

# THE NORTHWESTERN Lutheran

March 16, 1958  
Volume 45, Number 6



# BRIEFS by the Editor

We gladly print "The Malleable Moment." It is an excellent statement of the case for Christian education and the education provided by a Lutheran high school in particular. The Jefferson County Lutheran High School Association is distributing the article in quantities, to win understanding and support of the work it will do in the new high school that will open this fall. See page 87.

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It seems that the opposition to Christian day schools never dies out. The strange thing is that lately professing Christians are loudest in their denunciation of them. Such a case occurred recently. Under the heading: "Parochial Schools Lambasted," The Lutheran reports: "Denomination schools can do more 'damage' to the unity of the American people than has been done by racial segregation in public schools, an education expert declared at the National Council of Churches' Division of Christian Education at Omaha this month." The expert is identified as Dr. Rolfe L. Hunt of New York, director of the NCC department of religion and public education.

The charge is an old one, but a new and nasty slant is added by tying it up with racial segregation. Our readers will know what to do with this new attack. They know the fact which this "expert" ignores, namely, that in a Christian day school deserving the name, Christ and His love for sinners is planted deep in the heart, and with it there is put in the child's heart a genuine love for his fellow men. This is the greatest single force on earth for unity among men and against the jealousies, hatreds, cruelties, and intolerance which really divide a people and nation.

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The report in THE LUTHERAN went on: "In four years of study he had found no 'proof of superiority of any type of school — public, private, or parochial.'" We wonder by what standard he judged superiority. Was it simply that of academic achievement? Or did he look for the superiority of true Christian knowledge, of faith, trust, and love toward his God and Savior, and of the Christian virtues? If he had looked in Christian parochial schools that do not bear the name in vain, he

would have found these things in abundance. We therefore refuse to acknowledge this man as competent to judge in these matters.

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A few corrections are in order. In the February 2 issue we gave 1930 as the date for the relocation of our Seminary to Thiensville. It should have been 1929.

In the March 2 issue (News from Our Missions) we should have titled the picture Sault Ste. Marie, Ontario, Canada. We hope our Canadian brethren will not think that we were trying to annex their city to the U.S.

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On February 2 about 150 young people from various Wisconsin Synod congregations in the Wisconsin River Valley Conference met at Schofield, Wisconsin. At this meeting the organization of a Youth League was effected. A constitution was adopted, and officers were elected.

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We refer again to the February 2 issue. We were misled by a statement in "Continuing in His Word" to give a date for "Northwestern becomes a full college." It has been pointed out to us that Northwestern has always had a four-year college course. What happened in the year indicated was that courses were rearranged in the preparatory department. There was some stiffening of requirements in that department, and this in turn was reflected in the work of the college department.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. I Kings 8:57

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THE COVER — St. John's Ev. Lutheran Church, East Mequon, Wisconsin; Fred Kneuppel, pastor.

# Editorials

Not German,  
Yet Christian

In our congrega-  
tions German  
services are

going the way of the country school-house and the harness shop. Each year our parishes reduce the number of German services or drop them altogether.

In congregations that have written off German services as unprofitable, or that have dropped them because their pastor is unable to conduct them, the senior members may be resentful because they feel they have been discriminated against. Almost always they are wistful with the sadness that comes with knowing that something old and familiar and dear is no more. For them there is no substitute for a "Mutter-sprache" (mother tongue). Their childhood faith means most to them when it is clothed in the language of their childhood.

Yet there is no need for them to lapse into the gloom of the dispossessed and disinherited. Even if no "Vaterunser" or "Glaube" or "Segen des Herrn" is ever heard again within the walls of their church, their mother tongue is still close at hand. As long as they have their German Bible and hymnal, their catechism and devotional book; as long as they have a pastor who can conduct a German devotion, they can nourish their faith in the language in which God first spoke to them.

On the other hand, very few of even the oldest members of our congregation have not learned to accommodate themselves to the English world about them. If the pastor uses the familiar English they know, or even colloquial English when clarity and emphasis suggest it, they will not be strangers and foreigners in an English language service.

The English Bible need not remain a closed book for them. If the ancient rhythms of the King James version are baffling to those whose training in English has been limited, there are such modern translations of the Bible as those by Williams or Weymouth available to them. There is even a Basic English version to be had. These versions can be understood by anyone who can read a newspaper or a farm magazine or the *Reader's Digest*.

What matters most is that love of the Word takes precedence over love of a language. Our religion is not German or English or Norwegian; it is Christian. God's people will be concerned about being where Christ is preached on Sunday, even if their favorite language is not spoken there.

C. TOPPE.

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## "Selective Fellowship"

Jim Elliot, one of the consecrated young missionaries who were killed last year by the Aucas in Ecuador when they tried to bring the Gospel to that murderous tribe, was blessed with keen spiritual discernment. This is evident from an entry in his diary as quoted by *The Sunday School Times*. Elliot confesses: "Feared the power of television last night. Psalm 119:37, 'Turn away mine eyes from beholding vanity,' came as counsel this morning. Lost victory in not obeying it at Bob's house. Sense the powerful decentralizing effect it has on my mind and affections. It

'quickens' me in ways not God's, and defeats the purpose of the prayer to be quickened in ways divine. Lord, grant me a disciplined spirit and an obedient body henceforth."

Through the press, radio, and television, the writers, speakers, and actors fellowship with their readers, hearers, and viewers. They communicate their views to us, and we are invited to commune or fellowship with them.

We are not unmindful of the rich blessings of modern means of communication, especially as agents of the Gospel. But we dare not ignore the "powerful decentralizing effect" of the lies, half-truths, and filth presented to us, even in the name of "religion," by the men and women who invite themselves into our living rooms.

It is a pity that Scriptural wall mottoes (and religious pictures) do not seem to be as popular in the homes of Christians as they used to be. But above every television set, radio, bookshelf, and magazine rack a Christian might well place and ponder the words of St. Paul: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on THESE things" (Phil. 4:8).

Yes, there is an area in which we MUST practice "selective fellowship" in order to save our souls from contamination.

H. C. NITZ.

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## The Seamless Robe

When your pastor read the story of Christ's Passion at the Lenten services, you also heard this: "Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be." It was too fine a garment to be torn into four parts, and so they cast lots who should have it, and we may be sure that the winner wore it proudly because of its fine quality.

