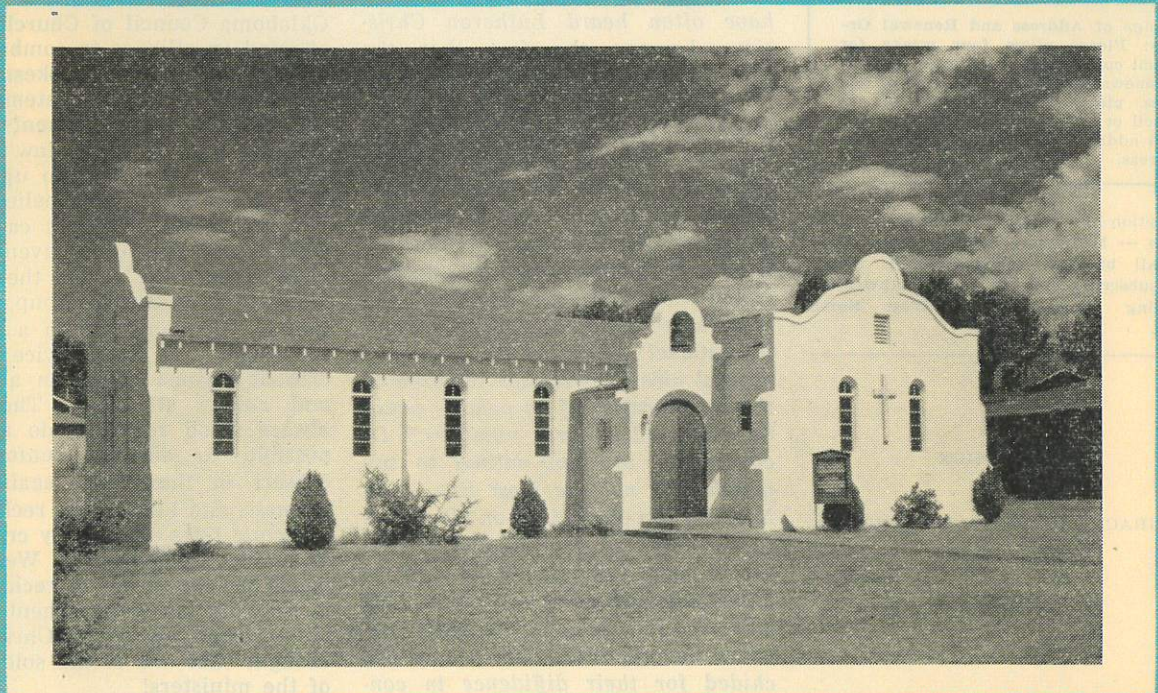


THE NORTHWESTERN LUTHERAN

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



The Northwestern Lutheran

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

Vol. 40 February 22, 1953 No. 4

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.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4521 North 42nd Street

PROF. JOHN MEYER
PROF. C. LAWRENZ
Church News and Mission News
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

President John Brenner
Im. P. Frey
E. Schaller
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription price \$1.50 a year payable in advance — Milwaukee \$1.75 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

GRACE LUTHERAN CHURCH
Warren, Arizona

I. G. Frey, pastor

Siftings

DR. E. STANLEY JONES was quoted in an issue of the *Northwestern Lutheran* some time ago commending a remark of his in regard to "million dollar" churches and the virtues of the "quiet time" for meditation and contemplation. It seems that one of our readers feared that we were subscribing to the doctrines of Dr. E. Stanley Jones. We wish to assure this reader that we know E. Stanley Jones and his ultra modernistic teachings and that we in no wise wish to quote him as an authority in faith and life. This time, however, Dr. Jones said something that was well said and worth repeating. We quote again: He said that it is useless to erect impressive sanctuaries for the worship of God if "we don't know how to teach the people to find God." That, in our opinion is well said. We also quoted him in his criticism of fellow clergymen because they neglect to teach their congregations the virtue of the "quiet times" given to meditation, contemplation and worship. That, too, was well spoken. We hope we have made ourself clear that we consider E. Stanley Jones a false prophet and that we share none of his religious views.

* * * *

The shoe is on the other foot. We have often heard Lutheran Christians bemoan the fact that the Roman Catholics are so zealous about their church compared to the Lutherans. The Most Rev. John F. Noll, however, sees it differently. In an editorial printed in Our Sunday Visitor (A Roman Catholic weekly) he writes: "If Catholics had the zeal of the Lutherans every community in the United States would know the Church much better, and because of its rational appeal, and the supernatural aids it possesses to promote the sanctification of its people, would be embraced in large numbers." Of course, we are not willing to say whether or not the Most Rev. John Noll is using psychology on his people to get them to get out and spread the Roman Catholic religion more vigorously and enthusiastically. This may well be the case. Usually one hears the opposite. Our people are chided for their diffidence in con-

The Northwestern Lutheran

BY THE EDITOR

fessing their faith publicly. Here the shoe is on the other foot. We hope that the priest is right in his assertion. In that case we wish to commend our people and beg them to work to deserve this distinction.

* * * *

Elsewhere in this issue you will or have read of the cocktail lounge in Washington, D. C. Here is the other side. The Lutheran Standard avers that "some of our Congressmen are praying. A group of Senators and Representatives attended a 'prayer breakfast' in the Senate diningroom, the first of a series of weekly meetings of the kind. They decided that no one would be permitted to take pictures of their meetings, and that none of the members will release his name to the press. They want to avoid any political use being made of their meetings. 'It is conceivable,' a spokesman said, 'that some member of Congress might sometime point to his attendance at the breakfast during a campaign or at some other opportune political moment.' The surprising thing to me was that the news item said that this is the twelfth year that such prayer sessions have been held." Yes, that is surprising.

* * * *

There is a queer alliance in Oklahoma. The Oklahoma Sheriffs' and Peace Officers' Association and the Oklahoma Council of Churches have effected an alliance to combat crime in the state. The spokesman for the Sheriffs made the statement that the "church group represents a force stronger even than the law and the men whose duty it is to uphold it. With their help . . . I believe state law enforcement officers can check Oklahoma's spiraling juvenile and adult crime rate." Said the spokesman for the church group, "ministers of Oklahoma are in a position to render a great service in the crusade against crime on all levels and among all ages. They have always stood ready to do anything possible to aid law enforcement officers in their fight against lawlessness, and help in the reclamation of young lives affected by crime and criminal tendencies." Well and good; but the power to reclaim men is not by law enforcement but by the Gospel of Jesus Christ. We thought that *this* is the sole calling of the ministers!

The Message Of Gethsemane

Matthew 28, 36-46

THE prime message, of course, is that of Jesus entering upon His redemptive Passion in perfect Savior's love. Yet as this message is unfolded we are also reminded of our fleshly weakness which could deprive us of the blessings of His salvation; and we hear solicitous words of exhortation with which Jesus seeks to prevent this. These things are likewise a part of the message of Gethsemane.

The Comforting Message of the Savior's Perfect Obedience

In Deep Humiliation Gethsemane was for Jesus the scene of a bitter and agonizing struggle in body and soul. It began even as Peter, James, and John accompanied Him into the inner recesses of the garden. They observed how their Lord was suddenly overtaken by deep dread, distress, and agitation. They heard the Savior confess with His own lips "My soul is exceeding sorrowful, even unto death." Then they saw Him withdraw Himself, saw how He fell upon His face in fervent prayer to the Father. So intense was the agony which He suffered that an angel from heaven appeared to strengthen Him. St. Luke tells us: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground."

He Assumed Our Guilt And Curse We cannot fully fathom the mystery of this deep humiliation. From the Savior's thrice-repeated prayer we can, however, apprehend what we need to know for our comfort. Jesus prayer: "O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." The Savior was now to empty to its bitter dregs the cup of His redemptive mission. God was making Him, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him. It was a dreadful, fearful thing for our holy Savior to be thus laden down with the guilt of all sin-

ners, to have their sin charged against Him and to feel its guilt in His own conscience as if it were His own. It was a dreadful thing for our sinless Savior to bear the full wrath of God which human sin had merited; a dreadful thing for Him, the Lord of Life, to face death, death as the wages of sin. Feeling the dreadfulness of it all in His holy soul He implored the Father to have this bitter cup pass from Him, if it were possible in any other way to carry out the redemption of sinners.

In the Willingness Of Perfect Love Though the Savior's agony was real and intense, there was in His supplication nothing of murmuring and complaint, of resentment and unwillingness, but only perfect reverence, perfect love, perfect trust toward His heavenly Father. Not only did Jesus pray: "Father, remove this cup from me," but He added, "If it be possible," "if thou be willing," "not my will, but thine be done." The Father's gracious will that mankind be rescued from sin and its curses was also His saving will. His whole heart was intent upon carrying it out and having it done. When, therefore, in this deep humiliation He again clearly realized that there was no other way than through the bitter course of suffering, condemnation, and death, He arose from His prayers with the firm resolve to bear all in willing love. He told His disciples: "Rise, let us be going: behold, he is at hand that doth betray me." With this perfect obedience unto death Christ has redeemed us and all sinners from the curse of the law, being made a curse for us; He has won pardon, life, and salvation for us as a free gift. This is the prime message of Gethsemane and of the entire Passion history.

