

# THE NORTHWESTERN LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."*

I KINGS 8:57





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# Siftings

BY THE EDITOR

The Belgian colonial government is being accused of discrimination against the Protestant missions and in favor of the Roman Catholic missions in the Belgian Congo. It is claimed that the government allotted 228,000 acres of land to the Roman Catholics for school purposes and only 10,000 acres to the Protestants for the same purpose. The same ratio holds true for the financial assistance to both bodies. The Protestants received 77,500 francs while the Roman Catholics received 34,000,00 francs. Since, however, the Roman Catholic religion is the religion of Belgium this ought not come as a great surprise. This illustrates how the state church system works.

\* \* \* \*

*Yaroslavski, head of the Atheist League in Russia, is very pessimistic about putting religion to sleep in Russia. It is his opinion that there are still 30 million Christian believers in the Soviet Union. Mr. Yaroslavski believes that it will take several five-year plans to kill religion in Soviet Russia. We sincerely hope and pray that the leader of the Atheists in Russia will be disappointed.*

\* \* \* \*

According to Reuben C. Baetz, deputy director of the Department of Lutheran World Service, Lutheran World Federation, about 85 per cent of the refugees now fleeing from the East Zone to West Germany are Lutherans. There are 1,800 German refugees arriving daily from the East Zone. About 80 per cent of these refugees are farmers and this creates difficulties in helping them to secure employment in the highly industrialized area to which they are fleeing. The attempt is being made to try to relocate these refugees, or many of them, in South America where there is still much room for settlers. St. Catharina, Brazil, where Mennonite settlers are leaving because they feel they have too many and too close neighbors of other faiths, seems to offer an opportunity for resettlement to a great number of refugees.

\* \* \* \*

Will the state through its courts uphold and enforce the antenuptial

agreement of the Roman Catholic church signed by a non-Catholic? Mrs. Gertrude Boerger, a Lutheran, became a Catholic "convert" when she entered into marriage with a man of the Roman Catholic faith. Nine years later she was granted a divorce and the custody of their two children. The court stipulated that the father could have the children each Sunday from 11 A. M. to 8 P. M. When Mr. Boerger found out that the mother was not taking them to the Roman Catholic church he appealed to the court contending that she had signed the antenuptial agreement that all children would be brought up Catholic. The judge had this to say: "In our view the happiness and welfare of the children will best be served by committing their religious training to their mother, legally designated as their custodian."

\* \* \* \*

*Some time ago our president speaking to a group of ministers had this to say to a group of chaplains attending the meeting: "I occasionally have had quarrels with chaplains. It was always because they were too diffident in their preaching. I think they should have been a little more belligerent in what they had to say."*

\* \* \* \*

Religious News Service reports, "Despite threats from Protestants, the opening ceremonies for a new public school here (Sydney, Nova Scotia), to be entirely staffed by Roman Catholic teachers, went off without a hitch. But the local branch of the Protestant League of Canada announced it was considering court action against the Sydney School Board. The issue exploded in the Sydney Council chamber when the school authorities decided that all teachers in the school would be Roman Catholics and would include members of a religious order. When efforts by a delegation failed to sway the school commissioners, Protestants threatened to prevent the opening of the building and to carry the issue to the next civic election. Another school, recently erected is to be staffed with Protestant teachers.



# Stephen, An Inspiration For Our Faith

Acts 6: 5-15

**W**E all remember Stephen as the first martyr of the New Testament church. What we so easily forget, however, is the fact that Scripture's account of Stephen, including the account of his martyrdom, is written for our sake that it may inspire us and move us to pray: Lord, give us a faith like this.

*Full Of The Holy Ghost* In his first mention of Stephen St. Luke introduces him as "a man full of faith and of the Holy Ghost." It was the Holy Ghost who made him a man of faith, doing it, as He always does, through the Means of Grace. Also for us there is no other way in which we can come to share his faith. Stephen belonged to that first Christian congregation at Jerusalem, of whose members it is written that "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." As Stephen lived close to the message of God's grace, brought to him in Word and Sacrament, the Holy Spirit gave him a firm faith in Jesus as his Savior. That is what the Holy Spirit is ready to do for all of us through the Gospel. He would lead us to see with an ever deeper faith what Jesus has done and won for us and so make the blessed Savior our great joy and delight, our comfort and strength, our help and hope.

*Expressing His Faith* As Stephen grew in faith God gave him gifts with which to express it. He was not one of the apostles, but only one of the many who through their word had been won for Christ. Yet when his richly-nourished faith began to show its power, when it manifested itself in zealous love and Christian understanding, he was made a deacon in the church. He was chosen as one of the seven who were entrusted with the care of the poor, so that the apostles might devote all their time to the ministry of the Word, to preaching and teaching. This new duty and responsibility was a gift from the Lord, which

enabled Stephen to exercise his faith and thus to serve others with it. Inasmuch as Stephen received this gift with appreciation and devoted himself wholeheartedly to it, God soon added another one, the gift of doing "great wonders and miracles among the people." Yet probably the richest gift of all was this, that as Stephen faithfully used the gifts which he had received, the Lord opened up much opportunity for him to testify of Christ as the Savior.

God has gifts in store for all of His believers, gifts with which we, too, may express our faith and serve others. As we exercise our faith in using gifts, so that it is strengthened, God ever adds new gifts. Only we are not to expect to receive the very same ones that Stephen had. God's gifts are not bestowed to satisfy our personal ambition; they are granted for the benefit of the whole church. Often it is a natural talent of ours which God is pleased to hallow through faith so that it may become a mighty blessing in His church. Other gifts come with faith itself and its growth and development as did Stephen's power to speak for Christ. As we faithfully use His gifts God still has a way of opening unexpected opportunities to testify of the Savior and His grace before others. True faith is always satisfied with whatever gifts God grants. It does not envy others for what may seem to be superior gifts and for that reason leave unused gifts which God has indeed granted but which appear less striking. May Stephen and his gifts and the use to which he put them ever serve as an inspiration for us.

*Excelling In Wisdom* In the midst of his activity Stephen attracted also the attention of the enemies of Christ. Certain unbelieving Jews arose against him and began to dispute with him. These Jews, though now resident in Jerusalem, hailed from parts of Africa, Asia Minor, and even Rome itself. For all their number and their varied background they were, however, "not able to resist

the wisdom and the spirit by which he spoke." Stephen put them to naught. Thereby fellow-Christians were greatly encouraged and strengthened in their faith, even though his opponents continued to harden their hearts against the truth. Still there was nothing mysterious about this wisdom of Stephen. It was simply knowledge drawn in faith from God's Word and used and applied in accordance with this Word. Stephen spoke by the Holy Spirit, who deepened his understanding of God's saving grace and of His holy will, and who together with this understanding gave him also the ability to apply it to all the practical questions of life. Some of this wisdom is recorded for us in Stephen's defense before the Jewish high court.

Such Christian wisdom deserves to be a constant subject of our fervent prayer. Enemies of the church from without and within still raise an array of questions which need to be answered with the kind of wisdom in which Stephen excelled. There is the question concerning the true function and work of the church and the only God-entrusted means by which it can be fostered. There is the question of who are our Christian brethren with whom God would have us join in common worship and work. There is the question of character training and of the testimony that we owe to those who are building character without the Gospel. There is the question of money and how we are to raise it for the church. In answering these questions it will not do simply to use our own natural wisdom, to mix it with this or that word of Scripture, or to follow what others who presume to speak with authority have to say. We need the kind of wisdom which only the Holy Spirit can give, but which He is ready to bestow as we search and study His Word and learn to bow before all that it says.

*Courageous Unto Death* When Stephen's faith was under attack he did not keep silent, much less did he give way to the temptation of compromising a little. His joyful, thankful faith impelled him to share his blessings with others. With all of his wisdom and eloquence he sought to draw his opponents away from their false faith to the one true faith



and the way of eternal life in Jesus Christ. He continued to confess his faith even though it proved very dangerous. For when his opponents were unable to resist Stephen's wisdom they secured false witnesses against him; they stirred up the people by twisting his words so as to appear blasphemous in their sight; they hailed him before the Jewish high court and held a mock trial over him; finally they took his life. Yet as the stones crashed down upon his body he once more rallied his strength to confess his faith and to pray for the souls of his murderers.