This seamless robe of Jesus has always intrigued the imagination of people, and it has been embroidered with many fanciful tales. You have read, or heard of, the novel "The Robe" or seen the widely publicized movie based on it, dealing with the wearer and the things which befell him because of that. That, of course, is all fancy and finds no support in the Bible account, which stops with the casting of lots for the coat.

Much is made also of the seamless robe of Christ in liberal religious literature these days. It is implied that all the churches must get together, for instance, in the National and World Council of Churches, no matter what compromises must be made and no matter

(Continued on page 89)

# Studies in God's Word: Rejoicing Over Sorrow

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner. . . ."

II Corinthians 7:9.

Have you ever examined a painting by looking at it closely? There are many places where the colors seem incongruous. You wonder what could possibly have caused the artist to use his colors in that way. But then you step back and view the painting from a distance. The colors no longer clash. You marvel at the ability of the artist to use colors in such a way so that they all blend into a beautiful picture.

A shortsighted, casual reading of our text, taken from the Eisenach Epistle for the Fourth Sunday in Lent, points to two statements which seem to clash: "I rejoice . . . for ye were made sorry." The Corinthian Christians were made sorry because of something the Apostle Paul had done. He rejoiced over their sorrow. Was this, to use a German expression, an instance of *Schadenfreude* (joy over another's misfortune)?

As we view these seemingly incongruous statements in their entire setting, we find that the Apostle experienced one of the highest joys possible, one which we might well consider in the midst of the penitential season of Lent, a REJOICING OVER SORROW.

## For Ye Were Made Sorry

Why were the Corinthians "made sorry?"

Paul himself had founded the congregation in Corinth. He had remained there long enough to see the preaching of the Gospel bear rich fruit. In the course of time, however, presumably on one of his subsequent visits to this field, he had become aware of serious dangers which threatened the life of this flock. Some in the congregation had become ashamed of the Gospel of a crucified Savior. Others had shown

a lack of Christian love and consideration toward those who were weak in faith. The Sacrament had been abused. Christian discipline had been practically nonexistent, to the extent that a member guilty of incest had not been dealt with. From Ephesus Paul had written a long letter to this congregation (the First Epistle to the Corinthians), in which he had severely reprimanded it for its sins and weaknesses. No feelings had been spared. Specific sins had been called by name, all in a spirit of love and concern, so that they might see their sins and repent.

It was but natural that Paul was deeply concerned about the effect of this letter. While in Macedonia awaiting its results, he declares in the verses preceding our text, he and his coworkers "had no rest, but we were troubled on every side; without were fightings, within were fears." But Titus came back with a good report. "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me."

The Corinthians had been convicted of their sins and weaknesses. They were sorry for them. And they were not resentful over against Paul for the fearless testimony which he had brought them. They were fervent in mind toward him, thankful for his courage in telling them the truth.

## Now I Rejoice

Paul was not only tremendously relieved that everything had worked out this way, but he rejoiced to the point of elation. "Great is my boldness of speech toward you, great is my glorying of you," he writes in this connection, "I am filled with comfort, I am exceeding joyful in all our tribulation."

This was no *Schadenfreude*, he is quick to point out: "Not that ye were made sorry, but that ye

sorrowed to repentance." Paul uses the word repentance in its full sense of contrition and faith. It is not the self-pity of Cain, the abject fear of Saul, the despair of Judas, the "sorrow of the world" which "worketh death." It is the godly sorrow of David, who out of the depths of humble confession believed the prophet's word of absolution; of Peter, who in spite of bitter tears was one of the first to run to the tomb on Easter morning; of the malefactor who admitted his death to be a just death and yet asked the Lord to remember him.

"For godly sorrow worketh repentance to salvation not to be repented of," Paul continues in the verse following our text. It was a source of greatest joy to him, because of the "joy in heaven over one sinner that repenteth."

## The Joy of Lent

It is a moot question as to whether or not the Apostle, while awaiting word from Titus, actually regretted for a time the fact that he had reproved the Corinthians so severely. That he was deeply disturbed over what the results would be is quite evident.

No doubt every pastor today has anxious moments. In preaching sin to our people we must be specific. And when is the preaching of sin quite so pointed as during Lent? When is the call to battle against sin more compelling than during this penitential season? When preaching the Cross, we want our people to say, "Ah! I also and my sin wrought Thy deep affliction." There is nothing more dissatisfying than to follow the Savior's way to Calvary with nothing but outward motions and pious platitudes.

But will our people listen? Did we make it pointed enough? Was it too strong? Will anyone come back? Somehow they do. We experience our biggest church attendances of the year during Lent. The heart of the message of the Church, the message of sin and

grace in the shadow of the Cross, is still our greatest magnet. And what greater joy can be experienced by the man in the pulpit than to hear the man in the pew declare with thanks rather than resentment, "Your sermon struck home."

The fourth Sunday in Lent is called LAETARE. It means, "Rejoice." It is an unusual title for a Sunday in Lent. Church tradition may point to reasons for this designation other than the one indicated in our text. But it also remains true

that one of our greatest joys of Lent is to cling to the preaching of the Cross not out of emotion or sentiment, but because God's Word has spared no feelings in convicting us of sin.

E. WENDLAND.

## Smalcald Articles

### XXIII. Part II. Art. II. On the Mass

(Continued from previous issue)

God has appointed one Mediator for us, Jesus Christ the Righteous. Jesus has obtained an everlasting priesthood, and He is now at the right hand of God ever making intercession for us. He laid a firm foundation for His intercession by offering up His life as a sacrifice for our sins. He is our only Mediator. No one else, not even the mightiest among the angels, would have been able to do this stupendous work. By paying this price for our salvation He demonstrated His boundless love toward us.

What does it mean, then, if we now seek other mediators, either to bless us themselves, or to intercede for us and to stir up Christ to help us? It means that either Christ's work was not sufficient and must be supplemented in some way, or that Christ is not sufficiently interested in our welfare and must be prodded into action.

That is the disgrace which we heap on Christ's name by invoking the intercession of saints and angels.

#### Do Angels Intercede for Us?

Christ does make intercession for us, and from the picture which the Scriptures paint for us of the interest which the angels take in our welfare, and of the help which they ever stand ready to render us, we may safely infer that they also intercede for us. Think, for instance, of the interest which the angels showed in the work of our Savior: at Bethlehem, at His temptation in the wilderness, in Gethsemane, at His resurrection, at His ascension; think of the interest they showed in the apostles; think particularly of one statement of Jesus: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). If the angels thus give expression to their joy over the repentance of a sinner, is it likely that they were unconcerned and held back their petitions when that sinner was still in danger of hardening himself in nonrepentance?

