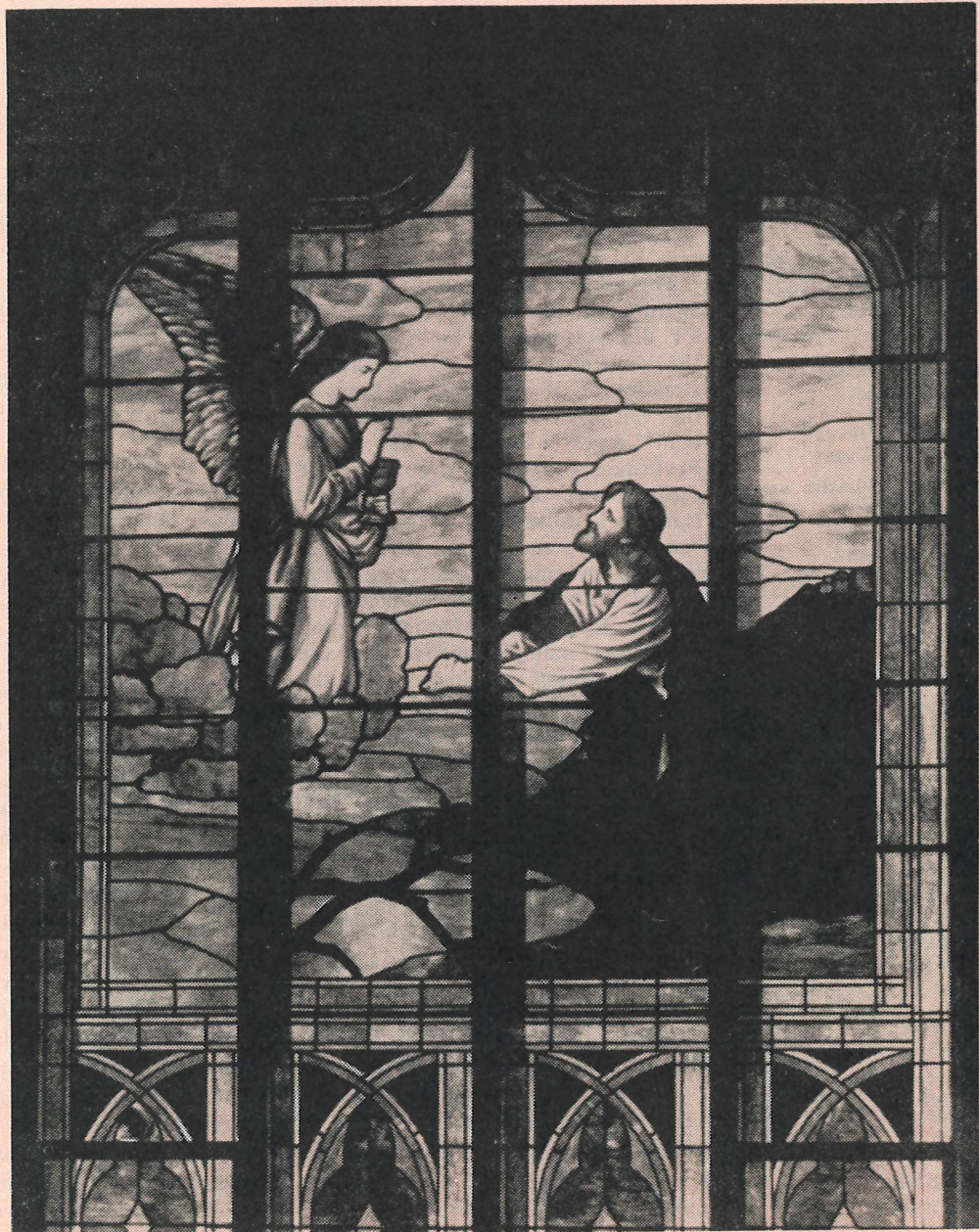


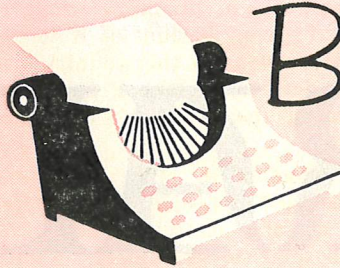
# LUTHERAN

THE NORTHWESTERN

Volume 44, Number 2 • January 20, 1957



"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



## The Northwestern Lutheran

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Managing Editor  
4536 N. Sherman Blvd.  
Milwaukee 16, Wisconsin

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# BRIEFS by the Editor

The Luther film will not be shown in Chicago over station WGN-TV as planned by the Lutheran Church Productions. It was intended to be shown, after its release for television, in Chicago because "Chicago television film programs are well established in programming, prestige and audience," so said the spokesman for the Lutheran Church Productions. However, two days before the film was to be shown, on December 21, station WGN-TV, the station owned and operated by the Chicago *Tribune*, canceled the showing of the film because of the "emotional reaction" to the announced showing of the film.

\* \* \* \*

The general manager of WGN-TV, Ward L. Quall, explained that WGN-TV did not want to be "a party to the development of any misunderstanding or ill will among persons of the Christian faith in the Chicago-land area." Reaction was swift. Protestant and Jewish groups wanted explanations. A group of Protestant Episcopal ministers claimed that "censorship" and "pressures brought by the Roman Catholic Church" caused WGN-TV to cancel the showing of the film. Another "action committee" said, "Cancellation of the film constitutes an admission on the part of the station that it is vulnerable to pressures... which have been mobilized by the Roman Catholic Church to secure the banning of the film." Officials of the Chicago Federation of Churches joined in protesting the action of the TV station.

\* \* \* \*

The film may still appear in Chicago. It is possible that the TV station may reverse its present position due to the general demand for the showing of the film. "Efforts at thought-control are un-American and are to be deplored," said another opposition spokesman. There is no doubt that the film, if shown now, would bring out a full house for

many a day. The controversy has enhanced its popularity. There is hardly anyone living in the Chicago area who has not heard of this controversy by this time. This will help attendance.

\* \* \* \*

The integration program of Negroes and whites is still having its day in the "deep" south. *The Lutheran* writes, "Cities such as Louisville adopted school integration with a minimum of difficulty. In some smaller communities, trouble developed. Clinton, Tennessee, a town of 4,000 near Knoxville and the Oak Ridge atomic development, was a scene of prolonged disturbances after a dozen Negroes were enrolled in a formerly all-white high school. Outside agitators were blamed for stirring up trouble. State troopers moved in to preserve order. After an attack by hoodlums in November upon a Baptist minister who had escorted some Negro children to the school, federal authorities took into custody 16 Clinton segregationists. They will face trial this month.

\* \* \* \*

In regard to the above reported incident, the Lutheran Standard has a word to say, "Residents of the Knoxville-Clinton (Tenn.) area signed a Declaration of Conscience condemning 'the violation of human dignity in Hungary and East Tennessee.' The declaration, drafted by representatives of several religious and civic groups, couples 'denials of human rights in our own back yard' with 'similar brutal denial of the inalienable rights of the people of Hungary.' It refers specifically to violence at Clinton High School. The violence reached a pitch when Rev. Paul Turner, white pastor of First Baptist Church in Knoxville, was beaten by a group of pro-segregationists after he escorted six Negro students to the school."

# Editorials

**In Jesus' Name** To a number of definite and crucial issues we will have to address ourselves if our hopes for 1957 are to bear fruit.

The fundamental issue is whether you and I, all our people, shall live in Jesus Name. Do we believe with all our hearts that God forgives us our sins by grace, for Christ's sake? We can believe that, and we make God a liar if we do not believe this with certainty. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation" (II Cor. 5:19). Believing that, we can say "1957" with relish.

A companion issue is this: shall we live godly lives? There will be little profit in showing ourselves on the streets of 1957 unless we do so. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:5a, 6).

Related to our perfect justification and honest though imperfect sanctification is a quietness of mind. There is a proper place for alertness and also a time for relaxing. The hunting dog teaches us how to relax. See him there at his master's feet: see how without a muscle he seems to be. There is time to spring up when his owner calls. Tasks there will be for us in 1957; but our Lord promises, "My presence shall go with thee, and I will give thee rest" (Exod. 33:14).

We know how frail is the health of the Church of our day. We know, too, that as soon as we get in the open air of 1957 we will have swirling about us all the false teaching that is the shame of America that has the privilege of freedom of worship. In humility we would make our prayer that which Dr. F. Bente expressed in 1921 when he in the Preface to the Concordia Triglotta pleaded:

"May God be pleased, as in the past, so also in the future, to bless our Church, and graciously keep her in the true and only saving Christian faith as set forth and confessed in the Lutheran Symbols."

PAUL YLVIKAKER  
in *Lutheran Sentinel*.

\* \* \* \*

**Religious Census 1960** The government is planning to take a religious census in 1960. This is to be included in the general census. A test census survey was conducted in four counties of Wisconsin last month by the U. S. Census Bureau. This test had as its purpose to ascertain whether a question about church affiliation could be included in the 1960 census. The last religious census taken in the United States was in 1936. The suggestion that a church census be taken came from church bodies. They felt that this alone would give them a more accurate account of church membership in the United States. The test made was accepted as successful. Few people refused at first to declare their religion.

Now what about it? Has the government a right to pry into the religious affairs of its citizens? Certainly

it has not. Every man has a right to follow whatever religion he cares to without giving account of it to any one. This is his religious freedom in this country. If, however, the government decides to take a census of this kind it is, right or wrong, the Christian's obligation to obey.

But some good may come of it. We are forever told just how large a percentage of people in the United States hold membership in some church. This varies from year to year, and there is no agreement. Should the religious census be included in the general census of 1960, it may put an end to all guessing and all census-taking by independent and oftentimes unreliable bodies. We believe that people will be more ready to give an honest answer as to their church affiliation to a census taker of the United States than to the census taker of some church body.

The result may have a meaning for the Christian. God may use it to alert the Christian in many directions, but especially to pray harder, more sincerely: "Thy Kingdom Come."

