ecumenical church councils, no longer is the Gospel message heard throughout the whole region. Only the croaking voices of the frogs are heard to break the ghastly silence. "Thus passeth away the glory of this world" and with it the pomp and power of visible kingdoms and churches. Only the Gospel, once preached by Paul, Timothy, and John lives and marches on in its conquest of the hearts of men till the end of time. "The paths of glory lead but to the grave," but the Gospel of the Church of Christ leads us heavenward.

H. A. KOCH.

## More Merger Misery

THERE is no better word for it than that — MISERY. The futile attempt to merge church bodies which are not one in faith has been going on since the days of Calixt, but here in America it has had more or less of a field day since the First World War. Ambitious church leaders, professing their noble aim — to heal the body of Christ — have only caused misery by their manufacturing of mergers where there is no true unity of faith. The last to be reported in the public press is the case of the Congregationalists, who are being split up because all do not want to merge with the Evangelical and Reformed Church.

The Rev. Neil Swanson, Jr., of Wauwatosa, Wis., speaking in Minneapolis on the evening of March 28, stated that Congregationalists have become badly divided as a result of plans to merge their denomination with the Evangelical and Reformed Church. The merger plan which was

to advance Christian unity is instead producing divisiveness within the Congregational fellowship. He is eminently right when he diagnoses the case thus: "Most of the Congregationalists favoring the merger are for it because of a 'vague idea that it's a good thing for churches to get together.'"

We find that the honest Congregationalist, which the Rev. Swanson no doubt is, has experienced the same perverted theology which we of the Norwegian Synod had to listen to from the leaders of our Synod during the second decade of this century, the men who were working tooth and nail for the merger of the old Anti-Missourians, the Haugeans and the great majority of the Norwegian Synod, into the Norwegian Lutheran Church in America. As reported in the Minneapolis Star of March 29, the Rev. Swanson had this to say: "The pro-merger leaders are distorting Scriptures in using Christ's

prayer, "That they all may be one," to advance organic union. This is not what Jesus had in mind at all. It was the spiritual oneness of a person with God."

So what are the honest Congregationalists compelled to do? They have now formed a National Association of Congregational Churches, having set this as their objective: To promote the study of the merger; to provide a place where ministers and churches opposed to the merger might make contact ("Ministers who have taken a stand against the merger are not receiving fair treatment from many of the leaders of the denomination," the Rev. Swanson reports); to make studies of what to do about religious education, missions, women's and youth work; to start a periodical; to provide a program of publicity; to provide church extension.

NORMAN A. MADSON  
in *Lutheran Sentinel*.

## Which School For My Child?

(The following article appeared in the May issue of *The Lutheran School Bulletin* under the title "Excuses." Thinking that it deserved to reach a wider circle of readers, we secured permission of the Editor, Mr. Emil Trettin, to reprint it under the above title — Ed.)

Again during the summer months the invitation is going out to our Christian parents to enroll their children in our Christian day school. As many parents as possible will be contacted personally. Through the teachers who visit your homes and through the church periodicals the Savior Himself is extending His invitation, "Suffer the little children, and forbid them not, to come unto me." Matt. 19:14. The Savior's invitation should suffice to prompt parents to choose the Christian day school for their children. Canvassing the homes of our congregation and the writing of articles such as this one should not even be necessary. The Christian parent should say, "Lord, the children you have given me are also your children through Baptism. We both want them to be with us in eternity. Therefore we want them to be in that school where you can talk to them every day through your precious Word and make them sure of their salvation." Sad to say, this is not the answer we receive from many of the parents we contact. What we often receive are many excuses. In this article we want you to accompany us on a typical visit to the home of Mr. and Mrs. Jones.

Teacher: I am calling to enroll your child in our St. Paul Lutheran School.

Parent: Thank you for calling. We certainly are going to have a fine new school.

Teacher: Yes, we are very proud of our new building. But, Mrs. Jones, do you realize that the most important phase of the building program is yet to take place and that it never will be completed? I am, of course, speaking of the building of the lives of the children who will attend this school. Mr. Jones, what kind of life do you want your child to live?

Parent: Why, a Christian life.

Teacher: That is the wish of every parent, but wishing alone will not produce a Christian. Just as our new school, so also the life of the child must be built on a sound foundation to produce Christian faith and character. I am sure you will agree there is no better foundation on which to build the lives of our loved ones than on Jesus and His Word.

Parent: That is true, but it seems to me that a child can learn enough religion by taking a year or two of confirmation instruction.

Teacher: Confirmation is a fine custom in our Lutheran Church. We do want our children confirmed, but what is really important and essential is the instruction that precedes the confirmation ceremony. This instruction period should begin as early as possible in the life of the child. The confirming in the faith is a continuous process and takes place during the instruction in the Word of God whether the child is in kindergarten or in the eighth grade. I am sure you will agree that such an important thing as strengthening the faith and love of the child in his Savior is something that cannot and dare not be postponed until he is in the seventh or eighth grade.

Parent: We believe that children can grasp matters of religion more readily when they are older.

Teacher: We know that childhood is the most impressionable age. Things learned in early childhood usually stay with us much more readily than things learned later in life. Matters of religion can be grasped by little children. Jesus says, "Whosoever receiveth not the kingdom of God as a little child, shall not enter therein." In these words, Mr. Jones, Jesus holds up little children to us as an example of faith and trust in His Word. Can we deny our little children the blessings Jesus has in store for them when they daily hear His Word?

Parent: It is very convenient to send our children to the public school, and on Sundays they receive their religious instruction in Sunday school.

Teacher: Mrs. Jones, you have just implied the very reason for our maintaining a Christian day school. The public schools cannot and dare not educate the whole child. In our country we have separation of church and state. As much as they would like to teach religion in order to give them some basis for their education, they dare not use religion. Since the public school prepares the children for this life only, the mind and body only receive consideration. The soul of the child receives no consideration. Mrs. Jones, you realize that this is inadequate; so you send your children to the Sunday school on Sundays. When we examine the education and training program you have set up for your children, we find that you are sending your children five days a week to prepare for this life, the end of which is death and decay; but you send your children only one day a week to hear the Word of God to prepare for eternity — **27 hours** a week to help lay up treasures on earth that will decay and **45 minutes** a week to lay up treasures for eternity in heaven. Don't you think that your program is somewhat out of balance?

Parent: We wonder whether your courses give sufficient consideration to the education of the mind.

Teacher: The false idea about our courses being inadequate may hark back to the days of the German school. Our courses today are as complete and as thoroughly carried out as those in any of the public schools. We could not exist as a school if our courses and methods were not on par with those of other schools. Since we are not under the jurisdiction of the public school board, our courses and textbooks can even be more readily changed to meet various needs and requirements. Never need parents be concerned that their children in our school are not up to standard in scholastic achievements. Tests administered by the Board of Education show that our children rate very high. A child with average ability never encounters any difficulties when transferred from St. Paul's to another school.



Parent: We think that St. Paul School does not sufficiently stress manual arts and athletics.

Teacher: Manual arts and athletics will receive adequate consideration in our new school. I am sure that you will agree, however, that these two branches are extra-curricular and therefore must not in any way interfere with the academic studies and thus lower the standard of the school. The body of the growing child needs a program of physical exercise and play. This will be systematically carried out under proper supervision. The fine gymnasium in the new school will provide excellent facilities for athletic activities and games. Plans are also being considered whereby we can offer our children a program that will not only give them opportunities in manual arts but also in other activities and hobbies.