#### Thank God for the Service of Angels

What do we owe the angels for their service? We rejoice in their company, and conduct ourselves in such a way that they will not be grieved by our words or deeds, but may, in turn, rejoice in our company. But we do not worship the angels. They themselves would be the first to resent it. When an angel showed St. John the visions which he recorded in the Book of Revelation, then John twice fell down before him to

worship him. But the angel answered: "See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God" (Rev. 19:10; 22:9). These thoughts Luther carries out a little more fully in the next paragraph.

26) *And although the angels in heaven pray for us (as Christ Himself also does), as also do the saints on earth, and perhaps also in heaven, yet it does not follow thence that we should invoke and adore the angels and saints, and fast, hold festivals, celebrate Mass in their honor, make offerings, and establish churches, altars, divine worship, and in still other ways serve them, and regard them as helpers in need (as fathers and intercessors), and divide among them all kinds of help, and ascribe to each one a particular form of assistance, as the Papists teach and do.*

*For this is idolatry, and such honor belongs alone to God.*

#### Notes

Luther very cautiously says that *perhaps* the saints in heaven pray for us. Scripture is silent on details concerning our state between death and the resurrection. It says about death: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccles. 12:7). It comforts us: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them" (Rev. 14:13). Scripture directs our attention forward to the glorious day of resurrection, assuring us that the dead are not troubled with the affairs on earth, but resting from their labors. "Doubtless thou (Lord) art our father, though Abraham be ignorant of us, and Israel acknowledge us not" (Isa. 63:16).

Luther mentions that work was divided among the saints and a particular form of aid ascribed to each. In his Large Catechism he says: "Consider what in our blindness we have hitherto been practicing and doing under the Papacy. If anyone had toothache he fasted and honored St. Apollonia; if he was afraid of fire, he chose St. Lawrence as his helper in need; if he dreaded pestilence, he made a vow to St. Sebastian or Rochio. . . . Every one selected his own saint, worshiped him and called for help to him in distress." — In a Christmas afternoon sermon he remarks sarcastically about some saints that they probably never

lived, and about a few others that no one knows for certain who they were.

### Christian Intercession

Luther illustrates his objection to angel worship by pointing to the brotherly intercession which Christians on earth practice for one another. We pray to our heavenly Father not only on our own behalf, we include our fellow believers. We also request our fellow believers to pray for us, as St. Paul frequently does in his epistles. But for that reason we do not worship or adore one another.

### Text

27) *For as a Christian and saint upon earth you can pray for me, not only in one but in many necessities. But for this reason I am not obliged to adore and invoke you, and celebrate festivals, fast, make oblations, hold Masses for your honor, and put my faith in you for my salvation. I can in other ways indeed honor, love, and thank you in Christ.*

### Idoltrous Trust in The Saints, The Mainstay of Their Invocation

Invocation of the saints does not flow from a true veneration, but from the selfish hope of receiving special service from them.



Dear Editor:

As far as one can judge now, Senator Joseph Kennedy will be a strong contender when candidates are chosen for the next presidential election in our country a year and a half from now. Powerful interests, not all of them political, are promoting him as the coming standard bearer of the Democratic party, and in the popular opinion polls he has recently achieved a high rating.

If his political star continues to rise, we shall be approaching a contest on the American scene which will have more than a political tone and will be even more unpleasant than usual. Mr. Kennedy is a member of the Roman Catholic Church; and already voices are being raised in expression of warning to the American people. The fears that are expressed do not concern themselves with the religious faith of this or any other candidate for public office. The question that arises,

and ought not be ignored by any American, involved "the attitude of an officeholder who wishes to be a loyal follower of the Pope and a loyal citizen of his country."

The debate on this subject does not find the lines sharply drawn between Protestants on the one side and Roman Catholics on the other, although most Catholics are perhaps strongly partisan and resent the fact that the issue is raised at all. A considerable number of Protestants, however, speak vigorously against what they call an un-American effort to disqualify a man for public office because of his religious convictions. These protesters either cannot or do not wish to face the fact that Roman Catholicism is more than a spiritual element in public life. They are so often the same people who, on the one hand, favor the appointment of an ambassador to the Vatican because the Pope claims to be the head of a State as well as

### Text

28) *If now such idoltrous honor were withdrawn from angels and departed saints, the remaining honor would be without harm, and would quickly be forgotten. For where advantage and assistance, both bodily and spiritual, are no more to be expected, the saints will not be troubled, neither in their graves nor in heaven. For without a reward, or out of pure love, no one will much remember, or esteem or honor them.*

### Conclusion

We have come to the end of Luther's discussions on the abuses of the Roman Mass. We append his concluding paragraph.

### Text

29) *In short, the Mass itself and anything that proceeds from it, and anything that is attached to it, we cannot tolerate, but must condemn, in order that we may retain the holy Sacrament pure and certain, according to the institution of Christ, employed and received through faith.*

(To be continued)

J. P. MEYER.

of the Church, yet on the other hand deny that, if this is so, Roman Catholics everywhere who are subject to the Pope thereby profess allegiance to a foreign state and its ruler.

The question at issue here is not religious, but constitutional. You and I can agree fully with the Jewish political writer Leo Pfeffer when he writes: "I believe Catholics have every right to defend their deeply-held belief in the uniqueness of their church, to value that doctrine and to decline any compromise on it which is suggested to them as a means of increasing intergroup harmony." But a Roman Catholic who wishes to assume the highest office in our government and thus dedicate himself as the representative of all the people to the preservation and maintenance of our constitutional freedom must expect to be confronted with the unpleasant fact that the head of his Church opposes that freedom.

This has often been said, and must be repeated. Not everyone is in a position to check the truth of the statement because most people do not have at hand the proofs that are necessary. I thought, Mr. Editor, that it would be a contribution to bring evidence here directly from the pronouncements of the Papacy itself.

Pope Pious IX, in his encyclical "Quanta cura" of December 8, 1864, denounces the "wholly false idea of social organization" of those who "foster that erroneous opinion, especially fatal to the Catholic Church and to the salvation of souls, called by Our predecessor of recent memory, GREGORY XVI, *insanity*; namely, that 'liberty of conscience and of worship is the proper right of every man, and should be proclaimed and asserted by law in every correctly established society; that the right to all manner of liberty rests in the citizens, not to be restrained by either ecclesiastical or civil authority; and that by this right they can manifest openly and publicly and declare their own concepts, whatever they be, by voice, by print, or in any other way.'"

