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Trinity Ev. Lutheran Church

Watertown, Wisconsin

"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:51

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COVER DESIGN

TRINITY EV. LUTHERAN CHURCH

Watertown, Wisconsin

K. A. Timmel, pastor

Siftings

We found the following very interesting and shall pass it on to our readers. It is taken from the LUTHERAN SENTINEL — Editor

For a long time it has been on our mind to write something about the ministry — not anything technical or profound, but some simple observations that we have made during the twenty-seven years of our pastoral work. However, we have felt too inadequate to say anything worthwhile. There is also this to consider: what may be true and important in one parish may not seem so important in another parish. A congregation consisting of people who are of "Synod Stock" surely has a more "mature" attitude toward the office of the ministry than a congregation out on the mission field. And yet there are certain essentials which are just as essential in Tacoma as they are in Boston. Whether he has a rural or a city church, the pastor has been called to preach, teach, visit the sick, and do mission work in the homes of the unchurched.

* * * *

We have just finished reading an article entitled **A PLEA FOR A PASTORAL MINISTRY** found in the LUTHERAN STANDARD, Jan. 23, 1954. Here are some remarks made at a congregational meeting assembled to consider calling a new pastor, as we find them in the article: "Our former pastor was a great asset to the congregation and to the community as a singer. It is very important that our next preacher can sing." Here was another comment: "It will be difficult to get the right man here." And still another: "Our pastor was just like one of the young folks. He could keep up with them, and he joined them in all their activities. To hold our youth we need such a man." Finally, this dubious compliment was spoken: "He (the former pastor) was a whirlwind, a go-getter."

* * * *

If these are the necessary requisites for the ministry, the writer must confess that he is a total failure and has no business in the ministry. I cannot sing; I cannot keep up with the young people; and I am no whirl-

BY THE EDITOR

wind. I have never had the pleasant experience of being hailed as a fellow-well-met. I have never been so popular that the young and the old alike have called me by my first name. The fact of the matter is that I have stumbled along with the old-fashioned idea that to slap a person on the back is a sort of superficial substitute for acting and speaking as a pastor should act and speak. One of the greatest examples of true pastoral work is our Lord's dealing with the two disciples on their way to Emmaus. LUKE 24. We fail to see where Jesus accomplished His work by such salesmanship.

* * * *

We agree with the LUTHERAN STANDARD that many of us modern pastors try to do too many things; we spread ourselves too thin. And what happens then? We become like a frustrated housewife who sees company at the door. She hurriedly sweeps the dirt under the rug. Things are left undone. First of all we are tempted to spend less time on sermon preparation. Secondly, we cut down on the number of pastoral calls. Good reading suffers. As one pastor said to us the other day: "I find myself spending too much time on the non-essentials and too little time on the essentials." And what are the essentials which we preachers are apt to neglect? It is my humble opinion that if we preachers are going to keep out of the rut, we must devote more time than we are doing to sermon preparation. Poorly cooked and cold food is not appetizing.

* * * *

What about our relation with our flock? It is true that the ministry is a profession along with medicine and law. But that does not mean that we pastors are to be "professional." The Lord has not told us that we have any human authority over the humble layman in our midst. In fact, Scriptures say that we are SERVANTS, for that is what the word "minister" means. Now let us follow this to its logical conclusion. One day of twenty-four hours is too long in the ministry if we do not love our people. There

is a word in Norwegian which expresses what we mean: FOLKEK-JAERLIGHTED. How can I with a happy heart go into the home of the blacksmith unless I regard that blacksmith with the compassion of a brother? It is true in the ministry, too: be kind to people and they will be kind to you.

* * * *

You see by this time how utterly trite these observations are. These are matters we all know. Nevertheless, we need to be reminded also of the simple truths. Most of all we need to be reminded that the pastor should be the first in the congregation to confess with Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." GEN. 32:10. Too often we go in and out of our parishioners' homes with long faces, too often we feel sorry for ourselves; too often we have the martyr-spirit as if there were no joy in our work. Have we forgotten that it is the highest privilege on earth to preach the Gospel? Why then the gloom on our faces? Upon us God has bestowed the greatest mercy; from us God expects the greatest gratitude.

REPENT!

Acts 26, 20

It's easy to say we are sorry
And look to our Savior for grace,
But the proof lies in shunning the
evil
With God's strength to do an "about
face."
God seeks for the fruits in His
children,
That their sins they would truly
lament,
And His cry still rings out to each
sinner,
"Repent, O ye children, repent."
It is easy to speak of forgiveness
And the love and the mercy of God
And to humble ourselves for a
moment,
When we feel the sting of His rod.
But if we would follow the Master
And answer discipleship's call,
Our lives must conform to His
teachings,
Not in some channels, but all.

ESTHER A. SCHUMANN.

Guidance In Godliness

THE CHURCH'S ATTITUDE TOWARD WAR

IN spite of the millennial dreams of so many well-meaning people, the misunderstood prophecy of Isaiah on the coming of the spiritual kingdom, ch. 2: 4: "And they shall beat their swords into plowshares, and spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more," has not yet literally been fulfilled. This old earth, that has drunk so deeply of the blood of the innocent with the guilty, is yet not saturated enough, it would seem, with these rivers of blood that have flooded it since time began. Ever and anon we are threatened with new outbreaks of war and its grim followers of the maimed, the broken in body and spirit, the pestilence and the hunger, the want and the misery, the tears and the hatreds. Wars and rumors of war persist, as our Lord so truly foretold. Matt. 24: 6.

Latterly, men have looked toward the Church for help to overcome this ogre. The Church is to be wedded to the state, religion with politics, to overcome war. That proposal, of course, ignores the fact that it is not the business of the Church to run the state, that the Church has not the necessary equipment in weapons, nor the power to rule politics, and that, after all, human nature, wicked as it is, cannot be changed either by the state or the Church through the force of agreements, treaties and laws.

It is given from God to the state to keep order, protect the good citizens and punish the evildoer, Rom. 13, and to that end He has given the sword into the hands of government, while it is given to the Church to build a kingdom of God on earth consisting of men who believe in the forgiveness of sins, won by Christ upon the cross, which children of the kingdom as such have nothing to do with the affairs of the state, but are to enjoy the peace that God has made through Christ, and to preach that Gospel of forgiveness, through which alone true peace of heart and soul can be had, and which alone can create a new heart and a right spirit within man.

But this Gospel of the God-given peace through the forgiveness of sins is not accepted by the world, nor has it anywhere the promise that it shall be accepted and believed by all nations or even the members of any one nation. Were that ever to come to pass, that the Gospel of the spiritual kingdom would be believed of whole peoples, and by whole so-called Christian nations, the hopes for universal peace would be much nearer. We said much nearer, for again the fact remains that even the believing Christians still in this life carry about the Old Adam, their sinful lusts of the flesh, which fight against the Spirit, Gal. 5: 17. But this Old Adam is by no means of a peaceful nature, rather is it full of envy, strife, hatred, and must be kept under by constant watchfulness. As long as sin in the human heart is not taken entirely away, and will not be so entirely removed until the end of the world, we must expect wars with all attendant evils.

We were tempted to quote the words of a writer in a Lutheran paper, who sees the need of changing human nature, and who believes that only the Church can do that, but who mistakes when he blames the Church for World Wars I and II, calls it remiss in its duty in not allying itself with politics and the state, and hence wants it to repent of this sin of omission. We shall not trouble the reader with a further quotation, because these arguments are threadbare and have been refuted times without number from Scripture.

Come war, come peace, we as the children of God, as the possessors of the peace which is past all human understanding, know that our Father in heaven can and will protect us. As good citizens we shall earnestly pray for peace, do all we can as law-abiding citizens to keep this peace, and, if it be the Lord's will, shall obey the powers that be in the state, and take up arms in the defense of our country if need be. But in peace or war we know that the Shepherd of His flock watches over us with loving care and shall finally deliver us from all evil by bringing us into the mansions of everlasting peace.

