



THE NORTHWESTERN
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BRIEFS by the Editor

A Joyous Ascension Day! If Christians were to use that greeting, it's certain that the effect on many people would be rather startling. But is there a good reason why we should not greet each other thus? It is the Coronation Day of our Lord, a day that, like Easter, confirms that Jesus with His life and death completed the work of our redemption, a day that assures us of our ascension.

In his "Brief Studies in God's Word," Pastor Wendland gives us a condensed version of Luther's sermon on "The Power and Fruit of Christ's Ascension." Pastor Wendland wrote: "I hope others will find Luther refreshing, as I did." We think they will share his experience.

We have commented briefly in the past on the subject to which Pastor Schaller addresses himself at greater length in "From a Wider Field" of this issue. When you have read his contribution, you will see clearly the method and the language which unionists employ in meeting — we should say, bypassing — a troublesome issue. We should be familiar with this method and this language,

so that we are not fooled when we encounter them.

A reader recently wrote: "Although the cover is by no means the most important part of your paper, I do like the cover pictures of the interior views of churches. . . . I hope you will continue to bring such pictures. . . . I also think that rural churches in their countryside setting would make fine cover pictures." What do you think?

Some weeks ago a pastor of a Milwaukee congregation told us (this time "us" means the assistant editor and the managing editor) that his church council had instructed him to relay a message to us. They wanted us to know how much they and their congregation appreciated THE NORTHWESTERN LUTHERAN. Such incidents do much to brighten the way for the editors. And if five or six church councils should find the example catching, we assure you that we would not become conceited.

Dr. Reinhold Niebuhr is a professor at the Union Seminary in New York. We are told by some

that this influential churchman is one who is trying to counteract religious liberalism and is leading the way back to real conservatism and a more Scriptural position. We have read enough statements by Dr. Niebuhr to know that such an estimate is all wrong. But now

he has issued a statement that fully explodes the idea that he stands on Scriptural ground.

The Lutheran (ULC) reports: "Efforts of Christians to convert Jews to their faith 'are wrong,' according to Dr. Reinhold Niebuhr. Writing in the April issue of the Journal of the Central conference of American Rabbis, . . . (he) contends that such efforts 'are futile.' Christianity and Judaism are enough alike 'for the Jew to find God more easily in terms of his own religious heritage' rather than undergoing the 'hazards' of conversion, the theologian claims."

We can imagine many of our laymen exclaiming: "Why, that's preposterous! How can a man who calls himself a Christian theologian say something like that? Any Christian knows that a Jew cannot find God in his 'religious heritage.' The Jews, following their heritage, consistently reject Jesus Christ as the Messiah or Savior. But Christians believe what Jesus said, 'No man cometh to the Father, but by me.' So a Jew can't find God unless he breaks completely with his religious heritage and becomes a Christian."

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

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Editorials

Short-Shrift Legalism The writer cannot recall the context in which he met the phrase "short-shrift legalism." But the sting of this striking sentence has stuck in his conscience. The coiner of this apt word applied it to a situation in which there was a sorry lack of forbearance and of that love which suffers long and is kind and bears, and believes, and hopes, and endures all things.

Shrift is an old word for both the confession and forgiving of sin. A short shrift designates a "brief time to confess before dying." Short-shrift legalism denotes an attitude or action in which, for instance, with a certain show of right the three steps of admonition (Matt. 18) are taken with a sinner with rash and indignant dispatch. And if the offender does not promptly repent in a prescribed manner, he is excommunicated and rated a publican and sinner.

We often find ourselves guilty of such miserable legalism in our person-to-person dealings, ready to judge without considering all the facts.

Congregations are tempted to resort to such uncharitable procedure in dealing with so-called delinquents. "He has not paid dues for two years; I move we strike his name. He has not partaken of the Lord's Supper the minimum number of times prescribed by Luther in the preface to his Small Catechism; we can no longer consider him a Christian. He has married a Romanist and signed the ante-nuptial agreement and has automatically forfeited his church membership. His boy is a Scout; hence his name should be taken off the list." The catalog of such sentiments could be continued.

The offenses mentioned are indeed serious and not to be lightly passed over. But only a truly evangelical manner in dealing with them will achieve a God-pleasing result. Self-righteous resentment works only havoc.

Short-shrift legalism can also be a mischievous thing in appraising deviations from Scriptural doctrine and practice on the part of a denomination or synod. An indifferent attitude or sentimental "charity" is, of course, just as improper. Sanctified tolerance must prevail.

In none of his Epistles does St. Paul come so close to what may seem to be short-shrift legalism as he does in his letter to the Galatians, in which he curses those who preach "another gospel." And in First Corinthians, chapter five, he does not mince words in condemning the toleration of fornication. But in the closing chapter of Galatians the same Apostle writes, "*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens (faults), and so fulfill the law of Christ.*"

Division-makers, creators of offense, false prophets, heretics, and the disorderly are to be summarily dealt with and avoided when admonition proves futile. But such separation is not legalism. It is love.

H. C. NITZ.

The Drones in the Church

In every hive there are working bees and drones, which do nothing. So it is also in the visible Church. Some members work hard, while others hardly lift a finger. Some give generously toward the current expenses of the congregation and to the missionary enterprises of the Church at large, while others give a mere pittance, though just as well fixed financially or even better. Some chores need to be performed around the church and volunteers are called for, but at the appointed time it is usually the same faithful few who appear and do the job. That more often than not has a discouraging and deadening effect.

A writer in *Christianity Today* had some significant words on this subject: "We who work hard in the church see others who are not working, and it disconcerts us. They assume little or no responsibility for the Christian cause. And, as we watch them, we begin to feel a little sorry for ourselves. We think our lot is hard, and that we are bearing a disproportionate share of the burden. As a result of this comparison, we grow tired of responsibility and want to 'throw in the sponge.' Why should I, we ask, carry such heavy and demanding loads, while others go scot-free? The poor achievements of others become our standard instead of the high calling of God in Christ Jesus."

We are all built so by nature that we like to rate ourselves in comparison to others, and if we find that others do not measure up to our zeal and accomplishments, we feel resentful or smug and superior. We like to cast critical sidelong glances at others who fall short of what we are doing. That is doing things to win the praise of men, instead of doing it unto the Lord. If those are the measurements we employ, we are an abomination unto the Lord. The compelling motive ought to be the desire to serve the Lord Jesus who has redeemed us with His own blood. That ought to be our aim, not just doing our fair share and nothing more. Don't let the neglect and disinterest of others pique you and turn your own service into a burdensome chore. Rejoice rather that you are privileged to render the service. In another connection, Paul says about our tendency to make invidious comparisons: "So then every one of us shall give account of himself to God. . . . Hast thou faith? have it to thyself before God."

IM. P. FREY.

* * * *

Matching Colors

To many families, spring means redecorating. At this time of year they are still in the midst of home-decorating projects, or they are still appraising their fresh, clean rooms, not quite sure whether or not they made the right selection of colors and materials.

They were a long time in selecting the proper color combinations. Before committing themselves to a final choice, they pored over color charts and paged through illustrations in magazines. Still unsure, they inspected

(Continued on page 155)

Studies in God's Word: Luther on the Ascension of Christ

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” Ephesians 4:8.

Ascension Day has its problems. For the church which still celebrates it, the childhood jingle quickly comes to mind, “Open the door, but where are the people?” No doubt many have avoided this simply by not celebrating the traditional weekday on which the festival falls.

Luther was not particularly concerned with this problem. His difficulty, if we wish to call it that, was of an entirely different nature. As in the case of all great Christian festivals, the message of Ascension was centered in a gracious act of God. Luther's enemies often accused him of preaching God's grace to the exclusion of man's good works. In an introduction to an Ascension Day sermon he expressed the dilemma this way, “Either to the right or to the left it doesn't fare too well. In preaching the comfort of faith people may become rough and abusive. And if one does not preach this, the result is fear and dread in poor consciences. . . . Nevertheless one must preach faith in Christ, come what may. I much prefer that it should be said of me that I preach too sweetly, than that I do not preach faith in Christ and there would be no help for terrified sinners.”

Luther, however, flatly denied the accusation that in preaching the wonderful works of God people would become hardened and indifferent as far as their own works were concerned. His favorite Ascension Day text was the one we have quoted above, based in turn upon David's words in Psalm 68. By following to a great extent Luther's very own words and expressions, let us see how he uses this text, as in a simple, masterful way he preaches on the POWER AND FRUIT OF CHRIST'S ASCENSION.

Ascension's Power

On the power of Christ's ascension both David and Paul preach

with unusual strength. Why did Christ ascend on high? Listen to their words. For this purpose He ascended on high, that He might lead captivity captive. These are brief words. But in this brevity heaven and earth and all contained therein are encompassed.

What does it mean “to lead captivity captive”? Perhaps we would put it this way: “Christ ascended on high and is sitting at the right hand of the Father in majesty that He might release the captives.” We must, however, retain the expression as it stands and accustom ourselves to it. David does not merely say, “Thou hast released the captives.” He declares, “Thou hast led captivity captive.” The King on high, Christ, has dealt with captivity. Sin, death, and hell held us captive. Christ, however, has led *them* captive. His office on high is this, that He has led captive my jailer, locked up my executioner, convicted my accuser, killed my death, condemned my hell. The manner of expression is unusual, but it is all the more pleasant and sweet just because it is so strange and unaccustomed.

In the whole world sin captures men and becomes their lord. On both sides, to the right and to the left, we are held in bondage by it. Either we become too secure, or we are led to despair. On high this is also a prison, that sin holds us captive before God. But to this end Christ ascended on high and led captivity captive, so that He might declare, “I ascend on high; I sit down at God's right hand. Here this is My kingdom, office, and work, that I lead captive that which held My Christians captive. You, sin, are a part of such captivity. But as you have dealt with My believers, even so will I deal with you. You have captured others. But come, I shall now capture you.”

This power over sin Christ gives those who believe on Him, that they, who were once its servants, should now also be its lords. Sin cannot drive us to the right or to the left

as before, for the lordship has been taken away and laid at our feet. We are now its masters and sin is our slave. Just as a murderer, although still alive, can no longer do any harm because the jailer has him in chains, so it is with sin. It may not be completely dead and buried as long as we are still in the flesh. But Christ, who has led captivity captive, has bound sin with cords and chains, so that it cannot inflict serious harm upon believers.