Pope Gregory XVI, moreover, in the encyclical "Mirari vos arbitramur," August 5, 1832, speaks of the "absurd and erroneous opinion, or rather insanity, that liberty of conscience must be claimed and defended for anyone."

A subject of the Pope who aspires to high office in our nation will surely need to disassociate himself from these and the many similar pronouncements of his Church. Can he do so? There are those who will claim that Roman Catholics need not feel bound by the views of the Vatican, but may be free to serve the ideals which the Pope rejects. A more authoritative answer, however, is found in the concluding words of the above quoted encyclical of Pius IX. He writes:

"We cannot pass over in silence the boldness of those who, 'not enduring sound doctrine' (II Tim. 4:3), contend that 'without sin and with no loss of Catholic profession, one can withhold assent and obedience to those judgments and decrees of the Apostolic See, whose object is declared to relate to the general good of the Church and its rights and discipline, provided it does not touch dogmas of faith and morals.' There is no one who does not see and understand clearly and openly how opposed this is to the Catholic

dogma of the plenary power divinely bestowed on the Roman Pontiff by Christ the Lord Himself of feeding, ruling, and governing the universal Church.

"In such great perversity of evil opinions, therefore, We, truly mindful of our Apostolic duty, and especially solicitous about our most holy religion, about sound doctrine and the salvation of souls divinely entrusted to Us, and about the good of human society itself, have decided to lift our Apostolic voice again. And so all and each evil opinion and doctrine individually mentioned in this letter, by Our Apostolic Authority *We reject, proscribe, and condemn*; and We wish and command that they be considered as absolutely rejected, proscribed, and condemned by all the sons of the Catholic Church."

Where, Mr. Editor, does that leave a Roman Catholic who lifts his hand to swear allegiance to the Freedoms of our American Bill of Rights?

Yours sincerely,  
E. SCHALLER.

## The Malleable Moment

TO everything there is a season, and a time to every purpose under the heaven," writes Solomon (Eccles. 3:1). Applying this principle to child training, the same inspired sage directs us to "train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

A wise smith strikes the iron when it is hot. Unless he is quick to apply his strength and skill in hammering and shaping the metal while it is still workable and yielding, he will bungle the malleable moment.

Childhood has aptly been called the malleable moment of life. Because it is just that, God has laid upon those closest to the children, the parents, the responsibility of bringing up their children in the "nurture and admonition of the Lord" during these formative years of the child's life. Already during this early period in life a thousand influences which are shaping the character of tomorrow's adult hammer away at the child's intellect,

emotions, and will. To what extent the child's character is being molded in the home by the influence and example of its parents is indicated by a proverb that is short but pregnant with meaning: "Like father, like son." The forming, molding, shaping that goes on in the home by precept and example tells for life, for better or for worse. Only rarely does a white sheep come out of a black family.

The grade school continues the training process. Habits, more lasting than the three R's, are formed there. Fortunate is the child whose privilege it is to attend a grade school in which the pattern begun in his Christian home is continued.

To the impressionable period of youth certainly belong also the teenage years. They are part of the malleable moment — unrepeatable! — in which lifetime ideals with eternal consequences are being forged.

Consequently, one of the anvils on which the design for living is being hammered out is the high school.

Discipline and instruction are safe only in the hands of one who is not only skilled in the delicate art of observing the God-given design, but who regards the minds, bodies, and souls of his charges as a sacred trust from the Triune God who has created, redeemed, and sanctified both them and him. Such a teacher will appreciate the malleable moment and will accordingly redeem the time.

It is a calamity with eternal consequences, however, if the teen-ager's pattern for life here and for citizenship in heaven which was begun in the Christian home and the parochial school is blurred or ruined by teachers and schoolmates whose walk and talk is not according to the fear of God, the very beginning of wisdom.

Christian parents will therefore, if at all possible, commit their children into the hands of Christian teachers from kindergarten through high school.

ANON.



# A Lantern to Our Footsteps

## God's Reply to Our Questions

Topic: Three Questions Regarding the Lord's Supper

### How Often Should I Go to Holy Communion?

In answering this question there is something that we as Christians must remember. We are no longer in bondage under the Law. God does not deal with Christians by laying down the Law to them. This is the difference between the Old and the New Testament times. In the Old Testament God told the people that they must give a tenth; that was set by law. In the New Testament we are to give freely, willingly, as God prospers us. In the Old Testament the Law demanded the observance of the Sabbath, of certain festivals, etc. In the New Testament we are admonished not to despise God's Word, leaving it up to our freedom when and how to arrange for hearing it. In the Old Testament God by law commanded the observance of the Passover at a particular time. In the New Testament Jesus simply says regarding the Lord's Supper: "This do in remembrance of me."

When Jesus says, "This do," that is indeed a command. But it is a command that proceeds out of His grace and love. This command is an urgent invitation to receive and enjoy the wonderful blessings God has given us in the Lord's Supper. And with it Christ has attached the blessed promise that we are receiving His body and blood for the remission of our sins. Jesus urgently invites you to come and partake of these blessings often.

If you keep the above in mind, you will not think of your going to the Lord's Supper as something that must be done a certain number of times simply to fulfill God's commands. You will not say to yourself: I must go at least two or four or six times a year. When Communion is announced, you will not think back and say: I went last time: so I need not go this time. But you will rejoice that the Lord is again inviting you to receive the Sacrament for your comfort, for the forgiveness of your sins, for the strengthening of your faith. For where is there a Christian who does not sin daily? Where is there a Christian whose faith needs no strengthening? Where is there a Christian who will not rejoice when the Lord offers him His grace and mercy and forgiveness?

Of the early Christian Church in Jerusalem we are told: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). This "breaking of bread" no doubt also has reference to the Lord's Supper.\* They received it regularly, frequently. That surely lies in the word "steadfastly." St. Paul also must have encouraged frequent, regular observance of this "breaking of bread." When he was at Troas on his way to Jerusalem we read: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). In his first

letter to the Corinthians he quotes Christ's words of institution. St. Paul must have impressed upon the congregations he founded the blessings of the Lord's Supper so that they partook of it frequently.

We cannot then answer the above question by saying: You must receive the Lord's Supper a certain number of times a year. However, will not the gracious invitation and the blessed promises of Christ, will not our own need for forgiveness lead us to rejoice whenever the opportunity to receive the Sacrament presents itself in our church? Will we not want to receive it regularly? Will not a congregation make it available frequently? And this will be done, not because the law demands it, but because faith desires it.