K. F. K.

Editorials

Grow In Knowledge During this Lenten season we were reminded of a word in the second Epistle of St. Peter, chapter 3, verse 18: "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." It seems to us that no better theme could possibly cover the Lenten season. Let it be our one desire, minister and layman, preacher and hearer alike "to grow in the knowledge of our Lord and Savior Jesus Christ." With this aim in mind the Lenten season will become a great blessing for all of us. That is the purpose of Lent. If each one of us would make this resolve, Lent would become a very personal matter and through the assistance of the Holy Ghost we would achieve our purpose. It would, for one thing, urge us to attend each special Lenten service. We would regard each service as a call from our Savior Jesus Christ to hear Him, see Him as He trudges along under the burden of the terrible cross to work out our redemption. We will want to be near Him on every step of the way, because "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." That makes Lent a very personal matter. He bore the punishment, the wrath of God, the death as the wages of sin — for us. What He suffered, what He bore, healed us: "By his stripes we are healed." In this blessed knowledge Peter would have all Christians grow. He would have us dig down deeper and deeper into the Scriptures that we may become more firmly established day by day in this great truth. If this Lenten season or any Lenten season has planted this desire in us, Lent will have served its blessed purpose. W. J. S.

The Robe Today we spent a couple of painful hours at a showing of "The Robe," the highly advertised film production that introduces the new cinemascope projection and screen. For what it may be worth to our readers, this thumb-nail review is offered.

The film is gorgeous in color, size, and setting. You will enjoy it, if you can stand the story. That is hard to take. Like earlier films, such as "Ben Hur," it intends to glorify the Christian faith against the evil of Roman paganism. But the Christianity it represents is unadulterated tripe.

The people that become converted to it seem to suffer some peculiar, unexplained inner pains that cramp the muscles of their faces and leave them willing to die in the service of earthly freedom and the brotherhood of man. The mumbo-jumbo they utter about the kingdom of Christ is simply appalling. One begins to feel quite sorry for the wicked Emperor Caligula; he just couldn't swallow such nonsense, and we couldn't either.

If the principal actors, by and large, gave a most uninspired performance, it was hardly their fault; they had nothing to work with. Their cause was about as convincing as the smile on a cigar store Indian. Despite splendid scenes on Calvary and a lovely telling of the Easter story in song, the religion this picture advocates is simply a modern and more sentimental form of

heathenism. Put Jesus on Caesar's throne with an olive branch in His hand, and you have it, all of it. — But you won't want to keep it.

"The light shineth in darkness; and the darkness comprehended it not."
E. S.

Tracts for Congregational Study Pursuant to a resolution adopted by the Joint Synod "to make a special effort during the coming year to provide all our congregations with thorough instruction regarding the issues and doctrines involved" in the present intersynodical situation, a series of about a dozen tracts is being issued under the direction of the Conference of Presidents. These tracts will deal with historical topics, such as Lutheran Bodies in the USA, Developments from 1938 to 1953; doctrinal topics, such as Justification, Election, Conversion, Inspiration; and finally practical topics such as Scouting and the Chaplaincy. This is the information we received from the Editorial Committee charged with the issuing of these tracts.

The Committee continues, "Our people must be given information on the points at issue if they are to take a stand in these matters. For without real conviction based on the Word of God, they will fall into the grave error of merely following blindly wherever the majority leads.

"If the tracts which have been prepared are to foster such conviction, it will not be enough to put them into the tract rack, trusting that private study will take care of everything else. We suggest, therefore, that each congregation make a definite plan for using these tracts both for private home study and for public explanation and discussion. Perhaps some of the tracts can be used in special meetings of the congregation and of the church council, in circuit meetings with sister congregations, in Bible classes, in meetings of men's clubs, ladies' aids, young people's societies — anywhere and everywhere where such study is feasible."

The Committee advises that "the pastor have on hand for reference and for loan to interested people copies of the Lutheran Confessions; the pertinent documents (Cf. Doctrinal Declarations, Concordia Publishing House, 1939; Common Confession and Other Pertinent Documents, Northwestern Publishing House, 1951); the 1951 Proceedings of our New Ulm Convention; other valuable discussions such as *Where Do We Stand*, *Catechism of Differences*, our pamphlets on Scouting."

We are happy to report this. We had hoped that these tracts would have been available to us sooner, but are glad that they have now appeared. By all means, let our congregations get busy and study them. They will easily convince all who study them with an open mind that our Synod is not fighting straw-men. They will see that the issues are vital if we are going to "continue in His Word." We wish to emphasize the closing words of our Editorial Committee — *May God bless our study of the tracts*. Yea, may God grant that every congregation may seriously and diligently study them.

W. J. S.

The Savior In His Redemptive Passion Before Herod

Luke 23: 7-12

THE Savior's appearance before Herod was an interlude in His trial before Pilate. In their own court the Jewish leaders had condemned Jesus to death because He had solemnly declared that He was the Son of God and the promised Redeemer. By putting Him to death they hoped to disprove His claim. Jesus was not the kind of Savior who satisfied their self-righteous pride and their earthly dreams. Yet to interest the Roman governor, who alone could carry out a death sentence, they falsely accused Jesus before him of rebellion against the Roman government. Pilate carefully examined Jesus on this charge and found Him completely innocent. But instead of setting Jesus free, as justice demanded, Pilate out of self-interest first sought to win the consent of the Jewish leaders that he might not incur their enmity. While vainly dealing with them in this matter, Pilate heard them say that Jesus hailed from Galilee, which belonged to the domain of Herod. In this information Pilate saw a possible way of ridding himself of a disagreeable duty. He sent Jesus to Herod, whom he knew to be present at Jerusalem for the Passover, hoping that Herod would relieve him of the responsibility of taking action concerning Jesus. As we reflect upon Herod's reception, let us bear in mind that Jesus humbly submitted to all these indignities just because He was the Divine Redeemer, who according to God's saving will was ready to suffer and die for the redemption of mankind.

Herod Was Glad to See Jesus We are told: "And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him for a long season . . ." Should not these words fill us with joy? Will not a Christian heart rejoice to hear that someone was glad to see Jesus, that someone was desirous to meet Him?

But Only Sought Amusement St. Luke tells us that Herod was desirous to see Jesus "because he had heard many things of him; and he hoped to have seen

some miracle done by him." We are here reminded that there can even be an interest in Jesus which affords no cause for joy. Herod's interest in Jesus did not arise from a heart which sought relief from the burden of sin and its curses. This ruler over Galilee and Perea had heard John the Baptist's earnest message of repentance. But when John had testified against the adultery in which Herod lived with his brother's wife, he had stifled his conscience. Under the influence of his unscrupulous wife he had imprisoned John and finally beheaded him. When Jesus first began to do His mighty works in Galilee, Herod was alarmed, fearing that John the Baptist had come back to life. But even after he had dismissed these fears in his light-hearted pursuit of earthly pleasures and interests, the mighty works reported of Jesus continued to fascinate him.

In Shameful Light-Heartedness Yet it was not to the spiritual message of these works that he gave thought and attention. That through His preaching and His miracles Jesus was revealing Himself as the promised Savior did not interest Herod. What he had hoped for was the delight of seeing with his own eyes the performance of some great miracle by Jesus. The sight of such an unusual feat would be exciting and fascinating. When now he had Jesus before him, he was sure that this craving of his curiosity would be satisfied. Though but a petty ruler, Herod had a high enough opinion of his person and position to think that Jesus would be only too glad to comply with his wishes, especially in the hope of obtaining a release through him by currying his favor. We are told that Herod questioned Jesus with many words. Since the substance of these questions is not specifically mentioned, they must have been wholly in the interest of what Herod was seeking. How did Jesus do His miracles? Were they real? Would He not perform one for his entertainment?

The Savior's Rebuke Very briefly St. Luke says of Jesus: "But he answered him nothing." With holy silence Jesus earnestly rebuked the light-heartedness of Herod who had no interest in His saving grace but merely sought to be entertained by Him. Herod, of course, brushed also this rebuke aside. When he began to realize that his light-hearted desire would not be met, he found no further pleasure in Jesus. Together with his soldiers he began to mock Jesus and to treat Him with contempt. Finally he arrayed Jesus in a shining garment and sent Him back to Pilate.