Ascension's Fruit

It is said that those who declare this message are “sweet preachers,” encouraging people to become lazy and ineffective in the accomplishment of any good. This is nothing but slander. For if sin is in captivity, I, who believe on Christ, shall live accordingly.

This applies to whatever approach sin might wish to use. If, on the left hand, it tries to terrify you or accuse you before God, you can simply snap your fingers and say, “Sin, I'm not giving your accusations a second thought. I believe on Him, who sits at the right hand of God and has led you captive. I don't know of any sin other than a captured sin, which has been judged, condemned before God, and at the end of the world will be beheaded. So eagerly would you drive me into sorrow, doubt, and despair. But you have no claim on me. Your tyranny is done. Your lordship is at an end.” Similarly, on the right hand, Christ has captured sin, and even though it may attempt to lead you into every kind of false security, you will not follow, but declare, “Sin, you whistle so sweetly and want so much to have me do evil, to be proud and arrogant, to hate and be envious, to cheat and be a skinflint. But I'm going to tread this all underfoot, and rather be gentle and humble, patient and friendly, generous and mild.”

The old Adam, of course, does not want sin to be restrained. And so when you lose the faith and follow

the flesh, when you do what sin wants, become sorrowful, depressed, despairing, or are secure and indulge in hate, envy, greed, and lust, then you are releasing that sin which Christ bound for you, and you separate yourself from Christ, who through the power of His ascension and through faith has made you free.

But when you steadfastly resist sin, it can neither accuse, frighten, or capture you. For Christ has captured and bound sin through His joyous ascension, so that it cannot harm you, as long as you remain in Him.

May we, therefore, rightly understand the preaching of faith, proving our faith as lords over sin by good

works. And although sin will at times still trap us, may we cling to that King, our Lord Jesus Christ, who led captivity captive and gave us the victory. To this eternal King, with the Father and the Holy Ghost, be praise and thanks forever.

E. WENDLAND.

Smalcald Articles

Part II. Art. IV. Of the Papacy

III.

In our last installment we quoted from the bull of Boniface VIII, known as *Unam Sanctam* from its opening words. In the last sentence of this bull, the Pope declares it to be a matter of necessity for eternal salvation that every human creature be subject to the Roman Pontiff. — Luther contends in the Smalcald Articles, in the last sentence which we quoted in our previous installment, that this claim overthrows the chief article of our Christian faith, namely, that Jesus Christ is our only Savior.

The bull *Unam Sanctam* is not an isolated case. The claim which it brazenly makes is voiced in many writings of the Popes, and it has not been revoked to this day. In paragraph X of the "Profession of the Tridentine Faith" we read these words: "X. I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

The Vatican Council, held in Rome in 1870, formulated the doctrine concerning the authority of the Pope in the following words: "That the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor* of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, *is possessed of that infallibility* with which the divine Redeemer willed that his Church should be endowed for defining faith and morals; and that therefore *such definitions of the Roman Pontiff are irreformable* of themselves, and not from the consent of the Church." On anyone who might dare to "presume to contradict this our definition" an anathema is pronounced.

The word "irreformable" is explained to mean that "it is allowed to none to revise its judgment, and to sit in judgment upon what it has judged." The Pope's definitions are final; it is a matter of necessity for salvation to submit to him.

* Doctor — teacher.

Text of the Smalcald Articles

With the situation briefly outlined above as the background, we read Luther's explanatory remarks in the following paragraph.

- 4) *For all his bulls and books are extant, in which he roars like a lion (as the angel in Rev. 12 depicts him), crying out that no Christian can be saved unless he obeys him and is subject to him in all things that he wishes, that he says, that he does.*

All of which amounts to nothing less than saying: Although you believe in Christ, and have in Him everything that is necessary to salvation, yet it is nothing and all in vain unless you regard and worship me as your god, and be subject and obedient to me.

Answer from History

If the claim of the Popes (that it is a matter of necessity for salvation to be subject to the Roman Pontiff) were true, then the old correct saying that outside the Church there is no salvation would have to be understood in the sense that outside the *Roman Catholic* Church there is no salvation.

This is what Luther points out in the next sentence of #4 as being contrary to fact: there are, and there have been in the past, many true members of the Church of Christ who did not acknowledge the Pope as their head. There was no pope for centuries in the whole early Church, and a great section of the Church, namely the Eastern Church (whose full official title is "The Holy Orthodox Catholic Apostolic Eastern Church") in 1054 separated from the Roman Catholic Church, among other reasons because it refused to be under the Roman Pontiff.

We note in passing that the expression about the "roaring lion" above is contained in Rev. 10:3 (Rev. 12 was a slip of the pen by someone).

- 4) . . . *And yet it is manifest that the holy Church has been without the Pope for at least more than five hundred years, and that even to the present day the churches of the Greeks and of many other languages neither have been nor are yet under the Popes.*

Scripture Proof

In the article on the Mass, Luther time and again pointed out that the Roman doctrine is without foundation in the Scriptures. The same must be said about the claim that the Pope is the head of the Church by divine right. But since our consciences are bound by the Scriptures, the Pope is violating consciences when he demands obedience as of necessity for salvation.

5) *Besides, as often remarked, it is a human figment which is not commanded, and is unnecessary and useless; for the holy Christian (or catholic) Church can exist very well without such a head, and it would certainly have remained better if such a head had not been raised up by the devil.*

This is the statement in Luther's crisp German. The Latin translation expands the sentence somewhat and adds that the Church would have remained "purer"

and that it "would have fared better" without the Pope. Somebody might raise the objection: Granted that the Pope has not been appointed by Christ, but has usurped his office, still he is doing a good work, carrying out the work of the Church, the work of Christ's kingdom. Luther answers that this is not the case.

6) *And the Papacy is also of no use in the Church, because it exercises no Christian office; and therefore it is necessary for the Church to continue and exist without the Pope.*

The Church does not get any support from the Pope's office. It is preserved in its existence and functions by Him who promised that He would be with His Church to the end of the world, and that the gates of hell should not prevail against it.

(To be continued)

J. P. MEYER.

From a Wider Field

Dear Editor:

One of the chief problems faced by the proposed merger of four Lutheran church bodies was to find agreement on the attitude to be taken toward membership in secret societies, or lodges. Such an agreement has now been announced by the Joint Commission on Lutheran Unity, which consists of representatives of the four merging bodies: The United Lutheran Church in America (ULCA), the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church in America (Suomi Synod), and the American Evangelical Lutheran Church (AELC).

A news release of the National Lutheran Council quotes the statement drawn up by the Joint Commission as follows:

"If the church shall be free to advise and admonish concerning association and affiliation with organizations which claim to possess in their teachings and ceremonies that which the Lord has given solely to His Church, its ministry must not be compromised by pastors who belong to such organizations. Provision shall be made in the constitution of the Church whereby ministers ordained by the new church shall agree to refrain from membership

in such organizations or be subject to discipline."

Are you through reading that now, Mr. Editor? I think, when you finished, your eyes sneaked back over it and you wanted to read it once more. You did not quite believe you saw what you saw, and you think that your humble reporter messed things up with his typewriter. But be assured that I copied exactly what was before me, including the upper-case and lower-case letter C as used in the word 'church' interchangeably with joyful abandon. But let me talk about that pronouncement.

Reference is made to certain unnamed "organizations which claim to possess in their teachings and ceremonies that which the Lord has given solely to His Church. . . ." Looking at that for the fourth and fifth times did not help me a bit. I still do not understand what that might have to do with lodges. The way it reads, the Joint Commission has agreed to disapprove of ministers being associated or affiliated with organizations "which claim to possess in their teachings and ceremonies that which the Lord has given solely to His Church." Most lodges would plead not guilty of making any such claim. But the description would cover organizations like the proposed

four-way merger. Then I would be inclined to agree with the disapproval of ministers affiliating with it; but you will agree that the Commission hardly wanted to be so understood.

Assuming that secret societies are meant, the best that can be said for such a resolution is that it is a typical example of what I once described in a letter to you as the highest form of treason: "Doing the right thing for the wrong reason." Lodge religion is in absolute contradiction to the Gospel of Jesus Christ. Any similarity between what the lodges teach and practice and what Christ has given to His Church is purely imaginary. Membership in secret societies with religious tenets and exercises involves a denial of the Christian faith. For this reason neither the Christian clergy nor the Christian laity can be identified with both and retain their Christian confession.

But evidently the new merger will not be asked to accept that fact. Adoption of the above agreement by the Joint Commission of the four participating bodies was unanimous. Considering its utter inadequacy as a testimony against the antichristian character of the lodge, unanimous agreement might have been expected as a matter of course. Yet even in that form it was swallowed by some participants only with some effort. The news article reveals that Dr. Franklin Clark Fry, president of the ULCA and representative of his church on the Commission, explained his consent to the agreement by having the following statement recorded in the Minutes of the Commission:

"As a concession in love to the living tradition of our sister churches, the Commission of the ULCA acquiesces unanimously in the vote just taken."

Having through much reading acquired a certain flair for the interpretation of the sweet language of unionism, let me explain briefly what Dr. Fry means. The ULCA loves the other church bodies involved in this merger so much that it is going along with this "anti-lodge" resolution because it knows that its sister churches have some traditional views or beliefs on this issue still held by many of their members and therefore difficult to discard.

You will appreciate why Dr. Fry could afford to make this fraternal and broadminded gesture of agreement if I add here what the NLC news dispatch reports: "The prohibi-

tion, it was said, will not apply to pastors of the ULCA who are now members of the Masonic lodge."

Once again unionistic leadership is betraying some trusting souls who are expecting a church merger in which their convictions of doctrine and practice will be preserved and safeguarded. As lax as the lodge practice is in some quarters of the other participating bodies, they do at least have a real "anti-lodge tradition." Pastors of the AELC, for instance, are reported quite generally opposed to secret orders; and the constitution of the Augustana Synod expressly forbids lodge affiliation of member pastors. But the new merger, if the pronouncement of the Commission is embodied in its constitution, will have nothing more than a mild, manmade, and vague rule against the lodge membership of its pastors and no warning what-

ever against the Christless nature of the lodge. Like all human church laws that replace or ignore divine injunctions, it will cause no one any embarrassment, will not be retroactive, but will serve as excellent window-dressing for those who in their innocence will inquire: "Does this church body take a stand against the lodge?" The answer can be: "Oh, absolutely; it's right in the constitution!"

