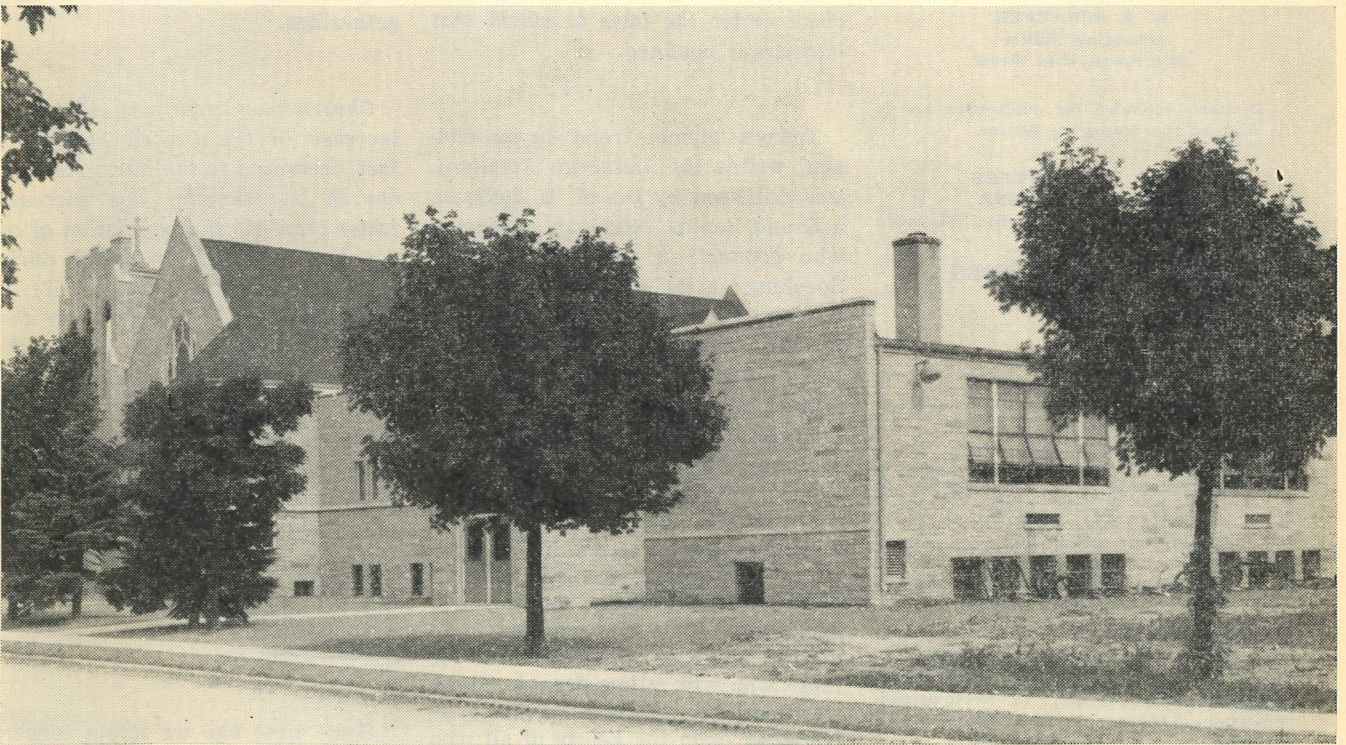


# THE NORTHWESTERN Lutheran

APRIL 4, 1954  
Volume 41, Number 7



Immanuel Lutheran Church and School

Kewaunee, Wisconsin

*"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us!" 1 KINGS 8:57*

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# Siftings

The State of Ohio has a new law which will affect all churches. This new law has nothing to do with the teachings of any church, but with the kitchens. According to the new law all churches which serve food "for a consideration" will come under the direct supervision of the department of health. Any church that wants to serve meals must be licensed by the Board of Health in the district in which the church is located. The Health Department of the state will scrutinize the sanitary conditions. It is also required that every church kitchen must have a supply of running water under pressure. Seems like a fair law. If the church wants to compete with the legitimate business of serving meals, it ought to come under the laws to which that business is confined.

\* \* \* \*

Today's 'glamor trend' in evangelism, writes the *Lutheran Standard*, was criticized by Dr. M. R. DeHaan, a Grand Rapids, Michigan, physician who conducts a radio Bible class. Speaking at the opening session of the 48th annual Founders Week conference sponsored by the Moody Bible Institute, Dr. DeHaan said, "This is the glamor age of evangelism. Everything must be big, super-exciting, stupendous, breath-taking. 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." Those words of the physician ought to be inscribed upon the hearts of all who love Christ and His quiet way of spreading the Gospel.

\* \* \* \*

Billy Graham, the well known American Evangelist, who is in England at the present time, got himself into trouble with the Socialists of that country. He said something in his Agenda that they did not like. He wrote: "When the war ended, a

BY THE EDITOR

sense of frustration and disillusionment gripped England, and what Hitler's bombs could not do, socialism with its accompanying evils, shortly accomplished. England's historic faith faltered. Churches still standing gradually emptied." The Labor Party did not like the use of the word "socialism" used by Billy Graham and protested in Parliament against admitting Billy Graham into the country. They suspected his to be a political campaign. It was explained, however, that Billy Graham did not mean the word "socialism" in the common meaning of it today but in the sense of "secularism." This seems to have satisfied the Labor Party, for Billy Graham is now in England and preaching to large gatherings.

\* \* \* \*

Church membership is still on the increase in the United States. In fact, according to the latest statistics, church membership has increased faster than has the population of our country. The rate of growth during the latest statistical year (1952), all churches included, was greater than in any previous decade. During that time the churches gained 3,604,124 members, bringing the total church membership to 92,277,129, which shows an increase of about 4.1 per cent for the year, compared with 2.12 percent for the previous year. At the same time Sunday School enrollment increased 6.4 per cent, quite a bit higher than that of the church membership.

\* \* \* \*

Some time ago we wrote concerning the *Lutheran Outlook*, the official organ of the American Lutheran Conference, that this paper would have to suspend publication unless it experienced a great gain in subscriptions. The hope of gaining subscriptions did not materialize, so the *Outlook* is now defunct. This journal was edited by Dr. J. A. Dell, professor at Capitol University, Columbus, Ohio. Dr. Dell was a very able man whose death occurred recently.

# The Crucified Savior's Royal Gift

Luke 23: 39-43

**N**AILED to the cross, Jesus was treated like a condemned criminal who had forfeited all further rights. The callous soldiers in charge of His crucifixion cast lots over His garments. Yet in spite of the abject poverty to which the Lord of All Riches had humbled Himself, at least one person on Calvary looked to Him for a priceless treasure, turned to Him as the only one who could bestow it. And bestow it Jesus did. Both things are recorded for us inasmuch as an indispensable gift is involved, one for which we, too, need to look to Jesus in the same humble faith, and one which can come also to us only through His bounteous grace.

## Sought In Contrite Faith

*By A Crucified Malefactor* The Evangelists speak of both condemned men who were crucified with Jesus as criminals and robbers. With the penalty of death they were paying for a life of selfish disregard for the welfare and the rights of others. According to Matthew and Mark, both malefactors had at first taken part in reviling Jesus. Luke alone tells us of the change of heart which became manifest in one of them as he proceeded to bear his judgment. For when his companion once more resumed his blasphemy against Jesus, saying: "If thou be Christ, save thyself and us," this malefactor indicated that he was no longer sharing his thoughts. He showed it by uttering a word of earnest rebuke: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

*Whose Conscience Was Awakened* In the face of certain death this malefactor began to tremble with fear before God, whose holy presence he was approaching. He began to see himself as the vile sinner that he was, as a base criminal, who in being crucified was merely reaping the just rewards of his wicked deeds, and who beyond this human judgment de-

served to taste the eternal wrath of the righteous, holy God.

*In Whose Heart Faith Was Kindled* There was more to his change of

heart than the mere realization of his guilt and merited condemnation. For it was not merely himself whom he had come to see in a true light. But what is more blessed, he also came to know Jesus aright — Jesus who was crucified with him, but who was hearing all the shame and pain heaped upon Him with faultless patience, who in compassionate, forbearing love had prayed for His own executioners. In his word or rebuke we hear the malefactor confess that Jesus, though in the same judgment with them, is sinless and holy, not having done anything even slightly amiss. To this holy, gracious Jesus he then addressed the humble, yet confident plea: "Lord, remember me when thou comest into thy kingdom." Amidst the terrors of death and judgment his heart had come to the blessed conviction of faith: This Jesus is indeed what the superscription on His cross states; He is truly the King of the Jews, the promised Christ, the Messiah-King of whom it is prophesied that He should redeem Israel and bring salvation to all men. Though now dying on the cross He will come again on the last day in His true power and glory to lead His own into the joys of His heavenly kingdom. It was out of this faith that the malefactor was pleading: Remember even me, O Heavenly King; do not bar me because of my sin and crimes from Thy gracious dominion and from its final joy and glory.