Still In Effect The Savior's silence over against Herod still rebukes all light-heartedness toward Him and His saving grace. It is through His Word, which He has entrusted to His church, that the Savior now reveals Himself before men in all of His saving grace and power. Many, however, who seem to show an interest in Christ's Church, are not vitally concerned about the Gospel message which it proclaims, about the message through which Jesus holds out His gracious gifts of pardon, of eternal life, of strength for godliness. They, too, merely seek entertainment and diversion. Many find it stimulating and interesting on occasion to listen to an eloquent sermon, yet without really taking its message of sin and grace to heart. Many find a certain satisfaction in having their religious emotions stirred up by fine church music and beautiful liturgical forms. Especially prayer fascinates even many light-hearted children of the world, and they ask the church to supply it to lend dignity and solemnity to their endeavors, yet without giving any real thought to the true meaning and basis of Christian prayer. When the Church in faithfulness to its Lord refuses to offer what the world seeks of it, when it rebukes such light-heartedness with silence, the reaction is generally very similar to that of Herod. Those who seek only outward things of the church, who have no interest in its Gospel message, lose their former interest in the church and heap mockery and contempt upon it.

Such light-heartedness toward the Savior and His Gospel also threatens to creep into our Christian hearts. It raises its head when in our church life we begin to look for diversion

and entertainment instead of seeking spiritual food for our sin-burdened souls and strength for a godly life. It shows itself when our attention is lost in the beautiful forms of Christian worship and we fail to take the saving and edifying message which is brought to us in sermon, liturgy, and hymn fully to heart.

With contrite hearts let us look to the Savior who in humble obedience

submitted also to all the indignities which light-hearted Herod heaped upon Him. With this humble obedience He procured our salvation, procured pardon also for our sinful light-heartedness toward His Word and Grace, and therewith strength to purge it anew from our hearts and lives.

C. J. L.

of former ages in glorifying our Savior.

In every Communion service we sing the "*Agnus Dei*"

O Christ, Thou Lamb of God,
That takest away the sin of the world,

Have mercy upon us.
And grant us Thy peace.

During the Lenten season, especially, we frequently sing:

Lamb of God, pure and holy.
Who on the cross didst suffer,
Ever patient and lowly,
Thyself to scorn didst offer.
All sins Thou borest for us,
Else had despair reigned o'er us:
Have mercy on us, O Jesus!
Thy peace be with us, O Jesus!

Who will here not think of the beautiful lines by Paul Gerhardt:

A Lamb goes uncomplaining
forth,
The guilt of all men bearing;
And laden with the sins of earth,
None else the burden sharing!
Goes patient on, grows weak and faint.
To slaughter led without complaint,
That spotless life to offer;
Bears shame, and stripes, and wounds and death,
Anguish and mockery, and saith:
"Willing all this I suffer."

The comparison in the Epistle to the Hebrews between the blood of bulls and goats in the Old Testament and the blood of Jesus inspired the poet Isaac Watts to pen the following lines:

Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience
peace
Or wash away the stain.

But Christ, the heav'nly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.

The Lamb in Prophecy

When John the Baptist directed the people to Jesus as the Lamb of God which taketh away the sins of the world, he could assume that everybody would understand him. Jesus was prophesied as the Lamb of God.

Every year the Jews celebrated their Passover, in which a lamb was slain and eaten. St. Paul points to the fact that Christ is the fulfillment of the Passover. "For even Christ our

Christ Our High Priest

III

ONE of the chief functions of a priest is that he bring sacrifices for the sins of the people. With the sacrifice he removes the sin of the people which separated them from their God, and brings about an atonement. The sinner had forfeited his life by his sin, for the wages of sin is death. Then an animal is slaughtered in the stead of the sinner, and the sinner himself is pronounced free.

It is clear that animals cannot in themselves represent a value equal to human souls. Jesus once said that the whole world does not balance the worth of a single soul. The animal sacrifices of the Old Testament were instituted by God, not as being actual payments for sin, but to remind the people that God in due time would send a real sacrifice to wipe out the guilt of the whole world.

God sent Jesus to be our High Priest. Jesus then was to bring the real sacrifice which God can accept as payment for the sins of the world. What will that sacrifice be?

Jesus the Lamb of God

In one of our Communion hymns (No. 307) we sing about Jesus:

Offered was He for greatest and
for least,
Himself the Victim and Himself
the Priest.

There was nothing to be found in heaven or on earth that could be offered up to God as a sufficient ransom for lost sinners — save Jesus Christ Himself. If He was to achieve the work of redemption by an adequate sacrifice He must sacrifice Himself. The blood of bulls and goats and the ashes of a heifer produced no more than a ceremonial purifica-

tion, but could not reach down to the heart to purify the sinner's conscience from guilt. Therefore Jesus Himself became the Lamb of God, and He offered up Himself to God, and with that one sacrifice without spot or blemish He procured an eternal salvation for us all.

It was John the Baptist who after the baptism of Jesus in Jordan directed the people to Him: "Behold the Lamb of God, which taketh away the sin of the world" (John 1, 29). And again in v. 36 "Behold the Lamb of God."

Peter, invited by his brother Andrew, was one of the first ones to follow Jesus after the Baptist had declared Him to be the Lamb of God. He later in his first epistle wrote about Jesus in the same vein. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (chap. 1, 18, 19)

Any lamb that was offered up in the Old Testament sacrifices had to be physically perfect. If it was diseased, or crippled, or bruised, it could not be used in a sacrifice. God had so ordered it to signify that anything offered to Him as a ransom for sin must itself be perfect and without any defect. Jesus answered that description perfectly. He was without any trace of sin, innocent and holy. He was the Lamb that could take away the sin of the world.

The Lamb of God in Song

The Church in many hymns sings the praises of the "Dear dying Lamb, Thy precious blood shall never lose its power" (No. 157). We here list only a few, to join with Christians

passover is sacrificed for us" (1 Cor. 5, 7).

All Jews were familiar with the great prophecy of Isaiah (chap. 53). "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all . . . He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." — In these words Isaiah compares the promised Messiah to a lamb led to the slaughter. The people understood when John called Jesus the Lamb of God.

The Lamb in Revelation

The Book of Revelation speaks about the blood of the Lamb, in which the saints have made their robes white, since the Lamb was slain for them from the foundation of the world.

We record a few of the hymns of praise to the Lamb as we find them in Revelation. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priest" (5, 9, 10a). — Again: "The song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (15, 3).

The Revelation speaks of the Lamb as "feeding" His own (7, 17), as filled with "wrath" against the haughty men of the earth (6, 16), as "overcoming" them that make war against Him (17, 14).

Yes, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing . . . Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (5, 12, 13).

Christ our High Priest is Himself the Lamb of God.

J. P. M.

From A Wider Field

A friendly and very popular ballad, which is often mistaken for a hymn, sings of "the little brown church in the wildewood," or something of that sort. It is filled with sentiment, but very short on fact. Truth to tell, it is impossible to find out just what kind of church it is, except that it is little and, of course, brown. Its chief attraction seems to be the wooded vale in which it stands.

If our people hold their churches in tender regard, this is as it ought to be. But we trust that their attachment stems from causes more substantial than a taste for size, color and background. We have many good reasons for cherishing the house of God in which we worship, and the congregation that assembles there; yet, if we but always realized it, our affection for our church grows first of all from the fact that it is dedicated to the Gospel of Christ. We go there to find that Gospel, and we find it when we go there; and we take its power with us into our daily life, where it sustains us in a dozen ways each day.

This is a greater privilege than we sometimes think. The sad lot of less fortunate church members may serve to sharpen our appreciation of what we have.

The *Christian Century* recently did us a service in this respect when it printed a short, unsigned article in which a perplexed member thinks out loud about the church to which he belongs. He wishes that it were different than it is, but does not quite know what he has a right to expect of it. Seldom has there been seen a more pathetic description of what by God's grace we have been spared.

From the article, entitled "Church or Country Club?", we quote the following paragraphs:

"When a friend recently said to me, 'Why, your church is just like a country club, isn't it?' I was startled. First, that she should consider the church to which I belong my responsibility; second, that she should look at it as simply another social club.

"Like a country club in what way? I asked myself. Why, everyone said it was the most popular church in town. When couples move in, even the outsiders advise: 'Be sure to join First Church, they have such good times.'

"Of course, I realize that the emphasis in our church has as in many another been on social activities and organizations: parties, suppers, picnics, and a good time in general. At these gatherings it is the club idea that is emphasized. No money is to be asked for the church, since this might scare some of the members away. Nor is any note of religion to be injected, though I did hear one of the leaders explain that occasionally she tries to tuck in a religious note. With those of our members who enjoy these parties our pastor is so popular that when he takes a vacation they practically boycott whoever is taking his place. When he returns in September they all flock out *en masse*. Our minister is popular. He moves with the young. Their organizations flourish. There is never a dull moment.