What an inspiration for us when

our faith is often so timid and faint-hearted. A joyful, thankful faith in the Savior will ever be a confessing faith. Yet a confessing faith calls for courage when it is opposed, as it ever will be in this sinful world. Satan, of course, tries to convince us that it is a very wise and profitable thing to compromise on occasion, but this is only his way of tying our hands, for one denial usually leads to another. Let us follow Stephen and put every consequence of a courageous confession into the hands of God and look to Him to uphold us in every cross that it may bring upon us. The Lord did not forsake Stephen when

he was dragged before the Jewish court and lying witnesses arose against him. God let Stephen's face shine with a heavenly radiance before his enemies. This strengthened Stephen in his ordeal. Though it did not melt the hearts of his enemies, it rendered them willing to listen to his wonderful defense, so that Stephen was granted another rich opportunity to confess his faith. Stephen's experience was in itself exceptional but not the fact that God supported him in his trial. We, too, have His promise that He will support us, in His own chosen way, as we suffer for His name's sake.

C. J. L.

## Editorials

**Give Us All of It!** So we are moved to say when we read the passages which call Jesus the only begotten Son of God in the Revised Standard Version of the Bible and find that the word "begotten" is left out not only in one or two of these passages but in every last one of them. These passages are found John 1, 14; John 1, 18; John 3, 16; John 3, 18, and I John 4, 9. We are acquainted with the subtle arguments which are advanced in defense of leaving out the "begotten" but they are so lame that they do not even limp. They are paralyzed and must all be thrown into the trash can because any one who knows the Scriptures even a little will realize that there is a reason for the word "begotten" being in the original Greek and no excuse whatever for any one leaving it out. For the Scriptures clearly speak of three kinds of children of God and want us to distinguish between them. First, there are the children of God by creation. Deut. 22, 6 and Job 1, 6 are examples of passages where beings are called God's children because He created them. All created beings are found in this class. The second class of children of God spoken of in the Scriptures are the reborn children or sons of God. They have become such reborn children by faith in the Lord Jesus, Gal. 3, 27. To this kind of God's children belong only the Christians. Now we come to the third kind of child of God mentioned in the Scriptures. It is the begotten child, the child who is of the very nature and substance of God. In this class we find only one child of God — Jesus. He is not created but begotten from all eternity. He is not a reborn child of God, for since He always was spiritually God's child no rebirth could ever have taken place in Him. We ask why does the R.S.V. translate the word "only" and leave out that most important word "begotten" which tells us exactly in what sense Jesus is the only Son of God and places Him in a third class all by Himself as the Son of God, begotten of the Father from eternity? If some one gives me the peeling of a banana instead of giving me

the whole banana I will give him the peeling back and tell him to keep that too and that is exactly what we say to this new translation when it gives us only the "only" and keeps the word from us, which tells us exactly why Jesus is the only Son of God and distinguishes Him from all other children of God.

In conclusion let us hear the Nicene Creed which does not overlook the "begotten" of God's Word but uses it with devastating effect against all those who would deny the divinity of our Lord. It says: "I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father." Do we not see how important the "begotten" is? To those who would leave it out of any of the passages that contain it we say, "Give us what's written — all of it — or begone with your translation, for we know in whom we have believed for our salvation! He is the only begotten of the Father, mighty to save."

OTTO J. ECKERT.

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**Graduation** Young people are being graduated by the thousands during these days, both male and female. They are being graduated from high schools, colleges and universities all over our land. We have a great interest in these young people. Some of them are our sons and daughters, relatives or friends. How will they fare in the world into which they have been born? What position will they fill in the economic, social, political structure of our country? But above all, what place will they take in the kingdom of God, the church? Will they justify the confidence, the high hopes we have for them? How many of them will be a failure — unable to fulfill the calling for which they prepared themselves in their schools, lose interest in their jobs as the years go by, become a burden to society, be the cause of many a heartache to their parents? How many will become untrue to God and the church? These



questions and many others crowd in upon us as we reflect upon the possibilities.

Many of these young people will go out into the world cocksure of themselves and their opportunities. Perhaps the greater number by far are impressed with their intellectual knowledge and believe that to be the most important virtue. Intelligence, of course, is a prize gift. Intelligence, however, may often be as much of a handicap as an asset. The brightest people often find it hardest to get along with others. Besides, character is a good deal more important than intellect. The most intelligent people are not always the best people and may be the very worst. Intelligence is a *tool* and not a *virtue*: in the hands of the malicious it can commit the worst evils imaginable.

In the education of our children, therefore, we must strive to not only train the intellect but especially to strengthen the moral sense. It must be our aim to turn out better men and women — men and women who fear and love God. And this fear and love can only be taught them by means of the Gospel of Jesus Christ. This alone can change and renew the heart and set it aright. The Word of God alone can teach us who we

are, what we are and where we are going. It alone can give us a true incentive in life and center our heart and mind upon the real goal — and that goal is eternal life through Jesus Christ.

Knowing all this from the Scriptures every Christian mother and father will choose with utmost care the school at which they would have their children get their training. They will most certainly choose a school that will emphasize the Christian side of life while it trains the intellect. To assist the parents in this difficult task our church has fostered Lutheran high schools and colleges. These schools have but one purpose — to teach young people that they are damnable sinners before God; that they daily sin much and deserve nothing but punishment and that Christ Jesus came into the world to save sinners; that whoever believeth in Him shall not perish but have everlasting life; that their life is hid with Christ in God; that whatever, therefore, they do, to do it all to the glory of God, and to live for Him who loved them and gave Himself for them.

Young people who have learned this and believe it are ready to assume the obligations of this life and can be graduated with honors.

W. J. S.

## Guidance In Godliness

### THE CHRISTIAN'S ATTITUDE TOWARD CHRISTIAN GIVING

SOME one has said: "Christian giving is an essential part of Christian living." That is unquestionably true. What we have from God we are to share with others. And surely, there is no better purpose for which to use our possessions than for the Church whose members we are and whose cause we are pledged to support. The property of the congregation must be kept up, the pastor must be supported, the poor must be relieved, the various activities of the Synod, such as missions and institutions, must be sustained. Surely, there is ample opportunity for Christians to exercise the Christian grace of giving!

#### They Recognize the Giver

True Christians will exercise this grace. Christians know the Giver of all they have; they appreciate His gifts, and are very grateful for them. And their gratitude will command and compel expression, not only in word, but also in deed. They know that but for God's mercy they would grovel in a beggar's rags; that in reality they are beggars, constantly holding out their hands for the Divine Giver to fill. They know that everything they call their own is a

gift of God's unmerited grace and goodness. They know that all material possessions are entrusted by Him to their care, and are to be used for the glory of God and the welfare of their neighbor. They recognize and realize the important fact that they are stewards of God and accountable to Him for the use they make of their possessions.

#### They Recognize the Nature of Money

And this means, above all, their money. True Christians know that money is queer stuff. The opposites meet in it so strikingly. It may be the most cruel, exacting tyrant. It may be the most faithful, intelligent servant. If it come into a man's life unaccompanied by a high, spiritual motive power, it has the most peculiar effects upon him. It often wrinkles up his face, and ties hard knots in the wrinkled lines. It can dwarf a warm hand into a cold, muscle-bound fist. It drains the warm blood from the heart, and dries all the sweet, fragrant dew of the spirit. The hand suffers much. It is often stricken with a sort of palsy while in the pocket, and cannot be withdrawn. But if, on the other hand it come into man's possession accompanied by a pure unselfish motive

that controls it, it comes the nearest to omnipotence of anything we handle. Gold has the greatest contracting power of any earthly substance. Its only sufficient counteractant is God. God has the greatest expanding power known to angels or men. Gold contracts, God expands. If God be the dominating power in a man's life, then does gold come the nearest to omnipotence of any tangible thing. It takes on the quality of Him who breathes upon it.