W. J. S.

\* \* \* \*

**Epiphany** The long Epiphany season this year brings the thought of Epiphany a little closer to the mind. The number of Epiphany Sundays in the Christian year vary from one to six Sundays, depending upon the date of Easter, whether early or late in spring.

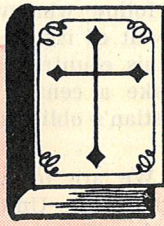
Epiphany originated in the Eastern Church, and its purpose was to commemorate the baptism of Jesus. It is probably the oldest festival of the New Testament Church. Clement of Alexandria, who lived in the second century, writes that on January sixth they commemorated the baptism of Jesus. Not until the fourth century was Epiphany adopted as a festival in the Western Church. But in the Western Church it had an entirely different meaning than it did in the Eastern Church.

Epiphany means manifestation (literally, shine forth or become light). This thought gives the Epiphany Sundays their character. They all point to the showing forth of the glory of the Savior, "the glory of the only begotten of the Father, full of grace and truth," so John expresses it in his Gospel (chap. 1:14). The original Gospel for the Feast of Epiphany was the baptism of Jesus (Matt. 3:13-17), on which occasion the Father, in a voice from heaven, proclaimed Jesus, standing in the water and being baptized of John the Baptist, His beloved Son in whom He was well pleased.

In the Western Church this Gospel was discarded as the Gospel for the Epiphany Festival, and the Gospel of the Wise Men of the East (Matt. 2:1-12) was substituted as the Gospel for the day. It is not hard to see that with the selection of this Gospel a new thought was introduced that Epiphany is the manifestation of Jesus to the Gentiles, and so Epiphany was made the Christmas of the Gentiles. And it was and is still so called in the Church.

However, it became a festival of the Church and — whatever its original meaning — its present meaning surely is edifying and instructive, able to make us wise unto salvation.

W. J. S.



# Studies in The Epiphany At God's Word

## Jacob's Well

John 4:5-15

**J**ESUS was passing through Samaria on His way from Judea to Galilee. At high noon on this journey He and His disciples arrived at Jacob's well in the vicinity of Sychar. Many centuries before, the patriarch Jacob had built this well and had drawn water from it for himself, his household, and his cattle. Near it was the parcel of land which Jacob had given to his princely son Joseph. Here Joseph's bones were buried after they had been brought along from Egypt in the Exodus. Yes, this spot had some rich associations even then, but it was to win a new one of even greater significance through the manner in which Jesus there revealed His Savior's glory.

### Jesus Himself Was Thirsty

*He Humbled Himself* Upon their arrival at this memorable well the disciples went into the city to buy food. Jesus, however, sat down to rest, probably on a low wall that enclosed the well. He was weary from His journey and thirsty. Even now Jesus, our Lord, is true man, but ever since His ascension He has entered upon that exalted state in which He at all times makes full use of His divine majesty and power also according to His human nature. It was not thus when Jesus, our divine Lord, first took upon Himself our human nature and lived and labored here on earth as our Savior. Then He humbled Himself and willingly bore all the vexations that mark the life of sinful men as whose substitute He had come. Then "he took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Then He suffered also weariness, hunger, and thirst as this account shows. Hence we find Jesus, our Lord, through whom all the sparkling, refreshing waters of the earth have been created, asking for a drink at Jacob's well. For while He rested at this well, thirsty and yet without anything wherewith to

draw water from its depths, a Samaritan woman had come to draw water. When she had drawn up her water-pot full of refreshing water, Jesus said to her, "Give me to drink."

Her immediate response was an utterance of surprise: "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" It seemed very strange to her that one whom she had recognized as a Jew should speak to her and even ask a gift of her, a despised Samaritan woman. In her surprise she apparently forgot all about filling the request which Jesus had addressed to her.

*That We Might Be Comforted* Weariness, toil, pain, sorrow, and everything else that vexes and depresses us here on

earth has come into human life as a consequence of sin. Yet we have a blessed comfort amidst it all as we look, in faith, to Jesus, who humbled Himself and took our sins upon Himself. He has taken the curse out of all the consequences of sin by bearing it for us. Outwardly, of course, these things also continue to mark the lives of God's believing children until they have reached their heavenly home. They are there for us as constant reminders of our sin and of our need of the Savior's saving grace. Yet even as they serve this wholesome purpose we have the blessed privilege of turning to our Lord for needed strength to bear them patiently. We win added confidence for such prayers through the realization that our Lord, who Himself was weary and thirsty and who suffered the utmost of sorrow and pain as He humbly wrought our redemption, ever has an understanding for what we are experiencing.

### Yet Intent Upon Quenching Thirst

*Noting A Sinner's Spiritual Thirst* Jesus showed no signs of irritation because His simple request had not been met. In His Savior's love He quite forgot His own thirst and thought rather of the thirst that was gnawing at this

woman's soul, though she was not even fully conscious of it. For Jesus said to her: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." This Samaritan woman possessed some shreds of the true religion of Israel, but interwoven as they were with falsehood and error they had not brought her salvation and spiritual life. She was living in open adultery, for as we hear from the Savior's own lips somewhat later in this account she had had five husbands, and he with whom she now lived was not her husband. Through her life of shame she had seemingly brought even the outward wages of sin upon herself, disgrace in the eyes of her fellow citizens. Why should she otherwise have come alone to draw water, when Oriental women delighted to carry out this daily household task in cheerful company? Or why should she have come at this odd noon hour when evening was the ordinary time when women went out to draw water? This woman was dead in trespasses and sins. More than earthly water which she had come to draw she needed the living water of the Gospel to quicken and nourish spiritual life in her soul. And here in her presence was Jesus, the great gift of God, the divine Savior, through whom God was extending full salvation to all sinners. Here at Jacob's well was Jesus, the fountain of life, intent upon giving her spiritual life, intent upon bringing her to faith with His gracious message of pardon, intent upon giving her peace with God and therewith strength to amend her sinful life.

*Offering To Her Living Water* The words with which Jesus had

begun to reveal Himself to this Samaritan woman sufficed to arouse and hold her interest. For instead of leaving with the water which she had drawn, she stayed on and said to Him: "Sir, thou

hast nothing to draw with, and the well is deep: from whence then has thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" This gave the Savior His desired opportunity to tell her more: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This constrained her to reply: "Sir, give me this water, that I thirst not, neither come hither to draw." Even now she did not yet fully understand, but we know from the entire account that she did come to understand later after the Savior had pointed out the full plight of her guilt and shame and let her

know that He was none other than the Christ, the promised Redeemer. *Offering It* Here we have a *Still To All* glorious Epiphany, a blessed manifestation of the love of our Savior. Weary and thirsty though He was, He was ready to let His wants wait, if only He could supply the spiritual needs of a sinner. We know that in this same love He humbled Himself even much deeper. The cross with all of its curse and agony was not too bitter for Him, inasmuch as it was the only way to establish the living water of His saving Gospel for all sinners. Let us remember how intent Jesus was upon awakening thirst for His living water and upon quenching such thirst. Those whom even their fellow men despise and cast out Jesus does not despise, but seeks to bless them and through such blessing to sanctify them for a better life.

In such a Savior there is comfort and hope for all. Yet we can find this comfort and hope only if we clearly realize what this living water is that He has to offer, this water that can fully satisfy our souls as no earthly water can. It is the blood-bought message of the forgiveness of our sins, which gives us peace with God, which assures us of God's provident love now and of His glory hereafter, which gives us strength to renounce sin and to strive for a God-pleasing life. The sinner who drinks of it by faith will never thirst, but it becomes in him a well of water springing up into eternal life. For as we cling in faith to our Savior's grace we have part in a new spiritual life which will finally extend into eternal life in heaven. All the while our thirst is quenched.

C. J. L.

## From A Wider Field

Dear Editor:

**I**F it seems necessary, please accept my apologies for thoughts that continue to reflect Christmas. You may feel that since the holidays are now past, we had better turn to other subjects. But we are enjoying a long Epiphany season this year, and the glow of the festival has not faded away. There is something fundamental about Christmas, too, so that its doings illuminate other matters that may be far removed from the immediate subject.

Take, for example, the otherwise insignificant news jotting from Glenwood, Minn. There is no reason why you should be acquainted with Glenwood. It's a small resort town among a thousand of its kind. But there the city fathers put paper bags over all parking meters for a week before Christmas. Nobody had to pay the fee during that time; and this was billed as the official way of saying Merry Christmas to the inhabitants.

It was a pretty gesture; but it set up a nagging in my mind. There is something odd about a Christmas favor like that. Try to picture it to yourself:

The mayor and city council say: Dear Folks, our Christmas gift to you is — no money for the meters for a

whole week! But suppose a citizen answers: Won't that leave the tax fund short by just so much? What reply would the city administration have for that? The only realistic answer I can think of would be: Don't worry about that, dear citizen. Since the tax fund will lack a week's revenue from the meters, you just won't get quite so many improvements as you expected; either that, or we will simply tax you a bit harder somewhere else to make up the deficit. Either way, you pay. So have a good time parking free for a week. Merry Christmas!

If it were customary for the officials of government to put all meter receipts into their own pockets, such a gift would make good sense. But it is hardly likely that this practice obtains at Glenwood. Honest government does not operate that way. Therefore it would seem that the public Christmas present at Glenwood was an entertaining bit of self-deception. Yet, no doubt, the people liked it.

\* \* \* \*

Far be it from us to want to spoil the fun. It's only that the type of thinking behind it can be extremely dangerous. Suppose it were followed in our Church. Suppose that the

pastor and church council of a congregation were to announce in the annual meeting: Dear members, we know that some of you find it hard to submit to certain divine and necessary rules and regulations which are being strictly observed among us. Be of good cheer; we have suspended some of those rules, beginning January 1. Lodge members will be admitted, anybody will be welcome as a sponsor for your babies, nobody will be asked for mission monies, and the pastor, servant of God's message of sin and grace, has promised for a whole year to preach only grace, not sin. Happy New Year! — This is not as fanciful as it might sound, Mr. Editor. There may not have been any formal announcement made; but the fact is that in some churches men have been suspending God's will, order and truth, presumably for the benefit of the people, for lo, these many years. And what is more, it seems that a large part of the people enjoy such magnanimous gifts made at their expense — for they do cost Christians dearly.