*With It Spiritual Life* That this was true faith is evident from the rich fruits which it immediately bore in what still remained of this malefactor's life. He now hated the sins which he had formerly served. He showed that he wanted no further part in the blasphemy in which he had previously joined. Of the death penalty which he was bearing he confessed with all humility that it was but the just re-

ward of his evil deeds. Unlike the other malefactor he no longer looked or asked for deliverance from the cross. The Savior's grace was sufficient for him. In true compassion he sought to lead also his companion, if possible, to repentance. Equally evident is also his faith-born love toward Jesus. When all others were heaping mockery and scorn upon the Savior, this penitent malefactor alone confessed His spotless innocence and acknowledged Him openly as his gracious King.

*May We Join In His Plea Of Faith* There is no other blessed way of seeing Jesus in His

redemptive passion than with a contrite faith like that of this malefactor. For even though we may not stand before the bar of human judgment as criminals who have forfeited their very right to live, we are no less in need of the priceless gift which this malefactor sought. For before God's holy judgment we are all equally helpless under a burden of guilt, all equally deserving of death and damnation. We, too, need to look in humble faith to Jesus our Savior-King for His gracious gift of salvation. It was with just such contrite faith that also the Apostle Paul gloried in the crucified Savior whom he proclaimed. As such contrite faith is nourished in our hearts, its fruits will also become evident in our lives, the fruits of humility, of patience, of compassion, of thankful, joyful confession of the Lord.

## Bestowed In Bounteous Grace

In His humble obedience unto death Jesus held His peace over against all who mocked and blasphemed Him. Yet the penitent pleading of this malefactor received His immediate response. Jesus said to him: "Verily I say unto thee, Today shalt thou be with me in paradise."

*Even Eternal Life* The royal gift which Jesus bestowed with these words without any stipulations, conditions, or reservations was nothing less than the gracious gift of eternal life. With a solemn "verily" he announced to the penitent malefactor that the portals of heaven stood open for him. By speaking of heaven as paradise Jesus used a term which enabled this

(Continued on page 101)

# Editorials

**A Heartening Report** It is heartening to read a letter from one of our pastors saying, "I just want to let you know that with this letter I am mailing a check of \$550 to the Publishing House to cover a *blanket subscription* for our congregation of 427 "Northwesterners." When we say that such messages are heartening we do not primarily think of ourselves but rather of the pastor and his congregation. With such interest in the affairs of our Synod, both the pastor and the congregation will grow and prosper. Such a pastor and congregation have taken a step in the right direction to undermine the tendency of the old Adam to be entirely selfish and self-centered. The greater work of the Church may be expressed in the words of Paul and David, "I believe, therefore have I spoken." It is in conformity with the mind of Christ when He said, "Go ye into all the world and preach the Gospel to every creature." That congregation and its pastor will not be the losers in the end. It is, of course, not so easy to take such a step. We often feel that in daring to do such a thing we are impoverishing our own congregation and are paying out money that we could well use at home for ourselves. Such thoughts are not worthy of the Christian. He ought to know that giving and communicating has never made us poor. The only thing that can make us poor is to keep everything for ourselves. Exercising our faith, letting it work, is not weakening but strengthening it. Our Savior says John 7:38: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Using the water from a spring does not diminish the supply. It may be a hard lesson to learn, but those who in times past have tried the unselfish way will testify that it is the way of blessing for themselves and others. We will only stagnate if we live in a shell and keep everything for ourselves. "This people have I formed for myself; they shall *show forth* my praise," says the Lord, Isaiah 43:21. Surely, the Lord will prosper those pastors and congregations who have an eye toward His will.

W. J. S.

\* \* \* \*

**Deteriorated Churches** One housewife said to another: "I have been using the same brand of coffee ever since setting up housekeeping, and I always found it to be the best on the market, but it isn't what it used to be. It has deteriorated, and I'm going to switch to another brand." The other housewife volunteered: "I have had the same disappointing experience with a brand of canned goods. It seems one can't rely on a brand name anymore. Before you know it, the quality is cheapened."

The same thing has happened in the field of religion, where the consequences are so much more serious and careful checking is even more important. It wasn't more than a generation or two ago when one could walk into most of the Protestant Churches and feel pretty sure that the preacher would preach the Bible and one would hear the Gospel of the redeeming power of Christ's

blood, but now, since the liberals and modernists have taken over, the odds are pretty much against it. The brand name is still the same, but the product is something altogether different. Somewhere along the line there has been a switch, which came so imperceptibly that it went largely unnoticed. There has been an insidious infiltration of which many in the pew, hearing the same old sacred words and terms, were blindly unaware until it was too late to stop it. In fact, some have never caught on that they are being fed with a different type of religion and that somehow or other their own religious views have undergone a change. Like communists such deceivers work underground until they find it safe to come out into the open and to brush aside all demands for the old Bible truths with the remark: "No intelligent person believes such stuff anymore."

It is difficult to give up an old brand name. Habit has a powerful hold on people. Even when its quality has deteriorated some hesitate to abandon it, saying: "We have always used it in our family back to the time of our grandparents." That often decides the issue. Likewise in the church, old attachments are often stronger than loyalty to the pure truths. Who knows how many did not go along with Luther and the Bible doctrines which he taught because they could not bear to leave the old church? So it is with many today. The old brand name means more to them than abiding in the truth. Many simply take for granted that it still stands for the same things. When they are told that their church has changed its doctrinal position, they don't even bother to investigate. They refuse to make comparisons. They don't want to be disturbed. Their church was always orthodox in the past and consequently it must still be orthodox. When they are asked what they believe, they reply in effect with the loyal son of the church: "What my church believes." Loyalty to the church is a good trait but not at the expense of God's truth.

God wants us to investigate. He does not want us to follow blindly. He wants our religion to be more to us than just tradition. Most of the errors that have undermined the church have, as the Bible predicted, come from within, the same name but different merchandise. God does not want us to take anything for granted. He wants us to be like the Bereans who "searched the Scriptures daily whether those things were so." The brand name may long have but a reputation for quality, but a new set of men may have taken over, to whom quick profits mean more than the maintenance of quality.

In the mercantile field we are alert to that, but, as Jesus said, "the children of this world are in their generation wiser than the children of light." Let us not permit semblance to hide reality. Let us not allow the devil to deceive us with an old, time-honored name and tell us it is still the same church, when that is no longer the case.

I. P. F.

THE CRUCIFIED SAVIOR'S  
ROYAL GIFT

(Continued from page 99)

Jew to visualize some of its appealing glories. In the heavenly kingdom, even as in the first Paradise, the blessed garden of sinless man, there would be no sin, no death, no pain, no fear and anguish, no terrors of conscience, but fulness of joy and blessed fellowship with his God and Savior. He was given to hear that on this very day, as he gave up his spirit in death, he would be received into the blessed presence of his divine Lord and King. We know that not only Jesus Himself died on Good Friday but the malefactors likewise, inasmuch as Pilate gave command to have their bodies crushed. What Jesus promised to this malefactor He still extends to every sinner to embrace in penitent faith. Blessed are the dead which die in the Lord from henceforth.

*Through* This royal gift implied  
*Gracious* full pardon for the  
*Absolution* malefactor. For only where there is forgiveness of sins can there be life and salvation such as Jesus granted to this sinner. The pardon which Jesus won on the cross for all and which He freely imparts is such that it bestowed full cleansing even to this criminal who turned to Him for grace and mercy in the closing moments of his earthly time of grace after a life of sin. This is written for the true comfort of every sinner whose conscience is weighed down by the realization of his guilt and condemnation before God. Yet as a precious comfort it is also exceedingly sacred. Let no-one abuse it by giving way to the thought that there will be time enough to embrace this pardon when death is imminent. Against such light-hearted thoughts the other malefactor stands as an earnest warning. Also before his eyes Jesus was dying as the Savior of the world; yet he did not see Him as such in penitent faith. Faith whereby we embrace and enjoy Jesus and His priceless gift is not of our own working. It is God's own gift which He is intent upon bestowing as He lets us hear the precious Gospel of His Son. Now is the accepted time, now is the day of salvation.

C. J. L.

## Christ Our High Priest

### IV

WHEN Christ is called the Lamb of God which taketh away the sin of the world, the underlying idea is that Christ takes our place. We have sinned, we are the guilty ones. But now Christ steps into our place and takes our sin, our guilt, our punishment upon Himself; and when He is through He will credit us with what He has achieved. He will turn His righteousness, His reconciliation, His peace over to us as ours, as though we had achieved it ourselves, for us to have and to enjoy. We call the work of Christ vicarious, He was our *Substitute*. The Scripture has several ways of presenting the great truth of substitution to us and of impressing it on our hearts.

#### Prepositions

Scripture clearly tells us that Christ *died* for us. What does the preposition *for* mean? In our English language it is used to express a variety of ideas. To illustrate, let us examine a few statements taken from Scripture.