#### They Recognize the Eyes Upon Them

Therefore, true Christians never grumble when the minister preaches about giving. They know that it is impossible to preach the Gospel and not talk about giving. They know that Christ had a great deal to say about giving, and that He ever sits over against the treasury and keeps an eye on their giving. They know that the Savior is profoundly concerned with what they do with their money. They know that He is abidingly interested in their conduct when they give their money. They know that He watches with deep concern when they face the collection plate. He cannot help it. He sees what they give. If their gifts



are mean and niggardly, He knows it; if they are sweet with the sacrificial breath of Calvary, He knows that. Therefore, when they face the collection plate, they either sadden the Lord or gladden Him. They win His smile or His frown. They call forth His commendation or His condemnation. They judge themselves, and are judged by their Lord, by what they do with the money He has put into their hands.

#### They Recognize the Joy of Giving

For that reason they give their money in a God-pleasing manner. Out of a heart that recognizes the source of their money, that burns with love for the Giver of their money, that overflows with gratitude

for gifts received, they joyfully give their money. God opens their eyes to see the need, and they open their hearts and hands to relieve and dispel the need. They will gladly contribute their money for the support of the church, for the advancement of the Kingdom, for the spreading of the Gospel. When the collection plate is passed, they will say: "This is for our Lord, for our Church, for our missions, for our institutions, for the defense and extension of our faith." When the poor in the church cry for help, they will say: "They are our brethren, for them we care, with them we share." They will face every collection, every request for money, with the prayer on their lips:

O Lord, who art the Giver of all we are and have, whose Son became poor that we might be rich, who has abundantly blessed us with material possessions, for this, Thine inestimable love, we give Thee unfeigned thanks. Make us willing to give of our money joyfully, liberally, and regularly. Carve the crust of covetousness out of our hearts; cut the cords of indifference and sever the strings of selfishness that tie us to our earthly treasures; open wide our heart-strings and purse-strings, and make our offerings a sweet spike-nard that fills the earth with its fragrance and blesses us and others. Let us not stop giving to Thee until Thou dost stop giving to us!

K. F. K.

## The Church

### As Jesus Spoke of It

(First continuation)

JESUS spoke about His Church as a building (Matth. 16, 13ff.). In a building the foundation is of utmost importance. What is the foundation of the Church? That foundation is no one else than Jesus Himself.

The twelve apostles were chosen by Jesus to proclaim Him to the world. As what would they proclaim Him? What would they make of Him? He had clearly manifested Himself as the promised Messiah. When John the Baptist sent two of his disciples to Jesus with the question, "Art thou he that should come, or do we look for another?" Jesus in answer pointed to His works and His message as fully sufficient to identify Him: "Go and show John again those things which ye do hear and see" (Matth. 11, 2. 3).

Although Jesus had clearly manifested Himself as the promised Messiah, the people failed to recognize Him.

### Jesus In the Estimation of the People

In reply to Jesus' question about the people's opinions concerning Himself the apostles name three different groups. We are not told whether they followed a special order in mentioning the three

different opinions, perhaps naming the one held by the most numerous group first or the one represented by the more prominent citizens, or whether they just named them without any special order. It is true, however, that among the first group, which considered Jesus as a reincarnation of John the Baptist, we find king Herod himself. He had beheaded John to satisfy the envy of his wife Herodias. Ever since that foul act his conscience bothered him, and in his superstitious imaginations he was plagued by the fear that John might have come back to life. Since the king held this view we need not wonder that many others accepted it also.

It is doubtful whether these people really understood John's mission. They were impressed by his personal austerity and by the stern, unyielding tenor of his message. They thought that he might be the long-expected Christ. He was not the Christ, but was His forerunner. His father Zacharias expressed it in these words at the circumcision of John: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his way, to give knowledge of salvation unto his people by the remission of their sins" (Luke 1, 76. 77). — John himself explained his mission to the

delegation sent to him from Jerusalem. "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John 1, 23).

The opinion of the second group was in virtual agreement with that of the first, although they expressed it differently, when they said that Jesus is Elias.

Correctly understood, John was Elias. Jesus Himself said about him: "Eliastruly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist" (Matth. 17, 11-13). The prophet Malachi, the last prophet of the Old Testament, prophesied: "Behold, I will send my messenger, and he shall prepare the way before me. And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in. Behold, he shall come, saith the Lord of hosts" (chap. 3, 1). And again: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord" (chap. 4, 5).

What made some people think of Jeremiah is hard to say. Perhaps they mentioned his name only as one of the prominent ones among



the old prophets. St. Luke, in relating this same incident, omits the name and quotes the people merely as saying "that one of the old prophets is risen again" (chap 9, 19).

#### Evaluation

The last named group was very vague. Jesus had done mighty signs and wonders before their eyes. They were impressed. Yet they would not acknowledge Him to be more than a prophet, perhaps one of the old prophets come back to earth. They had to admit that Jesus was an extraordinary person, but they refused to accept Him as their Savior. It was not popular to confess faith in Jesus, it was dangerous. "For the Jews had agreed already that, if any man did confess that he was Christ, he should be put out of the synagogue" (John 9, 22). — These people were very much like some of our day, who hail Jesus as a great prophet, as a wise teacher, as a model man, and who imagine that in that way they are doing Him a great honor and are really accepting Him, while in fact they are denying Him.

If the other two groups really understood what their words implied, they would have been expecting the Messiah in the immediate future. Once the forerunner had appeared the Savior Himself could not be too far away. But no matter what their thoughts were in this respect, they also denied Jesus as the Savior.

Why, since they could not deny the wonderful works of Jesus, unless they wanted to make fools of themselves like the Pharisees when they said that Jesus drives out devils through Beelzebub, the prince of the devils, why did they refuse to accept Jesus for what He was? Why? Because Jesus simply did not match the picture which they in their morbid imagination had made to themselves of the coming Messiah. They thought that the Messiah would be a great military leader, who would drive the Romans out of the country and rid the Jews of foreign dominion; that he would be an economic reformer to bring prosperity to the land; that he would establish the Jews as the leading

nation of the world. Since Jesus did none of these things, they refused to accept Him as more than forerunner. As to the real Messiah, they were waiting for another.

The question throughout is about

Jesus. If He was no more than what the people were ready to grant, would He have been a suitable rock on which to build the Church?

(To be continued)

J. P. M.

## In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

### The Glory That Was Greece

THE sea voyage from Dium to Athens on a small sailing vessel must have taken Paul and his traveling companions from Berea about four days, during which they covered about 250 miles. All this while Paul had an opportunity to relax from the great physical and nervous strain of the past weeks and months, since he had landed on European soil. Philippi, Thessalonica, and Berea had all left their mark on Paul. We can imagine him recalling with his brethren, what the Lord had permitted him to carry out for the Gospel of Christ. The refreshing voyage also let Paul gain renewed strength for the arduous tasks lying ahead of him in Greece. In his First Epistle to the Corinthians Paul sums up this experience, which was to be his among the Greeks. He views the Greeks as typical representatives of human wisdom contrasting the name with the foolishness of the preaching of the Cross of Christ (1:22-24): "For the Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God."

#### Paul Knew Greek History

Paul had ample time for meditation on that memorable sea voyage. We cannot imagine and do not believe that Paul was not acquainted with the illustrious past history and literature of the Greeks as some would have it. In Tarsus, a center of Greek and Roman culture in his day, he surely had become acquainted with it. We find Paul quoting Greek poets and philosophers in his

Sermon on the Areopagus (Acts 17). He is able to dispute with and refute the Greek philosophers in Athens. Should he not have known some of the glorious past of that Greece, for which he was heading? Paul was not insensible to all this, but having founded his faith in a thorough knowledge of the Old Testament and having received direct revelation from Christ Himself, he applied the key of Scriptures to the wisdom of the Greeks. He sums it all up as the wisdom of this world and appraises it as foolishness over against the Cross of Christ.