Parent: We feel that the children are required to do too much memorizing in a Christian day school.

Teacher: This is what one parent has to say about memory work in our schools: "The Lutheran School has given our child an appreciation of the hymns of the church. It is most soul-satisfying to sit in church with the family and hear the oldest child sing our beautiful Lutheran hymns from memory. His daily use of hymns in school has implanted them firmly in his mind. In later years there will be many a time when certain Bible truths memorized in school will flash through his mind and keep him from committing a sinful act or be a source of comfort to him in trouble." Childhood is the golden age for memorizing. Our memory course has been revised and so graded that no child who regularly applies himself will be burdened with too much memory work. Our purpose in having children memorize selected portions of Scripture, the Small Catechism, and hymn verses is to equip them with material for instantaneous use when they need it in giving an account of their faith before their fellow men, in securing comfort, and in withstanding temptations. These memory gems become an armor of defense against the devil, the world, and their own sinful flesh.

Parent: How much religion do the children receive in St. Paul School?

Teacher: Let me answer your question in this way: The whole education and training of your children from the time they get to school in the morning until they leave at night is based on the foundation of the Word of God. Deuteronomy 6:6, 7 is the guide for our teachers, "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children." The education and training in our school is based upon the principle that the fear of the Lord is the beginning of all wisdom no matter what the subject matter may be. From the Christian's point of view no education is satisfactory that omits this basic consideration. In our school the training of the children is under the leadership of Christian teachers. It is important, don't you think, that the teachers of your children are in complete agreement with you with regard to God's Word and will? A teacher need not necessarily deny God to break down the faith in the child; he need only keep still about God and he will endanger the faith of the children in his class. Not only does the Christian school provide systematic instruction in the Word of God, but the whole spirit and atmosphere of the school is definitely Christian. Christian education has a definite direction — heavenward. Mr. Jones, this is the direction you want your children to travel also every day.

Parent: Our children have been attending the neighboring public school, and they don't want to change schools.

Teacher: I am sure you want to give your children what is best for the welfare of their bodies and souls. That is a responsibility God gave you when He blessed you with children. The judgment of children who are still very immature dare not influence our decision in these matters. Mr. and Mrs. Jones, you do not rely upon the likes and dislikes of your children when providing them with wholesome and well-balanced meals; nor do you ask their opinion as to the number of hours of sleep they should have. If we cannot entrust the bodily welfare to the opinions of our children, we certainly cannot entrust to them decisions that will affect their soul's salvation. The all-wise God

has placed the responsibility of the training of our children squarely on the parents when He says, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4. God is depending upon you to carry out this grave responsibility with the best means at your disposal. He also has promised you, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. You can leave your child no greater inheritance than Christian faith and character. Don't you think, Mr. Jones, that the Christian day school is the best means we have to help your child to possess these treasures?

Parent: We might consider sending our children to St. Paul's if the distance would not be so great.

Teacher: In some cases distance is an important factor, especially where the children are very young. To transport our children to school every day may mean a sacrifice and an inconvenience. This sacrifice must, however, be considered in relation to the benefits derived for our children. Can you say to the Savior of your children that you have done all in your power to bring your children to Him? Distance did not deter the Wise Men from searching for the Christ Child so they might worship Him. Mary, Joseph, and the Child Jesus regularly made the long, tedious journey to Jerusalem to worship in the temple. Think of what Jesus has done to redeem us and our children! What are you willing to do for Him?

Parent: In our age of stress and activity one is apt to lose sight of the things really needful and take for granted things that should receive the most serious consideration. The soul's salvation of the children needs the prayers and sacrifices of every Christian parent. You have given us a better understanding of the aims and goals of the Christian day school. I realize now that it is different in many respects from the state schools. I believe it is the right school for our children because it will properly prepare my children to meet the needs of this life, when He will call them home to Himself in heaven.

Teacher: That is right. That is what one parent has to say about Chris-

tian day school education: "The Lutheran School has aided tremendously in developing the right Christian attitudes in our oldest boy. Most important of all, the Lutheran School is giving our boy a deeper appreciation of what it means to have Jesus Christ as a

personal Savior. As he advances through the grades, this great truth from God's Word will become more and more important to him. After witnessing the benefits my oldest son has received from his attendance at the Lutheran School, my wife and I feel rewarded for the

efforts we are putting forth to enable him to attend this school. We look forward with genuine pleasure to the day when two more of our children will be privileged to attend this school."

ADOLPH FEHLAUER,  
Appleton, Wisconsin.

## Know Your Synod

- |  |  |
|--|--|
| 1. How many pastors serve our 858 congregations?   | 710 active pastors.  |
| 2. What accounts for the difference between the figure for congregations and that for pastors? | Some pastors, especially in the mission fields, serve several congregations.   |
| 3. Are not most of the professors at our synodical schools ordained pastors?                   | Yes, most of them have received the training for the ministry and are ordained pastors.  |
| 4. How many are listed as professors?  | 74 (This includes some in Lutheran high schools).  |
| 5. What does "P.em." stand for after a pastor's name in some of our listings?                  | "Pastor emeritus," that is, a pastor no longer active in a congregation or teaching position, but retaining the title as a mark of respect for his years of service. |
| 6. How many such pastors do we have in our Synod?  | 57   |

NOTE: A figure for the number of missionaries included in the 710 active pastors will be given in a latter installment dealing with missions.

### CHURCH DEDICATION

#### Bethany Ev. Lutheran Church Manitowoc, Wisconsin

(See Cover for a view of the chancel)

Dedication services for Bethany Ev. Lutheran Church, Manitowoc, Wis., were held on February 17, 1957. Morning, afternoon and evening services were held. The Rev. Paul Wilde, Saginaw, Mich., the Rev. Lloyd Huebner, Wood Lake, Minn., and the Rev. Elton Huebner, Milwaukee, Wis., all sons of the congregation, preached at the services.

The church is built in contemporary style architecture. It is made up of three sections: the sanctuary, the parish hall, and classrooms.

#### Sanctuary

The sanctuary measures 100 by 40 feet with a balcony at the rear which provides space for the choir and the organ. The seating capacity is about 350. The chancel of the church is

furnished with contemporary style altar, pulpit and lectern. These chancel pieces, as well as the baptismal font, are made of variegated wood with panels, sections, and trim varying in color of mahogany, birch and redwood. Above the altar, forming the background, is a huge window of diamond shape, with a large cross extending through it. Below the window is redwood paneling. The nave of the church contains contemporary style pews of light pecan finish. The roof is supported by laminated arches to which the ceiling planks are fastened. The ceiling, made of western cedar, is serrated and has a natural finish. The church is lighted with floodlights, spotlights and perforated brass fixtures. The floor is finished with vinyl tile in the nave, with carpeting in the chancel. To the right of the chancel is the sacristy, to the left is the guild room.

#### Parish Hall

The second unit of the new structure is the parish hall. Its dimensions are 80 feet by 40 feet. This section is separated from the church by a glass partition, which is heavily draped with opaque drapery. This area will be able to handle any overflow crowd, with all worshipers having a full view of the chancel area. A kitchen and a ladies lounge complete the parish hall area. The interior walls of the church and parish hall are of warm tan brick and redwood panelling.