### How Shall I Prepare Myself to Receive the Lord's Supper?

Luther answers this question very simply in the Small Catechism: "He is truly worthy and well prepared who has faith in these words, 'Given and shed for you for the remission of sins.'" We are properly prepared for receiving Holy Communion when we repent of our sins and truly believe that they are forgiven through the precious blood of Christ.

To help us in preparing, our Catechism contains a list of "Christian Questions." They are for "those about to partake of the Lord's Supper." You will find them in the revised Wisconsin Synod Catechism beginning on page 230, in the old edition beginning on page 163. Read and think about them on the evening before going to Communion or in the morning before the service.

Make use of other parts of the Catechism. Say the Ten Commandments to yourself. This will lead you to see the need for forgiveness. Review in your mind the explanation to the Second Article. How simply, yet beautifully it speaks about your redemption in Christ. Or go through the part of the Catechism entitled "The Sacrament of the Altar." On the day of your confirmation, do not put your Catechism on the shelf permanently. Use it throughout your life.

### What Prayer Can I Use After Receiving Communion?

It is only proper that after receiving the Lord's Supper a prayer of thanksgiving be spoken. This is done by the congregation jointly when we follow the order of service in the Lutheran Hymnal. But you will also privately want to thank your Savior immediately upon returning to your place in church. In the Lutheran Hymnal on page 4 are listed some short prayers, among them a prayer that can be used before Communion, another to be used after Communion. Or you might speak a prayer in your own words, thanking Jesus for what He has given you, asking that you may



be helped to resist sin in the future, and that He would keep you in the true faith to eternal life. If your own words fail you, the words of the Psalmist may well express what is in your heart: "O give thanks unto the Lord, for he is good, because his mercy endureth forever."

A. SCHUETZE.

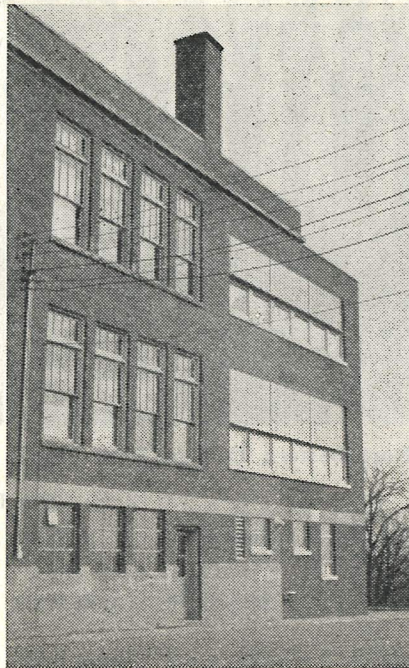
\* It must be admitted that the passage can also refer to the "love feasts" among the early Christians. This was a sort of

potluck meal. The Christians showed their love for each other by eating together as equals before the Lord. The wealthy man brought his many and rich foods, and these became part of the meal eaten by all. So it was also with the fewer and less rich foods brought by the poor man. In short, at these meals they put aside all distinctions of wealth and class out of love for each other. Usually, if not always, the love feast was followed by the Lord's Supper. This is clear especially from I Corinthians 11:20-34. So the "breaking of bread" can refer both to the love feasts and to the Lord's Supper. — Ed.

### DEDICATION OF AN ENLARGED AND MODERNIZED SCHOOL

Trinity Evangelical Lutheran Church at Kaukauna, Wisconsin, dedicated its enlarged and modernized schoolhouse on Sunday, January 5, 1958. Dedication services were held at 8:00 and 9:30 a.m. The guest preacher at both services was the Rev. Henry A. Koch of Morrison, Wisconsin. His inspiring sermon was based on Colossians 2:3, 8. Between the two services a brief dedicatory ceremony was conducted at the schoolhouse by the local pastor, Paul Th. Oehlert, assisted by the guest preacher. Open house was held in the afternoon, and light refreshments were served by the Women's Aid Society.

Trinity Congregation built its first schoolhouse in 1885, soon after the arrival of the first resident pastor, the Rev. William Hinnenthal. That modest building was replaced in 1924 by a larger and more adequate structure. Now, after thirty-four years of use, in order to meet the present needs, that building was en-



View showing new addition to Trinity Lutheran School, Kaukauna, Wisconsin

larged by the addition of two more classrooms and basement expansion. Further facilities for the increased enrollment were provided by the installation of modern lockers, new desks, additional lavatories, a new lighting system, and other interior improvements.

The cost of the entire project approximates \$80,000.00. The architect for the addition to the school and the revamping of the original building was Harry A. Ollrogge of Milwaukee. The general contract was awarded to the Arthur Nimmer Construction Company of Kaukauna.

The school enrollment numbers 153 pupils, including sixteen from the neighboring congregation, St. John's, Dundas. The teaching staff includes Mr. Frederick T. Mueller, Principal, Mr. Wilbert Luehring, Assistant Principal, Miss Cynthia Lehmann, Miss Elizabeth Buss, Mrs. Calvin Spice. May the Lord continue His blessings upon our school and keep us ever mindful of the great need of a Christian training for our children! PAUL TH. OEHLERT.

### † MRS. FRIEDA E. HAASE †

Mrs. Frieda E. Haase, wife of the Rev. A. C. Haase of St. Paul, Minnesota, passed away on January 23, 1958, after an illness of several months. Many relatives and a host of friends gathered for her burial service on January 27, 1958, at Trinity Ev. Lutheran Church of St. Paul, Minnesota, where her husband served as pastor for 46 years. The undersigned based his message on

Isaiah 43:1: "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine."

Mrs. Frieda Haase, nee Hoenecke, was born on May 21, 1881, at Milwaukee, Wisconsin, the daughter of Prof. and Mrs. Adolph Hoenecke. On June 27, 1900, she was joined in marriage to Pastor A. C. Haase. Prior to coming to St. Paul, she was a faithful helpmate of her husband in his ministry at Bay City, Michigan, and

Peshtigo, Wisconsin. She awaits the resurrection in Elmhurst Cemetery of St. Paul. She is survived by her husband; four sons, Adolph, Conrad, the Rev. Raymond, and Julius; one daughter, Mildred; two sisters, Theresa Hoenecke and Lydia Pieper; two brothers, Prof. Otto Hoenecke and the Rev. Arnold Hoenecke; nine grandchildren; and three great-grandchildren. A daughter, Cora Johnson, preceded her in death. E. A. KNIEF.