"Only the elderly are overlooked. That they sometimes need as much encouragement and good cheer as the young seems not to be realized. That they may have sacrificed for the church for many years is as nothing. Only their financial aid is asked for; their advice is considered fuzzy. In a word, anyone over 65 does not belong to the club.

"Sermons and prayers are read at the Sunday service, which must not last more than one hour. Weekday religious services have, of course, long since been abandoned, for no one but a few of the old members would come.

"It is numbers that count in our church, and our church is popular. People flock in and no questions asked. The idea that those seeking admission should have a quiet and heartsearching get-together with the pastor and deacons is strictly gone by.

"So as I have taken time out to consider our church, I have concluded that perhaps my friend is right when she says that it is 'like a country club.' . . .

Such churches, whether little and brown or huge and grey, are churches in the wilderness, and truly Christian hearts must starve to death in them. Our heartfelt desire for ideal congregations in our own midst will rarely be fulfilled, for our churches and members suffer from many weaknesses, and stand in constant need of correction and improvement. But

may we always be able to say that our pastors are faithful before they are popular, and that our churches are rich in heavenly graces, though they contribute little or nothing to the social whirl.

* * * *

Trinity Methodist Church, of Kansas City, felt it advisable to borrow the methods of industry in an effort to improve church attendance. Here is how *Religious News Service* reports the system:

Trinity members now register their presence at services by removing cards from racks resembling those in clock-punching systems and dropping them in a receptacle behind the racks. Use of the attendance cards was begun recently as part of Trinity's cooperation in a nationwide Methodist attendance and membership campaign to run until Easter.

The pastor, Dr. Ridpath, says the cards already have boosted Sunday attendance close to 500. Previously, average Sunday attendance fluctuated between 350 and 425.

Members' cards are placed in alphabetical order in the racks. As each worshipper enters the foyer, he picks out his card and deposits it in the receptacle. At one end of the card are squares for each Sunday through April 11. Each week, the cards are removed from the receptacle, punched to indicate attendance for that Sunday, and put back in the racks.

Worshippers check the racks after each service. If they see the card of an acquaintance, they note the name and call or visit the absentee member to tell him he was missed and urge attendance the following Sunday. The church office also notes the absentees and sends a card to each one.

Although most of the cards are white, some racks contain blue ones, which bear the names of persons not members of the church but who attend frequently. Salmon-colored cards are used to indicate members who are shut-ins. All members nine years of age or older register by the card method.

* * * *

It was news when a speaker at a recent conference sponsored by the Moody Bible Institute offered some blunt criticism of the modern, highly popular trend of evangelism. Dr. M. DeHaan, a physician from Grand Rapids, Michigan, declared:

"This is the glamor age of evangelism. Everything must be big, super, exciting, stupendous, breathtaking. I cannot help but wonder what will come of it.

"We measure a man's ministry today in terms of his popularity, his success, his ability to get a crowd. But I do not find a single Bible verse that gives any reason to expect anything but sacrifice for those who will follow Jesus."

High pressure evangelism can sometimes generate unpleasant heat, as when evangelists get into compe-

tion with one another. Something like this happened at St. Petersburg, Florida, where Oral Roberts was conducting a tent meeting. The Churches of Christ were also conducting evangelistic services; and they publicly challenged Mr. Roberts by offering a reward of \$1,000 for proof of one "miracle." In the large ad which held out the reward, the public was also invited to come and hear a Churches of Christ evangelist preach. So far as we have heard, the reward was not claimed, and we don't know how the attendance turned out.

E. S.

The Gift For Jesus Offering

WITH heartfelt thanks to God for gifts received from our Christian members and with an earnest prayer for an outpouring of many more gifts, we present the following report:

	Collected
Dakota-Montana District ..\$	16,665.68
Michigan	52,197.72
Minnesota	77,456.69
Nebraska	25,566.18
Pacific Northwest	7,904.18
Northern Wis.	113,456.23
Southeastern Wis.	124,976.26
Western Wis.	129,628.93
Arizona	2,977.57
Misc.	1,485.01
TOTAL	\$552,314.45

These are the monies collected as reported to our Committee as of February. This report, however, is incomplete since two Districts did not present a complete report of their Districts to our Committee. We obtained the figures for these Districts from Mr. Niedfeldt, Synod's Treasurer. We did find, however, that in all other Districts our totals were higher than the ones Mr. Niedfeldt had received.

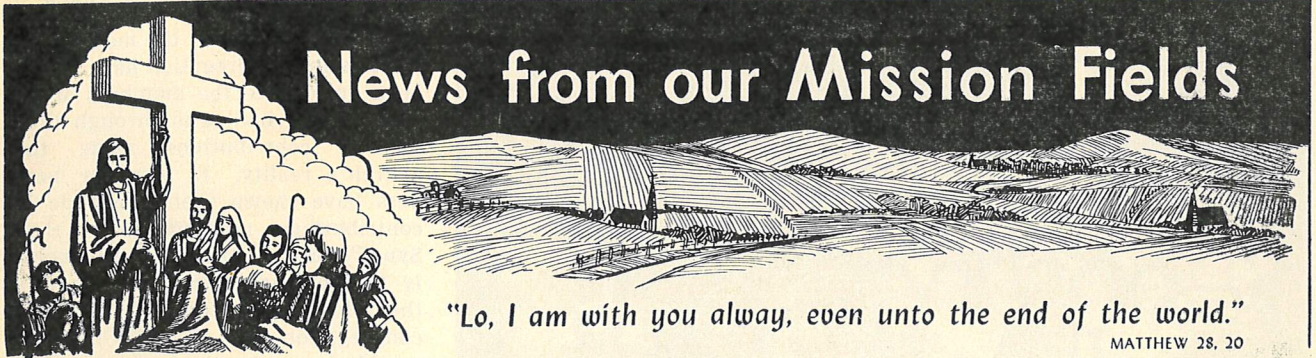
In our judgement the GIFT FOR JESUS offering is progressing favorably, although we also recognize the fact that 103 congregations with an approximate communicant membership of 32,700 have not as yet collected. All congregations, or most all congregations in Synod, have, how-

ever, expressed their willingness. We had only one definite refusal; and a few "no report". Only 81 congregations indicated that they felt that they had completed the collection. Many of these were small congregations. All other congregations are working, or ready to go to work. The Committee is encouraged to feel that by June 30 the greater portion of the 1,150,000 will have been collected. We would encourage each individual pastor, each individual congregation, and above all each INDIVIDUAL CHRISTIAN to work toward this goal. "We are laborers TOGETHER." Faith, prayer and COOPERATION will assure success.

The NEED

We are happy as Christians that the need at Saginaw already has been met. They are building. But the need at Northwestern College must still be met. This need is accentuated by the fact that at present 34 vacancies exist in our Synod with only 18 candidates available. We need quickly provide facilities so that more young men can be enrolled and trained for the ministry. Humanly speaking, if this need is not met, we will continue to hamper the growth of the Kingdom. You cannot do a job without workers. You cannot train workers without institutions. Let us give as the LORD HAS PROSPERED US!

The Synod Building
Fund Committee



News from our Mission Fields

"Lo, I am with you always, even unto the end of the world."
MATTHEW 28. 20

Bloomington

ON your next visit to the famous Twin Cities of Minnesota, take Highway 100 to by-pass Minneapolis and its suburb of Richfield on the south. On this route you will pass through Minnesota's fastest growing town of Bloomington and within ten blocks of the Wisconsin Synod's fastest growing mission in that state. Five years ago, the township of Bloomington, which covers an area of 43 square miles, consisted chiefly of farms and truck farms with a small settlement of homes around the old town hall. At that time there were only about 8,000 people in the township. In 1951 when our Mission Board investigated this area, a small section of homes was springing up along Nicollet Avenue, about 10 miles south of downtown Minneapolis. Today the population is estimated at 20,000 people. Only last summer the township voted to incorporate as the village of Bloomington, but already plans are under way to reincorporate as a city. One newspaperer account

A MINNESOTA DISTRICT MISSION

suggested that Bloomington has the potential area and possibility of becoming the third largest city in Minnesota.

