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COVER DESIGN

ST. PAUL LUTHERAN CHURCH
Douglas, Arizona
Walter A. Gieschen, Pastor

"Continuing In His Word"

"CONTINUING IN HIS WORD" has been chosen as the title for our book as best describing the distinctive quality by which the Synod under God overcame the doctrinal difficulties within itself, and later those besetting it from without. The book with its title is an expression of gratitude to the Lord of the Church who unified our fathers through their unfeigned adherence to the Holy Scriptures as the verbally inspired and inerrant Word of God and made our Synod a truly orthodox Lutheran Church. It is a humble prayer on the threshold of its second century that our heavenly Father would grant our Synod as a whole, and all its members severally, amidst the trials and tribulations of these last days, an unwavering faith in the Christ of the Bible till He returns in His glory to transform the Church Militant into the Church Triumphant."

With these appropriate words in its Foreword the Centennial Committee, which edited the "History of the Ev. Lutheran Joint Synod of Wisconsin and other States," presented this History to our members. CONTINUING IN HIS WORD has also been chosen as the title for the series of doctrinal tracts being prepared under the direction of the Conference of Presidents. These tracts, written by pastors from all districts in Synod and edited by a committee of professors from Northwestern College, are intended to provide information and thorough instruction regarding the issues and doctrines involved in the present disturbance in the Synodical Conference. Point 5 of our 1953 Milwaukee Resolutions reads:

"That the Conference of Presidents make a special effort during the coming year to provide all our congregations with thorough instruction regarding the issues and doctrines involved."

The first of these tracts are being printed at this writing and will be sent to all pastors in Synod. Unless he has requested otherwise, the first

shipment will bring to each pastor a number of tracts equal to 65 percent of his communicant membership. After that the requested number will be sent. Our sister Synods, the Norwegian Synod and the Slovak Synod, have accepted our offer and have both requested sufficient copies to be able to inform their members well on our Scriptural position in these matters. We are awaiting a reply from the Missouri Synod praesidium concerning our offer of these tracts for their information and study.

For us the title and the words of Jesus from which it is taken are indeed significant. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31.32. Just in these trying times we must, as faithful ministers of Christ and stewards of the mysteries of God, turn to the light of His Holy Word to guide us safely through the maze of errors that beset us on all sides. What member among us, pastor, teacher, or layman, does not want to know the certainty of the truth of God's Word? What pastor in our midst would not welcome material that will assist him in informing and instructing the souls entrusted to his care? It was the Word of God that led our fathers to the truth and to freedom from error. It alone can render that service to us today.

How each man is to use these tracts is left to his individual judgment and responsibility. We do think, however, that he ought to place one copy of each tract into each home in the congregation. The tracts will also form an excellent guide for group study and for diligent searching of the Scriptures. Let us, to whom He has given His Word in truth and purity, speak His Word faithfully that we as individuals and as a synod may continue in it and by its truth be made and kept free.

In the name of the Conference of Presidents

OSCAR J. NAUMANN, Chairman

Jesus Gave His Disciples A Foretaste Of Heaven

Matthew 17: 1-9

WE stand at the threshold of Lent which again invites us to become witnesses of the Savior's Passion. We shall be eager witnesses, if we but give thought to the heavenly glory which Jesus won for us with His vicarious suffering and death. Our text tells us how Jesus, having taken Peter, James, and John with Him as He sought out a mountain height to pray, was transfigured in heavenly glory before their eyes. Six days before they had heard His clear announcement that He "must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." The vision of heavenly glory which followed was to serve them in their future work as the chosen eye and ear witnesses of His redemptive work. For when they looked back upon this blessed experience after being fully enlightened by the Holy Spirit, it moved them to proclaim Jesus with deep assurance as the divine Savior who had suffered and died for the sins of mankind; it made them eager to speak of the heavenly glory which Jesus won for all.

That We, Too, May Long For It

For The Savior's True Glory Though Peter, James, and John had often seen their Lord engaged in prayer with His Heavenly Father, something marvelous transpired on this occasion. Jesus was transfigured before their eyes. Not only was the appearance of His countenance altered, so that His face shone like the sun, but also His garments became a dazzling white. St. Mark states that they glistened with an intense whiteness, which no fuller on earth could give them. Referring to this marvelous incident on the holy mount in his second epistle, Peter himself explains that they had been "eye witnesses of his majesty." To the extent that their mortal eyes could bear it at all, Jesus, for a few moments, let His three disciples behold something of the divine majesty and glory which is His as the eternal Son of the Father, and which was communicated

also to His human nature as He was conceived and born of the virgin Mary. St. Paul says: "In him dwelleth all the fulness of the God-head bodily."

During His earthly sojourn Jesus ordinarily refrained from displaying His true majesty. Having come to serve as the substitute of sinners, He humbled Himself and became obedient unto death, even the death of the cross. Only occasionally, as it fit into His Savior's work, did He let rays of His divine wisdom, power, and majesty shine forth. Yet this is the great bliss that awaits His believers in heaven that we shall ever behold Him in His true glory. For Jesus Himself prayed: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

For the Glory of the Saints in Heaven "And, behold, there appeared unto them Moses and Elias talking with him." St.

Luke expressly states that they, too, appeared in glory. The three disciples saw how these Old Testament servants of the Lord, who had finished their arduous earthly course in faith, stood in the immediate presence of the transfigured Savior. The radiant light of glory in which Jesus was enveloped, though it threatened to overwhelm the disciples, presented no problem to these glorified citizens of heaven as they communed with the Savior at His very side. This may give us a faint realization of what is really held in store for us through the promise that the Savior on the last day "shall change our vile bodies that it may be fashioned like unto his glorious body." No wonder that St. John exclaims in his epistle: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Also the conversation itself which the disciples were privileged to hear was a part of their brief foretaste of heaven. St. Luke tells us that

Moses and Elijah spoke with Jesus of "his decease," his departure, "which he should accomplish at Jerusalem." Their conversation with Jesus dwelt on the completion of His Savior's work through suffering and death, on His resurrection and ascension to heavenly glory as the victorious Savior. They, who during all their earthly labors and conflicts had eagerly looked forward in faith to the promised Redeemer, now spoke in holy joy and blessed peace with this Savior about the final completion of His blessed sacrifice, on which also their salvation rested. This, too, shall be our great joy in heaven that, removed from all sin, suffering, and conflict, we shall there speak with full understanding of God's eternal thoughts of grace and of all the blessed details in their unfolding, and thereby laud and magnify the Lamb of God "who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."

As Did When Peter When Peter noticed that Moses and Elijah were about to withdraw, that the heavenly vision might now vanish, he cried out: "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." The evangelists explain that Peter really knew neither what he should say nor what he was saying. Yet even though his words were but foolish babbling, this much is very evident that he felt so blessed and content in this heavenly radiance of his Lord, in the fellowship of these perfected believers, and in listening to their intimate communion with the Lord, that he had but the one thought of holding on to it all. He wanted this glory to remain with him, even though it was really too much for him to bear, so that he could not keep fear wholly out of his heart. All this is to tell us that the glory of heaven, which we also are still unable to grasp, transcends anything that this world has to offer.

That We May Look For It Through Jesus Only

Heaven Is Not For This Earth Not in this way can we come to enjoy the glories of heaven that like Peter we try to transplant them upon this sin-cursed earth. While Peter was still speak-

(Continued on page 53)

Editorials

What Unites the Church? The following comments are suggested by an editorial on "Eclipse of the Ecumenical Goal" in the Christian Century, perhaps the most widely read and most influential religious journal in the interdenominational field. Aside from political and diplomatic matters in the domestic and international field, its pet project is the ecumenical movement, the joining of all churches into one, and, therefore, it devotes itself largely to the promotion of the National and World Council of Churches as a step in the right direction toward the achievement of that goal. There is hardly an issue which does not have an article on it. This has been intensified by the approaching convention of the World Council in Evanston next August. It wants to make sure that that convention will not hurt but advance the ecumenical movement.

It sees a danger that the former will result. Its fear is based on the tendency of some to make that convention an occasion for considerable discussion of theological problems in regard to which the denominations which hold membership in the World Council differ, while it feels that it should work for a united church regardless of differences. It likes to use the term "the sin of denominationalism" and calls attention to the fact that in the liturgy and devotional services of that body the abolition of the "sin of our unhappy divisions" is regularly made the subject of prayer. It poses the question: "How can a united church be achieved, under Christ, which welcomes and embraces our differences? Or: Cannot these differences be better resolved *in the fellowship of a united church* than in our present divided condition?"

It is characteristic of the religious unionists that they are seldom entirely honest in their terminology. So the article referred to consistently speaks of such uniting of churches as "unity" when the correct term would be "union." Both terms mean "oneness," but "unity" signifies inward oneness, while "union" signifies merely outward oneness, which often is only a seeming or manufactured oneness. Outward union often exists without inner unity, and inner unity sometimes exists without the outward bond of union. The only church union which has value in the sight of God is that which is based on inward unity or agreement. An outward union is not necessarily of the Spirit but is often motivated by very carnal and fleshly considerations. God does not say: All you churches should get together regardless and remove "the sin of denominationalism" and isolation. His Word rather condemns such being unequally yoked together.

What is behind the modern craze for outward church union? We do not profess to be able to read anyone's mind, but there is no question that it is largely due to the desire on the one hand, to escape the charge of intolerance and narrow-mindedness, under which our Old Adam cringes, and, on the other hand, to present a united front to achieve desirable religious and moral goals by sheer weight of numbers. But does God operate that way in the Church? The fact is that our God is One who can

accomplish as much with little as with much. He did not use the impressive crowds which first gathered around Gideon, but when the number had been reduced to 300, He destroyed a mighty heathen army.