### EDITORIALS

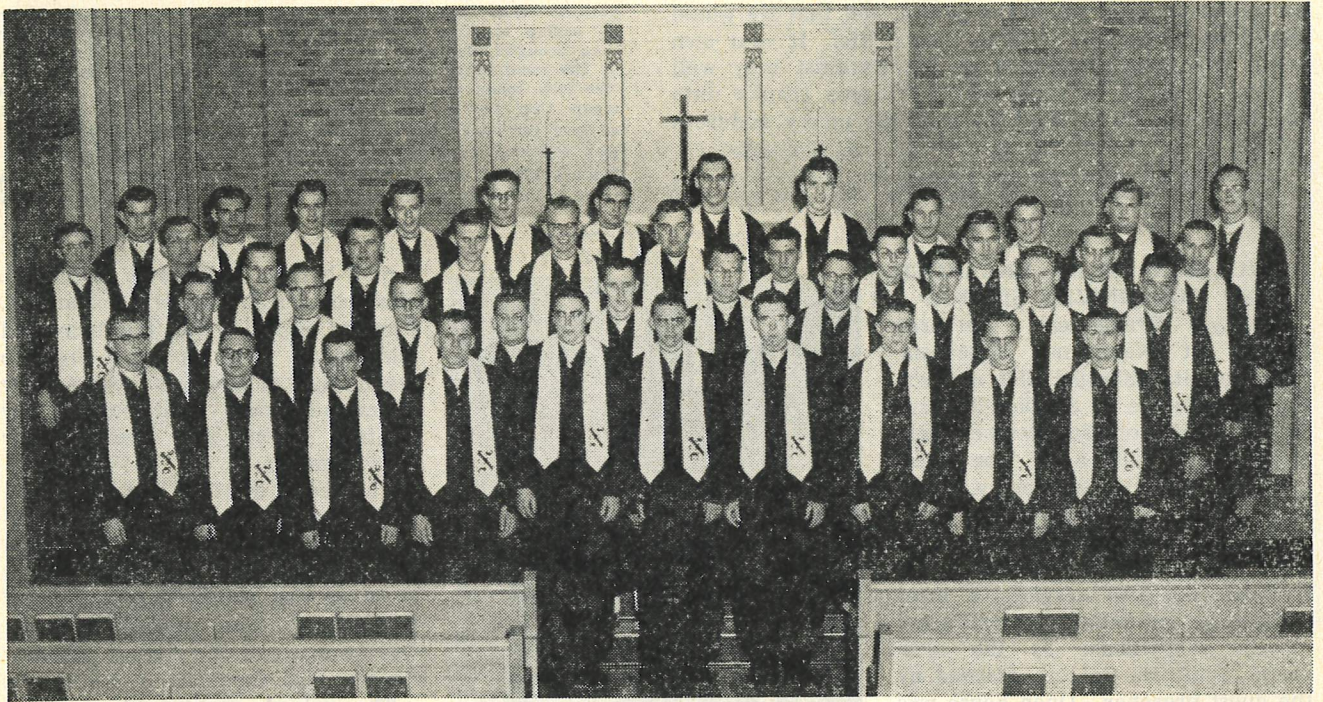
(Continued from page 83)

what doctrines must be dropped, so that the Church of our day may correspond to the seamless robe of Christ. As long as all the churches do not unite in one body, the robe of Christ remains ripped and torn, they say, and that is a disgraceful disfigurement of Christ's Church. That has an appealing sound for those whose religious thinking is shallow.

But what really divides the Church is not just the outward divisions but the errors and false teachings

which characterize much of the visible Church. That is what causes the rips and tears in the seamless robe of Christ, if you want to call it that. Jesus never pleaded that the Church be one just outwardly, but inwardly, as He and the Father were one. Even if the hectic efforts of our day to get all the churches together were successful, that would not constitute the seamless robe of Christ, for the fundamental differences would remain. False doctrines tear apart, cause divisions, while only the pure truth can truly unite.

IM. P. FREY.



Northwestern College Male Chorus

**NORTHWESTERN COLLEGE  
MALE CHORUS  
TOUR**

The Male Chorus of Northwestern College, Watertown, Wisconsin, is making its biennial sacred concert tour during the Easter recess. Again this year, this forty-voice male chorus under the direction of Professor Hilton C. Oswald will present concerts at various churches throughout the upper Midwest.

These sacred concerts serve several purposes. They proclaim in sacred song the great works of God for our salvation. They lead our members to a better understanding and appreciation of the best of church music. They provide a valuable direct contact between the congregations and Northwestern, where their future pastors receive their college training.

All the choral numbers that have been selected should provide the listeners with an enjoyable and profitable concert of sacred music. The itinerary is listed on this page. Everyone is cordially invited to attend.

**The Itinerary**

Sunday,	March 16,	8:00 P.M.	St. Matthew's Lutheran Church, Iron Ridge, Wisconsin
Thursday,	March 27,	8:00 P.M.	First German Lutheran Church, Manitowoc, Wisconsin
Friday,	March 28,	8:00 P.M.	St. John's Lutheran Church, Neillsville, Wisconsin
Saturday,	March 29,	8:00 P.M.	St. Paul's Lutheran Church, Menomonie, Wisconsin
Sunday,	March 30,	10:30 A.M.	Salem Lutheran Church, Stillwater, Minnesota
Sunday,	March 30,	3:00 P.M.	St. John's Lutheran Church, St. Paul, Minnesota
Sunday,	March 30,	8:00 P.M.	St. John's Lutheran Church, Minneapolis, Minnesota
Monday,	March 31,	8:00 P.M.	Our Savior's Lutheran Church, Jamestown, North Dakota
Tuesday,	April 1,	8:00 P.M.	St. Paul's Lutheran Church, Roscoe, South Dakota
Wednesday,	April 2,	8:00 P.M.	St. Martin's Lutheran Church, Watertown, South Dakota
Thursday,	April 3,	8:00 P.M.	City Auditorium, Norfolk, Nebraska
Friday,	April 4,	8:15 P.M.	Park Avenue School Auditorium, Des Moines, Iowa
Saturday,	April 5,	8:00 P.M.	St. Peter's Lutheran Church, St. Peter, Minnesota
Sunday,	April 6,	8:00 A.M. 10:30 A.M.	St. Paul's Lutheran Church, North Mankato, Minnesota
Sunday,	April 6,	8:00 P.M.	First Lutheran Church, La Crosse, Wisconsin
Monday,	April 7,	8:00 P.M.	St. Paul's Lutheran Church, Appleton, Wisconsin