The Warning Message of the Sleeping Disciples

Extended Blessings Jesus had taken Peter, James, and John with Him into the garden. These were the same disciples to whom Jesus had granted a foretaste

of His heavenly glory on the Mount of Transfiguration. He now chose them to be the witnesses of His deep humiliation. This, too, was a rich privilege. It was meant to fill their spiritual needs. Before He began His fervent prayer to the Heavenly Father, Jesus therefore exhorted them: "Tarry ye here, and watch with me." When He returned to them upon His first prayer, He renewed the exhortation, saying: "Watch and pray, that ye enter not into temptation; the spirit is willing, but the flesh is weak." Here was their opportunity to be made aware of the great price of suffering and anguish which it was costing the Savior to humble Himself unto condemnation and death for their redemption. It might have deepened their realization of the cursed burden which was really resting upon them in their sin. But above all, it could have let them behold the Savior's love in which Jesus was willingly assuming this burden for them. For as watchful earwitnesses of His supplication they might have perceived the perfect trust and obedience with which Jesus was willing to follow the bitter course through which alone the Heavenly Father's saving will could be carried out. They might have realized that the thought never so much as entered the Savior's heart that the Father's will which sought their redemption should be set aside, but that this was also His ardent will, which in His Savior's love He was ready to carry out at any price.

Forfeited In Fleshly Weakness For the time being these blessings were lost to the disciples, as they repeatedly sank into sleep. Jesus looked in vain for the comfort which His disciples might have given to Him by following His ordeal with thankful, appreciative faith. But also their own needs were not supplied. They forfeited the needed strengthening of faith and the growth in understanding of His Savior's work which could have kept them from being offended in Jesus when He now went into suffering and death. Giving way to their flesh, they had not fully heeded His previous instructions concerning His impending Passion. Even now in Gethsemane their fleshly hopes and longings kept them from understanding the sorrow and anguish which

they suddenly beheld in Jesus. It merely depressed their spirits and made them weary with sleep.

This is recorded for our warning that we may not let the earthly interests, hopes, and longings of our

flesh keep us from apprehending the comforting message of Gethsemane in joyful, grateful faith. C. J. L.

Editorials

Lent Again Before this issue of the *Northwestern Lutheran* will have reached the homes of our readers Lent will have been ushered in. Certainly this means another moment of grace for all of us. During this season of the church year the bloody work of the Savior will once more occupy our serious attention in hymns, prayers and sermons. Every phase of Christ's labors for our salvation will be summed up in the last few days of His earthly, visible, bodily life on this earth with all its attendant sorrows and painful experiences. The point that all Lutheran ministers will once again drive home to their people is the awful sinfulness of sin — their sin — and the awful punishment that sin demands at the hands of the holy, righteous God who has said, "The soul that sinneth it shall die," and "The wages of sin is death." They will attempt to once more show their people in the sufferings and death of Christ how God deals and must deal with sin as they view anew the sufferings and death of the Savior. But above all they will show them how, in the sufferings and death of Christ as our Substitute, God has revealed His unspeakable love toward sinners in "making Christ to be sin for us who knew no sin that we might be made the righteousness of God in Him." (2 Cor. 5:21). They will extol the grace of Our Lord Jesus Christ "who hath loved us, and hath given Himself for us an offering and a sacrifice to God." (Eph. 5:2).

That these special services in which we concentrate our attention for a few weeks on the cross of Christ ought to be of special interest to those who know themselves redeemed goes without saying. That the redeemed will make an effort to draw others to these special services is also commendable. That pastors generally make a special appeal to their people to attend these services faithfully is also understandable and entirely in keeping with the character of these services; and Christian people will heed these appeals. But let us studiously avoid all grandstand play in connection with Lent. It often offends against the dignity of the Gospel. The dignity of the Gospel demands dignity of action and behavior on our part. Let us seriously avoid putting the glorious Gospel on a competitive level with attractions of the world, and using questionable methods and schemes to attract people and to swell the attendance. Some of these methods actually border on the frivolous. They remind one too much of commercialism and high-pressure salesmanship! Man by all his efforts can not add to the glory of the Gospel. The Gospel itself must grip man as it is preached and proclaimed; the Gospel itself is the one mighty magnet

that is able to draw men. Let us follow the simple method of Philip who said to his brother Nathanael, "Come and see," and avoid all ostentatious displays.

W. J. S.

* * * *

The Eternal Word When your pastor steps into the pulpit and opens the pulpit Bible, you know that that is not just an empty gesture. You know that what he is going to say to you will be Bible truth and nothing but the Bible truth. We take that for granted and don't realize how blessed we are, that in many other churches the diet is different.

That it is the business of the preacher to proclaim the pure and unadulterated Word of God is illustrated by an experience of the Prophet Ezekiel. The Lord spread out before him the roll of a book, written within and without, and said to him: "Eat this roll and go and speak unto the house of Israel." Previously the Lord had said to him: "Thou shalt speak my words unto them, whether they will hear or whether they will forbear." So it is to be with every messenger of God. He is not to add to it or subtract from it. The body of Truth has been set in the Bible for all time to come. We need not expect that it will have to be supplemented at a later date when new discoveries have been made. That has been our traditional position: "The Word of the Lord abideth forever."

Liberal theology, which has invaded most of the other denominations of our day, takes a position which is the exact opposite. It decries the "literalism" of the Fundamentalist. It prides itself that it has worked out a "more rational interpretation of the Scriptures." What it means is that it has succeeded in "debunking" the Scriptures. It emphasizes the "new insights" to which the scholars of our day have penetrated. We do them no injustice when we accuse them of that, for substantially we are in the above quoting their own words. They don't apologize for regarding the old Scriptures as insufficient and inadequate unless reinterpreted in the light of modern scholarship. They admit it, and are mighty proud of the advances which they have made. For them the Christian religion is still in a state of flux, a part of the unfinished evolutionary process.

The real test of acceptability for them is: Is it rational? Is it scholarly? Is it scientific? With such an approach, the great saving truths of the Bible fall by the wayside. The Bible is not verbally inspired. Jesus was not the only begotten Son of God nor did

He suffer and die as the Substitute of sinners. The religion of the liberal, as someone has put it, means little more than loving God and our fellowmen — a creed of amiability that any decently behaved man can subscribe to.

If the Bible is not the eternal, inerrant Word of God, if it must be amended and revised as times change and man gains new insights, who could ever be at peace? Then the religious pronouncements of today are only the errors of tomorrow.

Thank God that we are not doomed to live in such a state of uncertainty. Thank God that we have a more sure Word, which stands unchanged in the midst of the changes of time, which is just as applicable today as it was nineteen hundred years ago, that Word which by the Gospel is preached unto us. Jesus did not point forward to the need of future revisions but said: "Heaven and earth shall pass away, but my words shall not pass away."

I. P. F.

Guidance in Godliness

CHRISTIAN BURIAL

IT seems to be a commonly accepted expressed opinion of the great majority, that a minister should always be ready to officiate at a burial regardless of the circumstances. Most Protestant ministers stand ready to accommodate themselves to this view. They officiate at the burials of men who all their life stood aloof from the Church, and perform the burial rites of the Christian Church. They try to justify their practice by saying that they abstain from any judgment as to whether the soul of the departed is with God or elsewhere and do not in any way indicate that they bury him in the sure hope of a blessed resurrection. They use the occasion only, they say, as an opportunity to proclaim God's truth to those assembled, people whom they might otherwise never reach with God's message.

Now, all this sounds quite good, but is it sound practice? Is it right in principle? Is it consistent? Is Christ thereby really confessed? Is such practice in harmony with God's Word?

Our Custom

It has been the Christian custom since the very earliest times, that the mortal remains of those who died in the faith were laid to rest with Christian ceremonial betokening the Christian hope. And although no direct instruction is given in the Bible as to the ceremonial that might be used at the burial, and in what cases only it should be used, it is surely logical to conclude that Christian burial ceremonies are only for Christians, only for such of whom we may reasonably hope that they

died in the faith of Jesus Christ and have entered into the rest prepared for God's people.

When, therefore, we see a Christian minister standing at an open grave to which the mortal remains of one of earth's pilgrims are about to be committed, we naturally conclude that one who confessed the faith, one that was in membership with the church that the minister represents, at least one who, before it was too late, made his peace with God through Jesus Christ the Redeemer, is now being laid to rest in the hope of the resurrection unto life. That is a conclusion that everyone naturally will draw.

Think Clearly

Or is the minister at the grave merely to be part of the undertaker's scheme to make the funeral impressive? Should ministers of the Church lend themselves to such hollow sham? Surely no minister should "hire" himself out as a mere figurehead. Would the military authorities agree to give a military funeral to one who had not been a soldier, but had held the army and the defense of the country in derision? Would the Masonic order grant a Masonic burial to anyone who had not been in membership with it? Why, then, should the Church, that proclaims to the world that without the Christian faith no one will be saved, be officially represented at the grave of one of whom it cannot, even with the widest stretch of imagination, be said that he died a Christian? In what other way can it be more deeply impressed on the churchless that they are aliens from the Kingdom of God than

by refusing any service of the Church at the burial of their dead?

What About Christian Comfort?

But, it is said, the funeral service is not for the dead, but for the living, for the bereaved relatives, they being in need of Christian comfort. Yes, if they are Christians, people who trust in no righteousness of their own, but simply cling to the cross of the Savior, they are in need of Christian comfort, but that their minister can give to them in another way than through a service conducted at the bier or at the grave. If they are not Christians, they will not appreciate Christian comfort. They then need to be called to repentance. They need to be warned that the way of unbelief leads to damnation. That cannot be done in a more impressive way than by refusing Christian honors in the case of those who have died in impenitence. No one would care to suggest that the minister could proclaim the doom of the departed in the burial rites.

