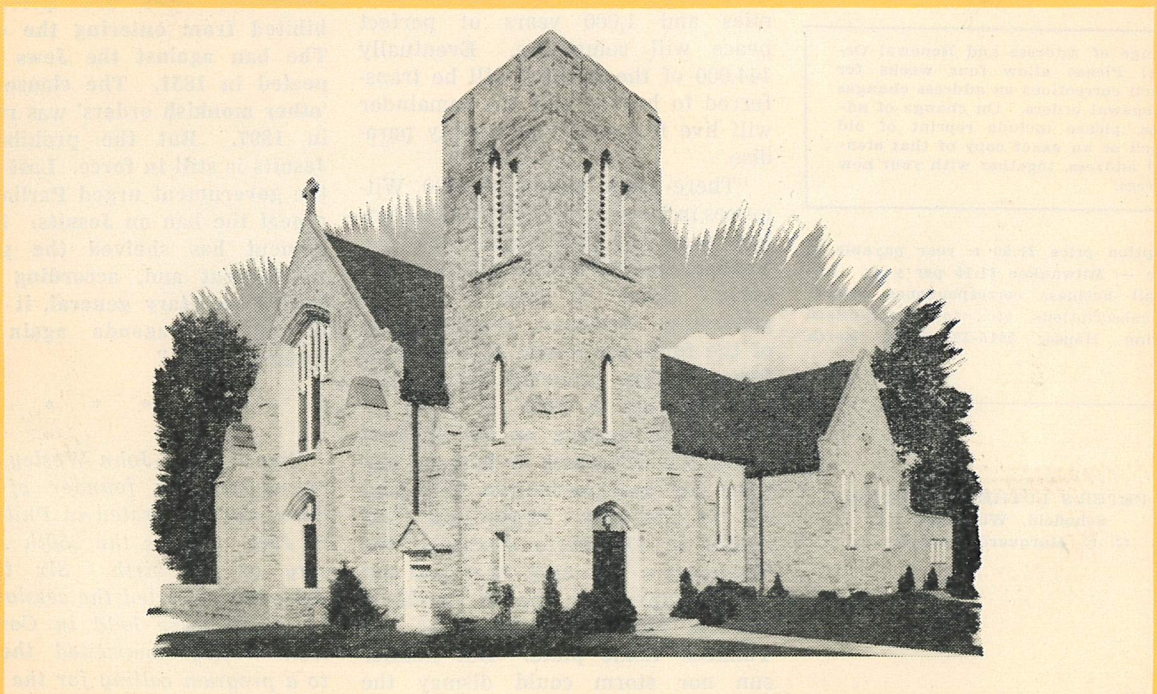


THE NORTHWESTERN LUTHERAN

"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



The Northwestern Siftings Lutheran

BY THE EDITOR

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ST. PETER'S LUTHERAN CHURCH
Schofield, Wisconsin
G. C. Marquardt, pastor

While this is being written the convention of the Joint Synod of Wisconsin and other States is going on at our college in Watertown, Wisconsin. The Lord has provided us with exceptionally mild weather up to this time. We hope for a continuance of the same kind of weather. We remember one convention at Watertown when it was so extremely hot that it was difficult to follow the proceedings. Much work has been done by the delegates up to this time, but much work is waiting for them. To finish the work assigned to them one evening session was necessary. No doubt, there will be many more of them before adjournment. President John Brenner declined re-election and in his place Pastor Oscar Naumann of St. Paul, Minnesota, was elected after much balloting. President Brenner served the synod for twenty years in that capacity.

* * * *

Jehovah's Witnesses had their convention in Yankee Stadium, New York. An item appearing in the *Lutheran* has this to say about the convention: "Jehovah's Witnesses say the devil was thrown out of heaven in 1914. That was the beginning of a lot of trouble on earth. Before long Jehovah will destroy his enemies and 1,000 years of perfect peace will commence. Eventually 144,000 of the faithful will be transferred to heaven and the remainder will live forever in an earthly paradise.

"There were almost 144,000 Witnesses in New York's Yankee Stadium last week, a bigger crowd than the Yankees had ever attracted to a ball game. Some of them are third-generation Witnesses, grandchildren of the followers Pastor Charles Taze Russell began gathering around him in Pittsburgh in 1872.

"Sunlight beating on the stadium drove 300 Witnesses to first-aid stations for heat-prostration treatment on one afternoon. Heavy rain (3.15 inches in 11 hours) drenched the Witnesses a few days later and put out of commission the 16 amplifiers set up for the speakers at the Yankees' home plate. But neither sun nor storm could dismay the Witnesses.

"Nearly a third of the world's 456,265 Witnesses had come from 93 countries for the New York sessions. New Yorkers, accustomed to the colossal, were startled by the magnitude of the Witness demonstration (a swimming-pool baptism of 4,640 . . . 20,000 square-foot kitchen supplying 50,000 meals a day . . . tent-and-trailer city set up across the Hudson in New Jersey to house 30,000).

"Fired by their eight days together, the Witnesses would go back home to preach on street corners, distribute tracts from door to door, go to jail for disobeying local laws (41 Witness cases have reached the U. S. Supreme Court in recent years). In their third generation, Jehovah's Witnesses are still belligerent, uncompromising in devotion to their own interpretation of Scripture."

* * * *

Jesuits (an order of the Roman Catholic Church) are not permitted in Norway. Says the *Lutheran Standard*: "Norway's constitution was drawn up at the Eidsvold Convention of 1814. Article two declared that 'Jesuits and other monkish orders shall not be tolerated here; moreover, Jews are strictly prohibited from entering the country.' The ban against the Jews was repealed in 1851. The clause against 'other monkish orders' was rescinded in 1897. But the prohibition of Jesuits is still in force. Last January the government urged Parliament to repeal the ban on Jesuits. But Parliament has shelved the proposed amendment and, according to that Body's secretary general, it will not be on the agenda again before January, 1955."

* * * *

The birth of John Wesley, usually considered the founder of Methodism, was celebrated in Philadelphia in July. It was the 250th Anniversary of his birth. Six thousand delegates attended the sessions, most of which were held in Convention Hall. They committed themselves to a program calling for the winning of 250,000 converts by January 1.

Building the House of Our Life

Matthew 7, 24-27

TO plan and build a home, just the way we would like to have it, can be a delightful experience, but one which a great many of us may never come to enjoy. In the figurative sense, however, in which Jesus speaks of it we are all house-builders. Our lives are the houses which we are building. In this activity Jesus bids us direct our great concern upon the foundation. He reminds us of the final test to which the house of our life will be put. Everything will then depend upon the foundation.

Let It Be Built On a Rock

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock." These words are taken from the parable with which the Savior concludes His Sermon on the Mount recorded for us in the fifth, sixth, and seventh chapters of St. Matthew's Gospel. In addressing this sermon to believing disciples Jesus pictured to them the life which He would have them lead in His kingdom of grace. In this conclusion He commends the wisdom of not merely hearing His sayings but of doing them. It is the wisdom of one who builds his house on a rock.

Doing The When Christ's Word is brought to us, everything depends on whether we will do it or not. This does not mean, however, that it is something that we bring about, or can bring about, by our own natural powers. With a human message it is that way. But we have no natural powers with which we could respond properly to the Savior's Word. Our sinful nature finds no pleasure in His sayings. The words of Christ, however, meet this sad situation. They are Spirit, and they are life; as we hear them, they are full of divine power, enabling us to do what they say.

Doing the Savior's sayings is something quite different from merely living up to certain rules and regulations for a Christian life. Doing Christ's sayings goes much deeper. It means embracing His Word with a contrite, believing, thankful heart.

In the beginning of His Sermon on the Mount Jesus says: "Blessed are the poor in spirit: for their's is the kingdom of heaven." Doing Christ's sayings means recognizing our own sin and helplessness, fleeing to His gracious pardon and salvation, and then hungering and thirsting after the righteousness which is pleasing in His sight, so that with joyful, thankful hearts we join the ranks of the merciful, the pure in heart, the peacemakers, the sufferers for righteousness' sake.

Thus Founding All who thus hear and do Christ's sayings are like the wise man who has built his house upon a rock. For the house of our life will be founded upon the rock of God's Word. Yet God's Word is the revelation of His saving grace and all that it has done and purposes to do for and through us unworthy sinners in time and eternity. Our gracious God Himself is therefore really the foundation rock of our life. Since all of His saving mercy and grace centers in Jesus, His Son, whom He sent into our flesh to be our Savior, we can also say that Christ crucified is the firm rock upon which our life is built as we do His Word. Him we embrace in contrite faith, His love moves us to tread the paths of love.

So That The "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Death is the great tempest that comes to all and reveals the spiritual wisdom of those who as true doers of the Word have built their life on the rock of Christ. There are also other storms which beat upon our life and threaten to ruin it, the storms of distress, of sickness, of grief, of severe temptation and danger. Inasmuch as a Christian life, built upon Christ's pardon, comfort, and strength, is not crushed by them, these storms likewise glorify Christ our foundation and reveal the wisdom of building upon it. Before the eyes of men the proof may not seem conclusive, however, since even

other lives, without a real foundation, may somehow weather these storms.