Let us stop this nonsense of being so concerned about numbers, and let us rather be concerned about following the instruction of our God and remaining loyal to the teachings of His Word, for with God on our side, no matter how few in number we may be, we always constitute, what amounts to, a majority.

I. P. F.

* * * *

What Difference Do a Few Drops of Ink Make? At a marriage in Cana of Galilee Jesus manifested forth His glory, and His disciples believed on Him. Now, as then, He dwells among us. He comes now in the preaching of the Word. The whole season of the Epiphany is especially profitable for us, who believe in His Holy Word, and receive from Him great and Heavenly gifts, which He has seen fit to wrap up for us in the earthly elements of His Sacraments. He comes in the water of Holy Baptism, and the bread and wine of the Holy Communion. Here, too, there is an Epiphany, and He manifests forth His glory to us. What a difference it makes when we see it with the eyes of faith, see it shining forth in Word and Sacrament.

A young man and his prospective bride came to be married. After the groom had filled out a question blank, the pastor noticed that he had never been baptized. And so he said, "I see from this paper that you have never been baptized. How about it?" "I've never had time to be baptized" replied the stranger — "anyway what difference do a few drops of water make?"

So the pastor told this story. He was irked by the continued wise-remark of a certain person: "What difference do a few drops of water make" — so he wrote out a check for a certain sum of money. The next time this man came to him with that remark, the pastor asked: "Would you like a check for a thousand dollars?" — "Why, of course," the man answered. But looking at the check, he then said: "Why, you have not signed it!" — "Oh, well," replied the pastor — "What does it matter — what difference do a few drops of ink make?"

It is not the water — but the Word of God together with the water that does such great things in baptism. Therefore, and for no other reason, "he that believeth and is baptized shall be saved."

Through faithful use of God's Word and Sacrament, we have the only means whereby we can hope to be kept in the faith in our Lord and Savior and to grow in Christian life. Here we have the proper means by which the Holy Spirit does His work in us. Anyway, it does matter — it does make a difference whether folks "frequently attend the public services and oft partake of Holy Communion."

ARMIN ENGEL.

Jesus Gave His Disciples A Foretaste Of Heaven

(Continued from page 51)

ing, a bright cloud overshadowed all who were on the mount. Moses and Elijah entered into this cloud and vanished from the eyes of the disciples. Like so often in the Old Testament, this luminous cloud marked the glorious presence of God. It was God's answer to Peter's vain proposal to build tabernacles in order to stay in communion with the glorified citizens of heaven. The perfected believers dwell in the constant presence of God and have no need of tabernacles built with human hands. For this very reason, however, heaven can also not be brought to this earth. In his sinful mortal earthly state man cannot endure the glorious presence of God. The bright cloud which received Moses and Elijah filled the disciples with great fear so that they fell upon their faces.

Through Christ "And behold a voice *We Must Enter* out of the cloud, *Heaven* which said, This is my beloved Son, in whom I am well pleased; hear ye him." The heavenly Father expressed His great pleasure in what His incarnate Son was doing for sinful men; He attested the perfect sacrifice which He was about to bring for their atonement. Jesus Christ, and He alone, is the way to heavenly glory. He is the way and the truth and the life; no man cometh unto the Father but through Him. Him we are to hear in faith. Through faith in Him we are cleansed of our sin and guilt, and as we abide in such faith unto our end, God will finally receive us into heaven to enjoy its glories.

Such faith God gives to us through the Gospel. It was the Savior's gentle touch, His gracious "Arise, and be not afraid" which raised up the terrified disciples. Only the Savior's word, His "Fear not," resting on His perfect atonement, can also free us from all fears and flood our hearts with eternal hope. "And when they had lifted up their eyes, they saw no man, save Jesus only," Jesus in the humble form in which He had come to redeem them. As we go through the Lenten season we, too, want to see Jesus only, Jesus as our humble yet victorious Redeemer.

C. J. L.

Guidance In Godliness

EARTH-BOUND RELIGION

MUCH thought, study, and discussion is given to the social order today; it is both thinking and unthinking. In an article headed "What is Communism?" a writer in a Chicago newspaper once said: "If a farmer has six cows, the Communists would take all of them; the Socialists would ask for three; the Fascists would allow the farmer to keep the cows and feed them but take all of the milk." To which another paper added that "the Communists, after taking all six cows, would also burn the barn." To these two comments, a writer in a religious publication added this: "Selfish capitalists, proceeding in a legal way, would secure a mortgage on the farm, a chattel mortgage on the six cows, charging high interest, and finally wind up with a foreclosure of both mortgages."

The problem of abolishing poverty and the inequality of earthly possessions among men still remains unsolved and, we venture to say, will remain unsolved until all selfishness and greed has been bred out of the human race — which will be never! But all these schemes for a redistribution of wealth, advocated by the thinking and unthinking, stir up the feelings of envy, hatred, and greed in man still more, without doing much good to anybody. Some of these schemes are sure, if tried, to cast many people out of the frying pan into the fire. This is especially true of Communism, which begins by throwing God and all belief in Him out the window, thus cutting off all hope of curing man's selfishness and robbing him of all comfort under the stress of other men's cruelty.

Christians are not to forget what a former Commissar of Education of the Soviet Republics wrote on this point: "We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor! What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We

have done with kings of the earth; let us now deal with the kings of the skies. All religions are poison. They intoxicate and deaden the mind, the will, and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality."

That's in Russia. It can't happen here. Let's not be too sure. The Communists have been making a steady and relentless drive among American children and American young people through various youth organizations, which are the American section of the Young Communists International of Moscow. The young Communists — our American youth — when they join these organizations take an oath, of which the following is a sample: "I swear fidelity and obedience to my class, its heirs and successors in the name of the class war, believing in no God" (Young Communists League).

It is the class struggle that is so much at the bottom of our strikes for higher wages and better conditions in our land. It is the class war that is openly advocated by those churches that are dripping with expressions of love for the down-trodden and striving to bring Christ into the fight for money and goods, that authentic Christ who, when asked to divide an inheritance between brothers, exclaimed: "Man, who made me a judge or a divider over you?" (Luke 12:14), and then went on to warn against covetousness by insisting "a man's life consisteth not in the abundance of the things which he possesseth."

All this is forgotten by honest but mistaken divines who continue to spread the untruth, that under the present conditions of society the "Gospel of the Kingdom" cannot be preached with any success, that we must first lift men out of the present life of inequality in matters of money, before we can hope to have them listen to us in trying to save their souls.

Thus the sectarian churches of today lift on high man's material prosperity as the abundant life promised by the Savior. The thing is so popular today and so widespread that many a Lutheran is misled by it. No; "a man's life con-

sisteth not in the abundance of the things which he possesseth"; but in the life hidden with God in Christ.

Christianity is not earth-bound but heaven-bound.

K. F. K.

Jesus Our High Priest

BEFORE we enter into a discussion of this aspect of our Savior's work, a few preliminary remarks seem in order. The first pertains to the relation of Christ's three offices to one another.

When the Scriptures tell us that Christ is our King, our Prophet, and our Priest, we are not to understand that these names indicate three distinct kinds of work that He performs for us. They are not three departments well defined one over against the other. They are really one and the same work, only viewed from different angles. It is not as though Christ sometimes would put a crown on His head and appear in a royal robe to function as King; then He would put on a "raiment of camel's hair" held together by a "leathern girdle," to preach as a prophet, and then again He would appear in His priestly apparel.

Christ had one work to perform, namely, to be our Savior, our Redeemer, our Mediator, to bring us back into our heavenly Father's home. But this work is so rich that in performing it, Christ at times appears to us as King, then again as Prophet, or as Priest.

Already in studying the kingly and the prophetic office we can see that sometimes the same work is spoken of as kingly and as prophetic. Think of Jesus' testimony before Pilate. He was charged with trying to usurp the throne in defiance of the Roman Empire. Accordingly Pilate asked Him, Art thou the King of the Jews? Jesus answered, I am. But what did He say to show that He is a King? He said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Now, to witness the truth is not generally accepted as the function of a king's office, it is the function of a prophet. Yet Jesus points to His witnessing as establishing His kingship.

Jesus is King, Jesus rules by means of the Word. Through His Word

He brings peace to troubled consciences. Through His Word He fills the hearts of men with hope and joy. Through His Word He makes new creatures out of men. Through His Word He fills the hearts of men with new interests, with new aims, with new strength. Thus it is through His Word that He rules. His kingly and His prophetic office are different aspects of the same activity.

This applies also to His priestly office. But here some special points are to be considered. This is the second purpose of our preliminary remarks. A consideration of Christ's priestly office leads us into the deepest possible understanding of His work. It grants us a view of the basic facts of His Messiahship. In His prophetic office He can proclaim no other truth to us than the one which He Himself worked out for us as our Priest.

In our study of Christ's prophetic office we recognized the fact that His specific message is the Gospel, the message of grace and truth. John very tersely says that "grace and truth came by Jesus Christ." Before Jesus could proclaim grace and truth He had to establish it. He could proclaim as Prophet only as much as He had Himself worked out in His office of Priest. If He as Priest won a complete redemption for us, a redemption from the guilt of sin, from the power and dominion of sin, a redemption from the wages of sin, from death and hell, a redemption from him who is the father of lies and a murderer from the beginning, the devil — yes, if Jesus won a complete redemption, then He can as Prophet announce a complete redemption. But if He as Priest worked out only a partial redemption, then as Prophet He can announce no more than a partial redemption. He can tell us, So much I have done for you; if you want to be saved then this is what is left for you to do. It may be only a little, but it will be up to you to perform it. Then He will have

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to announce terms or conditions which we must fulfill before we can enjoy complete salvation.