It is true, Greece had given to the world the fundamentals of science, art, philosophy, and political science and had also excelled in them before all other pagan nations. No other nation has given to the world as much as did Hellas of old in the field of human wisdom. All of our modern nations are but the recipients of that ancient Grecian culture, which that eminent nation has passed on to us. We are but epigones compared with them and Paul rightly terms them as the typical representatives of all human wisdom. It would be folly to deny this. Even though Paul knew the wisdom of the Greeks he did not make much of it.

#### Man by Wisdom Cannot Know God

What human wisdom and ingenuity can achieve was shown by the Greeks. Had it been possible for human wisdom to know the true God and to work out a way of salvation, the Greeks surely would have been the pioneers in such a field. They would have given us an inkling of it. Socrates, Plato, and Aristotle offer us fine examples of the natural knowledge of God given to man by



God Himself. They all lack that true knowledge of God revealed to us in Scriptures. If ever human ingenuity could transform this world into a paradise, the Greeks would have achieved it in like manner, but alas sin and greed have reduced this world to a vale of tears and the Garden of Eden it lost to sinful man. Paradise cannot be regained by man in spite of all of his own wisdom and ingenuity. Athens and Greece could boast of their Golden Age, Athens of its Pericles and its Parthenon, of its proud system of human philosophy, of its inimitable creations of art, of its love of freedom of thought and of its struggle for political liberty. The idea of democracy was born in its midst. It existed there only as an ideal, but that seems to be the sad fate of all human ideals in a world of sin and greed.

#### Time to Meditate

Sailing along the shores of Attica, that foremost province of ancient Hellas, and circling around the islands with their great and famous past history, Paul had the chance to recall the past grandeur and splendor of a tiny nation that for a short period of about one hundred years commanded the respect and admiration of the then known world. Within that period of time it had scaled the heights of human wisdom in science, philosophy, art and political science, had warded off the assaults of the Persians, had survived in its heroic fight for freedom and political independence. Paul sailed past the historical battlefields, on which the cause of freedom had been upheld, past Thermopylae, where the stalwart three hundred halted the vast hordes of the Persians, past the plains of Marathon, where the vast Persian army was routed, past the island of Salamis that witnessed the ignoble end of the Persian fleet. The valor of Grecian manhood and youth had upheld the Greeks in their heroic struggle for existence. Thus Paul could recall the glory that was Greece and the Golden Age of that eminent nation.

#### Where Their Glory?

But what had become of that glory? The aristocratic and noble families of Greece had decimated one another by internal strife. The

Romans came and exterminated whatever was left of Grecian nobility and political liberty. The once so proud Greek nation had become a Roman province named Achaia. Athens and Corinth were the only cities of repute left. Athens thrived in the fame of its ancestors, Corinth on the grace of Rome. The youth and flower of Greece had sought refuge and a livelihood in other lands. The offspring of those noble Greeks, who once fought under Miltiades and Themistocles for their political existence and freedom, now sought a meager existence under Rome elsewhere and called the world their fatherland.

One feels constrained to compare the fate of Greece with that of Judah. Both had fallen from great heights to abysmal depths. Israel had its prophet Jeremiah to foretell and to lament the doom of Judah, Greek historians paint the sad picture of the decline and fall of Greece. Greece like all other nations rose and fell after it had fulfilled its God-given purpose in this world, of representing the possibilities of human wisdom and ingenuity. Through sin this all deteriorated. Their philosophy degenerated into sophistry, their sublime streams of poetry into a shallow trickle.

Such was the glory that was Greece. It is gone and all attempts to revive it have failed. It is still great and impressive in its majestic ruins. Paul summarizes the intellectual and moral bankruptcy of the pagan world and Greece above all in these words: "Being wise they became fools." To this proud Grecian race Paul would now bring the foolishness of the Cross. The dynamic power of the Gospel would destroy the pride of man and reveal the power of God into salvation. The Gospel of Christ alone can make us wise unto salvation. This wisdom from on high Paul wanted to bring to the Greeks.

#### SEVENTY-FIFTH ANNIVERSARY St. Paul's Ev. Lutheran Church Pine Grove, Wisconsin

On September 7, 1952, the Lord granted the members of St. Paul's Ev. Lutheran Church of Pine Grove, near Green Bay, a beautiful day for the celebration of their congregation's 75th anniversary.

#### The Northwestern Lutheran

Pastor Walter Gieschen, now of Douglas, Arizona, delivered the message in the morning service, and Pastor A. W. Voigt, of Green Bay, Wisconsin, preached in the afternoon. Both are former pastors, and both admonished the congregation ever to stand firm in the Word, that they might live eternally with their Lord in His heavenly mansions. A congratulatory letter was read from former Pastor G. A. Ernst of St. Paul, whose health prevented his being with us. Many friends and former members gathered from far and near, and their physical needs were well provided for by food donations from members of St. Paul's and affiliate, Immanuel, of Shirley.



St. Paul's congregation was organized on November 1, 1877. During the early years services were held in the homes. The first minutes and records of pastoral acts do not begin until 1883. In that same year the present church building was constructed.

Pastor E. F. Dornfeld, of St. Paul's Church, Green Bay, Wisconsin, was the first to serve the congregation. These two congregations, both named St. Paul's, were affiliated as a joint parish until 1933, when the load of work in the Green Bay parish made it necessary for this bond to be broken. A new affiliation was formed with Immanuel Church, of Shirley, and this fine arrangement still exists today. The undersigned has served as pastor since 1941.

This report has been purposely delayed so that all the members of St. Paul's would be able to read it in the *Northwestern Lutheran* to which the congregation has just made its blanket subscription.

May the Lord of the Church keep His hand of blessing over this little flock and preserve both sheep and lambs unto eternity!

CARL M. THUROW.





# News from our Mission Fields

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

MATTHEW 28, 20

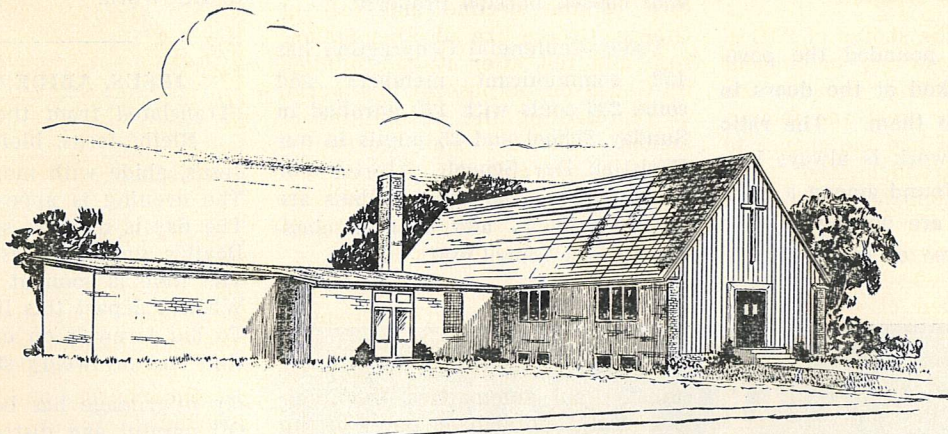
## A MONUMENT TO 100 YEARS OF GRACE

### In Our Largest District

**A**MONG the eight districts of our Synod, the Southeast Wisconsin is the largest. Here we have 138 congregations with 126 pastors serving 48,826 communicant members. This oldest district has 50 Christian Day Schools, in which are enrolled over 4,000 pupils taught by 136

teachers. The 14 Synod supported missions in this district will need \$42,000 according to their proposed budget for 1953. On the other hand this district alone has a mission quota of \$390,608.00 to raise for Synodical purposes. This amount is nearly the cost of the Synod's entire Home Mission program. However,

our concentration of members in the Milwaukee area, with over 50 congregations in Milwaukee county, has not limited our mission opportunities, but rather augmented them. This we shall demonstrate in the birth and growth of a mission on the south side of Milwaukee founded in 1950, the Centennial Year of our Synod.