What, then, are people to do in such cases? There are two texts in the Bible which tell pretty plainly what the Church ought to do, and as for those who despise that Church and pass it by, it is their own business and trouble what they will do in such a contingency.

What Says The Word?

The one text referred to is Jer. 22:18, 19: "Therefore thus saith the Lord concerning Jehoiakim, the son of Josiah, king of Judah; they shall not lament for him saying, Ah, my brother . . . he shall be buried with the burial of an ass,

drawn forth and cast forth beyond the gates of Jerusalem." Jehoiakim was a wicked king of Judah, he did not walk before the Lord as the good king Josiah had done, and therefore the Lord denied him even an honorable burial. If the Lord did that in the case of a king, how unfitting that the Christian Church should in the case of those who walk in the same evil way, grant burial with Christian honors!

The other text we find in Luke 9:60, where the Savior said: "Let the dead bury their dead." Let those who are spiritually dead, dead in trespasses and sin, dead, because they do not live in communion with Christ who is the Light of Life, let

Preserve the Church's Dignity them attend to the disposal of their dead without any help from the Church.

Let the Church be consistent in this. The Church has a dignity to uphold. The Church has to pro-

claim salvation through Christ, but it has also to proclaim God's wrath to the unbeliever. The same Savior who said: "He that believeth and is baptized shall be saved," also said: "He that believeth not shall be damned"! And the Church proclaims this most solemnly when it refuses to identify itself with the burial of those who persistently trod the blood of Christ under foot.

"But whosoever shall call upon the name of the Lord will be saved." That truth is proclaimed by the Christian burial. And to Christians it is a source of great comfort when at the graves of their departed dear ones who died in the faith of Jesus Christ, they are reminded of the assurance given in God's Word, that, "blessed are the dead who died in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

K. F. K.

Our Christian Hope

(First continuation)

IN our previous study we quoted a letter of condolence written by a woman who knew not Christ, a letter which in a shocking way illustrates the utter hopelessness of people outside the Christian Church. The letter ends with the words: "So then comfort one another." But it completely forgets to offer anything that might serve as comfort.

The words sound very much like some which St. Paul used in his first letter to the Thessalonians. He says, "Wherefore comfort one another" (1 Thess. 4, 18). His sentence does not stop there. He adds very significantly, "with these words." When thinking of death Paul does not consider the situation as hopeless — "One can do nothing against such things" Irene said — he knows of something that will sufficiently offset the grief caused by death, yes, that more than balances the entire loss, and turns the loss into a gain. What is it? It is the hope of resurrection.

Jesus Rose From Death

This is the sure foundation on which Paul's hope rests. He begins

by saying: "If we believe — as we certainly do — that Jesus died and rose again" (v. 14).

Jesus died. He died for our sins. He Himself was Lord over death. Nobody could take His life from Him, if He had refused to yield it up. But when the Father imputed our sins to Him, when He made Him who knew no sin to be sin for us, then Jesus was ready to be delivered for our offences. He became the Lamb that was slaughtered for our guilt; and thus He took away the sins of the world.

Jesus died. It was our death, the wages of our sins. He was wounded for our transgressions, He was bruised for our iniquities. He was stricken, smitten, and afflicted. He suffered the agony of hell. Was His sacrifice sufficient? Was it a sweet odor of peace to God? Did God accept it? Did He pronounce Jesus righteous, clean and spotless from every sin that He had taken upon Himself? If not, then the tremendous sacrifice was all in vain; our guilt has not been canceled, we are yet in our sins.

The sacrifice of Jesus was accepted. Our faith does not stop with the

confession that Jesus died, it cheerfully continues: "and rose again." Jesus broke the strong bands of death. They could not hold Him. The grave, though closed with a heavy stone, officially sealed by the Roman governor, and guarded by a squad of Roman soldiers — the grave could not hold Him. Death and the grave have their power through sin. Nor does it take a great number of the most heinous crimes and vices to give them this power over a man, no, one little insignificant sin, as a little touch of envy or of pride, is strong enough to hold a man as victim of death forever. Jesus rose again. Even the last vestiges of sin had disappeared in His death, being washed away by His blood. Else He could not have arisen.

Those were our sins that were laid on Him, our sins that were washed away by His blood. He rose from death, victorious over our sins, justified of our sins. In Him we were made the righteousness of God.

This is our faith: Jesus died and rose again. And this double fact is the solid rock on which our hope rests unmovable.

Joined to Jesus

In the same verse in which Paul voices our faith that Jesus died and rose again, he also introduces the truth that we are joined to Jesus by our faith. He says: "Even so them also which sleep in Jesus will God bring with him." When he says, with Him," he means to say much more than perhaps "in a similar manner;" also more than "in company with Him." Certainly we shall be brought to life by God in a manner similar to the way in which He brought Jesus through death into life; certainly we shall be brought to our goal in company with Jesus; but Paul's words say much more, they imply that we are united to Jesus. For all practical purposes, whatever God did to Jesus He need not at some later period do a second time by repeating it in us, no, in doing it to Jesus He actually did it to us. Jesus was our substitute, so that His sufferings and death were our sufferings and death, and His resurrection was our resurrection. In Rom. 6 Paul explains that being baptized in Jesus' death we were really buried with Him, because, as he says in 2 Cor. 5, if one died for all then all died. Because that is

the case we are also joined to Him — Paul says, “grown together” — in His resurrection (Rom. 6). Our life is now hidden in Christ, but when Christ will appear on the last day, then our life will also blossom forth into the open.

In the verse from 2 Thess. quoted above Paul mentions only the one thing that we, the believers, fall “asleep” in Jesus. We are joined to Jesus through our faith. Herein lies our hope, as the poet expressed it:

Shall I fear, or could the Head
Rise and leave His members dead?

Believers Joined Together In One Body

When we carry one of our loved ones to the cemetery we feel that we have lost his company. In a sense this is true. While we were on earth we could speak together, sing together, pray together, sit in

church together to hear the Word, commune together. All this is no longer possible after the funeral. But our real communion has not been interrupted. It is the communion of faith, a communion in Christ. We who live, live in the Lord; and they who die, die in the Lord, or as Paul says in our text, they “sleep” in the Lord. At the moment of death they, like Stephen, pray: “Lord Jesus, receive my spirit.” Thus whether we live or die we are united in Jesus, our ever living Lord.

The Thessalonians were troubled by the outward separation, and did not consider the unbroken continuity of the inward communion of faith. They were afraid that at the return of Jesus their departed friends would be at a disadvantage. For that reason Paul reminds them of an express word of Jesus concerning the

events on the last day. “For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep” (v. 15). One of the words in the English text has changed its meaning since the translation was made. The word *prevent* today conveys the idea of *hindering*, while the Greek word used here means to get ahead of some one, to have an advantage. On that last day no one will get ahead of any one else. We believers, whether living or dead, form one large body, and Christ will treat us as a body. Before He does anything else He will first remove the barrier of death and will reunite the living and the dead also outwardly.

A closer study we shall have to defer till our next study.

J. P. M.

(To be continued)

From A Wider Field

A COCKTAIL LOUNGE IN WASHINGTON

AT a public hearing before the Alcoholic Control Board of the District of Columbia on January 23, churchmen of the Nation's Capitol appeared to protest the granting of a liquor license to the “Capitol Hill Club.”

This establishment belongs to an organization of members of the Congress and the Cabinet. The Club has set up headquarters on capitol hill, directly across from the congressional office buildings in Washington. The meeting place of the members includes a large bar and cocktail lounge with adjoining conference rooms where the country's legislative problems can be discussed and threshed out. It offers liquor facilities in the immediate vicinity of the Capitol of this Nation for the first time since before the days of prohibition.

The pastor of Mt. Vernon Place Methodist Church, Dr. Albert Shirley, is quoted as commenting on this situation:

“I have never been so disheartened as when I learned that

within a stone's throw of the capitol there is going to be opened up by the new leaders of our government a lounge where they may go to have cocktails and then into separate rooms for conferences.

“If there ever was a day when our minds needed to be clear and alert it is today, and to have the leadership of our country work out their plans in a liquor lounge is going to be a terrible thing for the country.”

There is reason to sympathize with such a complaint. One remembers the prominent part that vodka is said to have enjoyed at Yalta and at Teheran. Liquor and statesmanship mix badly and can form a diabolical cocktail.

Frightening Results of an Investigation

Indeed, the problem of alcohol and alcoholism has long since become acute in every phase and department or our Nation's life. The breakdown of the moral fiber of our country is nowhere more evident and alarming than in the growing prevalence of habitual and irresponsible drinking. It is levying a heavy toll on our resources and our civil well-

being. This can best be shown by listing some figures and statistics compiled in one of our 48 States which has completed a study of the problem through a legislative interim commission on alcoholism. The tragic record in Minnesota is probably equalled or surpassed in other States.

Alcoholism is costing money in Minnesota, aside from the enormous price of the drinks. According to the commission's report, it piles up an annual jail bill of \$625,000, causes damage in traffic accidents amounting to \$1,700,000 per year, and leads to crimes that cost the State \$3,900,000 annually. It results in a yearly wage loss of \$11 million.

Only Part of the Story

These staggering figures reveal only a fraction of the total disaster. They do not include the wreckage caused by liquor to homes and farms and families. They do not include the degeneration which liquor brings to social relations, to law enforcement, to gifts of mind and body conferred by God and crippled by excessive drinking.

The commission reports: “There are between 85,000 and 90,000 exces-

sive drinkers in Minnesota, and 18,000 of them alcoholics in the sense that their lives are unmanageable by themselves."