Only lives founded on Christ and His Word can weather the storm of death. The sting of death is sin, and the strength of sin is God's holy law. God's law reveals everyone as a sinner and announces death as his punishment, death which banishes the sinner from God and consigns him to Satan and hell. Yet the storm of death cannot harm those who in contrite faith are founded upon the rock of Christ and His Word. Here the words of the parable are fulfilled: "The house fell not: for it was founded upon a rock." Death cannot come to believers as a curse, hurling us into destruction with all that we are and that we have done in our lives. In Christ we have forgiveness for our sins. When the storm of death overtakes us, it must serve as a blessing, cleansing away our sinful flesh, our mortality, all the temptations and ills that still surround us in this life. After the storm of death has spent its rage upon us, we will stand unscathed in the blessed sunlight of God's eternal fellowship. All credit goes to the rock, not to the house, not to the builder, not to any favorable circumstances.

Not On Sinking Sand

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended and the floods came and the winds blew, and beat upon that house; and it fell: and great was the fall of it." For an earnest warning Jesus in His parable also speaks of building a house upon sand. This is the spiritual folly of all who hear His sayings but fail to do them. Though they hear God's Word, they resist its gracious power and are not led to contrite faith and thankful obedience. Thereby they despise Christ and His Word as the foundation for their life. Jesus classes them among fools, no matter how sensible and wise they may appear in other affairs of life.

Alluring Many indeed are the sand sites that are chosen as the one firm rock is scorned and passed by. Hearing God's Word, many think too highly

of their own goodness and respectability to despair in themselves and cast themselves wholly on God's grace. Others are too proud of their own wisdom to yield their hearts to the Gospel message in humble, child-like faith. Many are building their lives upon earthly interests, pleasures, and cares and through mutual encouragement have become so accustomed to their chosen site that they give little heed to the Gospel message which bids them to build upon a firm foundation. In the heat of temptation and persecution some have forsaken the true foundation and chosen to build on faithless

denials, compromises, concessions to the flesh.

Ending In Vanity Death is the great tempest which will reveal the folly of all who have built their lives upon spiritual sand. Until then the structure of their lives, decked out with many outward deeds and accomplishments, may appear quite attractive, so that it is admired and imitated by many others who build on sand. But when the furious tempest of death comes such a house cannot stand. Here Jesus could not say: for it had been founded upon sand. It had no foundation, for who can found anything upon sand? Jesus simply says:

"And it fell: and great was the fall of it." As the sand below was washed away in the swollen tide the house collapsed under the force of torrential rains and tempestuous winds. It will be thus with all who hear Christ's sayings but fail to do them, not being led to contrite faith and hence to thankful obedience. The end will be one of utter destruction. This earnest warning is meant to mortify our flesh that we may realize the more fully:

"I dare not trust the sweetest frame,
But wholly lean on Jesus' name,
On Christ, the solid Rock, I stand;
All other ground is sinking sand."
C. J. L.

Editorials

The Truce We have received the good word. A truce has been agreed upon to bring about cease fire on the Korean battle front. For this we thank God. It goes without saying that each of us is praying that our Lord will guide and direct all matters to bring permanent peace.

Let it be hoped, however, that this country will take spiritual inventory. This conflict has touched many homes, but many have been left unscathed and have lived life as usual. We might do well as a country to recognize God's hand in this conflict, as some are beginning to recognize it in the drought that has come upon some parts. It would be well for us not only to realize our dependency upon God but our guilt of sin as well.

Throughout the ages God's call has gone out to repent, believe on the Lord Jesus Christ, and be saved. Though our country is dotted with churches, half the population never sees the inside of one. Though the Lord has blessed this country with mineral wealth, bumper crops, and now again has graciously brought an end to the Korean conflict, the spiritual blessings of freedom of worship according to the dictates of the Scriptures and the abundant treasures of the Word and Sacraments go by unnoticed, unused and unappreciated. Even among professed Christians the Means of Grace are so often neglected, church services are poorly attended particularly during the summer months. Upon the signing of the truce may all recognize God's grace and mercy and heed His call.

Look from Thy sphere of endless day,
O God of mercy and of might!
In pity look on those who stray
Benighted in this land of light.

In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee!

Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

Luth. Hymnal 499

JOHN F. BRENNER.

* * * *

Burning of Books In recent weeks there has been furious excitement, pro and con, over the removal of books, suspected of communistic leanings, from the shelves of the libraries under the control of the State Department in various countries. Some have been burned, others pulped, or hidden away where they are not available to the public. There have been those who hectically demanded such action, while others have just as strenuously criticised it. We have no desire to become involved in this dispute, since it lies outside of the scope of this church paper, but it serves as a reminder that there are books which call

for drastic removal by Christians, so far as their own homes are concerned.

In Acts 19, 19 we read of people who had just been converted in Ephesus through the ministry of St. Paul: "Many of them also which used curious arts brought their books together and burned them before all men, and they counted the price of them, and found it fifty pieces of silver." Someone has estimated the market value of the books burned at \$10,000.00 in our money. It was quite a bonfire, and an expensive bonfire. Those books might easily have been converted into cash in the large heathen market which surrounded them, but they did not bother about that and simply burned them.

Why did these newly converted Christians burn these books? They wanted to show that they were done with the practice of witchcraft in whose web they had formerly been held, because it was contrary to the Christian way of life which they had now accepted. It was a public testimony on their part. They were thereby witnessing against these satanic arts. And they burned these books also to keep themselves and others out of temptation to fall back into the same superstition. They made a clean break with the forces of evil. That was a natural consequence of their conversion to Christ.

Ours is called an enlightened country in which people have rid themselves of the old superstitions. But is it really so? If that were true, would the books and magazines on astrology be found in such great numbers

in our book stalls and would dealers find it profitable to handle them? What an interest there is in horoscopes! Particularly every daily paper prints them, which certainly would not be done if there were not such a wide interest in them. Even people who claim to be Christians think it a harmless pursuit. If they have found their way into your home, the sooner you burn them the better.

And what moral and spiritual danger lies also in reading matter which does not deal with the practice of satanic arts! You have heard of the man who, reaching for a book on his shelf, was stung by a poisonous insect. Untold people are being stung morally and spiritually through books and other reading matter. There is, for instance, what is known as pornographic literature dealing with sex in as bald a way as the law will allow. Those stories find the readiest market which approach the closest to the borderline of the worst indecency. How can Christians delight in such smutty literature and at the same time pray: "Create in me a clean heart, O God"? And how much reading matter falls into the hands of the children which breathes the spirit of evolution, which by almost imperceptible degrees undermines their faith in the creation story of the Bible?

There are books and magazines and other reading matter which constitute such a soul danger to the inmates of a Christian home that burning them is not too drastic. Touch not the unclean thing.

I. P. F.

From A Wider Field

Bill to Regulate Flag Display in Churches

The issue of separation of church and state continues to plague the country on other fronts.

Religious News Service reports that legislation has been introduced in Congress to regulate display of the American flag in church services. Two bills in the House of Representatives would amend the flag code adopted by Congress in 1942 with respect to the use of flags in churches, and it is expected that a resolution will be offered in the Senate shortly.

A bill, offered by Rep. Gordon McDonough of California, would provide that "when displayed from a staff in a church . . . if it is displayed in the chancel of a church, the flag should occupy the position of honor and be placed at the clergyman's or speaker's right as he faces the congregation or audience."

The measure further provides that "any other flag, so displayed in the chancel or on the platform or on the floor should be placed at the

clergyman's or speaker's left as he faces the congregation or audience."

So then now the government proposes to legislate the arrangement of the symbols which Christian Churches desire to display in their houses of worship. Or is the flag more, perhaps, than a symbol? And we wonder whether the new law, if approved, will have any penalty clause?

Perhaps, if we are still legally free to do so, we may have to remove the flag from our churches as a precaution against becoming subject to a fine because of a conflict between the law and our convictions. And it could be that many of us are due to reap the fruits of our fuzzy thinking in the matter of church and state. It may be asked in all seriousness just what rightful place the flag of our nation has in our chancels, which are the sanctuary of the Lord of all Nations and the Head of the Holy Christian Church. The only place of honor that exists in our chancels is the center, which is occupied by the

altar. We revere our country and we respect its flag; but to do so we need not place the latter in our chancels, and if we desire to display it in our church building, it is for us as free Americans to determine and assign to it its place of honor. May we be spared the stupidity of those who insist upon binding emotions and loyalties in straightjackets!

"Freedom Flows From Faith in God"

In days gone by, the American Legion represented itself and was generally regarded as an organization devoted to the temporal interest and welfare of Veterans. Now it shows signs of becoming a religious movement.

We were wont to think of Chambers of Commerce as organizations designed to further business and cultural interests of their community. Have they gotten religious too?

In over 2,000 communities in the U. S., Junior Chambers of Commerce are preparing to carry out what they are pleased to call "Operation Pray."

With the slogan: "Freedom flows from faith in God" local "Jaycees" are conducting a campaign to encourage greater church attendance and participation in religious activities during May.

From the Christian standpoint, the slogan is purest nonsense; and the Jaycees have strayed about as far from their knitting as the Church would find itself if it started negotiating with United Air Lines for the establishment of an airport in its community.

Meanwhile the National Commander of the American Legion, in a speech at New Castle, Pa., told an audience which included Protestant ministers, Roman Catholic priests, and Jewish Rabbis that they should return to the "timeless preachments of liberty" uttered by the clergymen of colonial days.

The Legion, you see, is putting on a "Back to God" movement. Just what 'God' America is to return to is, of course, an open question. Why become controversial?