In speaking about prayer Jesus said that if a son would ask a fish of his father, "Will he *for* a fish give him a serpent?" (Luke 11, 11). Here the preposition *for* plainly means *in the place of*. — When Jesus told His disciples that "he that is not against us is *for* us" (Luke 9, 50), *for* meant as much as *in favor of*. — Paul wrote to the Colossians that he had a great conflict *for* them, also *for* them at Laodicea, and *for* as many as had not seen his face in the flesh (Col. 2, 1). Here the preposition *for* expresses the idea of *for the benefit of*. — Take another case, Rom. 4, 25: Christ "was delivered *for* our offences." This clearly means that Christ died *because of* our offences.

Thus our English preposition *for* has to serve different purposes. When we say that Christ died *for* us, it may be that He died *in our stead*, or *for our benefit*.

The Greek language has two prepositions to express these two ideas. But it so happened that at the time of the New Testament the word which originally meant *for the benefit of* gradually acquired the more specific meaning of *in the place of*. This is plainly the case in the prophetic

statement of Caiaphas: "It is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11, 50). St. Paul explains it in this sense in just so many words: "We thus judge that if one died *for* all, then were all dead" (2 Cor. 5, 14).

Since several of the passages that might be cited here will come up again in later parts of this study we shall not list them now, but mention only a few of the more general ones.

In speaking of His love for His lost sheep Jesus said: "I lay down my life *for* the sheep" (John 10, 15). St. Paul puts it this way: "When we were yet without strength, in due time Christ died *for* the ungodly . . . God commendeth his love toward us, in that, while we were yet sinners, Christ died *for* us" (Rom. 5, 6, 8). And again: "Christ hath redeemed us from the curse of the law, being made a curse *for* us; for it is written, cursed is every one that hangeth on a tree" (Gal. 3, 13).

#### Redemption

When we began the study of Christ as our High Priest, we very briefly referred also to His title *Redeemer*. In case a man (among the Jews) was struck by misfortune so that he became impoverished and lost his estate, then it became the duty of the redeemer to buy back the estate for him. He had to pay the ransom price for the land. He had to see to it that the just claims of the man into whose hands the estate had fallen were satisfied and that his own poor relative was rescued. In the place of the lost property he had to give the creditor an equivalent in money. This was the ransom price, the money taking the place of the landed estate.

Thus Jesus is our Redeemer. He takes our place and lays down a ransom price for us. He became poor in our stead that we might receive back our lost estate. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8, 9).

What was the ransom price which Jesus paid for us? Peter mentions gold and silver, which were used in

an ordinary redemption of property, of prisoners or slaves, as not sufficient to effect our redemption from sin. Jesus uses a still stronger expression. He asks what a man is profited if he shall gain the whole world at the expense of damage to his soul: "What shall a man give in exchange for his soul?" (Matth. 16, 26). The redemption of our soul is "precious," far beyond our ability: "it ceaseth for ever" (Ps. 49, 8).

Jesus paid a higher ransom price for us, a price far more precious than gold and silver, far more precious than the whole world. He Himself said: "The Son of man came not to me ministered unto, but to minister, and to give his life a ransom for many" (Matth. 20, 28). — In this passage both the idea of ransom and the Greek preposition *for* express substitution.)

Peter, who mentions a redemption by gold or silver, speaks about our redemption from sin by Jesus Christ in these words: Know that ye were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1, 19). The Epistle to the Hebrews says: "By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (chap. 9, 12).

Jesus gave His life, He gave His blood, yes, He gave Himself as a ransom price for us. 1 Tim. 2, 6, tersely says: He "gave himself a ransom for all." And Tit. 2, 14, enlarges on the thought: He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

#### A Sacrifice

The idea of substitution is set forth even more emphatically when Christ's death is called a sacrifice. In a sacrifice the victim took the place of the sinner. His sins were confessed and laid on the head of the animal. Then it was slaughtered, just as the sinner deserved to be put to death.

In the great 53rd chapter Isaiah compares our Savior to a sacrificial lamb. "The Lord hath laid on him the iniquity of us all" (v. 6). Then He was led to the slaughter and made "his soul an offering for sin" (v. 10). Yes, "Christ hath loved us and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor" (Eph. 5, 2).

The Epistle to the Hebrews is full of references to Christ's self-sacrifice. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (chap. 9, 14). His sacrifice did not have to be repeated. It was precious, it was perfect. With one sacrifice He wiped out the guilt of the whole world. It is appointed for man once to die, and "so Christ was once offered to bear the sins of many"

(chap. 9, 28). And "by one offering he hath perfected for ever them that are sanctified" (chap. 10, 14).

Thus God's great plan of working out our salvation by substitution is presented to us in the Scriptures. To our reason it seems foolish and unfair that the innocent and holy Jesus should substitute for us and that His work can be credited to us. But let us not listen to our reason, but rather thank God for His wisdom and mercy in making Christ our Substitute.

J. P. M.

## Guidance In Godliness

### WHEREIN LIES OUR STRENGTH?

**T**HE strength of our church lies in its knowledge of the saving truths revealed by the Lord in His Word. As long as the Lutheran Church still draws its belief from the deep and inexhaustible well of God's Word and steadfastly proclaims the truths of salvation from this source alone, it will be a power for saving the world and a shining light amidst the gathering gloom of world confusion.

A pastor may pound his pulpit and rave about the iniquity of the world, the tragedy of war, until he is red in the face; he may denounce our economic system, our national and international politics, and be acclaimed a great preacher with practical ideas and an up-to-date pulpit orator, and still be a complete failure as a church worker, because he has forgotten the One Thing Needful and does not understand the very purpose for which he has been called.

The tragedy of the Church today is not so much its "divisions," as the fact that Christ Crucified and its real meaning is not preached. The elementary truths of Christianity are considered to be outmoded. But we know that no man can be cured from his self-centered selfishness except by a real conversion which alone can be effectuated by the Spirit of God. It is the Gospel which gives life. This new life makes a man a new creature, a man of good will and peace, because he has experienced the peace of God.

It is most necessary that this be stressed today in a world groping for ever new plans, programs, com-

binations of churches, and efforts by the churches to solve the problems of society through the teaching of ethics. For such teaching is nothing but law and can not save the dying. It is as though one were to offer the starved patient some of the finest exercises of the body for restoring health without giving him life-saving food to build up his body. Ethical rules give no life and strength to follow them; the only food for the hungry, sin-weary soul is the promise for forgiveness of sins given by the Gospel of Christ's dying for our sins.

There was a time not too long ago when the sects preached this Gospel, if somewhat restricted by ifs and ands, when it was tried to convert the sinner by a "tour de force," calling upon the Holy Spirit to come through the roof of the tabernacle to snatch the brand from the burning.

This barnstorming by the revivalistic preachers brought forth no lasting results; it was not built upon the firm foundation of knowledge that can be laid only by slow and patient labor in teaching all the counsel of God. This was too slow for these religious enthusiasts.

And so they failed. But in their failure they did not blame themselves or their faulty methods, rather they placed the blame for their failure upon the Gospel. So now these sectarian churches have thrown aside the life-giving Gospel and are trying to save men by preaching ethics to them. This too has failed. When a man is struggling with death in deep water, it will do no good to read him a book on swimming lessons; he needs a life preserver!

By and large, the Lutheran Church has clung to its inherited knowledge of the only way of salvation. It, too, has been led astray here and there by the hue and cry raised by the rationalistic sects. Many of their methods have been adopted by us to our hurt, and the siren voice of unbelief, especially in the inspiration of the

Bible, has only too often been heeded in some quarters.

That is why we need to raise our voices in defense of the truth of God's inspired word, and we need to pray that these voices may become stronger and more frequent throughout our Lutheran Zion. For therein alone lies our strength. K. F. K.

## In The Footsteps Of Saint Paul

### Paul's Sermon On The Areopagus: On The Way Of Salvation

AFTER Paul had spoken on the true God, the Creator of all things in heaven and on earth, and of man, the crown of creation, he now turns to the salvation of man and final judgment. This is the main line of thought in Paul's masterful sermon, which Ernst Curtius, an eminent German scholar of Greek antiquity, has so aptly called the Sermon on the Rock in contrast to the Sermon on the Mount. Curtius also emphasizes the importance of the work of Paul in Athens for the whole human race, when he says: "If you attack the reliability of the report of Paul in Acts 17, you tear one of the most important pages from the history of mankind."

Luke offers us but a skeleton of Paul's sermon, when he reports: "The times of this ignorance (in the past history of mankind and of Greece) God winked at (overlooked), but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." In a similar vein Paul once spoke to the Lystranians (Acts 14:16): In these times past God "suffered all nations to walk in their own ways."