We thank God that the redemption which our High Priest achieved for us was not one with any strings attached. As our Priest He brought back from God the verdict that all our sins stand forgiven. Our whole guilt has been completely wiped out. In accepting the work of our Priest God pronounced each one of us as righteous. We stand justified in the court of God.

In this sense Jesus can now as our King rule the world. If He as Priest had won only partial redemption for us or a conditional justification, then He would adjust His rule to that situation. He could not treat us as pardoned sinners, whom God long ago has pronounced free from all guilt. No, He would as King treat us as people who are obligated to certain performances in order to meet certain conditions. To mention one particular thing. As our King Jesus often lays sufferings on us, sometimes very heavy sufferings. He now does so in the sense in which, for instance, a father chastises his children. If as Priest He had not won a ready justification for us, then as King He would inflict sufferings on us in the sense of real punishment, that through the sufferings we must ourselves make good, at least in part, for the sins which we have committed.

Particularly, when Jesus will return on the last day to judge the world, then, if as our Priest He had not worked out our complete redemption, He would carefully investigate and weigh all our works to see if they were sufficient to do our part in our salvation. And then, who can stand? As it is, since all our sins have been completely covered by our Priest, and our justification already has been proclaimed, the King will in that final judgment merely establish the fact that we by our conduct have given evidence that we are believers, who have appropriated God's verdict of forgiveness which He proclaimed to them.

Thus the priestly office of our Savior is of the utmost importance to us. We implore the guidance of the Holy Ghost for the study of this office which we plan for the Lenten season, God willing.

J. P. M.



News from our Mission Fields

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

MATTHEW 28, 20

EPISTLE FROM RHODESIA (Concluded)

“OUR first African church service was conducted at Matero location on Dec. 6. The throngs did not crowd into the hall. But 50 Africans did come, of whom many were children. I was at first disappointed, but one must continually remind oneself that the Africans are slow in starting. And yet the hunger for the Gospel is astounding. They will and can sit for hours and listen to one explain the Bible truths. When you feel it is about time to quit, they keep asking and saying: ‘Tell us more about the Bible and Jesus.’

“But before we could conduct that first service many calls had to be made and many hours spent in studying the language. Long before we even knew of Matero, the Lord led us to an African — Joseph Mwambula. He belonged to no church, but had a vast knowledge of God’s Word. Although he had discussed the Bible with many others, he could never still that crying and condemning voice



JOSEPH MWAMBULA

within him. We spent many hours together and before long he was led to see in God’s plan of salvation the very thing for which his soul had been crying. He was more determined to be fully instructed in all doctrines of the Bible as taught by the Lutheran Church.

“As I continued to instruct him, he in turn began to help me with Chinyanja, one of the many native languages. Soon it became evident that he would be of great help to us in our work. He soon gave up his job that he might be with me full time.

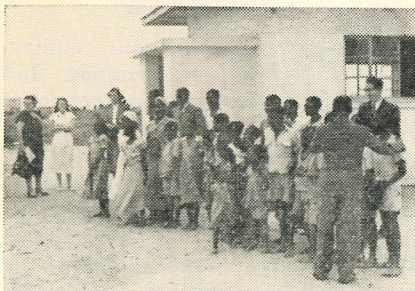
“To make calls and canvass among the Africans is quite an experience. After you have contacted one or two huts, you need not go any further. You will soon be surrounded by a couple hundred Africans and their dogs. In our calls we have distributed over 100 Sunday School leaflets.

These leaflets which we brought with us now grace the walls of many an African hut and are deemed a prize possession. The Gospel that is brought to the natives when the leaflets are explained and the story told, I am sure will soon bring forth fruit.

“Before every Service it is necessary to translate our Lutheran hymns into Chinyanja. Twenty or thirty Africans gather at Joseph’s home several times a week to practice so that they can lead in the singing on Sunday. Indeed we have encountered many a stone wall in our work here, but always the Lord has given us strength and help to surmount them. If you could but see the eyes of the Africans as they listen, when you speak to them about their Savior, your voice would never cease thanking God for this blessed privilege to lead them to their Lord and Savior.”

Your Missionary in Christ Jesus,

A. B. Habben



AFRICANS AT FIRST LUTHERAN SERVICE
Matero Location



AFRICAN CHILDREN WITH SUNDAY SCHOOL LEAFLETS

W. R. H.

From A Wider Field

Modern Designs of Church Buildings

THE modern trend in the design of church buildings has received much encouragement from the Church Architectural Guild of America, which at its annual convention in January gave top awards only to new churches of contemporary design. Not a single first prize went to any traditional Gothic or Colonial structure. These styles were called "artistically archaic," which means out of date.

With a plea that we discard "Gothic pointed arches" in planning our churches, Mr. Walter Taylor of the American Institute of Architects declared that architecture must be an expression "of enduring values in the 20th century, not regurgitated Gothic of the 17th century."

Unfortunately the 20th century has brought forth very little that is of "enduring value." Spiritually our age is near bankruptcy; and such an age does not produce structural design which is truly expressive of the Christian faith. Mr. Taylor's views would seem to be in conflict with the principles expressed by Mr. Anthony Ferrara of Washington, who addressed a seminar of architects with these words:

"A godless man cannot possibly produce a Christian church. The architect with spiritual endowment draws a design which has a spiritual effect on people. He does not treat a church plan as he would any commercial job — he draws a sanctuary in which people give heart-and-soul response, not just an auditorium in which people sit."

It may be true, as Mr. Taylor announced, that "you don't get piety out of Gothic moulding. You can worship in a barn." But there is no excuse for abandoning Gothic design in favor of modern functional planning that has produced too many churches which look like barns.

* * * *

A Television Screening Office

Pope Pius, in a letter addressed to Roman Catholic Bishops, called for the setting-up of a central office to advise on television programs.

He offered food for thinking when he wrote: ". . . we have before us the sorrowful vision of the wicked

and devastating power of motion pictures . . . How can we but be horrified at the thought that the same atmosphere poisoned by materialism and fatuousness which too often is breathed in cinemas will penetrate through the walls of every home?"

The Pope continues: Nothing could be "more fatal to the spiritual forces of the nation than showing the innocent souls inside the family those stark scenes of sinful pleasure, passion and wickedness which are capable of undermining and ruining forever the whole edifice of chastity, goodness and healthy education."

* * * *

Statues of Saints Weep

There has been quite a rash of cases involving pain and suffering on the part of statues of the saints in recent months.

A terra cotta figure of Mary suddenly started weeping along about August 29th last in the home of Mr. and Mrs. Giusto on the island of Sicily. The report is that chemical analysis of the moisture was made and was found to contain "a substance present in human tears" (presumably H₂O). The bishops of Sicily have declared that a miracle had taken place.

The result might be imagined. Since that time more than a million people have visited the statue, and 560 persons have claimed cures of various diseases.

Don Luigi Sturzo, Italian priest and statesman, has explained the whole thing. Said he, the weeping madonna shed tears because of the increasing war danger.

More recently France also discovered a miracle. A cafe owner in Nice was playing cards with his friends on the evening of December 27. Things must have gotten a bit lively, because during the game a statue of St. Anne was accidentally knocked over and one of the fingers broke off. Next morning the owner, Mr. Salvade, found drops of blood under the statue, which had obviously bled from the stump of the broken finger. Naturally the blood was sent in for testing, and it was pronounced human blood.

So now the statue has been sealed behind a glass panel, and the cafe

is jammed with visitors from both France and Italy, many of them deaf, lame, blind, and in search of a cure. 2 Thess, 2,9.

* * * *

Giovanni Papini

Some years ago — in 1921, to be exact — a book appeared on the market entitled "Life of Christ", written by Giovanni Papini. It enjoyed considerable popularity also among Protestants, although the author is a Roman Catholic.

Now Mr. Papini has written another book, entitled: "The Devil." This one is not going to be so popular. The Sacred Congregation of the Holy Office, a commission which censors all publications of Roman Catholics, has put the present volume on the Index of Forbidden Books, and Catholic shop keepers have been forbidden to sell it.

Reports say that the author discovered a new doctrine which is the theme of the book, namely that an infinitely merciful God will finally forgive Satan also, and put an end to hell.

* * * *

What Did You Spend?

Northwestern National Life Insurance Company has found out how much the American People spent per minute last year. That does not seem a very rewarding piece of research; but it yields some interesting figures.

Per minute, Americans contributed

To taxes: \$173,000.
To defense: \$85,000.
Foreign Aid: \$11,000.
Liquor: \$17,000.

Religious, charitable, educational donations: \$8,500.

* * * *

New Billboards

If travellers through our countryside this spring and summer find themselves looking at a collection of new billboards, they will owe their experience to Roman Catholics of Kokomo, Indiana, who have organized a campaign to advertise the stupendous fact that this is the 1954 Marian Year. The billboards provide space for sponsoring organizations, individuals and business firms to imprint their names.

Some of the signs declare: "This is Mary's Year", and follows with the

Hail Mary prayer. Others read: "In this Year of Our Lady, Return to Her Son Jesus . . . Pray for Peace . . . Sacrifice for Sinners . . . Remember those behind the Iron Curtain . . . Respect the Dignity of Every Man."

We may thank God that for us this remains the Year of Our Lord 1954.

* * * *

First Airplane

The recent celebration of the 50th anniversary of the first flight of a heavier-than-air machine and the memory of the achievement of the Wright Brothers seems to have forgotten to give honor where honor was due.