Hopes and Fears of a Missionary

Pastor John Hoenecke, your missionary, who founded Bloomington Lutheran Church, will tell you of his hopes and fears and answers to his prayers and ours in his mission labors from May 1951 to March 1954.

"A few weeks after the initial service of the Bloomington Mission, I called on a family who seemed very happy that a Lutheran Church was to be founded in their neighborhood. However, when I was questioned and a discussion arose concerning the conservative Lutheran Scriptural stand of our Wisconsin Synod, I was told in rather harsh words by the head of the household: 'If that's your attitude or stand, you may as well fold up right now!' Nevertheless, with trust in God's well-known Word to Isaiah, 'My word . . . shall not return unto me void,' the Bloomington Lutheran

Church is now an organized member-congregation of the Wisconsin Synod, and God continues to accomplish that which he pleases and prospers us with His Word as we continue in it. As of today our Church numbers 70 communicant members, 168 souls, 28 voting members, 152 Sunday School children, and 34 pupils in the two grades of kindergarten and first grade of our Christian Day School. We have 14 children attending confirmation class, as well as 14 adults in this year's membership class."

Parsonage Serves as Chapel

"To begin our work in this area a ranch style Mobile-Home was placed on one of the two large lots purchased for our Mission. One interior wall of this home was left out and equipped with leather folding doors. This provided an L-shaped combination living-dining room and a bedroom to be used for chapel purposes, with the three remaining rooms used as living quarters for the pastor. With the assistance of eight neighboring pastors some 450 homes were visited and invited to our Mission services.

Chapel Needed

"It was soon evident that holding services in the chapel-parsonage and Sunday School in the basement was not very conducive to attract people to our church. The Mission Board recognized the urgent need of a chapel in this growing field and made possible a loan for the building of our "Synod's Chapel" designed by Steffen and Kemp. By taking over some of the contracting duties and considerable finishing work we were able to build the chapel for \$19,021.00. The total loan to our Mission from the Church Extension Fund amounted to \$23,744.00. Thus it was possible for us to dedicate our new chapel on



BLOOMINGTON LUTHERAN CHURCH AND PARSONAGE
 88th and Nicollet Minneapolis 20, Minn.



PASTOR AND MRS. JOHN HOENECKE WITH KINDERGARTEN AND FIRST GRADE PUPILS — BLOOMINGTON LUTHERAN CHRISTIAN DAY SCHOOL

May 4, 1952, only one year after the first service had been held in Bloomington.

Christian Day School Established

"Although three new public primary schools have been built here, children in the lower grades are being forced to half-day schedules because of crowded conditions. For this and other reasons your mission has grasped the opportunity which

God has opened to her for founding a Christian Day School. We began our school last year in the church basement with a kindergarten enrollment of 33. This year the first grade was added. With our enrollment limited to 34 it is hoped that our Synod will have funds available so that a two-room school may be built by the school year of 1955-56. We have already applied for a loan from the Synod for this purpose."



BLOOMINGTON CHAPEL INTERIOR

Grateful to Members of Synod

"Since its founding the members of our mission congregation have always been grateful to the members of the Wisconsin Synod, who through their mission contributions made this church a reality. In turn our members have shown their gratitude by contributing regularly to their Synod's mission treasury and liberally to their home treasury. In this the Bloomington Lutheran Mission congregation with all true Christians would also praise the bountiful grace of our Triune God and join in singing:

May we Thy bounties thus,
As stewards true receive
And gladly, as Thou blessest us,
To Thee our first-fruits give!"

W. R. H.

GOLDEN WEDDING ANNIVERSARY

On January 10, 1954, Mr. and Mrs. Henry Koch, Sr., of Des Plaines, Illinois, were privileged by the grace of God to celebrate their 50th wedding anniversary. A prayer was said for this couple in St. Matthew's Lutheran Church in the regular morning service, and a dinner was served at the Koch home for relatives, pastor, and parochial school teachers and their families. This couple was privileged to have their 9 children and 17 grandchildren present at this gathering. On the following Sunday, members of the Ladies Aid honored this couple with a reception in the parochial school auditorium. Mr. Koch has served St. Matthew's Congregation as a delegate to Synod at various times. Mindful of God's rich blessings unto them, this couple sent a gift to the Bethesda Lutheran Home.

HOWARD N. HENKE.

SEVENTIETH ANNIVERSARY

On the First Sunday in Advent, the St. Paul Lutheran Church of Green Bay, Wis., was graciously privileged to celebrate the seventieth year of its existence. A son of the congregation, Pastor Hogey Bergholz of Appleton, delivered the festival sermons. In this anniversary year the congregation had thankfully and joyously dedicated a new church and school to the service of the Lord God, on August 16, 1953.

A. VOIGT.

In The Footsteps Of Saint Paul

Paul's Sermon On The Areopagus: Concerning Man

PAUL took his cue for his Sermon on the Areopagus from an inscription on an altar: "To the Unknown God." The philosophers of Greece had rejected the mythology of Greece, but what had they to offer in its place? Their pantheism, agnosticism, skepticism, and resultant atheism could offer no hope to the despondent Greeks. In his sermon Paul had laid the axe to the most cherished convictions of the Greek populace as well as to the vague notions of the intellectual leaders. There is nothing finer, more comprehensive, and compact on idolatry than the words of Paul spoken from the seat of justice in Athens. The criticism of the Greek philosophers had been purely negative. Paul had something positive to offer: the belief in the One God, the Creator and Preserver of all. What Paul told the Athenians, that their idols made of precious stone and metal were not the true God, was the truth the Psalmist (115) had already proclaimed: "Their idols are silver and gold, the work of men's hands."

Paul now goes on to tell of the relationship of the living God to man, the acme of His creation and the object of His providential care and love. "God hath made of one blood all nations of men for to dwell on all the face of the earth." These words of Paul surely pricked the bubble of pride of the Athenians, who believed that they sprang from their own Athenian soil, that they were a superior race, all the others were mere barbarians, mostly slaves, not even looked upon by them as human beings. This false pride is by no means dead. The Jews distinguished between Jews and Gentiles. Today the English and our own people are inclined to view themselves as God's own people and our country as God's own country. Did not Paul rightly contend that his own afflicted, hated and persecuted people were the object of God's care as much as the Greeks. Does not the history of mankind prove that God has assigned a certain task to every nation? Do they not all have their times of rise and fall? This was something new for the Athenians that God was the

Creator and Preserver of the whole human race, of all nations. It should not have been so new to them.

Paul proves to the Athenians that their own poets and philosophers had claimed long ago that the whole human race was the offspring of God. He mentions no names, but his learned audience surely should know whom he was quoting: "In him we live, and move, and have our being" and "We also are his offspring." According to the noted German exegete of the New Testament, Zahn, the poet Epimenides of the Isle of Crete was the author of the first quotation. Epimenides is also the author of the quotation in Paul's Epistle to Titus (1:12): "The Cretians are always liars." The last quotation can be ascribed both to Cleanthes, a leader of the Stoic School in Athens for thirty-two years, and to the poet Aratus, a pupil of Zeno, the founder of the Stoic School of philosophy. Aratus was born in Soli in Cilicia, in which province also lay Tarsus, the birthplace of Paul. Later on, Aratus went to Athens, became enamored of Zeno and his philosophy and its ardent spokesman in his poems. In one of his poems 'Phainomena', he says of Zeus that we are his offspring. The fame of the author and his poem later on induced Cicero to translate it into the Latin. Whether Paul knew these authors directly or through other sources we cannot tell. At least the philosophers could convince themselves that he knew the literature and teachings of their schools and that he was no stranger to their renowned Greek wisdom. He met the wise of Athens on their own ground.

From these quotations drawn from Greek poets and philosophers Paul draws the conclusion that the true God must be infinitely greater than any idol graven by man in either gold, silver, or stone. In spite of their multitude of temples, statues and altars, the Athenians surely had not given proper honor to the true God and could not think that their customary worship of the gods was befitting to the glory of the living God. No mere image could do justice to the glory and greatness of the Creator of the cosmos, the well or-

dered world, and of man, His unique offspring. No human philosophy or poetry has ever given us a sublimer description of the power, wisdom, and greatness of the true God.