Or imagine that delegates to a church convention might come home with this report: Dear Constituents, our church has been operating strictly on a confessional basis. We have

held to the Scriptural principle that it is both possible and necessary for Christians to agree in all doctrines of Holy Scripture and that, where such agreement is manifestly absent, no church fellowship shall be practiced. This has seemed harsh to our flesh. Now we bring you tidings of great joy. At our convention we acted on the proposition that it is neither necessary nor possible to agree in all non-fundamental doctrines, and that we shall fellowship upon whatever degree of unity exists between ourselves and other churches. We have voted, in other words, to suspend the rules, and let's all be Christians together in peace.

If WE were ever thus to give away what does not belong to us, but to God alone, in order to benefit nobody except the devil, let us hope that somebody would show us our folly. "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Prov. 25:14).

\* \* \* \*

Now have patience with one more reflection, and then I am done. We

now have Christ back in Christmas. At least that is what they tell us. As a result of all the pressure exerted by all the "Put Christ back into Christmas" movements, the Child of Glory received more publicity at the season of His birthday than He did some years back. Nativity scenes were floodlighted in more towns than ever, and even TV admitted now and then that it was Christ who really caused all this celebration.

At least outwardly He is back. The truth about His coming, and His identity, were still largely ignored. Therefore most of the work of putting Christ back into Christmas still remains to be done. But in the meantime I have another project for which I invite your cooperation as editor. It is called "Getting Santa Claus OUT of Christmas."

On many counts this promises to be a real adventure. Getting the Christ-child back in had some support, at least. But anybody who proposes to get Santa out is widely regarded as a sort of depraved Boris Karloff. Even Christians, it seems, who would

not think of Christmas without Jesus, like to keep Santa around, too, as a sort of bonus.

It is so typical of the spirit of the times in which we live — times, incidentally, that can produce a presidential inauguration featuring four praying and blessing clergymen whose names, as dissimilar as their faiths, are published as a sort of firm of spiritual advisers: Elson, Michael, Finkelstein and Mooney. The comfortable belief that the false and the true can exist side by side on equal terms without harm has become practically universal. How few there are that find the spiritual application in the divine statute which said: "Thou shalt not sow thy field with mingled seed" (Lev. 19:19). Will you join the de-Claus-ing club and with me become a reproach to many people? Next Christmas is a year away, so you have time to consider this proposal. The next inauguration is four years away — but I'm afraid that cause is hopeless.

Cordially Yours,

E. S.

## ETERNITY

### Heaven

(Sixth Continuation)

WE have looked at a number of expressions which the Scriptures use to give us an inkling of the joys that await us in heaven. We have by no means exhausted the list; more of such beautiful terms could be found, but a detailed discussion might cause tiring repetitions. For that reason we break off. The term which we considered in our last study, which called heaven our inheritance and thus assured us that we have been appointed as rich heirs, certainly rouses thoughts of joyful anticipation and hope in our hearts. Living in this hope of unspeakable glory, which is preserved for us in heaven as an inheritance "incorruptible and undefiled and that fadeth not away," will make the pains and anxieties of this life seem light and momentary and insignificant beyond measure by comparison. It will give us the strength to lead a life worthy of so rich an inheritance.

We turn to a few expressions in the Scriptures which, without figure, speak directly of our happiness in heaven. Scripture says that there God will be "all in all," and that we shall "see God." These two terms are mutually complementary, emphasizing the idea of complete unhampered and uninterrupted union and communion with our God.

God will be all in all, that is one side of the picture. Think of how St. Paul concludes his presentation of the article on Resurrection. This article was doubted by some in Corinth. Paul shows them that the hope of our resurrection rests on the fact of Jesus' triumphant resurrection. Through sin Adam brought death into the world. In Adam all die. Then Jesus came into the world, took our guilt upon Himself, and wiped it out by His death. In witness of His success He arose from the grave on the third day. If Christ had not arisen, then would we still be in our sins, and death would be

our eternal lot. But Christ, by His resurrection, brought back from His grave the resurrection of us all. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

This will take place in its proper order. On the last day will come the resurrection and the final judgment. That will complete the work of our Savior, the damage done by sin will have been undone. The original bliss will have been restored, so "that God may be all in all" (I Cor. 15:28).

Think what that means. God is the One from whom all blessings flow. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jas. 1:17). That is true already in this life. But here our intercourse with God is still obstructed by the conditions of sin. Then in heaven, when sin shall have been completely removed, God's blessings will flow on us in an un-

impeded, uninterrupted stream. Then we shall fully appreciate what the Psalmist sings: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Ps. 73:25,26).

How shall we in heaven become aware of this blessing? And in what manner shall we enjoy it? Here on earth we live by faith, there sight shall take the place of faith. So Paul expresses it in II Cor. 5:7: "For we walk by faith, not by sight." And St. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for *we shall see him* as he is" (I John 3:2).

Just think what that will mean when we shall see God, and look at Him face to face. Think of the joy it brings to friends who have been separated for a long time when they meet again and look into one another's eyes. They may have corresponded by mail during their separation, they may have talked with each other by long-distance telephone, they may have exchanged

photographs, yet all this was but a poor substitute for seeing each other face to face.

We are now separated from God. Yes, we hear Him speak to us in His Word, and we speak to Him in prayer. But that is, as Paul calls it, like seeing "through a glass darkly." Then, however, it will be face to face.

God is love. His face is beaming with love, as He instructed Aaron to say in the Benediction: "The Lord *make his face shine* upon thee and be gracious unto thee." It is always pleasant to look into the smiling face of a friend, to look into God's smiles will be life eternal. We shall never grow tired of looking at God, rather, that look will constantly refresh us. Both St. Paul and St. John told us in the passages cited above, how much they cherished the hope of seeing God "face to face" and "as He is" in heaven; and they encouraged their readers to do the same. That hope greatly strengthens us even in our present tribulations.

Job is an outstanding example of the power of this hope. Although he was a very pious man, the devil was given the permission by God to

attack him with a most serious illness. Job's friends charged him with secret sins because of his illness; even his wife taunted him about the futility of his trust in God: "Dost thou still retain thine integrity? curse God, and die" (chap. 2:9). How did Job comfort himself? "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh *shall I see God*: whom I shall see for myself, and mine eyes shall behold, and not another" (chap. 19: 25-27).

Jesus directed His disciples to the same fountain of strength and comfort: "Blessed are the poor in heart: *for they shall see God*" (Matt. 5:8). And the author of Hebrews warns against the loss of this hope: "Follow peace with all men, and holiness, without which no man *shall see the Lord*" (chap. 12:14). In the last chapter of the Bible the holy seer John is told that this will be the heart of our joy in heaven: "His servants shall serve him: and they *shall see his face*; and his name shall be in their foreheads" (Rev. 22:3,4).

(To be continued)

J. P. M.



## News from our Mission Fields

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

MATTHEW 28 20

ONE OF OUR BEST MISSION AGENCIES — A CHRISTIAN DAY SCHOOL

THE STORY OF REDEMPTION MISSION

North 68th Street and West Thurston Avenue, Milwaukee, Wisconsin

### The Invitation to School That Strengthened A Mission

IT is the prayer of every member of Redemption Congregation that in the fall of 1957 the doors of its own Christian Day School may be opened. The interest for a Christian Day School was prompted by an invitation from Calvary Congregation in Thiensville, Wis., to permit our children to attend their school. For two years 16 children were transported by chartered bus 25 miles a day to and from school, where they

could sit at the feet of their Savior and hear His word. When Redemption Congregation received and accepted another offer of neighboring Salem Congregation to make use of its newly purchased school facilities, a school bus was purchased by members of the mission, overhauled and reconditioned from bumper to bumper. A graduate of New Ulm, Mr. Donald Holzhueter, was called by the congregation as its faculty representative in the school. The enrollment not only necessitated the

purchase of a larger school bus, which was driven by five men from the congregation, but it was also necessary to call a second full-time teacher, Miss Joan Damrow, for the fall of 1956.

### School Growth Tells the Story

This growth of the Christian Day School also tells the story of the growth of Redemption Mission. We can trace its beginnings back to the decision of the Southeastern District Mission Board to have this area on



**Where There's a Will, There's a Way to a Christian Day School**

the northwest fringe of the city of Milwaukee canvassed for mission possibilities. The canvass proved promising, the present missionary was called, and the work began.

**A Solid Congregation Built in a Temporary Chapel**

A site for the new mission was purchased on the edge of a low-rental housing project and in the middle of what would some day be a substantial residential area. A prefabricated, barracks-type chapel, with its contents, which included a two-manual pipe organ, was bought from St. Matthew's Congregation in Oconomowoc, Wis., dismantled, transported, and re-erected on the present site of nine lots. However, it was not until the following spring that the chapel was ready for use. In the meantime, a confirmation class of four was begun in the home of one of the pupils. Then, too, 16 Sunday School children from the immediate area were transported by the missionary

and his wife to neighboring Mt. Lebanon Church. It was not until April 13, a cold and wet Easter Sunday, that the first service was held in the chapel with 80 in attendance. The following months were spent in



**Sunday School Children in the Chapel**

preaching, teaching, and calling. On November 22, 1952, a group of 17 communicant and seven voters organized as a Christian congregation,

**The Real Story of Redemption**

But a mere recitation of these facts hardly tells the real story of mission work. That is told in the chapters of how, by the grace of God, sinful hearts are conquered by the power of the Gospel — of the man instructed on his death bed, then pleading for his baptism that he might have something to which to cling, and a day later lapsing into a coma; of the man who "could not go through with it" after six months of instruction, but shortly before the day of confirmation made his decision with the words: "Pastor, it was either the Pope or the Word of God." The real story of Redemption is the simple story of Christ's redemption. Its sole purpose has been, and still is, to "edify the body of Christ," and this is done by "speaking the truth in love" (Eph. 4).

WILLIAM E. FISCHER,  
Missionary of  
Redemption Lutheran.