Bingo From the Pulpit

Twenty-seven housewives seemed to be having a sort of "Come to Church" movement of their own when they were arrested while play-

ing bingo in the Church of God at Pontiac, Michigan.

When police raided the game, the leader of the group was calling the numbers from the pulpit.

The leader was later charged in Municipal Court with operating a gambling house and paid a \$100 fine; 24 women, some of them grandmothers, were fined \$10 each, and two others who pleaded innocent were remanded for trial.

Where was the pastor? Well, he later criticized the women sternly for engaging in illegal activity. But it remained for a guest preacher to quote to them the Lord's words: "My house is the house of prayer, but ye have made it a den of thieves."

The lady who drew the biggest fine, however, was quite impenitent. Said she: "I don't feel that I did anything wrong by holding the game. They are only taking from clubwomen the freedom to enjoy a little recreation. It's high time women got together and did something about it."

We think it is high time the congregation got together and did something about it.

E. S.

to some new philosopher, sophist, or rhetorician. He did want to talk to the Athenians, however not like Socrates, who wanted to make it clear to them that neither he nor they knew anything positive. Paul had come to Athens and Greece to bring to that renowned center of human wisdom the only true wisdom from on high, the Gospel of Christ. He had received this divine wisdom by revelation. He wanted to bring it to the Greeks also for their souls' salvation. Just how the Lord would lead him in Athens, what opportunities He would grant him, whether a synagogue would become a steppingstone for him, as in Thessalonica and Berea, or a novel start on pagan ground would be offered, he could not know. The Lord of the Church and the Holy Spirit would guide him.

Walking along the Long Wall of Athens Paul wended his way to a lodging, a place to carry out his trade of tentmaking, and a synagogue. He did find a synagogue in Athens, where he disputed with Jews and devout proselytes about Christ and the Gospel (Acts 17:17). Small indeed must have been the success among his own countrymen. Luke does not even make mention of it. The impression he left on the wise of Athens on the other hand is recorded by Luke in that memorable 17th chapter.

Athens Still Famous

In the days of Paul Athens was no longer the capital of Greece, no longer the mistress of land and sea as after the victories of Marthon and Salamis (490-480 B.C.), no longer a world power. After the destruction of Corinth in 146 B.C. the glory of Greece as a great and independent nation had vanished. Corinth became the capital of the province of Achaia, not Athens. The Romans Pompey and Caesar, Antony and Augustus, and also the Idumaeen Herod the Great spent lavish sums on the improvement of the city, for the erection of temples and statues, ultimately for their own glory. Cicero, Brutus, Antony, and Horace and thousands of less illustrious Romans came to Athens to pursue their studies and to imbibe Greek art and the spirit of Greece. It was the ambition of practically every Greek to live and die in Athens and to be buried in the

In The Footsteps Of Saint Paul

Athens, The Eye And Idol Of Greece

DR. HENRY KOCH, MORRISON, WISCONSIN

NOT long after Paul and his Berean companions had viewed the gorgeous panorama of Athens from their tiny sailing vessel they disembarked. In all likelihood they did not land at the old harbor of Phalerum, which had been in use in the days before the Persian Wars, but rather at Piraeus, a harbor built by Themistocles. He had also built the long walls between the harbor and the city of Athens for the protection of the Athenians. In the days of Paul these walls were already in ruins as Pausanias, who lived about 50 years before the coming of Paul, tells us. It was not all grandeur which Paul beheld. The devastating arm of Rome and time had left their marks. Paul beheld both the pomp and the decay of Hellas.

The Bereans most likely boarded the next vessel heading for Dium. From Paul they conveyed greetings to the Christians in Macedonia, furthermore a request that Silas and Timothy join him as soon as conditions in Thessalonica and Berea warranted it. Paul's great concern was not, what he might be privileged to see in Athens, that illustrious city of old, but rather how the congregations he had to leave behind were faring. He was a true shepherd and missionary. Are we also as concerned about our own flocks?

Paul's Purpose in Athens

Paul had not come to Athens as a curious sightseer. He did not come merely to see the many temples and statues with the eye of an artist. He had not come to join the throng of students to listen

shade of the great monuments of the past, just as the Jews sought to return to Jerusalem to spend their waning days near the Temple and to be buried along the walls of that city.

Athens the Intellectual Center

Athens was still an intellectual center, still the eye of Greece and the mother of Knowledge, but it was only one of several centers in the vast Roman Empire. There was Rome, the major rival. In Alexandria in Egypt there existed another contender for high honors. Antioch in Syria and even little Tarsus in Cilicia, where Paul had his first contact with Greek thought, were no mean rivals of Athens. Even today the spirit of ancient Greece is still hovering over that ancient city, but continued internal warfare and petty strife have undermined the once so formidable and proud structure of Hellas and Athens. Already in the days of Paul Athens was a free city, but one of no political importance. That Greece and Athens should have been reduced to such an unimportant role in the concert of nations is in no small measure its own fault. Mostly espousing a lost cause, that of Pompey against Caesar and that of Antony against Augustus, they were doomed to be put into this place by the rising dictators. As actors they wanted to play their role, but

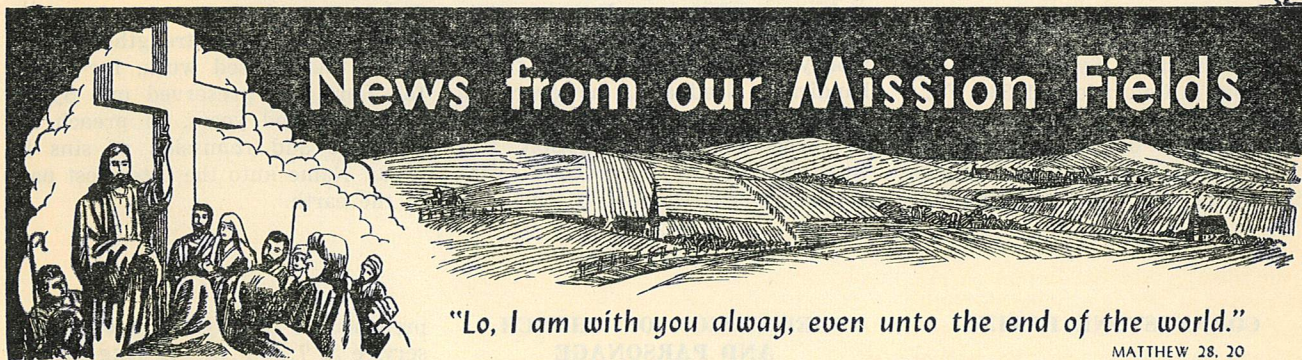
they forgot that they were only actors in a world of make-believe. The real actors were in Rome. The imperial crown of Rome was welded in the battlefields of Greece and Macedonia.

In their heyday the Greeks, and especially the Athenians, had become the creators of practically all human arts and sciences. Philosophy, art, architecture, and poetry found their noblest expression in ancient Athens, the home of the Greek soul. In Paul's day the Athenians had degenerated into a nation of critics, who could and would argue the pro and con of any and every question, but who produced little or nothing new. Paul in his Epistle to the Romans characterizes the spirit of paganism thus: professing to be wise they became fools in their own conceit. This also applies to Greece and Athens. Here human wisdom was concentrated and displayed, as the rays of light are gathered in a prism and then shed their brilliant light. It was borrowed light and the Creator was ignored.

Renan's Remarks

We cannot close our general observation on Athens and its role played in the days of Paul without calling attention to what the Frenchman Renan had to say concerning Paul and his visit to Athens (Ch.

VII): "Ah! beautiful and chaste images, true gods and goddesses, tremble! Here is one, who will raise the hammer against you. The fatal word has been pronounced — ye are idols. The error of this ugly Jew will prove your death-warrant." To Luke's comment: "Paul's spirit was stirred within him, when he saw the whole city given in idolatry (Acts 17:16)" Renan added his own ugly comment. Yet there was more truth in what he said than he himself realized. It is true, the preaching of the Gospel of Christ proved to be the death-warrant for the wisdom of the Greeks, but even more than that, for all human wisdom. If it had been possible for human wisdom to know the true God, the Greeks would have achieved it. Yet this is impossible for human reason tainted with sin. It was also a death for Renan and all enemies of Christ and Christianity. Renan calls Paul an ugly Jew. In truth, he is the noblest Jew, the greatest among mortals, for he was the main protagonist of the Gospel, that divine wisdom, among the noblest representatives of human wisdom, the Greeks. Now the soul of Renan can ponder the folly of his statements against Christ, Paul, and Christianity, but no stroke of his pen can destroy the ugly remarks against the truth of the Gospel and its noble defender Paul.



News from our Mission Fields

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

MATTHEW 28. 20

Our First Denver Mission and Missionary

Now let us pin-point our Colorado mission endeavor with a visit to Mt. Olive Lutheran Church on Denver's east side and hear a report from its founder and missionary, Pastor Im. P. Frey.