"All nations are of one blood." These words of Paul lead us anew to the first chapters of the Bible, to God, the Creator, and to Adam, the progenitor of the human race. These words are also one of the strongest proofs against the theory of evolution. Human blood mixes with no other blood. In his folly man may try to trace his ancestry back to apes and even lower beings, but he cannot hurdle the fact that human blood is in a class by itself.

Concerning the nations Paul makes another important statement: "God has determined the times before appointed and the bounds of their habitation." Because of the sin of human pride God had caused all nations to spread over the face of the earth and also the confusion of tongues. For each nation He has also appointed a period of time, in which they are to exist and rule within their own sphere and geographical boundaries. God assigns a specific task to each nation, grants individual opportunities. When the nations have played their role on the stage of this world, they withdraw and are no more. Their past, and the role they played, is recorded in history. Other nations take their place and then withdraw in like manner. Assur and the Huns serve as a scourge of God, Germany becomes the Land of the Reformation, and our United States the place, where the Lutheran Church can unfold and fulfill its task and, if it fails to abide by the Truth, also fall by the wayside. Thus we could go on and on in speaking of the role of nations in the history of the human race. The geographical boundaries of nations are also set. Alexander cannot penetrate into the Far East and conquer the world, Napoleon has to withdraw from Moscow. Spain and England witness the setting of their sun and the limitations of their boundaries. Both no longer rule the world and the waves. Two vast oceans serve as the boundaries of our United States and our attempts to transgress them are spelling out our own coming catastrophe and end. Nations, their times and their boundaries, are no accident as the Epicureans would have it, nor are they the whim of an inexorable blind fate, but are patterned and guided by a living, true

God. Historians may look for outer reasons for the rise and fall of nations. They can but skim the surface of things and events. Underneath all of it is the almighty hand of God, who says to the mighty of this world: "Till here and no farther" and to His Church: Preach the Gospel to the ends of the earth and to the end of all time for the salvation of all mankind and as a testimony to all

nations. Here, too, Paul has given us the key to the correct understanding of the proper relationship of God to man, and His thoughts of love concerning man. We learn of the divine purpose of God's dealings with man: his possible salvation and the final judgment of all. This will lead us to the last part of Paul's Sermon on the Areopagus.

H. A. KOCH.

Synod's Ninth District: The Arizona-California District

SOLA GRATIA, by Grace Alone! Thus the patriarch of the Arizona Conference expressed the humility and gratitude of our fellow-Christians in Arizona and California. By grace alone has the Lord called us to His work. By grace alone does He grant us a reward, a reward of grace. The Reverend F. Uplegger, 82 year old veteran of the Apache Mission, gave the foundation for the formation of the new, ninth District of Synod in the sermon at the organization session at Grace Ev. Lutheran Church, Tucson, Arizona, on Feb. 22, 1954. The Reverend E. Arnold Sitz unified the service by choosing Scriptures and prayers and hymns that declared that same truth, By Grace Alone.

With such inspiration of Scripture to guide, the convention settled down to the tedious but necessary work. The Reverend Ernest Sprengeler presided, and the Reverend Arthur Guenther served as secretary at the occasion so momentous to the Southwest. The district constitution was read and adopted. The time of the regular session was left to the presidium, because there are building operations at the East Fork School, the usual meeting place.

Elections were carried out with extreme interest, though they were naturally time-consuming. The Reverend E. Ernold Sitz was elected the first president, a representative of over 30 years of work in Arizona. Representation was given all parts of the far-flung District, which extends from Whiteriver over 800 miles to Los Angeles east to west, and from Douglas to Flagstaff 450 miles north and south. 1st vice-president is the Reverend A. Keibel; essay recorder, the Reverend Robert Hochmuth,

cashier, Mr. H. Stolp; school commission, the Reverend I. G. Frey, Teacher K. Petermann, Mr. J. L. Quamme; mission board, the Reverend R. Z. Zimmermann, the Reverend W. A. Diehl, Mr. O. Gannon, Mr. L. Karpe. Sessions closed with the Doxology and an ex corde prayer by the Reverend E. E. Guenther, another veteran in the Apache Mission.

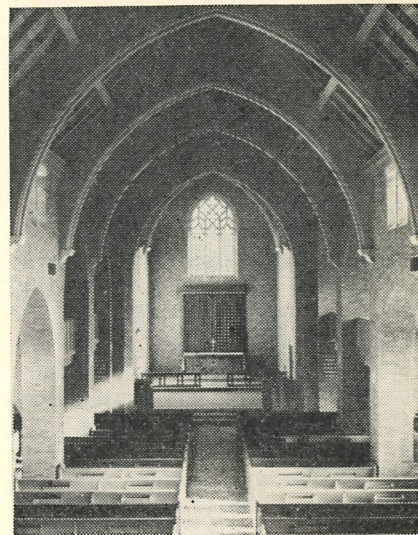
Grace Ev. Lutheran Church of Tucson provided meals for the 47 official delegates, and sleeping quarters for those who had to come from a distance. The congregation through its chairman made the District feel at home by providing every necessary accommodation. Letters of congratulation from the Reverend Arthur Halboth and the Reverend Norman Berg were read. Especially interesting was the new interest our fellow-Christians from the Southwest feel, because they realize the new responsibility granted them. However, they are confident of blessing in the new undertaking, for they build upon, By Grace Alone, Sola Gratia.

DEDICATION

On Sunday, December 6, the members and friends of Trinity in Watertown, Wisconsin, assembled to dedicate the new church. Clearing weather helped swell the attendance to full overflow capacity for the three services. At the main service, in the forenoon, Professor E. C. Kiessling of Northwestern College, a member of the congregation, preached the dedicatory sermon. Professor H. A. Fleischer, also a member, assisted the pastor as liturgist. In the afternoon Professor E. E. Kowalke preached the Word, and in the eve-

The Northwestern Lutheran

ning Pastor Robert Beckmann of Tomah, a son of the congregation, was the speaker. The choir and the school children of Trinity under the direction of the teachers and the college male chorus under the direction of Professor H. Oswald furnished the special music. Miss Hertha Sie-



vert and Miss Dolores Schumann, Trinity teachers, and Mr. Wayne Schmidt of the Seminary were the organists.

Trinity's new church is on the same location as the old dwelling that housed the congregation since 1919. It is of Lannon stone with Bedford trim, a cruciform in Gothic style with clerestory. A large rose window gives much beauty to the facade on the west, and a Gothic window gives light to the deep chancel on the east. The building is 129 feet long, and the nave proper is 40 feet wide. The trussed ceiling is 46 feet from the floor. The interior is of multi-colored brick in soft shades, the aisles and crossing and narthex floors are of clay tile, the halls and stairs are of terrazzo, and the nave floor of asphalt tile. The pews and chancel furniture are of combed white oak and the altar is of Italian marble.

A new Wicks organ is located on the west balcony. The seating is 600 including the transepts and the transept balconies. There is a full basement with stage and kitchen, boiler and ventilating rooms. Provision is made for Sunday School facilities and the other usual church organizations.

The congregation waited and worked long for this and therefore finds much for which to praise the Lord when it gathers for worship in its new home.

K. A. TIMMEL.

Apostle Paul Rejected By Missionary Board

Rev. Sau Paul
Independent Missionary
Corinth, Greece

Dear Mr. Paul:

We recently received an application from you for service under our Board. It is our policy to be as frank and open-minded as possible with all our applicants. We have made an exhaustive survey of your case. To be plain, we are surprised that you have been able to "pass" as a bona fide missionary.

We are told that you are afflicted with a severe eye-trouble. This is certain to be an insuperable handicap to an effective ministry. Our Board requires 20-20 vision.

At Antioch, we learn you opposed Dr. Simon Peter, an esteemed denominational secretary, and actually rebuked him publicly. You stirred up so much trouble at Antioch that a special Board meeting had to be convened in Jerusalem. We cannot condone such actions.

Do you think it seemly for a missionary to do part-time secular work? We hear that you are making tents on the side. In a letter to the Church at Philippi you admitted that they were the only church supporting you. We wonder why.

Furthermore, you have not graduated from our seminary, and you know we cannot have our mission board represented by one who is not a graduate from a recognized university. We cannot recognize the three years you spent in Arabia and Damascus because the schools are unknown. Our Board does not recognize private tutors such as you claim you have had.

