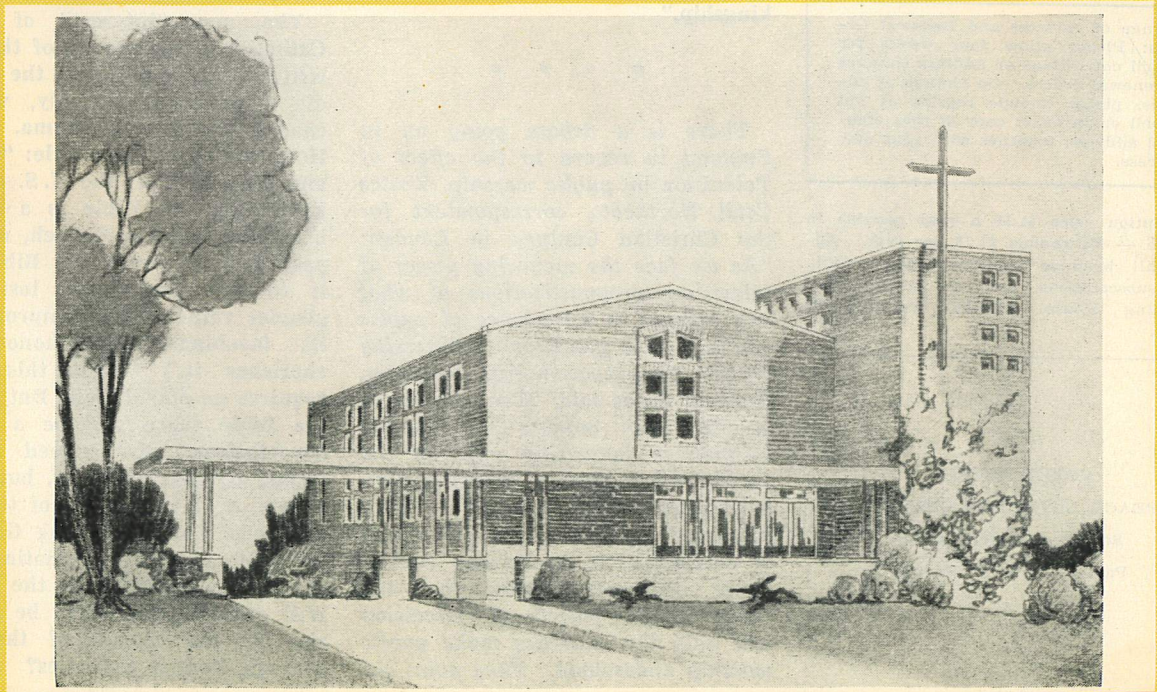


THE NORTHWESTERN LUTHERAN

"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

Siftings

BY THE EDITOR

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COVER DESIGN

PEACE LUTHERAN CHURCH
 Sun Prairie, Wisconsin
 Pastor Emil G. Toepel

The Lutheran Church in Sweden is the State Church, that is, the ministers are paid by the State out of taxes paid by the people. There is, however, also a Swedish Free Church which is enjoying an ever increasing membership. According to the 1952 report the Free Church boasts of 400,000 members. This body has 9,000 meeting houses or churches, and 6,000 pastors, preachers and evangelists. It is claimed that out of 1,200 Swedish missionaries now at work in foreign fields, three-fourths of them have been sent out by the Free Church.

* * * *

The Reverend John Sutherland Bonnell, minister of the Fifth Avenue Presbyterean Church of New York has this to say about the annual Easter parade down Fifth Avenue in New York: "For several year into a burlesque. He further-desecrated by scores of men and women in the Easter parade who have done their best to turn one of the holiest days of the Christian year into a burlesque.".. He furthermore declared that these "exhibitions" put themselves on a level with the men who "arrayed Christ in a scarlet robe in mockery of his kingship."

* * * *

There is a debate going on in England in regard to the effect of Television on public worship. Writes Cecil Northcott, correspondent for the Christian Century in London: "As we face the menacing power of television, prognostications of what will happen to attendance at public worship grow gloomier. Addressing Welsh Congregationalists recently, Herman Jones said: "The number of people who indulge in fireside religion is increasing until in the service on a Sunday morning only a handful will be present . . . With television, the era of the priest and of ceremonial is on its way (out)." Other observers believe that the "advertising" power of television will help the churches make public worship understood. They point out

that great masses of the people have never been inside a church to see what is going on and that television should break down the barriers between the organized churches and the people. Perhaps it were well if we did some serious thinking on this.

* * * *

From Palestine, the new Israeli State, comes the news that the Christian missionaries are experiencing stern opposition in their work there. Especially is this true in Jerusalem. Posters have appeared on billboards in that city protesting against Christian mission activity and urging Jews not to send their children to Christian schools. Opposition has sometimes flared into violence. Last month the windows of two Bible houses were stoned, and those in the Bible Evangelistic Missions (Assembly of God connection) Bible shop have been broken five times. At a special meeting held in a Jerusalem synagogue to consider mission activity, a local minister of Hebrew background was manhandled by the audience when he tried to express his views.

* * * *

The new "interest" of Roman Catholics in the spread of the Bible, writes J. T. Mueller in the Concordia Theological Monthly, will not change the Roman dogma. Father Kelly writes in his article: "Catholic efforts in 1952 let the U. S. citizenry know that the Bible is a Catholic book and that the Church, which in past ages preserved the Bible, gave it to the world and lost whole peoples rather than compromise on its teachings, still honors and cherishes it." What this means requires no elucidation. But through the Bible there will be a change, nevertheless, not indeed of the dogma written in books, but of the hearts of at least some of the Catholics who find the saving Gospel in the Bible and the illuminating power of the Holy Ghost in the Gospel. Will not Matthew 24:14 be fulfilled also by the spread of the Bible through Roman Catholics?

The Precious Gift Of The Holy Spirit

John 16: 13-15

IN the Christian Church Year, Pentecost has been placed on a level with Christmas and Easter. It is the third great festival of the gracious salvation which God has wrought for us sinners. Is it also true, however, that we individually appraise the Pentecost message in this manner? Are we always fully conscious of the deep significance of the saving gift which Pentecost proclaims to us?

From the Savior Himself let us hear anew that it is only through the Pentecost gift of the Holy Spirit that we have come to our rich joy in the messages of Christmas and Easter, and thus to the full joy of our salvation. The Savior's words which we want to ponder were spoken by Him on the evening before His death. He had told His disciples that He would now be returning to His Father. For with His suffering and death He would bring His redemptive mission, for which he had been sent into the world, to a victorious completion. The disciples, of course, were deeply grieved at the thought of no longer having Jesus visibly at their side. Jesus, however, sought to make them realize that, far from bringing sorrow to them, His return to the Father would usher in the completion of their joy. That would be true inasmuch as it would make possible the sending of the Holy Spirit to abide with them forever. Jesus said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." The gracious work of this Comforter would more than compensate for the withdrawal of the Savior's visible presence.

A Precious Gift for the Apostles

Jesus extended the promise: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." This promise was fulfilled for the disciples. The Holy Spirit did guide them into all truth. Yet we need to mark what the Savior Himself said about this blessed work of the Comforter. What the Holy Spirit brought to them was indeed not any new truth, which went beyond the words of

spoken to them. Jesus had testified of Himself before them; and Jesus is the way, and the truth, and the life. Through His words and works, through His life, death, and resurrection the full truth of God's saving grace toward men was revealed. Therefore Jesus in His promise says of the Holy Spirit: "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak . . . He shall glorify me: for he shall receive of mine, and shall show it unto you." Even in adding: "And he will show you things to come," Jesus does not have a revelation of future things in mind with which the Holy Spirit would go beyond that which the Savior Himself had disclosed. No, the truth into which the Holy Spirit guided the disciples was the truth of the Gospel which Jesus had proclaimed and which He had established by His life and death.

Much of it had remained dark and hidden to the disciples while Jesus was still humbly at their side. When, however, the Holy Spirit descended upon them at Pentecost, He not only brought all the words and deeds of Jesus to their remembrance but at the same time made clear to them the saving meaning of all that they had experienced, of all that Jesus had said unto them and done before their eyes. In a fully enlightened faith the Holy Spirit led them to understand God's gracious gift of salvation as it had been perfected by Jesus. He let them see Jesus in the full glory of His saving gifts. Thus their joy was made full. Their hearts were flooded with peace, comfort, hope, and zealous thankful love.

With joyful hearts they now realized that the vicarious life and death of Jesus had wrought a perfect atonement for all sins. Guided into all truth, they now beheld in Christ's resurrection the Heavenly Father's proclamation that the way to heaven had been opened for them through the sacrifice of His Son. They found rich comfort in the Savior's full dominion over heaven and earth, whereby He was blessing, shielding, and protecting them. They were

cheered by the blessed hope that their exalted Savior would ultimately change their vile body that it might be fashioned like unto His glorious body, that since Christ their substitute had risen from the dead and entered into glory, He would most certainly also draw all those who believed in Him to Himself into the glory of eternal life in heaven. Through all this blessed truth the Holy Spirit brought forth in them a richer measure of the fruits of love, joy, peace, longsuffering, goodness, and meekness, made them ready to rejoice when they were persecuted for His sake, made them zealous in proclaiming His Gospel.