#### The Plight of Natural Man

In Paradise man wanted to be like God, after he had listened to the devil. Since his fall he has drifted ever farther away from the natural knowledge of God and of His law written into his heart. Ignoring the voice of conscience he has gone on in his way to his own intellectual and moral bankruptcy. Paganism accord-

ing to Paul is in its essence to be without God and hope in this world (Eph. 2:12). Among the nations of antiquity God had let the Greek race develop the highest and noblest thoughts man can conceive and produce by himself and without God. Most of the literature of the other nations is lost, — and there was not so much of it at that. — To this day God has permitted much of the vast literature of this eminent race of thinkers to be handed down to posterity, so that we might be able to know and study what man can achieve by the light of his own human reason. The Greeks, like all other pagan nations, cast aside the natural knowledge of God and sank into coarse idolatry. Some of their leading thinkers emancipated themselves from the mythological flights of phantasy, developed various systems of philosophy, in which they cast aside the belief that there is a God ruling the universe and in whom we live, move, and have our being altogether. Their thinking ended in rank skepticism. They despaired of ever attaining the truth. Such was the condition of Greece at the time of the coming of Christ into this world. Paul portrays the intellectual and moral bankruptcy of the ancient pagan world so vividly and accurately in his first chapter of both Romans and First Corinthians. Striking is his verdict: "Professing themselves to be wise they became fools."

#### God Commands Repentance

Paul tells the Athenians that the long time of God's forbearance is now ended. He now commands all men to repent. He who before all time had set times and locations for

each nation has now also set a day for the judgment of all mankind by a man, whom he has ordained, appointed for this purpose. To escape this final and dreadful punishment God asks all men to listen to the true messengers of God, the heralds of His Gospel in their call to repentance. Even though Luke does not mention Christ by name, we Christians know who is meant. Paul wants to lead his hearers up to His name and the climax of his sermon step by step. Just as they had ascended the steps from the city to the Areopagus, he would now lead them upward to the heart of the Christian religion, which transcended immeasurably the wisdom of the Greeks. The Athenians may have felt that Paul was bringing the mystery of the Godhead he was proclaiming nearer to them by speaking of that God-man. The thought of a final judgment was not wholly foreign to Greek thinking. Such judgment, however, took place in the underworld at the end of life. There man would be judged solely by his past deeds. Paul urged them to cast aside all superstition, repent, and believe in the true God. Above all did the Athenians find it strange and ridiculous that they would be judged by someone who had risen from the dead. They scoffed at the thought of the resurrection. Why should they be afraid of a judgment by a man who would and could never rise from the dead? How silly!

#### The End of Pagan Philosophy

The thought of a possible resurrection from the dead seemed as absurd to the Greek philosophers as it did to the Sadducees. They had discarded the strange notions of their own people and now they should accept the unreasonable and nonsensical ideas of this Palestinian Jew. They laughed, they mocked, and went their way. Little did they know that Paul had spoken only too truly and that this coming of Paul to Athens and the message he brought marked the beginning of the end for them. Rude invaders had come to Greece in former times and had laid low the splendor of Greece and Athens with their sword and torch. The devastation wrought by the message of the Gospel to the schools of philosophy was far more devastating. Five centuries after the appearance of Paul the last schools of philosophy were closed in Athens by Emperor Justin-

ian in 529 A.D. Later on philosophy did reenter various systems of theology and caused untold havoc, but the heyday of philosophy had ended with the coming of Paul to the citadel of human wisdom. The sermon of Paul failed to lead the philosophers to repentance, but his sermon was everything but a failure. The later history of Greece and the Christian Church bears this out. Few will haul out their Plato and Aristotle, their Epictetus or Mark Aurelius in the shades of Athens or on the lofty Acropolis, but many travelers will take up their New Testament and reread what Paul once preached on the Acropolis. They will find the Parthenon, the theater of Dionysus, the Theseum, and other famous temples and places which the eye of Paul beheld, but above all will they marvel at the thoughts of Paul expressed in his inimitable sermon. The stamp of Paul is on Athens and cannot be erased, neither by ardent humanists nor by fiery patriots like Byron.

#### The Athenians Will Not Repent

When Paul referred to the resurrection, his sermon was interrupted. Some mocked, others politely bowed out and "Paul departed from among them." Willingly did they listen to Paul as long as he denounced the gross idolatry of the Greek populace, but his reference to the resurrection was more than they could bear. They would hear no more of such an idea. It would be a waste of time to listen to Paul any longer. With a laugh and a shrug of their shoulders they dismissed the thought of repentance, and of resurrection, and judgment. This "babbler" had nothing new to tell them.

#### Paul's Fine Approach

We find the fine tone of approach of Paul before his unique audience remarkable. In his discourses on pagan idolatry in Romans 1 and Greek wisdom in First Corinthians Paul condemns paganism without any excuse. Here he speaks of idolatry as a fruit of ignorance and of God overlooking these times and now calling all men to repentance. Paul wanted to win the Greeks for the Gospel and for heaven and therefore he used this conciliatory tone and language. He proves that he was a Greek to the Greeks. His is a model

missionary sermon, from which all preachers and missionaries can ever learn, how to appeal to the conscience and heart of sinful man. Paul neither compromised nor hid the truth in Athens, but he did present it in an incomparable and conciliatory way. There is no better preacher than Paul. He offers the best course in homiletics, the art of preaching. No wonder that Saint Augustine so eagerly desired to have been privileged to hear Paul preach in Athens. We, too, should like to be more like Paul in his preaching and in his life before God, the Church, and the world. Alas, how far are we not from it!

H. A. KOCH.

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#### SEMINARY NEWS

Pastor Arthur P. Voss, 5847 W. Elliot Circle, Milwaukee, has accepted the call extended to him by the Seminary Board to become the seventh professor at our Theological Seminary at Thiensville, Wis., and was given a peaceful release by St. James congregation. He will assume his classroom duties at the Seminary in September of this year, teaching courses in Church History and Symbolics.

Heinrich J. Vogel,  
Secretary, Board of Control

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#### DOCTOR MARTIN LUTHER COLLEGE CHOIR TOURS NEBRASKA DISTRICT

Every other year the concert choir of Dr. Martin Luther College, New Ulm, Minnesota, makes a rather extensive tour into an area of our Synod where a concentration of our constituency is found. In the twenty-three seasons in which such tours have been made, every district of the Synod, with the exception of the distant Pacific Northwest District, has been visited at least once.

Two years ago a tour into the Dakotas and Nebraska was planned and undertaken. The unusually severe flood of the Missouri River forced the choir to return to New Ulm after the concert at Bowdle, South Dakota, the exact half-way point of the contemplated tour. Not a single appearance in the Nebraska District materialized.

That this caused great disappointment for both people and pastors in the areas which were to be visited is

## The Northwestern Lutheran

self-evident. It was, therefore, quite natural that the management of the choir should decide in favor of this territory in planning the next tour of the choir.

That next tour takes place this spring, during the college's Easter recess. In order to afford as many people as possible in the Nebraska District an opportunity to hear this choir from one of their own institutions, the 1954 tour has been arranged as an All Nebraska District Tour. The tour will be preceded by concerts on the two Sundays prior to the beginning of the tour and by the annual Easter concert in the college auditorium. The complete 1954 itinerary follows:

Sunday, March 28 Morton, Minn.  
Sunday, April 4 Winthrop, Minn.  
Thurs., April 8 D. M. L. C.  
Friday, April 9 Elkton, S. Dak.  
Sat., April 10 Omaha, Neb.  
Sunday, April 11 Lincoln, Neb.  
Sunday, April 11 Clatonia, Neb.  
Monday, April 12 Plymouth, Neb.  
Tuesday, April 13 Grand Island, Neb.  
Wed., April 14 Broken Bow, Neb.  
Thurs., April 15 Winner, S. Dak.  
Friday, April 16 Mission, S. Dak.  
Friday, April 16 Valentine, Neb.  
Sat., April 17 Burke, S. Dak.  
Sunday, April 18 Norfolk, Neb.

The 1954 choir numbers 64 voices. All the members of the choir are students of the collegiate department. The choir is conducted by Prof. Emil D. Backer who has been director of the choir and head of the music department at Dr. Martin Luther College since 1923.

The proceeds from the free-will offerings received at the concerts first of all is used to meet the expenditures involved in making the tour. Whatever is realized over and above these expenses flows into the Organ Fund of the college. Out of this fund necessary organ and piano replacements are purchased from time to time. In the near future this fund will very likely be taxed very heavily. The addition to the Music Hall, one of the projects for which monies are currently being gathered throughout the Synod, will necessitate the purchase of a number of pianos and organs. The fund can, therefore, stand a healthy increase at this time.

R. H. Hoenecke.





# News from our Mission Fields

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

MATTHEW 28. 20

## CHRIST EV. LUTHERAN CHURCH

### GRAND ISLAND, NEBRASKA

ON Highway 30 — just half-way across the nation — lies Grand Island, the third city of Nebraska. A spring blizzard is roaring out of the Rockies across the Cornhusker state. You will excuse us, then, if we stay right at home today and bring you some mission news from your Synod's Home Mission in Grand Island, which it is our privilege to serve.