#### Classrooms

The third unit of the structure contains two schoolrooms. At present these rooms are being used for Sunday school purposes and smaller group meetings. This educational wing measures 31 feet by 81 feet, including the restrooms, which are finished in ceramic tile. In the

future the congregation hopes to open its own parish school.

The exterior of the church is of contemporary design in "A" style architecture. The brick walls of the church are warm tan, above which an area of glass four feet in height extends up to the overhanging canopy. The steep-pitched roof is covered with crystal-white asbestos plastic shingles. At the rear of the structure attached to the chimney is a series of three crosses, in the midst of which the bell is suspended.

Bethany Lutheran Church was founded in 1944 as a daughter congregation of First German Ev. Lutheran Church, Manitowoc, Wis. The Rev. Armin Roekle has served the congregation since its organization. The cost of the entire project was \$215,000.00. Bethany Congregation numbers 660 souls, 425 communicant members.

"How amiable are thy tabernacles, O Lord of hosts." Ps. 84:1.

ARMIN ROEKLE.

**LAYMAN LEAVES FOR AFRICA TO TAKE UP POST AS BUSINESS ADMINISTRATOR IN NIGERIAN LUTHERAN CHURCH**

Mr. and Mrs. Richard C. Windhorst left New York on March 22 aboard the Cunard Line ship "Britannic" for Nigeria, British West Africa, where Mr. Windhorst will serve as business administrator in the Nigerian Lutheran Church. Accompanying the couple were their children Richard (9), Curtis (8), Cheryl (6) and Patricia (8 months). The family are members of St. Paul's Lutheran Church, St. Louis, Mo., where Mr. Windhorst was commissioned on March 10.

Mr. Windhorst is from St. Louis, Mo. After completing his education at St. Paul's Lutheran School and Beaumont High School in St. Louis, he was graduated from St. Louis University in 1946. Prior to his commissioning, he was employed for eight years on the Laboratory and Homicide Squad of the St. Louis Metropolitan Police Department.

During the 20 years of its existence, the Nigerian Lutheran Church has grown to a membership of more than 30,000. Supported by the Lutheran Synodical Conference comprised of The Lutheran Church — Missouri Synod, the Joint Synod of Wisconsin and Other States, and the Slovak Evangelical Lutheran Church of

America, 19 Americans and 17 African pastors minister to the needs of 174 congregations. Five American and four African teachers are in charge of the high school and normal school. More than 400 African teachers in 100 Christian day schools instruct 13,000. Five American medical missionaries have administered to the physical and spiritual needs of 2,138 patients within the last year in the 90-bed Lutheran Hospital at Eket.

The seminary, opened in 1949, has graduated fourteen pastors, and thirty students are now enrolled there. To enlist additional African workers for Nigeria, the Synodical Conference at its convention in December authorized the Missionary Board to establish a Bible Institute where young men may train for two years to become teachers of religion or lay evangelists.

† **MRS. ANNA SCHERF** †

Mrs. Anna Scherf, nee Ritz, was born on March 31, 1875, at Darmstadt, Ill. As an infant she was received into God's covenant of grace through the washing of regeneration in Holy Baptism. She spent her childhood years with her parents in Wautonwan County, Minn. She was confirmed in St. John's Church at Willow Creek, Minn.

In the year 1898 she was united in holy wedlock with Pastor J. P. Scherf and lived six years near Fairmont, Minn. In 1905 she accompanied her husband to Balaton, Minn., where her husband served as pastor for sixteen years. In the year 1921 Pastor Scherf accepted a call to Roscoe, S. Dak.

Pastor Scherf was called to his eternal rest in the year 1940. She continued to live at Roscoe in the midst of the congregation, where her husband had served as pastor for many years. Her last years were years of failing health, resulting from the infirmities of old age. After suffering a stroke, she was taken to the hospital in February of this year. She was called out of this world to her eternal home on March 15. She thus reached the age of 81 years 11 months 15 days.

She is survived by four sons: Pastor H. Scherf of Daggett, Mich., Martin and Arthur of Roscoe, and Harold of Aberdeen, S. Dak.; seven grandchildren and one brother, Herman, of Excelsior, Minn. The only daughter, Helen, passed away

in 1953. One son, Gustav, died in early infancy.

Funeral services were conducted in St. Paul's Church at Roscoe by the resident pastor. The following day another service was held in St. Paul's Church at Truman, Minn. Here Pastor W. J. Schmidt, of New Ulm, preached the sermon. Her earthly remains were laid to rest in the Truman cemetery beside the grave of her husband.

Jesus says: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John 11:25.

W. SCHUETZE.

**GOLDEN WEDDING**

Mr. and Mrs. August Oelhafen quietly observed their golden wedding on the day of their marriage, April 2, 1957. Their pastor assisted them in their expressions of gratitude. May He who sustained them through the years give them peace in the twilight of their earthly stay.

W. P. SAUER.

**THE WINNEBAGO TEACHER-TRAINING PROGRAM**

Upon authorization of the Synod, Dr. Martin Luther College conducts an extension department at Winnebago Lutheran Academy of Fond du Lac, Wis. It is the express purpose of this program to provide training for such qualified women students who wish to serve the Church as "emergency teachers" during the present shortage of teachers.

Women graduates of Synodical Conference high schools as well as women graduates of public high schools who show promise of becoming able teachers in our Lutheran schools are eligible to enroll. Such enrollment is welcomed at this time. Interested parties are asked to write to the business office of Dr. Martin Luther College for the necessary application forms.

Students enrolling in the Winnebago Program will pursue the following sequence of work:

1. A first summer session at Dr. Martin Luther College.
2. A year of college training at Winnebago Academy.
3. A second summer session at Dr. Martin Luther College.

Upon satisfactory completion of their work, graduates of this extension program will be assigned to teaching positions in Lutheran elementary schools of our Synod.

C. L. SCHWEPPE, Director  
of Dr. Martin Luther College.

**SUMMER SCHOOL  
ANNOUNCEMENT**

Dr. Martin Luther College takes pleasure in announcing that it will again conduct its annual summer school for a period of six weeks beginning on June 17 and ending on July 26.

Courses have been arranged to fill the needs of graduate teachers, emergency teachers, enrollees for the Winnebago Program, and for teachers in our Lutheran high schools who wish to take courses in religion. These people and others who are interested in furthering their education are invited to attend.

The following schedule of courses has been arranged. A student would be limited to a choice of one in each time category.

**7:00-9:00 A. M.**

- Introduction to the New Testament Isaiah
- Elementary Dogmatics I (Winnebago Group)
- Testing and Measurement
- Teaching in the Kindergarten and Primary Grades
- Audio-Visual Education
- The United States Since 1914
- World Literature I

**9:00-10:00 A. M.**

- Teaching the Language Arts
- School Music
- Choir Conducting
- Physical Education, Health, Safety

**10:00-12:00 A. M.**

- Elementary Dogmatics I
- Confessional Writings of the Lutheran Church
- Speech in the Elementary School
- Introduction to Teaching
- Teaching Arithmetic
- Teaching Religion
- Theory of Music (Harmony)
- Trigonometry
- The Renaissance and the Reformation
- The Geography of Asia

Application forms may be had by writing to Dr. Martin Luther College Summer School, New Ulm, Minn.