Is it true that you have a jail record? Certain brethren report that you did two years time at Caesarea and were imprisoned at Rome.

You made so much trouble for the business men at Ephesus that they refer to you as "the man who turned the world upside down." Sensationalism, in missions, is uncalled for. We also deplore the lurid "over-the-wall-in-a-basket" episode at Damascus.

We are appalled at your obvious lack of conciliatory behavior. Diplo-

matic men are not stoned and dragged out of the city gate, or assaulted by furious mobs. Have you ever suspected that gentler words might gain you more friends?

Again, you have disclosed sordid personal affairs of your past life, such as punishing the saints. This borders on sensationalism.

I enclose a copy of Darius Carnegius' book, "How to Win Jews and Influence Greeks."

In one of your letters you refer to yourself as "Paul the aged." Our new mission policies do not envision a surplus of super-annuated recipients.

We understand you are given to fantasies and dreams. First you said a "bright light from heaven" caused you to fall to the earth, then you heard a voice calling YOUR name. And at Troas, you saw "a man of Macedonia" and at another time you were caught up to the "third heaven," and even claimed "the Lord stood by you." We reckon that more realistic and practical minds are needed in the task of world evangelization.

You have caused much trouble everywhere you have gone. You opposed the honorable Greek women at Berea and the leaders of your own nationality in Jerusalem. If a man cannot get along with his own people, how can he serve foreigners?

We learn that you are a snake handler. At Malta, you picked up a poisonous serpent which is said to have bitten you, but you did not suffer harm. Tsk . . . Tsk . . .

You admit that while you were serving time at Rome, that "all forsook" you. Good men are not left friendless. Three fine brothers, Diotrophes, Demas, and Alexander the coppersmith, have notarized affidavits to the effect that it is impossible for them to cooperate with either you or your program.

We know you had a bitter quarrel with a fellow missionary, Barnabas. Harsh words do not further God's work.

You have written many letters to churches where you have formerly been pastor. In one of these letters you accused a church member of

living with his father's wife, and you caused the whole church to feel badly; and the poor fellow was expelled.

You spent too much time talking about the "the second coming of Christ." Your letters to the people at Thessalonica were almost entirely devoted to this theme. Put first things first from now on.

Your ministry has been far too flighty to be successful. First Asia Minor, then Macedonia, then Greece, then Italy, and now you are talking about a wild goose chase to Spain. Concentration is more important than dissipation of one's powers. You cannot win the whole world by yourself. You are just one little Paul.

Another episode of yours we do not approve of is that forced diet you placed upon all those soldiers and the ship's crew. You called it a fast, but you should know that doctors say that total abstinence from food is very harmful to the body.

In a recent sermon, you said, "God forbid that I should glory in anything save the cross of Christ." It seems to us that you also ought to glory in our heritage, our denominational program, the unified budget and the World Federation of Churches.

Your sermons are much too long at times. At one place, you talked until after midnight, and a young man was so asleep that he fell out the window from the third story and was taken up dead, but you were reported to have restored his life by falling on him and embracing him. Do you expect us to believe that? We want practical men. You should have called a physician and had a rigid physical examination made and not been so inhuman. "Stand up, speak up, and shut up" is our theme.

Dr. Luke reports that you are a thin little man, bald, frequently sick and always so agitated over your churches that you sleep very poorly. He reports that you pad around the house praying half the night. A healthy mind in a robust body is our ideal for all applicants. A good night's sleep will give you zest, a zip, that you wake up full of zing.

We find it best to send only married men into foreign service. We deplore your policy of persistent

celibacy. Simon Magus has set up a matrimonial bureau at Samaria where the names of some very fine widows are available.

You wrote recently to Timothy that "you fought a good fight." Fighting is hardly a recommendation for a missionary. No fight is a good fight. Jesus came, not to bring a sword, but peace. You boast that "I fought wild beasts at Ephesus." What on earth do you mean?

It hurts me to tell you this, Brother Paul, but in all of my twenty-five years of experience, I have never met a man so opposite to the requirements of our Foreign Mission Board. If we accept you, we would break every rule of modern missionary practice.

Most sincerely yours,
J. Flavius Fluffyhead
Foreign Mission Board
Secretary

NOTE: The above is not an actual occurrence, but it is printed to show what may have happened to the great Apostle if he lived in our day. — Ed.

† Pastor William J. Roepke †

Pastor William Roepke, well-known to the members of our Synod for his energetic and faithful service to Synod as chairman of its General Mission Board, was called to eternal rest on December 15, 1953. He departed this life at the age of 71 years, 10 months, and 17 days.

Pastor William Roepke, the son of Herman and Minnie Roepke, née Wernecke, was born in Newton, Wisconsin, on February 26, 1882. He prepared for the holy ministry at Concordia Seminary, Springfield, Illinois, and graduated in 1906. From 1906 until 1909 he served the parish of Zion-Rosendale, Wisconsin. In 1907 he was united in marriage with Clara Yerke of Spokane, Washington. In 1909, he accepted a call to Trinity and St. Paul's Congregations in Marquette and Green Garden, Michigan, and remained active in this parish until his resignation in January, 1953. The Lord also gave him an opportunity to share his gospel ministry with the members of Bethany Congregation at Bruce Crossing, Michigan. He traveled the 100-mile distance between Marquette and Bruce Crossing regularly for a period of 20 years, from 1912-1932.

In spite of his extensive parish activities he devoted a great deal of energy and time to Synod's mission program. For a number of years he served as chairman of the Northern Wisconsin District Mission Board; and for 15 years, until he declined reelection in 1951, as chairman of Synod's General Mission Board.

His death occurred in Marquette where he had been active in the work of the Lord for nearly 44 years. He had also lived in retirement there for almost a year. He is survived by his wife; three daughters, Mrs. Ruth Nickel, Mrs. Esther Stephens, Mrs. Lois Schroeger; two sons, John and William; three brothers, John, Edwin, and Reinhold; and one sister, Laura.

Funeral services were held at Trinity Church on December 18. Pastor Kurt Geyer of Peshtigo served as liturgist and Pastor Egbert Albrecht, successor to Pastor Roepke, preached the sermon. His text was, "Lord, thou hast been our dwelling place in all generations." Psalm 90, 1. The body was laid to rest in Park Cemetery, Marquette. Pastor A. L. Maki, Zion Lutheran Church, conducted the rites of committal.

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Hebrews 13:7.

RESULT OF ELECTION

Prof. Dudley Rohda of Watertown, Wisconsin, has returned the call extended to him to become the seventh professor at our Theological Seminary at Thiensville. The Board of Control has called Pastor Arthur P. Voss of Milwaukee, Wisconsin.

Heinrich J. Vogel, Secretary.

† E. J. BERG FUNERAL †

Following an illness of several months the Rev. E. J. Berg, pastor of Grace Lutheran Church, Benton Harbor, Michigan, was received into eternal rest on February 16, 1954.

Pastor Berg was born on February 21, 1884, in Caledonia, Wisconsin. He graduated from Northwestern College, Watertown, Wisconsin, in 1910 and from the Theological Seminary of Wauwatosa, Wisconsin, in 1913.

In September of 1953, his congregation celebrated his fortieth anniversary in the service of our Synod.

He was privileged to serve his Lord and his Synod in various capacities. He began as a missionary in South Dakota, later serving the pastorate of Christ Lutheran Church in North St. Paul, Minnesota. For eighteen years he served as professor of mathematics and English at the Michigan Lutheran Seminary, Saginaw, Michigan, and for seven years as dean of men and professor of religion at Northwestern College, Watertown, Wisconsin. In 1945, he came to Benton Harbor to organize and direct the work of a new Lutheran church on the east side of the city. The congregation flourished under his pastorate, and is today a self-supporting congregation of well over three hundred communicants, with a beautiful church building and parsonage. Pastor Berg was able to serve his congregation in spite of his illness until very shortly before his death.

He is survived by his wife, Lydia nee Lehman, with whom he was united in marriage on September 30, 1914; one son, the Rev. Norman Berg, pastor of Redeemer Lutheran Church, Tucson, Arizona, and two daughters, Mrs. Leonard Koeninger of Lansing, Michigan, and Mrs. George Thomas, of Wichita, Kansas. Also surviving are four brothers, the Rev. Ernst Berg, of Tomah, Wisconsin, the Rev. Arthur Berg, of Sparta, Wisconsin, John Berg, of Racine, Wisconsin, and Fred Berg, of Wauwatosa, Wisconsin, and one sister, Mrs. Ida Krenzke, of Racine, Wisconsin.