**The Temporary Chapel Without Basement**



# In the Footsteps of St. Paul

## The First Epistle To The Corinthians

### II. Paul Answers Inquiries and Scores Abuses (Chapters 7-11)

NOWHERE can we gain a better insight into the theology, heart, and soul of the Apostle than from his Epistles. In his Epistles to the Corinthians he bares his soul. After he has disapproved of the many schisms in Corinth and extolled the ministry centering around the preaching of the Cross, has dealt with a case of church discipline and has warned against wrangling in court before unbelievers, he proceeds to answer some of the special inquiries.

In Corinth, the center of Greek immorality, questions on marriage and fornication were bound to arise. Paul had been asked whether it was well for man to touch a woman. His answer was that because of the great temptation to immorality it was better for a man to have his own wife, and for a woman to have her own husband. Both were to concede to one another the proper marital rights. Personally, he would wish that all be and remain unmarried as he was. To those who were still unmarried or widows he would suggest to remain unmarried; yet if they could not exercise the proper self-control, they should rather get married than to burn inwardly with passion. Those who are married should not separate from their unbelieving partners, but rather try to win them over to their faith by a model and consecrated life.

Let each one remain in his calling, the uncircumcised as well as the circumcised, the slaves as well as the freeborn. All are bought with a price, set free by Christ, and should not again become the slaves of man. Those who are unmarried should not seek marriage, yet if they do marry, they commit no sin. The time appointed for the coming of the Lord is growing short, the form of this world is passing away. It is therefore of the greatest value to all to rid themselves of all anxiety and devote themselves unreservedly to the Lord. He who marries does well, he who refrains does better. This is but an advice, and no command of the Lord. Paul expresses an ideal

herewith. A contracted marriage, however, can only be ended by death.

Another question was troubling the Corinthians. Not all of the meat of sacrificial animals was used in the sacrifices. The unused portions of such meat would either be used at banquets, to which friends would be invited, or would be sold at a cheaper price on the public market. Could the Christians eat and buy such meat? To this Paul answered: Since idols exist only in the imagination of man, it is not sinful to eat such meat. If a brother's conscience, however, is weak and he considers it sinful to eat such meat and might even lose his faith because he sees other Christians eat it, he, the Apostle, would refrain from eating it for the rest of his life rather than cause offense to the weak brother. Our Christian liberty must not be abused, for this may cause the fall of a weak brother.

In a remarkable digression from this general theme on Christian liberty, Paul in turn asks whether he, too, would not have a right to be married as were Peter and the other Apostles. He had refrained from marriage in order to serve his divine Master all the more and better. His own celibacy was a matter of personal choice and not a command of the Lord (as later on Rome would demand it). Tradition has linked Paul with a virgin named Thecla of Iconium, who adored him and saw in him the greatest of all Christian teachers and later on suffered martyrdom. The so-called Acts of Paul and Thecla, which tell us of this supposed love affair are a mere legend, a spurious distortion of the life of Paul, the avowed celibate.

Why did Paul not expect support from his congregations, while the other Apostles received it? Paul expresses the general rule that he who feeds the flock also is privileged to taste the milk. They who preach the Gospel are to live of the Gospel just as the priests in the Old Covenant shared the shewbread and the meat. For his own person, Paul wanted to preach the Gospel free of charge to anyone. Of this he boasted. As a free man he made himself a servant to all, to Jew and Gentile

alike. He would become all things to all men to win some. At the same time he contended for the rights of the ministers of Christ to eat of the fruits of the vineyard of the Lord.

In a race, runners compete for a perishable crown. For himself he sought the crown of life. A boxer wants to strike effective blows. He, too, would not want to preach to others and at the same time disqualify himself. Many Israelites wandered and perished in the wilderness because of their evil lusts. The fate of Israel in the wilderness should serve as a warning to us. Let us all take heed lest we, too, fall. God has no desire to tempt us beyond our strength, but will give us strength to endure, if we will but trust in Him.

Just as the Israelites partook of the manna and drank of the water from the rock (Christ) in the wilderness, we too partake of Christ's very body and blood in the Holy Supper for the nourishment of our souls during our earthly pilgrimage. Being guests at the Lord's Table it is not proper for us to be guests at the table of devils at the same time. We are to shun the worship of idols. We do actually have fellowship with them when we eat with them at the feasts of their idols. All things are lawful to us, but not all are helpful. Let us always have the good of our neighbor in mind, whether we eat or refrain from eating of the meat once sacrificed to idols. At times it may be necessary for us to assert our Christian liberty and then again to refrain for conscience sake. Whether we eat or drink, we are to do it all to the glory of our Lord. In the exercise of our Christian liberty the Apostle pleads: "Be ye followers of me, even as I am of Christ."

How should the Corinthians worship, with covered or uncovered heads? Jews and Romans pray with covered, Greeks with uncovered, heads. Paul advises the men to worship as do the Greeks. The women, however, he asks to appear in church with coverings on their heads. (Rome still insists on the latter in its churches). It is no command of the Lord.

But how about the love feasts and the celebration of the Lord's Supper? Here, too, serious abuses had crept in and had the true Christians of Corinth worried. The splitting up into groups also became manifest in the agapes or love feasts which accompanied the celebration of the Lord's Supper. Some greedily satisfied their hunger and thirst there, and the poor went away hungry. For this they should rather use their own

homes. This clannish spirit and greedy behavior of some could not be commended. As to the Lord's Supper, Paul too had received a direct revelation from the Lord. He reminded the Corinthians that when they celebrated the Lord's Supper they were receiving His very body and blood. They were to observe this Supper in remembrance of the Lord till He comes to gather His saints for the heavenly feast. Each

communicant should examine himself carefully in the light of God's holy Law so as to receive the Lord's body and blood worthily. He who partakes of it unworthily, without proper self-examination and sorrow over his sins, eats and drinks to his own judgment. Other matters Paul wished to settle when he would come to them personally.

H. A. KOCH.

## Worship Notebook

OUR life is full of words. We have countless rich and descriptive words in the English language, and for the most part we can say what we want to say in our native tongue.

There are times, however, when we are forced to use foreign words. Who doesn't use French everytime he orders a meal in a restaurant, what with a *pie a la mode*, *entree*, and (when we have enough money) *filet mignon*.

Even the Pennsylvania Dutch who speak a hodge-podge of low German and English have made their contributions. I love words like *rutsch*, *doppick*, and that wondrous and rich expression which so aptly and frequently describes our pattern of daily life, *f'hoodled*.

Words are the picture windows which look out upon life. Take that classic German word *Gottesdienst*. Ask a German to translate it and you'll get a variety of answers. Literally it is made up of two words meaning "God service," but it means "public worship" or "divine service." Church announcements in German indicate that *Gottesdienst* will be held at such and such an hour.

For our purposes here, let us say that in English, the word *Gottesdienst* means worship. But this immediately presents a problem, for most of us are not too clear about what we mean by worship. To be sure we have labeled the services of the church with this old English word. But do we know what it means?

By common agreement the word properly refers to our homage to God. It is the term we use to describe our feelings toward the Almighty, our reverence, adoration, honor and respect for One we know to be our Maker, Savior, and Com-

forter. In short, it summarizes our whole attitude toward God.

But if we use this word to describe what we call an attitude, we must ask whether we have a sense of worship when we think about God. Is there the feeling of awe or majesty, or glory and grandeur? Is there an indescribable sense of the magnificence of God?

I once raised this question before a group of men, and then added something which may sound almost blasphemous to some, too servile to others. What would you do, I asked, if in this meeting suddenly — without any word of warning — Jesus Christ were to enter the room. I can't help feeling, I added, that instead of falling upon our knees before Him who died and rose again, we might act in an entirely different manner.

I'm not implying that we ought to return to the days of another age when men regarded God as such an awful and terrible Being that they cringed before his wrath. But we cannot dare to forget that God is God. And we owe to him the worship of our hearts and minds and hands and voices. God is still the One before whom we kneel, even as did Peter in a fishing boat, Mary Magdalene in a garden, and Thomas the Doubter in an upper room. Before one can worship, he must have a sense of the awe of God.

Once this feeling pervades our thinking, worship as an attitude fills every moment of our life. It is not confined to the hour or two on a Sunday that we spend in church, but it can begin there.

This is the first sense in which we use this word. We worship God in the church. Over the years a ritual (and by this word I mean the form

of service and not the action of ceremony) for Christian worship has evolved. God's Word calls us together for the purpose of hearing that Word and responding to it. We go to our churches in obedience to God's command. It is the Word which comes from Him that calls us to the assembly (for what is a congregation other than that?), and it is that same Word which speaks to us in the readings from the Scriptures and in the comment upon that same Word in the sermon.

But worship is not a one-way road. What would you think if you gave a handsome gift to another and his only reaction was to sit mutely before you? Worship necessarily demands that we respond to God's gift as proclaimed in His Word.

We sing, we pray, we give thanks, and in a very real sense we offer the true sacrifice of our whole being. There is no thought in Christian ownership that we pay back God. Rather our sacrifice is one of gratitude, of thanksgiving. Thus the church speaks of worship that is sacramental, that is, God giving to us, and sacrificial, we giving back to God.

All this is what we mean by worship, at least in our use of the word as we have it in English, and it is unfortunate that the word worship to a lot of people means only that and no more. The German term *Gottesdienst* on the other hand suggests a fuller definition, and makes us realize that true worship only begins in the church but is carried into all of life as our chief function.

Our "God service" consists of our hymns and psalms, our prayers and offerings. No matter how poorly we sing or how inadequately we express

our thoughts in prayer, if these things are the expression of our grateful hearts we do serve God. All such efforts have little value if they are not wrapped up in every moment of our daily life.

St. John says, "If a man say, I love God, and hateth his brother, he is a liar." Worship does not end with

the song that dies on our lips in the church. The song fills our heart in our work and in our play. It thrills us when we are with the people we like and when we must come in contact with those we hate.