# Paul Defends Himself Against the Judaizers

## (The Second Letter to the Corinthians)

### Paul the Greatest Teacher of Justification by Faith

IN our studies of Paul we not only discover him to be the greatest missionary of all times, but also the greatest theologian, who interpreted for us the life and work of Christ. For him Christ was the very Son of God and our Redeemer from the wrath and curse of God as well as from our greatest enemies. He offers us the fullest and deepest interpretation of the Gospel of Christ: a salvation for all alike, whether they be Jew or Gentile, through faith in Christ alone and not through any deeds or merits of man. Before our spiritual eye he unfolds the mystery of the Cross. Among the Evangelists John was termed the theologian, because he emphasized the deity of Christ; among the Apostles it is Paul. His theology can be summarized no more fully than by his theme of Romans: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." The mode of justification, of obtaining the righteousness of God to the exclusion of all human merits, is to be found in: "Therefore we conclude that a man is justified by faith without the deeds of the law."

Luther, the greatest disciple of Paul, saw this clearly. With Paul he made justification by faith alone the central article of our Christian faith, the one with which the Church stands or falls. It has become the touchstone of all theology and all theologians. No one has expounded the theology of the Cross more fully and beautifully than Paul. Hidden in the dark days of the Middle Ages, it was again brought to light by the Reformer. That the Cross of Christ is our only hope in life and death was the heart and soul of Paul's theology. He defended it against the enemies of the Cross, the Judaizers. Later on Luther defended it against the Romanists, the ignoble successors and imitators of the Judaizers. Only then will our Lutheran Church retain the pure

Gospel as taught by Paul and brought to light anew by Luther, if it continues to follow in their footsteps in doctrine and practice. Following the trail of the great Apostle, we shall strive to point out his theology as well as his missionary practice.

### An Encouraging Report — Paul Writes Second Corinthians

In our past journeys with Paul, we had seen how the heathen uproar had terminated the Apostle's work in Ephesus, how he had departed for Troas and had also preached the Gospel there with great success. Because Titus had failed to come to Troas to report on conditions in Corinth, Paul soon departed for Macedonia in the hope of finding Titus there. In all likelihood he did meet him in Philippi and also received an encouraging report. Now he could pen his Second Epistle to the Corinthians with a gladsome heart and dispatch Titus back to Corinth with it.

### Three Phases of the Fight Against Judaizers

It has been said that Paul is the best known man of antiquity. In his Epistles he bared his own heart to us. He is no cold and aloof academic teacher, but a man of flesh and blood. In no other Epistle does he offer us a better insight into his mind and wounded heart than in Second Corinthians. In the main, this Epistle was written in self-defense against the Judaizers, who were constantly agitating against him and striving to undermine his apostolic authority. Three main phases of this controversy with the Judaizers are to be noted. In Galatia he had his first encounter with the Judaizers, those fanatical and underhanded enemies of the pure Gospel. In his Epistle to the Galatians he had defended the liberty of the Christian from the Law of Moses. No Gentile Christian had to undergo circumcision to share the full blessings of the Gospel. Rightly has the Epistle to the Galatians been termed the Magna Charta of Christian liberty. From Corinth Paul wrote his fundamental

Epistle to the Romans. In it he clearly stated that both the Gentile and the Jew stand condemned before the Law of God and are saved through faith in Christ alone. The inner voice of conscience condemns the Gentile; the example of faithful Abraham annuls the demands of the Jews and Judaizers as to the necessity of keeping the Law of Moses for salvation.

### The Attack on Paul's Authority

In Romans we are offered the last phase of the controversy with the Judaizers. It is practically settled, and they are silenced. Galatians offers us the beginning. The climax is reached in Second Corinthians. Here Paul silences the vicious tongues of those who would undermine his apostolic authority. He could claim no decisive victory over the enemies of the pure Gospel as long as the accusations of the Judaizers were still making an impression on the Corinthians. The report of Titus must have confirmed this. To be sure, conditions had improved greatly in Corinth. The man who had been living in an adulterous liaison with his father's wife had repented. Paul could therefore request that he be received into membership again. Nevertheless, much was still left undone. Above all, the unrest created by the Judaizers had to be eliminated.

### Paul's Self-Defense

Just as in Galatia, Paul strove to reach out for the very heart of the Corinthians. Interwoven with his description of his journey from Ephesus via Troas to Macedonia we find the Apostle defending himself against the perfidious attacks of the Judaizers. They made much of the fact that he had not been with Jesus from the very beginning like the other Apostles. Emphatically Paul counters this gibe by stating that he had received the Gospel through no other Apostle, but from Christ directly. He could boast of personal visions and revelations. Christ had appeared to him near Damascus. Peter, James, and John could boast of having seen Christ in His divine glory both on the Mount of Trans-

figuration and after His resurrection. Paul could boast of having been translated in spirit into the third heaven, of having seen the glories of Paradise. For fourteen long years he had kept as a secret this beautiful vision, which was given to him to strengthen him for his coming ordeals. Now his enemies forced him to reveal it to underscore his equal apostolic authority.

Paul could not only boast of visions, but also of special revelations. His Gospel had been revealed to him directly by the Spirit of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Cor. 2:9,10). Furthermore, who does not recall those words of the Apostle written to the Galatians — let the Judaizers take notice — "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Christ" (Gal. 1:11, 12).

Truthfully could he remind the Corinthians of the abundance of revelations he had received (II Cor. 12:7f). Thrice did he beseech the Lord to take a thorn in his flesh away from him. What was the Lord's direct answer? "My grace is sufficient unto thee, for my strength is made perfect in weakness." To those abundant revelations we can also reckon the one regarding the Lord's Supper. To the Corinthians he writes (I Cor. 11:23f): "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: . . . this do in remembrance of me."

May these special visions and revelations suffice to underline the righteous claim of the Apostle that he was not inferior to any of the other Apostles (II Cor. 12:11-13): "In nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches,

except it be that I myself was not burdensome to you? forgive me this wrong." The Judaizers had branded his refusal to receive any gifts or contributions as a lack of self-confidence, as though he were not a full-fledged Apostle. It was and remained Paul's glory not to have received any gifts or contributions from any congregation save from the Philippians to guard himself against the accusation as though he were selling the Gospel as his own wisdom as did the Greek Sophists.