Most of us have forgotten that in 1902 the Rev. Burrell Cannon, who was a sawmill operator and doubled as a preacher, undertook to construct a flying machine which he called the "Ezekiel air ship" because, in building it, he followed the text of the Book of Ezekiel.

Unhappily the machine never got a chance to be tested. En route to St. Louis, where it was to be tried out, the flat car on which it was shipped was hit by a storm and the air ship was torn to shreds. Ten years later Mr. Cannon made another attempt, and built a plane that showed some promise of performance, but was wrecked on its maiden voyage.

E. S.

sounded by other voices, to find other writers coming to the same conclusions.

This puts the case squarely before our people. Have we been barking at the moon? Were we making mountains out of molehills when the report of our Standing Committee informed our Synod last August that matters have gotten to a point where simple honesty compels us to say that we are no longer at one with Missouri, neither in doctrine nor in practice? We believe that these tracts will provide, if not the answer, then at least the basis for one. Let us get at the facts, and then have the courage to face them.

* * * *

While we are on the subject, we may as well speak of another paper that has been sent out, our little pamphlet, the "*Fraternal Word Examined*," which like a little David goes out to contend with Goliath — the "*Fraternal Word*," which was broadcast so widely during the last months of the preceding year. It has been sent to our pastors and teachers, together with the *Fraternal Word* which was addressed to us by the Missouri Synod. It also calls for careful study, for only so can the manner in which the *Fraternal Word* has misrepresented our Wisconsin Synod Resolutions be exposed. It speaks in theological terms, for only so can the far-reaching implications of these misrepresentations be demonstrated. That is why it is not included in the Point Five Program mentioned earlier on these pages. We tried to keep it simple, but unfortunately it is not a matter for easy treatment. It deals with the very heart of the theological issues.

As has been said, it is being sent to our pastors and teachers, but is not intended for general distribution. A sufficient number of copies have been printed, however, so that it is available for all who request it.

As We See It

SOMETHING TO READ

BY E. REIM.

One of the resolutions adopted at the Special Convention of our Synod last October called for the publishing of a series of articles in tract form, in which the various issues in controversy between our own Synod and Missouri are to be taken one by one, and presented in simple style for the benefit of the members of our congregations. This Point Five Program (so named because it was authorized by Resolution No. 5) calls for the distribution of these tracts in quantities sufficient to provide at least one copy for every family in our Synod. According to present indications, the first pair of these tracts is about ready to be released, may in fact have come out before this column appears in print. A number of others are practically ready for the press. They will be sent to each of our congregations for distribution there.

These tracts will deal with such topics as the history of Lutheranism in America, particularly the Synodical Conference. They will describe the controversies, both old and new. They will discuss the chief doctrines treated in the Common Confession, particularly as to whether they really settle the old controversies. They will deal with the practical issues, which so deeply affect the life of the Church, and in which there has been such a painful departure from the previous practice of the Synodical

Conference. Therefore they deserve careful study by all our members. We must deal with these issues. We should deal with them intelligently and conscientiously, according to the Word of God. But we cannot do that unless we are informed, well informed about them.

This column has tried to bring information on these subjects in the past. Occasional letters from our readers have convinced us that these efforts have not been entirely in vain. They have been restricted, however, by the relatively limited circulation of the *Northwestern Lutheran*, which falls far short of providing full family coverage in our various congregations. This is one reason why we believe that the planned distribution of tracts to every family is a wise procedure. We hope that our members will make the fullest use of the opportunity.

We have another reason for welcoming this new channel for bringing this sorely needed information to our people. It is not easy and perhaps not even advisable for one person to do too much of this work. One becomes a marked man. The feeling develops, both in and outside of our own circles, that this controversy might be quickly ended if only one or two voices were silenced. Therefore it should be reassuring to our people, even as it is reassuring to this writer, to hear the same note

SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. E. R. Schneider, faithful members of St. Paul's at Appleton, Wisconsin, had the rare privilege of celebrating their 60th wedding anniversary on Thanksgiving Day, 1953. Mr. Schneider was a Christian Day School teacher in our Wisconsin Synod circles for 30 years. May the gracious blessings of the Lord rest upon them in their declining years.

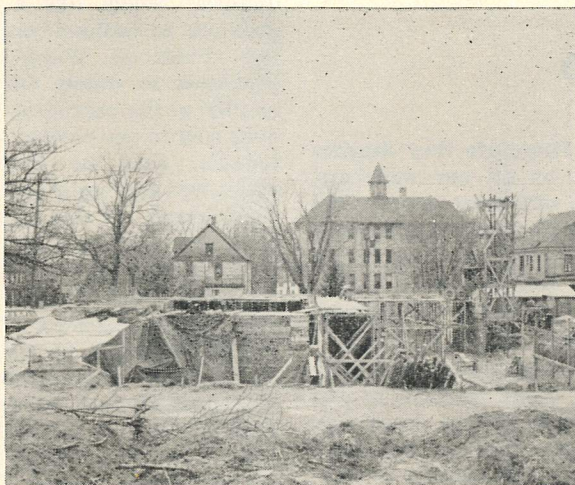
F. M. BRANDT

Northwestern College Building Project

OUR Synod in session at Watertown last summer authorized the building of an additional dormitory, of a new classroom building to replace the old one, and of a new dining hall and kitchen on the campus of Northwestern College. For these three units the Synod authorized an outlay of a maximum of \$950,000.

In addition to these three units the erection of a chapel was made possible by the bequest of over \$90,000 left to Northwestern College by the will of Mrs. Meta Kielgas Michelson, whose express wish it was that the money be used for a chapel or some

This committee together with its advisory members held weekly meetings over a period of several weeks discussing and agreeing upon all those details that an architect would need to know before he could begin work on actual plans, such as the type and size of each building, the location, number of class rooms, arrangement and size of dormitory rooms, arrangement of dining hall, kitchen, and sickrooms, materials, and so on. Members of the committee also visited dormitories and dining halls in Madison, Milwaukee, Ripon, Whitewater, and Chicago to learn what other schools are doing



other educational purpose at Northwestern College not otherwise provided for by the Synod and not included in the program voted at last summer's synod meeting.

The Synod authorized the Board of Trustees to set the date for the beginning of the building project and to release the needed funds as they became available. In accordance with that resolution the Board of Trustees authorized the College Board to appoint a building committee which was to proceed at once to engage an architect to draw up the necessary plans.

As its building committee, which will be responsible for carrying out this project, the College Board appointed three of its members, the Rev. Kurt Timmel, Mr. Harold Schumann, and Mr. Hugo Zastrow all of Watertown.

and to get information regarding materials and costs.

From a list of architects who had asked to be considered for this project the committee finally selected the firm of Law, Law, Potter and Nystrom of Madison, Wisconsin. The committee was influenced in its choice by the fact that this firm has very wide experience in building schools, was highly recommended by officials of various cities and institutions whom they have served, and has its offices within forty miles of Watertown.

When asked how long it would take to prepare plans, the architects who were interviewed said that preliminary studies, consultations, and preparation of final plans and specifications would take about six months.

Whether it will be possible at the end of that time to call for bids will depend on the success of the collection that is being carried on in the congregations. It is true that the Synod has voted the funds, but it is also true that the Synod holds to the rule that the money must be in hand before actual building may begin.

Present plans are for a dormitory to house about 160 boys; a refectory (which includes dining room, kitchen, steward's quarters, and rooms for kitchen help) to accommodate about 400 students; and a classroom building containing thirteen classrooms. The chapel will be a wing of the classroom building and will be large enough to seat all students of both the high school and the college departments. E. E. KOWALKE.

In The Footsteps Of Saint Paul

Some Thoughts On Paul's Sermon In General

WE should like to resume our observations on Paul in Athens. We have tried to picture to ourselves Athens as Paul saw it. It was no longer the political or the intellectual capital of Greece and the Ancient World. We visited the halls of the illustrious philosophers of old and recalled their characteristic world-views as far as they shed light on Paul's sermon. Now a Jewish rabbi had come from Jerusalem, another renowned city. What would he have

to say or perhaps even to add to their world-view? Would it not be futile for him to try to carry owls to Athens? Paul brought not some new original thought, lying within the imagination of man. He brought a new, unheard of, revealed religion, a knowledge of the true God, whom the Athenians knew not.

In spite of all their wisdom the Athenians were not aware that Paul's coming to their city would mean a turning point in the history of their

city and of Hellas. Here, too, he actually turned the world upside down, reduced to naught the wisdom of man and taught the wisdom of God in the light of the Cross. The later history of Greece proves this conclusively. The Gospel of Christ was victorious over the forces of paganism. It was Julian the Apostate, who had imbibed his paganism at the University of Athens, and who later on exclaimed after a lost battle in his attempt to destroy Christianity and restore paganism: "Thou hast been victorious, O Galilean!"

Paul was not ashamed to bring the Gospel of Christ to that eminent center of human wisdom as little as he was to bring it to the political capital of the world, Rome. Distinguished was his audience in Athens. Never again did Paul have an audience similar to this one. Never did the wise of this world ever hear a more impressive sermon or will they. It is magnificent in its form, a model for all true preachers, a rich treasury for all seekers of the Truth. Inspired by the Holy Ghost Luke has handed down to us eternal truths in the nutshell of Paul's sermon on the Areopagus.