A Precious Gift for All Believers

Without the gift of the Holy Spirit there can be no joy of salvation. The Holy Spirit must do His gracious work as Comforter also upon our hearts. He must guide us into all truth. This He is pleased to do through the word of the apostles, through the revelation of Holy Scriptures as it was completed upon the Pentecost outpouring of the Holy Spirit, and through the Holy Sacraments as they are established in this Word. When the Savior in His high-priestly prayer directed His thoughts upon all of His future disciples, He spoke of them as of those who would believe through the word of His apostles. The truth in which the Holy Spirit guides us is the truth of the Gospel as it is found in Holy Scripture. Any supposedly new revelations which men are wont to ascribe to the Holy Spirit are actually deceptions of the Evil Spirit.

Yet without the gracious work of the Holy Spirit God's Word would remain hidden to us; we would remain blind to the spiritual treasures which it holds out to us. "No man can say that Jesus is the Lord but by the Holy Ghost," that is, no man can say it with a believing heart. The Holy Spirit must glorify Jesus in our hearts, let us see Him in faith as our perfect Savior. He makes the truths of God's Word, as they center in Christ, live as blessed realities in our hearts, so that we embrace them in faith. He takes the treasures of salvation which flow from Christ's finished work and makes them our very own.

Let us thank God richly for the Holy Spirit, the gift which He sent to His Church upon His victorious return to the Father. In such thank-

ful appreciation let us seek the Holy Spirit diligently there where He comes to us, in God's blessed Word. Let us live in that Word, read, mark, hear, and inwardly digest it. Thus the Holy Spirit will continue to guide us into all truth. This will afford us even richer joy than the

disciples ever enjoyed through the visible presence of their Savior in their midst.

C. J. L.

Editorials

Partakers of Evil Deeds Americans as a people are great joiners. They delight in holding membership in clubs and organizations. That poses a problem for Christians because of the religious ting of most of these clubs and societies. There are few which are purely civic and social in their makeup. To make it more appealing to good citizens religious elements are introduced and made a vital part, which according to their constitutions or rituals dare not be omitted from the functions.

Some have regular prayers, chaplains, and speak loudly of good works and duty to God.

Since these organizations want to draw their membership from all classes of men, from men of all sorts of religions and no organized religions at all, the religion for which they stand is not the Scriptural or truly Christian religion, but vague, indefinite, and promiscuous in its very nature. It has to be broad enough to make room for all sorts of religious beliefs, because otherwise someone would take exception. It is a religious umbrella under which all can find refuge. It is a least-common-denominator religion. That that is not the true Christian religion should be apparent to every Bible student, for the Christian religion is not broad, vague, and indefinite but stands for very definite and unalterable truths. A promiscuous religion stands for a false God, and participation in it involves worshipping or serving a false God.

Christians, even Lutheran Christians, sometimes become entangled in such organizations and profess to see no harm in it. Their stock argument is: The others may be serving a false god, but I fill those vague religious terms, which characterize it, with truly Christian content and for myself interpret them in the truly Christian way.

But it is not quite that simple. Scripture says: "What part hath he that believeth with an infidel? Come out from among them, and be ye separate." In spite of what meaning the Christian puts into it for himself, the fact is that the other members of the organization put a different meaning into it, and the organization encourages that, giving the impression that one religion is as good as the other, in other words, on the same level with the truly Christian religion.

When the Christian belongs to such organizations, it is not only his own person that is involved. By his very membership in it he gives the impression that the Christless and unscriptural religion of the other is good, too, and serves the purpose for him. It strengthens and encourages the other fellow in his false religion, though as a Christian he knows that it does not save, but damns. A religion is either true or false, and by

encouraging others in their false religion the Christian is guilty of, what Scripture calls, being a partaker of evil deeds. In the Second Epistle of John, verses 10 and 11 we find the statement: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds," yes, partaker of his evil deeds, and you then share the responsibility for them. That is too serious a thing to take upon ourselves, and so the only safe policy for the Christian is: "Come out from among them."

I. P. F.

* * * *

"Keep Thy Foot" That is only another way of saying: Watch your step, mind your behavior. The reference is to conduct at the church services. The entire statement from the inspired pen of wise Solomon in Ecclesiastes 5, 1 reads: "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools, for they consider not that they do evil."

When you are church-bound remember whither you are headed and be in the right frame of mind for it and maintain it after you have entered and taken your seat. It is the house of God, and that calls for a special attitude, different from that in a place of business or a place of entertainment. "The Lord is in his holy temple, let all the earth keep silence before him." A stranger watching the frivolous behavior in some churches is bound to get the impression that nothing serious is being offered there.

Some, says Solomon, bring the sacrifice of fools. They act the fool, and that is all the more serious when it is done in the house of God. They go to sleep. Some giggle and whisper and nudge one another. By their inattentiveness they are cheating themselves of the precious things offered in the house of God. What is more, they disturb others and prevent them from getting the full benefit of the message. It also gives those who notice it a low opinion of the Christianity of the offender and causes gossip. What is still more, it disturbs the preacher. It is hard for the preacher to do his best and so robs the other hearers. Here, too, applies what the apostle says of the conduct of members and its bad effects upon the preachers: "That they may do it with joy and not with grief, for that is unprofitable for you." The member who acts up in church is a fool by God's own definition.

The one important attitude, according to Solomon is: "Be more ready to hear." That is what the house of God is there for: hear, to listen, to drink in the words

of Life, to grow and be established in the Truth. That calls for an effort on the part of the preacher, but also on the part of the hearer. Sometimes the preacher could be more interesting, but no preacher will get his message across if the hearer does not cooperate. The preacher is not to entertain but to impart the Scriptural Truth, and that is seldom "interesting" to the worldly mind. Some hearers practically challenge the preacher to arouse their interest. No wonder that they go away empty. Be more ready to hear. Make up your mind to get something out of the sermon. Put an effort into it. The blessings gained make it worthwhile.

The man who is wise according to God's definition will take that attitude. The fool will not.

"While Thy ministers proclaim
Peace and pardon in Thy name,
Through their voice, by faith, may I
Hear Thee speaking from the sky.

From thy house when I return,
May my heart within me burn,
And at evening let me say,
I have walked with God today."

I. P. F.

Guidance In Godliness

WE ARE THE SYNOD

THE various districts of our Synod will be meeting shortly in pastoral and delegate conferences. Our Joint Synod convention is not far away. If there is one object of these meetings it is the stressing of the fact that all of us as component parts of the synod are to feel ourselves as one body and thus work together hand in hand for the common good of the Church.

Synod, A Church

It is, perhaps, only too often forgotten that the synod is a church in the sense of Matt. 18:20: "Where two or three are gathered together in My name, there am I in the midst of them." For, surely, the members of a synod gathered together to hear the reports on the progress of the work of the Gospel and to deliberate upon ways and means to help along this progress, are gathered in His name. He has not merely bidden us thus to come together for mutual aid and comfort, but He has promised to be with us in all such gatherings where the problems of the Kingdom, that is built solely by the preaching of the Gospel, are prayerfully considered. All offices, committees, arrangements, all papers and reports that are read, have but one aim and purpose — to preach the Gospel to the world; and if that is not our purpose as a synod, we have no right to exist.

A Blessed Purpose

To do this preaching of the Gospel more effectively, more widely, and more systematically, local flocks scattered over a wide territory are banded together by mutual and free consent into a synod. What such single congregations could not do, must be done by this group of con-

gregations in the synod. Single flocks cannot effectively train men for the public ministry in proper higher schools, cannot send out missionaries and support them, cannot issue church papers and print the necessary books for the church and schools, because of the smallness of number of such a local flock. Nor can the needful watching over the purity of teaching and practice be exercised when every congregation stands alone and is left to its own devices. Synods are true Christian cooperatives pleasing to God in that they obey the commands of God for the spreading of the Gospel.

Strength In Unity

It is of vital importance, therefore, that all members of the synod keep in mind their obligations toward this larger body which is as truly a church as the congregation in Verdant Valley, although with greater tasks and obligations than those that can be assumed by, let us say, Verdant Valley. As the church members have of their own free will, out of love for the Christ that saved them through His blood, established the local church, so all these members have also of their own free will undertaken to share the labors and bear the burdens of the synod. The synod is but the larger congregation or church of which we are members. The spirit of cooperation which should obtain in a local congregation must also rule in the synod. There is no question here of force or "must," all is to be done for God and the synod, the church as a whole, because the "love of Christ constraineth us," and for the "love of the brotherhood." Our commission as a synod is one: "Go ye into all the world and preach the Gospel to every creature." And

when the Lord says: "GO!" we cannot say: "NO!"

To do its God-given work the church has received many priceless gifts from the God of all grace. These include not only the gifts of His holy Word and Sacraments, but also the men who are to be the stewards of His mysteries. And all these gifts are to be used for the profit of all, 1 Cor. 12:7. Let the one learned in Scripture teach and preach when thereunto duly called; let the one gifted with the faculty of administration, administer the affairs of the church, as we are exhorted in Romans 12:6ff. Let the one gifted with this world's goods not forget to give to the church whatever it may need for its purpose to preach the Gospel in all ways and means. Only thus shall we be accounted faithful servants of our Lord, as we make good use of the gifts in our hands for one another and for the whole body of Christ, in willing and loving cooperation and unflagging zeal in the work which we as members of the synod have taken upon us, no less than the duties of the local congregation. We are the Synod! K. F. K.