Our sacrifice of self-offering motivates every act. When we work, whether our task be easy or difficult,

pleasant or burdensome, we do it to the glory of God. Thus in every moment, the words we speak, the thoughts we think, the actions of hands and feet, all of our senses are caught up in our only proper function in life. This then is worship.

EDGAR S. BROWN, JR.  
in *The Lutheran*.

## How Much Do We Know?

A Lutheran university student one day asked his pastor for a scientific explanation of the Holy Trinity. There was nothing new in this request. Intelligent Christians have always sought to understand the great things of God. Is that possible by human reason and knowledge?

### Human Knowledge

How much human knowledge do we have? How much do we know even of earthly things? Jesus, referring to earthly things, said to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." Now, we know some things about the wind. In fact, from meteorology we know a good deal more about it today than Nicodemus did. We believe what we know from human observation and experiment. And yet we know very little even about the wind.

So it is with other earthly things. From observation, study, and experience we have gained a store of earthly knowledge. We have made much progress since the day when Cain, the son of Adam, began to till the soil, and Abel, his brother, tended his sheep; since the time of Jubal, who invented the first musical instruments, and of Tubal-cain, the first artisan in bronze and iron. We have advanced beyond the oxcart and the horse and buggy and now ride in fast-moving trains across the land and rush through the skies in high-powered jet planes. We no longer cross the seas in rowboats and sailships, but in stately, fast-moving, diesel-powered vessels. We have discovered the wonderful powers and functions of electricity, radio, and television. We are exploring the universe. Marvelous advances have been achieved in medicine and surgery. Engineers have produced

mighty construction. And we are now familiar with atomic energy.

Yes, we have become wise in the knowledge of earthly things, and yet we know little of all that may be known. Man has discovered many things, but no one has ever made a tree or fashioned a rose. We use electricity every day, but no one knows what it is. We cannot define life or solve the mystery of death. True, the human knowledge we possess may add to our enjoyment for our life here on earth, but the question for us Christians is: Does it help us to understand heavenly things? To what extent can we use human knowledge in our religious life?

### The Relation of Human Knowledge to Christian Faith

Christian faith is described in the Bible as "the assurance of things hoped for, the conviction of things not seen." To have assurance and conviction of these things in which we believe, we must have knowledge of them. "How shall they believe in Him of whom they have not heard?" says the Apostle, and, "So, then, faith cometh by hearing, and hearing by the Word of God." On the basis of the Corinthians' knowledge of the Word of God, St. Paul appeals to them: "Judge ye what I say." In order to judge things with assurance and conviction, we must know them. And since the only source of religious truth is the Word of God as revealed in the Bible, we must know our Bible. We must be able to hear God's Word with understanding and read it with benefit.

So, then, we must know and understand the language of the Bible. We must use our human knowledge to compare Scripture with Scripture, to analyze and to clarify difficult portions in the light of clear passages.

We should know how to use various Bible helps and commentaries. For a better understanding of Scripture we should have some knowledge of geography and history. We should know our own sinful nature and the righteousness and holiness of God, know that He hates and punishes sin. We use human knowledge to study the original languages in which the Scriptures were written, so that we may have a correct translation. We use human reason and judgment to detect misinterpretation of the Bible and to correct false doctrines.

And we should know how to show our Christian faith in our life, how to let our light so shine before men that they may see our good works and glorify our Father which is in heaven. Our knowledge of Scripture should be "profitable for doctrine, for reproof, for correction, for instruction in righteousness." We should know how to use our time, talents, and treasures in the service of God for the building of His kingdom. As good stewards of the grace of God we should use our knowledge and our intelligence in our business, profession, and work to glorify God. Thus in many ways we can and should make use of our human knowledge in Christian faith. However, this knowledge is limited. For the real foundation of our faith is in "things not seen," the unsearchable and unlimited wisdom and knowledge of God.

### The Mysteries of God

"Who hath known the mind of the Lord? or who hath been his counselor?" (Rom. 11:34). The works and the ways of God surpass all human knowledge. "Natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually dis-

cerned" (I Cor. 2:14). The doctrine of the Holy Trinity, the person of Christ, the God-man, His virgin birth, His work of redemption through suffering and death on the cross, His resurrection, the working of the Holy Spirit, how man is born again through Holy Baptism, is brought to faith through the Gospel, receives Christ's body and blood in the Lord's Supper, and receives everlasting life in heaven, all these things are mysteries which our human reason does not understand. It considers them

foolishness. These mysteries of God are articles of faith. We do not understand them, but as Christians we accept them in faith as the Holy Spirit has revealed them to us in the Gospel. Not by human reason or speculation, but by faith we rejoice in the knowledge and in the assured hope of our salvation through Jesus Christ, our Savior, and glorify God, who has brought us out of darkness into His marvelous light.

TITUS LANG  
in *The Lutheran Witness*.



## Anniversaries

### TWENTY-FIFTH ANNIVERSARY Pastor Alfred H. Maaske

On August 5, 1956, the members and friends of St. Paul's Lutheran Church in Manistee, Mich., gathered to observe the twenty-fifth anniversary of Pastor Alfred H. Maaske's ordination and installation into the holy ministry. The undersigned delivered the sermon, basing his words on St. Paul's confession as a servant of Christ: "By the grace of God I am what I am" (I Cor. 15:10).

During the social hour which followed, a portion of the letters of congratulations from former classmates were read, a number of pastors present extended their personal greetings, and a purse which was an expression of esteem on the part of the St. Paul's Congregation was presented to the pastor.

Before coming to Manistee, Pastor Maaske served in congregations at Mukwonago and Newburg, Wis. May the Lord's rich blessing rest upon this servant, and may his ministry continue to be a blessing to many.

Lord of the Church, we humbly pray  
For those who guide us in Thy way  
And speak Thy holy Word.  
With love divine their hearts inspire  
And touch their lips with hallowed fire

And needful strength afford.

E. C. RENZ.

### GOLDEN WEDDING ANNIVERSARY

On Nov. 18, 1956, Mr. and Mrs. Peter Jahn, members of Friedens Ev.

Lutheran Church, New Prague, Minn., were privileged to celebrate their 50th wedding anniversary in the church basement in the midst of their family and friends. Their pastor spoke to them briefly on the basis of Ps. 71:7-9. May the Lord, their Guide and Shepherd hitherto, sustain them and abide with them also in their remaining days.

ALFRED MARTENS.

### GOLDEN WEDDING ANNIVERSARY

On Dec. 2, Mr. and Mrs. E. Kubalski, members of Immanuel Congregation, Pelican Lake, Minn., were privileged to observe their golden wedding anniversary in the midst of their relatives and friends. The undersigned addressed them on the basis of I Chron. 16:8-10. May our gracious God continue to abide with them in their old age. G. GEIGER.

### GOLDEN WEDDING ANNIVERSARY

On Sunday, Dec. 16, Mr. and Mrs. August Mueller, members of Trinity Ev. Lutheran Church, Huilsburg, Dodge Co., Wis., were privileged to celebrate their golden wedding anniversary at their home in the midst of their children and close relatives. Their pastor addressed them on the basis of Psalm 73:24. "Thou shalt guide me with thy counsel, and afterward receive me to glory."

W. REINEMANN.

## The Northwestern Lutheran

### "I WILL REMEMBER THEIR SIN NO MORE"

Jeremiah 31:34

It is so good to know when God forgives

The many sins and failings we regret,  
He does not do it as so many folks,  
Who will forgive you, but they won't forget.

Then read these promises from God's great store,

"I have forgiven all thy sins and I" —  
O precious words — "remember them no more."

It's such a comfort, too, that though our words

Are often misconstrued, man cannot see

The heart, and know the thoughts we think.

But, precious Lord, it is not thus with Thee.

For unto all who to Thy throne draw near,

The promise stands: "Before they speak, I'll hear."

So if at times we are misunderstood  
We dare not be distressed, our Father knows.

Draw close to Him and let Him heal the hurt,

Far more than we, He felt man's cruel blows.

His dearest friends no vigil with Him kept;

For while He prayed the three disciples slept.

"Tempted like we" the Scripture says of Him,

Ah, then He knows how hard the battle is,

But He will arm us 'gainst the bitter'st foe;

For He has promised and the fight is His.

Take then the Shield of Faith — the Spirit's Sword,

Fight as a humble servant of your Lord.

ESTHER A. SCHUMANN.

# Deaths

† PASTOR WILLIAM NICKELS †

William Carl Nickels was born September 3, 1887, at Rochester, Minn., son of Rev. Carl and Elisabeth Stein Nickels. He was baptized and confirmed at Rochester, Minn., attended Concordia College, St. Paul, and was graduated from Concordia Seminary, St. Louis, in 1910.

He served congregations in Elbow, Saskatchewan, Canada; Mankato, Minn.; Smith's Mill, Minn.; Redwood Falls, Minn.; Buffalo, Minn.; and the last four years at Summit, S. Dak. He also served his Synod as Visiting Elder for several terms. When it became necessary for him to retire because of a throat ailment, he came to Minneapolis, where he lived until his death on December 19, 1956.

He is survived by his wife Clara nee Hegerman; one son, Loren of

Bayport, Minn.; three daughters, Mrs. Ruth Holt of Minneapolis, Mrs. Lois Brueske of Minneapolis, and Mrs. Lee Schulz of Litchfield, Minn.; eight grandchildren; and nine sisters, Martha of St. Petersburg, Fla., Louise and Christine of St. Paul, Minn., Mrs. Edwin Dornfeld and Mrs. Nelda Paulsen of St. Paul, Minn., Mrs. Carl Dornfeld of Minneapolis, Annett of Milwaukee, Wis., Melvina of Dearborn, Mich., and Erra of Bakersfield, Calif.

Funeral services were conducted on December 22, 1956, in Pilgrim Lutheran Church, Minneapolis, with the Rev. R. J. Palmer officiating. Pastors O. J. Naumann, A. L. Barry, M. J. Lenz, F. Geske, W. P. Haar, F. Weyland served as pallbearers. Burial was in Lakewood Cemetery.