CENTENNIAL EV. LUTHERAN CHURCH AND DAY SCHOOL 3558 South 24th Street, Milwaukee, Wisconsin

### Our Youngest and Fastest Growing Mission

Some of our pastors never enjoy the privilege of founding a mission congregation, while a few experience the joys several times. Pastor L. A. Tessmer is no novice at founding missions. It was particularly his missionary zeal that enabled our Synod to begin 10 missions in the larger Nebraska cities during the last ten years. This writer is now serving the congregation in Grand Island which he founded and served for eight years. The Mission Board of the Southeast Wisconsin District called an experienced missionary, when they called Pastor Tessmer to begin still another mission — this time in a new residential section in a Milwaukee south side area.



CENTENNIAL SANCTUARY and PASTOR TESSMER

The missionary began his work in March, 1950, using the house to house canvas technique, which he had used so successfully in the Nebraska cities. He personally visited thousands of homes in the general area where the new mission was to be located. Within seven months the mission had enough voting members to organize a congregation. The entrance of the Pallomar Roller Rink served the infant congregation as a temporary chapel. Meanwhile the congregation grew. With the help of the Church Extension Fund a chapel-school combination was built for \$34,000 and dedicated on November 4, 1951.

Here was a fruitful and growing mission field. Much of the work was indeed conservation mission



work. Many of our members had moved out into this area from their down town churches. These members were cheerfully released to our new mission. Nonetheless we must attribute the rapid growth of this mission to the energetic zeal of the



LAMINATED TRUSS  
CONSTRUCTION BEAUTIFIES  
CHAPEL

missionary who pounded the pavements and knocked at the doors to be "witness unto them." The ratio in this canvass work is always low. Only a few are found among a thousand calls who are willing to take a thorough course of instruction in

preparation for membership. Even among these some must be called upon for years before they are ready to hear the blessed Word that alone can make them wise unto salvation. It is God of course who gives the increase. So it was here. In less than three years 24 adults had thus been won for Christ by our missionary. About 50% of these were Roman Catholic converts. The average age of the parents in this young congregation is 32 years. 72 children have already been baptized and two children confirmed since the mission opened. Hundreds of new homes have been built in the area adjacent to our church, and several hundred more are about to be built next to a multi-million dollar shopping center a few blocks from our well chosen mission property.

Today Centennial Congregation has 152 communicant members and some 280 souls with 170 enrolled in Sunday School and 35 pupils in our Christian Day School. Already our plant there is too small. Plans are being made to add another classroom to the school unit.

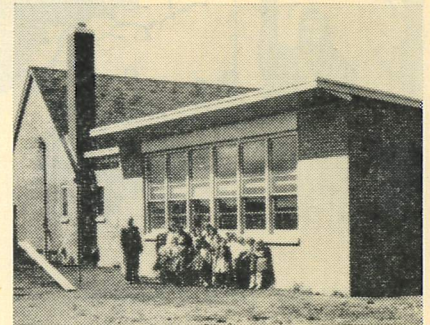


CENTENNIAL CHRISTIAN DAY SCHOOL

Mrs. Wilbur Hatzung, teacher, left — Pastor L. Tessmer, right

The Northwestern Lutheran

After 100 years the supreme business of our Synod is still to 'feed His Lambs' and to 'feed His Sheep.' Thus Centennial Ev. Lutheran Church



FIRST SCHOOL ROOM UNIT

and Christian Day School, stands as a monument to 100 years of grace and confidently points the way into the second century filled with new wonders of His grace, as we continue in His Word. W. R. HOYER.

JESUS, ABIDE WITH ME

(Translated from the German: 567  
Bleib, Jesus, bleib bei mir)

Jesus, abide with me,  
The evening is appearing,  
The day is now far spent,  
Death's final hour is nearing;  
The time is soon at hand  
When I depart this life  
To bid farewell on earth,  
And end my weary strife.

My pilgrimage has been  
Oft painful and distressing,  
The trials, cross, and woe  
Seemed hurtful and oppressing;  
But Thou hast been with me,  
Yea, often unperceived,  
And strengthened my faint heart  
With comfort when I grieved.

So when my last hour comes,  
Thou, Lord, wilt not forsake me;  
My faith will hold Thee fast,  
And in my arms I'll take Thee.  
Oh, yes, I hear Thee now —  
Thy promise sweet and mild:  
"I'll never leave thy side,  
Be not afraid, My child."

Therefore I shall not fear  
When soul and body sever,  
They shall united be  
In Paradise forever.  
The struggles that we bear  
Are good while here we roam,  
They guide our weary feet  
Straight to our Father's home.

DOLORES SCHUMANN.



## Boards Of Regents

IT goes without saying that our Church could not exist long as a truly confessional body without its educational institutions. We recognize that. However, we do not always recognize the great amount of gratis effort and time that are necessary to operate and maintain properly the tremendous investment our Synod has at stake in such institutions. The members of the various Boards of Regents are the ones who on behalf of the Church give freely of their time and effort to insure the proper operation of our educational facilities. For that reason their importance to the Synod as a whole should not be minimized.

Many of us, perhaps, are not aware of the responsibilities the Synod has placed into the hands of the various Boards of Regents. All of the property of the institution, real and personal, is under their control. It is their business to see to it that the property is kept in good condition. They recommend to the Board of Trustees and to the Synod the proper operating budget for each year. They comprise the calling-body for the institution and the Synod. When the occasion demands it, they are the ones who remove a professor or instructor from office because of behavior, incompetence, or general unfitness. The various Boards of Regents also

determine the general course of study for the institutions and are to exercise supervision over the teaching and training.

From what has been stated, it can be seen very readily that the manifold duties of the Boards require the exercise of pastoral advice, teaching experience, and business acumen. Because of that, the Synod has wisely provided that the various boards be composed of men representing all three fields. The Board of Regents at Michigan Lutheran Seminary, for example, is made up of three pastors, one teacher, and three laymen. One of the laymen is a contractor, another is a manager of a municipal public utility company, and the third is in the real estate-insurance business.

The contractor, of course, can give invaluable advice regarding the up-keep and expansion of physical properties as well as professional opinion in regard to budget needs. The other two men, beside their regular board duties, do most of the major buying and the business contract work, which involves a good deal of time. Their advice in budget matters is also extremely important.

The picture accompanying this article shows the Board of Regents at Michigan Lutheran Seminary ready to draw up the budget for 1953-1954.



Left to right: B. C. Schulz, Teacher W. Mueller, H. Wagner, Pres. Frey, Rev. E. Kasischke, Rev. O. Frey, Rev. T. Sauer, and F. Muehlenbeck

The tasks of any member of the Board of Regents are by no means small. The Synod owes the men serving in this capacity a debt of gratitude. Their work usually goes unnoticed despite its importance.

CONRAD FREY

### THE ARIZONA MISSION DISTRICT DELEGATE CONFERENCE

East Fork, Apache Reservation  
Whiteriver, Arizona

The East Fork Indian School and Church again took care of the pastors, teachers, and delegates of the Arizona Mission District Delegate Conference. Since the conference is increasing in size but the congregations are small, only a few places are available to accommodate the group. Devotions led by different pastors at each session turned the conference to its work of the kingdom fortified with the "Sword of the Spirit." Fruitful study of the Word was done through exegesis of Colossians by Pastor O. Hohenstein. Pastor N. Berg gave a paper on "The Lodge and our Christian Confession," showing the difference in confession between the Word of God and lodge confessions. Pastor E. Sitz read a paper on Ecumenicity, stressing the dangers of this trend to force the churches into forgetting doctrine for the sake of outward union. On the other hand he showed the Scripture warning against judging hearts of those not in fellowship with us, showing we must go by their confessions.

Delegates to the General Synod and next year's District Synod were chosen and instructed. The memorial for district status was discussed, and the need for such status was shown for the benefit of the Synod not for our benefit primarily. The Mission Board report again showed the Lord's blessing in a gain of 176 communicants during the past year. Opening of new stations in California seems to be the most necessary expansion at present.

An Indian lady and Indian helpers served most wholesome and tasty meals, and the dormitory provided fine accommodations for sleeping. Strengthened and refreshed the conference closed with prayer Thursday afternoon.