IMPRISONED

Words are imprisoned inside of me
Chafing at their repression
Beating their wings at the door of
my heart
Seeking to find expression.
Restless for flight, like a flock of
birds.
Then out they come, just words,
words, words.
Pray, whose hand unlatched it or
found the key
And did the words really come from
me?

ESTHER A. SCHUMANN.

Our Christian Hope

(Concluded)

THE Easter festival has come and gone. (In fact, due to circumstances this installment, which was written for the second Sunday after Easter, will reach our readers only on the Sunday before Pentecost.) We have heard again the Easter message of the empty tomb, which gave mute, but powerful, evidence to the resurrection of our Savior. We saw how the Easter events struck terror and confusion into the hearts of the enemies. The Roman soldiers who guarded the sepulcher of Jesus, lest His disciples steal His body, "did shake and became as dead men." The chief priests concocted the palpable lie that the keepers had fallen asleep while on duty; but while they were fast asleep they saw distinctly, and could testify, that the disciples came and stole the body of Jesus. The soldiers collected good money to spread this lie, by which they incriminated themselves, and many of the public seem to have swallowed it.

We saw, on the other hand, what a wonderful change the news of Jesus' resurrection, confirmed by His personal appearance, produced in the hearts of His disciples. They were a sorry looking lot before they accepted the good news. They had trusted that Jesus would redeem Israel, but by His death their hopes seemed shattered. They hung their heads, they hid behind bolted doors. But when they saw the risen Savior their hope revived. Boldly they proclaimed Him as the promised Messiah, and charged the people and their leaders with having crucified the Prince of Life.

Peter sums up their experience in his first epistle: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (chap. 1, 3).

Ever since the pre-Lenten season this year we have given attention to our Christian hope as presented to us in the Scriptures. We have not exhausted the subject by far, but we plan to conclude our studies this time with a brief look at some particular aspects of our hope.

Faith and Hope

These two concepts are very closely connected. They both involve an attitude of the heart over against unseen blessings, with this difference that hope looks specifically at *future* blessings. In the word of the two Emmaus disciples, to which we referred above, the English Bible translates the Greek word for hope with *trust*: We *trusted* that He should redeem Israel.

The close relation between faith and hope may be seen from the fact that one of these terms may be used to explain the other. We look at Heb. 11, 1: "Now faith is the substance (meaning literally: the foundation; then the confidence which rests on a firm foundation) of things hoped for, the evidence (conviction) of things not seen." Thus faith is the confidence of things hoped for.

Both faith and hope deal with unseen blessings. The Hebrews passage just quoted says that faith is the conviction of things not seen. In 2 Cor. 5, 7, Paul contrasts faith to sight: "For we walk by faith, not by sight." And in the Easter story Jesus censured Thomas because he demanded visible and tangible proof before he would believe: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed" (John 20, 29). That hope embraces unseen, unproved and unprovable, things, St. Paul stresses in Rom. 8: "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (v. 24).

Just as faith is characterized by an unshakable persuasion, by a well-founded confidence and conviction, so is hope. It is so firm that even adversity and suffering cannot shake it. Hope will bear tribulation patiently, and will grow by the experience which it affords, so that we also glory in tribulation. For "if we hope for that we see not, then do we with patience wait for it" (Rom. 8, 25) as Abraham "against hope believed in hope" (Rom. 4, 18).

Since such is the nature of hope, then, just as we are saved by faith, the Scriptures may well also say, "We are saved by hope" (Rom. 8, 24).

Faith, Hope, Charity

When we began the study of our Christian hope we referred to the fact that hope is enumerated among the three basic Christian virtues: "Now abideth faith, hope, charity, these three" (1 Cor 13). We now cite two more passages. Paul thanks God for the Colossians: "since we heard of your *faith* in Christ Jesus, and of the *love* which you have to all the saints, for the *hope* which is laid up for you in heaven" (chap. 1, 4.5). — The Thessalonians became Christians under very difficult circumstances. They suffered bitter opposition and persecution from their close relatives at the very beginning. Hence Paul adds explanatory words in speaking about it. He says: "Remembering without ceasing your *work of faith*, and *labor of love*, and *patience of hope*" (1 Thess. 1, 3).

What a wonderful thing this trio of faith, hope, and love is, Paul states in a passage which we studied a few weeks ago. In 1 Thess. 5, 8, he compares faith and love to a protective piece of armor, and hope to a covering for the head: "Putting on the *breastplate* of faith and love, and for a *helmet* the hope of salvation."

Hope Based on the Scriptures

We have one point left, a very important point, but one which we may now treat quite briefly. If our hope is to be worth anything it must have a solid foundation on which to rest. What is the foundation of our Christian hope? It is the promise of God. God's promise is as firm and unmoveable as God is Himself. Heaven and earth will pass away, but not so one word of God's promises. Only if God Himself should die will also His promises fail.

We shall in conclusion list only a few passages which speak about this foundation of our hope. In Ephesians Paul connects our hope with the call of the Gospel, with which God has called us: "That ye may know what is the hope of his *calling*" (chap. 1, 18), and: "Ye are called in one hope of your *calling*" (chap. 4, 4). In Colossians he encourages His readers not to be "moved away from the hope of the *gospel*" (chap. 1, 23). In Rom. 15, 4, he tells us that we "Through comfort of the *Scriptures* might have hope."

Let us thank God that He has given us so sure a foundation for a hope which will carry us through the

tribulations of this time, even through death and the grave, into the glories of heaven. J. P. M.

From A Wider Field

The Church and Gambling

CONTRARY to the simplest principles of reason as well as of religion, some people are determined to force citizens to live under a double standard of morality — one for the Church and one for the State.

The Indiana legislature, both House and Senate, passed and sent to the Governor for signature a bill which would exempt religious and fraternal groups from provisions of the state's anti-gambling laws.

Originally the bill was intended to stiffen the penalties for gamblers in Indiana and to make possession of gambling devices illegal. These provisions are still in the bill; but the church and lodge exemption was added as a Senate amendment. The result is that gambling in Indiana has become more wicked than ever, but the churches and lodges have a special dispensation to be wicked.

To crown this folly, the legislature refused to re-consider its action even after it had heard a ruling by State Attorney General Edwin Steers declaring the bill unconstitutional. Mr. Steers based his ruling upon the two-fold ground that the bill constituted "class" legislation and that a state constitutional provision distinctly forbids the authorization of any lottery.

Mr. Steers also said: "The gambling spirit feeds itself on the charity lottery as on any other kind. If the profits go to charity, the patron wears a cloak of piety."

When religious and charitable organizations become filled with the spirit of greed and the lust for easy money, even the secular powers find it hard to keep in bounds. And this is the extreme end of the dangerous road down which churches start when they begin to look for financial support in money-making enterprises rather than in the Spirit-wrought Christian giving of their members.

Faith-Healing Lawful

Another group of legislators, this time in Colorado, had a different problem on their hands. The House of Representatives passed and sent to the Senate an amendment to the State's industrial disease compensation law to permit payments to persons whose religious beliefs do not permit treatment by medical practitioners. This would include Christian Scientists and members of certain fanatical sects.

The amendment reads: "Any employe who adheres to the faith or teachings of any well established church, sect or denomination, and who in accordance with its creed or tenets, depends for healing upon prayer or spiritual means in the practice of religion, may, upon the proper showing to the (state industrial) commission, procure its permission at any time to have treatment by prayer or spiritual means in lieu of medical aid."

Sponsors of the bill claim that unless the bill is passed, their religious freedom would be infringed. More likely, however, the bill would provide a handy means for state support of healing cults. Those who believe in faith-healing are always free to pursue their fantasies without hindrance, and to pay for their indulgence out of their own pockets.

A Stalin Funeral

Josef Stalin, deceased Soviet dictator, was given a "Christian funeral"; not in Moscow, for there he was buried without religious ceremonies as befitted him, but in Birmingham, Alabama.

The pastor of the Central Park Baptist Church there conducted a service and preached over an empty bronze casket placed before a gold cross. As might have been expected, he had a full house. Two thousand attended the "funeral."

The message from the pulpit said in part: "This casket represents all that Josef Stalin stood for, and this cross represents all that Jesus Christ stands for. You are on one side or you are on the other. Today Stalin is dead. His broken clay of force could not sustain him. And above him rises the cross of Jesus Christ to declare that the real power of this world is love, not force."

We have a different idea of what constitutes a Christian funeral, and we have a deep distaste for sensational stunts. But we do hope that the preacher improved the occasion by telling his audience the truth about that love for which the cross stands.

* * * *

Chaplaincies Political Plums

Senate Document 18 is a book little known except to politicians.* It contains a list of all the salaried jobs in the Federal government which may change hands by political appointment. In other words, when a political party wins the elections and comes into power, these jobs can be used to reward the faithful supporters. Document 18 is the handbook of political patronage, and is called the "plum book," because it lists the positions that may be handed out as "plums."

Now we hear that posts of 263 full-time chaplains and 288 part-time chaplains in Veteran's hospitals have been included in the "plum book." These positions draw federal salaries ranging from \$5,940 to \$6,940 per year. The Veteran's Administration has hastily announced that this does not necessarily mean that any political use will be made of such chaplaincies, and has admitted that their inclusion in the list is "unfortunate." But they are there, and serve to point up the truth of our long-standing contention that the conditions underlying government chaplaincies cannot possibly be reconciled with the scriptural doctrines regarding the Divine Call and the Holy Ministry.