E. H. SIEVERT, Director  
of Summer Sessions.

**CALENDAR OF CONFERENCES**

**SYNODICAL COMMITTEE**

The General Synodical Committee will meet, God willing, on May 22 and 23, 1957, at 9:00 a.m., in the auditorium of the Synod Building, 3616-32 West North Avenue, Milwaukee 8, Wis. Preliminary meetings to be held include:

- General Board for Home Missions, Monday, 10:00 a.m.
  - Executive Committees for Foreign Missions, Monday, 10:00 a.m. in Parkside Lutheran Church, N. Sherman Blvd. and W. North Ave.
  - General Board for Foreign Missions, Tuesday morning at Parkside Church.
  - Board of Education — Wisconsin Synod, Monday at 10:00 a.m.
  - Conference of Presidents, Monday 10:00 a.m.
  - Standing Committee on Matters of Church Union, Monday 2:00 p.m.
  - General Board of Support, Tuesday, 10:00 a.m., in Grace Lutheran Church, 270 E. Juneau Ave.
  - Lutheran Spiritual Welfare Commission, Tuesday at 9:30 a.m.
  - Representatives of Institutions, Tuesday at 2:00 p.m.
  - Board of Trustees, Tuesday at 9:00 a.m.
  - The Committee on the Assignment of Calls will meet on Friday May 24, at 9:00 a.m., in the Tower Room at the Seminary in Thiensville.
- All materials to be included in the book of reports and memorials for the August convention of Joint Synod must be on my desk no later than May 10, 1957.

OSCAR J. NAUMANN, President.

**INSTITUTIONAL CHAPLAINS  
WORKSHOP — CONCORDIA SEMINARY**

The second annual Institutional Chaplains Workshop sponsored by the Department of Social Welfare will be conducted at Concordia Seminary, June 24 to 28, 1957, in connection with the summer graduate school. All full-time and part-time institutional chaplains are invited to participate. Parish pastors will be accommodated as space permits.

Four-hour courses will be given by Dr. Alfred von R. Sauer on "The Problem of Affliction According to Job"; by Dr. Carl A. Piepkorn on "The Call and the Ministry as Applied to Institutional Chaplains"; by Rev. E. J. Mahnke on "Problems of the Chaplaincy"; by Chaplain E. J. Kroenke on "Methods and Techniques." A two-hour course will be given by Dr. H. F. Wind. Subject: "Spiritual Hygiene for Chaplains."

The entire cost will be \$40, including fee, housing and food. Early registration is advised.

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**SOUTHWESTERN PASTORAL  
CONFERENCE — WESTERN WISCONSIN  
DISTRICT**

Place: Kirby on Highway 12, 10 miles north of Tomah.

Date: May 14, 1957.

Time: 9:00 a.m.

Announce to host pastor, Robert Mackensen, R. 1, Box 87, Warrens, Wis.

Communion service: M. Herrmann (H. Kirchner).

Assignments: Titus 3, A. Stuebs; Rev. 2: 1-11, M. Herrmann; Financial Report, M.

**NEBRASKA DISTRICT  
January 1 to March 31, 1957  
Central Conference**

Congregation	Budgetary	Thank-offering Gift for Jesus	Church Extension	Other
Cedar Rapids, Good Shepherd	\$ 104.70	\$	\$	\$
Des Moines, Lincoln Heights	312.56		10.00	
Fort Madison, Grace	25.80		16.50	
Hadar, Immanuel	266.05			
Hoskins, Trinity	311.00			
Newton, Grace	146.88			
Norfolk, St. Paul	1,305.48		102.00	
Omaha, Gethsemane	118.96			
Omaha, Good Hope	65.00			
Omaha, Good Shepherd	90.00		213.50	
Oskaloosa, Grace	32.00			
Sioux City, Grace	365.66			
Stanton, St. John	481.80		90.00	
Memorial — Leo Schwanke			1.00	
Washington, Immanuel	135.88		39.87	

**Colorado Conference**

Cheyenne, Redeemer	47.58		56.58	
Colorado Springs, Mt. Olive	60.35		99.40	
Denver, Mt. Olive	132.91		77.50	
Denver, Pilgrim	31.82		6.00	
Denver, St. Luke	86.10		41.10	
Golden, St. James	173.55		35.00	
Hillrose, Trinity	44.21			
Lamar, Mt. Olive	79.67			
Las Animas, St. Paul	30.48			
Littleton, Calvary	52.45			
Loveland, St. Matthew	34.51			
Montrose, St. John	90.00	14.00		
Ordway, Messiah	120.00		37.90	
Platteville, St. John	70.29			24.85
Pueblo, Grace	124.20		113.00	
Pueblo, Our Savior	46.87			

**Rosebud Conference**

Batesland, St. Paul	260.00			
Bonesteel, Zion	98.12		30.50	
Brewster, St. John	132.52			
Burke, Grace	84.05	90.25		
Carlock, Peace	61.11	28.00		
Colome, Zion	380.14			141.00
Herrick, St. John	173.84		51.00	
Martin, Our Redeemer	200.00			
Naper, St. Paul	184.73		10.00	15.00
Platte, Faith	25.45		25.00	
Valentine, Zion	175.28		30.00	
Memorial — F. Stolzenberg			5.00	
Winner, Trinity	228.55			
Wood, St. Peter	28.28			

**Southern Conference**

Aurora, First	48.57			
Beatrice, Christ	184.53			63.05
Beatrice, Emmaus	22.17			
Broken Bow, St. Paul	168.27			
Clatonia, Zion	365.60			
David City, Zion	110.87			

Herrmann; Visitor's Report, Paul Kuske; C. P. Report, J. Dahlke; Discussion on Intersynodical Relations (Racial Integration, H. Kirchner).

C. ROSENOW, Secretary.

**SOUTHERN CONFERENCE  
SOUTHEASTERN WISCONSIN DISTRICT**

Date: May 14 and 15, 1957.

Place: Friedens Ev. Lutheran Church, Kenosha, Wis.; host pastors: A. Buenger and H. Kuske.

Conference begins with a Communion service on Tuesday at 9:30 a.m.

Confessional speaker: R. Pope; alternate: F. Schulz.

Papers: Exegesis, Philippians 2:7ff, F. Schulz; Chrysostom, R. P. Otto; Witnessing for Christ, Positively and Negatively, G. Boldt; Benefits of a Sunday Church Bulletin, E. Jaster; The Pros and Cons of Professional Fund Raising, H. M. Schwartz; How shall we advise our members with regard to joint worship with heterodox relatives? K. Molkentin; Faith Healing, H. Lange.

Second Day of conference starts at 9:00 a.m.  
HOWARD N. HENKE, Secretary.

**ARIZONA-CALIFORNIA DISTRICT  
PASTORAL CONFERENCE**

The Spring Conference of the Arizona California District will be held at Resurrection Lutheran Church, Phoenix, Ariz., Wm. H. Wiedenmeyer, host pastor. The Conference will convene June 11, 9:30 a.m. and adjourn June 13, 4:00 p.m. Commercial housing will be used. The program will include the following essays:

Exegesis on Romans 1, C. Found; The Work of the Holy Ghost, A. Leerssen; Verbal Inspiration, W. Pifer.