In one State institution which provides treatment for alcoholics, 1,162 patients were admitted during the year ending June 30, 1952; and this represents an increase of 91% over the previous year.

The state is making efforts, with the means at its disposal, to meet and overcome these conditions. But such attempts, costly as they are to the taxpayers, are doomed to indifferent success unless men and women everywhere become aware of the moral questions involved and see them in the light which the Holy Spirit gives through the Word of God.

What Says the Scripture?

The Scriptures list intoxication where it belongs when they say: "Envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5, 21. But Christian people think even farther in the matter. When national drinking of intoxicants has reached such a stage of destructive viciousness, many privileges of the individual, including the privilege of eating and drinking what they choose, may cease to be matters of personal freedom and become matters of conscience. The right of owning, operating or frequenting a place where liquor is sold can become a serious issue at any time; more so than ever in the present drift toward alcoholic anarchy. While we treasure and reserve for ourselves the scriptural right not to "let any man judge us in meat or in drink," we must never forget to evaluate carefully the effect that the exercise of our freedom may under certain circumstances have upon the bodily and spiritual condition of others. It is our business to see to it that we do not contribute in any way to the terrible growth of alcoholism in our age.

Sacrilegious Repetition of Silent Night

It may seem to be a little out of season to mention Christmas in February; but we would not like to pass up the opportunity of giving

space to a very satisfying comment by the Rev. Dr. Truman Douglass of the Board of Home Missions of the Congregational Christian Churches, who wrote an indignant letter to Chairman Paley of the Columbia Broadcasting System.

Shortly after Christmas the news got around that playwright George S. Kaufman was relieved of his job as director of the television program called "This is Show Business." On December 21 last, Mr. Kaufman had made an indiscreet remark over the air. "Let's make this one program," said he, "on which no one will sing 'Silent Night'." There were quite a few people who heard that and didn't like it. They protested.

The Northwestern Lutheran

Mr. Kaufman was dropped, quite to his amazement. He said afterward that his comment was not intended to be antireligious; and of course a good many sensitive people with good taste understood that from the first.

One of those who understood was the aforementioned Rev. Mr. Douglass. In his letter to CBS he said:

"The real sacrilege is the merciless repetition of 'Silent Night' and similar Christian hymns by crooners, hillbillies, dance bands and other musical barbarians."

He said a good deal more that was equally to the point; but we want to thank him especially for that splendid outburst of well-mannered fury. It was long overdue. E. S.

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Thessalonica

AFTER a long and wearisome journey of about three days along the famous Egnatian Road our travelers, Paul and Silas, arrived at Thessalonica. Luke adds the significant words (Acts 17:1): "where (there) was a synagogue of the Jews". Throughout the whole of Macedonia the Jews were sparsely scattered. The greatest gathering was to be found in Thessalonica. It has remained so to this very day. Here in this city of great and varied trade and commerce, Paul and Silas intended to abide for a while. The synagogue there was expected to serve as a threshold for the further spreading of the Gospel in Macedonia and Achaia (Greece).

Thessalonica's History

In the days of Paul the city of Thessalonica vied with Corinth in Greece and Ephesus in Asia Minor for the trade and commerce of the Aegean Sea. In its early beginnings the city got its name from a hot spring within the city. It was called Therma and served as a health center. Otherwise it played an insignificant role among the cities of Macedonia and of the Aegean Sea. It was Callender, the son-in-law of King Philip of Macedonia, who recognized the possibilities of the city, had it rebuilt and upon its completion in

315 B.C., gave the new city the name of his wife Thessalonica, the daughter of Philip. On the day of her birth, King Philip had won a decisive victory of the Greek province of Thessaly. To commemorate it, he gave his daughter the name of Thessalonica. Thus the Macedonian victor over Thessaly, the founder of the great Macedonian Empire, and father of Alexander the Great, the founder of a still greater world empire, is originally responsible for the name. Callender chose it to perpetuate the honor of the illustrious family. Today it is known as Saloniki, which name suggests the time of its Turkish rule, which ended in 1913 during the Balkan Wars. Today it is in Greek hands and a center of the Greek orthodox Church. The blight of the Islam religion is gradually being effaced.

A Free City

In the days of Paul Thessalonica had already enjoyed the privilege of a free city, because it had sided with Octavius and Antony in the struggle for supremacy between Octavius, the nephew of Julius Caesar and later Emperor Caesar Augustus, and the republican leaders Brutus and Cassius, who had fled from Rome to gather their forces for a final decisive battle at Philippi in 42 B.C.

The battle was lost. The republican leader Brutus, who had assassinated Julius Caesar and who styled himself as "the last of the Roman" fell upon his own sword. That spelled the end of republican Rome. The victors of the decisive battle Octavius and Antony, spent some time in Thessalonica after this victory. A triumphal arch commemorating the great victory for imperial Rome was erected by Octavius. Travelers tell us that it has survived the ravages of later world wars and still adorns the aged city.

Cicero and Paul

It was under the rule of the uncle of Octavius, Julius Caesar, that Cicero, one of the last defenders of the republican ideals of ancient Rome, spent seven solitary months of voluntary exile in Thessalonica. Judging from his remarks concerning that exile those must have been very sad days indeed for this once famous Roman leader and orator, who had been hailed as the Father and Deliverer of his country. Swaying in his decisions and having the misfortune of choosing the wrong party, he at last boldly ventured to attack the partner of Octavius, the ambitious Antony, in his Philippic Orations. These inflaming orations finally prepared the way for his own tragic end. At Thessalonica he had ample time to try to console himself with a philosophy, that could offer him no real comfort and to discover that every man is considered expendable by his fellow men. He was finally granted the permission to return to Rome, but the grandeur of Rome had vanished for Cicero. His enemies had plotted his death. One year before the battle of Philippi he met his death at the hands of soldiers. The voice of the once mighty orator was silenced. His hands were cut off and nailed to the rostrum in Rome. Once they had been able to sway the Romans with their gestures and had helped to shape the destinies of Rome. That was the sad end of one of the most influential Romans of his day. In Thessalonica he had ample opportunity to bemoan his lot and had to learn that all in this world is vanity and that men can but play a very short and indecisive role on the stage of this world. It is not unlikely that Paul, learned in the wisdom of Hebrews, Greeks and Romans, also knew of the sojourn and the role played by Cicero on the

Roman stage. While Cicero had no consolation to offer to others and could not even console himself, it was Paul who could offer the Thessalonians real comfort through the Gospel of Christ in his sermons and later on through immortal epistles addressed to them. In spite of much affliction they could be joyful. Through the power of the Gospel preached to them they also became great examples of faith in the inevitable persecutions they were to suffer. He could comfort them with the coming of Christ for their final redemption and at the same time warn them of their real enemies, who would endeavor to lull them into a feeling of security and not let them see their rising enemy, the Antichrist, who was already beginning to rear his head. Cicero, the one-time famous orator, philosopher and statesman revealed the weak foundation of his own convictions. Paul could preach by the precept of the Gospel and of his own courageous life that overcame all adversities.

Paul's Gospel

When Cicero was in exile in Thessalonica, he could behold the soaring and snow-covered heights of Mt. Olympus, the so-called abode of the Greek gods and goddesses, towering over the city. He no longer shared the belief of the common man in the existence of gods. No longer was it for him the abode of the gods and the tribunal seat of Jupiter. The snowy heights did not reflect to him the resplendent halls of the gods in their bliss. The icy heights rather let him shiver and increase his desire to return to the land of his love and pride, Rome, only to end his ill-spent life as a broken and practically forgotten man. Paul saw the same heights of Mt. Olympus. The so-called throne of Jupiter meant nothing to him. Once he and Barnabas had been hailed as Mercury and Jupiter in Lystra. As in Lystra he surely availed himself of the opportunity to preach to the Thessalonians that the mountains are but the footstool of the living God, that their real Father was in heaven and that the very heavens could not contain Him. He had not come to offer them new and interesting musings concerning a new worldview or religion, the creation of his own phantasy. He had not drunk of the Pierian Spring outside of Thessalonica and obtained his wisdom from there. His was a

revelation from on high, the true and only hope for a sin-ridden human race. In the midst of the many perils of life and death he held up before the Thessalonians a religion, which could offer them real comfort in all their many trials, the sure hope of the resurrection of their bodies and life everlasting in Christ.

The Antichrist

In his Second Epistle to the Thessalonians Paul portrays the Antichrist as sitting in the very temple of God, pretending to be God Himself. We know that this is a prophecy of the Papacy. How vividly did Paul not picture the Pope sitting on his throne and holding forth with his pronouncements! Can we not also imagine that Mt. Olympus, the throne of the gods, helped to give unto Paul that realistic background of one, who pretended to sit on the very throne of God. It was surely not difficult for the Thessalonians to visualize that new pretender to the throne of God, the Antichrist.