In his sermon Paul did not touch upon the moral conditions prevailing in Athens similar to those of Corinth and Rome. What he saw in Corinth he portrayed in Romans (Ch. 1). The moral depravity depicted in Greek literature was surely known to him, who could quote Greek philosophers and poets so aptly in his sermon. His eyes did not only behold the former grandeur and glory of Athens. It did not escape him that Athens, too, was a cesspool of iniquity like Corinth. When Luther came to Rome, he did not hide what he had seen and heard, Calvin did not keep to himself the filth of Paris, yet Paul remained silent on this dark side of the picture of Athens. He sought to win the Athenians for the true God, whom they knew not. His was a new approach. It can teach us how to make use of the new to shed the proper light of the old Gospel on all the affairs of men. He thereby did not merely reveal the cunning of his Jewish heritage as some would have it, but rather applied the truth of his Divine Master (Matth. 13:52): "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which

bringeth forth out of his treasure things new and old."

Paul had seen an altar with the inscription "To the Unknown God." Whether this altar had been erected by the Athenians centuries ago to ward off a pestilence or whether they merely did not want to overlook and thereby offend any possible deity, we cannot state. The first view has much in its favor. It fits in with the description of Paul, who found the Athenians to be very religious, we would say given to superstition. When the calamity of the pestilence struck them, they feared they had forgotten, overlooked some deity. Quickly did they erect an altar with the well-known inscription and the pestilence ceased. They ascribed the help to the unknown deity and did not know that it was the power of the living God that had stayed the ravaging pestilence. This God Paul wanted to preach to them, make known to them. With this historical background for the strange altar, Paul surely had a wonderful stepping stone into the realm of true natural and revealed theology which he desired to bring to the Athenians.

The meager success of Paul's sermon within the ranks of the philosophers has been ascribed to the aloofness, pride, as well as the degeneracy of the philosophers of those days. There have been those and still are who claim that if Paul had had such renowned truth-searching philosophers before him as Plato and Socrates, they would have given him a different reception, would even have been willing to sit at his feet. They point to similar "Christian" thoughts in their philosophies. Socrates and Plato have been portrayed by some Christian writers as having a "naturally Christian soul." Albert Barnes in his *Life of Paul* pictures Socrates as a Greek sage willing to learn from Paul. This is human speculation with no foundation in Scriptures. One is reminded of the so-called distinction between natural and wilful resistance to the working of the Holy Spirit in the heart of man. Socrates would have objected just as forcefully to Paul as did the philosophers of Paul's times. It is idle musing to assume a different state of mind and heart in Socrates and to try to make a pagan saint out of him. Only the Gospel has the power to transform the heart of every man. It reveals a poor knowledge

of Scriptures on the part of those who argue and side with Barnes.

Luke reveals to us the curiosity of the Athenians: "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing" (v. 21). Four hundred years before Paul and Luke, Demosthenes had already branded this trait of his countrymen. Luke tells us furthermore, that Paul's spirit was moved, we would say 'provoked,' when he beheld the many altars and the gross ignorance of the Athenians in spiritual matters in spite of the multitude of their beautiful temples, altars and statues erected in honor of their many deities. To the geographer and historian Pausanias is ascribed the remark, that it is easier to find the statue of a god in Athens than a man. We need not be surprised. It is no different today. Many an expert scientist is well versed in his own field, but has only a very vague notion of natural theology or none at all. There is little true knowledge of the true God among the wise of this world in our day. Times may change, but human nature does not change. It remains dead in sins and wilfully opposed to the divine Truth. Paul has accurately described the heathen mind and heart to the Ephesians and to us, when he writes of them (2:12): "Having no hope, and without God in the world."

Paul was moved in his spirit, he was provoked when he beheld the gross idolatry of the Athenians, but it did not move him to take an axe as did Boniface in a forest of Hesse in Germany to fell on oak sacred to the pagan Germanic tribes, but he did make excellent use of the Sword of the Spirit to attack the paganism of the Athenians. For all times did he lay low the towering wisdom of the Greeks and sages of all times and raise the Cross of Christ in Athens and Hellas. This is Paul's lasting achievement in the intellectual stronghold of the pagan world in Athens, the typical representative of human wisdom throughout the world of all times.

H. A. KOCH.

GOLDEN ANNIVERSARY

On December 6, 1953, Mr. and Mrs. Robert F. Stiemke, of Morrisville, Wisconsin, were congratulated by their pastor and their many other

friends on the occasion of their golden wedding anniversary. Both have been members of Zion Lutheran Church, Town of Leeds, all their life. For Mr. Stiemke this means a span of 82 years. God's blessings upon this Christian couple have been manifold. May the Word of God, which was their spiritual food during all these years, be their stay and comfort also during the years which the Lord still has in store for them.

H. GEIGER.

SIXTY-FIFTH ANNIVERSARY

St. John's Ev. Lutheran Church
Florence, Wisconsin

On November 1, 1953, St. John's Ev. Lutheran Church of Florence, Wisconsin, was privileged by the grace of God to celebrate its 65th anniversary with two services and a fellowship dinner. Three former pastors were the guest speakers at this occasion. Pastor Melvin Croll of Greenleaf, Wisconsin, delivered the morning message. Pastor em. F. C. Uetzmann of Watertown, Wisconsin, preached in the afternoon. And Pastor H. A. Kahrs, of Dundee, Wisconsin, served as toastmaster for the fellowship dinner.

St. John's Congregation was organized back in the early, rough days when logging and iron mining were beginning to boom in this area. Growth in the early days was very slow due to the many preaching stations that had to be served by the pastors (18 to 21 congregations covering the northern part of Wisconsin and Upper Michigan); and also because of the short time of service of each pastor.

Sixteen pastors served at Florence during its 65 years of existence. They are: W. Kistemann, 1888-1891; Gust. Schmidt, 1891-1893; M. J. Hillemann, 1893-1895; Rudolph Korn, 1895-1896; J. DeJung, Jr., 1896-1897; L. Kasper, 1897-1898; F. C. Uetzmann, 1898-1902; Ed. Bartke, 1902-1907; W. K. Pifer, 1907-1912; W. C. Westphal, 1912-1915; Gust. Baum, 1915-1921; Herman Mueller, 1922-1924; Martin Buenger, 1924-1926; Melvin Croll, 1926-1941; H. A. Kahrs, 1941-1945; Theo. E. Zarembo, 1945.

Many improvements have been made on the church property in recent years. The church itself was

completely renovated two years ago, so that now the congregation has a very pleasing house of worship. It was with grateful hearts that the 65th anniversary was celebrated, and the collection on that day was designated for Synod building improvements.

May the Lord and Shepherd of the Church continue to bless this congregation with the preaching of the pure Word, so that the members will be strengthened and sustained unto eternal life. "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.

THEO. E. ZAREMBA.

FORTIETH ANNIVERSARY

The members of St. Matthew's Congregation on South Ridge, Monroe Co., Wisconsin, honored their pastor, the Rev. Paul Monhardt, in a special jubilee service, October 4, 1953, commemorating his fortieth anniversary in the holy ministry. Quietly all preparations were made for this surprise celebration, in which his brother, the undersigned, preached the sermon. It was based on 1 Cor. 15, 10: "By the grace of God, I am what I am." The chancel was beautifully decorated with flowers and the service beautified with appropriate hymns sung by the choir.

After the service, members and friends gathered in the church parlors for a social hour, with Mr. William Monhardt as toastmaster. The president of the congregation, Mr. Edwin Schnell, presented a purse to the jubilarian, who then humbly responded, giving all glory to God for his grace and mercy in Christ Jesus, who so wondrously sustained him in the pastorate — five years at Whitehall, Wisconsin, and thirty-five years on the South Ridge. At this time the congregation also recognized the faithful services of Mrs. Monhardt, who had charge of the musical department of the church. The ladies concluded the service with a delicious buffet luncheon.

May the Lord continue to bless His servants in the work of the Church to the glory of His kingdom.

T. MONHARDT.

LUTHERAN SUNDAY SCHOOL TEACHERS' CONVENTION

Lake Superior Conference

The twenty-fourth annual convention of Lutheran Sunday School Teachers of the Lake Superior Conference was held October 18, 1953, in Salem's Evangelical Lutheran Church at Escanaba, Michigan, with an afternoon and evening session. Mr. Paul Eickmann of Northwestern College, Watertown, Wisconsin, spoke on, "Science, an Approach from the Christian Point of View" in the afternoon session. This was followed by a panel discussion on "Our Children and the Church Year" with Pastor Arthur A. Gentz of Marinette, Wisconsin, serving as moderator. A fellowship dinner was served by the Ladies of Salem's Church.

The evening session followed. Pastor William Lutz of Escanaba, Michigan, spoke on, "Synod's Vacation Bible School."

Pastor Egbert Albrecht, of Marquette, Michigan, served as chairman at this convention. He was also elected as chairman, and the undersigned as secretary-treasurer for the 1954 convention, which will convene in Menominee, Michigan.

ESTHER KLEIN, *Secretary.*

† MRS. MINNA ENGEL †

Minna Regina Engel was born on October 2, 1875, at Columbus, Texas, the daughter of Pastor Herman Franz and his wife Marie nee Schuett. At the age of ten years she moved with her parents to Delano, Minnesota, where her father served as a missionary for the Minnesota District.

About eight years later, while living with her parents at Litchfield, Minnesota, she entered into holy wedlock with the Rev. Julius Engel. During his pastorate she resided with him for three years at Bowdle, So. Dak., for seven years at Montrose, Minn., for ten years at Tp. Wellington, Minn., for ten years at Elkton, So. Dak., and finally for five years at Sugar Island, Tp. Lebanon, Wis.

Since the death of Pastor Engel in 1927, she lived for the most part in Watertown, except for the last few weeks which she spent with her son Armin at Tp. Winchester, Wis. On November 25, her earthly pil-

grimage came to a close. Burial took place on November 28.