* * * *

Philippine Islands and the Roman Hierarchy

The Philippine Islands lie far removed from us geographically; but that remote Republic has been shaken by a struggle which is not unfamiliar to us, the age-old contest

between the Masonic Lodge and the Roman Catholic hierarchy. Their feud broke into the open on the issue of religion and public education.

It was in February that Catholic authorities publicly charged three education leaders with having worked on a "Masonic committee for the elimination of religious instruction from the public schools." Actually, it appears that the controversy dates back to 1936, and was quieted in 1938 when the Masons agreed to favor optional religious instruction.

An old familiar pattern seems to show through the dust by the argument. The Philippine constitution now provides for optional religious instruction classes for three half-hour periods weekly, outside regular school hours. This was apparently

as far as the Masons were willing to go along with the idea; and it represents no concession to religion at all, since the State has no right whatever to tell parents what they may do for their children "outside regular school hours."

On the other hand, the Catholic interests have been pressing consistently and insistently for a compulsory rather than an optional interpretation of the statute, and to that end there has been agitation for scheduling the religious classes during regular school hours. These efforts have met with strong resistance. As a result, the three educational leaders, who are officials in the government of President Quirino, have been accused of serving as a committee of the Masonic order intent upon "obstructing" religious classes

in the schools, and the demand was made that they be removed from public office.

The battle was fiercely fought in hearings and in the public press. The Masons denied that they ever had a committee against religious education, and asked: "Should the mere accusation by a hierarchy owing allegiance to a foreign State with its seat in Rome result in the immediate dismissal of high Filipino government officials?"

Whatever the outcome of the struggle, one sees that the bitter contest for control of public education is under way the world over, and that, though the fact is not always so apparent, Masonry and Roman Catholicism are the chief contestants.

E. S.



Homestead National Monument

ABOUT 90 corn crops ago this month, Nebraska and the other prairie states were opened for settlement. A congressional act of May 20, 1862 made it possible for every citizen, or person who had "filed his declaration of intention to become such," to secure by paying a small fee and living on the land for five years, "one-quarter section of unappropriated government land," amounting to 160 acres.

On January 1, 1863 when the act became effective, hundreds of settlers flocked to the local land office to file their "claims." In their vanguard was Daniel Freeman, who made the first "claim." These were followed by others, foreign born as well as native Americans, in ever increasing numbers. Among them were many Lutherans of German and Scandinavian descent. In less than 60 years the Government gave away to individual settlers an acre-

age nearly equivalent in size to that of the states of Texas and Louisiana.

As a reminder of the far-reaching effect of this congressional act on the settlement of the Middle-West the Homestead National Monument has been established on the site of the "first claim" about four miles northwest of Beatrice — a city in the southeastern part of the state, 40 miles south of Lincoln, the state capital and 20 miles north of the Kansas border.

A New Mission Horizon

With the opening of this new frontier there appeared new mission horizons — The Gospel was to move westward. It was in the late Seventies that an appeal came to the Wisconsin Synod from Lutherans in northeastern Nebraska, around Norfolk, to minister to them. Not too long afterward, in the Eighties, did we begin to work also in the southeastern part of the state. For the

most part of these 75 years, even as late as 1939, our work here was chiefly in the rural areas. That is why our largest congregations are still found in these rural sections. However, in the last ten years the Wisconsin Synod has opened twenty missions in our District. All of these new missions are located in the larger cities.

Our Mission Story

The mission we describe in this issue is one of the youngest of our 20 city missions in this District. It was begun on May 12, 1946 when Pastor R. Bittorf was installed as the first resident pastor of Christ Lutheran Mission of Beatrice. A large mansion was purchased to serve as a chapel-parsonage combination. On February 4, 1950, after a six month vacancy, Pastor Lloyd Hahnke, our present missionary, was installed. He began his work there with only seven communicants. "But

we were not to be forsaken by Him from whom cometh our help," writes Pastor Hahnke in his dedication folder. "The faithful few labored zealously with their pastor, inviting

and bringing guests to the services and found great joy in renovating the chapel. The Word of the Lord bore precious fruit. Our help IS in the Name of the Lord."

which seats 350 was nearly filled. In the afternoon Pastor L. Gruendemann spoke to a congregation of some 400, some being seated in the basement, on the words of Luke 10, 38-42 — The One Thing Needful. He set forth that here in the House of the Lord the emphasis is on the Word; that Christ our Lord placed it there Himself; that He placed the emphasis on the Word for our salvation.



CHRIST LUTHERAN PARSONAGE AND FORMER CHAPEL
Pastor and Mrs. L. Hahnke and family

**In View of the Harvest
A Larger Church**

A wonderful opportunity presented itself to our mission, when an American Lutheran Church was offered for sale. That is how the Lord made it possible for a little mission to acquire a big church.

The cost of the church, as pictured, including pews, altar, pulpit, pipe organ, and all fixtures, except baptismal font and the statue donated by members was \$28,000. The handful of members in 1951 raised \$2,500.00, and \$25,500 was promised by the Church Extension Fund. But since this loan was not available until two years later, private loans had to be made. The Lord of the Church moved devoted members of the neighboring congregations — St. Paul's of Plymouth, Zion of Clatonia, St. Paul's of Gresham, and Emmaus southeast of Beatrice (also served by Missionary Hahnke), as well as members of Christ church to make funds available for the immediate purchase of the church.

Dedication Sunday

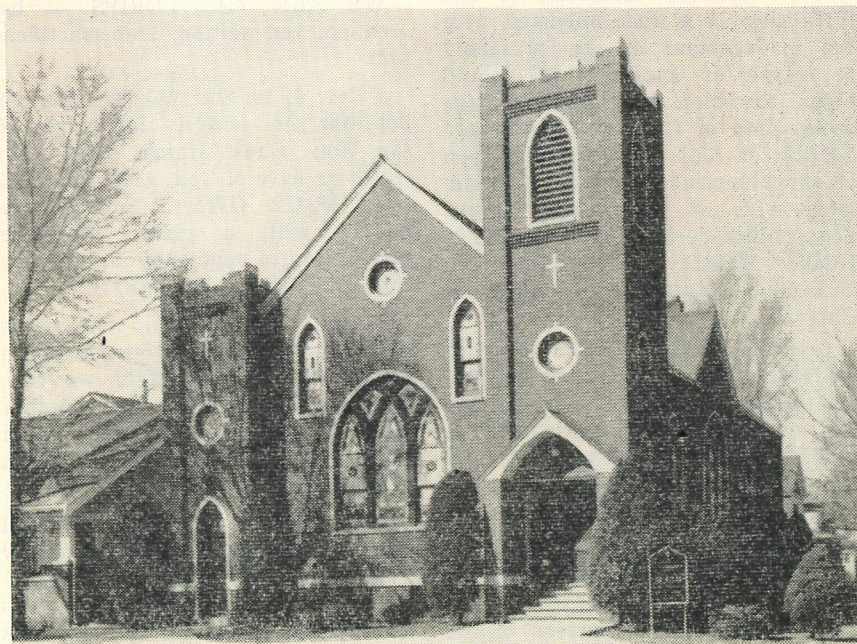
It was indeed a day of great joy for this mission, and those who had made this possible, when Christ

Lutheran Church was dedicated in December 1951. Pastor A. W. Fuerstenau addressed the congregation on the basis of Luke 19, 1-10 "This day is salvation come to this house." Here Jesus comes to seek and to save you. Here Jesus comes to give you abiding peace. The church

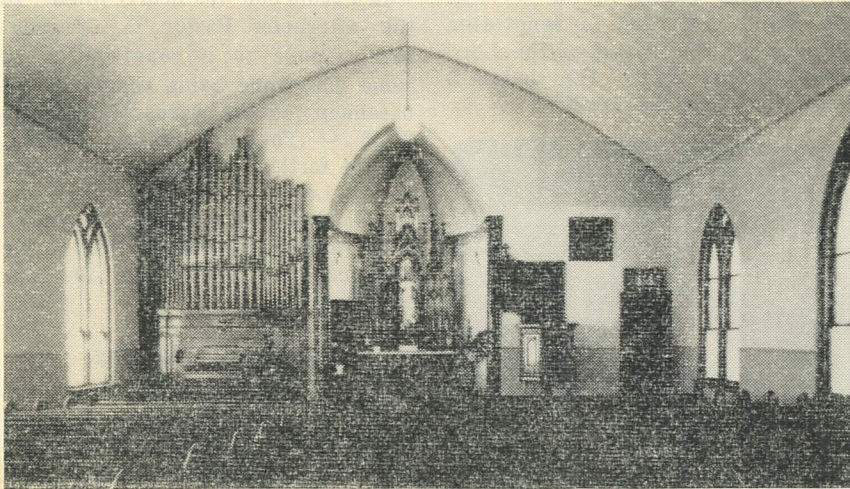
The Lord's Blessing

Over a year has passed since dedication day. In the meanwhile the faith and the wisdom of moving into this larger church has born much fruit. The mission has doubled its membership. It numbers 116 souls and 75 communicants. The average attendance per service for the first quarter of 1953 was 85. The church extension loan came through even sooner than promised, so that all private loans were repaid on March 23, 1953.