Thus we witness another round of the weary treadmill of unionism, and the deceit seems to grow shabbier by the day. What must it do to the self-respect and dignity of Christian churches, what must it do to their claim to be witnesses of Christ if they proclaim such obvious, blatant compromises as evidence of unity? May the Lord preserve us from "cunning craftiness!"

E. SCHALLER.

Question: What is meant in the Creed by the "Communion of Saints"?



A Lantern to Our Footsteps

God's Reply to Our Questions

You ask this question perhaps chiefly because the word "saints" is often misunderstood. Who are the saints?

False Conceptions about Saints

Because we speak of *St. Paul*, *St. John*, *St. Peter*, etc., you may sometimes gain a wrong impression as to who the saints are. It may seem as though only the disciples, or only those who were particularly close to Jesus, or those who were outstanding Christians in the early history of the Christian Church are saints. You may also be puzzled when you hear the Catholics speaking of saints, even though you know that much of what they teach is unscriptural. They address prayers to the saints; they ask them to intercede with God for them. The ordinary Christian, they say, upon death must first go to a place they call purgatory; the saints, however, because of their great number of good works are able to enter heaven immediately and there reign with Christ. These saints, they teach, offer up prayers to God for men. So you can ask them to go to God for you. All of this may also lead you to wonder who or what a saint really is. You gain the impression that it must be someone who is better than the average Christian, and possibly he must be someone who no longer is living here on earth.

What Does the Bible Teach about Saints?

But who are the saints? The word "saint" comes from a Latin word which means "holy." Saints are holy people. But to know that may not help much.

Where is there anyone who is holy? Whom does the Bible call a saint? When the Apostle Paul wrote a letter to the Ephesians he addressed it "to the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. 1:1). The saints were the Christians living in Ephesus. They were the people who were "faithful in Christ Jesus." When Paul sent a letter to the Philippians he addressed it "to all the saints in Christ Jesus which are at Philippi" (Phil. 1:1). If you will examine the address of the various letters of Paul, you will see that he almost always addressed his readers as saints. The reason for this lies not in a superabundance of good works which these people had performed but always in the fact that they believed in Christ Jesus as their Savior from sin. As believers in Jesus Christ they were indeed holy people, for does not the blood of Jesus Christ cleanse us from all sin (I John 1:7)? Peter calls the Christians "a chosen generation, a royal priesthood, an *holy* nation" (I Pet. 2:9). Christians are a nation of saints.

You Are a Saint

Who then is a saint? You who believe in Jesus Christ are one. Your grandmother who died as a believer in Christ is a saint. All those who died believing in the redemption through Christ together with all living Christians are saints.

And what is the communion of saints? It is the congregation, the assembly, the gathering together of all Christians. It is the great assembly of all people of all

ages that have placed their faith in the Son of God, in that Savior who was promised through the Prophets, in that Savior who in the fullness of time came and gave Himself for the sins of the whole world.

The "communion of saints" describes what immediately precedes it in the Apostles' Creed, "the holy Christian Church." By adding the words "the communion of saints," we are reminded that the Church is not simply a group of people who belong to a certain organization, that the holy Christian Church is not simply an earthly organization consisting of those who hold outward membership in it. But the Church consists of all those who have been sanctified through the blood of Christ, who by faith have laid hold upon the redemption of Christ.

Real, but Invisible

To determine who is a true believer, and thus a saint, requires that you look into the heart of a person, for "with the heart man believeth unto righteousness" (Rom. 10:10). But you and I are unable to do that. Only concerning God can we say that He has searched us and known us (Ps. 139:1). Only God knows "them

that are his" (II Tim. 2:19). We cannot identify them in this world because we cannot search another man's heart. For that reason, although the communion of saints, the Church, is a very real group of true believers, it remains invisible to us in this world. We know and believe that there is such a communion of saints because "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Indeed, faith comes by hearing that Word about which God also says: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). So we know that there are believers even if we cannot positively identify them.

When you confess each Sunday that you believe in "the holy Christian Church, the communion of saints," it is as though you were saying: I believe that there is a vast assembly of those who through faith in Christ have been sanctified and that they all are united with me by the invisible bond of faith in Christ in the communion of saints. As you say that, you will also look forward with longing to the day when this congregation of believers will be revealed, and you and all your fellow redeemed will live with Christ throughout all ages.

A. SCHUETZE.



Zion Church and parsonage,
Toledo, Ohio

ZION LUTHERAN CHURCH TOLEDO, OHIO

Three Dedications in Six Years

To appreciate the gratitude and joy with which Zion Church dedicated its new house of worship last December and to see the guidance and blessing of God more clearly, one must understand something of the history of the congregation over the last decade.

Ten years ago Zion was located in an area rapidly becoming blighted and acutely disturbed by racial problems. The congregation itself was troubled by internal strife and dissension. These circumstances were causing the congregation gradually to lose its struggle for existence. But the Lord had not forsaken His own. In spite of and partly through these circumstances, He brought

forth the blessings of a Christian day school, a new house of worship, a new parsonage, and restoration of peace and unity.

The property upon which the church, school, and parsonage are located was purchased in 1947. However, nothing was done with this property until 1950. At that time the congregation decided to begin work by conducting services and Sunday school in the area of the new property. To have a place of worship and Sunday school, a building was erected at a cost of \$25,000, with plans to use it later as a parsonage. Services and Sunday school were conducted here for a year and a half. The work grew and prospered.

For many years Zion children attended Trinity Lutheran School, where Zion also supported a teacher.

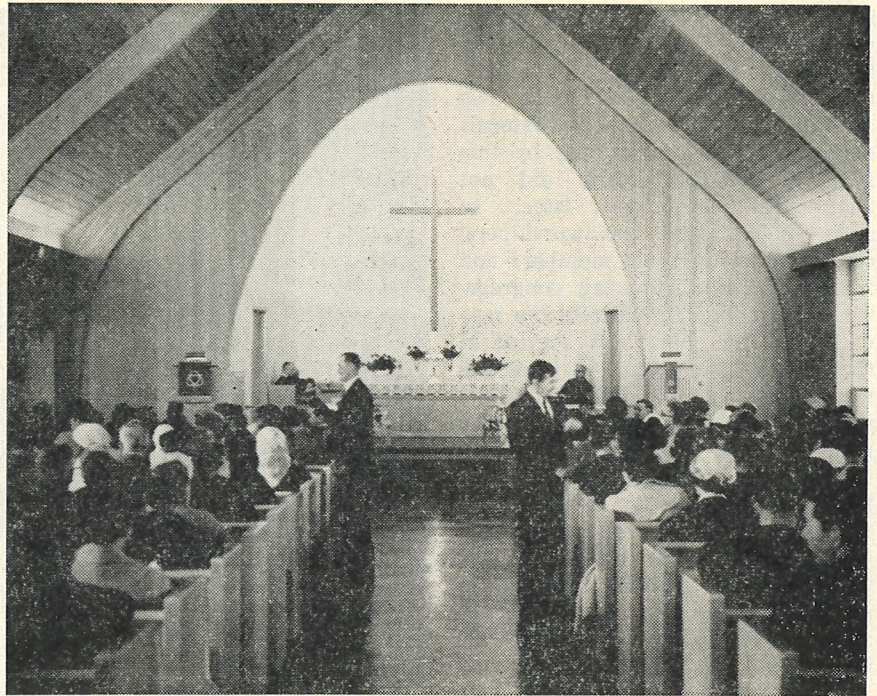
Zion felt the need for a Christian day school of its own in 1951 when it was resolved to build a school on these five acres of ground. The school, erected at a cost of \$80,000, was dedicated in September, 1952. The Lord's blessing was evident when the very first year the enrollment was 77, with two teachers, Mr. Jerome Birkholz, a 1952 graduate of Dr. Martin Luther College, New Ulm, and Miss Shirley Schroeder. The school served a dual purpose. It is designed so that it serves as a four-room school. However, only two of these classrooms were equipped as schoolrooms in the beginning. The other two were combined to form a neat and worshipful chapel area. Here the services of Zion Congregation were conducted while the church building was still maintained at the former location. During the five years that this building served as church and school, numerical growth at the new location was very marked. At the same time, it became more and more evident that the former location no longer was a desirable one for Zion Congregation.

Therefore, in the fall of 1954, the voting membership decided to sell the old property. The church and parsonage were finally sold to St. Paul's A.M.E. Zion Church of Toledo for \$60,000 at the end of 1955. Then the congregation began its plans for a new church building. The method of financing that was settled upon

was a bond issue. Bonds were sold, starting in May, 1956. By the end of the year, nearly all bonds had been sold and the money to cover a new church building was assured. Building operations were begun in April, 1957. The church building itself is of conventional and functional design, having an area on one floor of 7,300 square feet and an additional 3,000 square feet on the second floor. It contains the usual chancel, nave, balcony, and narthex, as well as parish hall, meeting room, storage room, office, and other necessary facilities. The building was erected at a cost of \$103,000. The total cost was \$125,000, including furnishings, paved parking lot, and other incidentals. The chancel furniture from the old church is being used in the new building with striking effect, as the picture of the interior shows.

Dedication day on December 15, 1957, was a day of great joy and thanksgiving. Three services were held — the morning dedication service with Pastor John Martin of Council Bluffs, Iowa, as guest speaker; the afternoon service with Christian Education as its theme, and Pastor E. Hoenecke of Plymouth, Michigan, as guest speaker; and the evening service of consecration with Pastor K. Vertz of Owosso, Michigan, delivering the sermon.

During the following week a dedication service for the children was held on Tuesday evening with Pastor L. Koeninger of Lansing addressing the children in particular. A sacred song service was held on



Interior view of Zion Ev. Lutheran Church, Toledo, Ohio

Thursday evening with the choirs of Arlington Lutheran Church, Toledo; Immanuel Lutheran Church of Findlay; and the Junior and Senior choirs of Zion participating.

It was truly a week of dedication, inspiration, consecration, and gratitude to God for His abundant blessings.