Ten children look forward to a blessed reunion with their mother in heaven: Walter, Watertown, Wis.; Tabea, West Bend Wis.; Alma, Ixonia, Wis.; Pastor Alfons Engel, Medford, Wis.; Meta, Portage, Wis.; Pastor Armin Engel, Tp. Winchester, Wis.; Wanda, Watertown, Wis.; Pastor Otto Engel, Hutchinson, Minn.; Rolf, Watertown, Wis.; Irma, Winner, So Dak.

At the burial the message based on the prayer of our Lord in John 17,11, pointed to the eternal blessings which have come to the departed and addressed words of admonition and comfort to the living.

G. REDLIN.

DEDICATION

Zion Ev. Lutheran Church Olivia, Minnesota

On November 22, 1953, the Lord permitted Zion Congregation to leave its old church home and to dedicate a new house of worship to His glory and service. Professor Carl Scheweppe of New Ulm, Minnesota, President O. Naumann, of St. Paul, Minnesota, and Pastor H. Kesting, the visitor of the Redwood Falls Conference, were the guest speakers in the morning, afternoon, and evening services. They enjoyed the members of Zion to thank God for His grace and mercy and encouraged them to stand fast in the faith. Over a thousand people were present in the first two services.



With but \$3,000 in the building fund, yet with a prayer on their lips and a fervent faith in their hearts, the members of Zion undertook this project, clinging to God's promise in His Word: I will never leave thee nor forsake thee. November 22, a little over six months after the excavation had begun, marked the realization of this trust.

The need of a new house of worship had been felt for many years. Action had, however, been deferred through the building of a new parsonage in 1949. On April 21, 1953, the congregation made the decision to erect a new church and engaged an architect. The old church was moved, and excavation began on May 7, 1953. The cornerstone was laid on July 12, 1953.

The architecture of Zion's new house of worship is predominately Gothic. The pointed archheads, the steep roof, the tall narrow openings and the general construction emphasize the Gospel and point heavenward. The dimensions are 91x36.

The exterior is faced with Twin City brick and trimmed with Kasota stone. A hollow block glass cross accents the front above the main entrance, which is illuminated at night. The main entrance is to the west; the two auxiliary entrances to the south are at ground level.

The nave and balcony will seat approximately 350 people. The altar, lectern, pulpit, and baptismal font, all fashioned from Mankato stone, and the large wooden cross on the reredos give the church a beautiful chancel. The basement has an assembly hall, a stage, a furnace room, a kitchen, rest rooms, and several small storerooms. The entire building is heated with gas through a hot air system.

The congregation felt an urgent need to occupy the new church, though, together with furnishings, it is not yet fully complete. The members of Zion humbly thank God for hearing their petitions, for fulfilling their dreams, for blessing their efforts. May this church building ever and always serve the glory of God, the proclamation of His Word, and the welfare of His Church.

IM. F. LENZ.

CENTENNIAL CELEBRATION

New Salem Lutheran Church Sebewaing, Michigan

On the Sundays, September 20 and 27, 1953, New Salem Lutheran Congregation, of Sebewaing, Michigan, celebrated its 100 years of existence with services of praise and thanksgiving to God's grace. On the first of these Sundays, Organization Sunday, Pastor Carl Leyrer preached in the German morning service on Psalm 115, 1; A. Wacker, pastor of the mother church at Scio, in the

English afternoon service on Psalm 103, 1-3. In similar morning and afternoon services on the second Sunday Pastor Otto J. Eckert spoke in German, Pastor Gerhard L. Press in English.

New Salem Lutheran Church was organized in the fall of 1853, after a number of Lutheran families from Scio Township, Michigan, and from Tiffin, Ohio, moved into the Thumb of Michigan in the vicinity of Sebewaing. The humble home of one of the families served as the place of worship until a log church building could be built on property two miles out of the village of Sebewaing.

On April 23, 1933, the amalgamation of New Salem Church with St. John's Church in Sebewaing took place. The united congregation kept the name New Salem. The church which the New Salem Congregation had built in 1873 to replace its former log building was moved to Sebewaing and remodeled, and to this day serves as the house of worship. The school building was likewise moved into the village.

In 1859, New Salem Congregation became affiliated with the Evangelical Lutheran Synod of Michigan; and when this synod joined the Joint Synod of Wisconsin and Other States, it went along and has remained a member ever since.

The congregation was served at first by non-resident pastors: Friedrich Schmid of the mother church at Scio; Christian Volz, for a half year in 1854; Conrad Volz, 1854-1855. The subsequent resident pastors were Friedrich Nuffer, 1853-1859; H. Steinecke, 1860-1864; Robert Weise, 1864-1865; H. Gangnusz, 1868-1885; Wilhelm Kramer, 1885-1888; Chr. Metsger, 1888-1890; G. Stern, 1890-1896; Carl Binhammer, 1896-1921; Gustav Schmelzer, 1921-1945; Nathaniel Luetke, 1945-1947; Carl H. Miller, since 1948.

Since its very beginning New Salem has been parochial school minded. The pastors taught the children until 1896, when Teacher F. W. Vogelpohl came to serve the school for a year. Subsequently Pastors Stern, Binhammer, and Schmelzer conducted the school until a teacher was again called in 1924. Since then the following teachers have stood in the service of the school: Erma Hinze, 1924-1925, 1926-1929; Esther Buchholz, 1925-

1926; Norma Meister, 1929-1930; Irene Zarling, 1930-1934; William Arras, 1934-1940; Roland Bode, 1940-1943; W. Huber, 1943-1945; Mrs. Harold Wagner, 1945-1947; Donald Zimmermann, 1947-1949; Glenn Wiechmann, 1949-1950; Gerald Berger, since 1950.

Thus one hundred years of service to the Lord and His Kingdom have been recorded on the pages of time, and, by the grace of God and to His glory alone, "A Century with Christ." This New Salem recognizes in all humility and gratitude; and with the help of God it is resolved to go on into the future as a congregation living, moving, and having its being in Christ.

CARL H. MILLER.

GOLDEN WEDDING ANNIVERSARIES

December, 1953, was golden wedding month for two couples in Grace Lutheran Church at Portland, Oregon. The privileged couples are Mr. and Mrs. George List, and Mr. and Mrs. Henry Tonsing.

The anniversaries were celebrated simultaneously in a special service on December 27. The pastor briefly addressed the celebrating spouses on the text of Psalm 103, 1-2, and presented them with golden wedding wreaths from the congregation.

May the unfailing riches of God's grace and kindness toward them in Christ Jesus cause the song to linger in their hearts through the remaining days of their earthly pilgrimage: "Bless the Lord, O my soul."

LEE SABROWSKY.

CALENDAR OF CONFERENCES

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 22 and 23, 1954, at Peace Church, Green Lake, beginning with a Holy Communion service at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor Clayton Krug, Green Lake.

Topics: Zephaniah, W. Weissgerber; Historical Background of Augsburg Confession, W. Strohschein; Practical Hints for the Instruction of Adults, P. Hartwig; History of Preaching, C. Krug; Hebrews 11, G. Kaniess; James 5, 13-20, G. Pieper; An Application of Rom. 16, 17, T. Mittelstaedt; Catechism Revision, A. Laper.

Preacher: A. Laper; alternate W. Hoepner
OSCAR SIEGLER, Secretary.

SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT

Time: February 22 and 23, 1954, 10:00 a. m.
Place: St. Paul Ev. Lutheran Church, Plymouth, Nebraska.
Papers: Mixed Marriages, continued, Pastor Hahnke; Exegesis of Acts 19, 1-6, Pastor Grummert; Articles XI and XII Augsburg Confession, Pastor H. H. Schaller; Spon-

sors, Why and Whom, Pastor Herrmann; Isagogical Treatise of Micah, Pastor Gruendeman.

Reports: Academy Committee, Mission, Board of Education, Financial, Periodicals.

Speaker: Pastor H. Kruschel; alternate, Pastor A. Fuerstenau.

Please notify the host pastor, H. H. Schaller, if you desire lodging.
H. KRUSCHEL, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

Date: Tuesday, February 23, 1954.

Time: 9:30 a. m.

Place: Zion, Elroy.

Sermon: M. Petermann, (Aug. Saremba).

Program: Exegesis-Titus, H. Paustian, (Colossians 3, H. Lange); Practical Theology — Church Discipline, W. Schulz, (What Constitutes Church Membership? A. Saremba); Round Table — Church Weddings and Wedding Dances, R. Biesmann, (How can we counteract the insidious influence of Catholic propaganda? A. Winter).

R. BIESMANN, Secretary.

CENTRAL DELEGATE CONFERENCE NEBRASKA DISTRICT

Date: February 23-24. First session at 10:00 a. m.

Place: Grace Lutheran Church, Sioux City, Iowa.

Sermon: C. P. Brenner, alternate, W. R. Hoyer.

Papers: Faithful Witnessing versus Proselyting, H. Spaude; Doctrine of the Antichrist, Philip Martin; Augsburg Confession, Articles IV, V, VI, Lester Groth; Panel Discussion: Public Relations for the Congregation in the Community, Moderator: Rollin Reim.

Please notify host, Pastor R. Reim, of your intended presence, or absence.

W. F. SPRENGELER, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Host congregation: St. Luke Ev. Lutheran Church, Tp. Winfield, Pastor W. Dorn.
Place of meeting: St. John Ev. Lutheran Church, Renville, Minnesota.

Time: February 23, 1954, 9 a. m.

Preacher: Pastor G. Scheitel, alternate, Pastor W. Vatthauer.