All of us share the joy expressed in these words of thanks by our missionary in southeastern Nebraska: "Christ Mission of Beatrice feels itself highly favored among the infant missions nourished and sustained by the Synod, in that so beautiful a house of worship could be obtained for us. For this the fellow Christians in Beatrice are heartily grateful to the District and the General Mission Boards, as well



CHRIST LUTHERAN CHURCH — BEATRICE, NEBRASKA



AND THIS GOSPEL SHALL BE PREACHED

as the trustees and every mission-minded member of the Synod."

We do not have anymore free land in Nebraska. But on our rolling prairie God will send rain and sunshine and crops free for the effort of planting. SO SHALL MY WORD BE THAT GOETH FORTH OUT OF MY MOUTH: IT SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT

WHICH I PLEASE, AND IT SHALL PROSPER IN THE THING WHERE-TO I SENT IT. Thus the effort of our exclusively rural mission work of so many years, might well be the weakness out of which God has preserved the Gospel among us, and by which He shall bring strength tomorrow in our young mission city congregations of today.

W. R. HOYER.

Christian Stewardship

WHAT is Christian Stewardship? — We all know what a steward is. A steward, according to the dictionary, is a man intrusted with the management of the household or estate of another. We could define Christian Stewardship as "the recognition of God as OWNER and GIVER of ALL THINGS and men as the responsible agents to administer ALL of life: time, talents, body, mind, personality, possessions, GOD'S WORD — everything in accordance with the teachings of Christ."

GOD IS THE OWNER OF ALL THINGS. . . . For a Christian this should be self-evident. Pride, neglect, worldliness, unconcern make us forget that fact. Let us hear what the Bible has to say:

Psalm 24, 1: "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein."

Deut. 10, 14: "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that is therein."

1 Cor. 10, 26: "For the earth is the Lord's, and the fulness thereof."

WE ARE THE LORD'S — by creation, redemption, and sanctification.

1 Cor. 6, 19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, AND YE ARE NOT YOUR OWN? For ye are bought with a price: therefore glorify God in your body and in your spirit, WHICH ARE GOD'S."

Romans 14, 7, 8: "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, WE ARE THE LORD'S."

WE ARE HIS STEWARDS — All that we are and have our heavenly Father has entrusted to our care. We are the managers of all our gifts and talents. We are the servants to whom he has given gifts according to our several abilities.

The Northwestern Lutheran

As His stewards we are to administer His property according to His direction. He is the nobleman going into a far country to receive for Himself a kingdom and return. We are the servants to whom He has given the pound and has given the order: "OCCUPY, do business, till I come." (Luke 19, 13.)

As His stewards we are accountable to Him. He placed us into the position of a steward. We cannot escape the responsibility. "To escape the obligation of stewardship is as impossible as to escape death or taxes." The arrangement is quite permanent. We the stewards through out our lifetime of all our life.

The office of stewardship is not in force only three or four times a year, — Christmas, Easter, Thanksgiving, missionfestival, — but it is in force every day of our life. It is a year round process. It is not restricted to voting members or lady members in our congregation, or the heads of a family. It is for all communicants, in fact, for all ages.

Christian stewardship has not always had such a wide application among us. We have been inclined to follow systems of church-finance that are a far cry from Christian stewardship. Because of that some of us have gotten into a rut. Our position "in the cellar" as far as synod-finance is concerned is proof of that.

Having reviewed Christian Stewardship as we as Christians understand it from the Word of God, and having intimated a lack of practice of this principle as illustrated by our "cellar position" in the matter of our response to synod-finance, we now ask the question: "How can we remedy this situation and get out of our dubious lot?"

We can remedy this situation and remove our stigma by accepting —

God's Way of Church Finance

In 1 Corinthians 16, 2 we read: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The passage suggests regular, all-inclusive, systematic, proportionate, prepared giving.

REGULAR GIVING: "Upon the first day of the week." The day of worship. As we appear in the

House of God. Here we are to bring our stewards-fruit. Regularly, each week. A good program, — the weekly duplex-envelope system. It is a good help to establish regularity in giving.

ALL-INCLUSIVE GIVING: "Let every one of you." The words are plain enough. Every Christian who realizes his position as a Christian steward will have no difficulty understanding that EVERY MEMBER holds the responsible position of a Christian steward, — not just the voting member, the head of a family, or a lady member, or the one who signs the church's constitution. "Every one of you" means EVERY ONE of you! Every one, as a Christian steward, is also to bring the steward's-fruit, as he or she enters the House of God each week.

SYSTEMATIC GIVING: "Lay by him in store." In an orderly way every one is to lay aside the Lord's portion. It is not to be a haphazard, spasmodic, disorderly procedure, but a regular, orderly, properly planned plan. It is to be a "storing," a setting aside ahead of use-time, not a catch-up, make-up program. It is to be the first thing done by the Christian steward as he or she begins the new week.

PROPORTIONATE GIVING: "As God hath prospered him." God expects a definite, proportionate share, according to our income, as "He" has prospered us. As much as we hate the thought, our income is not our own to do with as we please. It is a "gift" from God, no matter which way we look at it. He is the OWNER. He is the GIVER. We are but His STEWARDS.

PREPARED GIVING: "That there be no gathering when I come." No 'special drives,' 'fund raising campaigns,' 'appeals,' 'pleadings,' 'begging,' and the like are in the plan of God. The money will be there, ready to be applied as the Lord reveals the need. This is His plan.

THE COURIER.

DEDICATION

**Peace Lutheran Church
Sun Prairie, Wisconsin**

For the second time in fifty years Peace Ev. Lutheran Church of Sun Prairie, Wisconsin, was privileged to dedicate a House of Worship to the glory of God. The first church was

built in 1901-2 at a cost of \$1,700.00, and dedicated on March 9, 1902. The new church and its furnishings cost approximately \$112,000.00, and was dedicated on December 7, 1952.

The first was a simple, white-frame building, typical of so many which dot the American countryside. The second, modern in design, recaptures the simplicity of the first, but does so with modern construction methods and planning, giving beauty as well as practicality to the simplicity.

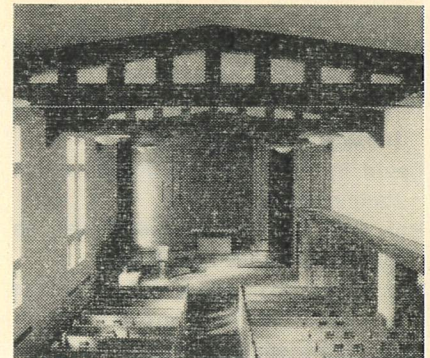


The overall size of the new church is one hundred and five feet in length by seventy-two feet in width. The width includes the Porte Cochere extending to the west of the building proper. The exterior is of red brick with California redwood trim. Sills, caps, and copings are of Indiana limestone. A large silver cross is suspended from the tower.

The red brick exterior is carried into the interior where it forms the back wall of the Chancel, the Baptismal Font, and a large planting box along the left wall of the Chancel. Pecky-cypress forms the right wall of the Chancel, with its credence shelf and organ-chamber louvre extending from ceiling to Chancel floor. Pecky-cypress also provided the material for the pulpit and lectern. The floor of the Chancel is laid with ceramic tile. The Altar is of Indiana limestone.

A massive trussed ceiling carries the roof overhead. The ceiling has been treated acoustically with excellent results. Only two-thirds of the Nave is cathedral in appearance, the other third is one story in height. Two well-proportioned columns carry the clear-story wall. A continuous, wood-faced, concealed light trough extends the length of this wall from the hooded pulpit at the entrance of the Chancel to the balcony in the rear.

The balcony houses the console of the new Wicks organ, and to the right of the balcony, in the middle section of the tower, is the council room.



Glass entrance doors, both to Narthex and Nave, give the impression of increased interior length. A mother's room, wardrobe, and pastor's study complete the first floor.

The downstairs is furnished with a large fellowship hall, modern kitchen, boiler room, two lavatories, and a spacious storeroom.

Three Dedicatory Services were held. Professor Walter Schumann, Pastor Arnold Schroeder, and Pastor Gerhard Pieper were the guest speakers. Mrs. E. G. Toepel, Pastor Kurt Eggert, and Mr. Lothar Stolper served as organists.

*Come, Jesus, from the sapphire throne,
Where Thy redeemed behold Thy face;
Enter this Temple, now Thine Own,
And let Thy glory fill the place.*

EMIL G. TOEPEL.

"Ye are our epistle written in our hearts, known and read of all men."

2 Corinthian 3:2

We are God's epistles. Every word and deed
Is an open letter for the world to read.
Do we by our actions, glorify God's name?
Or, by willful sinning, do we bring it shame?
If we search the Scripture, then its light divine
Like a guiding beacon, o'er our life will shine.

"Separate from sinners," for we cannot dwell
 With the world in pleasure, yet renounce its spell.
 Peter followed Jesus, but Scripture makes it clear
 That he followed at a distance, not too far; yet not too near.
 With the enemies of Jesus, Peter thought that surely he
 Could mingle just a little and enjoy their company.
 But alas, he soon denied Christ, oh the darkness of that hour.
 Think not that when Satan tempts us, ours will be a greater power.
 Sages tell a wise, old story of a blind on a street
 Who kept a lantern burning close beside him at his feet.
 When asked by passing strangers why so fool a thing did he,
 He replied: "Lest others passing in the night fall over me."
 Be not stumblingblocks to others, but a lantern clear and bright
 By which others find their Savior if they falter in life's night.
 As our life and conversation passes for the world to see
 May we daily ask the question: "Did the world see Christ in ME?"