A CHRISTIAN'S ARMOR

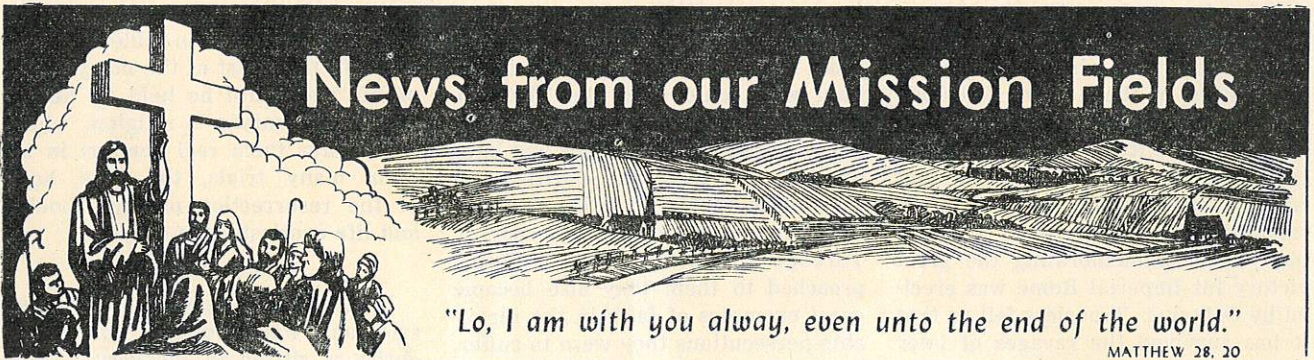
Melody: A Mighty Fortress is our God

A Christian's armor is God's Word,
A symbol thru the ages.
Each soldier of the Lord will find
His weapon in its pages.
When all around is night,
It's this dark world's light.
When bowed down with care,
Our source of strength is there;
We have no other refuge.

Oh Lord, preserve this heritage
Thru every generation;
And use us, Lord, that we may bring
It's light to every nation.
For wars shall only cease,
And men live in peace,
When we learn to give
Thee honor, and to live
According to Thy Spirit.

No atom bomb can e'er destroy,
Unconquered he remaineth,
Whose faith, though sometimes
Tried by doubts,
God's Spirit still sustaineth.
Though foes take our life,
Or fill our days with strife,
The soul they can't kill,
Though they try as they will;
We are God's chosen people.

ESTHER A. SCHUMANN.



News from our Mission Fields

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

MATTHEW 28, 20

GOOD NEWS FOR NORTHERN RHODESIA

Call Accepted

THE Rev. A. B. Habben, of Hastings, Nebraska, has accepted our Synod's call to bring the Gospel to the natives of Northern Rhodesia, Africa. He will preach his farewell sermon to his mission congregation on February 8 and with his wife will leave for Wisconsin to prepare for his long and blessed mission journey.

We know you have impatiently awaited the consummation of the Synod's resolution of August 1951 to send two missionaries to this benighted land. It would have been a pleasure to report this good news months ago, but our Lord saw fit to test our metal through more than one year of unsuccessful calling. Such tests are good for us. When we patiently persevere in our effort to do His will, He removes all obstacles. The first volunteer to carry out this difficult assignment has been found. A second missionary is being called at this writing.

Virgin Mission Field

This dot on the world map, in central Africa, to which they will go, is one of the youngest countries in the world. Northern Rhodesia, a land about five times the size of the state of Wisconsin, was opened to white settlers only 50 years ago. It is land rich in minerals and other natural resources, but it is still quite primitive. The Africans who will soon become Missionary Habben's neighbors are raw natives living substantially as their forefathers did 400 years ago. They dwell in grass-hut villages; subsist on mealie meal and wild game; can neither read nor write. Most of them have seen some white civilization, but few have been touched by it.

Most important — they know nothing about the Bible and have never heard of the Savior from sin. But under the almost repulsively grimy skin of each one is an immortal soul, for which the Savior died and for whose benefit He said: Go to them preach the Gospel. Among these, too, He has His Elect and we rejoice that our Wisconsin Synod is taking steps to gather them in.

Member Follows Pastor

The mission station will be built in the African bush, about 50 miles from the nearest white settlement. Building material for the missionaries' homes cannot be ordered by telephone or delivered to the site by a lumber company truck. They must transport the material themselves; become their own masons and carpenters. In many ways ingenuity must supplant convenience. Natives who cannot understand our language and who more likely don't know a saw from a hammer will be pressed into service as helpers. You will readily understand why a combination builder-farmer mechanic must accompany our missionaries. We are happy to report that a consecrated Lutheran Christian, answering this description, has been found. Mr. Paul Ziegler, of Hastings, will follow his pastor into this Kingdom-building work.

Hardships Ahead

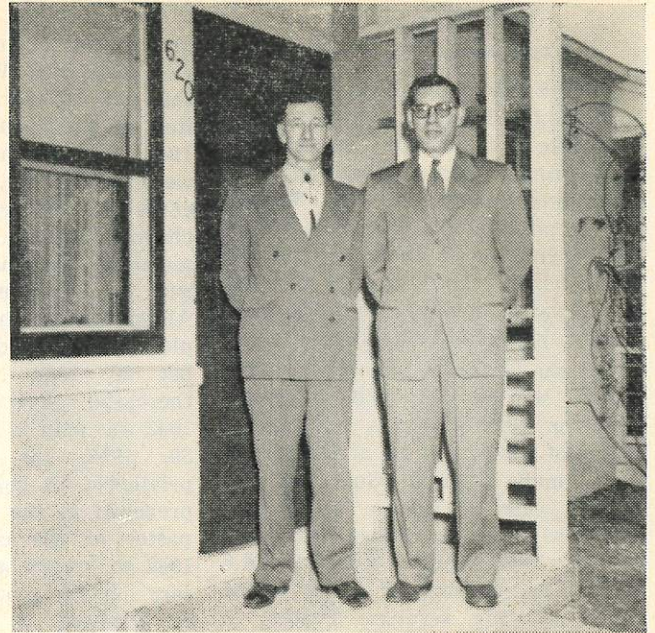
Until the exact site for the station is chosen and temporary living quarters are erected these pioneers must live in a mobile home out in the bush. A pick-up truck with trailer-home attached will be supplied for this period. Plans are for the men to depart for Northern Rhodesia before May 1, so that

their first, crude living quarters may be erected before the rainy season sets in. Their families plan to remain in the States until this preliminary work is done. It is hoped that after about six months they may be able to follow. For the first year, at least, the staff will be fully occupied choosing the area and exact site — erecting their homes, learning the language and winning the confidence of the natives. A full year will be consumed before they master the language sufficiently to preach.

Is There Nothing I Can Do?

These intrepid pioneers will leave their homeland, their kin, the many conveniences and luxuries of our civilization and travel about 10,000 miles over land and sea to win souls for Christ and for us. This will be our Synod's first mission endeavor south of the equator. It will also be the first foreign heathen mission work that we have carried on alone. Just how long before our missionaries may see the first actual fruits of their labors, we do not know; nor is that our concern. The Lord instructed them to preach. Since He will work there with them and through them, we may well leave that part to Him. It seems a pity, though, that there is so little we can do to show these men that we are grateful they are going for us. But there are things we can do. We can show them that we want this mission work done. The Synod voted \$35,000.00 for the first year's cost of this new work — that money is not in the treasury at the moment. One can understand that. You felt it was not urgent to supply the funds until the Synod was ready to begin work. Well — NOW IS THE HOUR!

CAN WE WHOSE SOULS ARE LIGHTED WITH WISDOM FROM ON HIGH



Missionary A. B. Habben leaving Hastings, Nebraska for Africa — "With the cross of Jesus going on before."

"Here am I send me." — Mr. Paul Ziegler, left Pastor A. Habben, right

We have so far proceeded on faith and your promise. Now the Synod must write checks for costly equipment, travel and buildings. Let us show these missionaries by means of our vigorous contributions that we are with them in this blessed undertaking. But above all let us support them with our prayers. God wants to bless this endeavor, but He wants to be asked.

The Executive Committee For Northern Rhodesia, Africa, by The Rev. A. G. Wacker, Chairman.

* * * * *

This column will continue to bring you mission news from our newest mission. Pastor Habben has been one of our nearest neighbors and now will be the farthest away. Since we have been asked to serve his flock, until another pastor has been called,

we have been very close to the activity occasioned by a call to Africa. "May God bestow on us His grace, with blessings rich provide us, and may the brightness of His face to life eternal guide us that we His saving health may know, His gracious will and pleasure, and also to the heathen show Christ's riches without measure and unto God convert them." W. R. H.

CAN WE TO MEN BENIGHTED THE LAMP OF LIFE DENY?



NATIVES OF NORTHERN RHODESIA
THEY CALL US TO DELIVER THEIR LAND FROM ERROR'S CHAINS

DOUBLE ANNIVERSARY

**St. Peter's Church
Fond du Lac, Wisconsin**

On October 5, 1952, St. Peter's Congregation in Fond du Lac, Wisconsin, celebrated a double anniversary. The congregation observed the 35th anniversary of Mr. Moskop as teacher and his 25th anniversary as principal — all these years in the same school. Mr. Koester's 25th anniversary as teacher, also in the same school, was observed likewise.

In the morning an appropriate divine service was held, in which children, young people, and adults, many of whom had sat at the feet of both men, praised God for the many years of service these men were privileged to render Him at St. Peter's. The pupils of grades 7 and 8 sang a special song of praise to the Lord at this service. Pastor G. Pieper based his anniversary sermon to the jubilarians on Psalm 116, 12-14: "What shall I render unto the Lord for all His benefits toward me?" He said that as a thankful child of God they will answer with the Psalmist: "I will take the cup of salvation, and call upon the name of the Lord."

In the evening a social gathering was held in the church parlors, to which the entire congregation was invited, as well as many colleagues and friends of the jubilarians. The attendance at this gathering gave further evidence of the esteem in which the two teachers were held. Teacher Edgar Blauert of Morrison was master of ceremonies. Teachers Rupprecht and Breitenfeldt spoke in behalf of the local faculty. Pastor Pieper responded in his own behalf as well as of that of the congregation. Visiting teachers, pastors, and friends also spoke words of congratulation and good wishes. A purse from the congregation was presented to the jubilarians by the chairman of the congregation, Mr. Reuben Pautz. The Men's Club also presented them with a tangible expression of their appreciation. Refreshments brought the evening to a close.