Program: 1 Thess. 2, Hoff, Pastor H. Hackbarth; Isagogical Paper on Jeremiah, Pastor O. K. Netzke; How Properly to Conduct Communion Registration, Pastor G. Scheitel; What Should be the Practice in Accepting Sponsors for Baptism? Pastor A. Schultz.

G. F. ZIMMERMANN, Secretary.

NEW ULM PASTORAL CONFERENCE

Date: February 24, 1954, 9:30 a. m.

Place: St. Paul's Ev. Luth. Church, New Ulm.

Essays: Church Life in Apostolic Times According to Acts, A. Birner; Exegetical Study of the Letters to the Seven Churches in Asia, P. Nolting.
Preacher: Prof. H. Birkholz, (Prof. M. Albrecht).

E. HALLAUER, Secretary.

MINNESOTA DISTRICT TEACHERS' CONFERENCE

Winter Conference, 1954

February 22, 1954

Place: St. John's Lutheran Church, Margaret and Hope Sts., St. Paul, Minnesota.

9:00-9:15 Opening Devotion.

9:15-10:15 The Mass Media of Communication and Our Schools: Movies, Radio, and Television, Mr. Lester Raabe.

Substitute: Suggestions for Improving Our Elementary English Program, Prof. C. J. Trapp.

10:15-10:30 Recess.

10:30-11:30 A Discussion of Our New Catechism. Leader, Prof. E. Sievert.

11:30-11:45 Business.

11:45-1:30 Noon Recess.

1:30-1:45 Opening Devotion.

1:45-2:45 An Evaluation of Present-Day Reading Series, Arlington faculty. Substitute: The Personality of Luther, Prof. V. Voecks.

The Northwestern Lutheran

2:45-3:00 Recess.

3:00-4:00 Business.

4:00 Closing Devotion.

DORIS TIETZ, Secretary.

MILWAUKEE JOINT TEACHERS' CONFERENCE

The Milwaukee Joint Teachers' Conference will meet at the Lutheran High auditorium, 1859 North 15th Street, on Friday, February 19, 1954. The meeting will be called to order at 1:30 p. m.

Dr. H. H. Gross of Concordia Teachers' College, River Forest, Illinois, will speak on the topic: "Contemporary Problems in Christian Education."

Tickets for the annual banquet will be sold after the meeting has been adjourned.

The annual banquet of the Milwaukee Joint Teachers' Conference will be held at the Ebenezer Parish Hall, South 35th and West Scott, on February 27, 1954, beginning at 6:00 p. m.

Celebrants who are to be honored at this banquet have completed 25 or 50 years of teaching. The following are being honored for their service to the Church: Mr. Edgar Jaeger, Emmaus; Miss Cordula Lisius, Mt. Calvary; and Mr. Fredrick Berg, St. John, 25 years. Miss Marie Wilk, Trinity; and Mr. Karl Jungkuntz, St. Peter-St. Stephen, 50 years.

The Rev. C. W. Stradtman, pastor of the host congregation, will be the speaker. Mr. Emil Holtzen of Immanuel, will serve as toastmaster, and Mr. Paul Jungkuntz, Jr., also of Immanuel, will lead the community singing.

Tickets will be sold at the Conference at Lutheran High on February 19. Price per plate: \$2.00.

All Missouri and Wisconsin Synod teachers are urged to attend.

LEONARD W. ENGEL.

LIST OF CANDIDATES FOR THE PROFESSORSHIP AT NORTHWESTERN LUTHERAN ACADEMY

The following names have been placed in nomination for the vacant professorship at Northwestern Lutheran Academy:

1. George S. Baer, Hazelton, North Dakota.
2. Norman Berg, Tucson, Arizona.
3. Leonard G. Bernthal, Clarkston, Washington.
4. J. C. Dahlke, Tomah, Wisconsin.
5. Lloyd D. Hahnke, Beatrice, Nebraska.
6. Otto C. Henning, Sturgeon Bay, Wisconsin.
7. H. A. Koch, Greenleaf, Wisconsin.
8. G. C. Marquardt, Schofield, Wisconsin.
9. Winfred B. Nommensen, New London, Wisconsin.
10. Robert Reim, Fond du Lac, Wisconsin.
11. Howard E. Russow, Franksville, Wisconsin.
12. Herold A. Schulz, Golden, Colorado.
13. Melvin Schwenzen, West Allis, Wisconsin.
14. Oscar Siegler, Calvary, Wisconsin.
15. Milton Spaude, Saginaw, Michigan.
16. Wayne B. Ten Broek, Henry, South Dakota.
17. Herbert Walther, Lena, Wisconsin.

The Board of Regents will meet on Tuesday, March 2, 1954, at 10:30 a. m., at which time a selection will be made from the above list. All communications concerning any of the candidates must be in the hands of the Secretary by that day.

The Board of Regents
Northwestern Lutheran Academy
George S. Baer, Secretary
Hazelton, North Dakota.

NOTICE

The members of our Wisconsin Synod are hereby notified that the Rev. Mr. E. Hallstein, pastor at Raymond, South Dakota, and the Rev. Mr. Elmer Mehlberg, listed as Candidate for the Holy Ministry in our 1954 Annual, residing in Minneapolis, have renounced their membership in our Synod.
OSCAR J. NAUMANN, President.

MISSION FESTIVALS

Sixteenth Sunday after Trinity

St. Paul's Church, Manchester, Wisconsin.
Offering: \$800.00. Wm. Wadzinski, pastor.

Twenty-first Sunday after Trinity

St. Matthew's Church, Milwaukee, Wisconsin.
Offering: \$1,033.00. A. F. Halboth, pastor.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastor

Frey, Raymond, as pastor of St. Luke's English Lutheran Church, Vassar, Michigan by Rev. R. E. Schaller; assisted by pastors A. Kehring, O. Frey, E. Frey, G. Cares; January 24, 1954.

CHANGE OF ADDRESS

Pastors

Frey, R. O., 904 W. Huron, R. 4, Vassar, Michigan.
Bast, C., 5712 N. Argyle Ave., Milwaukee 9, Wisconsin.

ACKNOWLEDGEMENT AND THANKS

**Northwestern Lutheran Academy
Moberidge, South Dakota**

Northwestern Lutheran Academy, Moberidge, South Dakota, has received the following donations: In memory of David Leroy Berg and Mr. and Mrs. Walter Wietgreffe, Sr., and Mr. and Mrs. Walter Wietgreffe, Jr., of Akaska, So. Dak., \$2.00; Rev. H. Ellwein, a memorial wreath for Rodney Lee Tibke, Elgin, No. Dak., \$2.00, Ladies' Aid, La Crosse, Wis., by Mrs. F. A. Schaldach, \$40.00; Mr. and Mrs. Walter Phulman, Hazel, So. Dak., a memorial wreath for Mr. Dooks Teijen, \$2.00. We wish to convey our heartiest thanks to the donors.

R. A. FENSKE.

**Northwestern College
Watertown, Wisconsin**

Northwestern College gratefully acknowledges receipt of the following gifts: From the congregation at Hartford (Rev. A von Rohr), a large truckload of vegetables and groceries, canned goods, and fruit; Salem Lutheran Church, Sturgeon Bay (Rev. Th. Stern), 60 dozen eggs; for the piano fund: \$15 from Mr. E. Schumacher; \$5 from Mr. and Mrs. J. Mattek in memory of W. Lehmann; \$10 from the Lutheran Girls' Club, Lake Mills; \$40 from the Ladies Aid, First Ev. Lutheran Church, La Crosse; \$20 from the Central Conference (W. Wis. Dist.).

E. E. KOWALKE.

**Dr. Martin Luther College
New Ulm, Minnesota**

October, November, December, 1953

Trinity Lutheran Ladies' Aid, Hoskins, Nebr., \$5.00; N. N. S. Dak., \$50.00; First Lutheran Church Ladies' Aid, La Crosse, Wis., \$40.00; Immanuel Lutheran Ladies' Aid, Medford, Wis., \$10.00; St. Peter's Congregation, Juneau, Wis., \$2.00; Martin Bode, Nicollet, Minn., \$100.00; Mrs. Albert Hoffman, Renville, Minn., \$5.00; Mission Sewing Circle of St. Paul's Church, Tomah, Wis., (2 Dresser Scarves); Good Shepherd Lutheran Ladies' Aid, Phoenix, Ariz., (One Pieced Quilt); N. N. New Ulm, Minn., (One Snow Fence); In Memory of William Wangelin, Readfield, Wis., by Mr. and Mrs. Wm.

Radtke and Mr. and Mrs. C. Radtke, \$3.00, by Mrs. Wm. Wangelin, \$2.00; In Memory of Willard Raabe, New Ulm, by Mr. and Mrs. W. Fitting, Miss J. Fitting and Miss M. Bliefenicht, Wauwatosa, Wis., \$5.00; In Memory of Mrs. Greg Brown, New Ulm, Minn., N. N., \$5.00; In Memory of Mrs. Anna Buchholz, Watertown, S. Dak., by the Redemske Family, \$1.00; In Memory of Mrs. Irene Lange, Watertown, S. Dak., by Mr. and Mrs. O. Redemske and Mrs. A. Redemske, \$2.00.