ESTHER A. SCHUMANN.

MISSIONARY CONFERENCE

On Tuesday, April 7, from 10:00 a. m. to 5:00 p. m. the West Wisconsin District Missionary Conference was held in Madison, Wisconsin, at St. Paul's Ev. Lutheran Church, A. F. Berg, pastor. Converging on the capital city from Wausau, Wisconsin, in the north, Moline, Illinois, in the south, Janesville, Wisconsin, in the west and many points in between, Mission Board members and missionaries arrived at St. Paul's.

With the roar of jet and conventional type planes from nearby, busy Truax Field forcibly reminding us that the King's business also requires haste, the assembly went about that business. The host pastor conducted the opening devotional service. The remainder of the morning was devoted to the reading and discussion of the inspirational and instructive paper "We Have This Treasure," by Pastor H. C. Nitz, President of the District. In the

afternoon Pastor A. L. Mennicke, Chairman of the District Mission Board conducted the devotions. Then followed a panel discussion, "Coordinating Mission Work."—Part 1, "How Can the Mission Board be Helpful to the Missionary," by Pastor M. Kujath; Part 2, "How Can the Missionary be Helpful to the Mission Board," by Pastor G. Redlin; Part 3, "How Can the General Mission Board be Helpful to the District Mission Board and the Mission Congregations," by Pastor O. Hoffmann. Our institutional missionary in Madison, R. C. Horlamus, presented some excellent missionary advice in a paper, "Approaching Adherents of the Cults." Various individual problems of the missionaries and mission congregations were discussed during a question and answer period. Pastor E. A. Toepel displayed and explained printed materials available and useful for successful mission work. The meeting was closed with the common doxology and the Lord's Prayer in unison.

Words of thanks are certainly due the women of St. Paul's congregation for providing the conference with an excellent dinner and supper, served in the basement of the chapel. The results of such a conference as this certainly must be an increased zeal in soul-winning. We look forward to the next meeting to be held in conjunction with the District Convention of 1954.

MENTOR KUJATH.

"HE GIVETH HIS BELOVED SLEEP"

Gather the tasks and the thoughts of the day
 And weave them like threads in your prayer.
 Thank God for the gladness, the colorful hours,
 And dark, somber moments of care.
 Tell Him the times when o'er wearisome knots
 You fretted and chafed at delay.
 Ask His forgiveness for steps that were wrong,
 Then pray Him to show you the way.
 He is a Refuge, a Fortress, a Rock,
 For He is the Way, Truth, and Light.
 Together talk over the hours of the day
 And He will give rest in the night.

ESTHER A. SCHUMANN.

THUS SAITH THE LORD!

In our pulpits, in our schools, in our instruction classes, in our mission work, in every decision and undertaking in church or life, we are to be guided by this principle, "Thus saith the Lord."

Scripture abounds in tragic examples of the bitter fruits born from forsaking His Word. What was so wrong in that Israel of old disregarded God's command that His people remain separate? Does not Israel's captivity give clear answer? Consider the end of forsaking the "Thus saith the Lord."

Today too man does not easily learn what is so very simple and clear, namely, the "Thus saith the Lord." Man, both knowingly and unknowingly, would improve upon God's Word. Would change it for what he considers something better. Would teach God a little wisdom.

If man in his folly had only not ignored God's wise Word "To avoid" the errorist, would we find the thousands of different sects, which now fill the earth? But man wanted to improve upon God's advice. God's Word. When God said that the errorist is to be avoided, man answers, but not so. How could any error have gained acceptance had this Word of God been followed? But now, man says, do not avoid the false teacher, for that is a judgment, for that is bigotry, for that is a lack of love! So error abounds.

Even such an honored section of the "Thus saith the Lord" as the Lord's Prayer is not free from man's sad attempt to correct God's Word. We clearly hear that "Hallowed be thy name" comes first, then, "Thy kingdom come." Yet now, even within Lutheranism, man would reverse God's order. Let's not worry whether we preach the truth, or not; but let's go out and preach it seems to be the peculiar logic of our day. This change in the "Thus saith the Lord," even though it stem from a real missionary zeal, leads to resultant false practice. False practice always flows from false or unclear teaching, even as a spring can be judged by the water which flows from it. Thus men are apparently ready to swallow most any circumstance, which in itself already transgresses and changes the "Thus saith the Lord" for an opportunity, as it is put, to declare the "Thus saith the

Lord." How can anyone clearly preach the "Thus saith the Lord" by beginning the attempt by failing to abide by the "Thus saith the Lord?"

What is the modern effort to unite all churches once more by a further ignoring of existant errors, or an agreeing to disagree, but an indication that man still does not accept the "Thus saith the Lord?" And are not they who try to guard and warn the Christian sheep from exposing themselves to the wolves of false teachers branded as the sheep's real enemies? To keep wolves and sheep in one fold will bring wholesale slaughter. Can anyone allow error equal recognition with truth and still expect truth to prevail?

To be sure popularity is not to be found in following the "Thus saith the Lord." The prophets, Jesus, the Apostles, the true church never has enjoyed it. Certainly Satan will ever strive lest just one of his subjects be transformed into Christ's kingdom. Wherever the true church has a chapel, there the devil builds an impressive and inviting cathedral of error next door. If preaching cannot be stopped, then, how logical for our Foe, the devil, to seek that error, not truth, be preached.

We do not err, brethren, by abiding by the "Thus saith the Lord."

H. WIEDMANN.

"YES LORD"

Two little words. So quickly spoken
So hard to pray when our health is
broken.

And the Master's chisel day by day
Cuts the ugly and worthless things
away

To look up through tear dimmed
eyes and say:
"Yes Lord."

The stubborn heart is evil and weak,
"Give me," it cries, "the things that
I seek."

But the Father is wise and He will
withhold

'Till the trials shall reveal a nugget
of gold.

Then pray for the strength to lie
pliant and still,

To yield to the Lord every inch of
your will.

'Till the heart from the depths can
truly pray:

"Yes Lord."

ESTHER A. SCHUMANN.

OH HEART BEND LOW

Oh heart bend low,
No, lower still.
God cannot teach,
Proud hearts His will.
Oh heart bend low,
He will impart
Choice blessing to
The broken heart.
Empty of self,
It comes at length
To find in God
Its only strength.
And here all useless
frettings cease,
For here at last,
At last, is Peace.

ESTHER A. SCHUMANN.

WEDDING ANNIVERSARY

Mr. and Mrs. Gustav Froehlich, faithful members of St. Paul's Church at Sodus, Michigan, were privileged to observe their 55th wedding anniversary February 8, 1953.

It was not at all the intent of this aged, but still very active couple, to mark the day with any special, outward observance. Our congregation, however, would not permit the day to pass without note. At the close of the regular German service, a special service of thanksgiving and praise, extolling the grace of God as manifested to them in their fifty-five years of married life, was conducted by the undersigned. The sermon was based on the familiar words of Luke 24, 29.

In the afternoon and evening, children and relatives, friends and neighbors gathered at the home of Mr. Theo. Froehlich, a son of the jubilee couple.

May the sun of God's grace continue to shine upon this Christian couple, may it brighten their life's evening and safely lead them to life's highest goal. May God bless them and keep them unto everlasting life.

ALFRED F. MAAS.

FIFTIETH ANNIVERSARY

The Rev. Louis C. Krug

Special services were held March 1 in Grace Ev. Lutheran Church in Yakima, Washington, in recognition of the 50th anniversary of the ordination of Rev. Louis C. Krug, former pastor.

Rev. Krug was ordained to the holy ministry and installed in St. Paul's Lutheran Church at Whitehall, Wis-

consin, March 1, 1903. The same evening he was installed in Arcadia at St. John's Mission. He served St. Paul's Congregation for seven years and then accepted the call to Grace Church, Yakima, in 1910. Two years later he resigned from the congregation because of ill health. Soon thereafter, in 1912, Rev. Krug organized a mission in White Bluffs, Washington, where he served until 1943. In that year the government took over that entire area for the Hanford Atomic Project. The congregation had to disband and move out. Rev. Krug then retired from the active ministry and came to Yakima to live. Although he has no congregation he often assists in the district and the local congregation with services and visitations. The anniversary sermon was preached by the undersigned on 1 Cor. 15, 10.

In the afternoon a reception was held for Rev. Krug in the basement of Redeemer Congregation, where Pastor Krug was addressed with congratulatory messages from pastors and congregations in the district.

T. R. ADASCHECK.

† PASTOR PAUL GUSTAV VATER †

Pastor Paul Gustav Vater was called to his eternal rest on March 24, 1953, at the age of 77 years. He was born in Milwaukee, Wisconsin, on September 8, 1875, the son of August Vater and his wife Bertha, nee Hager. He was baptized in St. John's Lutheran Church by the Rev. John Bading and confirmed in St. Mark's Lutheran Church in March, 1889 by the Rev. George Reinsch.