WALTER A. DIEHL



## "Work Out Your Own Salvation"

"WORK out your own salvation with fear and trembling." These words of the Apostle Paul (Phil. 2, 12) are often misinterpreted, but more often entirely overlooked. Some wrongly interpret these words to mean that our salvation depends upon our own working "it out"; that is, by our own striving for it, with the powers God has given to man, salvation can be attained. — But there are others who argue that since they are saved by grace alone, they can, now that they believe in Jesus as their Savior, complacently sit back and forget about it. They have the false notion that regardless of what they do or don't do, regardless of how they live, they can feel secure in their saving faith. To such Paul says they don't know grace. Read Romans 6. To such also Luke 13, 23-30 applies. Even though they now could boast of outward membership in a Christian congregation, they will on Judgment Day find themselves on the outside of the Kingdom of God.

*God indeed has left nothing undone to make our salvation certain.* In His Word He assures us that He loved the world and therefore gave His Son to die on the cross. Through Jesus He reconciled the world unto Himself not imputing their trespasses unto them. He made Jesus to be sin for us that we might be made the righteousness of God in Him. 2 Cor. 5, 19-21. So in Christ Jesus, God declared forgiveness of sin to all sinners. "Therefore as by the offence of one judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto justification." Rom. 5. — The Bible teaches us that "God our Savior will have all men to be saved and to come unto the knowledge of the truth." 1 Timothy 2, 4. So God has the Gospel preached to the world. Mark 16, 15. This message of His love for all sinners God has made to be the "power of God unto salvation." Rom. 1, 16. Through the Gospel the sinner is brought to faith in Jesus, he is born again. John 3. Rom. 10, 17. Through such faith the merciful God has given us a living hope to our inheritance in

heaven. This hope is made certain by the resurrection of Jesus Christ from the dead. 1 Peter 1, 3f. *All this God has done without any cooperation on the part of any human being and by such act of grace has made salvation certain for all.* "By grace are ye saved through faith . . . it is a gift of God, lest any man should boast." Ephesians 2, 8, 9.

Those who have been brought to saving faith are "God's workmanship created unto good works." Eph. 2, 8, 9. The Christians bring fruits of faith in that they now love God and serve him as God's dear children. John 15, 4f. The Holy Ghost who has brought the sinner to faith has thereby also sanctified him in the true faith, that is, He has separated the sinner from the ungodly world, given him a clean heart, a new spirit. According to this new spirit the believer hates sin and loves to do that which God commands. The believer abounds in good works. Gal. 5, 25. The good works which we do are the work of the Holy Ghost. 1 Cor. 15, 10. Our faith in Christ Jesus then purges us from our old sins. 2 Peter 1, 9. "But without faith it is impossible to please God." Heb. 11, 6.

*How then must we work out our salvation?* First of all we must not hinder the Holy Ghost and His work in us, but gladly hear and learn His Word, diligently use the means of grace, that He thereby can strengthen our faith. Secondly we must *war* against those enemies who do not want God's good and gracious will to be done in us. Our sinful nature adheres to us and will constantly attempt to lead us into all kinds of sins. The unbelieving world with its lures: the pride of life, the lusts of the eyes and of the flesh, will be a constant attraction for our old Adam. The devil will attack us day and night to lead us into misbelief and other great shame and vice. So we must constantly *war* against our flesh, "drown the old Adam by daily contrition and repentance" and be vigilant and sober against the poisonous darts of the devil. Eph. 6. We must "crucify the flesh" Gal. 5. Must flee from world lusts. Tit. 2, 12. Put on the whole armor of God to

## The Northwestern Lutheran

withstand the wiles of satan. Eph. 6, 10ff. Pray always. Eph. 6, 18.

In this way will every Christian with fear and trembling work out his salvation. Salvation through faith in Christ Jesus is God's most treasured gift to him. He can so easily have it taken from him by his enemies. So in holy fear the believer trembles at the thought of doing or omitting anything that will offend His God, and so endanger his salvation. He will shrink from carelessness in faith and life. This will not kill the Christian's joy in the Lord, but it will increase this joy, because by such a life he will become more firmly assured of his salvation. 2 Peter 1.

G. W. FISCHER.

### A RARE MEETING

In 1923 a group of the world's most successful financiers met at the Edgewater Beach Hotel, in Chicago. Present were the president of the largest utility company; the greatest wheat speculator; the president of the New York Stock Exchange; a member of the President's cabinet; the greatest "bear" in Wall Street; the president of the Bank of International Settlements; the head of the world's greatest monopoly.

Collectively these tycoons controlled more wealth than there was in the United States Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples. Twenty-five years later: let us see what happened to these men!

The president of the largest independent steel company, Chas. Schwab, lived on borrowed money the last five years of his life, and died broke.

The greatest wheat speculator, Arthur Cutten, died abroad, insolvent.

The president of the New York Stock Exchange, Richard Whitney, was recently released from Sing Sing (prison).

The member of the President's Cabinet, Albert Fall, was pardoned from prison, so he could die at home.

The greatest "bear" in Wall Street, Jesse Livermore, committed suicide.



The president of the Bank of International Settlements, Leon Fraser, committed suicide.

The head of the world's greatest monopoly, Ivar Krueger, committed suicide.

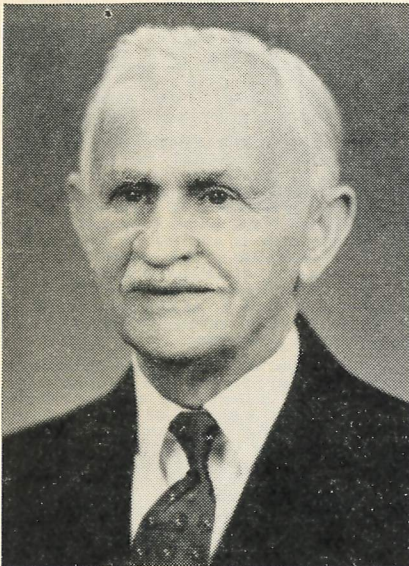
All of these men had learned how to make money but not one of them learned how to live.

Now read in your Bible Luke 12, 61-21. Also read Matthew 16, 26.

THEOPHIL HOFFMANN.

**ANNIVERSARY — GRADUATION**

A host of friends of Professor Otto J. R. Hoenecke gathered in the auditorium of Michigan Lutheran Seminary on May 31 to observe his sixty years of active service in the



Church. Professor E. E. Kowalke, President of Northwestern College, delivered the anniversary sermon.

The name of Professor Otto J. R. Hoenecke is synonymous with the history of Michigan Lutheran Seminary as a preparatory school. Serving as a theological school of the old Michigan Synod until 1907, it was re-opened as a preparatory school of the Wisconsin Synod under the guidance of Professor Hoenecke in 1910. For the first year Director Hoenecke served as the one and only member of the faculty. From 1910 until 1950 Professor Hoenecke was President of this institution. Since 1950 he has continued to serve Michigan Lutheran Seminary and the Church as a regular member of the faculty and as bursar.

Before coming to Saginaw, Professor Hoenecke served three different parishes in Wisconsin: Iron Ridge, North Milwaukee, and Milwaukee.

Rarely does the Lord grant His servants the grace and the strength to serve actively in His earthly Kingdom for a period of sixty years. In that respect, as well as in others, Professor Hoenecke and his work have been singularly blessed.

Four days after this anniversary, on June 4, the auditorium was again crowded for the graduation service.

Twenty-six Seniors received their diplomas. This was the last of the comparatively small graduation classes. From now on the number graduating each year will be more than doubled as can be seen from the fact that next year the student-body will number at least 270.

The graduates and the assembled guests heard Pastor Erwin Froehlich of Hortonville, Wisconsin speak on the class motto: "If God be for us, who can be against us?" He reminded the graduates that the four years at Michigan Lutheran Seminary have taught them how they might and can ever walk with Jesus, suffer, die, and live with Him. Indeed, live with Him, for this is the one great goal of all Christian education.

One of the graduates will enter Northwestern College, nine will enter Dr. Martin Luther College, and four others will enter schools of the Lutheran Church-Missouri Synod.