R. PALMER.

## HAPPINESS

"And what is true happiness?" you ask  
I'll counter with, "What is light?"  
"It's very difficult to define,  
It's the opposite of night."  
I think that happiness is like that,  
Not quick, with a loud display,  
But softly and quietly it comes  
Like the dawn of a newborn day.

Happiness comes from such simple things,  
From a given task well done  
And when we're at peace with God  
and man  
At the setting of the sun.  
Though some may say it's a dismal thought,  
It's a happy thought to me.  
When this life ends, I've a home  
above  
With Christ for eternity.  
It's faith in this Lord that gives my life

A plan and a purpose, too.  
My eyes are on Him at work or play,  
Whatever the task I do.  
The humblest task, enriched by His Word  
Has an added dignity.  
"What ye do to the least of them,"  
Christ said,  
"Ye have done it unto Me."

And so I go on my little way,  
I'm happy and well content  
Though the storms may sometimes test and try  
And leave me weary and spent.  
But the joy God adds to each bitter cup  
Surpasses my highest dreams,  
And I know that all things work for good  
In the plans my Father schemes.

ESTHER A. SCHUMANN.

Central Conference  
NEBRASKA DISTRICT  
October 1, 1956 to December 31, 1956

| Congregation                | Budgetary | Thank Offering | Church Extension | Other |
|-----------------------------|-----------|----------------|------------------|-------|
| Cedar Rapids, Good Shepherd | \$ 56.40  | \$             | \$ 47.00         | \$    |
| Council Bluffs, Redeemer    | 127.76    | 22.28          | 35.00            |       |
| Des Moines, Lincoln Heights | 273.40    | 4.00           |                  |       |
| Fort Madison, Grace         | 56.30     |                |                  |       |
| Hadar, Immanuel             | 553.72    | 153.07         |                  |       |
| Hoskins, Trinity            | 270.00    |                |                  |       |
| Newton, Grace               | 324.02    |                |                  |       |
| Norfolk, St. Paul           | 1,494.43  | 5.00           |                  |       |

## CALL FOR CANDIDATES

Because of Prof. A. C. Stindt's retirement from the faculty of Dr. Martin Luther College, New Ulm, at the end of the current school year, members of Synod are respectfully requested to submit in nomination the names of men to fill this vacancy.

Candidates must be qualified for the chair of pedagogy and the supervision of the teacher training school.

To aid the Board of Control in making a selection, pertinent and proper information concerning the individual nominated should accompany each recommendation.

All nominations must be in the hands of the undersigned not later than January 28, 1957.

Arthur Glende, Secretary  
Board of Control  
Dr. Martin Luther College  
17 South Jefferson Street  
New Ulm, Minnesota

## WANTED

Surplus or unused copies of choir music that may be used by mission churches in Madison area. Anthems, Cantatas, anything. Write — David Lehr, Calvary Lutheran Chapel and Student Center, 713 State St., Madison, Wis.

## DR. MARTIN LUTHER COLLEGE CHOIR RECORDS AS GIFTS

Long play, twelve-inch records of the 1956 D.M.L.C. series with eighteen songs may be purchased at \$4.00 per record, postpaid. Kindly address all orders to

Emil D. Backer  
110 N. Franklin Street  
New Ulm, Minn.

## CALENDAR OF CONFERENCES

### SOUTHEASTERN PASTOR-TEACHER CONFERENCE — MICHIGAN DISTRICT

Date: January 28 and 29, 1957.  
Place: Paul the Apostle Lutheran Church, Detroit, Mich.

Host pastor: H. Hoenecke.  
F. P. ZIMMERMAN, Secretary.

\* \* \* \*

### FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Immanuel Lutheran Church, Black Creek, Wis., A. Wood pastor.

Time: Tuesday, February 12, 1957, 9:00 a.m.

Preacher for the Confessional Service:  
P. Oehlert; alternate: W. E. Pankow.  
F. W. HEIDEMANN, Secretary.

\* \* \* \*

### NORTHERN CONFERENCE MICHIGAN DISTRICT

Pastor-Teacher Conference meets January 28-29, 1957, at New Salem Ev. Lutheran Church, Sebawaing, K. Neumann, pastor. Communion service at 9:00 a.m. Monday; sermon by O. Frey (R. Frey). Please do not fail to send requests for meals and lodging to the host pastor.

PAUL H. WILDE, Secretary.

**MANKATO CIRCUIT PASTORAL CONFERENCE**

Date: February 5, 1957.  
 Place: St. Peter's Lutheran Church, St. Peter, Pastor Paul Hanke.  
 Preacher: E. Kolander (alt.: A. Martens).  
 Agenda: Exegetical and homiletical study of a Lenten text, A. Martens. Release-time Classes, M. Birkholz; Deselective Fellowship, A. Kell; The Use and Purpose of the Altar in the N. T. Times, R. Demcak.  
 M. BIRKHOLZ, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet in Martin Luther Church, Neenah, Ws., Paul Hartwig, pastor. The conference will be held at 9 a. m., Monday, February 4. The meeting will open with a communion service. Pastor R. Ziesemer will be the preacher, and Pastor T. Sauer will be the alternate.  
 R. REIM, Secretary.

**SALT RIVER VALLEY PASTORAL CONFERENCE**

The Salt River Valley Pastoral Conference will meet on Monday and Tuesday, January 28 and 29, 1957, at Resurrection Ev. Lutheran Church, Phoenix, Ariz., Wm. Wiedenmeyer, pastor.  
 ROBERT WM. SCHALLER, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

**Pastors**

**Baer, Robert A.**, as pastor of Faith Lutheran Church, Dexter, Mich., by A. H. Baer, assisted by G. L. Press, H. L. Engel, A. G. Wacker, A. Walther, R. Schultz, and M. Spaude; First Sunday in Advent.

**Hanson, James**, as pastor of St. Paul's Lutheran Church, Hyde, Mich., by J. Manteufel; assisted by T. Hoffmann, E. Albrecht; January 6, 1957.

**CHANGE OF ADDRESS**

**Pastor**

**Baer, Robert A.**, 2035 Baker Road, Dexter, Mich.

**MISSION FESTIVAL**

Twentieth Sunday after Trinity

St. John Church, Wayne, Mich.  
 Offering: \$734.00. G. L. Press, pastor.

|                            |        |        |       |
|----------------------------|--------|--------|-------|
| Omaha, Gethsemane .....    | 428.32 | 4.50   | 10.94 |
| Omaha, Good Hope .....     | 195.00 |        |       |
| Omaha, Good Shepherd ..... | 350.10 | 122.50 |       |
| Oskaloosa, Grace .....     | 276.25 | 25.00  |       |
| Sioux City, Grace .....    | 162.88 | 84.75  |       |
| Stanton, St. John .....    | 549.50 | 9.00   |       |
| Washington, Immanuel ..... | 263.98 |        |       |

**Colorado Conference**

|                                   |        |       |       |
|-----------------------------------|--------|-------|-------|
| Broomfield, Trinity .....         | 31.69  |       |       |
| Cheyenne, Redeemer .....          | 156.77 | 22.88 |       |
| Colorado Springs, Mt. Olive ..... | 148.15 |       |       |
| Denver, Mt. Olive .....           | 545.02 | 10.00 |       |
| Denver, Pilgrim .....             | 46.75  |       | 33.91 |
| Denver, St. Luke .....            | 307.51 |       |       |
| Fort Morgan, Zion .....           | 172.58 |       | 63.00 |
| Golden, St. James .....           | 497.72 |       | 90.00 |
| Hillrose, Trinity .....           |        | 47.69 | 56.67 |
| Lamar, Mt. Olive .....            | 451.77 | 94.56 |       |
| Las Animas, St. Paul .....        | 101.18 | 29.37 |       |
| Littleton, Calvary .....          | 172.50 | 20.00 |       |
| Loveland, St. Matthew .....       | 256.28 | 47.50 |       |
| Montrose, St. John .....          |        | 26.50 |       |
| Platteville, St. John .....       | 49.52  |       |       |
| Pueblo, Grace .....               | 402.90 |       |       |
| Pueblo, Our Savior .....          | 113.12 |       | 53.41 |

**Rosebud Conference**

|                                  |        |       |        |
|----------------------------------|--------|-------|--------|
| Batesland, St. Paul .....        |        | 38.13 |        |
| Bonesteel, Zion .....            | 563.99 | 57.75 |        |
| Brewster, St. John .....         | 209.48 |       |        |
| Burke, Grace .....               | 169.54 |       | 109.80 |
| Carlock, Peace .....             | 71.30  |       | 83.50  |
| Colome, St. Paul .....           | 108.71 |       | 67.00  |
| Colome, Zion .....               | 789.52 |       | 145.48 |
| Herrick, St. John .....          | 162.57 | 63.81 |        |
| Martin, Our Redeemer .....       |        | 15.00 |        |
| Mission, Zion .....              | 216.85 |       |        |
| Naper, St. Paul .....            | 452.86 |       | 132.00 |
| Platte, Faith .....              | 44.81  | 22.00 | 50.00  |
| Valentine, Calvary .....         | 174.21 |       |        |
| Valentine, Zion .....            | 569.85 |       | 3.00   |
| Memorial — Mrs. Wm. Porath ..... |        |       |        |
| Winner, Trinity .....            | 770.55 |       |        |
| Witten, St. John .....           | 192.73 |       |        |
| Wood, St. Peter .....            | 64.27  |       |        |

**Southern Conference**

|                                 |          |        |        |
|---------------------------------|----------|--------|--------|
| Aurora, First .....             | 695.59   | 90.00  | 10.10  |
| Memorial — Leland Miller .....  |          |        | 23.00  |
| Beatrice — Christ .....         | 462.70   |        |        |
| Beatrice, Emmaus .....          | 97.01    |        |        |
| Broken Bow — St. Paul .....     | 268.62   | 55.00  |        |
| Clatonia, Zion .....            | 1,127.31 |        | 20.10  |
| Memorial — Fred Bergmeier ..... | 158.50   |        |        |
| David City, Zion .....          | 321.18   | 129.25 |        |
| Firth, St. John .....           | 672.75   | 96.50  |        |
| Geneva, Grace .....             | 1,042.06 | 117.00 |        |
| Grafton, Trinity .....          | 249.31   | 220.00 | 89.50  |
| Grand Island, Christ .....      | 500.00   | 4.35   |        |
| Gresham, St. Paul .....         |          | 116.06 |        |
| Hastings, Redeemer .....        | 639.20   | 154.50 | 63.00  |
| Lincoln, Mt. Olive .....        | 672.25   | 95.25  |        |
| Milford, Grace .....            | 51.60    |        |        |
| Plymouth, St. Paul .....        | 408.83   |        | 178.92 |
| Sutton, St. Mark .....          | 104.54   |        | 38.00  |

\$ 20,646.79    \$ 1,273.45    \$ 1,918.38    \$ 192.70

NORRIS KOOPMANN, District Cashier.