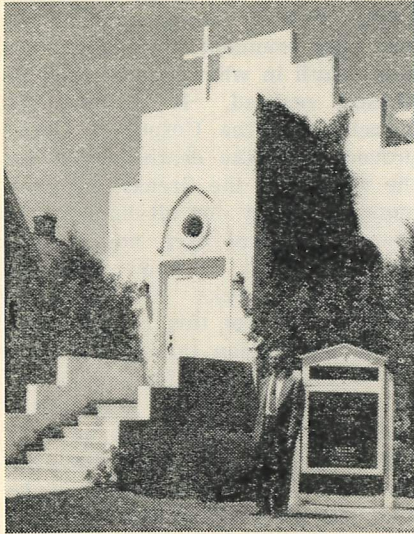
Pastor Frey is no stranger to the readers of the *Northwestern Lutheran*. As associate editor he has

been writing editorials for our church paper for 20 years. Since 1944 he has been president of the Nebraska District which includes all Colorado congregations. This year he can look back upon 40 blessed years in the ministry. His first charge was Zion Lutheran at Phoenix, Arizona, in 1913. In 1924 he was called to serve a new mission in Graceville, Minnesota. From 1930 to

1939 he served at Hoskins, Nebraska. It was from here that he left to become missionary-at-large in the state of Colorado.

Since 1942 he has served Mt. Olive Congregation. Pastor and Mrs. Frey have been blessed with a family of 11 children, five boys and six girls. Two of their sons are in the ministry and one daughter has married a minister.

Mt. Olive today numbers 95 souls and 55 communicants; 29 adults and 22 children have been confirmed since the congregation was founded. A modest but attractive chapel was erected on one corner lot ten years ago. Today there are six churches within a mile radius of our mission.



MT. OLIVE LUTHERAN, DENVER
PASTOR IM. P. FREY
Nebraska District President

Pastor Frey not only pioneered the Colorado Mission work but he has remained to bring the Glad Tidings into the high mountains. From him we shall hear our final report on the Colorado field.

President Frey Reports

"The Wisconsin Synod began mission work in Colorado in 1933. For a number of years there was only a small handful of workers, and the work was confined to the smaller communities. Of those early missions

three are now self-sustaining congregations.

"It was not until after the visit of the synodical exploration committee in 1938 and the appointment of the General Missionary in 1939 that work was begun in any of the larger cities. In the following few years we had missions in Denver, Pueblo, Colorado Springs, and somewhat later, in Cheyenne, Wyoming. At the present time there are five missions in Denver and its immediate suburbs, two in Pueblo, and one each in Colorado Springs and Cheyenne.

"All these city missions were begun completely from scratch, with not a single member to start with. The groups had to be laboriously gathered together by house-to-house canvasses. That the beginnings were very small and the progress slow is understandable.

"The early work was further handicapped by the fact that the services had to be held in halls and store buildings, which were seldom in desirable locations. Some of them were later abandoned, and the work begun anew in another locality. It was in the days when our synodical Church Extension Fund was completely depleted. A little later the so-called Chapel Fund was called into being as an emergency measure with very limited funds. Mt. Olive in Denver, for instance, in 1942 received a total loan of \$4,895.00 which had to suffice to cover cost of lot, chapel, and furnishings, with no members as yet to add to this amount. The lack of money for chapels was a severe handicap. Gradually, however, all our missions acquired chapels, but all of them, with one exception, still very modest in comparison with other churches roundabout them.

CORNERSTONE LAYING

On Trinity Sunday, May 31, 1953, following the spring confirmation service, members of Emanuel congregation, Lansing, Michigan, assembled for the laying of the cornerstone of their new Centennial Hall for Parish Education, with the undersigned officiating. The new structure which will be completed by fall, is being erected at a cost of \$158,000.00.

KARL F. KRAUSS.

DEDICATION OF CHURCH AND PARSONAGE

St. Paul's Ev. Lutheran Church of Austin, Minnesota, was privileged to dedicate its combination church and parsonage to the glory of God and His service on May 17, 1953. Two services were held on Dedication Sunday. Pastor R. F. Schroeder of Tyler, Minnesota, was the guest speaker at the dedication service at 2 P.M. Pastor George Barthels of Red Wing, Minnesota, First Vice-President of the Minnesota District,

The Northwestern Lutheran

"The West is liberal and broad-minded in religion, while our Wisconsin Synod is conservative, standing uncompromisingly for the old Scriptural doctrines and practice. Our Colorado missionaries wholeheartedly support that. This has at times cost our mission congregations loss of members, who feel more at home in more liberal Lutheran churches. It has slowed up outward growth. But what is more important, outward growth or loyalty to God's Truth?

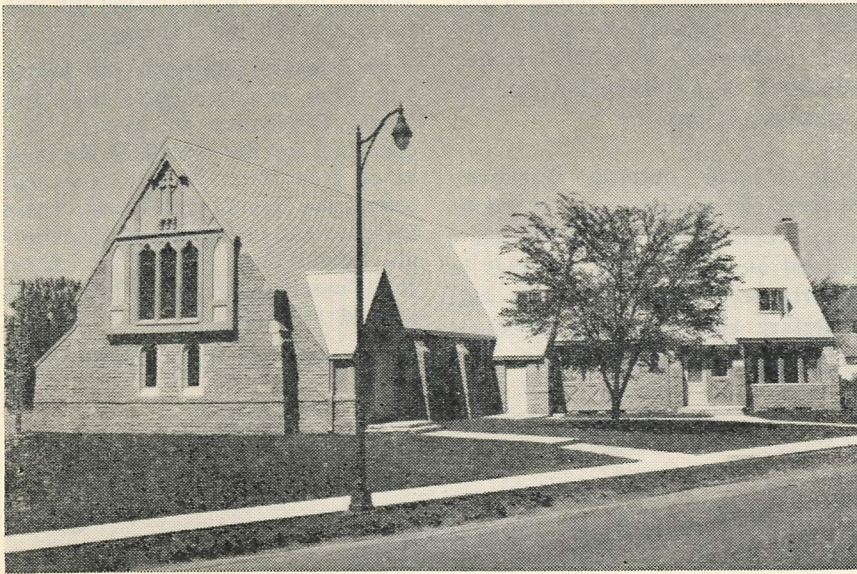
"The growth of the Colorado missions has been modest but, we believe, sound. In the brief period that it has been working in this area our Wisconsin Synod has gained a firm foothold, and we feel sure that in the years to come the wisdom of building soundly will be vindicated. We can only plant and water. God alone can give the increase. To His care we commend also our Colorado missions."

Synod Session and Missions

As you read these lines we shall be gathered together at Watertown, Wisconsin, for our Synod's Thirty-second Convention. Delegates will hear reports from all our home missions, from our new mission endeavor in Rhodesia, Africa, and mission opportunities in Japan. The words will be different, but the challenge will come to us from the same Lord with the same encouragement: "O Zion that bringest good tidings, get thee up into the high mountains; . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." May this word of our Lord strengthen us all to do this blessed work, for which the Lord has preserved our Synod these hundred years, to preach repentance and remission of sins in Jesus' Name unto the uttermost part of the earth.

preached at the Synod and Mission service at 7:30 P.M. A song service with Pastor E. H. Yohr of Iowa City, Iowa, as guest speaker was held on Tuesday, May 19, at 7:30 P.M. Dedication week was brought to a close with a Christian Education service on Thursday, May 21, at 7:30 P.M. Pastor Herbert Muenkel of Zumbrota, Minnesota, Visitor of the Red Wing Circuit, delivered the sermon.

St. Paul's of Austin was organized as a mission station of the Wisconsin Synod on June 27, 1941. A basement



ST. PAUL EV. LUTHERAN CHURCH — AUSTIN, MINNESOTA

church was dedicated on November 7, 1942. The planning for the erection of the superstructure and parsonage began in 1949, when by the grace of God the congregation was enabled to proceed without further financial help from the Wisconsin Synod. Construction work began in June, 1950. The parsonage was occupied in July, 1951.

The structure is built in the Gothic tradition, following the style of architecture commonly found in the English country church. The exterior of the structure is constructed of Lannon stone, coupled with timber framing and plaster panels, used

chiefly in the gables and around the entrances.

The overall dimensions of the church are 96 feet by 28 feet. The narthex is separated from the nave by a windowed narthex screen. The interior walls of the nave are of desert beige brick with Lannon quarry stone trim, surmounted by exposed roof trusses with a wood ceiling. The nave seats 252, including the choir transept.

The chancel is 16 feet wide and 26 feet deep. The chancel floor is covered with sage green carpeting. The chancel walls are pine panelled and these together with the chancel

furnishings are finished with a butternut stain. The altar is framed by a gold dorsal curtain with deep purple riddels. The altar-ware is black.

The church is separated from the parsonage by a spacious study. The first floor of the parsonage consists of a large combination living and dining room, kitchen, a bedroom, and a half-bath. In the half story under the sloping roof are three bedrooms, a sewing room, and a bath room.

The approximate cost of the entire structure, including furnishings and organ, was \$85,000.00. This figure does not include the tremendous amount of volunteer labor donated by the members, which is conservatively estimated at 50% of the total hours of labor. The spirit manifested by the members in their desire to build a substantial and beautiful structure, was indeed commendable.

Of more than passing interest is the fact that everything of wood construction in the project with the exception of the laminated arches in the church roof, and including all millwork, the pews and chancel furniture, was made on the job by the craftsmen hired as carpenters.

May God's grace in Christ Jesus, the Savior, of which this building is the fruit, abide with St. Paul's Congregation, in order that the glorious purpose for which this structure was dedicated, the preaching of the saving Gospel, may ever be fulfilled in her midst.