"And we beseech you, brethren, to know them which labor among you and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. 5, 12.

HERBERT C. RUPPRECHT.

TENTH ANNIVERSARY

On November 30, 1952, members and friends of Immanuel Church of Campbellsport, Wisconsin, observed the 10th anniversary of the dedication of their Church Building. In 1942, in the days when materials were hard to get, the members overcame all obstacles and built the church building. The number of members was small at the time, but with a confident trust in the Almighty Lord the building was completed and then dedicated on December 20, 1942. It was not long thereafter that the loan made in 1942 was paid in full. On November 30, 1952, the congregation was privileged to have one pastor who preached at the dedication and the pastor of the congregation during 1942 to preach at the 10th anniversary. In the morning service Pastor C. Koepsell of Oakfield preached the sermon, basing it on Isaiah 62: 10, 11 and the theme: "Our Anniversary Advent Call: 'Thy Salvation Cometh!'" In the afternoon service Pastor G. Kaniess of Kewaskum, one of the speakers at the dedication, preached the sermon. His text for the occasion was Genesis 41:9. The speaker showed that it is necessary to confess our sins on the day of anniversary, and how and where the forgiveness of our sins is obtained. The speaker at the evening service was Pastor W. Strohschein of Princeton, Wisconsin, who was pastor of Immanuel Church at the time the church building was built and dedicated. His sermon text was Matthew 21:9. He reminded the hearers of their vow of allegiance and their prayer on the day of anniversary. The choir of Immanuel Church sang fitting numbers during the services. May Immanuel's house of worship prove in the future as in the past to be a haven of refuge and the Rock of Ages for lost sinners in which they can find salvation in Christ, the Crucified and Risen Lord alone.

H. A. KAHRs.

GOLDEN WEDDING

On December 31, 1952, Mr. and Mrs. Henry F. Pieper, members of Immanuel Church, Campbellsport, by the grace of God were permitted to observe the 50th anniversary of their marriage. Because two sons-

in-law are pastors in Iowa and thus would be unable to leave their parishes during the Christmas and New Year holidays, the public observance of this event was already held on August 10, 1952. On that day the family and relatives assembled for a noon-banquet in the church basement. In the course of the afternoon a special service of thanksgiving was held in the Church. In this service the undersigned, pastor of Mr. and Mrs. Pieper, addressed the couple and the assembled group of relatives and friends, basing the address on Psalm 11:12-14. Mr. Charles Roethke and Mr. Myron Matthies sang several appropriate hymns. After the service an open house was held at the Pieper home for all relatives and friends. May the Lord with His blessing be with the Christian couple in the future as in the past; may He help and sustain them unto the end and finally take them unto Himself in the heavenly mansions!

H. A. KAHRs.

GOLDEN WEDDING

Mr. and Mrs. Jacob Freese, members of St. Paul's Ev. Lutheran Church of Austin, Minnesota, were granted the grace to commemorate their fiftieth wedding anniversary on February 1, 1953. A service of thanksgiving was held in connection with the regular morning service. The sermon was based upon Matthew 6:33, the couple's wedding text. May God keep them in His grace until He takes them to Himself in glory.

L. W. SCHIERENBECK.

FIFTIETH WEDDING ANNIVERSARY

On December 30, 1952, Mr. and Mrs. William Bretschneider, for many years members of St. John's Ev. Lutheran Church of Newburg, Wisconsin, were privileged to celebrate their golden wedding anniversary. A devotion was held for them in their home during the afternoon. In the course of the day and evening many relatives and friends called to express their best wishes to the couple. May God grant them a peaceful evening of life through Christ our Lord.

W. J. ZARLING.

† PASTOR WILLIAM WEBER †

It is granted to very few to exceed the Biblical high of four score years to the extent that this was true with Pastor Wm. Weber, who reached the age of ninety-nine years, one month, and twenty-eight days. But also in the exceptionally long span of life which the Lord granted to His servant, the Biblical summary of human life obtained, that the strength of man's years are labor and sorrow. For in the later years of his life the deceased prayed with increasing fervor for his departure in peace from this vale of tears.

Pastor William Weber received his elementary schooling in the city of his birth, Glauchau in Saxony. Upon this followed two years of pre-seminary instructions with Pastor Brunn. He was then sent to this country to complete his theological training at the Seminary in St. Louis, Missouri. He graduated in 1875 and was ordained into the holy ministry by Pastors W. Hudloff, W. Rehwinkel, and G. Rosenwinkel at Wausau, Wisconsin.

After serving in and about Wausau for seven years, he accepted a call to the congregation at Perryville, Missouri, and remained its pastor for four years. Other congregations which he served were at New London, Wisconsin, 1886-1894, and at Wolcottsbury, New York, 1894-1904. He then received a call to serve congregations of our Wisconsin Synod at Crandon and Wabeno, Wisconsin, and labored in their midst until 1910. He concluded his active ministry as pastor of the Zion-St. Peter's parish in Washington County in 1927. In 1925 the members of this parish and the Dodge-Washington Pastoral Conference observed the golden anniversary of ordination. During his retirement at West Bend, Wisconsin, he had the singular experience of seeing the day of the diamond jubilee of his ordination. Because of his advanced age this eventful day was observed by a few friends and representatives of the Dodge-Washington Pastoral Conference at his home.

In 1876 Pastor Weber was united in holy wedlock with Emma Bluecher of Belleville, Illinois. The Lord blessed them with seven children: Frances, Julie, Anna, Hedwig, Paul, Ruth, and Frieda. His wife pre-

ceded him in death at Crandon on May 10, 1906. Agnes Weisel of Monroe, Michigan, became his second wife on June 2, 1907. The Lord took her from his side on October 1, 1937. Since this time his oldest daughter, Mrs. Frances Downing, lived with him and lovingly cared for him until the time of his death, July 22, 1952.

The undersigned conducted the funeral services in Zion Church, basing the words of comfort on Hebrews 10:39. Burial followed in the parish cemetery.

Thus ended a life in which the Lord faithfully and graciously fulfilled His promise: "Even to your old age I am he; and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

W. O. NOMMENSEN.

† MRS. ELIZABETH RAETZ †

Elizabeth Sofia Maria Raetz was born January 20, 1883, at Watertown, Wisconsin, a daughter of Ferdinand Behling and his wife Wilhelmine nee Schumacher. She was baptized and confirmed by the Rev. C. Strassen, pastor of St. John's Church in Watertown. On September 11, 1907, she was married to the Rev. F. W. Raetz. The Lord granted her the joy of being the mother of nine children, whom she brought up in the fear of the Lord. The Lord and Savior, however, also laid a cross upon her which by His grace she bore patiently after Him. Five of her children preceded her in death. She suffered several strokes which left her completely helpless for several years until her Lord on October 24, 1952, relieved her by taking her to her home in heaven. She reached the age of 69 years, 10 months, and 4 days.

Her funeral services for the family and the congregation at Wabeno, Wisconsin, to whom she was near and dear, were held on October 25, at 8:00 p.m. The undersigned, who ministered the Word and Sacrament to her during the last years of her life, preached the sermon on Rev. 7, 9-17. The funeral services were continued in Milwaukee at the Raasch Funeral Home by the Rev. B. A. Mauer, who preached on John 10, 27, 28. Besides her husband, four children survive: Ray-

mond, Walter, Elizabeth, Mrs. Melvin Adamms, Ruth, Mrs. John Niermann, also five grandchildren and one brother. The mortal remains were laid to rest in Pine Lawn Memorial Park, Milwaukee, Wisconsin.

F. C. WEYLAND.

ORGAN DEDICATION

St. Paul's Ev. Lutheran Congregation Manchester, Wisconsin

On November 16, 1952, St. Paul's Ev. Lutheran Congregation of Manchester, Wisconsin, had the privilege of dedicating a new pipe organ to the glory of God. The service of dedication was held in the morning. The Rev. Prof. G. Westerhaus of Northwestern College at Watertown, Wisconsin, set the spiritual tone for this festive occasion by basing his very fitting sermon on St. Paul's words to the Colossians: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

On the evening of the same day an organ concert of sacred music was given by Prof. T. Zuberbier, teacher of music at the Winnebago Lutheran Academy in Fond du Lac, Wisconsin. Several of the many inspirational selections given were: "Large C. Spiccato" by Wilhelm Bach, "In Dulci Jubilo" by Walter Sasmannshausen, and "Tuba Tune" by C. S. Lang. The St. Paul's choir edified the congregation and its friends by singing "The Heavens are Telling" by Ludvig Beethoven, "The Goodness of the Lord" by Fred Holton, and "Hymn of Praise" by F. Clark Perry. Both the service of dedication and the sacred concert were in charge of the undersigned.

For the sake of those contemplating the selection of a new organ, and those especially interested in organs, we attach the following description of our new organ: The instrument is a two manual and pedal Schaefer pipe organ manufactured at Slinger, Wisconsin, and consists of 4 ranks totalling 299 pipes with provision for the later addition of chimes. The manual compass is 61 notes and the concave, radiating pedal keyboard has the AGO standard of 32 notes. The console is equipped with indirect

lighting of the 22 stop keys and pedal keyboard. A special chamber that houses the organ proper was built by members of the congregation, and a decorative front consisting of a special pipe and grille design covers the tone opening. The console is placed to one side of the balcony in a position to provide the organist with a complete view of the choir, congregation, and chancel. The tonal resources of the organ vary from a very soft background for intonations to ample volume for congregational singing. Four basic pipe organ tone characters are represented in the Diapason, Flute, Dulciana, and String, voiced to blend with each other into a pleasing ensemble. The organ mechanisms are of the latest electro-pneumatic type.