In 1894 he decided to prepare himself for the Holy ministry and entered Northwestern College at Watertown, Wisconsin. In September, 1899 he began his theological training in our Lutheran Seminary at Wauwatosa, Wisconsin.

His first pastoral call was to Mishicot and to the Town of Kossuth in Manitowoc County, Wisconsin where he was ordained and installed on July 17, 1902. Subsequent pastorates were: St. John's at Prairie Farm, Wisconsin, 1907-1923; Cataract and Town of Little Falls, Monroe Co., Wisconsin, 1923-1928; and St. Paul's in North Freedom, Wisconsin, until his retirement in 1941.

Pastor Vater was obliged to discontinue his active service because of a heart ailment, after having served the Lord faithfully for 41

years. On July 20, 1952, the fiftieth anniversary of his ordination was observed in a special service in St. Paul's Lutheran Church in North Freedom.

On July 17, 1904 Pastor Vater was united in the bonds of wedlock with Miss Emma Klozinski of the Town of Kossuth, Manitowoc County, Wisconsin. The Lord blessed this union with 5 sons and 2 daughters. His wife and one son preceded him in death.

Surviving are his daughters, Mrs. Mabel Brandt and Mrs. Gertrude Zimmerly, and his four sons, Pastor Louis Vater, Chris. Vater, Gerhard Vater, and Victor Vater, one brother, William of Milwaukee, one sister, Pauline of Rockford, Illinois, nine grandchildren and two great-grandchildren.

Funeral services were conducted in St. Paul's Lutheran Church in North Freedom on Thursday March, 27. Pastor Henry C. Nitz, President of the Western Wisconsin District, delivered the sermon based on Luke 18, 13. Pastor A. Loock was liturgist and read the committal service at the North Freedom Cemetery.

Blessed are the dead which die in the Lord.

P. MONHARDT.

† PASTOR WM. EGGERT †

When two servants of the Lord work together, administer Holy Communion at the same altar, preach the Gospel of Salvation from the same pulpit, point the same young people to Christ, share the same congregational problems day after day, strengthening the weak and comforting the sick, then, if one of them is called away from this earthly service, the other rejoices that his companion is now with that Lord whom both loved and served.

Such thoughts were felt and expressed by this writer at the burial service of his associate, Pastor Wm. Eggert. The service was held on Wednesday, April 1, at St. Mark's Church, Watertown, Wisconsin. Prof. Gustav Westerhaus gave the funeral address, based on Rev. 14, 13. The undersigned served as liturgist and conducted the committal service at the Lutheran Cemetery.

Pastor Wm. Eggert was born in Germany on December 30, 1883, the son of Mr. and Mrs. Wm. Eggert. At the age of eight years he came with his family to Marshall, Wiscon-

sin. After his confirmation he enrolled at Northwestern College and graduated with the class of 1907. After a year of study at the University of Wisconsin he entered the Theological Seminary at Wauwatosa, Wisconsin.

In 1911 Pastor Eggert was called to his first charge, the congregation at Lowell, Wisconsin, which he served



for ten years. While at Lowell he was united in marriage to Miss Paula Kirchner. During his next pastorate he served Salem congregation at Wausau, Wisconsin, and the mission parishes of Scofield, Ringle, and Brokow. When in 1928 St. Mark's at Watertown, Wisconsin, decided to add a second pastor, Wm. Eggert followed the Lord's bidding to this position. He served this congregation for nearly twenty-five years, sixteen years as associate of Pastor Julius Klingmann, four and one-half years in association with the undersigned. During his ministry he offered his services also to the church at large, especially as a member of the Western District Mission Board and as secretary of the Joint Synod.

Through a heart attack on Friday, March 27, the Lord suddenly terminated his servant's labors in the Church Militant and on the following Monday called him into the Church Triumphant.

The Christian family which in hope bemoans the departed husband and father includes Mrs. Wm. Eggert, Mrs. James Schaefer, Gertrude and Hildegard Eggert, of Milwaukee, and Pastor Kurt Eggert of Farmington, Wisconsin.

G. REDLIN.

† DR. JOHN H. C. FRITZ †

Dr. John H. C. Fritz, veteran member of the faculty of the Theological school of the Lutheran Church — Missouri Synod at St. Louis, Missouri, was called to his eternal rest on April 12. While visiting his daughter, the wife of Dr. Walter A. Baepler, president of Concordia Seminary in Springfield, Illinois, the aged professor suffered a heart attack. He was taken to a hospital in Springfield where he died at the age of 78 years. Burial was held at Bethel Church in St. Louis.

The departed Dr. Fritz was well known in the Synodical Conference for his conservative stand on the issues of the day. He was editor of the *Lutheraner* and author of a number of books. The best known among them is his *Pastoral Theology*.

Dr. Fritz was held in high esteem among his colleagues and his brethren generally. He held many high positions in his synod during his life time, a sign that his qualities were recognized by his brethren.

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN DISTRICT PASTORAL CONFERENCE

The Southeastern Wisconsin District Pastoral Conference will meet D.v. Monday and Tuesday, June 22-23, 1953 at Christ Lutheran Church, 23rd Street and Greenfield Avenue, Milwaukee, the Rev. Herman Cares, pastor.

The conference will begin with a communion service at 10:00 a.m. Monday, June 22, at which Pastor H. Vogel will deliver the sermon.

The conference paper is entitled "The Implications of the Doctrine of the Holy Trinity for the church of today" and will be read by Pastor Arnold Koelpin of Caledonia, Wisconsin.

The ladies of Christ Lutheran Church will serve dinner on both days at moderate prices.

All pastors and male teachers of the District are expected to attend and should announce themselves to the local pastor, The Rev. Herman Cares, 2221 West Greenfield Avenue, Milwaukee 4, Wisconsin.

HEINRICH J. VOGEL, Secretary.

RED WING DELEGATE CONFERENCE

Date: June 2, 1953.

Time: 9:00 a.m.

Place: First Lutheran Church, La Crescent, Minnesota, E. G. Hertler, host pastor.

The Conference begins with the celebration of Holy Communion. Speaker W. Voigt (Alternate, Theo. Albrecht).

An essay on Christian Stewardship by Pastor H. Muenkel will be read at this conference.

Synodical business will be closely studied. Complete reports on the various phases of the Synod's work will be given by the proper synodical representatives.

Please notify the host pastor of your intended presence, together with the number of delegates coming with you.

NORMAN E. SAUER, Secretary.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeastern Wisconsin District will be held at the Bluemound Lutheran Church, 724 N. 112th Street, Wauwatosa, Wisconsin, on June 7, 1953, at 2 p.m.

L. HALLAUER, Secretary.

PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

A Pastoral Conference of the Western Wisconsin District will be held at North-western College, Watertown, Wisconsin, on June 16 and 17, 1953.

The first session will begin at 10:00 o'clock on Tuesday, June 16.

Dinner and supper on Tuesday, and breakfast and dinner on Wednesday will be available in the dining hall of the College.

Sleeping room will be provided in the dormitory. Sleepers will have to bring their own bedclothes.

A Communion Service will be held at the Gymnasium of the College on Tuesday evening. Pastor Kurt Timmel of Trinity Church, Watertown, will be the host pastor. Vice-President R. W. Mueller will preach the sermon.

The following papers will be read: An Exegesis of the Epistle of St. Jude, by Prof. W. A. Schumann. An Evaluation of the Revised Standard Version, by Pastor Walter Wegner. Practical Application of our Royal Priesthood, by Pastor E. H. Kionka. "Abound in This Grace Also," by Vice-President J. C. Dahlke. Report of the Meeting of the General Synodical Committee.

Registration should be sent to Prof. E. W. Tacke.

G. C. MARQUARDT, Secretary.

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NEBRASKA DISTRICT PASTORAL CONFERENCE

Date: June 23-25, 1953.

Time: 9:30 a. m.

Place: Churches of the Denver, Colo. area: Tuesday, Mt. Olive Luth. Church, Pres. Im. P. Frey, pastor, S. Elizabeth and E. Arizona.

Wednesday, St. Luke's Church, V. Tiefel, pastor, W. 39th Ave. and Winona.

Thursday, St. James Church, H. Schulz, pastor, Golden, Colorado.

Assignments: Hebrews 11, H. Lietzau; Matthew 19, 9, E. C. Birkholz; Exegesis on Psalm 24, M. Burk; Planned Families Examined in the Light of Scripture, L. Hanke; The Preaching of the Unconditioned Gospel, F. Werner; A Reevaluation of Homiletical Principles in the Light of 1 Corinthians, E. Dreyer; Romans 9, 14-33, Im. P. Frey.

Speaker: W. Hoyer, (A. W. Fuerstenau).

Please announce to N. Luetke.

MILTON F. WEISHAN, Secretary.

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REDWOOD FALLS DELEGATE CONFERENCE

Date: June 16, 1953.

Place: St. John's Lutheran Church, Vesta, Minn., Pastor R. Bretzmann.

Time: 2 p. m. to 9 p. m.

Work: Our Stewardship of Money, Pastor W. Vatthauer; Report on Our Synod Mission Work, Pastor W. Dorn; Report on Our Synod Educational Institutions, Pastor G. Zimmermann; Report on Our Synod Charities, Pastor H. Schmitker; Report on Inter-Synod Matters, Pastor E. Gamms, Pastor Edw. Birkholz, Alternate.