L. W. SCHIERENBECK.

CORNERSTONE LAYING

On Sunday afternoon, July 12, 1953, Zion Ev. Lutheran Congregation, Olivia, Minnesota, was privileged to lay the cornerstone of its new church. Pastor W. Dorn preached the sermon on Ps. 127, 1. He encouraged the members of Zion to put their confidence and trust in the Triune God. The undersigned acted as liturgist; Pastor H. Schnitker assisted.

IM. F. LENZ.

SOUTHEASTERN WISCONSIN DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Southeastern Wisconsin District convened in Christ Lutheran Church, So. 23rd St. and Greenfield Ave., Milwaukee, June 22-23, 1953. The sermon in the opening service was



INTERIOR

delivered by the undersigned. Pastor Herman Cares served as liturgist.

Pastor Arnold Koelpin of Caledonia, Wisconsin, read his essay on "The Doctrine of the Trinity and its Modern Implications," showing how much of the heresy and false doctrine found in many church bodies and other religious societies today is traceable to the denial of the doctrine of the Trinity, and that this doctrine is basic for Biblical truth.

Pastor Arthur Halboth reviewed the developments of the past year in

matters pertaining to church union. This led to a discussion of the Common Confession, Part II, recently published as a clarification and amplification of Part I.

On Monday evening Missionary Norbert Reim, dean of our theological seminary in Nigeria showed a colored film of mission activities in Nigeria, accompanying the film with a lecture and answering questions regarding the work in Africa. Mis-

sionary Reim also addressed the conference briefly on Tuesday.

On Tuesday afternoon the principal issues coming before the Joint Synod Convention in August were discussed for the benefit of the delegates from our District who will attend the Synod convention. These included the needs of our educational institutions, church extension fund, missions, budget requests, and related subjects.

HEINRICH J. VOGEL, *Secretary.*

Too Poor To Stop Working

ONE church member was giving the minister much grief, because he would not come to church very often.

When the minister would go to him, to invite him to the church services, the man would be working at his house, or at some other business, and would say:

"Well, I cannot hire a man at union wages to do this work for me. If I can't pay it, will the church pay it for me? No. The poor working man has to pay it himself. So I have to work on Sundays."

One Saturday afternoon the minister called on him. He was up on the boards, painting his house.

"You are doing a good job of it," said the minister. "Will you step into the house for a minute? I'd like to talk with you."

"You'll have to excuse me this time, Reverend," said the man, "I have to do this painting job while the weather is good. A poor working man cannot hire a painter at union wages to do it for him."

So the minister went home, and next day the church member was not in church. But about 1 o'clock the minister's telephone rang. Someone asked him to come at once to a certain house.

"I know that street number," thought the minister. Sure enough,

it was the house of this member who was too poor to stop working on Sunday.

What was the matter? The man had been working with his nephew painting the second story. He was paying his nephew to help him. He stepped on the loose end of a board, both fell down, broke several bones, and had to be in the hospital a long while. The bill for doctor and hospital was \$500. But he was too poor to stop working on Sunday.

Did he come to church after the Lord taught him this lesson? No, he was one of those of whom Solomon speaks, Prov. 27, 22.

— Adapted from
The Lutheran Annual

Farmer Frank Finds The Right Key

"ONE religion is as good as another," said Mokker, as he put the key into the lock of his car door. Mokker always locked his car when he stepped out, for it was a good, new car.

"One religion is as good as another," he said again, when Farmer Frank didn't answer him. He wanted to make sure that Farmer Frank should hear that.

And he was still trying to put the key into the door lock. Somehow he couldn't get the key into the lock. He forgot about the religions, and began to look at the key.

"What's the matter with this key?" he asked, as he tried again, and again, the key would not open the lock. "Is it the wrong key?" he asked.

"Oh, just try again," said Farmer Frank, "one key is as good as another."

"No, it isn't," said Mokker, and tried again. But the door didn't open.

"I think you picked up my car keys by mistake," Farmer Frank said after a while. "But it makes no difference. One key is as good as another."

"That's silly," said Mokker, as he grabbed for the right key; with the right key he opened the car in a hurry.

"Did you say one religion is as good as another, Mokker?"

"I did," said Mokker.

"If you are right, then I am right too," said Farmer Frank. "One key is as good as another."

"It isn't true," said Mokker.

"No," said Farmer Frank. "Neither is one religion as good as another. Faith in Jesus is the only key to heaven. No other key fits. No other religion will bring anyone into heaven."

GOLDEN ANNIVERSARY

Teacher Arthur F. Pape

With the close of the school year Teacher Arthur F. Pape was permitted, by the grace of God, to complete a full fifty years in the service of Christian education.

Mr. Pape was called from the Normal Department of Dr. Martin Luther College, New Ulm, Minnesota, as teacher of St. Paul's Ev. Lutheran School of Town Forest, Fond du Lac Co., Wisconsin, and was inducted into his office in August of 1903. Four years later he was called by The First German Ev. Lutheran Church in Manitowoc, Wisconsin, as teacher of the 5th and 6th grades. Here he faithfully and conscientiously taught the youth of the congregation for 46 years.

In recognition of the many years of faithful labor the congregation arranged a special service of thanksgiving on May 24. The service was well attended by the members of Mr. Pape's family circle, by colleagues, and members of the congregation. A reception followed the services at which the jubilarian was the recipient of many expressions of congratulation and good wishes, as well as monetary gifts.

May the Lord of the Church continue to hold his protecting hand over His servant.

L. H. KOENINGER.

**SIXTIETH ANNIVERSARY
OBSERVANCE**

St. Paul's congregation of Cudahy, Wisconsin, rededicated its newly remodeled and enlarged church building in special services on Sunday, July 12. Thirteen feet were added to the length of the building, the outside stairs were removed, and inside staircases built, and a spacious balcony was installed in the new addition, extending into the old portion of the church. Chancel furnishings were refinished and a new floor laid throughout. In a combined English and German service Pastor S. G. Mazak of Cudahy spoke in English and Pastor F. Zarling of Iron Ridge in German. The sermon in the late English service was delivered by Pastor Paul Pieper of Milwaukee.

In the evening the choir of the congregation, assisted by Waldemar Nolte of Mankato, Minnesota, as guest organist, presented a sacred concert.

On Wednesday, July 15, a special service was held for neighboring congregations, in which Pastor Raymond Huth of Milwaukee preached the sermon, Pastor Roland Ehke of Milwaukee was the liturgist, Mr. Arthur Sprengeler of Milwaukee served as organist, and the choir of St. John's Lutheran church of Cudahy sang the anthem. Zion congregation of South Milwaukee and St. John's of the Town of Lake were also invited.

On Sunday, July 19, the congregation observed its 60th anniversary in special services in which Pastor Arthur Halboth of Milwaukee and Prof. Gerald Hoenecke of Thiensville delivered the sermons. Festivities were concluded with an anniversary banquet in the school auditorium on Sunday evening.

After sixty years St. Paul's former pastors are all still living and active in the work of the church. They are Pastor John Brenner of Milwaukee, Pastor F. Zarling of Iron Ridge, Pastor Paul Pieper of Milwaukee, Pastor Paul Gieschen of Kirchhayn, and Prof. Gerald Hoenecke of Thiensville.

May the Lord remain with St. Paul's with his gracious blessings!

HEINRICH J. VOGEL.

FIFTIETH ANNIVERSARY

Pastor Carl G. Leyrer

On Sunday evening, June 28, the fiftieth anniversary of the ordination of the Rev. Carl G. Leyrer, pastor of Zion Lutheran Church of St. Louis, Michigan, was fittingly celebrated by his congregation. A divine service was held in which Pastor Carl S. Leyrer, of Big Bend, Wisconsin, a son of the jubilarian, preached the sermon, based on the words of St. Paul, I Cor. 15:10, showing it was grace which called his father into the holy ministry and which also sustained him and blessed his work, causing it to be successful. Another son, Pastor Edmund Leyrer of Clare, Michigan, served as liturgist.

After the service members of the congregation and friends — a number of the latter coming from Hop-

kins, Michigan, which was Pastor Leyrer's first charge — gathered in the church basement where a social hour was spent during which congratulatory letters were read and gifts presented. Felicitations were extended by a number of speakers, among these the acting president of the Michigan District, Pastor J. Press.

Pastor Leyrer received his theological training in the Theological Seminary of the former Michigan Synod in Saginaw. He was ordained and installed as pastor of St. Paul's church at Hopkins, Michigan, July 12, 1903. With Hopkins he served two out-parishes in Dorr and Salem. In 1920 he accepted the call to become the first pastor of Zion's Luth. church in Lansing, Michigan. After serving seven years there he in 1927 accepted the call to Zion's Luth. church in St. Louis, which he is still serving.

In the fifty years of his pastorate God's grace has been with Pastor Leyrer, as he also acknowledged on this occasion, enabling him to minister to Christ's flock. May the assurance of God's abiding grace be his stay and comfort through his remaining years in the Lord's service and of his sojourn here on earth!

OSCAR FREY.

**FIFTIETH WEDDING
ANNIVERSARY**

On Sunday, June 7, Mr. and Mrs. F. Henry Pape of St. John's Ev. Lutheran Church, Firth, Nebraska, were privileged to observe their golden wedding anniversary. In an afternoon church service the undersigned spoke on the basis of Luke 24:29, and the choir sang hymns 410 and 436, and the Benediction at the request of the jubilarians. Afterwards, a reception for the jubilarians was held in the church parlors.

May the Lord continue to bless them and keep them in the faith.