WM. WADZINSKI.

PARSONAGE DEDICATION

On a rather dark and dreary September 21, 1952, the members of Trinity Ev. Lutheran Church, Dexter Tp., Mower Co., Minnesota, held a special service for the purpose of dedicating the new parsonage which the Lord had privileged them to build. In the hearts of those gather-



ed there a joy was found in having accomplished what had been planned for a number of years. The speaker for this special occasion was Pastor Egbert Schaller of Nicollet, Minnesota, District Vice-president. His well-chosen words were based on the text: Proverbs 24, 3. 4: "Through wisdom in an house builded; and by understanding it is established and by knowledge shall the chambers be filled with all precious and pleasant riches." The local pastor served as liturgist for the service. After the sermon, the congregation proceeded to the front of the house where the dedication ceremony was held.

The parsonage is what is commonly known as a story-and-a-half home, in size 34x32 feet. On the ground floor one finds the study with built-in

cabinets and book shelves, a large living room, a bed room, a full bath, and a combination kitchen-dining room. Upstairs are three bed rooms — two large and one small — and a half bath. The floors are oak, with the exception of the two baths, which have plastic flooring, and the Kitchen-dining room, which has inlaid linoleum. The full basement contains space for fruit and vegetable storage, an electric hot water heater, a water softener, and a pressure tank. The house is heated by forced-air oil heat. An added feature, not in the building project itself, is a 286 ft. well, equipped with a new Fairbanks-Morse submersible pump.

The total cost of the project, including the well, was approximately \$15,000. Only a small portion of this amount remains to be paid. A goodly amount of volunteer labor plus the hiring of able carpenters helped to keep the cost of construction down. Landscaping for the parsonage, to be installed in Spring, was furnished by the Young People's Society. We praise and magnify the Name of our Heavenly Father for having blessed this congregation with this new property, and we pray that His manifold blessings may continue to rest on the congregation and upon the parsonage and all who dwell therein. NORMAN E. SAUER.

GOD'S KINGDOM WORKERS

Lord, my the plea of all Thy workers through me,

"Oh gracious Father, work Thy will be:

I would not seek my honor or my fame,

But use me Lord to glorify Thy name."

"Lord, make me quick to see the wrong from right

And to my vision give that inner sight.

That weighs all matters, not by man's design,

But prays, Lord, let my will conform to Thine."

"Search Thou the heart and know our thoughts," we pray.

"Prosper Thy will and cast our own away.

That we in all things Lord Thy glory seek.

We are so earth-bound Lord, and, oh, so weak."

Obedient to Thy will, how we will go And witness by a godly life below.

Until at last life's weapons we lay down.

The Northwestern Lutheran

Faith turned to sight, the cross into a crown.

ESTHER A. SCHUMANN.

CALENDAR OF CONFERENCES MINNESOTA DISTRICT TEACHERS' CONFERENCE

The Minnesota District Lutheran Teachers' Conference will meet at Emanuel School, St. Paul, Minnesota, on February 23, 1953. The school is located at 51 E. King St. This is south of the Mississippi River, near West St. Paul, two blocks west of Roberts St.

Members will provide their own meals.

Program

- 9:00-9:15 Opening Devotion
9:15-10:15 Liturgics and Educational Problems, Pastor G. Fischer. Substitute: The Place of Physical Education in a Christian School, Prof. John Oldfield.
10:15-10:30 Recess.
10:30-11:30 Correlated Teaching of Bible History, Doctrine, and Hymnology, Prof. Herbert Sitz. Substitute: What Benefits are Derived from an Intensive Penmanship Program? Mr. Robert Landvatter.
11:30-11:45 Business, Chairman V. Gerlach.
11:45-1:30 Noon Recess.
1:30-1:45 Opening Devotion.
1:45-2:45 A Study of Parents' Groups or Educational Groups, Mr. Harold Klatt. Substitute: The Mass Media of Communication and Our Schools: Movies, Radio and Television. Mr. Lester Raabe.
2:45-3:00 Recess.
3:00-4:00 Business.
4:00- Closing Devotion.
DORIS TIETZ, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

- Albrecht, Egbert P.**, in St. Paul's Church, Green Garden, and in Trinity Church, Marquette, Michigan, by T. H. Albrecht; assisted by W. Roepke and A. Gentz; Septuagesima, February 1, 1953.
Petrie, J. R., in Zion Church, Kingston, and in St. John's Church, Tp. Manchester, Wisconsin, by George Kobs; assisted by E. Kiessling; Third Sunday after Epiphany, January 25, 1953.

CHANGE OF ADDRESS

Pastor

- Albrecht, Egbert P.**, 122 W. Ridge Street, Marquette, Michigan.
Board Member (Students' Aid, Northern Wisconsin District).
Schneider, E. R., 1713 Ravinia Place, Appleton, Wisconsin.

NOTICE

Trinity Ev. Lutheran Church, a newly organized mission in Tiffin, Ohio, is in need of Communion Ware. Anyone able to supply a used set, please contact Paul H. Wilde, 65½ Main Street, Tiffin, Ohio.

PAUL H. WILDE.

* * * * *

The undersigned, a student of the University of Basel, Switzerland, is preparing a theological doctoral dissertation on the subject "The Lutheran World Convention, the World Council of Churches, and conservative American Lutheranism." The work is to include a historical summary of the conservative position on Church union matters, a survey of the work of the World Council of Churches and the Lutheran World Convention in recent years, especially since 1948, and conservative reaction thereto, and it is also to explore the question of a possible overall agreement in a foreseeable future. Readers of this notice are hereby respectfully solicited to communicate with the undersigned if they have historically valuable and currently pertinent material available, before sending it. All material used will be carefully treated and returned upon completion of the work, including postage costs of the sender.

GILBERT A. THIELE
Lange Gasse 1
Basel, Switzerland.

NEBRASKA DISTRICT
October 1, 1952 to January 1, 1953

Central Conference			
	Budgetary	Special	Other
Congregation			
St. Paul, Broken Bow	\$ 450.48	\$	\$
Westside, Co. Bluffs	44.98		
Lincoln Heights, Des Moines	219.64		
Grace, Fort Madison	65.45		
Immanuel, Hadar	549.27		
Trinity, Hoskins	455.55		
Grace, Newton	87.04		
St. Paul, Norfolk	2,037.85		
Gethsemane, Omaha	123.05		
Good Hope, Omaha	35.60		
Good Shepherd, Omaha	92.54		
Grace, Sioux City	473.46		
St. John, Stanton	519.12		
Memorial for Reinhardt Goetsch	1.00		
Memorial for Otto Eckert	11.00		
Immanuel, Washington, Iowa	130.07		
Colorado Conference			
Reedemer, Cheyenne	116.00		
Mt. Olive, Colorado Springs	200.00		
Mt. Olive, Denver	277.55		
Pilgrim, Denver	60.00		
St. Luke, Denver	249.60		
Zion, Fort Morgan	55.85		
St. James, Golden	329.10		
Trinity, Hillrose	454.75		
St. Paul, Las Animas	84.10		
Mt. Olive, Lamar	404.60		
St. Matthew, Loveland	185.60		
Calvary, Littleton	60.00		
St. John, Montrose	77.10		
St. John, Platteville	140.50		
Grace, Pueblo	333.00		
Our Savior, Pueblo	58.41		
Rosebud Conference			
St. John, Brewster	69.45		
Zion, Bonesteel	184.58		
Grace, Burke	261.07		
Peace, Carlock	197.75		
St. Paul, Colome	85.20		
Zion, Colome	125.00		
Dunning Lutheran Mission, Dunning	18.87		
St. John, Herrick	116.74		
Zion, Mission	594.25		
St. Paul, Naper	678.51		
Calvary, Valentine	155.62		
Zion, Valentine	707.26		
Memorial for August Lenser			4.00
Memorial for Rhoda Kiekbusch			5.00
Trinity, Winner	319.50		
St. Peter, Wood	30.98		
Southern Conference			
First, Aurora	464.66		
Memorial for L. T. Joseph	23.15		
Christ, Beatrice	278.88		
Emmaus, Beatrice	2.00		
Zion, Clatonia	1,196.26		
Zion, David City	51.81	100.00	
St. John, Firth	422.41		
Grace, Geneva	659.92	50.00	
Trinity, Grafton	983.16		
Redeemer, Hastings	722.65		
Mt. Olive, Lincoln	653.68		
Grace, Milford	112.05		
St. Paul, Plymouth	1,090.05		
St. John, Rising City	56.80		
St. Mark, Sutton	158.19		
Total	\$ 18,560.21	\$ 150.00	\$ 509.00

HERBERT J. REICHERT, District Treasurer.