Substitutes: The Evidence Pro and Con of Trichotomy, E. Guenther; Formation of the Canon, G. Seager.

The preacher will be Pastor Charles Found.

JOEL C. GERLACH, Secretary.

**SOUTHEASTERN WISCONSIN DISTRICT  
PASTORS AND TEACHERS CONFERENCE**

Date: June 17 and 18, 1957.

Place: St. John's Lutheran Church, Decorah at Sixth Street, West Bend, Wis.

Opening service with Holy Communion at 10:00 a.m.

Essays: "The Scriptural Doctrine of the Antichrist," William F. Schink; "Making the Musical Parts of Our Church Service a Living Gospel-Centered Experience," Kurt J. Eggert.

Overnight lodging will be available on prior request.

A registration fee of \$1.00 will be collected from all in attendance.

All pastors, professors, and male teachers of the District are expected to attend.

Please announce to the host congregation to facilitate the provision of meals and lodgings.

HEINRICH J. VOGEL, Secretary.

**MILWAUKEE CITY PASTORAL  
CONFERENCE**

The Milwaukee City Pastoral Conference will meet on May 13, 1957, at St. Matthew's Ev. Lutheran Church, N. 10th and W. Garfield, A. Halboth, pastor.

Services with Holy Communion at 9:00 A.M. Speaker: R. Stiemke (J. Schaefer).

Program: "Faith Healing," A. Schroeder; II Corinthians 8, Prof. John Meyer; Isagogical Study of Malachi — continued, Prof. C. Lawrenz; Mission Report, E. Huebner.

NORMAN SCHLAVENSKY, Secretary.

**EASTERN DELEGATE CONFERENCE  
SOUTHEASTERN WISCONSIN DISTRICT**

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet at St. John's Church, Forest View Drive, Lannon, Wis., on June 4, 1957, at 7:30 P.M.

L. HALLAUER, Secretary.

**WESTERN WISCONSIN PASTORAL  
CONFERENCE**

Place: Jefferson, Wis., in St. John's Ev. Lutheran Church.

Geneva, Grace .....	129.84			
Grafton, Trinity .....	172.73			
Grand Island, Christ .....	50.00		54.00	
Gresham, St. Paul .....	75.60			6.00
Hastings, Redeemer .....	130.00			
Lincoln, Mt. Olive .....	5.00	7.00		
Memorial — Claus Ficken .....	5.00			
Milford, Grace .....	19.50	7.75		
Osceola, Calvary .....	23.60		16.48	
Plymouth, St. Paul .....	503.71			
Rising City, St. John .....	229.58	17.00		
Sutton, St. Mark .....	64.90			

\$ 9,327.90\$ 164.00 \$ 1,139.33 \$ 249.90

NORRIS KOOPMANN, District Cashier.

**MICHIGAN DISTRICT  
January 1, 1957, to March 31, 1957**

**Southwestern Conference**

Pastor	Budget	Bldgs.	Dedicatory	Church Extension	Non-Budget
	\$	\$	\$	\$	\$
L. Meyer, Allegan .....	492.40				
W. Westendorf, Bangor .....	299.25				
H. Juroff, Battle Creek .....	205.80			58.65	
W. Zarling, Benton Harbor .....	119.35			54.00	
N. Berg, Benton Harbor .....	93.45			20.00	
E. Wendland, Benton Harbor .....	1,619.30			407.49	
R. Schaller, Coloma .....	674.04				
C. Kipfmiller, Dorr .....	235.00				
G. Struck, Dowagiac .....	586.85		10.00	71.00	
E. Tacke, Eau Claire .....	401.66				
C. Kipfmiller, Hopkins .....	200.00			150.00	
J. Thrans, Muskegon .....	190.69			26.18	
L. Meyer, Otsego .....	139.65				
W. Westendorf, South Haven .....	1,674.42				
H. Zink, Stevensville .....	873.61	8.00			
H. Walther, Sturgis .....	406.26				

**Southeastern Conference**

Adrian .....	365.00				
A. Baer, Ann Arbor .....	82.00				
R. Baer, Ann Arbor .....	120.65				
O. Krele, Belleville .....	414.93				
I. Weiss, Center Line .....	430.47				
W. Henning, Detroit, including \$10.10 from Sunday school .....	586.60				
W. Valleskey, Detroit .....	670.79			59.00	
E. Zell, Detroit .....	279.41				
E. Frey, Detroit .....	250.00			1.67	
H. Hoenecke, Detroit .....	700.08				
J. DeRuiter, Detroit .....	651.99			49.00	
H. Grigsly, Detroit .....	10.45			27.07	
R. Baer, Dexter .....	96.55				
W. Wagner, Findlay .....	268.38				21.25
E. Schmelzer, Flat Rock .....	78.50				
H. Buch, Greenwood .....	312.98				
W. Voss, Jenera .....	1,498.41			306.50	600.00
K. Krauss-L. Koeninger, Lansing .....	5,113.52	700.00			
F. Zimmerman, Lansing .....	325.00				
J. Westendorf, Livonia .....	435.36				
W. Koelpin, Livonia .....	909.09				
P. Kuske, Maumee .....	122.55			44.00	
E. Schmelzer, Monroe .....	61.65				
M. Otterstatter, Monroe .....	163.55			1.00	
G. Cares, Monroe, including \$40.48 from school children .....	704.18				559.38
A. Walther, Northfield .....	530.35			7.00	
E. Hoenecke, Plymouth .....	786.04	65.00			115.00
H. Engel, Saline, including \$20.00 from Mr. and Mrs. F. Sawall (wedding anniversary) .....	428.41			2.00	
A. Wacker, Scio .....	430.45				
A. Walther, South Lyons .....	173.30				
H. Jeschke, Tecumseh .....	890.10			107.25	
E. Renz, Toledo .....	715.00			275.00	
R. Scheele, Toledo .....	350.00				
L. Rasch, Warren .....	152.34				
A. Bloom, Waterloo .....	228.55				
G. Press-R. Schultz, Wayne .....	914.55	10.00			
K. Koepf, Williamston .....	189.42				44.70
H. Buch, Yale .....	244.40	159.89		35.00	
C. Schmelzer, Riga .....	2,025.44		97.00		

**Northern Conference**

M. Schroeder, Bay City .....	1,610.42			527.36	
M. Spaude, Bay City .....	77.36				
J. Brenner, Bay City .....	2,422.60			700.00	
E. Kasischke, Bay City .....	1,733.44		42.50	48.00	
H. Schultz, Brady .....	44.80			7.00	
M. Koepsell, Broomfield .....	37.32				
H. Schultz, Chesaning, including \$5.00 from Ladies Aid Society .....	424.10			5.00	
R. Voss, Clare .....	310.26				
A. Maaske, Custer .....	277.54				
M. Kell, Durand .....	128.18			5.00	
E. Leyrer, Elkton .....	186.80	10.00		50.25	
B. Westendorf, Flint .....	677.02				
I. Boniek, Flint .....	34.20				
R. Holtz, Flint .....	439.82			33.00	
A. Kehrberg, Frankenmuth .....	463.76				73.00
W. Steih, Florida .....	80.00				
A. Schwerin, Freeland .....	778.70			202.00	
A. Schultz, Glennie .....	32.10				
A. Schultz, Hale .....	199.00				
M. Koepsell, Hamilton .....	41.75				

Time: June 11 and 12. Holy Communion service Tuesday at 10:30 A.M.  
 Essayists: Pastor Carl Mischke and Prof. Carl Lawrenz.