Pastors who served Zion Congregation since its beginning in 1890 were Louis Graepp until 1896; Wm. Bodamer, 1896 to 1920; George Luetke, 1920 to 1945; John Martin, 1945

to 1950; and R. W. Scheele since 1950.

Zion Congregation, after ten years of buying, building, and moving is extremely thankful to God for His continued guidance and blessings which have brought it to this milestone in its history, being again re-established and settled down in a beautiful new house of worship.

Praise God from whom all blessings flow!

R. W. SCHEELE.

DEDICATION

St. John's Ev. Lutheran Church Dowagiac, Michigan

When a growing congregation located in a growing city of some 8,000 is for years compelled to worship in a church building very inadequate both as to size and facilities; when at the same time that building is so unsightly that it repels rather than attracts prospective worshipers and members, then it is a bit difficult, even for the members of that congregation, to find commensurate expression of their thanksgiving and joy at being privileged finally to complete and occupy a house of worship which far exceeds in architectural beauty, appointments, and facilities what most of them had ever hoped to possess.

The occasion becomes further remarkable because this is the first construction which St. John's at Dowagiac has undertaken in its history of nearly 50 years. Almost from the beginning of its corporate existence in 1910, the members met for worship in a building purchased from a defunct Evangelical group for \$1,800.

This building, which had little more to offer than a room 36x24 ft., had to serve as church, Sunday school room, instruction quarters, congregational meeting place — and only one group could occupy it at one time! There was no room for fellowship gatherings of any kind, and meetings of the Ladies' Aid had to be held in private homes.

For many years the congregation realized that the work in God's kingdom was hampered because of the

woeful inadequacies of the old building, but it was not until 1946 that something concrete was done about it. That year saw the beginning of a building fund.

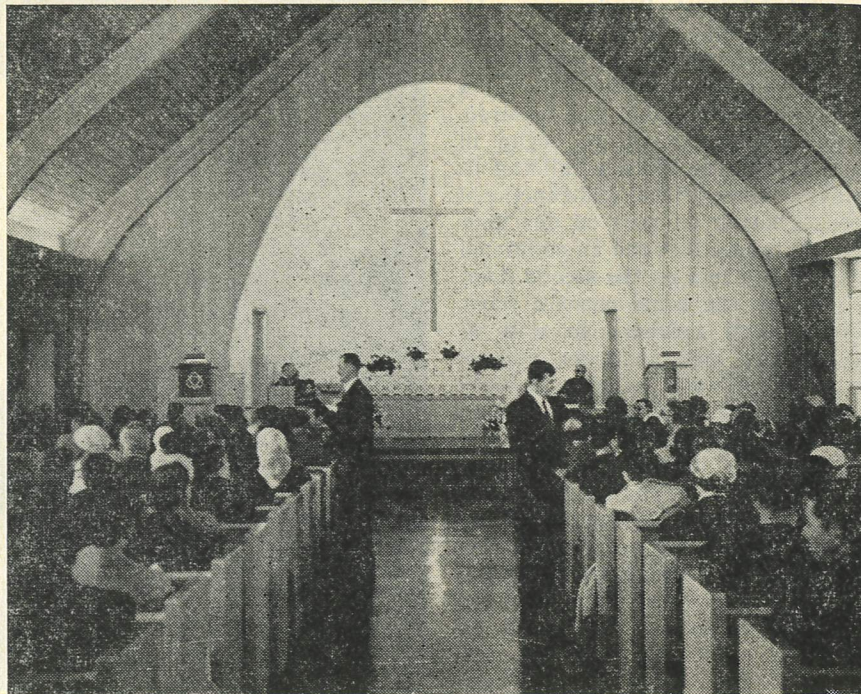
The original plans were modest enough: they called for not much more than the remodeling and enlargement of the old structure. As the years went by, however, as the congregation grew in numbers, and the funds grew, it was decided to erect an entirely new building at a new location.

At one time the plans reached the high point of including the building of a school, joined to the church building. While that goal has so far not been reached, there are many reminders, both in the manner of the building's construction and in the minutes of the congregation's meet-

ings, that the day when St. John's will have its day school is not too far away! With the day of dedication, February 9, 1958, there also arrived one of the worst snowstorms experienced in a long time by this locality, a storm which did not abate until many days later. In spite of it, some 700 worshipers, consisting of our own members and friends from neighboring congregations, assembled to dedicate the new edifice to the glory and service of the Triune God in three services. All worshipers and all guest speakers were granted safe arrival and a safe return by our gracious Lord. Hope that the weather might moderate in time for a Wednesday evening service, which was to emphasize the Christian home and Christian education, was not fulfilled: the storm continued! Yet the guest speaker arrived, and so did a group of 80 determined worshipers!

Among those who served with the Word were three former pastors of the congregation: Pastor H. C. Haase of Benton Harbor, the founder of St. John's, though not its formally called pastor; Pastor Carl Schmelzer of Riga, Michigan; and Pastor W. W. Westendorf of South Haven. District President Gerhard L. Press preached at the evening service on Sunday, while Pastor Waldemar Zarling of Benton Harbor preached at the evening service on Wednesday.

Other pastors who have served St. John's are Kurt Geyer (as vicar); Johann Roeckle (first full time



Dedication service, February 9, 1958, new St. John's Ev. Lutheran Church, Dowagiac, Michigan

pastor); August Vogt; Carl Kionka. The last three mentioned have already been called to their eternal reward. Since November 1950, Gerhard Struck has served as pastor.

Of modern design, the new building is 36 ft. wide at the front and 51 ft. at the back, with a length of 101 ft. The seating capacity is 300. The L-shaped structure, set on a 2½-acre plat, is so designed that a school, consisting of several rooms, can be added.

We ask our gracious Lord to provide further blessing, protection, and sound growth to St. John's at Dowagiac.

May every member of the congregation receive his full share of the treasures of God's grace in Christ Jesus, and may he in turn labor mightily to be God's instrument in bringing such saving grace to many others!

GERHARD STRUCK.

**ATTENTION
PASTORS AND MEMBERS OF THE
WISCONSIN SYNOD!**

To help us explore one of the many rapidly developing areas in the State of Florida, would you please send the names and addresses of Wisconsin Synod Lutherans who have in recent years moved into Orlando, Florida, and the surrounding area — such as Winter Park, Gabriella, Maitland, Union Park, Conway, Edgewood, Pine Castle, Orlovista, Fairvilla, and Lockhardt, Florida. These towns are all less than ten miles from Orlando. Send the names and addresses to:

Pastor William E. Steih,
4845 25th Avenue North
St. Petersburg 13, Florida

Please send these at once in order that we may accomplish our purpose in the least possible time.

**CALL FOR
NOMINATIONS FOR DEANSHIP
IMMANUEL LUTHERAN COLLEGE**

The Missionary Board in a regular meeting resolved to issue a call for candidates for the deanship at Immanuel Lutheran College, Greensboro, North Carolina, and to publish notice to this effect in the official church papers of the constituent Synods of the Synodical Conference and in *The Missionary Lutheran*.

Congregations are now kindly requested to place names of candidates in nomination for this deanship. The dean is to assume duties as agreed upon by the members of the faculty

and the Board of Control of Immanuel Lutheran College. He is also to teach religion and other subjects as assigned to him.

Names of candidates should be forwarded during the next six weeks to:

The Missionary Board of the
Lutheran Synodical Conference
210 N. Broadway
St. Louis 2, Missouri
Paul Boecler, Secretary

WANTED

The names and addresses of any members or friends of the Wisconsin Synod who are living in or moving to Seattle or any of its surrounding suburbs. There are three missionaries in the Seattle area who can contact people living in Seattle or any of the following suburbs:

The Northwestern Lutheran

Mountlake Terrace, Bellevue, Bothell, Edmonds, Lynwood, Alderwood Manor, Kenmore, Everett, Kirkland, Redmond, Renton, or Kenndydale. If you have any information regarding anyone in any of these cities, please contact:

Pastor Thomas Henning
112-110th Place S.E.
Bellevue, Washington

PASTORS' INSTITUTE

The pastors' institute for 1958 will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, June 30 to July 4.

The program for this year's institute includes:

1. Two courses of lectures:
Isagogical and Exegetical Studies in Malachi by Professor Carl J. Lawrenz;
The First Epistle of John by Professor John P. Meyer.
In these, ample time will be set aside for discussion.
2. A workshop on *The Pastor and Mental Illness* under the leadership of the professional staff of Bethesda Lutheran Home, Watertown, Wisconsin.
3. On one day of the institute, Dr. Wm. Oesch of Oberursel, Germany, will be present as guest-

lecturer to discuss *Church Conditions in Germany*.

A registration fee of \$5.00 will be required from each pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five day period will be charged \$12.50 for room and board in addition to the registration fee.

Registration should be made with Professor C. J. Lawrenz at the Seminary as soon as possible.

As secretary of the Board
ADOLPH C. BUENGER.

NOMINATIONS FOR THE OFFICE OF DEAN OF MEN AT D.M.L.C.

Following are the names of men who have been nominated for the office of Dean of Men at Dr. Martin Luther College, New Ulm, Minnesota:

- Rev. Lloyd Hanke, Boyd, Minn.
Rev. Harold Hempel, Hutchinson, Minn.
Rev. Lloyd Huebner, Wood Lake, Minn.
Mr. Floyd Mattek, Montello, Wis.
Rev. W. O. Pless, Milwaukee, Wis.
Rev. Herbert Scharlemann, Dodge Center, Minn.

- Rev. Wm. Scheweppe, Nigeria, Africa
Rev. W. F. Vathauer, Fairfax, Minn.
Rev. Frederic Tabbert, Thiensville, Wis.
Rev. Delton Tills, Hales Corners, Wis.
Mr. Thomas Tober, Ashley, Mich.
Rev. Emil Toepel, Sun Prairie, Wis.
Rev. Wilfred Wietzke, Oskaloosa, Iowa

Correspondence regarding these nominations must reach the secretary not later than May 20, 1958.

Arthur Glende, Secretary
D.M.L.C. Board of Control
17 S. Jefferson Street
New Ulm, Minnesota

MEETING OF LUTHERAN HIGH SCHOOL TEACHERS HELD

The Secondary School Teachers Conference of the Wisconsin Synod held its meeting at the new Fox Valley Lutheran High School at Appleton, Wisconsin, on April 25. Some forty instructors representing seven schools were in attendance.