All congregations in any way affiliated with the conference are reminded, according to our custom, to try to send two voting delegates. Please, notify the host pastor if you are unable to attend.

G. ZIMMERMANN, Secretary.

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ARIZONA-CALIFORNIA PASTORAL DELEGATE CONFERENCE

The Annual Spring Sessions of the Arizona-California Pastoral Delegate Conference will be held on the Campus of the East Fork Lutheran Apache Mission (Address Whiteriver, Arizona) June 2, 3, and 4, 1953.

Besides the general work of the Conference, reports will be given by the California Missionaries, the Spanish Missionary and other Committees. Interesting and enlightening papers will be delivered by pastors and teachers of the Conference.

We welcome visiting pastors and friends who might be in the vicinity at the time of our sessions. However, please notify Pastor E. Sprengler, East Fork Mission, Whiteriver, Arizona or the undersigned if you plan to be with us.

ARTHUR A. GÜNTHER, Secretary.

CANDIDATES FOR THE PROFESSORSHIP AT DR. MARTIN LUTHER COLLEGE

The following names have been placed in nomination in response to the call for candidates for the new professorship at Dr. Martin Luther College:

1. Rev. E. J. Berg, Benton Harbor, Michigan
2. Rev. Leonard G. Bernthal, Elroy, Wisconsin
3. Rev. A. H. Dobberstein, Clarkston, Washington
4. Prof. Martin Garbrecht, Mankato, Minnesota
5. Rev. Paul J. Gieschen, Rockfield, Wisconsin
6. Rev. Frederick Heidemann, New London, Wisconsin
7. Rev. Gerhard A. Horn, Chaseburg, Wisconsin
8. Rev. Lloyd Huebner, Akaska, South Dakota
9. Rev. E. H. Kionka, Wausau, Wisconsin
10. Dr. H. A. Koch, Greenleaf, Wisconsin
11. Prof. Robert Krause, Milwaukee, Wisconsin
12. Rev. Karl Mischke, Goodhue, Minnesota
13. Rev. Frederick Nitz, Hendricks, Minnesota
14. Rev. W. O. Pless, Fond du Lac, Wisconsin
15. Rev. Theodore Sauer, Livonia, Michigan
16. Rev. Egbert Schaller, Nicollet, Minnesota
17. Rev. Edwin Schmelzer, Butterfield, Minnesota
18. Rev. Victor J. Weyland, Chilton, Wisconsin
19. Rev. G. F. Zimmermann, Fairfax, Minnesota

The Board of Control will meet on Monday, June 1, 1953, at 10:00 a. m., at which time a selection will be made from the above list. Correspondence concerning any of these candidates must be in the hands of the Secretary by that date.

The Board of Control
Dr. Martin Luther College
A. E. Gerlach, Secretary
414 S. Franklin
New Ulm, Minnesota

THEOLOGICAL SEMINARY

Closing Service

God granting, the present school year will be closed with a special service on Friday, May 29. The service will be held in the Seminary Chapel, beginning at 10:30 a. m.

As customary, the Seminary Chorus will give a closing concert in the Seminary Chapel on the evening before, Thursday, May 28, beginning at 8 o'clock.

Friends and patrons are cordially invited for both occasions.

JOH. P. MEYER.

PASTORS' INSTITUTE

The Pastor's Institute will be held at the Theological Seminary at Thensville, Wisconsin, August 24-28. Details regarding costs, courses, and lecturers will be announced at a later date.

HEINRICH J. VOGEL, Secretary.

NOTICE MICHIGAN DISTRICT

Because of lingering illness I have resigned from the office of President of the Michigan District of The Joint Synod of Wisconsin and Other States. Henceforth please direct all matters pertaining to this office to First Vice President, G. L. Press, 3626 Elizabeth St., Wayne, Michigan.

S. E. WESTENDORF.

MICHIGAN LUTHERAN SEMINARY

Michigan Lutheran Seminary will conclude its forty-third school year with a graduation service in the school auditorium, Thursday, June 4, at 7:50 p. m. The usual field events and alumni baseball game will be held during the morning and afternoon of the same day. The annual alumni meeting will be held at 4:30 p. m.

CONRAD FREY.

NOTICE

The thirty-second biennial convention of the Ev. Luth. Joint Synod of Wisconsin and Other States will be held at Watertown, Wisconsin, using the facilities of Northwestern College. The dates for the convention are August 5-12, 1953.

Pastor and teacher delegates to the convention will be certified by the District Presidents to the District Secretaries. Lay delegates certifications must be signed by the pastor, president and secretary of the congregations from which they are chosen; this certification is also to be sent to the District Secretaries. The latter will send the complete list of delegates and alternates to the undersigned. The dead-line for these lists is June 1, as the same must be published in three successive issues of the Northwestern Lutheran.

All delegates will have their quarters in the college dormitory. The housing committee at the college will use the official printed list to make their arrangements. Delegates desiring to commute every day will please notify the housing committee to that effect. Delegates are to provide their own bedding: pillow, pillow case, sheets and blankets. These may be mailed to the college and will be available upon the arrival of the delegates.

The delegates register upon their arrival and will receive their room assignment, meal tickets and information on the convention program.

The first convention service will be held at St. Mark's church at 10 a. m. on August 5. The first session begins at 2 p. m. on the same date in the college gymnasium. PROF. WINFRED SCHALLER, Secretary.

NOTICE

Gratis to any Mission Congregation who will get same: 16 single school benches. Zion Ev. Lutheran Church, Olivia, Minnesota, I. Lenz, pastor.

Have used Altar with reredos, picture of Christ and Baptismal font to give to some mission congregation. Can be had for the getting, Trinity Lutheran Church, P. R. Kuske, pastor, Johnson, Minnesota.

The General Synodical Committee will meet on Wednesday, May 20, 1953, 9:00 a. m., at the Northwestern Publishing House, 3616-32, West North Avenue. Preliminary meetings in the Publishing House:

Board of Education Wisconsin Synod, Monday, May 18, 9:00 a. m.

General Mission Board, Monday, 10:00 a. m.

Board of Trustees, Monday, 9:00 a. m.

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

Lutheran Spiritual Welfare Commission: Tuesday 9:00 a. m.

Board of Support: Tuesday, 10:00 a. m., Grace Church.

Conference of Presidents: Monday, 10:00 a. m., St. John's School.

Committee on Church Union: Monday, 2:00 p. m., St. John's School.

Reports and memorials to be printed should be in my hands by May 4, at noon.

JOHN BRENNER.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Biesmann, Roman C., in St. Jacob's Church, Norwalk, Wisconsin, and in Our Savior's Church, Wilton, Wisconsin; by W. E. Schulz, assisted by Robert Beckmann and Max Herrmann; Jubilate, April 26, 1953.

Henke, Howard, in St. Matthew's Church, Des Plaines, Illinois by O. Heidtkke, assisted by Carl Otto, Wm. Lehmann, Rud. Otto, Art. Going, Walter Fechner, Herbert Wackerfuss on Jubilate Sunday, April 26, 1953.

CHANGE OF ADDRESS

Pastor, Biesmann, Roman C., Norwalk, Wisconsin.

Jan. #88
54.

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

1953 VACATION BIBLE SCHOOL MATERIAL NEW

Wisconsin Synod Vacation Bible School Course
Theme: "I Believe"

This series will provide material for a course extending over three weeks, or fifteen half-days of instruction.

Teacher's Guide: This guide presents a complete plan for each lesson to be studied. The guide for the Junior and Senior Departments includes all material for the formal lesson-study. A simplified Teacher's Guide has also been prepared for teachers of the Beginner's and Primary Departments.

Lesson Sheets: There are four lessons and one review on each of the three Articles. Each loose-leaf sheet consists of a biblical picture together with material from the Catechism.

Worksheets: The worksheets for every lesson vary with each of the four departments: Beginner, Primary, Junior, and Senior. They are also in loose-leaf form and can be assembled at the completion of the course and arranged in booklet form. An attractive cover will be provided for this purpose.

The prices for this material will be the same as charged for comparable material on the market.

CONCORDIA V. B. S. MATERIAL

Theme: "Jesus, Our Lord and Savior"

Teacher's Manual — No. 26T5305 .....	.60	Promotional Aids:	
Workbooks:		Dodgers for Distribution —	
Beginner — Jesus Loves Us —		No. 27T5312.....	.70 per 100
No. 26T5301 .....	.26	Post Cards — No. 27T5311.....	.85 per 100
Primary — Jesus, Friend of Children —		Buttons —	
No. 26T5302 .....	.36	No. 27T5315....	.50 per dozen; \$3.00 per 100
Junior — Our Wonderful Savior —		Posters — No. 27T5310.....	.10
No. 26T5303 .....	.36	Banners — No. 27T5313.....	5.50
Senior — Jesus, the Light of the World —		Daily Report Sheets — No. 27T2055..	.44 per 100
No. 26T5304 .....	.36	Registration Attendance Cards —	
Handicraft Projects:		No. 27T2056.....	.60 per 100
Beginner No. 26T531.....	.23	Certificates of Recognition —	
Primary No. 26T532.....	.23	No. 27T5314.....	.04
Junior No. 26T533.....	.23	Offering Envelopes —	
Senior No. 26T534.....	.23	No. 27T5317.....	.85 per 100