Meals and lodging will be provided by the congregation. Kindly announce no later than June 7, and state whether you desire lodging, and whether you are driving your own car.

E. TOEPEL, Secretary.

**CENTRAL PASTORAL CONFERENCE  
 WESTERN WISCONSIN DISTRICT**

Date: May 14 and 15, 1957.  
 Time: 10:00 A.M.  
 Place: Immanuel Congregation, Farmington, Wis.

Host pastor: F. C. Dobratz, Rt. 1, Johnson Creek, Wis.

Work: **Tuesday A.M.** — Opening service. Exegesis of I Peter 2, M. Petermann; Synodical Reports by Pres. R. Mueller.

**Tuesday P.M.** — The Stewardship of Manpower, G. Redlin; Report on Recent Significant Theological Literature, R. Jungkuntz; Report on Synod's New Devotional Booklet, W. Franzmann.

**Wednesday A. M.** — Exegesis of Daniel 10, H. Oswald; Financial Reports by J. M. Raasch; Confirmation, G. Horn.

**Wednesday P.M.** — An Evaluation of the Lutheran Pioneers (cont'd) by W. Meier; Illustrated Lecture on the Dead Sea Scrolls by W. Wegner; Questions of Casuistry and Conference Business.

Communion service on Tuesday evening: G. Redlin, preacher; R. C. Hilleman; alternate.

Please announce to our host pastor, F. Dobratz.

OTTO PAGELS, Secretary.

**CHANGE OF ADDRESS**

**Pastor**  
 Zell, William G., 566 Humboldt Avenue, St. Paul 7, Minn.

**ORDINATIONS AND  
 INSTALLATIONS**

(Authorized by the Proper Officials)  
 Installed

Meier, D. W., as Assistant Director of Public Relations of Bethesda Lutheran Home, by C. F. Golisch; assisted by G. Redlin, K. Timmel, W. T. Meier, C. A. Found; April 23, 1957.

O. Drevlow, Hemlock .....	514.95	5.00		
W. Krueger, Kawkawlin .....	989.77		369.10	
H. Lemke, Lincoln .....	153.41			11.77
A. Maaske, Marlette .....	450.98			
E. Hillmer, Marlette, including \$5.00 from Ladies Aid Society	77.03	5.00	10.00	5.00
H. Schaible, Mayville .....	400.00	49.81	100.00	90.00
E. Hillmer, North Branch .....	247.75	50.00		37.50
K. Vertz, Owosso .....	2,500.00	10.75		
F. Schroeder, Pigeon, including \$46.40 from Sunday school and \$25.00 from Ladies Aid Society	1,458.26		30.00	373.68
M. Koepsell, Remus .....	85.50			496.48
P. Wilde, Saginaw .....	227.01			2.00
O. Frey, Saginaw .....	897.06	2.00		10.00
H. Eckert, Saginaw .....	924.04			168.00
O. Eckert-R. Gensmer, Saginaw	2,962.84		66.00	512.00
A. Maaske, Scottville .....	59.60			
K. Neumann, Sebewaung .....	858.55			
T. Frey, Standish .....	78.95			31.75
T. Frey, Sterling .....	209.65			75.05
N. Maas, St. Louis .....	414.75			
L. Lother, Swan Creek .....	202.36			56.00
M. Kell, Swartz Creek .....	140.95			52.00
L. Newman, Tawas .....	378.91	52.50		
R. Frey, Vassar, including \$30.46 from Sunday school .....	255.08			
T. Horneber, Zilwaukee .....	794.00			475.68
Michigan Lutheran Seminary ..	48.76			179.87
<b>Totals .....</b>	<b>\$ 56,031.48</b>	<b>\$ 1,127.95</b>	<b>\$ 255.50</b>	<b>\$ 5,304.68</b>

Of the non-budget money, \$100.00 was for War Relief and \$115.00 for Hungarian Relief; balance was sent direct to the institutions.

**Memorial Wreaths  
 (Included Above)**

In Memory of — Sent in by	Amount
Mrs. J. P. Scherf — Brady .....	\$ 7.00
Mrs. Sophia Burk — Chesaning .....	3.00
Mrs. Ralph Houdeshell — Findlay .....	2.00
Mrs. Adeline Faerber — Frankenmuth .....	3.00
Leonard Spangler — Frankenmuth .....	2.00
Mrs. Meta Ruff — Frankenmuth .....	12.00
Mrs. Sophia Horn — Frankenmuth .....	1.00
Rev. Edwin Nossner — Frankenmuth .....	10.00
Mrs. Thelma Wakeman — Frankenmuth .....	4.00
August Krueger — Frankenmuth .....	2.00
George Laux — Frankenmuth .....	10.00
William Reiff — Frankenmuth .....	3.50
John Bierlein — Frankenmuth .....	3.00
Fred Vates — Frankenmuth .....	4.00
Charles F. Link — Frankenmuth .....	9.50
Adolph Kamn — Frankenmuth .....	7.00
Norman Schluckebier — Frankenmuth .....	2.00
Ezra Welch — Jenera .....	6.50
Reinhold Wietzke — Marlette .....	15.00
Mrs. Fred Warner — Marlette .....	5.00
Reinhold Wietzke — North Branch .....	50.00
John Daus — Pigeon .....	2.00
George Strieter — Pigeon .....	11.00
Herman Nieschulz — Pigeon .....	35.00
Helene Baur — Pigeon .....	5.00
Mrs. Katherine Fritz — Saline .....	2.00
Rev. S. E. Westendorf — Saginaw, St. Paul's ..	100.00

ALWIN R. BURKHARDT, Cashier.

**PACIFIC NORTHWEST DISTRICT  
 January, February, March, 1957**

Congregation and Pastor	Budgetary	Church Ext. Fund	Dedication Offering
Clarkston, St. John, L. Bernthal	\$ 68.85		
Ellensburg, Good Hope, G. Sydow	272.50		
Eugene, Trinity, G. Albrecht ..	62.55		
Mountlake Terrace, Salem, R. Baur .....	113.16		
Omak, Trinity, E. Zimmermann	150.00		
Orofino, Peace, L. Bernthal .....	40.95	29.00	
Portland, Grace, L. Sabrowsky	285.11	370.40	
Portland, Woodland Park, G. Haag .....		65.00	
Snoqualmie, Snoqualmie Valley, W. Lueckel .....	98.85		
S. Cle Elum, Good Faith, G. Sydow .....	46.00		
Spokane			
Gethsemane, R. Dommer .....	219.19		30.75
St. James, W. Karnitz .....	7.73		
Shadle Park, I. Zarling .....	248.98		
Trinity, M. Witt .....	300.00		
Tacoma, Faith, P. Nitz .....	276.31	79.40	41.00
Tacoma, St. Paul, P. Madson .....	400.00		
Yakima, Grace, T. Adascheck ..		92.00	
Yakima, Redeemer, G. Frey .....	158.62	12.00	
Zillah, Grace, A. Sydow .....	55.00		10.00
<b>Totals .....</b>	<b>\$ 2,803.80</b>	<b>\$ 647.80</b>	<b>\$ 81.75</b>