Essays read and discussed were: "Philosophy of Secondary Christian Education," by Prof. Carl Lawrenz, and "An Approach To Guidance of Pupils And Teachers Toward Attendance at Non-Synodical Colleges," by the Rev. John Mattek.

W. HOEPNER, Secretary.

EDITORIALS

(Continued from page 147)

the finished product in the homes of friends and acquaintances; or they sought the advice of professional decorators.

If weeks and months of study and preparation precede making a choice of colors and a combination of materials in a living room, or kitchen, or bedroom, where they soon become ordinary and are taken for granted, certainly there ought to be a deep concern about matching what we might call the colors of our lives. It is vastly more important that what we as Christians say and do be in harmony, or that there be no discordant clash between the standards of our behavior in different situations and surroundings.

The Christian in church and the same Christian outside of church has no right to be two completely

different people. God expects the colors of a Christian at home and those of the same man at his work to match. There should be no glaring contrast between the Christian at his job and the same Christian enjoying his recreation and his leisure.

That the colors in a pattern of Christian living will match is also the constant concern of Scripture. Our Lord disowns those who call Him "Lord, Lord," but do not do the things He says. The Apostle James, for example, deplors the fact that "blessing and cursing" proceed out of the same mouth.

If only half the attention that is given to redecorating a room would be given to considering the effect the color scheme of our lives has upon those who note our Christianity, we would not so often offend the eyes and the sensibilities of those who observe us.

C. TOPPE.

AN OFFER

Free to mission congregation in need: Full set of silver communionware (not individual service). May be had for transportation charges.

Contact:

St. Paul's Lutheran Church
Pastor R. W. Steffenhagen
317 Fourth St.
Manistee, Mich.

CALENDAR OF CONFERENCES
MANTOWOC DELEGATE CONFERENCE
Date: June 8, 1958 at 8:00 p.m.

Place: St. John's of Newton; A. T. Degner, pastor.
S. KUGLER, Secretary.

MILWAUKEE CITY CONFERENCE

May 12, 1958, at Bethesda Lutheran Church, N. 11th and W. Chambers; I. Habeck, pastor.

Service with Holy Communion at 9:00 a.m.
Speaker: L. Karrer (A. Lengling).

Program: Pastoral Counseling, L. Voss;
Exegesis of II Cor. 9, Prof. J. Meyer;

Discussion of Rom. 16:17, 18 led by Prof. C. Lawrenz; Mission Report, E. Huebner.
N. SCHLAVENSKY, Secretary.

NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District Convention will be held June 25-26, 1958.
Place: Fox Valley Lutheran High School, Appleton, Wis.
Opening: Communion service, June 23 at 10:00 a.m.

Credentials must be signed by president and secretary of congregation and be in hands of District secretary not later than June 6.

S. KUGLER, Secretary.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on May 21 and 22 in the Synod Office Building, 3616-32 W. North Ave., Milwaukee 8, Wis., beginning at 9:00 a.m., C.D.T., on May 21.

Preliminary Meetings

Conference of Presidents, Monday, May 19, 10:00 a.m.

Church Union Committee, Monday, May 19, 2:00 p.m.

General Board for Home Missions, Monday, May 19, 9:00 a.m.

Executive Committees for Foreign Missions, Monday, May 19, 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 Trustees, Monday, May 19, 10:00 a.m.

Board of Education—Wisconsin Synod, Monday, May 19, 10:00 a.m.

Lutheran Spiritual Welfare Commission, Tuesday, May 20, 9:30 a.m.

General Board of Support, Tuesday, May 20, 10:00 a.m., at Grace Church, Broadway and Juneau.

Representatives of Institutions, Tuesday, May 20, 2:00 p.m.

The Committee on the Assignment of Calls will meet on Friday, May 23, 9:00 a.m. in the Tower Room at the Seminary at Thiensville.

All meeting hours are reckoned on Central Daylight-saving Time.

All materials to be included in the Report to the Nine Districts should be in my hands by May 1, 1958.

OSCAR J. NAUMANN, President.

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet in Redeemer Lutheran Church, Fond du Lac, Wis., at 7:30 Monday evening, June 16, 1958.

R. REIM, Secretary.

MANKATO CIRCUIT PASTORS, TEACHERS, DELEGATES

Time: June 8, 1958, 2:30-5:45 p.m.

Place: St. Paul's Lutheran Church, St. James, Minn.; Emil F. Peterson, pastor.

Agenda: Preparation and information for the Minnesota District Biennial Convention.

By conference resolution there are no meal arrangements and no evening session.

All official delegates, alternates, members of church councils, and communicant members of the congregations are invited to these sessions.

MARTIN BIRKHOLZ, Secretary.

DAKOTA-MONTANA DISTRICT CONVENTION

The Dakota-Montana District will meet at Northwestern Lutheran Academy, Mobridge, S. Dak., from June 17 to 19, 1958. The opening communion service will begin at 10:00 a.m., CST. Pastor E. Schaller will present the essay: The Status Controversiae in the Synodical Conference.

The pastors and lay delegates will be housed in the dormitories and should provide their own bedding.

D. C. SELLOW, Secretary.

DODGE-WASHINGTON CIRCUIT COUNCIL MEETING

Place: Emmanuel Church, Town Herman, Dodge County, Wis.; P. Huebner, pastor.

Time: Sunday, May 25, 1958; 2:00 p.m. to 4:00 p.m.

CARL J. HENNING, Secretary.

DODGE-WASHINGTON DELEGATE CONFERENCE

Place: Zum Kripplein Christi Church, Town Herman, Dodge County, Wis.; Martin Westerhaus, pastor.

Time: Sunday, June 15, 1958; 2:00 p.m. to 4:00 p.m.

CARL J. HENNING, Secretary.

NEW ULM DELEGATE CONFERENCE

Time: Wednesday, June 18, 1958, at 9:30 a.m.

Place: Zion Lutheran Church, Sanborn, Minn.; H. C. Duehlmeier, pastor.

Pastors, kindly announce all delegates intending to be present to host pastor.

E. BIEBERT, Secretary.

BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT

The twenty-first biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at Dr. Martin Luther College, New Ulm, Minn., from June 23 to June 26, beginning at 10:00 a.m. on Monday and ending on Thursday.

Services

Pastoral COMMUNION service at St. Paul's Church at 10:00 a.m. of the opening day, Pastor A. Birner delivering the sermon; Tuesday at 2:00 p.m. MISSION service, Pastor H. C. Duehlmeier, speaker; CHRISTIAN EDUCATION service on Wednesday at 2:00 p.m., sermon by Prof. C. Trapp; CLOSING service Thursday at 1:30, inspirational address by Pastor Otto Engel.

Essays

"The Truth About Love" by Pastor Lloyd Huebner; "Our Laity As Royal Priests of God," by Pastor F. Stern.

Business

Applications for membership, overtures, or other communications relative to business of the convention should be addressed to the District president (and a copy of same to the secretary) in due time. Congregations which have translated or changed their constitution are asked to submit a copy to the proper committee (E. A. Birkholz) before the convention. All conference secretaries are reminded to bring their minutes.

Costs

The costs for a delegate and pastor, whether they attend or not, are \$15.00. This must accompany the convention form when it is returned to the Housing Committee. A detailed schedule of other costs, together with registration cards, will be mailed later.

E. R. BERWALD, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT

The twenty-first biennial convention of the Southeastern Wisconsin District will be held, D.V., June 23-26, 1958 at Friedens Lutheran Church, Kenosha, Wis., Pastors Adolph C. Buenger and Henry A. W. Lange.

The opening service with celebration of Holy Communion will be held Monday, June 23, at 10:00 a.m. Sessions will be from 9:00-11:45 a.m. and 2:00-5:00 p.m.

The closing service will be held Thursday, June 26, at 4:00 p.m.

Two essays will be read: "How can we make the musical parts of our church service more and more a living Gospel-centered experience?" by Pastor Kurt Eggert, and "The work of the pastor and teacher as an exercise of sanctification," by Pastor John C. Jeske.

A registration fee of \$1.00 will be collected from each pastor, teacher, and delegate on arrival. Lay delegates and their alternates must present credentials by the president and secretary of the congregation which they represent.

Noon meals will be served by the ladies of Friedens Congregation at nominal prices.

Friedens Church can be reached by following Highway 43 into Kenosha, turn right at 22nd Avenue to 50th Street, then turn left on 50th Street to 19th Avenue. Parking space is available on the church grounds and on adjacent streets.

Delegates desiring overnight accommodations are asked to contact the host pastors no later than June 10. They will be helpful in making reservations at nearby motels at your request.

HEINRICH J. VOGEL, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT SOUTHERN CONFERENCE

Date: May 13 and 14, 1958.

Place: First Lutheran Church, Elkhorn, Wis.; host pastor, H. Lau.

Preacher: H. M. Schwartz of Kenosha, Wis. (Text from 1 Tim. 6).

Agenda for May 13

Service with Holy Communion at 9:30 A.M. (Wis. time), Exegesis of Philippians 2, vs. 16ff., F. Schulz; Chrysostom, R. P. Otto; Pros and Cons of Professional Fund Raising, H. Schwartz; Faith Healing, H. Lange.

Agenda for May 14

Opening at 9:00 A.M. Visitor's Report; How shall we advise our members with regard to worship with heterodox relatives? Molkentin; Modern-Day Evangelism, Heier; Conference Business; Completion of Discussion on Paper: Witnessing for Christ, Positively and Negatively, G. Boldt.

H. HENKE, Secretary.

CONVENTION OF THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

The dates are August 5 to 8, 1958.

The place is Lakewood, Ohio, SS. Peter and Paul Lutheran Church.

Convention headquarters — the Cleveland Hotel.

H. J. A. BOUMAN, Secretary.

ORDINATION AND INSTALLATION

(Authorized by the Proper Officials)
Installed

Pastors

Juroff, Henry, in St. John's Lutheran Church, Florence, Wis., and St. Paul's Lutheran Church, Tipler, Wis., by J. G. Ruege; April 20, 1958.

Stelter, Edward, in St. Matthew's Lutheran Church, Beaver, Wis., by R. C. Biesmann; April 13, 1958.