### Five Souls and Then Three

Christ Lutheran Church was founded here some ten years ago by the Rev. L. A. Tessmer, who came from

our large rural parish in Hadar, Nebraska. Under his leadership several other missions were established in the larger cities of our state. The Grand Island Mission had the same difficulties common to all missions, begun without a nucleus of members and during the war years, namely, the problem of obtaining a suitable place of worship. In this instance a small store building was rented for the initial service — so modest that it could only attract those who were hungry for the Bread of Life. Five souls attended this service on November 15, 1942; on the following Sunday there were three.

But even in these humble surroundings the Mission grew — God gave the increase.

### The Mission Moves Into A Mansion

After two years in the store building the Church Extension Fund of our Synod helped the young Mission to acquire its first permanent home. A large 24 room mansion, once the show place between Denver and Chicago, was purchased for \$12,250.00 and remodeled to be used as a church and parsonage combination. Your Mission Correspondent has served Christ Lutheran for the last 3½ years. The records show that 121 were baptized in the history of the Mission and 104 were confirmed, of these 59 were adults. Today we number 125 communicants and 225 souls. 48 are enrolled in our Sunday School.

### The Mansion Is Sold

Although the purchase of this property was a wonderful solution for the immediate needs of the Mission, it was not the final answer. Last August a choice half block, on the fast growing northwest side of the city, was purchased for a new location. The mansion was sold to the Grand Island Women's Club for \$17,500.00. Plans are nearing completion for the final solution of our building needs — a combination parsonage, chapel and school.

### Grateful for Synod's Mission Zeal

In a building fund drive last fall 45 families pledged \$8,624.00 toward their new church and school and



"THE MANSION"



**PROPOSED PARSONAGE CHAPEL AND SCHOOL COMBINATION**  
 Building Committee L. to R. Pastor W. R. Hoyer, C. J. Budde, H. Spry,  
 L. J. Koenig, and R. Ehlers.

thereby resolved above all to continue in His Word. They, who first tasted of the Bread of Life in that rented store building, or in the "Castle" Church, or in the future at our new location, will cherish the

Wisconsin Synod's Mission endeavor that reached out into Nebraska's third city, into their homes and into their hearts with the Gospel — God's power unto salvation.

W. R. HOYER.

## The Youth Problem

*Printed by request. Originally written and published in "The Clergy Bulletin" by Pastor D. L. Pfeiffer.*

**T**HE youth problem has existed as long as youth has lived in the world since the fall. They are passing through a phase of life which is made difficult by physical and emotional changes within them. It may be aggravated by the world about them today, — we are not sure of this, because the world has always supplied youth with an undesirable environment. But aside from environment, it is always a problem to satisfy people who don't know what they want. And youth in general does not know what it wants, except that it wants to be satisfied.

### Not the Church's Problem

The youth problem is not the Church's. Neither is it a problem of the community. It is a parental problem from beginning to end. The Church should aid parents in solving this problem, as it should help Christians to solve other problems which trouble them. But the help which the Church ought to give, and to which is *should limit itself*, is that which is given with the teaching of the Word and the administration of the Sacraments. We want to stress this in the face of much ridicule. Everyone cries about the break-down of home-life; and yet the break-down of home-life is finally the youth problem. Parents find it too easy to avoid a solution of this problem,

simply because the community and the Church have made it (the avoidance) easy. The latter have made the youth problem theirs.

### The Parent's Problem

Therefore, the first and most important stop in solving the problem lies in convincing parents that it is their own problem, and no one else's. And this means that they must be taught that the entertainment of youth, which is essential here, is theirs, and no one else's. It is part and parcel of rearing children. "All work and no play, make Jack a dull boy." But parents must understand clearly and seriously, that it is their business, and no one else's, to provide the play as well as the work. In fact, if parents once fall into the delusion that the youth problem is not theirs alone, and that others *must* solve, or at least help to solve, this problem, the solution will never be satisfactory. The end, in a generation or two, can only be socialism and, at worst, totalitarianism. For some one has to take over where parents fail in their duty; and that some one is finally the state.

### Church Not Equipped

The Church cannot cope with the problem without finally corrupting itself. In its pure state, the Church is not equipped to do so. Its only means of solving problems of any kind are the Word and the Sacraments. Where those do not solve the problem, the Church, acting within its rightful authority, can only cast out, praying the Lord of all mercy that this act will finally achieve the desired result. Luther says, harshly but correctly, in his *Introduction To the Small Catechism*: "Those who are unwilling to learn it should be told that they deny Christ and are no Christians, neither should they be admitted to the Sacraments, accepted as sponsors at baptism, nor exercise any part of Christian liberty, but should simply be turned back to the Pope and his officials, yea, to the Devil himself." But just this course is repugnant to the Church in our day, and hardly a congregation wants to practise discipline of any sort, let alone the proper kind. — And one reads hardly a word about this saving discipline in any modern church paper, including our own, although church discipline is widely neglected, and the Church of our day deserves rebuke as I Corinthians 5.

There is wondrous silence in the Church regarding this matter, and churches generally do nothing about it, or else resort to almost everything but discipline "to keep people with the church" (what church?).

#### The Modern Touch

Here is also where the youth problem comes in for its share of the modern touch. The youth problem, so far as the Church is concerned, is largely one of entertainment, that is, as the Church of our times deals with the problem. What should we do to entertain our young people? That is the question which almost every modern pastor worries about. He worries about it, not because God expects him to entertain, but because a misguided church expects it. And there is no end to the worry. Even the best entertainers among pastors, with possibly one exception in a hundred cases, eventually wonder what to do next. They are simply attempting the impossible. Young people, who are still satisfied with such entertainment as most congregations can furnish, are no problem. But so far as the average youth is concerned, the church simply cannot compete with the entertainment world, and is only boring when it tries to do so. And we are not thinking now of sinful amusements, but of such as true Christians can enjoy without sin. There are few congregations large enough and rich enough to offer the entertainment world, at least in smaller communities, some stiff competition. And one wonders whether they, like so many congregations which spend unnecessarily much on buildings, are actually using their money as the Church ought to use its money, and whether such entertainment would be thought necessary or be sanctioned in the Church, if congregations were exercising the power of the keys as they ought.

#### No Objection To Recreation

We certainly do not object to recreation among Christian young people. It is necessary for their development and well being. We are not sure that they should get it in the name of the Church, that is, under church auspices. We are not sure because we wonder if this was not exactly the way in which people were trained to expect and then to demand entertainment of the Church.

But this is the very thing against which we want to protest, that entertainment is expected and demanded of the Church, that the Church has in this way established a name for itself, which it neither can or should live up to. And we believe that it is high time that some one did something as "foolish" and "out-of-character" as Jesus twice did, that some one braid a scourge of small cords again out of zeal for the true name of the Church, even though he will certainly be eaten up in the process.

#### Church Has Acquired Evil Name

Not only by its youth activities, but in other ways, the Church has acquired an evil name, that is, a name which God does not want it to have, — as indeed one ought to expect in these last days. (The temple *was* a house of prayer, even in Christ's day: but He wanted it also to be *called* a house of prayer among all nations.) When George Grimm, in the *Minneapolis Star*, reviewed "church" work at the Minnesota State Fair, there was a point in his remark that the stained glass in our churches ought to include the image of the lowly hamburger, because it has done so much for the church. (What a name the Church has in the world!) There are some other images which, too, have earned a right to be placed there, among them the mask of the comedian. But we protest! And if such images were placed there, it would be in keeping with Christ's scourge-episodes to pelt the stained glass with stones in protest, even though one's act would not be "understood."

#### Hankering for Young Pastors

Behind this the - church - ought - to - offer - entertainment - for - the - young - folks idea lies the hankering of many congregations for young pastors, the younger the better. To hear the loudest talk in some call meetings one might think that 40 is the retiring age of pastors. For everyone must admit that, generally speaking, a young pastor is ideal for young people, if one is thinking of their entertainment. Otherwise, there is absolutely no truth to the idea as the example of true family life amply demonstrates. (We beg pardon of young pastors for the apparent slight, and assure them that we are not criticizing them at all!). Experience in teaching and counselling is hardly considered by most church members, who reveal their shallow thinking on

this point in other ways, too. (Where, for example, are family devotion and Bible Class today?)

#### The Cure

We know the solution for all this: Back to the simplicity of the apostolic church in its earlier years, when it stuck to its business, and did not seek to offer its people an innocent substitute for everything it had to condemn in the world. But the modern church will not consider such a solution. In its opinion, that has been tried and found wanting. "Modern life is too complicated for such simplicity." And there is some truth to this just because of the way in which the church in general has been acting. One is only swimming against a strong current of opinion by advocating such a solution, — a current which is crowding out the pure Gospel as something which hinders the ambitions of the Church. So be it! We shall pursue our course of administering God's Word and Sacraments (period), until the Church casts us aside or God calls us home. We are not trained or naturally talented to do otherwise. And we have ceased to be pessimistic, resentful, or downhearted about this, except in our thoughtless moments, which, however, are not as frequent as they once were. —

#### Patient Indoctrination

To be sure, no pastor should rest with this. However unfavorably his teaching is received, he should stress the true work of the Church, the ministry of the Word and Sacraments. With patient, simple indoctrination, he will convince thoughtful church people what is the Church's *raison d'être* (reason for being in existence), and that it will have its hands full, and keep its ministers busy, if it only seeks to fulfill its purpose as efficiently as possible. The price, of course, must be misunderstanding and unjust criticism on the part of the legion of people who do not receive this indoctrination, or who are not convinced by the Word of God. They will not be interested in the shoemaker who sticks to his last. But we are here to please the Lord, not men, and our people must be convinced also of this.