H. KRUSCHEL.

FORTY-FIFTH ANNIVERSARY

On May 18 of this year Teacher Theo. F. H. Schmidt was privileged to look back upon 45 years of service in parochial schools of the Synodical Conference. After graduating from Concordia Teachers' College, Seward,

Nebraska, in 1908, Teacher Schmidt served at the following places: St. Joseph, Mo., 1908-11; Illmo, Mo., 1911-12; Newton, Kansas, 1912-14; North Judson, Ind., 1914-15; Wakefield, Nebr., 1915-20; Norfolk, Nebr., 1920-44; since 1944, at Plymouth, Nebr. In order to qualify for service in the state of Nebraska Mr. Schmidt attended Wayne State Teachers' College, from which he was graduated in 1919.

A special service of thanksgiving was held at St. Paul's Church in Plymouth last year, June 22, 1952. This particular time was chosen in order to surprise the jubilarian, who, due to a year of student teaching at Deshler, Nebr., prior to his graduation, had actually taught 45 school-years at that time. The undersigned preached a sermon on John 11, 16. The children of the school sang an appropriate hymn. At the close of the services Teacher Schmidt addressed the congregation and thanked the Lord for His mercies great. A lunch was served in the basement by the ladies of the congregation and at the close of the social hour the jubilarian was presented with a purse.

May the Lord of the Church hold His gracious hand over His servant that he may continue to be a blessing unto many!

HILBERT H. SCHALLER.

TWENTY-FIFTH ANNIVERSARIES

Immanuel congregation of Medford, Wisconsin, grasped the opportunity of celebrating the silver anniversary of the ordination of its pastor, Alfons J. Engel, as well as the silver anniversary of the principal of its Christian Day school, Mr. Waldemar A. Pape, simultaneously in a joint jubilee service Sunday evening, July 19. Pastor C. J. Kionka of Rib Lake, a classmate of Pastor Engel, delivered the festival sermon. The undersigned served as liturgist. Mr. Victor Lehmann of Neillsville, a colleague of Teacher Pape, presided at the Wicks organ. Pastor Louis Winter of Merrill, R. 1, Wisconsin, led the large gathering in the church parlors as toastmaster, where the ladies offered a fine luncheon and the jubilarians were presented with unusually generous gifts.

Pastor Engel, a graduate of Dr. Martin Luther College, and of North-

western College, and of the Theological Seminary then located in Wauwatosa, was ordained in his sainted father's charge, St. Mark's of Town Lebanon, Wis., in 1928. In 1929 he accepted the pastorate of St. John's Church at Pardeeville, Wisconsin, where he labored successfully for 19 years. Since 1948 he has been pastor of Immanuel Church at Medford.

Teacher Pape, also a graduate of Dr. Martin Luther College, was installed in the Christian Day School of St. Paul's parish at St. James, Minnesota, in 1928, where he taught three years. The following three years he served St. John's Church at Lewiston, Minnesota. His next charge was in the midst of St. John's and St. James' parish in Reedsville, Wisconsin, where he remained ten years. Since 1944 he has been principal of Immanuel Lutheran Day School at Medford.

Under God's grace both of these servants of God have labored a quarter of a century with visible blessings. May the great Shepherd of our souls grant them many more years of joyous work in the harvest fields of His kingdom!

WM. P. HOLZHAUSEN.

ANNIVERSARY St. John's Congregation Lake City, Minnesota

On Sunday, June 14, St. John's Congregation, Lake City, Minnesota, observed the sixty-fifth anniversary of its organization and the thirty-fifth anniversary of the present church building. Dr. E. Scharlemann, a neighboring pastor of Trinity Church, Town Lincoln, preached for the German service, and the undersigned, a son of the late first resident pastor, was the speaker for the English services.

After the noon meal, provided by the ladies of St. John's, a social gathering was held in the church parlors. Rev. Theo. Albrecht spoke briefly in behalf of St. John's Congregation, extolling the undeserved grace of God for His rich blessings upon this congregation. The Rev. Oscar Naumann, president of the Minnesota District gave an encouraging address to those assembled to continue in the pure teaching of God's Word and in the Lord's service. Rev. Wm. Franzmann, the

The Northwestern Lutheran

former pastor of St. John's, spoke appropriate words in German. The president of the congregation presented Rev. Albrecht with a check in recognition of his 30 years of faithful service in their midst. May the Good Shepherd abide with His flock in the means of grace! All praise and honor to the Triune God! "His mercy endureth forever."

THEO. HAAR.

† MRS. GOTTLIEB ALBRECHT †

Quietly, peacefully, the earthly pilgrimage of God's dear child of grace, Christine Wilhelmine Schaal Albrecht, ended in mid-morning of July 4 at the parsonage-home of her son, Pastor Christian Albrecht, near Goodhue, Minnesota.

Her life, which covered a span of 92 years, began in Schorndorf, Wuerttemberg, Germany, on February 15, 1861. She was the daughter of Wilhelm and Christiane Schaal. In November 1883 she came to the United States to become the wife of Gottlieb Albrecht, Pastor of St. Paul's Lutheran Church, Jordan, Minnesota. In 1897 she moved with her husband to Bethany Lutheran congregation at Emmett Township and St. Matthew's Lutheran congregation of Flora Township, Renville County, Minnesota. Twenty-three years later, in 1920, she went with her family to Zion Lutheran congregation at Lynn Township, near Hutchinson, Minnesota. Her husband died suddenly there on July 13, 1920, after having served this congregation for only about 6 months.

The next eight years she lived in the parsonage at Lynn with her son, Pastor Henry Albrecht, who had been called to succeed his father. When in 1928 her son Henry accepted the call to St. John's Lutheran Congregation at Omro Township, near Boyd, Minnesota, she went with him and made her home there until 1934. Her son, Victor, a Lutheran school teacher at Manitowoc, Wisconsin, was then privileged to have her in his home until 1950. The past three years she lived with her son Christian, pastor of Grace and St. John's Lutheran congregations near Goodhue, Minnesota.

Her wedded life was blessed with the following children: William (pastor emeritus), Alhambra, Calif.;

Wilhelmina (Mrs. Martin Schuetze), New Ulm, Minn.; Theophil, Minneapolis, Minn.; Emma (Mrs. Adolf Uhlig), deceased in 1940; Tabea (Mrs. Otto Boernecke), deceased in 1936; Lydia (Mrs. Otto Burk), Milwaukee, Wis.; Immanuel (pastor), deceased in 1918; Henry (pastor), Taunton, Minn.; Ruth, deceased in 1900; Paul (pastor), Bowdle, So. Dak.; Christian (pastor), Goodhue, Minn.; Victor, Manitowoc, Wis.; Marie, San Francisco, Calif.

It is but bearing witness to the marvelous grace of our Lord Jesus Christ to state that the long, rich and contented life of our departed sister was marked with a deep humility, a very obvious love for the Word and Will of our Lord, a loving and faithful devotion as a mother and a pastor's helpmeet. Not only her children, but 44 grandchildren and 80 great-grandchildren, as well as a host of other relatives and friends, rise up and call her blessed. "Blessed (indeed) are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

H. F. MUENKEL.

† MR. F. H. RETZLAFF †

Frank Henry Retzlaff passed away at New Ulm, Minnesota, on May 17, 1953, after a week's illness, at the age of 89 years, 4 months, and 18 days.

Widely known and respected throughout our Synod, Mr. Retzlaff had long been active in Synodical affairs and had rendered valuable service to the Church in various capacities. He served his congregation, St. Paul's of New Ulm, as a member of the Church Council and School Board for 30 years, and as a member of the cemetery committee for 50 years. As a member of the Board of Control of Dr. Martin Luther College, he lent his administrative abilities to the needs of that institution for a period of 60 years, and was active in this service until a week before his death.

Funeral services were conducted by the undersigned on May 22, 1953. The message on that occasion was based upon a text selected by the

deceased, John 17, 3. Internment was made in St. Paul's cemetery.

W. J. SCHMIDT.

† TEACHER PAUL G. DENNINGER †

On May 14, 1953, it pleased the Lord to call one of His veteran servants to his eternal home. Paul Gustave Benjamin Denninger, oldest son of Teacher Johannes Denninger and his wife Emma, nee Lindenstruth was born in Oshkosh, Wisconsin, on September 21, 1873. He was baptized in Oshkosh, and confirmed by Pastor J. H. Brockmann in St. Mark's Lutheran Church, Watertown, Wisconsin. He enrolled in Northwestern College and graduated from the normal department in 1891.

On August 2, 1891, he was installed as teacher and organist at First Lutheran Church, Racine, Wisconsin, where he served faithfully until 1914. On August 2, 1914, he was installed as teacher and organist in Emanuel Lutheran Church, Lansing, Michigan. From 1922 to 1946 he served as teacher, organist, and choir director in St. John's Lutheran Church, St. Paul, Minnesota. In 1946 he retired after 55 years of faithful service in the teaching ministry of our Christian Day Schools.

On July 25, 1895 Mr. Denninger was united in holy wedlock with Miss Bertha Krug. Five sons were born to this union. On December 20, 1920, a few months after their silver wedding the Lord called the faithful wife and mother out of this life, leaving the father and four sons. On August 26, 1925, Mr. Denninger was united in marriage with Mrs. Clara Franzmeier, nee Kappler, who stood by him as a faithful helpmeet for over 27 years.