NORTHERN WISCONSIN DISTRICT

October, November, December, 1957

Fox River Valley Conference

Congregation	Budget	C. E. F.	Thank-offering and Bld. Fd.
Algoma, A. Schabow-K. Toepel	\$ 2,631.00	\$	\$
Appleton, L. Koenig	552.45		
Appleton, R. Ziesemer	2,394.60		
Appleton, F. Thierfelder	805.13		
Appleton, S. Johnson	1,958.64		
Appleton, F. M. Brandt	3,000.00		
Black Creek, A. E. Wood	958.00		
Bonduel, E. Schewe	395.15		80.00
Carlton, E. Kionka	359.37		
Center, W. Wajahn	492.00		
Clayton, O. Sommer			
Dale, E. Ploetz	1,045.39	5.00	
Ellington, R. Carter	714.30		
Freedom, E. J. Zehms	599.03		
Green Bay, E. H. Krueger	1,085.00		
Green Bay, A. W. Voigt	1,877.22	177.50	394.40
Greenleaf, K. G. Barry			
Greenville, O. Sommer			
Hortonville, Chas. Schlei	1,837.34	2.00	
Kasson, K. G. Barry			
Kaukauna, P. T. Oehlert	1,281.01	44.50	34.50
Kewaunee, W. F. Zink	1,946.35		
Kimberly, E. Habermann	753.08		
Kolberg, G. F. Zimmermann	894.08		
Liberty Grove, W. Fuhlbrigge	227.03		
Maple Creek, W. B. Nommensen	235.00		
Nasewaupsee, O. C. Henning	1,000.00		
New London, W. Pankow-F. Heidemann	3,751.00		
Stephensville, R. Carter	404.48	99.00	
Sturgeon Bay, T. Baganz	1,795.97		
Sugar Bush, W. B. Nommensen	900.00		
Valmyr, R. Werner	928.35		
Waupaca, P. R. Kuske	920.05		
W. Jacksonport, W. Fuhlbrigge	1,319.59		
Woodville	651.00		
Wrightstown, H. E. Pussehl	1,553.50	14.45	
Zachow, E. Schewe	532.31		
Conference totals fourth quarter	\$ 59,577.40	\$ 342.45	\$ 508.90

Lake Superior Conference

Abrams, R. Biesman	472.46		
Bark River, J. Hanson			
Beaver, L. E. Pingel	143.77		
Carbondale, H. A. Scherf	64.25		
Cedarville, W. Hoyer	41.50		
Coleman, L. E. Pingel	237.75		
Crivitz, E. Stelter	292.84		
Daggett, H. A. Scherf	300.00		
Escanaba, E. Schmelzer	496.00		
Florence, W. T. Krueger	183.00		
Gladstone, T. Hoffmann	92.80		
Green Gardens, B. Naumann	459.54		
Grover, A. Hellmann	677.36		
Iron Mountain, J. R. Ruege	118.61	25.00	
Lena, A. L. Schmeling	113.27		
Marquette, A. A. Gentz	872.80		
Marquette, B. Naumann	217.95		
Menominee, T. Thurow	845.48		
Oconto Falls, A. L. Schmeling	50.00		
Peshtigo, K. Geyer	1,018.40		
Powers, J. Mantefel	104.55	35.00	
Rapid River, T. Hoffmann	188.28		
Sault Ste. Marie, Mich., W. Hoyer	280.15		
Sault Ste. Marie, Ont., P. Eckert			
Spruce, A. L. Schmeling	25.10		
Stambaugh, G. Tiefel	350.13	30.00	
Tipler, W. T. Krueger			
Conference totals fourth quarter	\$ 7,643.97	\$ 65.00	\$ 25.00

Manitowoc Conference

Brillion, V. J. Siegler	3,010.93	10.00	286.50
Cleveland, E. Bode	1,840.22	7.00	165.20
Collins, P. K. Press	780.00		
Denmark, A. Wadzinski	567.47		
Gibson, R. Unke	631.96		
Henrysville, A. Wadzinski	358.40		
Kiel, E. G. Behm			
Liberty, S. Kugler			
Manitowoc, A. Roekle	1,400.00		
Manitowoc, L. H. Koeninger	4,013.00	183.55	
Manitowoc, W. W. Gieschen	632.61	30.00	
Maribel, R. G. Koch	709.68	65.72	
Millersville, H. Meyer	1,005.00	75.00	72.80
Mishicot, E. Zell, Sr.	914.10		
Morrison, Dr. H. Koch	2,867.54		
Newtonburg, A. T. Degner	500.00	234.50	
Pine Grove, G. A. Maas	102.50	8.05	
Reedsville, J. Wendland	1,873.10	1.00	
Rockwood, E. Zell, Sr.			
Schleswig, W. J. Hartwig	989.45		
Shirley, G. A. Maas	300.00		
Two Creeks, R. Unke	790.99		
Two Rivers, E. A. Breiling	406.84	11.00	
Two Rivers, W. G. Haase-Th. Stern	2,920.26	7.00	
Conference totals fourth quarter	\$ 26,614.05	\$ 632.82	\$ 522.50

Rhineland Conference

Argonne, G. Bunde	4.15	2.25	
Bruce Crossing, F. Bergfeld	470.00	110.00	
Crandon, G. Bunde	121.67	37.00	
Eagle River, M. Radtke			
Enterprise, F. C. Weyland	109.75		
Hiles, G. Bunde	53.55	9.00	
Hurley	394.55		
Mercer			
Minocqua, W. Hein	416.80	116.96	
Monico, W. F. Weyland	65.18	9.33	
Phelps, F. Bergfeld			
Rhineland, W. Gawrisch	4,160.21		
Wabeno, G. Unke	468.12	50.00	
Woodruff, W. Hein	195.22	93.12	

Conference totals fourth quarter \$ 6,439.20 \$ 427.66

Winnebago Conference

Caledonia, A. Engel			
Campbellsport, J. P. Sauer	676.05		
Dundee, N. M. Mielke	757.59		
E. Bloomfield, W. H. Zickuhr	741.85		60.00
Eldorado, St. Paul			
Eldorado, St. Peter			
Fond du Lac, J. W. Mattek	545.00		
Fond du Lac, D. Bitter	798.50		
Fond du Lac, R. Reim	934.68		
Fond du Lac, G. Pieper	5,393.96		
Forest, O. Siegler	1,111.53	16.00	
Green Lake, D. Hallemeier	676.18		49.70
Kewaskum, G. Kaniess	2,100.43	526.50	
Kingston, P. Kolander	486.15		
Manchester, E. Albrecht		100.81	
Markesan, G. Kobs	2,900.00		
Marquette, E. Albrecht	185.80		
Mears Corners, P. G. Hartwig	83.51		
Mecan, W. J. Oelhafen	751.03		
Menasha, A. Tiefel	413.20		
Montello, W. J. Oelhafen	2,136.05		
Neenah, W. F. Wichmann	617.64		
Neenah, P. G. Hartwig	941.34		
Neenah, G. Schaefer	2,319.72	10.00	
N. Fond du Lac, B. Kuschel	1,400.02		
Oakfield, C. Koepsell	569.26		
Omro, R. D. Ziesemer	265.30		
Oshkosh, H. Kaiser	503.08	74.10	
Oshkosh, Th. Sauer	3,346.61		
Oshkosh, T. Mittelstaedt	699.95		
Oshkosh, H. Kleinhans	1,567.56		
Pickett, R. W. Kleist	1,000.00	125.00	
Princeton, W. L. Strohschein	1,586.64	85.00	
Readfield, A. Engel	780.66		
Red Granite, P. C. Eggert	100.00		
Ripon, R. D. Ziesemer	1,247.42		
Salemville, P. Kolander	293.25		
Seneca, P. C. Eggert	230.94		
Van Dyne, W. Weissgerber	467.95		42.80
Wautoma, A. D. Laper	583.00		
Weyauwega, H. Wicke	2,366.64		
Winchester, A. Engel			
Winneconne, H. A. Kahrs	1,714.27	71.00	
Conference totals fourth quarter	\$ 43,192.76	\$ 1,008.41	\$ 152.50

District totals fourth quarter \$123,467.38 \$ 2,548.56* \$ 1,208.90

* Includes \$72.22 from District Pastoral Conference.

Memorial Wreaths

In memory of — Sent in by	Amount
Mrs. Mary Arnemann — W. G. Haase-Theo. Stern, Two Rivers	\$ 7.00
Catherine Beyer — Theo. Thurow, Menominee, Mich.	15.00
Esther Butze — A. Schabow-K. Toepel, Algoma	21.00
Mrs. Christopherson — E. H. Krueger, Green Bay	11.00
Mrs. K. Dittrich — E. H. Krueger, Green Bay	40.50
Mrs. Carl Dorow — A. Engel, Readfield	64.00
Mr. Henry Free — L. H. Koeninger, Manitowoc	10.00
Mrs. W. Geppner — E. H. Krueger, Green Bay	15.00
Mr. Fred Glander — L. H. Koeninger, Manitowoc	4.00
Mrs. Amelia Gorges — W. Pankow-F. Heidemann, New London	1.00
Otto Hammermeister — L. H. Koeninger, Manitowoc	5.00
Emma Harmann — A. Schabow-K. Toepel, Algoma	13.00
Mrs. Walter Hermans — Paul Th. Oehlert, Kaukauna	8.00
Wm. Ihle — Theo. Thurow, Menominee, Mich.	10.00
Reinhard Kanter — V. J. Siegler, Brillion	4.00
Mrs. Elsie Krause — A. Schabow-K. Toepel, Algoma	45.00
Mrs. A. Krouse — E. H. Krueger, Green Bay	18.00
Ed. Machut — A. Schabow-K. Toepel, Algoma	2.00
Mr. Henry Miller — R. W. Kleist, Pickett	125.00
Mrs. Albert Nellsen — L. H. Koeninger, Manitowoc	2.00
Mrs. Anna Oehlke — G. A. Schaefer, Neenah	10.00
Mrs. Roy Patterson — Paul Th. Oehlert, Kaukauna	3.00
Mr. John Richter — Paul Th. Oehlert, Kaukauna	1.00
Mr. Arnold Ristau — Paul Th. Oehlert, Kaukauna	3.00
Fred Schimmelpennig — H. Wicke, Weyauwega	2.00
Wm. Schmidt — A. Schabow-K. Toepel, Algoma	5.00
Miss Anna Schubring — Paul Th. Oehlert, Kaukauna	10.00
Mrs. Herman Sonnenburg — L. H. Koeninger, Manitowoc	1.00
Mrs. Emelie Strey — H. Wicke, Weyauwega	3.00
Otto Strey — H. Wicke, Weyauwega	2.00
Mr. Phillip Suehner — Theo. Thurow, Menominee, Mich.	15.00
Mr. L. Toney — E. H. Krueger, Green Bay	5.00
Mrs. Wm. Wenzel — Paul Th. Oehlert, Kaukauna	10.00
Ferdinand Zastrow — A. Schabow-K. Toepel, Algoma	17.00
	\$ 507.50

GERHARD F. ROLLOFF, District Treasurer.