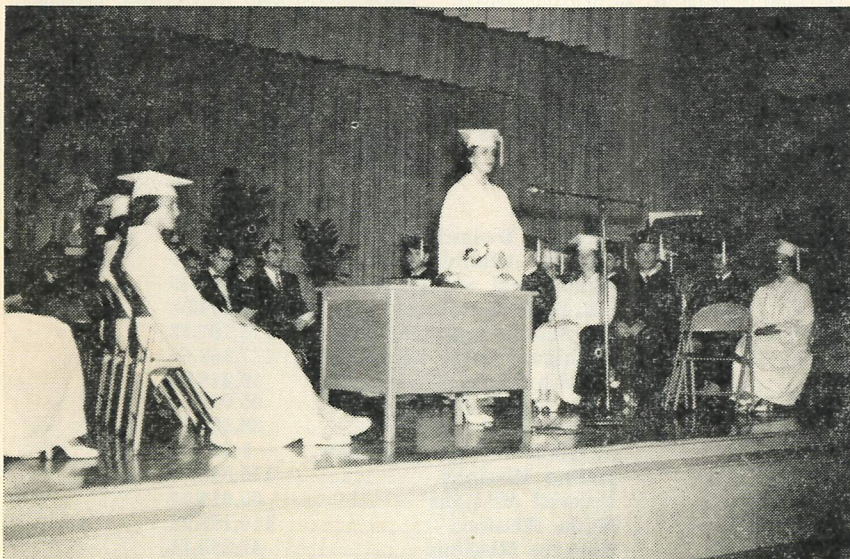
To date, ninety-two new applications have been accepted for the coming school year.

CONRAD FREY.

**FIFTIETH WEDDING ANNIVERSARY**

On May 26, Mr. and Mrs. Albert Werner celebrated their fiftieth wedding anniversary at their home near Essig, Minnesota. Because of the physical condition of Mr. Werner, the service was conducted in the house. The pastor delivered a short sermon on Luke 24:29. The audience sang a few hymns and ended the celebration with a social hour and light lunch. May the Lord grant the couple health and strength to spend well the evening of their sojourn on earth.

PAUL W. SPAUDE.



GRADUATION SERVICE, MICHIGAN LUTHERAN SEMINARY

**CALENDAR OF CONFERENCES**

**SECOND ANNUAL PASTORS' INSTITUTE**

The second annual Pastors' Institute at our Theological Seminary at Thiensville will be held Monday through Friday, August 24 to 28, 1953.



The program of lectures to be presented will be:

A Practical-Exegetical Study of 2 Corinthians 8 and 9, Prof. John P. Meyer.  
Lectures on Homiletics, Prof. Norman A. Madson, Bethany Lutheran Seminary, Mankato, Minnesota.

A Study in Hermeneutics, Prof. Fred E. Blume.

History of Catechism Teaching, Prof. Carl J. Lawrenz.

Two lectures will be presented each morning and two each afternoon. Lectures are to be of approximately 45 minute duration with a discussion period of about 30 minutes following. The first lecture begins at 9:00 a. m. each day; the last will end at 4:00 p. m.

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

Registration is to be made with Prof. E. Reim at the Seminary as soon as possible.

HEINRICH J. VOGEL,  
Secretary of the Board.

**FOR SALE**

One Henry Stuckstede cast bronze church bell complete with yoke, stand, and wheel, in excellent condition ready for use. Can be had for 65 cents per pound for just the weight of the bell alone, F.O.B. Wausau., Wisconsin. Estimated weight 1,500 pounds bell alone. 43 inches in diameter; pitch of f above middle c. Contact:

Zion Lutheran Church  
709 6th Street  
Wausau, Wisconsin  
L. W. ROEHR, pastor.

**BOOK REVIEW**

Heralds of the Gospel. H. T. Lehmann. Muhlenberg Press, Philadelphia, Pennsylvania. xi and 76 pp. 5x7 1/2. \$1.25.

Dr. Lehmann, professor of practical theology at the Waterloo, Ontario, Lutheran Seminary, briefly reviews some of the practical aspects of preaching as it centers around the *kerygma*. Some of the chapter headings will give you an idea of the scope of the book: Preaching Is Proclamation, The Herald in His Pulpit, Content and Form in the Christian Proclamation, Preaching and Propaganda (a very interesting chapter), and The Herald at the Font, the Altar, the Grave. As refreshing

as the book might be, it cannot be read with unalloyed pleasure, e.g., Dr. Lehmann calls the identification of the Word of God with the Bible a "naive identification," p. 16; and, if we understand him correctly, he states that for a true service of worship both the Word spoken from the pulpit and the Sacrament of the Altar must be present, p. 39. In other respects, however, the pastor will find the little book stimulating and thought-provoking.

W. J. S.

**The Chorale.** Edwin Liemohn. Muhlenberg Press, Philadelphia. 170 pp. 8x5 1/2. \$2.50.

Dr. Liemohn is chairman of the music department at Wartburg College, Waverly, Iowa. In this very attractively bound book he traces the history of the chorale from the early Reformation period to its American setting. For this purpose he employs more than 120 musical illustrations which trace the growth — and aberrations — of the chorale. The chapter headings are: Monodic and Polyphonic Techniques, Early Homophonic and Harmonic Techniques, The End of an Era, Reform and Devitalization, Revival, The Chorale in America, and Present Chorale Problems. This does not claim to be a definitive treatment of the chorale, but at least Dr. Liemohn has filled what long was lacking, a concise, scholarly history of the chorale for American readers. A select bibliography and appendix of early Lutheran songbooks complete the book. The date of the Diet of Worms, p. 15, is, of course, wrong.

James P. Schaefer.

**CHANGE OF ADDRESS**

**Pastors**

Mahnke, Wm. C., 5413 W. Hampton Ave., Milwaukee 16, Wisconsin.

Tiefel, A. W., 836 Appleton Road, Menasha, Wisconsin.

Berg, Norman W., 830 E. Prince Road, Tucson, Arizona.

**Teacher**

Kirschke, Erich, 950 South 34th Street, Milwaukee 15, Wisconsin.

**MISSION FESTIVALS**

**Trinity Sunday**

Trinity Church, Tp. Dexter, Minnesota. Offering: \$314.12. N. E. Sauer, pastor.

**First Sunday after Trinity**

St. Paul's Church, Eldorado, Wisconsin. Offering: \$158.42. W. A. Wojahn, pastor.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

Installed

**Pastor**

Demcak, Robert, in Faith Church, Dexter, Michigan, by Leonard Koeniger; assisted by Luther Voss, Waldemar Geiger, Edward Zell, Alfred Walther, John Westendorf; April 19, 1953, Misericordias Domini.

**PASTORS' INSTITUTE**

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

HEINRICH J. VOGEL, Secretary.

**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.

**TREASURER'S STATEMENT**

July 1, 1952 to May 31, 1953

**Receipts**

Cash Balance July 1, 1952.....	\$ 110,643.86
Budgetary Collections .....	\$ 1,306,672.75
Revenues .....	223,000.15
<b>Total Collections and Revenues .....</b>	<b>\$ 1,529,672.90</b>
<b>Non-Budgetary Receipts:</b>	
U. S. Govn. Bonds matured	149,438.17
Reimbursement of Budget from Gerdt's Bequest.....	2,425.50
Luth. S.W.C.—Prayer Book	785.80
From "Africa Still Calls"....	6,000.00
Bequests .....	2,839.98
Miscellaneous .....	416.50

Total Receipts ..... \$ 1,691,578.85

\$ 1,802,222.71

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 71,140.99
Theological Seminary .....	81,376.29
Northwestern College .....	149,404.58
Dr. Martin Luther College..	176,797.13
Michigan Luth. Seminary....	117,868.66
Northw. Luth. Seminary....	40,218.74
Mobridge Building Fund....	95,000.00
Home for the Aged.....	28,927.10
Missions — Gen. Administr.	3,220.36
Indian Missions .....	115,946.74
Colored Missions .....	55,015.11
Home Missions .....	410,188.21
Refugee Missions .....	42,353.11
Madison Student Mission....	6,439.14
Lutheran S. W. C. ....	23,719.66