**Memorial Wreaths**

In Memory of — Sent in by	Church Ext. Fund
A. Kaelberer — Grace, Yakima .....	\$ 5.00
A. Kaelberer — Redeemer, Yakima .....	5.00
<b>Totals .....</b>	<b>\$ 10.00</b>

F. E. PETERSON, District Cashier.

**SOUTHEASTERN WISCONSIN DISTRICT  
 Memorial Wreaths  
 March, 1957**

In Memory of — Sent in by	Missions	Church Ext. Fund
Mrs. Elizabeth Hoppe — R. Wiechmann .....	\$	\$ 5.00
Mrs. Frank Knop — R. Schoeneck .....	3.00	
Mrs. Lydia Grebe — W. J. & J. P. Schaefer		3.00
Henry Keyes — W. Pless .....		8.00
<b>Totals .....</b>	<b>\$ 3.00</b>	<b>\$ 16.00</b>

G. W. SAMPE, District Cashier.

**NORTHERN WISCONSIN DISTRICT  
 January, February, March, 1957  
 Fox River Valley Conference**

Congregation	Budget	C.E.F.	Thank-offering and Bldg. Fd.
Algoma, A. Schabow-K.Toepel .....	\$ 1,670.00	\$	\$ 391.25
Appleton, Bethany .....	556.89		
Appleton, R. Ziesemer .....	2,397.57		
Appleton, F. Thierfelder .....	700.97		
Appleton, S. Johnson .....	1,488.96		203.00
Appleton, F. Brandt .....	6,000.00		8.00
Black Creek, A. Wood .....	675.00		
Bonduel, E. Schewe .....	352.01		
Carlton .....	492.72		
Center .....	720.00		
Clayton, O. Sommer .....	358.41		59.00
Dale, E. Ploetz .....	470.45		
Ellington .....	402.44		
Freedom, E. Zehms .....	624.29		
Green Bay, E. Krueger .....	668.45		1.50

Green Bay, A. Voigt .....	1,612.75	13.00	.50
Greenleaf, M. Croll .....	89.75		
Greenville, O. Sommer .....	1,600.00		
Hortonville, E. Froehlich .....	1,338.37		10.00
Kasson, M. Croll .....	300.00		
Kaukauna, P. Oehlert .....	1,644.88	69.00	162.00
Kewaunee, W. F. Zink .....	712.50		
Kimberly, E. Habermann .....	447.44		
Kolberg .....			
Liberty Grove, W. Fuhlbrigge ..	99.99		
Maple Creek, W. Nommensen ..	182.90		
Nasewaunee, O. Henning .....	800.00		
New London, W. Pankow- F. Heidemann .....	2,201.35	166.50	881.80
Stephensville .....	178.72	24.00	
Sturgeon Bay, T. Baganz .....	1,303.26		10.00
Sugar Bush, W. Nommensen .....	700.00		
Valmy, R. Werner .....	840.60	6.00	1.00
Waupaca, F. Reier .....	393.50		
West Jacksonport, W. Fuhlbrigge	638.95		5.00
Woodville, A. Hertler .....			10.00
Wrightstown, H. Pussehl .....	414.25		1.00
Zachow, E. Schewe .....			
Conference Totals .....	\$ 33,077.17	\$ 346.50	\$ 1,768.05

**Lake Superior Conference**

Abrams, R. C. Biesmann .....	446.39		82.25
Bark River, R. Yecke .....			
Beaver, L. Pingel .....			
Carbondale, H. Scherf .....	225.10		
Cedarville, L. Koenig .....	51.00		
Coleman, L. Pingel .....	1,042.29	40.00	25.00
Crivitz, R. Mueller, Jr. ....	282.88		74.15
Daggett, H. Scherf .....	353.49		15.00
Escanaba, W. Lutz .....	516.58	9.51	113.00
Florence, W. Krueger .....	301.35		
Gladstone, T. Hoffmann .....	59.40		
Green Garden, E. Albrecht .....	783.01		
Grover, A. Hellmann .....	699.99		
Iron Mountain, J. Ruege .....	233.67	50.50	
Lena, W. Schmidt .....	126.56		
Marinette, A. Gentz .....	989.07		
Marquette, E. Albrecht .....	272.63	43.00	
Menominee, T. Thurow .....	737.16		
Oconto Falls, W. Schmidt .....	30.00		
Peshtigo, K. Geyer .....	798.20		
Powers, J. Manteufel .....	133.05	28.00	
Rapid River, T. Hoffmann .....	117.60		4.00
Sault Ste. Marie, Mich., L. Koenig	347.96		
Sault Ste. Marie, Ont. ....			
Stambaugh, G. Tiefel .....	348.45		
Tipler, W. Krueger .....	15.05		
Conference Totals .....	\$ 8,910.88	\$ 260.16	\$ 232.25

**Manitowoc Conference**

Brillion, V. Siegler .....	756.72	2.00	6.00
Cleveland, E. Bode .....	728.05		
Collins, V. Weyland .....			
Denmark, A. Wadzinski .....	327.68		
Gibson, R. Unke .....	100.00		109.25
Henrysville, A. Wadzinski .....	184.86		
Kiel, E. Behm .....	111.50		
Liberty, S. Kugler .....			
Manitowoc, A. Roekle .....	672.16		
Manitowoc, L. Koeninger .....	3,235.00	149.00	210.00
Manitowoc, W. Gieschen .....	329.60		
Maribel, R. Koch .....	291.99		
Millersville, H. Meyer .....	825.00	114.05	
Mishicot, R. Unke .....	305.50		
Morrison, Dr. H. Koch .....	647.62		
Newtonburg, A. Degner .....	886.35	17.00	45.00
Pine Grove, G. Maas .....	100.59		
Reedsville, J. Wendland .....	1,037.09	21.00	
Rockwood, E. Zell, Sr. ....	282.15		6.00
Schleswig, W. Hartwig .....	230.23		
Shirley, G. Maas .....	693.56		
Two Creeks, R. Unke .....	278.99		
Two Rivers, E. Breiling .....	186.05		
Two Rivers, W. Haase-T. Stern	718.94	482.77	
Conference Totals .....	\$ 12,929.68	\$ 785.82	\$ 374.25

**Rhineland Conference**

Argonne, G. Bunde .....	10.40		
Bruce Crossing, F. Bergfeld ..	139.00		
Crandon, G. Bunde .....	236.25	25.00	
Eagle River, M. Radtke .....			
Enterprise, F. Weyland .....	232.55		
Hiles, G. Bunde .....	55.25	4.00	
Hurley, C. Schlei .....	317.29	98.00	
Mercer, C. Schlei .....	469.85		
Minocqua, H. Bauer .....	64.10		
Monico, G. Unke .....	20.75		
Phelps, F. Bergfeld .....	57.19		
Rhineland, W. Gawrisch .....	1,193.75		1.00
Wabeno, G. Unke .....	269.22	6.50	
Woodruff, H. Bauer .....	36.95		
Conference Totals .....	\$ 3,102.55	\$ 133.50	\$ 1.00