#### A Deep Conviction

In order to give necessary indoctrination, we ourselves must become thoroughly convinced that the Church

is not a jack-of-all-trades, that it is not obliged, except by men, "to accentuate the positive" by substituting something innocent for everything it forbids, that, because it has nevertheless set out on the almost endless course of doing this, it is losing its own unique purpose and

name, that its purpose is to teach, teach, teach, all nations whatever Christ commanded.

Finally, there are ways and ways to teach, also to teach God's Word; but this is a subject for itself, a discussion of which we have already suggested in our first paragraph.

## As We See It

### THAT THEY ALL MAY BE ONE

BY E. REIM.

AS these lines are being written, our local newspaper — one of the leading dailies of the Midwest — is carrying a series of articles dealing with what is heralded as a great reversal of history. The disintegration of Christianity is said to have ground to a halt, and the task of reuniting all believers, in spirit if not in organization, to have been begun.

This publicity is not surprising. The occasion for this sudden surge of interest in the so-called Ecumenical Movement is the coming convention of the World Council of Churches, to be held next August in Evanston, Illinois. By this time a steady stream of publicity material is reaching the desks of editors everywhere. The closer we come to the convention, both geographically and in time, the greater the interest will be, and greater likewise the volume of press releases. Whether this will make for greater clarity is another question. The pattern of the argument is already beginning to show. The samples at hand are not encouraging. Yet they are clever and plausible, and will have to be faced.

The senior editor of a wellknown interdenominational magazine, *Christian Century*, is quoted as saying that denominationalism is a sin. A local pastor calls the divided state of Christendom a scandal that weakens the testimony and progress of the whole program of the churches. The existence of what another calls "hundreds" of denominations is said to be a glaring contradiction of the prayer, "That they all may be one." The reference is, of course, to the prayer of our Savior for His disciples, in the night in which He was betrayed, John 17:21.

This passage will be quoted many times in the next few months, and will seem to many to decide the issue. We welcome the use of Scripture in discussion. But are the conclusions valid which are drawn in this case?

Let us assume for the sake of argument that the "oneness" for which our Lord prayed was destroyed when (long before the Reformation) the Church came to be divided into churches, and that a bad situation was made worse when the Reformation produced new divisions. Would that not mean that this prayer, offered by our Lord on the very eve of His crucifixion, has failed to achieve its purpose? Would it not mean that the perfect unity of which He speaks — "as thou, Father, art in me, and I in thee, that they also may be one in us" — was but an idle dream, mere wishful thinking? Would it not even imply that the Father (to whom all things are possible) has denied this petition of His Son, in spite of the fact that this was the very purpose for which He was about to give His life?

The mere mention of these implications shows how wrong the idea is from which they are drawn. To speak as though this oneness for which the Savior prayed is either to be achieved or restored by human planning and organization constitutes a serious misuse of these sacred words.

Why not accept the wonderful fact that these words *are* fulfilled, that the prayer *is* answered, and that its blessings are with us every day? For the Church of Christ *is* one. It is that perfect Body of which He is the Head (Eph. 5:23, 26-27). It is that holy temple in the Lord, in whom we also are built together for an

habitation of God through the Spirit (Eph. 2:21-22), into which all believers, all who have truly come to know and trust in their Lord Jesus Christ, are incorporated as "living stones" (1 Peter 2:5), regardless of what "denomination" may be theirs. This is the meaning of John 17:21.

All this does not imply, of course, that the divided state of Christendom is to be shrugged off with indifference, as though it were a matter of no particular concern. Rather, the very contrast between what we confess in the Creed when we speak of "The Holy Christian and Apostolic Church, the communion of saints," and what we are able to achieve in practice should humble us and make us ever willing to work for true unity, but on the one basis on which alone it can be attained, on the basis of the Word of God.

One may ask what difference there is between what has been said here and the program of the World Council of Churches. But this should not be hard to see. We put the requirement for unity first. That is the important thing. If that can be achieved, a genuine union can follow. Whether this be by federation or by actual merger is then quite immaterial. The World Council, however, reverses this order. It has already established its union. It has shown no signs of taking up important doctrinal issues where its members are divided, and taking them up on the basis of the Word of God. Its members are not even agreed whether or to what extent the Bible is the Word of God, and in what sense the latter term is to be used.

Let the World Council of Churches face this question with the announced determination to arrive at a single answer, the Scriptural one. Let the Council face the fact that to some of its members Jesus Christ is the Son of God, and to others not. Let it face the fact that some believe that forgiveness of sins is only through the atoning sacrifice of His body and blood, while others consider this an outmoded superstition. Let it face the fact that the bodily resurrection of Jesus Christ, in which some of its members undoubtedly still believe, is flatly denied by others.

If the World Council of Churches can bring its members to agree on these issues, on the basis of the Word of God, then it will have made a notable contribution toward the true

unity of the Church. Then we shall be impressed with its claims.

But not until then.

**FIFTIETH WEDDING ANNIVERSARY**

Mr. and Mrs. Robert F. Stiemke, members of Zion Ev. Luth. Church of the Town of Leeds, Col. Co., Wisconsin, were privileged to celebrate their golden wedding anniversary on Dec. 6, 1953. They held open house in their former farm home, which they left only recently for one of the youngest sons and his wife to occupy. Their twelve children could all celebrate with them. Their pastor addressed them with words of congratulation and blessings of the Lord. They have been members of Zion all their life, except for a short period when they had moved to a neighboring village. Besides good health they have received the blessings of God's holy Word richly. May the Lord continue with his grace upon them.

H. GEIGER.

**CALL FOR NOMINATIONS**

In consultation with the Board of Trustees and President O. Naumann of the Joint Synod, the Board of Regents of Michigan Lutheran Seminary requests all members of the Synod to nominate candidates for the position of professor at this school. No new professorship, however, will be created by calling another professor. The new man to be called is to make it possible for the Board to relieve Professor Otto J. R. Hoenecke of some of his class work. Professor Hoenecke is rounding out his forty-fourth year at Michigan Lutheran Seminary and his sixty-first in the ministry. He will continue to give a limited number of recitations and will devote himself more than at present to the work as bursar.

In addition to Religion the man who is to be called is to be able to teach German and Latin. Nominations are to be in the hands of the undersigned on or before April 30.

In the name of the Board of Regents,

OSCAR FREY, *Secretary*,  
1441 Bliss Street,  
Saginaw, Michigan.

**CANDIDATES FOR A PROFESSOR IN THE DEPARTMENT OF EDUCATION AT DR. MARTIN LUTHER COLLEGE**

The following names have been placed in nomination in response to the call for candidates for a professor in the Department of Education at Dr. Martin Luther College:

1. Mr. Emanuel Arndt, Winona, Minnesota
2. Mr. William Arras, Monre, Michigan
3. Rev. Harold F. Backer, La Crosse, Wisconsin
4. Rev. John C. Dahlke, Tomah, Wisconsin
5. Mr. Adolph Fehlauer, Appleton, Wisconsin
6. Prof. Martin Galstad, Mankato, Minnesota
7. Mr. Vernon Gerlach, Red Wing, Minnesota
8. Mr. Arthur Glende, Arlington, Minnesota
9. Rev. Carl A. Hinz, Mason City, Iowa
10. Rev. Dr. H. A. Koch, Greenleaf, Wisconsin
11. Mr. Erich Kirschke, Milwaukee, Wisconsin
12. Mr. Arthur Koester, Fond du Lac, Wisconsin
13. Prof. Carl J. Lawrenz, Thiensville, Wisconsin
14. Mr. Arnold J. Lober, Columbus, Wisconsin
15. Mr. Kurt Oswald, Watertown, Wisconsin
16. Mr. Lester Raabe, St. Paul, Minnesota
17. Mr. Arthur Schulz, Milwaukee, Wisconsin
18. Mr. Ferdinand Schultz, Goodhue, Minnesota
19. Rev. Melvin Schwenzen, West Allis, Wisconsin
20. Rev. Oscar Siegler, Calvary, Wisconsin
21. Mr. Richard Sievert, Fort Atkinson, Wisconsin
22. Mr. Waldmar Stindt, Weyauwega, Wisconsin
23. Mr. Ralph E. Swantz, La Crosse, Wisconsin
24. Mr. Francis Warner, Caledonia, Minnesota
25. Rev. Walter Wegner, Columbus, Wisconsin
26. Mr. Arnold Wilbrecht, Brownsville, Wisconsin
27. Mr. H. H. Schnitker, Princeton, Wisconsin

The Board of Control will meet on Saturday, April 24, 1954 at 10:00 a. m., at which time a selection will be made from the above list. Correspondence concerning any of these candidates must be in the hands of the Secretary by that time.