DAKOTA - MONTANA DISTRICT

October 1 to December 31, 1957

Western Conference

	Budget	C.E.F.	S.B.F.
Aberdeen, C. Spaude	\$ 204.95	\$ 123.00	\$
Akaska, K. Biedenbender	695.42		
Billings, N. Meier	15.50		
Bison, V. Greve	100.00		
Bowdle, P. Albrecht			
Burt, G. Cares	249.35	37.97	
Carson, G. Enderle	198.04	29.96	
Circle, J. Spaude	461.70	78.35	
Dupree, J. Brandt	57.49		
Ekalaka, L. Wurster	98.56	7.00	
Elgin, G. Cares	503.14	117.05	
Faith, J. Brandt			
Faulton, L. Grams	411.19		
Flasher, G. Enderle	225.65	31.55	
Glenham, H. Kuske	563.78	413.13	
Hazelton, E. Schulz	1,000.00		
Hettinger, V. Weyland (V.P.)	48.89		
Ipswich, L. Grams	192.00		
Isabel, J. Johannes	330.00		
Jamestown, H. Rutz	671.45	14.00	38.75
Leith, G. Cares	140.49	23.97	
Lemmon, V. Greve	450.00		
Livingston, V. Barenz			
Mandan, R. Pope	849.53		
McIntosh, G. Birkholz			
Mobridge, H. Kuske	1,374.59		
Mound City, D. Lindloff	900.00		
Paradise, G. Enderle	420.50	72.15	
Presserville, J. Spaude	304.10	47.00	
Rapid City, D. Sellnow	176.91		
Reeder, V. Weyland (V.P.)			
Roscoe, W. Schuetze	1,825.66		
Sturgis, D. Sellnow (V.P.)	11.13		
Tappen	1,100.00		
Terry, L. Wurster	153.05	92.15	10.00
Timber Lake, J. Johannes	120.00		
Tolstoy, K. Biedenbender	204.44		
Trail City, J. Johannes	142.75		
Valley City, M. Lutz	227.00	84.00	
Watauga, G. Birkholz	256.19		
Winnet, Vacant			
Zeeland, E. Klaszus	114.98		
	\$ 14,796.23	\$ 1,171.28	\$ 48.75

Eastern Conference

Altamont, V. Thierfelder	509.65	33.95	
Argo, C. Reiter	87.62	72.06	
Clark, M. Schroeder	454.24	56.52	
Clear Lake, A. Kell (V.P.)	408.51	130.50	
Dempster, H. Witte	130.50	45.00	9.10
Elkton, W. Lindloff	170.00		
Estelline, H. Witte	413.81	96.00	
Florence, C. Hanson	319.06	27.00	
Gary, G. Eckert	88.40	52.50	
Germantown, W. Beckendorf	52.50		
Goodwin, V. Thierfelder	544.78	61.75	
Grover, Chr. Albrecht	392.09	277.25	
Hague, R. Zimmermann	304.24		
Hendricks, C. Reiter	494.65	85.90	
Henry, C. Hanson			
Hidewood, C. Reiter (V.P.)	192.55	88.00	
Mazeppa, M. Eibs	288.90		
Rauville, M. Eibs	173.36		
Raymond, M. Schroeder		56.03	
Sioux Falls, H. Birner	269.07	49.00	12.13
South Shore, W. Beckendorf	657.41		
Ward, W. Lindloff	246.80		
Watertown, A. Kell	246.07	77.00	
Watertown, W. Schumann	3,099.67		
West Badger, Chr. Albrecht	98.25		
Willow Lake, R. Zimmermann	407.56	81.00	
	\$ 10,146.60	\$ 1,041.50	\$ 21.23

Spec. Eastern Conf.			20.76
			\$ 41.99

Memorial Wreaths

	Amount
In Memory of — Sent in by	
Hans Paulsen Sr. — A. Kell (V.P.)	\$ 5.00
Mrs. Augusta Gerth — H. Witte	30.00
Karl F. Benthon — Chr. Albrecht	25.00
	\$ 60.00

JAKE G. LEIDLE, Treasurer.

WESTERN WISCONSIN DISTRICT

January, February, March 1958

Pastor — Congregation	Amount
Vacant, Grace, Ringle	\$ 458.90
Vacant, Grace, La Crosse	416.54
G. F. Albrecht, T. Clifton	325.35
G. F. Albrecht, Hustler	87.61
H. F. Backer-E. Geistfeld, Winona	7,713.32
K. G. Bast, Madison	764.53
E. R. Becker, Bruce	148.65
E. R. Becker, Cameron	251.60
R. Beckmann, Ridgville	683.32
A. Berg, Madison	210.38
B. Beyers, Winona	285.75

B. Beyers, Minnesota City	122.95
R. F. Bittorf, Monroe	168.15
R. F. Bittorf, McConnell	40.90
B. A. Borgschatz, Platteville	365.95
T. P. Brattke, Marshfield	1,009.50
R. W. Brassow, Hubbleton	216.77
R. W. Brassow, Richwood	237.31
C. P. Brenner, Altura	302.40
J. C. Dahlke, Tomah	3,719.79
A. H. Dobberstein, Oak Grove	420.81
F. C. Dobratz, Johnson Creek	2,065.04
A. J. Engel, Medford	1,106.93
O. R. Falk, Plum City	526.37
G. Fischer, Helenville	500.00
J. Fricke, Watertown	5,259.06
A. F. W. Geiger, Cambridge	534.77
H. Geiger, T. Leeds	633.59
G. Gerth, T. Day	60.00
G. Gerth, T. Green Valley	79.33
H. Gieschen, Fort Atkinson	6,308.21
H. C. Gieschen, Prentice	51.90
H. C. Gieschen, Rib Lake	137.50
W. E. Gutzke, La Crosse	2,352.29
M. H. Hanke, Chasaburg	2,070.70
M. H. Hanke, T. Hamburg	758.79
J. Henning, Wausau	1,145.23
M. N. Herrmann, Kendall	590.52
M. N. Herrmann, Dorset Ridge	109.20
A. K. Hertler, North Freedom	321.30
R. C. Hillemann, Brodhead	202.28
R. R. Hoenecke, Fort Atkinson	676.85
R. R. Hoenecke, Cold Spring	534.50
W. G. Hoffmann, Savanna	581.91
W. G. Hoffmann, Mosquito Hill	108.84
W. P. Holzhausen, Stetsonville	575.22
H. C. Kirchner, Baraboo	2,412.60
L. Kirst-H. John, Beaver Dam	3,622.12
O. W. Koch, Lowell	1,289.95
M. Koepsell, Poplar Creek	293.85
M. Koepsell, Bayer Settlement	55.94
W. J. Koepsell, Ridgeway	838.10
W. J. Koepsell, Pickwick	527.75
R. P. Korn, Lewiston	905.55
G. O. Krause, Marathon	357.25
J. C. Krubsack, T. Goodrich	338.30
J. D. Krubsack, T. Greenwood	302.36
C. C. Kuske, Elmwood	20.00
L. Lambert, La Crosse	1,578.90
W. Lange, Wisconsin Rapids	1,345.30
J. H. Lau, Onalaska	689.75
E. F. H. Lehmann, Cataract	104.35
E. F. H. Lehmann, Cataract	39.30
O. A. Lemke, Pardeeville	484.41
N. Lindloff, Wilson	510.09
F. W. Loeper, Whitewater	1,317.00
F. W. Loeper, Richmond	234.00
R. Mackensen, Shennington	38.00
E. A. Mahnke, Moline	432.00
T. H. Mahnke, Mt. Carroll	452.62
G. C. Marquardt, Schofield	1,171.92
W. T. Meier, Marshall	481.20
A. L. Mennicke, Winona	1,559.66
F. Miller-H. Jaster, La Crosse	2,442.39
C. H. Mischke, Juneau	1,555.66
P. Monhardt, South Ridge	435.57
R. W. Mueller, Jefferson	4,285.73
F. H. Nitz, Buffalo City	92.85
F. H. Nitz, Cochrane	752.55
F. H. Nitz, Cream	482.15
H. C. Nitz, Waterloo	1,612.42
K. A. Nolting, Mosinee	383.97
M. J. Nommensen, Hillsboro	300.45
O. A. Pagels, Ixonia	366.93
E. P. Pankow, Eitzen	258.12
H. A. Pankow, Menomonie	562.35
H. E. Paustian, Barre Mills	1,679.66
N. E. Paustian, Oconomowoc	590.94
W. A. Paustian, West Salem	1,800.00
A. O. Pautsch, T. McMillan	700.00
A. O. Pautsch, March Rapids	780.00
H. T. Peter, Newville	924.60
H. T. Peter, T. Deerfield	845.08
M. B. Petermann, Doylestown	257.10
M. B. Petermann, Fall River	362.98
M. B. Petermann, Fountain Prairie	71.40
E. E. Prenzlow, Sr., Cornell-Keystone-Birch Creek	281.10
P. Pruetter, Viroqua	234.30
J. M. Raasch, Lakemills	1,378.01
R. Reede, Wausau	494.52
N. Retzlaff, Tuckertown	53.72
N. Retzlaff, Lime Ridge	39.65
C. R. Rosenow, Mauston	2,461.00
C. R. Rosenow, New Lisbon	480.22
J. Schadt, Tomahawk	1,714.44
H. Schaller, Eagleton	593.00
J. Schaller, Stoddard	700.40
J. Schaller, T. Genoa	265.00
W. P. Scheitel, Rib Falls	249.44
W. P. Scheitel, T. Rib Falls	86.11
A. Schewe, Neillsville	1,034.26
R. W. Schlicht, Globe	568.92
L. Schroeder, T. Prairie Farm	663.34
L. Schroeder, T. Dallas	187.08
H. C. Schumann, Milton	549.94
A. Schumann, T. Maine	433.44
F. H. Senger, Norwalk	231.85
F. H. Senger, Wilton	27.50
R. A. Siegler, Rock Springs	668.20
M. C. Smith, Cambria	569.05