**Winnebago Conference**

Caledonia, A. Engel .....	243.16		5.00
Campbellsport, J. Sauer .....	250.00		
Dundee, N. Mielke .....	676.14		328.50
E. Bloomfield, W. Zickuhr .....	587.45	139.50	
Eldorado, St. Paul, W. Wojahn	123.17		62.75
Eldorado, St. Peter, W. Wojahn	118.12		21.50
Fond du Lac, J. Mattek .....	530.00		
Fond du Lac, D. Bitter .....	476.31		
Fond du Lac, R. Reim .....	497.90		
Fond du Lac, G. Pieper .....	2,609.50		
Forest, O. Siegler .....	437.64		
Green Lake, D. Hallemeyer .....			
Kewaskum, G. Kaniess .....	2,052.30	10.00	4.00
Kingston, P. Kolander .....	292.45		
Manchester, W. Wadzinski .....	5.00		
Markesan, G. Kobs .....	2,574.49		
Marquette, W. Wadzinski .....	1,538.55		
Mears Corners, P. Hartwig .....	35.66		
Mecan, W. Oelhafen .....	251.57		
Menasha, A. Tiefel .....	514.00	155.50	
Montello, W. Oelhafen .....	877.62		
Neenah, W. Wichmann .....	515.99		
Neenah, P. Hartwig .....	666.90		
Neenah, G. Schaefer .....	2,985.09		13.00
N. Fond du Lac, B. Kuschel .....	798.52		
Oakfield, C. Koepsell .....	1,077.72		
Omro, R. Ziesemer .....	215.30		
Oshkosh, H. Kaiser .....	183.39		
Oshkosh, T. Sauer .....	4,138.62	320.00	
Oshkosh, T. Mittelstaedt .....	544.62		
Oshkosh, H. Kleinhaus .....	1,500.00		
Pickett, R. Kleist .....	72.25		
Princeton, W. Strohschein .....	2,062.30		
Readfield, A. Engel .....	397.56		325.50
Red Granite, P. Eggert .....	222.98		
Ripon, R. Ziesemer .....	600.89		
Salemville, P. Kolander .....	229.85		
Seneca, P. Eggert .....	177.50		
Van Dyne, W. Weissgerber .....	836.38	121.75	
Wautoma, A. Laper .....	57.55		
Weyauwega, H. Wicke .....	2,714.15	319.26	
Winchester, A. Engel .....	136.00		
Winneconne, H. Kahrs .....	1,152.51		7.55
Special donation .....			5.00
Conference Totals .....	\$ 35,771.10	\$ 1,071.01	\$ 767.80
District Totals .....	\$ 93,791.58	\$ 2,596.79	\$ 3,143.35

**Memorial Wreaths**

In Memory of — Sent in by	Amount
Mrs. Alfred Affeldt — W. Wadzinski, Manchester.....	\$ 3.00
Mrs. Bertha Arndt — H. Wicke, Weyauwega.....	5.00
Mr. Arthur Dix — P. Oehlert, Kaukauna.....	15.00
R. Doede — H. Wicke, Weyauwega.....	3.00
Gretchen Franz — P. Oehlert, Kaukauna.....	5.00
Mrs. Lydia Grebe — P. Oehlert, Kaukauna.....	27.00
Mrs. Alvina Hebbe — W. Pankow-F. Heidemann, New London .....	5.00
Mrs. Oscar Lindemann — L. Koeninger, Manitowoc....	50.00
Mrs. Oscar Lindemann and Mrs. Herman Gurgel — L. Koeninger, Manitowoc .....	100.00
Emil Huebner — A. Engel, Readfield.....	2.00
Mr. Wm. Koepke — P. Oehlert, Kaukauna.....	5.00
Mrs. Wm. Koepke — P. Oehlert, Kaukauna.....	18.00
Mr. Theo. Kuhn — P. Oehlert, Kaukauna.....	3.00
Mrs. Adam Lauber — W. Haase-T. Stern, Two Rivers	5.00
Martin Lemke — G. Pieper, Fond du Lac.....	12.00
Mr. Herman Lueck — P. Oehlert, Kaukauna.....	3.00
Mrs. Henry Markgraf — V. Siegler, Brillion.....	6.00
Mrs. Emma McMullen — P. Oehlert, Kaukauna.....	5.00
Mrs. Geo. Meyer — A. Degner, Newtonburg.....	17.00
Mr. Gustav Milz — P. Oehlert, Kaukauna.....	150.00
Mr. Philip Mueller — P. Oehlert, Kaukauna.....	5.00
Emma A. Muench — T. Thurow, Menominee.....	3.00
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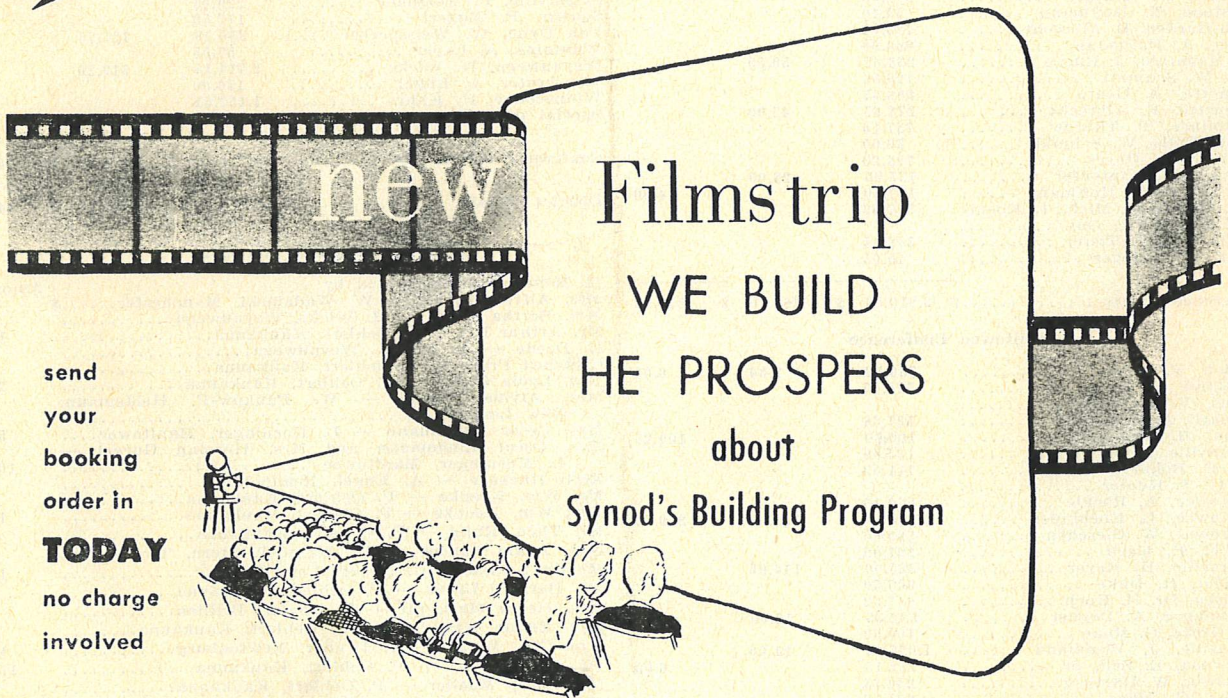
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