**WESTERN WISCONSIN DISTRICT**  
 October, November, December, 1956

| Pastor — Congregation               | Amount    |
|-------------------------------------|-----------|
| K. G. Bart, Madison .....           | \$ 829.25 |
| R. Beckmann, Ridgeville .....       | 954.17    |
| R. Beckmann, Norwalk .....          | 243.06    |
| A. Berg, Madison .....              | 91.68     |
| B. Beyers, Minnesota City .....     | 208.99    |
| B. Beyers, Winona .....             | 322.04    |
| R. C. Biesmann, Wilton .....        | 47.30     |
| R. F. Bittorf, Monroe .....         | 115.00    |
| R. F. Bittorf, McConnell .....      | 57.50     |
| B. A. Borgschatz, Platteville ..... | 485.79    |
| T. P. Bradtke, Marshfield .....     | 1,936.40  |
| R. W. Brassow, Hubbleton .....      | 299.80    |
| R. W. Brassow, Richwood .....       | 420.00    |
| C. P. Brenner, La Crosse .....      | 630.96    |
| R. Buege, Arcadia .....             | 145.15    |
| R. Buege, Whitehall, R. 2 .....     | 380.25    |
| J. C. Dahlke, Tomah .....           | 4,094.70  |
| A. T. Degner, Tn. Trenton .....     | 857.83    |
| A. H. Dobberstein, Oak Grove .....  | 549.30    |
| F. C. Dobratz, Johnson Creek .....  | 1,500.00  |
| A. J. Engel, Medford .....          | 1,628.80  |
| O. R. Falk, Plum City .....         | 219.60    |
| G. Fischer, Helenville .....        | 875.00    |
| A. F. W. Geiger, Cambridge .....    | 282.66    |
| H. Geiger, Tn. Leeds .....          | 1,103.10  |
| G. Gerth, Poplar Creek .....        | 100.00    |
| H. C. Gieschen, Rib Lake .....      | 135.70    |
| H. Gieschen, Fort Atkinson .....    | 2,077.52  |
| K. A. Gurgel, Eitzen .....          | 314.36    |

|                                      |          |
|--------------------------------------|----------|
| W. E. Gutzke, La Crosse .....        | 1,867.26 |
| A. Hanke, Tn. Norton .....           | 710.35   |
| M. H. Hanke, Tn. Hamburg .....       | 163.00   |
| J. Henning, Wausau .....             | 367.92   |
| M. N. Herrmann, Dorset Ridge .....   | 83.84    |
| M. N. Herrmann, Kendall .....        | 921.54   |
| R. C. Hillemann, Brodhead .....      | 265.70   |
| R. C. Hillemann, Beloit .....        | 32.98    |
| W. P. Holzhausen, Stetsonville ..... | 119.25   |
| E. H. Kionka, Tn. Maine .....        | 270.89   |
| H. C. Kirchner, Baraboo .....        | 743.82   |
| L. C. Kirst, Beaver Dam .....        | 4,069.12 |
| W. J. Koepsell, Ridgeway .....       | 469.38   |
| P. Korn, Lewiston .....              | 730.32   |
| F. G. Kosanke, Altura .....          | 217.90   |
| G. O. Krause, Marathon .....         | 814.14   |
| J. D. Krubsack, Athens .....         | 280.08   |
| J. D. Krubsack, Tn. Goodrich .....   | 349.90   |
| P. Kuckhahn, Ringle .....            | 375.30   |
| M. E. Kujath, Janesville .....       | 109.00   |
| C. C. Kuske, Tn. Green Valley .....  | 91.85    |
| C. C. Kuske, Tn. Day .....           | 157.65   |
| P. R. Kuske, Badger Village .....    | 19.24    |
| P. R. Kuske, North Freedom .....     | 881.85   |
| L. Lambert, La Crosse .....          | 2,027.16 |
| W. Lange, Wisconsin Rapids .....     | 2,958.94 |
| J. H. Lau, Onalaska .....            | 770.90   |
| E. F. H. Lehmann, Prentice .....     | 176.53   |
| E. F. H. Lehmann, Spirit .....       | 40.00    |
| E. F. H. Lehmann, Tripoli .....      | 134.93   |
| O. A. Lemke, Pardeeville .....       | 646.05   |
| F. W. Loeper, Whitewater .....       | 1,832.65 |
| F. W. Loeper, Richmond .....         | 500.00   |
| R. W. Mackensen, Donnavang .....     | 38.83    |

|   |              |
|---|--------------|
| R. W. Mackensen, Lincoln                            | 300.00       |
| R. W. Mackensen, Knapp                              | 155.70       |
| E. A. Mahnke, Moline                                | 544.10       |
| G. C. Marquardt, Schofield                          | 761.55       |
| A. L. Mennicke, Winona                              | 405.00       |
| W. T. Meier, Marshall                               | 835.15       |
| J. J. Michael, Madison                              | 123.50       |
| F. Miller and H. Jaster, La Crosse                  | 5,532.26     |
| C. H. Mischke, Juneau                               | 1,559.90     |
| P. Monhardt, South Ridge                            | 558.60       |
| R. W. Mueller, Jefferson                            | 3,000.20     |
| A. F. Nicolaus, Tn. Washington                      | 167.61       |
| A. F. Nicolaus, Savanna                             | 745.93       |
| F. H. Nitz, Cochrane                                | 839.11       |
| F. H. Nitz, Cream                                   | 169.20       |
| H. C. Nitz, Waterloo                                | 3,513.71     |
| K. A. Nolting, Mosinee                              | 522.42       |
| M. J. Nommensen, Hillsboro                          | 661.16       |
| O. A. Pagels, Lebanon                               | 363.75       |
| O. A. Pagels, Ixonia, R. 1                          | 1,972.42     |
| H. A. Pankow, Menominee                             | 1,649.89     |
| H. E. Paustian, Barre Mills                         | 1,039.19     |
| N. E. Paustian, Oconomowoc                          | 2,563.08     |
| W. A. Paustian, West Salem                          | 1,500.00     |
| A. O. Pautsch, Tn. McMillan                         | 558.07       |
| A. O. Pautsch, March Rapids                         | 550.00       |
| M. B. Petermann, Doylestown                         | 560.75       |
| M. Petermann, Fountain Prairie                      | 251.00       |
| M. Petermann, Fall River                            | 534.23       |
| E. E. Prenzlow, Sr., Cornell, Keystone, Birch Creek | 358.05       |
| E. E. Prenzlow, Sr., Bruce                          | 98.00        |
| J. M. Raasch, Lakemills                             | 2,364.05     |
| G. Redlin, Watertown                                | 2,644.02     |
| R. Reede, Wausau                                    | 724.07       |
| C. R. Rosenow, Mauston                              | 1,208.00     |
| C. R. Rosenow, New Lisbon                           | 423.00       |
| J. Schaadt, Tomahawk                                | 330.00       |
| H. Schaller, Eagleton                               | 750.00       |
| J. Schaller, Tn. Genoa                              | 424.52       |
| J. Schaller, Stoddard                               | 1,002.38     |
| W. P. Scheitel, Rib Falls                           | 321.76       |
| W. P. Scheitel, Tn. Rib Falls                       | 133.64       |
| A. Schewe, Neillsville                              | 1,349.42     |
| A. C. Schewe, Tn. Bridge Creek                      | 122.15       |
| L. Schroeder, Prairie Farm                          | 491.52       |
| L. Schroeder, Tn. Dallas                            | 69.06        |
| A. Schumann, Globe                                  | 218.54       |
| P. Kuske and R. Siegler, Tuckertown                 | 48.66        |
| R. A. Siegler, Rock Springs                         | 1,360.74     |
| M. C. Smith, Cambria                                | 800.83       |
| A. R. Stuebs, Bangor                                | 528.37       |
| A. Stuebs, Portland                                 | 166.96       |
| K. A. Timmel, Watertown                             | 1,966.56     |
| E. Toepel, Cold Spring                              | 1,042.00     |
| E. A. Toepel, Fort Atkinson                         | 601.24       |
| E. G. Toepel, Sun Prairie                           | 878.27       |
| I. G. Uetzmann, Watertown                           | 1,000.00     |
| W. G. Voigt, Tn. Berlin                             | 638.74       |
| W. Wegner, Columbus                                 | 2,850.89     |
| R. Welch, Fountain City                             | 1,695.63     |
| A. H. J. Werner, Cataract                           | 37.00        |
| A. H. J. Werner, Elroy                              | 87.33        |
| H. Winkel, Sparta                                   | 1,307.68     |
| A. A. Winter, Randolph                              | 1,348.66     |
| M. Zank, Beaver Dam                                 | 383.13       |
| W. E. Zank, Tn. Deerfield                           | 525.79       |
| W. E. Zank, Newville                                | 346.85       |
| T. E. Zaremba, Cameron                              | 308.36       |
| T. E. Zaremba, Barron                               | 864.11       |
| T. E. Zaremba, Rice Lake                            | 349.00       |
| G. W. Zunker, Fox Lake                              | 1,500.00     |
| Wisconsin Chippewa Valley Pastoral Conference       | 20.00        |
| Western Wisconsin District Convention, Tomah        | 492.28       |
| The Wisconsin State Teachers Conference at Winona   | 255.82       |
| A. A. L. Branch 852, Prairie Farm                   | 60.00        |
| Budgetary   | \$ 97,643.15 |
| Special Building Fund                               | 4,050.02     |
| Dedicatory Thankoffering                            | 6,239.61     |
| Non-Budgetary                                       | 1,043.49     |
| Church Extension Fund                               | 1,602.51     |
| Total   | \$110,578.78 |