P. W. Spaude, T. Norton	245.75
M. F. Stern, Ixonia	611.94
A. R. Stuebs, Bangor	1,326.23
A. R. Stuebs, Portland	66.86
J. Thrans, Janesville	350.00
K. A. Timmel, Watertown	1,755.34
E. Toepel, Sun Prairie	739.75
I. G. Uetzmann, Watertown	400.00
W. G. Voigt, T. Berlin	987.52
W. Wegner, Columbus	1,362.30
R. Welch, Fountain City	765.84
A. H. J. Werner, Elroy	474.93
H. W. Winkel, Sparta	1,801.26
A. A. Winter, Randolph	1,157.10
M. Zank, Beaver Dam	358.05
W. E. Zank, T. Trenton	623.34
T. E. Zarella, Rice Lake	486.07
G. W. Zunker, Fox Lake	1,002.10
Budgetary	\$105,985.22
Church Extension	6,708.81
Special Building Fund	633.00
Non-Budgetary	3,440.62
	\$116,767.65

Memorial Wreaths

In Memory of — Sent in by	Amount
Frank Montabon — J. Schaad, Tomahawk.....	\$ 2.00
Pastor Gerhard Redlin — J. Fricke, Watertown.....	337.50
Mrs. Chas. Ludemann — J. Fricke, Watertown.....	6.00
Percy Krebs — J. Fricke, Watertown.....	2.00
Ed. Plank — F. H. Nitz, Cochrane.....	80.00
Pastor John Dowidat — M. J. Nommensen, Hillsboro	2.00
Mrs. John Kurschner — L. Schroeder, Prairie Farm.....	36.00
Leo Paske — H. Geiger, T. Leeds.....	7.00
Mrs. Ida Inselman — H. Geiger, T. Leeds.....	39.00
Arthur Abraham — J. Schaller, Stoddard.....	5.00
Frank Frion — E. E. Prenzlow, Sr., Cornell.....	3.00
Mrs. Jessie Alexander — J. Schaller, T. Genoa.....	5.00
Walter Schultz — J. Fricke, Watertown.....	5.00
Mrs. Wm. Port — W. E. Zank, T. Trenton.....	137.00
Mrs. Elizabeth Schoenherr — R. W. Schlicht, T. Globe	18.00
Mrs. Eva Zuehlke — L. Schroeder, T. Dallas.....	50.00
Mrs. John F. Jaeger — N. Paustian, Oconomowoc.....	10.00
Mrs. Charles Hoffmann — A. Geiger, Cambridge.....	2.00
Mrs. Wm. Plamann — A. Geiger.....	1.00
Mrs. Ernest Schutz — H. Geiger, T. Leeds.....	10.00
Herbert Kleinert — H. Geiger, T. Leeds.....	14.00
Mrs. Minnie Hoffmann — H. Geiger, T. Leeds.....	7.00
Mrs. Wm. Plamann — H. Geiger, T. Leeds.....	5.00
Mrs. Katherine Hull — F. Loeper, Whitewater.....	28.00
Mrs. Auguste Lueder — F. Loeper, Whitewater.....	21.00
Edward Reinke — F. Loeper, Whitewater.....	23.00
Mrs. Sophia Ludtke — F. Loeper, Whitewater.....	70.00
Mrs. Sophia Ludtke — F. Loeper, Whitewater.....	5.00
Edward Reinke — F. Loeper, Richmond.....	22.00
Mrs. Frank Hahn — A. Winter, Randolph.....	2.00
Mrs. Anna C. Spaude — P. W. Spaude, T. Norton.....	2.00
David R. Merkel — W. G. Voigt, T. Berlin.....	16.50
Albert Otto — E. E. Prenzlow, Sr., Cornell.....	4.00
Mrs. Anna C. Spaude — P. W. Spaude, T. Norton.....	2.00
Clara Fabian — W. J. Koepsell, Ridgeway.....	31.00
Mrs. Charlotte Kiekbush — H. Backer-E. Geistfeld,	
Winona	15.00
Wm. Busse, Sr. — H. Backer-E. Geistfeld, Winona	18.00
Mrs. Sophia Schultz — H. Backer-E. Geistfeld, Winona	20.00
Hazel Bortz — O. A. Lemke, Pardeeville.....	10.00

DONALD E. RICE, Treasurer.

NEBRASKA DISTRICT

January 1, to March 31, 1958

Central Conference

Congregation	Budgetary	Synod Bldg. Fund	Church Extension	Other
Cedar Rapids,				
Good Shepherd	\$ 68.25	\$	\$	\$
Council Bluffs, Redeemer..	31.25			
Des Moines, Lincoln Heights	207.79	20.90	41.39	
Fort Madison, Grace	15.05			
Hadar, Immanuel	460.45			
Hoskins, Trinity	349.00			
Newton, Grace	137.43			
Norfolk, St. Paul	1,697.77		16.00	
Omaha, Gethsemane	173.47		6.27	
Omaha, Good Shepherd ..	120.00			
Oskaloosa, Grace	130.73			
Sioux City, Grace	366.42	5.00		
Stanton, St. John	435.95		144.00	
Memorial —				
Mrs. Mary Goetsch ..	6.00			
Miss Jaye Ann Brei ..			2.00	
Washington, Immanuel	125.15			
	\$ 4,324.71	\$ 25.90	\$ 209.66	\$

Colorado Conference

Broomfield, Trinity	4.29		
Cheyenne, Redeemer	30.45		
Colorado Springs,			
Mt. Olive	53.45		
Denver, Mt. Olive	208.30		
Denver, St. Luke	176.12		20.00
Fort Morgan, Zion	17.81		30.05
Golden, St. James	158.58		
Hillrose, Trinity	63.95		93.49
Lamar, Mt. Olive	104.19	35.52	

Loveland, St. Matthew	76.75		
Ordway, Messiah	75.00	25.00	
Platteville, St. John	78.07		29.44
Pueblo, Grace	83.85		
Pueblo, Our Savior	63.75		
	\$ 1,194.56	\$ 35.52	\$ 168.54
			\$ 29.44

Rosebud Conference

Batesland, St. Paul	300.00		
Bonesteel, Zion	108.92		
Memorial —			
Mrs. Amenda Vettu ..	5.00		
Brewster, St. John	146.20		
Burke, Grace	243.72		
Carlock, Peace		148.95	
Colome, Zion	215.99		159.00
Herrick, St. John	145.78		1.00
Mission, Zion	747.81		
Naper, St. Paul	311.74		
Platte, Faith	21.50		18.00
Valentine, Zion	154.71		
White River, St. Paul	26.00		104.70
Witten, St. John	158.51		
	\$ 2,585.88	\$ 431.65	

Southern Conference

Aurora, First	256.40	10.00	
Beatrice, Christ	206.72		54.58
Beatrice, Emmaus	49.21		
Broken Bow, St. Paul	206.10		
Clatonia, Zion	258.32		
David City, Zion	199.33		114.00
Firth, St. John	226.10		15.00
Geneva, Grace	522.70	55.50	
Grafton, Trinity			130.00
Grand Island, Christ	156.36		262.00
Gresham, St. Paul	67.00		88.50
Hastings, Redeemer	232.60		25.00
Lincoln, Mission	85.00		
Lincoln, Mt. Olive	184.67		38.00
Milford, Grace	12.45	5.45	23.75
North Platte, St. Paul	137.00		
Osceola, Calvary	35.00		
Plymouth, St. Paul	277.09		8.00
Memorial —			
John Selk			33.50
Rising City, St. John	353.18		
	\$ 3,465.23	\$ 70.95	\$ 404.00
			\$ 403.13
	\$ 11,570.38	\$ 132.37	\$ 1,213.85
			\$ 432.57

NORRIS KOOPMANN, District Cashier.

MEMORIAL WREATH

Northwestern Lutheran Academy, Moberidge, S. Dak., in memory of Mr. Gesch by Mr. and Mrs. C. Jeffers, the amount of \$2.00, from the Our Savior Lutheran Church, 180 E. Central Avenue, Pomona, Calif., Pastor Paul Heyn.

H. C. STOLP, Cashier, Arizona-California District.

PACIFIC NORTHWEST DISTRICT

January, February, March 1958

Congregation	Budgetary	Church Ext. Fund
Good Hope, Ellensburg	\$ 347.85	\$
Trinity, Eugene	52.52	
Salem, Mountlake Terrace	222.63	
Woodland Park, Portland		45.73
Grace, Seattle	90.00	
Snoqualmie Valley, Snoqualmie	71.50	20.00
Good Faith, So. Cle Elum	68.50	
Trinity, Spokane	184.42	
Faith, Tacoma	572.28	90.00
Withrow Lutheran, Withrow	144.20	
Grace, Yakima	297.25	100.00
	\$ 2,051.15	\$ 255.73

Memorial Wreaths

In Memory of — Sent in by	Budgetary	Church Ext. Fund
Ira Pease — Adascheck, Grace, Yakima..	\$	\$ 2.00
Anna Wohlers — Adascheck, Grace, Yakima		10.00
		\$ 12.00

F. E. PETERSON, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

January, 1958

In Memory of — Sent in by	CEF
Mrs. Amalia Rusch — Paul J. Gieschen.....	\$ 2.00
Mrs. Maria Stauske — Paul J. Gieschen.....	26.00
George Kroeger — R. C. Stiemke.....	20.00
Amalia Rusch — W. O. Pless.....	5.00
Mrs. Marie Burk — Milton W. Burk.....	15.00
	\$ 68.00

G. W. SAMPE, District Cashier.

THINGS ABOVE

By F. E. PASCHE

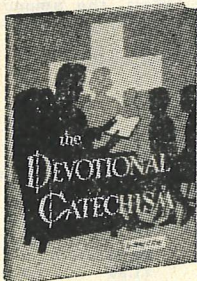


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