A. Gallart, Findlay	560.12		
H. Buch, Greenwood	223.00		
W. Voss, Jenera, Including \$75 from Sunday School and \$60 from Luther Society	1,500.00		
K. Krause, Lansing	3,616.11		
F. Zimmerman, Lansing	417.15		
T. Sauer, Livonia	888.86		
S. Westendorf, Monroe	1,402.52		
A. Schultz, Monroetown	590.40		
A. Hueschen, Morenci	55.94		
E. Hoenecke, Plymouth	1,217.51		
C. Schmelzer, Riga	876.59	15.00*	
A. Wacker, Scio, Including \$200 from Otto Schaible and \$500 from A Friend of Missions for North Rhodesia Mission	1,059.69		
A. Jeschke, Tecumseh	669.56		
H. Wilde, Tiffin	22.75		
R. Timmel, Toledo	1,000.00		
W. Koelpin, Toledo	600.00		
R. Scheele, Toledo	1,128.52		
R. Demcak, Van Dyke	148.46		
L. Rasch, Warren	106.28		
G. Press, Wayne	1,868.07	1,000.00	
H. Buch, Yale, Including \$5 from Church Council	231.51		15.00
A. Bloom, Waterloo	174.80		
J. Westendorf, Williamston	231.05		
A. Walther, South Lyons	99.46		
M. Schroeder, Bay City	804.75		
J. Vogt, Bay City, Including \$46 from School Children	582.37		
A. Westendorf, Bay City	1,500.00		
E. Kasischke, Bay City	881.36		
H. Schultz, Brady	713.58		
M. Koepsell, Broomfield	256.53		
H. Schultz, Chesaning, Including \$3 from Ladies Aid and \$10 from Sunday School	1,169.96		
C. Leyrer, Clare	241.15		
N. Maas, Durand	93.27		
J. Roekle, Elkton	256.62		2.00
B. Westendorf, Flint	673.72		
R. Holtz, Flint	714.63		
A. Kehrberg, Frankenmuth	641.05		58.50*
A. Scherwin, Freeland	247.44		
G. Schmelzer, Hale	172.63		
R. Frey, Hemlock	409.60		
W. Steh, Kawkawlin	914.62		
H. Lemke, Lincoln	110.98		
A. Maaske, Manistee	333.35		
R. Schaller, Mayville	247.64		
R. Schaller, North Branch	87.75		
K. Vertz, Owosso	1,600.00		
F. Schroeder, Pigeon	1,776.27		
M. Koepsell, Remus	90.00		
O. Frey, Saginaw, Including \$79.25 from Ladies Aid	1,041.51		
H. Eckert, Saginaw	618.15		
O. and O. J. Eckert, Saginaw	2,892.90		
E. Renz, Scottville	156.30		
E. Renz, Sheridan	79.51		
T. Frey, Sterling	422.05		
C. Leyrer, St. Louis	353.50		
G. Cares, Swan Creek	158.70		
N. Maas, Swartz, Creek	148.32		
P. Heyn, Tawas, Including \$40 from Ladies Aid and \$21 from Young Peoples Society	431.00		42.24
W. Kehrberg, Vassar	585.26		372.11*
T. Horneber, Zilwaukee	283.50		
Totals	\$ 57,983.01	\$ 1,000.00	\$ 504.85

* Represents money sent direct to institutions. Of the non-budget money there were \$54 for Church Extension and \$25.24 for War Sufferer's Relief.

Memorial Wreaths

In Memory of — Sent in by	Amount
Billy Dorr — Chesaning	\$ 13.00
H. E. Heyn — Elkton	2.00
Joseph Sumera — Frankenmuth	1.00*
Mrs. Helen Rohloff — Frankenmuth	6.00*
Mrs. Theresa Musolf — Frankenmuth	3.00*
Ed. Kroeger — Frankenmuth	6.00*
Mrs. Caroline Reif — Frankenmuth	6.50*
Walter Wiecha — Frankenmuth	1.50*
Mrs. Lydia Roedel — Frankenmuth	5.50*
Louis Weinberg — Frankenmuth	3.00*
Oswald Bernthal — Frankenmuth	16.00*
Meta Bierlein — Frankenmuth	10.00*
Rev. H. Heyn — Hale	2.00
George Lipp — Riga	7.00*
Mrs. Hulda Dreher — Riga	12.00
Mrs. Emilie Grunst — Riga	8.00*
Mrs. Emilie Grunst — Riga	23.00
John Wackert — Saginaw, St. Paul	30.00
Rev. W. Bodamer — Scio	7.00
Mrs. W. Kittendorf — Tawas	2.00*
Rev. H. Heyn — Tawas	31.00*
Rev. H. Heyn — Tawas	15.00
Rev. H. Heyn — Tawas	2.00
Rev. H. Heyn — Tawas	130.00*
Rev. W. Bodamer — Tawas	5.00*
Emil Bodeis — Vassar	2.00
Oscar Gerbach — Yale	15.00

ALWIN R. BURKHARDT, Treasurer.

MICHIGAN DISTRICT
October 1, 1952 to December 31, 1952

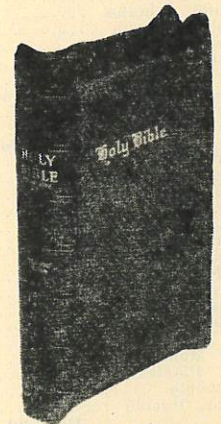
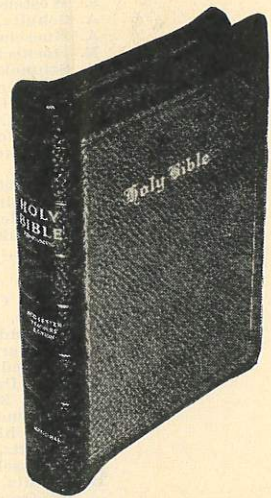
Southwestern Conference			
	Budgetary	Building Fund	Non-Budgetary
Reverend			
L. Meyer, Allegan	\$ 168.20	\$	\$
J. Brenner, Battle Creek	122.71		
E. Berg, Benton Harbor	500.00		
E. Wendland, Benton Harbor	3,564.96		
G. Struck, Dowagiac	583.48		
W. Krueger, Eau Claire	532.68		
C. Kipfmiller, Hopkins	700.00		
R. Beismann, Muskegon	185.17		
L. Meyer, Otsego	43.10		
A. Maas, Sodus	1,800.00		
W. Westendorf	1,489.83		
H. Zink, Stevensville	2,387.01		
H. Hoenecke, Sturgis	866.10		
Southeastern Conference			
A. Baer, Adrian	1,478.05		
L. Koeninger, Ann Arbor, Including collection at Pastors Conference \$28.99	377.76		
East Ann Arbor	89.53		
O. Kreie, Belleville	311.34		
O. Schlenner, Detroit, Including \$11.88 from Sunday School	434.94		
W. Valleskey, Detroit	740.44		
E. Zell, Detroit	350.93		
E. Frey, Detroit	328.75		
E. Fredrich, Detroit	666.30		
J. DeRuiter, Detroit	443.87		
Dexter	140.00		



Jan. 1954

7 M
George Molkenin
Route 14 Box 398D
Milwaukee 14, Wisconsin

Reference Bibles



<i>They that sealed the covenant.</i>	NEHEMIAH,
gavest before them, neither turned	B. C. 448.
they from their wicked works.	
36 Behold, ^d we are servants this	^d Deut. 28.

Jösh'u-á the son of Nün,	B. C. 14
tandeth before thee, he	^e Num. 1
in thither: ^u encourage	^{30.}
he shall cause Is'ra-el to	^e Ex. 24.
	^{23.} 11.
	See 1 Sa

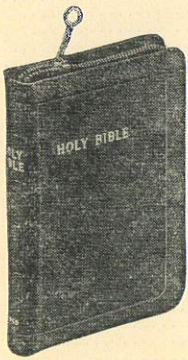
- Bible Dictionary • Extensive Concordance
 - Self-Pronouncing • 64 Pages Bible Study Aids
 - 60,000 Center Column References • 5,000 Questions and Answers • Illustrations in Color • Atlas and Maps • Family Register • Presentation Page.
 - Self-Pronouncing Text • 60,000 Center References • 160 Page Concordance, Indexed Atlas
 - Bible Study Aids • 16 Pages of Maps • Family Register • Presentation Page.
- Size of page, 5 $\frac{3}{8}$ x8.

- No. 24. Genuine leather, divinity circuit, amber-under-gold edges; boxed.....\$7.75
- No. 24RL. Same contents and binding as No. 24, but with Christ's words printed in red.....\$8.00
- No. 24RL — INDEXED. Same contents and binding as No. 24 and 24RL, but indexed, \$9.00

- No. 160. Flexible genuine fabrikoid, divinity circuit, amber edges.....\$4.00
- No. 163. Genuine leather, divinity circuit, amber-under-gold edges.....\$6.00
- No. 163Z. Zipper edition. Same contents and binding as No. 160 and No. 163.....\$7.25

ZIPPER BIBLE No. 555Z

A beautiful, completely new Bible in the beloved King James version. This remarkably priced Bible contains all the features noted below, hitherto found only in much higher priced editions.



- In legible self-pronouncing type • Presentation Page • Family Register
- Zipper Closed Genuine Leather Binding • Red Edges • Headbands
- Size 3-11/16x5 $\frac{3}{8}$ inches. \$3.50

11 ¶ Therefore thus saith the LORD of hosts, the God of Is'ra-el; Behold, I will set my face against you for evil, and to cut off all Jü'dah.	the queen of he; drink offerings u her cakes to wc out drink offerin our men?
12 And I will take the remnant of Jü'dah, that have set their faces to go into the land of E'gypt to sojourn there, and they shall all be consumed,	20 ¶ Then Jér- the people, to t women, and to

NORTHWESTERN PUBLISHING HOUSE

3616-32 West North Avenue

Milwaukee 8, Wisconsin