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

**CANDIDATES FOR DIRECTOR OF ATHLETICS AND PHYSICAL EDUCATION AT DR. MARTIN LUTHER COLLEGE**

The following names have been placed in nomination in response to the call for Director of athletics and physical education at Dr. Martin Luther College:

1. Mr. Gerhard Bauer, Goodhue, Minnesota
2. Prof. Howard Birkholz, New Ulm, Minnesota
3. Pvt. Alfred R. Bitter, Camp Chaffee, Arkansas
4. Mr. Fred Gallert, Remus, Michigan
5. Mr. Donald R. Hartwig, Algoma, Wisconsin
6. Mr. Herbert Grams, Wood Lake, Minnesota
7. Rev. Harris Kaesmeyer, Palos Heights, Illinois
8. Mr. Harold Kaiser, Milwaukee, Wisconsin
9. Mr. Gerhard Kaness, Suring, Wisconsin
10. Rev. F. C. Kneuppel, Manitowoc, Wisconsin
11. Mr. Paul Koch, Two Rivers, Wisconsin
12. Mr. Adolph Leimer, Peridot, Arizona
13. Mr. Arthur J. Meier, Whitewater, Arizona
14. Mr. Edgar Pieper, Seymour, Wisconsin
15. Mr. Roland Schaller, Battle Lake, Minnesota
16. Rev. Milton Spaude, Saginaw, Michigan

17. Rev. Gilbert Sydow, Ellensburg, Washington
18. Mr. L. Stellwagen, West Allis, Wisconsin
19. Rev. Herbert G. Walther, Lena, Wisconsin
20. Mr. Herbert Wolf, Fairmont, Minnesota

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

**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 Wuerttemberg 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 Moberg. 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 Scripture?", 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  
1:35- 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.

#### DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Brownsville.  
Date: April 27 and 28, 1954.  
Opening communion service at 9:30 a. m.  
Preacher: Schink, (Weiss).  
Papers: Exegesis-Genesis 3, Schink; 1 Cor. 1, Weiss; How Should a Congregation and Pastor Deal With An Excommunicated Person, Nommensen; Are Good Works Essential to Salvation? Gawrisch.  
W. O. NOMMENSEN, Secretary.

#### NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will convene with Christ and Emmaus Lutheran congregations, Beatrice, Nebraska. (Rev. L. Hahnke, pastor) on April 27-29, with sessions beginning at 9:30 a. m.  
Assignments: "The Preaching of the Undenotated Gospel," F. Werner; "Exegesis of Hebrews 12," W. Hoyer; "Isaiah 40:1-11," M. Bradtke; "The Fatherhood of God and the Brotherhood of Man," N. Luetke; "Functions of the Various Offices of our District and Conference," A. W. Fuerstenau.  
Speaker: V. Tiefel, (R. Kleist).  
Please announce to host pastor.  
MILTON F. WEISHAN, Secretary.

#### SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Date: April 27 and 28. Opening session at 10 a. m.  
Place: Bethany Church, Kenosha, Wisconsin, F. Naumann, pastor.  
Preacher: A. Koelpin, (alternate: H. Lau).  
Papers: Philipians 1, A. Fischer; Philipians II, P. Schultz; Book Review, W. Lehmann; The Adult Membership Class, E. Jaster; A Study of the Fundamental Doctrines in the RSV, R. Pope; Chryssotom, R. Otto; Marriage, Divorce and Remarriage, A. Buenger.  
H. E. RUSSOW, Secretary.

#### NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District Convention will be held June 21-24, 1954, at Cleveland, Wisconsin, Elden M. Bode, pastor. Opening services at 10 a. m. with Holy Communion.

Lay delegates credentials are to be sent to the undersigned preceding the convention date.  
F. A. REIER, Secretary.

#### WESTERN WISCONSIN DISTRICT TEACHERS' CONFERENCE

The Western Wisconsin District Teachers' Conference will be held on April 29 and 30 at St. Paul's Lutheran School, Tomah, Wisconsin.  
GERTRUDE LIMPERT, Secretary.

#### MICHIGAN DISTRICT — NORTHERN PASTORS'-TEACHERS' CONFERENCE

Place: Emanuel Lutheran Church, Sheridan, Michigan  
Time: April 30, 1954.

Opening Service: 9:00 a. m.  
Preacher: B. Westendorf, alternate, G. Cares.  
Papers: Winning and Keeping the Un-churched, Wm. Stelth; Is a Christian answerable for so-called offenses in the field of Adiaophora, M. Schroeder; Explanation of the Communion Service, E. Hillmer.  
T. HORNEBER, Secretary.

#### GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on Wednesday, May 19, at 9:00 a. m. at the Northwestern Publishing House, 3616-32 West North Avenue. Preliminary meetings in the Publishing House:

Board of Education-Wisconsin Synod  
Monday, May 17, 10:00 a. m.  
General Mission Board  
Monday, May 17, 10:00 a. m.  
Representatives of Institutions  
Tuesday, May 18, 2:00 p. m.  
The Lutheran Spiritual Welfare Commission  
Tuesday, May 18, 9:30 a. m.  
The Board of Support  
Tuesday, May 18, 10:00 a. m., Grace Church

Conference of Presidents  
Monday, May 17, 9:00 a. m.  
Committee on Church Union  
Monday, May 17, 2:00 p. m.  
Committee on the Assignment of Calls  
Friday, May 21, 9:00 a. m., at Thiensville  
Reports and memorials to be printed should be in my hands by Monday, April 26.  
Another meeting of our Presidents with the Presidents of the Missouri Synod will be held, God willing, May 11 to 14 at the Northwestern Publishing House to continue the discussions begun in January. It is considered advisable that this meeting also be a closed meeting as was the one in January.  
OSCAR J. NAUMANN, President.

#### SPRING PASTORAL CONFERENCE PACIFIC NORTHWEST DISTRICT

Date: April 27-29, noon to noon.  
Host congregation: Grace Lutheran, Portland, Oregon, Lee Sabrowsky, pastor.  
Chairman: Pastor G. Franzmann.  
Sermon: Pastor Paul Nitz, alternate, Pastor L. Grams.  
Sermon critic: Pastor E. Zimmermann.  
Program: N. T. Exegesis, I John 4, If, Pastor R. Dommer; O. T. Exegesis, Amos (Summary) Pastor E. Kirst; Homiletical Study: Acts 10, 34-41, Pastor N. Menke; "Names of God in the Old Testament," Pastor W. Lueckel; "What Evangelical means can we use to foster more frequent participation in the Sacrament," Pastor W. Amacher; Mission Board report, Pastor T. Adascheck; Synodical Report, President M. J. Witt.  
Please notify host, Pastor Lee Sabrowsky, of your intended presence, or absence.  
E. O. SCHULZ, Secretary.

#### NEBRASKA DISTRICT CONVENTION

The dates for the above convention are June 15-18, 1954. The place is Stanton, Nebraska, L. Groth, pastor. Further announcement later.  
R. H. ROTH, Secretary.

#### ANNOUNCEMENT

The first national conference of Lutheran high school teachers will be held at Luther High School North, 5700 West Berteau 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.

#### NOTICE

The Rev. Edward H. Krueger, Green Bay, Wisconsin, has consented to serve as temporary chairman of the Fox River Valley Conference until the next meeting of the Fox River Valley Delegate Conference. He will assume the duties of the former visitor, the Rev. John Wendland, Bonduel, who has accepted a call into another conference.

OSCAR SIEGLER, President.

#### ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

##### Pastors

Reim, Rollin, in St. John's Church, New Ulm, Minnesota, by W. J. Schmidt, assisted by W. Frank and E. Schaller; Invocavit, March 7, 1954.  
Lau, John H., in Grace Lutheran Church, Nye, Wisconsin by P. R. Kurth, assisted by R. C. Ave-Lallemant; and in Trinity Lutheran Church, Osceola, Wisconsin, by P. R. Kurth, assisted by R. C. Ave-Lallemant, F. Kempfert, and L. Meyer; Quinquagesima Sunday, February 28, 1954.  
Kohl, John, in St. John's Church, Rock Springs, Wisconsin by H. C. Nitz; March 14, 1954.  
Koenig, Lyle, in Immanuel Church, Sault Ste. Marie, Michigan, by Pastor T. Hoffmann; First Sunday in Lent, March 7, 1954.  
Kruschel, Herbert R., in St. Mark's Church, Sutton, Nebraska, by Milton Burk; Second Sunday in Lent, March 14, 1954 and in First Lutheran Church, Aurora, Nebraska, by W. R. Hoyer, assisted by D. Grummert, A. W. Fuerstenau, and H. Fritze; Second Sunday in Lent, March 14, 1954.