550 pounds flour, 28 cans juice, 405 dozen eggs, 91 bushels beets, 144 bushels carrots, 66 bushels apples, 4 packages muffin mix, 19 packages cocoa, 1 can soup, 44 cans No. 3 canned goods, 6 pounds rice, 15 pounds navy beans, 1 pk. parsnips, 13 packages dessert powder, 4 bushels rutabagas, 11 pounds bacon, 3 pkg. soap, 2 bushels cucumbers, 8 pounds smoked pork, 10 pounds pancake mix, 1 bushel eggplant, 3 pounds spaghetti, 12 bushels tomatoes, 4 bushels vegetables, 3 pounds coffee, 19 bushels onions, 1 pkg. peas, 7507 quarts canned goods, 72 cans No. 10 canned goods, 23 cans No. 5 canned goods, 1001 cans No. 2 canned goods, 68 gallons lard, 16 quarts honey, 5 quarts syrup, 57 pounds Crisco, 26 bottles catsup, 19 jars and 2 boxes cake mix, 4 pounds cheese, 5 pounds cereal, 60 pounds butter, 18 pounds popcorn, 5 packages noodle mix, 550 pounds frozen vegetables, 225 pounds sugar, 1 pound brown sugar, 1 package dried milk, 530 bushels potatoes, 300 pounds turkey for Thanksgiving, squash, pumpkins, and other vegetables, cash \$364.00.

Contributions came from the congregations served by the following pastors: Paul F. Nolting, Sleepy Eye, Minn.; P. W. Spaude, Fairfax, Minn.; G. P. Radtke, Belle Plaine, Minn.; E. A. Birkholz, Redwood Falls, Minn.; W. F. Dorn, Renville, Minn.; H. F. Muenkel, Zumbrota, Minn.; J. G. Bradtke, Arlington, Minn.; W. H. Zickuhr, Boyd, Minn.; G. Zimmermann, Fairfax, Minn.; E. R. Gamm, Marshall, Minn.; F. E. Stern, Glenwood, Minn.; H. C. Duehimeier, Hancock, Minn.; P. R. Kuske, Johnson, Minn.; H. A. Mutterer, Graceville, Minn.; E. C. Schmelzer, Butterfield, Minn.; J. Raabe, Lichtfeld, Minn.; M. C. Kunde, Darwin, Minn.; O. Engel, Hutchinson, Minn.; M. Lemke, Hutchinson, Minn.; M. J. Lenz, Delano, Minn.; S. Baer, Morton, Minn.; E. F. Peterson, St. James, Minn.; H. H. Kesting, Gibbon, Minn.; C. H. Mischke, Goodhue, Minn.; G. Albrecht, Goodhue, Minn.; E. E. Kolander, Alma City, Minn.; A. P. Kell, St. Clair, Minn.; Theodore Bauer, Smiths Mill, Minn.; T. E. Kock, Rockford, Minn.; W. P. Haar, Loreto, Minn.; L. W. Schierenbeck, Austin, Minn.; N. E. Sauer, Austin, Minn.; O. K. Netze, Renville, Minn.; I. F. Lenz, Olivia, Minn.; H. C. Schnitker, Danube, Minn.; E. R. Berwald, Buffalo, Minn.; W. Frank, Morgan, Minn.; K. J. Plocher, Glencoe, Minn.; G. A. Barthels, Red Wing, Minn.; W. G. Voigt, Frontenac, Minn.; E. Hallauer, New Ulm, Minn.; H. Hackbarth, Echo, Minn.; R. E. Bretzmann, Vesta, Minn.; J. W. Stehr, Wood Lake, Minn.; E. Schaller, Nicollet, Minn.; A. H. Birner, Lake Benton, Minn.; A. Martens, New Prague, Minn.; W. Scheitel, Sanborn, Minn.; A. Schultz, Belview, Minn.; H. C. Sprenger, Balaton, Minn.; W. F. Vatthauer, Fairfax, Minn.; W. Lindloff, Elkton, So. Dak.; Walter Buhl, Springfield, Minn.; also from individuals from various other places.

To all donors our hearty thanks!

C. L. SCHWEPPE, President.

**Lutheran Theological Seminary
Thiensville, Wisconsin**

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

Albrecht, C., \$10.00; Bleichwehl, L., supplies; Bode, E. M., supplies; Braun, M. A., \$5.00 and supplies; Brenner, John, supplies; Buenger, A. C., \$4.00 and supplies; Diehl, H. J., \$4.00 and supplies; Fischer, A. J., \$5.00 and supplies; Fischer, G. W., \$45.94; Fuhlbrigge, W. G., \$5.50 and supplies; Gawrisch, W., supplies; Gieschen, Paul J., \$11.50 and supplies; Gilbert, Frederic, \$10.00 and supplies; Habeck, I. J., \$24.00 and supplies; Hallauer, L. A., supplies; Hallemeyer, D. E., supplies; Heckendorf, H., \$10.00 and supplies; Heier, O. W., supplies; Henning, Carl J., supplies; Henning, Otto, supplies; Hillmer, G. R., supplies; Huebner, E. H., \$30.00; Jeske, J. C., Jr., supplies; Kneuppel, J. F. C., supplies; Koch, Henry, supplies; Koch, R. G., \$5.00 and supplies; Koch, Robert, \$1.00; Kugler, S. G., supplies; Lau, H., \$16.00 and supplies; Lescow, K. A., \$10.00 and supplies; Leerssen, A. H., \$2.00 and supplies; Lehmann, L., \$2.00 and supplies; Lorenz, A., \$6.25; Pankow, W. F., \$1.00 and supplies; Pieper, Paul, \$64.00 and supplies; Press, P. K., \$17.00 and supplies; Raasch, J. M., \$5.00; Rohr, Adv. v., supplies; Schmelting, G. E., supplies and \$10.00; Schroeder, E. C., \$7.00 and supplies; Senger, F. H., \$9.00 and supplies; Siegler, V. J., \$11.00; Stern, Theo. F., \$5.00 and supplies; Tabbert, F. H., \$38.75 and supplies; Toepel, K., supplies; Vogel, H. J., \$12.00; Voss, A. P., \$120.00; Wadzinski, A., supplies; Weyland, Victor, \$6.00 and supplies; Wiechmann, R. L., \$20.00 and supplies; Zaring, W. J., \$5.00 and supplies; Zell, W. G., supplies; Zink, W. F., supplies.

The following gifts have been received from societies and individual donors:

Fairview Ladies' Aid, Milwaukee, \$15.00; First Lutheran Ladies' Aid, La Crosse, \$40.00; First Lutheran School La Crosse, \$61.14; Gethsemane Ladies' Guild, Milwaukee, \$25.00; Jerusalem Ladies' Aid, Milwaukee, \$15.00; Jerusalem Ladies' Guild, Milwaukee, \$18.66; Jordan Ladies' Aid, West Allis, \$25.00; Lake Mills Lutheran Girls' Club, \$10.00; North Trinity Ladies' Aid, Milwaukee, \$35.00; St. James Ladies' Aid, Milwaukee, \$100.00; St. John's Bible Class, Milwaukee, \$152.50; St. Marcus Ladies' Aid, Milwaukee, \$20.00; St. Matthew Ladies' Aid, Milwaukee, \$25.00; St. Paul's Ladies' Aid, East Troy, \$10.00; St. Peter's Ladies' Aid, Milwaukee, \$15.00; St. Stephen's Mission Aid Society, Beaver Dam, \$10.00; Saron Ladies' Aid, Milwaukee, supplies; Siloah Ladies' Aid, West Jacksonport, \$11.00; Mr. Charles F. Geiger, Milwaukee, \$5.00; Mrs. O. W. Heier, Howards Grove, \$6.00; Gilbert Pagenkopf, Hales Corners, apples; Robbins Flooring Co., Reed City, Mich., \$50.00; Mr. and Mrs. Thomas H. Wehe, Milwaukee, \$10.00; N. N., \$50.00.

The following Memorial Wreath was added to the Seminary Gift Fund:

In memory of Mrs. Alb. Seefeldt by Mr. and Mrs. Wm. Backhaus, \$1.00.

To all these donors we wish to express our sincerest appreciation and thanks.

E. REIM, Bursar.

SOUTHEASTERN WISCONSIN CONFERENCE

Memorial Wreaths

January, 1954

In Memory of	Sent In By	Budgetary	SYNOD		OTHER	
			Special	CHARITIES		
	N. W. Berg..	\$		\$	9.00	
Rev. E. Ph. Ebert—M. L. Stern		53.00	3.00		35.00	
Louis Krause—R. Ehlke					10.00	
Fred Budzien—J. C. Jeske					17.00	
Edwin Voigt—P. J. Gieschen..		17.00	53.00		56.00	
Mrs. August Ristow—W. J. and J. P. Schaefer					20.00	
R. C. Freihube—G. E. Schmelting				5.00	15.00	
Ernest Toepke—G. E. Schmelting				3.00		
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Mrs. Alma Dettman—E. H. Huebner					2.00	
Mrs. Laura Huber—A. P. Voss			20.00			
Mrs. Marion Davis—A. P. Voss..			3.00			

Rev. E. Ph. Ebert—A. P. Voss	5.00		
Mrs. D. Bunge—A. P. Voss	2.00		
Mrs. Hilda Dupke—J. Brenner	4.00		
Henry Spielvogel—J. Brenner	3.00		
Walter Dahlke—H. P. Koehler	21.00	3.00	
Mrs. W. Eisenwag, H. P. Koehler		3.00	
Edwin W. Strauss—E. Ph. Dornfeld			3.00
Herbert Kant—E. Ph. Dornfeld			12.00
Wm. Zaring—A. F. Halboth			4.00
Paul Hoge—P. Pieper	5.00		18.00
William Zich—P. Pieper			10.00
C. C. Lockway—P. J. Burkholz			5.00
Amelia Risch—C. E. Found			3.00
	\$ 70.00	\$ 152.00	\$ 225.00

Donations for Church Extension Fund

By F. Rossmann — \$50.00 — California Mission
By F. Rossmann — \$50.00 — Texas Mission
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G. W. SAMPE, District Cashier.

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