Widely known throughout our synod as a gifted musician and church organist, Mr. Denninger served the church faithfully in a humble and quiet way as organist even after his retirement from the teaching ministry. After an illness of a few months he departed this life on May 14, 1953, at the age of 79 years, 7 months, and 21 days. Funeral services were held in St. John's Church, St. Paul, at which the undersigned, his pastor, preached on the text Hebrews 13, 7, and Pastor Adolph Frey, institutional mission-

ary for whom Mr. Denninger served as organist until a few months before his death, spoke briefly, thanking God for the service His faithful laborer had rendered in the church. Burial took place in Elmhurst Cemetery, St. Paul. Among those who mourn his death are his wife, three sons, John of St. Paul, George of Cudahy, Wis., Edward of Lake Linden, Mich., one step-daughter, Miss Florence Franzmeier of St. Paul, eight grand-children, and one brother, Otto Denninger, of Milwaukee.

"His Lord said unto him: Well done, thou good and faithful servant: thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matthew 25, 21.

OSCAR J. NAUMANN.

PASTORS' INSTITUTE

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.

CALENDAR OF CONFERENCES

COLORADO PASTORAL CONFERENCE

The Colorado Pastoral Conference will be held September 21, 1:30 p. m. — September 23, 3:00 p. m. The location: Redeemer Lutheran Church, Cheyenne, Wyoming. W. Schaller Jr. pastor. Papers: Ordination, W. Krenke; Exegesis, I Tim. 3, G. Frank; The Pastor as Public Minister, W. Siffring; Exegesis, Jer. 23, 16-29, N. Luetke; Lay Participation in Church Work, E. C. Kuehl. Speaker: E. C. Kuehl (substitute, W. Schaller, Jr.). Please announce to local pastor soon!

N. LUETKE, Secretary.

NEW ULM DELEGATE CONFERENCE
 Place: St. John's Lutheran Church, Sleepy Eye, Minnesota.
 Time: September 16, 9:30 a. m.
 Topics: Reports on the Convention of Synod. E. C. SCHMELZER, Secretary.

MANITOWOC PASTORAL CONFERENCE
 Place: Christ Ev. Lutheran Church, Denmark, Wisconsin, the Rev. Arthur Wadzinski, pastor.
 Time: 9:00 a.m., September 15, 1953.
 Preacher: E. Bode. Alternate: E. Habermann.
 V. J. WEYLAND, Secretary.

MANKATO CIRCUIT PASTOR-DELEGATE CONFERENCE
 Time: September 27, 2:30 p. m.
 Place: Belle Plaine, Minnesota.
 Host: Pastor G. Radtke, Trinity Congregation.
 Program: Convention reports by the official delegates.
 All congregations are reminded to have official delegates present, but the entire church councils as well as other communicant members are invited to be present. No meal arrangements.
 M. BIRKHOLOZ, Secretary.

SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT
 Time: September 21 and 22, 1953, 10:00 a. m.
 Place: St. Paul's Church, Gresham, Nebraska.
 Papers: Exegetical Paper on Revelation 2 and 3, continued, Pastor Fuerstenau; Mixed Marriages, continued, Pastor Hahnke; Exegesis of Acts 19, 1-6, Pastor Grummert; Article XI and XII, Augsburg Confession, Pastor Schaller.
 Reports: Synod Convention, Academy Committee, Mission, Board of Education, Periodicals, Financial.
 Speaker: Pastor H. H. Schaller; alternate, Pastor Kruschel.
 Please notify the host pastor, H. Gieschen, if you desire lodging.
 H. KRUSCHEL, Secretary.

NOTICE

SEMINARY

God willing, the new school year will be opened with a special service in the Seminary Chapel on Tuesday, September 15, 1953, beginning at 10:00 a. m.
 Friends and patrons are cordially invited.
 JOH. P. MEYER.

DR. MARTIN LUTHER COLLEGE

The new school year at Dr. Martin Luther College will begin on Tuesday, September 8, at 8:30 in the morning. The dormitories will be open on Monday, and all students should arrive on that day if possible. The first meal will be served Monday noon.
 CARL L. SCHWEPPE.

MICHIGAN LUTHERAN SEMINARY
 The 1953-1954 school year will begin on Tuesday, September 8, with a service at 2:00 p. m. New and old students may register Monday afternoon and evening and Tuesday morning. At the time of registration all students will meet with their curriculum advisors. The dormitories will NOT be open for occupancy until Monday, September 7. The first meal served in the dining hall will be at noon on Monday.
 CONRAD FREY.

NORTHWESTERN LUTHERAN ACADEMY
 Moberidge, South Dakota

The new school year of Northwestern Lutheran Academy will begin with an opening service and registration of new students at 2 p. m., Tuesday, September 8. All our friends and particularly the parents of our students are heartily invited to attend. The service will be held in our new gymnasium-auditorium.
 R. A. FENSKE.

ACKNOWLEDGEMENT AND THANKS

Northwestern Lutheran Academy has in recent weeks received the following donations: from M. A. Wandersee, New Ulm, in memory of Mr. John Stephan, \$5.00; from the Rev. G. Boldt, Roscoe, So. Dak., in memory of Mr. Ben Haar, \$6.00; from Mrs. Marion Spicer of Watauga, So. Dak., in memory of Mr. M. L. Katus, \$10.00; from Mrs. George Baer and other relatives, in memory of Julius H. Wolf of St. Paul, \$5.00; and from Mr. Herman Mischeel, Estelline, So. Dak., in memory of Mrs. Henry Kopfhmann, \$2.00.
 We wish to express our heartiest thanks to all.
 R. A. FENSKE.

MISSION FESTIVALS

First Sunday after Trinity
 St. John's Church, Frontenac, Minnesota. Offering: \$281.21. W. G. Voigt, pastor.
Second Sunday after Trinity
 Immanuel Church, Pelican Lake, Minnesota. Offering: \$527.32. G. H. Geiger, pastor.
Fourth Sunday after Trinity
 Immanuel Church, West Florence, Goodhue Co., Minnesota. Offering: \$529.91. W. G. Voigt, pastor.
Fifth Sunday after Trinity
 Zion Church, Eitzen, Minnesota. Offering: \$553.75. F. P. Ehlert, pastor.
Sixth Sunday after Trinity
 Zion Church, Tp. Brighton, Minnesota. Offering: \$214.33. E. Hallauer, pastor.
 St. John's Church, Alma City, Minnesota. Offering: \$739.61. E. E. Kolander, pastor.

Eighth Sunday after Trinity
 Christ Church, Cochrane, Wisconsin. Offering: \$337.72. J. B. Erhart, pastor.
Ninth Sunday after Trinity
 Courtland Lutheran Church, Courtland, Minnesota. Offering: \$223.33. E. Hallauer, pastor.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Pastors

Balash, John, as pastor of Christ Church, Bison, St. Paul's Church, Athboy, and Zion Church, Date, South Dakota, in a joint service at Christ Church, Bison, South Dakota, by Reginald Pope; assisted by Paul Koch and Marvin Radtke; Seventh Sunday after Trinity, July 19, 1953.
Koch, Paul, in Zion Church, Reeder, North Dakota, by Reginald Pope; Sixth Sunday after Trinity, July 12, 1953.
Nitz, Paul E., in Faith Church, Tacoma, Washington, by E. F. Kirst; assisted by T. R. Adascheck and E. O. Schulz; Seventh Sunday after Trinity, July 19, 1953.
Welch, Roland, in St. Peter's Church, Broadhead, Wisconsin, by H. E. Russow; assisted by M. Kujath and J. Michael, Sixth Sunday after Trinity, July 12, 1953.
Zank, Marvin W., in Grace Church, Fort Madison, Iowa, by Walter E. Zank, assisted by C. P. Brenner and Warren R. Steffenhagen; Eighth Sunday after Trinity, July 26, 1953.
Radtke, Warren, Trinity Luth. Church, Aberdeen, South Dakota, by Paul Albrecht, assisted by W. Schuetze and Geo. Boldt; Fifth Sunday after Trinity, July 5, 1953.

Installed

Pastors

Koch, Paul, in Redeemer Church, Hettinger, North Dakota, by Reginald Pope; assisted by Marvin Radtke; Sixth Sunday after Trinity, July 12, 1953.
Koeninger, Leonard J., in Emanuel Church, Lansing, Michigan, as Associate Pastor, by Karl F. Krauss, assisted by L. H. Koeninger, John F. Brenner, G. L. Press, C. I. Frey, K. W. Vertz, F. P. Zimmerman, Edw. Zell Jr., John Westendorf, Kurt Koeplin; Seventh Sunday after Trinity, July 19, 1953.

CHANGE OF ADDRESS

Pastors

Koeninger, Leonard J., 215 W. Willow St., Lansing 6, Michigan.
Zank, Marvin W., 1117 Avenue H, Fort Madison, Iowa.
Radtke, Warren, 519 S. Congress, Aberdeen, South Dakota.
Thurow, Carl M., 2906 Forest Avenue, Two Rivers, Wisconsin.
Nitz, Paul E., 112 S. 96th Street, Tacoma, Washington.