#### CHANGE OF ADDRESS

##### Pastors

Reim, Rollin A., 517 South Washington Street, New Ulm, Minnesota.  
Lau, John H., Osceola, Wisconsin.  
Koenig, Lyle, 345 Nolte Street, Sault Ste. Marie, Michigan.  
Kruschel, Herbert R., 815 15th Street, Aurora, Nebraska.  
Teacher  
Petermann, Kurt R., 808 W. Earl Drive, Phoenix, Arizona.

#### BOOK REVIEW

Ellicotte's Commentary on the Whole Bible. Volume VII, Acts to Galatians. Pages 468. Price \$5.95. Print, Zondervan, Grand Rapids, Michigan.  
This is the second volume of Ellicotte's well known commentary on the whole Bible to appear. It is a reprint by Zondervan Publishing House. We are glad to see this commentary reprinted. What we have said about the first volume is also true of this volume.  
W. J. S.

#### ACKNOWLEDGEMENT AND THANKS

During the months of December, January, and February our Home for the Aged at Belle Plaine, Minnesota received gifts in kind by the following:  
Eleanore Voelker, Winona; Mrs. Anna Draves, Sturgeon Bay, Wis.; Trinity, Mari-

nette, Wis.; St. Paul's, Missionary Guild, Moline, Ill.; Aid Society, St. Matthew's, Danube; St. Martin's Sewing Circle, Winona; Ladies Aid, Ontario, Oregon; Girl's Bible Club, Pilgrim, Minneapolis; Ladies Aid, St. John's, Fairfax; Ladies Guild, St. Peter's, Minneapolis; Ladies Aid, St. Paul's, New Ulm; Mary Berger, Lake Benton; Ladies Aid, Immanuel, Gibbon; St. John's Ladies Aid, Lake City; St. John's Ladies Aid, Darfur; Mission Group, Eagle River, Wis.; Ladies Aid, Grace, Pueblo, Colo.; Lutheran Church, Essig; St. Stephen's Mission Aid, Beaver Dam, Wis.; St. Peter's Church, Vernon

Center; Trinity Ladies Aid, Lake Crystal; Mrs. Ed Ristau, Elmore; Martha Oldenburg, Elmore; Ladies Aid, Immanuel, Pelican Lake; St. Paul's Mission Club, Arlington; Martha Herzburg, Winona; Dorcas Club, Peace, Hutchinson; Ladies Aid, St. John's, Sleepy Eye; St. John's Church, New Ulm; Ladies Aid, St. John's, Centuria, Wis.; Ladies Aid, Milford, Nebr.; Reetz and Wieland Circle, St. Paul's, New Ulm; Mr. and Mrs. Mohrbacher, Belle Plaine; St. John's Guild, Red Wing; St. John's Ladies Aid, Darfur; Ladies Aid, Immanuel, West Florence; Ladies Aid, St. John's, Frontenac;

Elsie Thomsen, Minneapolis; Pastor and Mrs. R. Palmer, Minneapolis; Rosalia Hages-tad, Minneapolis; Immanuel, Fish Lake; St. Paul's, Prior Lake; Zion, Wessington Springs, So. Dak.; Ladies Aid, Trinity, Belle Plaine; Ladies Aid, St. John's, Wykoff; TEL Society, Trinity, Belle Plaine; St. Paul's, Jordan; Sewing Circle, Peace, Hutchinson; Ella Zabel, Minneapolis; Ladies Aid, Withrow, Wash.; Quilter Circle, New Ulm; Willing Workers, St. Paul's, Wisconsin Rapids, Wis.

Our sincere thanks to all donors!  
L. F. BRANDES.

**TREASURER'S STATEMENT**

July 1, 1953 to February 28, 1954

**Receipts**

Cash Balance July 1, 1953.....	\$ 141,940.16
Budgetary Collections .....	\$ 1,043,409.78
Revenues .....	175,279.72
<b>Total Collections and Revenues .....</b>	<b>1,218,689.50</b>
<b>Non-Budgetary Receipts:</b>	
Luth. S.W.C.-Prayer Book .....	1,072.99
Bequests .....	2,500.00
<b>Total Receipts .....</b>	<b>1,222,262.49</b>
	<b>\$ 1,364,202.65</b>

**DISBURSEMENTS**

<b>Budgetary Disbursements:</b>	
General Administration .....	80,014.94
Theological Seminary .....	53,004.23
Northwestern College .....	104,560.44
Dr. Martin Luther College .....	136,862.70
Michigan Luth. Seminary .....	80,539.42
Northw Luth. Academy .....	59,141.59
Home for the Aged .....	19,704.18
Missions — Gen. Admin. ....	57.22
Indian Mission .....	124,306.35
Colored Mission .....	34,941.57
Home Missions .....	339,689.88
Refugee Mission .....	35,578.70
Madison Student Mission .....	2,735.82
Rhodesia Mission .....	11,581.01
Lutheran Spiritual Welfare Commission .....	8,688.51
Japan Mission .....	21,429.32
<b>Payment to Church</b>	
Extension Fund .....	7,000.00
Winnebago Luth. Academy .....	2,000.00
General Support .....	54,607.11
Indigent Students .....	600.00
Board of Education .....	9,232.61

<b>Total Budgetary Disbursements .....</b>	<b>1,186,276.60</b>
<b>Non-Budgetary Disbursements:</b>	
Depreciation Charges — Educational Institutions .....	17,196.62
U.S. Govn. Bonds purchased .....	149,672.91
<b>Total Disbursement .....</b>	<b>1,353,145.13</b>
Cash Balance February 28, 1954 .....	\$ 11,057.52

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For Period of July 1 to February 28

	1952-53	1953-54	Increase
Collections .....	\$ 947,996.75	\$ 1,043,409.78	\$ 95,413.03
Disbursements .....	1,067,095.01	1,186,275.60	119,180.59
<b>Operat. Deficit .....</b>	<b>\$ 119,098.26</b>	<b>\$ 142,865.82</b>	<b>\$ 23,767.56</b>

**ALLOTMENT STATEMENT**

July 1, 1953 to February 28, 1954

District	Comm.
Pacific Northwest .....	1,340
Nebraska .....	6,622
Michigan .....	22,062
Dakota-Montana .....	7,080
Minnesota .....	37,806
Northern Wisconsin .....	45,462
Western Wisconsin .....	48,534
Southeastern Wisconsin .....	49,614
<b>Totals .....</b>	<b>218,520</b>

Receipts	Allotment	Deficit	Percent
\$ 7,276.54	\$ 8,933.36	\$ 1,656.82	81.45
36,460.66	44,146.64	7,685.98	82.58
123,140.84	147,080.00	23,939.16	83.72
39,819.76	47,200.00	7,380.24	84.36
175,848.93	252,040.00	76,191.07	69.77
219,780.75	303,080.00	83,299.25	72.51
208,248.42	323,560.00	115,311.58	64.36
227,323.20	330,760.00	103,436.80	68.72
<b>\$ 1,037,899.10</b>	<b>\$ 1,456,800.00</b>	<b>\$ 418,900.90</b>	<b>77.46</b>

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

February, 1954

**Lutheran Spiritual Welfare Commission**

Mrs. Sarah Ehnis, Monroe, Michigan .....	\$ 1.00
St. John's Lutheran Church, Bay City, Michigan, Rev. J. F. Brenner .....	50.00
Mrs. Adam Ochsner, Trail City, South Dakota .....	5.10
Richard Kleinke, West Salem, Wisconsin .....	3.55
	<b>\$ 83.99</b>

**Missions**

N. N., Lincoln, Nebraska .....	\$ 65.00
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**For Special Building Fund**

Memorial Wreath in memory of Mr. Paul Bruck, given by Rev. and Mrs. W. Schink and Mrs. Donald Mertes .....	4.00
Memorial Wreath in memory of Mrs. Hulda Barg, given by: Mr. and Mrs. L. Hackbarth, Mrs. Anna Krueger, Mrs. Agatha Martens, Mr. and Mrs. V. Gieschen, Mrs. Lydia Herring, Mrs. Binn, Mr. and Mrs. Otto Kramer, Mr. and Mrs. Fred Kramer, Mr. and Mrs. Art Maas, Mrs. Alma Thurow, Mr. Loren Thurow, Mr. and Mrs. Cecil Doms .....	24.00

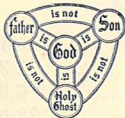
**Church Extension Fund**

Memorial Wreath in memory of Thomas Engman, given by Mr. and Mrs. M. R. Erickson .....	3.00
Memorial Wreath in memory of Mr. Chas. Korth, given by Mr. and Mrs. Wm. Peper, Mr. and Mrs. Theo. Peper, and Mr. Albert Peper .....	5.00
Memorial Wreath in memory of Mrs. Milda Naumann, given by St. John's Lutheran Ladies Aid, Caledonia, Minnesota .....	5.00
Memorial Wreath in memory of Mrs. Milda Naumann, sent in by Rev. Karl Gurgel .....	31.00
Memorial Wreath in memory of Walter Putz, given by Mrs. Walter Putz .....	10.00
	<b>\$ 54.00</b>

C. J. NIEDFELDT, Treasurer.

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