Funeral services were held at Grace Lutheran Church, Benton Harbor, on February 19, 1954. The Rev. W. W. Westendorf, conference visitor, served as liturgist, and the Rev. William Krueger, conference chairman, officiated at the committal. The undersigned preached the sermon on the basis of Ephesians 3, 8: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

E. H. WENDLAND

CALENDAR OF CONFERENCES

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

The forty-third convention of the Evangelical Lutheran Synodical Conference of North America will be held at Detroit, Michigan, August 10-13, 1954; opening service with celebration of Holy Communion, August 9, at 8:00 p. m. All memorials should be in the hands of the Secretary by July 1, 1954.

M. H. FRANZMANN, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet, for one day only, on Wednesday, April 28, 1954, at St. Paul's Ev. Lutheran Church, Greenleaf, Wisconsin, beginning with a Holy Communion service at 9:00 a. m. Pastors finding it impossible to be in attendance may notify Melvin W. Croll, host pastor.

Assignment:

Exegesis of Galatians 6, W. Pankow, alternate; Ephesians 1, H. Pussehl; Distinction Between Moral, Ceremonial, Political Law, E. Zehms; Exegetical-Homiletical Study of Wuertemberg Gospel for Misericordias Domini, John 10, 22-30, P. Oehlert; Faith of Infants in Connection with Baptism, T. Hartwig; Character Study of Isaac, E. Froehlich; Origin and Doctrinal Position of United Brethren, J. Wendland.

Alternate Papers: Synodical Patriotism, O. Henning; The Church, The Kingdom of God, The Kingdom of Heaven: Are These Terms Identical? R. Waldschmidt.

Sermon: R. E. Ziesemer; alternate: W. Zink. THEO. HARTWIG, Secretary.

DAKOTA-MONTANA DISTRICT

The Pastoral Conference of this District will meet from April 20 (9:00 a. m.) to April 22 (12 m.). The place of meeting is Northwestern Lutheran Academy at Moberge. Meals and bedding will not be furnished.

The following papers have been assigned:

1. An Exegetical and Homiletical Treatment of Ephesians 1, 4-6, and a Sermon thereon. Wurster.
2. An Exegesis of Galatians 3, 15-29. Birner.
3. Is the RSV Translation or Interpretation? Sievert.
4. An Isagogical Study of Zephaniah. Borgschatz.

Sermon by A. Wood (G. Baer, alternate). K. G. SIEVERT, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

Date: Tuesday and Wednesday, April 27-28. Time: 9:30 a. m. (E. S. T.). Place: Trinity Ev. Lutheran Church, 122 W. Ridge, Marquette, Michigan, E. Albrecht, pastor.

Sermon: T. Thurow; alternate: H. Walther. Papers: Sermon Study on Ephesians 1:4-6, G. Schaller; Sermon Study on Rev. 14:6-7, K. Geyer; II Cor. 4, L. Pingel; II Cor. 5, W. Henning; Study of Matt. 5:32, G. Tiefel; Gen. 19, A. Hellmann; Gen. 20, H. Scherf; Cutting a Covenant (Gen. 17:7), A. Gentz; "The Obligation of a Faithful Pastor Toward God and Toward his Charge," W. Lutz; "Satan, the Archenemy of God and Man," P. Knickelbein; "What Action should be taken with Members who have signed the Roman Catholic Marriage Contract?," T. Zaremba; "When do we use a Figurative Interpretation of Scrip-

ture?," T. Thurow; Round Table Discussion on the New Catechism which is now being prepared by the Wisconsin Synod: Moderators, W. Lutz and G. Tiefel. Essayists are expected to mimeograph copies of ALL papers that are presented to the conference!

Kindly announce to the host pastor! TH. HOFFMANN, Chairman.

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: Wood Lake, Minnesota, in St. John's Ev. Lutheran Church, J. W. Stehr, pastor. Time: April 27 to 29, Tuesday to Thursday noon, 1954. Service with Holy Communion on Wednesday at 8:00 p. m., John Raabe, speaker.

Program

10:00-10:15 Opening Service
10:15-11:45 Exegesis: I Tim. 1:5-11, P. Nolting
Noon Recess
1:45- 1:35 Devotion and Business Matters
1:35- 3:00 The Visiting Elder and the Unity of the Spirit, Eph. 4:3, Egb. Schaller
3:15- 4:30 Reports

Wednesday, April 28

9:00- 9:30 Opening Devotion and Business Matters
9:30-10:30 What Is A Separatist? Paul G. Albrecht
10:45-11:45 Continuation of Essay
Noon Recess
1:15- 1:55 Devotion and Business Matters
1:55- 3:00 Report of the Missouri-Wisconsin Presidents' Meeting, Acting President Geo. Barthels
3:15-4:30 Reports
8:00-9:15 Service with Holy Communion

Thursday, April 29

9:00-9:20 Opening Devotion and Business Matters
9:20-10:30 Veteran's Organizations, G. Zimmermann
10:45-11:45 Unfinished Business

Meals and Lodging

Meals will be served for a nominal charge in the dining parlors of St. John's. Requests for meals and lodging, or excuses for absence should be addressed to the host pastor, Rev. J. W. Stehr, in due time — if possible, before April 21.

M. J. LENZ, Secretary.

ANNOUNCEMENT

The first national conference of Lutheran high school teachers will be held at Luther High School North, 5700 West Berneau Ave., Chicago, on April 21-23, 1954, under the auspices of the Association of Lutheran Secondary Schools.

CARL S. MEYER, President.

CALL FOR CANDIDATES

Professor H. A. Fleischer of Northwestern College has announced to the board his retirement to take effect at the close of the

present school year. The board has accepted this resignation and herewith requests all members of the Synod to submit nominations to fill this vacancy on the faculty. The man called is to teach German and history, and it would be desirable to have the new man help with the work in athletics.

Nominations will be accepted up to April 15. Kurt A. Timmel, Secretary 612 Fifth Street, Watertown, Wisconsin.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Radtke, Marvin A., as pastor of Redeemer Lutheran Church of Ann Arbor, Michigan, by Rev. A. H. Baer, assisted by Pastors A. G. Wacker, H. L. Engel, G. L. Press, A. M. Walther, G. Radtke, and C. A. Brauer; February 21, 1954.

Habermann, Elwood, in Mt. Calvary, Kimberly, Wisconsin by Pastor Albert Sippert, assisted by John Wendland, Richard Ziesemer, Paul Oehlert, February 7, 1954.

Lau John H., in Grace Lutheran Church, Nye, Wisconsin by P. R. Kurth, assisted by R. C. Ave-Lallemant; Quinquagesima Sunday, February 28, 1954.

Lau, John H., in Trinity Lutheran Church Osceola, Wisconsin by P. R. Kurth, assisted by R. C. Ave-Lallemant, Frederick Kempfert, and L. W. Meyer; Quinquagesima Sunday, February 28, 1954.

CHANGE OF ADDRESS

Pastors

Radtke, Marvin A., 404 Snyder Street, Ann Arbor, Michigan.

Habermann, Elwood, 223 S. Washington Street, Kimberly, Wisconsin.

Frey, R. O., 904 W. Huron Street, Route 4, Vassar, Michigan.

BOOK REVIEW

Ellicott's Commentary on the Whole Bible, Volume VI. Print: Zondervan, Grand Rapids, Michigan. Pages 563. Price \$5.95.

This commentary on the whole Bible is a reprint and will eventually appear in 8 volumes. It is a verse by verse interpretation of the text, extremely practical and conservative. It ought to find a great demand. No student of the Bible will want to be without it. At the price quoted it is within the reach of any minister. It is well bound in cloth for long wear. We recommend this volume comprising the four Gospels. The differences one may find in the interpretation of certain passages is not of great moment.

W. J. S.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths February, 1954

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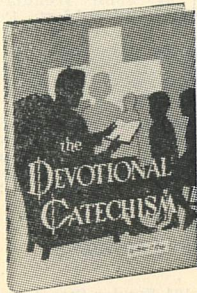
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