SOUTHEASTERN WISCONSIN DISTRICT
 Memorial Wreaths — July, 1953

In Memory of — Sent In By	SYNOD		OTHER CHARITIES	
	Budgetary	Special		
Mrs. Anna Harbock—M. Liesener	\$		\$	1.00
Otto Herrmann—W. Keibel		5.00		
Rev. B. Gladosh—H. P. Koehler		2.00		
Mrs. Bertha Dumke—H. P. Koehler			19.00	

Frank Montoure—H. P. Koehler	5.00
Emil Wegman—H. P. Koehler	4.00
Mrs. Viola Laun—E. Ph. Dornfeld	15.00
Mary Pipkorn—A. F. Halboth	10.00
Mrs. Fred Koellner—E. Jaster	8.00
August Lossner—E. Jaster	2.00
	\$ 7.00
	\$ 64.00

G. W. SAMPE, District Cashier.

TREASURER'S STATEMENT
 July 1, 1952 to June 30, 1953

Receipts	
Cash Balance July 1, 1952	\$ 110,643.86
Budgetary Collections	\$ 1,490,518.38
Revenues	241,923.59

Total Collections and Revenues	1,732,441.97
Non-Budgetary Receipts:	
U.S. Govn. Bonds matured	149,438.17
Reimbursement of Budget from Gerds 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	\$ 1,894,347.92
	\$ 2,004,991.78

Disbursements

Budgetary Disbursements:	
General Administration	\$ 82,164.76
Theological Seminary	85,653.69
Northwestern College	159,650.65
Dr. Martin Luther College	200,767.69
Mich. Luth. Seminary	125,027.74
Northw. Luth. Academy ..	43,016.47
Mobridge Building Fund	104,156.71
Home for the Aged	31,085.58
Missions —	
Gen. Administration	3,227.40
Indian Mission	127,586.99
Colored Missions	64,974.93
Home Missions	462,282.47
Refugee Missions	45,558.92
Madison Student Mission	6,624.09
Luth. Spiritual Welfare Commission	24,861.23
Paid to Church Extension Fund	50,000.00
Winnebago Luth. Academy	3,000.00
General Support	75,753.50
Indigent Students	695.50

Board of Education	11,836.91
Total Budgetary Disbursements	\$ 1,707,925.23
Non-Budgetary Disbursements:	
Reserve for Depreciation-Synod-N.W.P.H. building, current year	1,112.72
Reserve for Depreciation for prior years, set aside in cash	2,975.50
Notes Payable paid	1,600.00
U. S. Govn. Bonds purchased	149,438.17

Total Disbursements \$ 1,863,051.62

Cash Balance June 30, 1953 \$ 141,940.16

C. J. NIEDFELDT, Treasurer.

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to June 30

	1951-1952	1952-1953	Increase
Collections	\$1,328,273.20	\$1,490,518.38	\$162,245.18
Disbursements ..	1,505,762.24	1,707,925.23	202,162.99
Operating Deficit	\$ 177,489.04	\$ 217,406.85	\$ 39,917.81

ALLOTMENT STATEMENT

July 1, 1952 to June 30, 1953

District	Comm.	Receipts	Allotment	Deficit	Surplus	Per-cent
Pacific Northwest	1,274	\$ 10,484.36	\$ 10,192.00		\$ 292.36	102.86
Nebraska	6,181	50,808.58	49,448.00		1,360.58	102.75
Michigan	21,175	173,920.61	169,400.00		4,520.61	102.66
Dakota-Montana	7,031	56,570.62	56,328.00		242.62	100.43
Minnesota	36,968	261,526.20	295,744.00	34,217.80		88.42
North Wisconsin	44,193	302,406.08	353,544.00	61,137.92		85.53
West Wisconsin	48,767	297,936.19	390,136.00	92,199.81		76.36
Southeast Wisconsin	48,826	332,291.77	390,608.00	58,316.23		85.07
Totals	214,425	\$ 1,485,944.41	\$ 1,715,400.00	\$ 229,455.59		86.62

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE FOR JUNE

For Lutheran Spiritual Welfare Commission	
Glenn H. Kunz, Milwaukee, Wisconsin	\$ 2.00
Memorial Wreath in memory of Norman Wilson, given by Mr. and Mrs. Walter Vertz and family, Two Rivers, Wisconsin	3.00
Memorial Wreath in memory of Norman Wilson, given by Mrs. Hilda Rehbein, Mr. and Mrs. Harvey Harpt and Janet, Mr. and Mrs. Glen Rahmlow	5.00
Ladies Aid of St. Paul's Luth. Church, Neosho, Wisconsin	25.00
N.N. sent in by Rev. E. Ebert, East Troy, Wisconsin	20.00
Cpl. Gilbert D. Tews, Japan	5.00
St. Martin Cong., Clintonville, Wisconsin	2.00
	\$ 62.00
For Missions	
Rev. Karl Hornburg, Snoqualmie, Washington	5.00
Memorial Wreath in memory of Mr. George Schaldach, sent in by Rev. E. A. Mahnke, Viroqua, Wisconsin	3.00
Mt. Lebanon Ev. Luth. School, Milwaukee, Wisconsin	83.61
Memorial Wreath in memory of Mr. George J. Reitz, given by Mr. and Mrs. Henry W. Kirchenstein	5.00
	\$ 96.61
For African Mission	
Mr. Walter Steinbach	530.00

Immanuel school children of grades 1-4 and teacher, Gibbon, Minnesota	5.00
Memorial Wreath in memory of Horn Habben, given by Mr. and Mrs. Wm. Beckmann and Rev. and Mrs. Robert Beckmann	2.00
	\$ 537.00

For Northwestern College	
Memorial Wreath in memory of Mrs. Martha Kurth, given by Mr. Edward Kurth, Random Lake, Wis.	2.00
	\$ 2.00

For Church Extension Fund	
Memorial Wreath in memory of Mrs. Martha Swoboda, given by Mr. and Mrs. Kurt Kneiske	10.00
Memorial Wreath in memory of Mr. Roland Henke, given by Mr. and Mrs. Albert Theumes	2.00
Memorial Wreath in memory of Rev. B. Gladosch given by Rev. and Mrs. Reuschel	5.00
Memorial Wreath in memory of Mrs. Augusta Schwandt by Rev. W. T. Meier, Watertown, South Dakota	5.00
Memorial Wreath in memory of Mrs. Mary Pardon given by Rev. W. T. Meier, Watertown, South Dakota	7.00
	\$ 29.00

C. J. NIEDFELDT, Treasurer.

CHURCH SUPPLIES

Jan. 1954

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



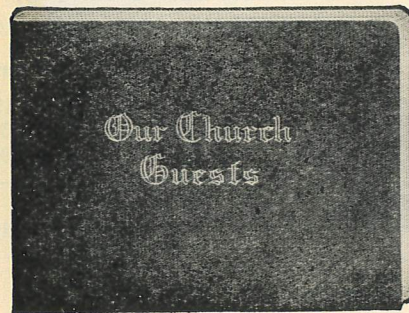
No. GD 857

METAL DISPLAY SIGN FOR CHURCH USE

Size 4 $\frac{3}{8}$ x7 $\frac{1}{2}$ Inches, with Metal Chain Hanger

Letters are blue, outlined in gold, white background, with beveled gold edging. Reinforced backing.

Price: \$1.00



No. G 1445

"OUR GUESTS"

Place one of these Church Guest Books upon a table in the foyer of your Church, in close proximity to the Ushers who greet all of those who enter the Church. They can call the Guest Book to the strangers' attention, asking them to fill in their name and address and the Church which they attended.

Stiff covers made of red color imitation leather — title stamped in gold. Each page has notation for Name, Home, Church, City, State, Date, Remarks. Size, 9x12. For 500 names.

Price: \$5.00



RESERVED SEAT SIGN

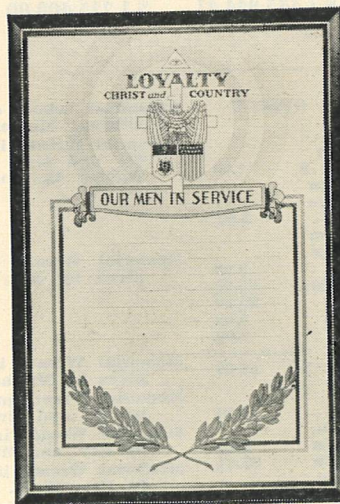
No. 6056

Fits any chair back or pew. Very neat and attractive. Chrome plate on wood. Upholstered clamp.

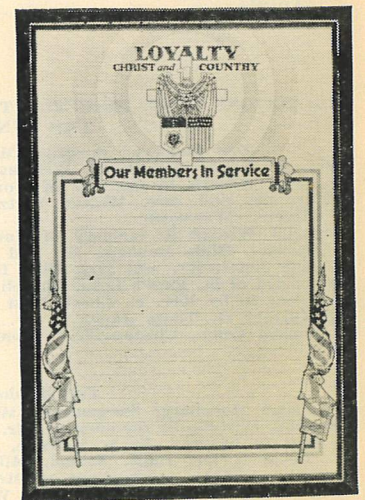
Price: \$2.75

SERVICE ROLLS

Here are two beautifully lithographed service rolls on which you can list the names of your members now in service of our country. Done in three attractive colors, incased in glass, and framed in a handsome one-inch gilded wooden frame, either of these rolls may be posted in the narthex of your church or in your school or parish hall. Handy turn buttons attached to the frame facilitate the inscription of names.



Unframed 36B1009 \$1.00,
Framed 36B1010 \$6.00,



Unframed 36B1011 \$1.00,
Framed 36B1012 \$6.00,

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Milwaukee 8, Wisconsin