Paid to Church Extension Fund .....	50,000.00
Winnebago Luth. Academy .....	2,750.00
General Support .....	69,036.10
Indigent Students .....	695.50
Board of Education .....	11,248.25
<b>Total Budg. Disbursements</b> .....	<b>\$ 1,551,345.67</b>

<b>Non-Budgetary Disbursements:</b>	
Notes Payable paid.....	1,600.00
U. S. Govn. Bonds purchased .....	149,438.17
<b>Total Disbursements</b> .....	<b>\$ 1,702,383.84</b>
Cash Balance May 31, 1953....	\$ 99,838.87

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For Period of July 1 to May 31

	1951-1952	1952-1953	Increase
Collections .....	\$ 1,144,907.83	\$ 1,306,672.75	\$ 161,764.92
Disbursements .....	1,365,718.81	1,551,345.67	185,626.86
<b>Operating Deficit</b> .....	<b>\$ 220,810.98</b>	<b>\$ 244,672.92</b>	<b>\$ 23,861.94</b>

**ALLOTMENT STATEMENT**

July 1, 1952 to May 31, 1953

District	Comm.	Receipts	Allotment	Deficit	Surplus	Percent
Pacific Northwest .....	1,274	\$ 10,150.96	\$ 9,342.63	\$ 808.33	\$ 808.33	108.65
Nebraska .....	6,181	44,288.67	45,327.37	1,038.70		97.70
Michigan .....	21,175	151,995.46	155,283.37	3,287.91		97.88
Dakota-Montana .....	7,031	49,506.12	51,634.00	2,127.88		95.87
Minnesota .....	36,968	226,157.05	271,098.63	44,941.58		83.42
North Wisconsin .....	44,193	271,446.77	324,082.00	52,635.23		83.75
West Wisconsin .....	48,767	261,676.76	357,624.63	95,947.87		73.17
Southeast Wisconsin .....	48,826	287,887.60	358,057.37	70,169.77		80.40
<b>Totals</b> .....	<b>214,425</b>	<b>\$ 1,303,109.39</b>	<b>\$ 1,572,450.00</b>	<b>\$ 269,340.61</b>		<b>82.87</b>

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**  
For Spiritual Welfare Commission

Cpl. Gilbert D. Tews, Japan .....	\$ 25.00
	\$ 25.00

**Rhodesian Mission**

Mr. and Mrs. Harold Roloff .....	\$ 5.00
Peace Congregation Clark, South Dakota.....	48.45
Bethlehem Congregation Raymond, South Dakota.....	183.05
St. John Young Peoples Club Two Creeks and Gibbon, Wisconsin .....	5.40
	\$ 259.90

**Refugee Mission**

Mrs. Minnie Hopp, Manitowoc, Wisconsin.....	\$ 5.00
Mr. Peter Midolla, Wauwatosa, Wisconsin.....	10.00
St. John's Congregation, Wrightstown, Wisconsin.....	20.60
Bethlehem Congregation, Hortonville, Wisconsin.....	55.17
Rev. E. J. Zehms, Appleton, Wisconsin.....	17.25
	\$ 108.02

**Mission**

N. N. Detroit, Michigan.....	\$ 5.00
George Hernig, Chicago, Illinois.....	2.00
	\$ 5.00

**Dr. Martin Luther College**

Trinity Congregation T. Rantoul, Rev. T. H. Hilgendorf	\$ 2.00
	\$ 2.00

**Church Extension Fund**

Memorial wreath in memory of Mr. Charles Cook by:  
Mr. and Mrs. Frank Eldred, Mr. Peter Diehm, Mr.

and Mrs. Peter Diehm Jr., Misses Ruth and Frieda Diehm, Mr. and Mrs. Henry Hein, Mr. Theo. Hines	\$ 15.00
	\$ 15.00

C. J. NIEDFELDT, Treasurer.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

May 1953

In Memory of — Sent In By	SYNOD Budgetary	OTHER Special CHARITIES
Earl Nester—Ad. von Rohr.....	\$	\$ 9.00
Alex Holz—E. P. Pankow.....	5.00	
Mrs. Anna Sitz—E. P. Pankow	6.00	
Henry G. Bienfang—H. J. Vogel		2.00
Bernhard Kannenberg—P. J. Gieschen .....		15.00
Mrs. Agnes Allerding—J. C. Jeske .....		2.00
Charles Merten—H. Wojahn.....	5.00	8.00
Roland Henke—C. A. and K. J. Otto .....		10.00
Mrs. Mathilda Ungroth—W. J. and J. P. Schaefer.....		4.00
Bertold Schaefer—H. P. Koehler		2.00
Mrs. Martha Krause—H. P. Koehler .....		31.00
Robert Just—H. P. Koehler....		6.00
Henry Helm—H. P. Koehler..		4.00
Helene Gillis—E. Ph. Dornfeld		5.00
Alfred Hattstaedt—P. Pieper..		5.00
Herman Last—P. Pieper.....		3.00
	\$ 16.00	\$ 33.00
		\$ 92.00

G. W. SAMPE, District Cashier.



# Gift Supplies

Jan. 1954

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



No. 1955  
Size 4 1/4 x 6 inches

## "ART-WOOD" BOOK ENDS

Molded of plastic wood in a realistic carved effect. Rich brown walnut color. Graceful gothic design and embossed cross and crown augment the majesty and beauty of the full-color Sallman pictures of Christ which are inset in the panel.

Come boxed in pairs of a subject.

### Order By Number

- No. 1952—His Presence
- No. 1953—Jesus, the Children's Friend
- No. 1955—Head of Christ
- No. 1957—Christ At Heart's Door
- No. 1958—Good Shepherd

Price: \$1.95 Pair

## PIC-TWO-CASE

A handsome and attractive picture combination. The ivory-colored plastic case folds to fit easily into the purse or vest pocket. There are two combinations of two each of Warner Sallman's famous paintings of Christ, each picture outlined with a beautifully molded plastic retainer and covered with a transparent, nonbreakable plastic face. The front cover is inscribed with the Christian cross.

Over-all size, open, is 6 1/2 x 3 1/2 inches. Closed, it measures 3 1/2 x 3 1/2 inches. Carry it with you in purse, pocket, or traveling bag. Makes an ideal gift or prize. Individually packed in gift box.



No. M2000—Head of Christ and Follow Thou Me

No. M2002—Christ at Heart's Door and The Good Shepherd

Price: 75 cents

## DESK MOTTOES

With embossed text and design. Base curved to hold pencil. Length 5 inches, height 2 inches.



No. 1901—Design of Shepherd and Cross.

No. 1902—Design of Sunrise and Cross.

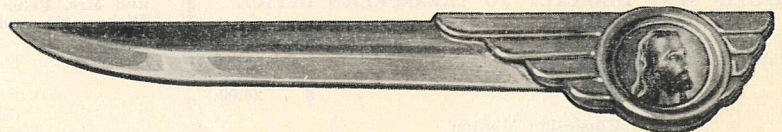
No. 1903—Rugged Cross and Praying Hands.

No. 1904—Open Bible and Good Shepherd.

Each 60 cents

## PLASTIC LETTER OPENER

No. V5320



A handy desk accessory. The design is sharply modern, yet dignified. On the front of the letter opener sealed in clear plastic is Sallman's "Head of Christ." The medallion is sunk clear through the handle and on the back of the picture the words "Trust in the Lord" are printed. Strong and durable. Picture and text are both sealed for greater protection against dirt and dust. Available in assorted colors. Size 8 inches over all.

Price: 35 cents

## COPPER LETTER OPENER

Three graceful designs, each with brightly burnished embossed text, lacquered to preserve high polish. Length 7 1/4 inches.



- No. 1971—Jesus Never Fails (Head of Christ)
- No. 1972—Commit Thy Way Unto the Lord (Open Bible)
- No. 1973—The Lord Is My Shepherd (Good Shepherd)

Each 50 cents

**NORTHWESTERN PUBLISHING HOUSE**

3616-32 West North Avenue