**Memorial Wreaths**

|  |        |
|--|--------|
| In Memory of — Sent in by                          | Amount |
| Mrs. Johanna Wedewardt — W. E. Zank, Tn. Deerfield | 11.00  |
| Dr. John H. Frank — A. Schewe, Neillsville         | 1.00   |
| Mrs. Chas. Schlei — H. C. Nitz, Waterloo           | 3.00   |
| William Ebert — N. E. Paustian, Oconomowoc         | 3.00   |
| Mrs. Alma Knoepke — G. Gerth, Poplar Creek         | 20.00  |
| Mrs. Ottillie Schmidt — F. W. Loeper, Whitewater   | 16.00  |
| Austin Johnson — F. W. Loeper, Whitewater          | 5.00   |
| Mrs. Ernest Behrens — A. F. W. Geiger, Cambridge   | 1.00   |
| Martha Kornstedt — A. F. W. Geiger, Cambridge      | 55.00  |
| Herman Diersen — K. A. Gurgel, Eltzen              | 40.00  |
| Wm. Neumann — W. J. Koepsell, Ridgeway             | 45.00  |
| Clara Krueger — T. E. Zaremba, Barron              | 9.00   |

D. E. RICE, Treasurer.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

December, 1956

|                                  |               |                 |
|----------------------------------|---------------|-----------------|
| In Memory of — Sent in by        | SYNOD Special | OTHER Charities |
| Adolph G. Pankow — E. P. Pankow  | \$ 10.00      |                 |
| Wm. Hafemeister — P. J. Gieschen |               | 35.00           |
| Mrs. Mary Davitz — Roland Ehlike |               | 10.00           |

|                                       |          |           |
|---------------------------------------|----------|-----------|
| Mrs. Geo. Muenkel — W. O. Pless       | 2.50     |           |
| Rudolph Mappes — W. O. Pless          |          | 6.00      |
| Reinhold Gebel — W. O. Pless          |          | 2.00      |
| Carl Johnson — H. P. Koehler          | 7.00     | 5.00      |
| Mrs. Louise Galbrecht — H. P. Koehler |          | 51.00     |
| Mrs. Anna Lotharius — H. P. Koehler   |          | 3.00      |
| Eric Schalla, Jr. — H. P. Koehler     |          | 5.00      |
| William Kickbusch — H. P. Koehler     |          | 10.00     |
| Mrs. John Gutzke — Paul Pieper        |          | 2.00      |
| Fred Drews — Paul Pieper              |          | 5.00      |
| Rev. A. Fischer — Geo. W. Boldt       | 2.00     |           |
| Walter Kopplin — Geo. W. Boldt        | 2.00     |           |
|                                       | \$ 23.50 | \$ 134.00 |

G. W. SAMPE, District Cashier.

**ACKNOWLEDGMENT AND THANKS**

**Memorial Wreaths and Gifts**

The Music Department of Dr. Martin Luther College gratefully acknowledges with thanks the following memorial wreaths and gifts which were received in the past few months:

In memory of Clarence Marquardt, Boyd, Minn., \$1.00; in memory of William Steinke, Loreto, Minn., \$2.00; in memory of Mrs. Wm. Winkelmann, New Ulm, Minn., \$5.00; in memory of Herbert Dehn, New Ulm, Minn., \$20.00; in memory of Mrs. George Muenkel, mother of Teacher Ralph Muenkel and Pastor Herbert Muenkel, \$15.00; in memory of Mrs. Helmut Ferus (Beverly Degner), Oconomowoc, Wis., a former student of our college, \$10.00. These memorial wreaths were given by relatives and friends.

The following were gifts: Mr. and Mrs. Irwin Boll, Winona, Minn., \$20.00; the secretary and treasurer of the A.A.L. Branch, Clatonia, Nebr., \$20.00; the secretary and treasurer of the A.A.L. Branch, Lake City, Minn., \$10.00; Dr. Howard Vogel, New Ulm, Minn., \$100.00. Total: \$198.00.

EMIL D. BACKER, Music Department.

Northwestern College gratefully acknowledges the receipt of the following gifts in the period from July 11, 1956, to the end of the year.

**For Stained Glass Chapel Windows Over the Altar in the New Chapel**

In memory of Rev. Emil Walther, \$313.59; Mr. and Mrs. R. H. Gehrke, \$350; NN, \$350; in memory of Mrs. Mary Kosanke and Dr. F. E. Kosanke, from Alfred and Alma Kosanke and Mrs. F. E. Kosanke, \$350; in memory of Mrs. Anna Kunde from Mr. and Mrs. E. Groth, \$5; in memory of Paul Guenther from Mrs. C. von Briesen, \$10; in memory of his mother, from Victor Pautz, \$31; from Ladies Aid, Atonement, Rev. Schaefer, \$25; from Ladies Aid, Mt. Olive, Appleton, \$40; Ladies Aid, St. Peter's, Carlton, Wis., \$25; in memory of Fred Drews, \$2; from NN, S. Dak., \$10; Lutheran Ladies Aid, Medford, \$10; Ladies Aid, Tess Corners, \$25; Ladies Mission Society, Lake Mills, \$5; Ladies Aid, St. Jacobi, Milwaukee, \$10; NN, St. James Church, Milwaukee, \$300; Mr. and Mrs. Roy Bartz, Hartford, \$5; Sartor, \$5; Mr. and Mrs. Rene Claudon, San Francisco, \$100; Harvey Zarwell, Milwaukee, \$50.

**For the Organ Fund**

Rev. and Mrs. E. W. Rische, \$6; in memory of Walter Bilse, \$17; from Mrs. Jaster and Herbert Jaster, \$5; also in memory of Mr. Walter Bilse, from NN, \$21; and from St. Paul's members, Prairie Farm, \$100; from Mr. and Mrs. E. Reitz, \$2; Industrial Fuel Oil, \$50; from St. Luke's Ladies Guild, Milwaukee, \$25; in memory of Wm. Hoge, Ixonia, from Mrs. R. Jaeger and Inez, Mr. and Mrs. L. Jaeger, Rev. and Mrs. Greve, Mr. A. Jaeger, \$10; in memory of Gerhard Schlueter from Gertrude Schlueter, \$25; in memory of Mrs. O. Melcher, from Rev. and Mrs. M. Raasch, \$3; in memory of Edward Giese, from Mr. H. Schneider and Mr. and Mrs. Harvey Schneider, \$4; in memory of Mrs. Alma Krahn, from NN and Cousins, \$8; in memory of Mrs. Chr. Sieker, from Kowalke cousins, \$20; in memory of Mrs. George Hatzung, West Bend, \$5; in memory of Edw. Drews, Big Bend, \$3; in memory of Mrs. Ida Zellmer, Montello, \$1; in memory of Martha Kornstedt, from Th. and Frieda Pankow, \$5; in memory of Robt. Jones, from Im. Luth. Church, Hewitt, Wis., \$2; Lutheran Ladies Aid, Reedsville, \$10; Rev. H. Schmitt, Anaheim, Calif., \$50; in memory of Mrs. Bretzmann, from Dr. E. Weber, \$10; in memory of Adolph Pankow from Rev. T. Bradtke, \$5; Ladies Aid, Crete, Ill., \$10.

**For Equipment**

From Rev. E. Prenzlow, \$6; in memory of Mrs. Hasse, Watertown, \$5; from Eugene and Mrs. Rische, \$5; Grace Church, Ridgeway, Minn., \$9.97.

**For the Library**

In memory of Mrs. Chr. Sieker, from Mr. and Mrs. G. Hartmann and Mr. and Mrs. G. Schulz, \$10; in memory of Paul Bentert from Prof. and Mrs. C. Toppe, \$2.

**For Medical Supplies**

From Martin Club Auxiliary, \$25.

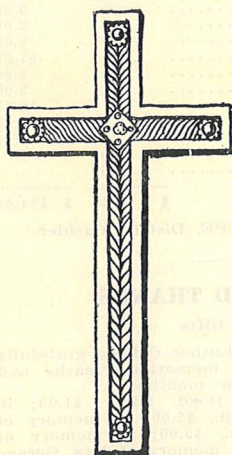
**Unspecified**

From Mr. and Mrs. John Mattek, \$5; NN, Thiensville, \$10.

**Canned Goods, Vegetables, and Groceries**

From the congregations at Fremont (Rev. Zickuhr); Hartford (Rev. von Rohr) also \$2 cash; Stevensville (St. John's); Brillion (Rev. Siegler); Moline, (Rev. Mahnke); Pardeeville (Rev. Lemke); Cambridge (Rev. A. Geiger); Brownsville, (5 bu. apples); Neenah, (also jams and jellies); from St. Mark Ladies Aid, Watertown, Christmas cookies for the student body; a box of cookies from Mrs. Kroll; from Ladies Aid, Theresa, a box of dish cloths, towels, wash cloths, pillow cases; from St. Paul's Luth. Mission Circle, Tomah, a box of dish towels and pot holders.

E. E. KOWALKE.



# JESUS ONLY

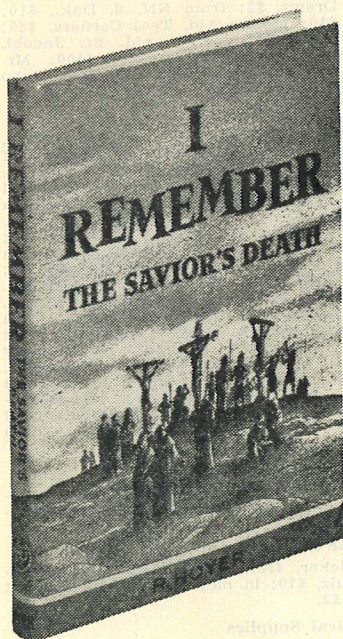
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