When we evaluate the damnable accusations and insinuations of the Judaizers, we can understand the intense inner agitation of the Apostle Paul. He vindicated himself completely before the Corinthians and before the whole world. Not a dark spot remained on his shield of honor. Therein did he and could he justly glory. We servants of the Lord will always do well to heed his advice: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

(This study is a continuation of: "In the Footsteps of St. Paul"—Ed.)  
H. A. Koch.

**CALL  
TO NOMINATE CANDIDATES  
FOR OFFICE OF DEAN OF MEN  
AT D.M.L.C.**

Prof. D. Brick having accepted the call to the new professorship at Dr. Martin Luther College, the office of Dean of Men in which he has been serving has become vacant. The Board of Control is therefore asking the members of Synod to enter in nomination the names of qualified men for consideration in filling the vacancy.

The Dean of Men is to serve as supervisor of the Men's Dormitory and will be expected to coordinate and regulate the order and discipline of the entire campus. He must be of evangelical spirit, mature, and able to command both the respect and the confidence of the student body.

In addition to his supervisory duties, the call shall require him to give classroom instruction in Religion for ninth and tenth grades.

It is of utmost importance that nominations be accompanied by inclusive information regarding the person, the record in office, and the

proven qualifications of the nominee. Only so can the Board of Control intelligently evaluate him in reference to the requirements of the important office to be filled.

All nominations are to be in the hands of the secretary not later than Wednesday, April 9.

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

**NOMINATIONS FOR THE VACANT  
PROFESSORSHIP AT MICHIGAN  
LUTHERAN SEMINARY**

Following are the names of the candidates who have been nominated for this vacant professorship:

Candidate John Denninger,  
Saginaw, Michigan  
Rev. Paul Eickmann  
Geneva, Nebraska  
Carl A. Heyer,  
Ann Arbor, Michigan  
Mr. Walter Klann,  
Neillsville, Wisconsin  
2nd Lt. Richard Schneider,  
Fort Huachuca, Arizona  
Mr. Martin D. Schroeder,  
Bay City, Michigan

Mr. Walter Sebald,  
Bay City, Michigan  
Rev. Milton Spaude,  
Bay City, Michigan  
Prof. Philip Strom  
Racine, Wisconsin  
Mr. Robert White,  
Anaheim, California

The Board of Regents of Michigan Lutheran Seminary will meet April 9 at the institution for the purpose of calling one of these candidates. Any correspondence pertaining to these nominations must be in the hands of the secretary prior to the date of calling.

OSCAR FREY, *Secretary*  
1441 Bliss St.,  
Saginaw, Mich.

**APPEAL FOR NOMINATIONS**

The Jefferson County Lutheran High School Association has resolved to open a Christian high school this fall. Beginning tentatively with only the freshman class, the school will temporarily be housed in the vacated building of St. Paul's Lutheran School in Fort Atkinson, Wisconsin.

The Board of Regents herewith appeals for nominations for the principalship of this new school. All

The Northwestern Lutheran



2:40 Improving Arithmetic Instruction and Learning, Mr. Raabe (Alternate) How to Make Teaching of Current Events Interesting, Mr. F. Redeker  
 4:00 Adjournment  
**Friday, April 25**  
 9:00 Devotion  
 9:15 Panel Discussion of Christmas Eve Service, Miss G. Boelter  
 10:15 Recess  
 10:30 Suggestions for School Music in our Schools, Miss R. Lau  
 11:00 Report by Mr. E. Trettin, followed by Business Meeting  
 12:00 Noon Recess  
 1:15 Devotion  
 1:25 Sectional Discussions  
 7 & 8 Mr. A. Moldenhauer  
 Alternate Mr. R. Moldenhauer  
 5 & 6 Mr. E. Jirtle  
 Alternate Mr. P. Schwartz  
 3 & 4 Mr. V. Meyer  
 Alternate Mr. G. Synhorst  
 Kdgt., 1 & 2 Mrs. L. Krueger  
 Alternate Miss O. Bailey  
 2:30 Business Meeting  
 2:45 Inspirational Address, Rev. Wm. Lange (Alternate) Rev. R. Reede

**SOUTHEASTERN MICHIGAN DISTRICT TEACHERS CONFERENCE**

**April 25, 1958**  
**Zion Lutheran School Toledo, Ohio**  
 9:00- 9:15 Opening Devotions  
 9:15-10:15 Bible Story Demonstration Lesson (Grades 1 and 2), Mrs. E. Bradtke. Discussion following lesson.  
 10:15-10:30 Recess  
 10:30-11:30 Social Studies Demonstration Lesson (Upper Grades), Mr. W. Arras. Discussion following lesson.  
 11:30-11:45 Business meeting  
 11:45- 1:00 Noon Recess  
 1:00- 1:30 Educational Film  
 1:30- 2:30 Practical Suggestions for the Christian Kindergarten, Mrs. R. Schultz.  
 2:30- 2:45 Business and Elections  
 2:45- 3:00 Recess  
 3:00- 4:00 Swap Shop  
 4:00 Closing Devotion  
**THELMA STORM, Secretary.**

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
**Installation**  
**Pastor**  
**Pingel, Louis E.**, in Grace Lutheran Church, Clear Lake, Wis., and Redeemer Lutheran Church, Amery, Wis., by Louis W. Meyer; assisted by Alfred Schubring; Feb. 16, 1958.

**Milwaukee City Conference**

Apostles, E. Schroeder.....	1,128.61	70.00	2,462.79
Atonement, W. Schaefer-J. Schaefer.....	4,826.62	684.00	5,412.72
Bethel, G. Schmeling.....	3,247.50		7,670.58
Bethesda, I. Habeck.....	3,922.56	718.54	16,856.64
Centennial, L. Tessmer.....	941.20	198.50	1,600.98
Christ, H. Cares.....	4,273.38	1,116.25	8,092.84
Divine Charity, J. G. Jeske.....	3,241.80	45.00	11,563.54
Divinity, E. Blakewell.....	1,500.00		
Ephrata, N. Schlavensky.....	596.41	4.00	16.00
Garden Homes, E. Pankow.....	4,732.54	667.40	11,549.93
Gethsemane, K. Eggert.....	3,265.80	984.75	8,786.82
Grace, E. Huebner.....	1,986.02	941.43	6,689.80
Jerusalem, E. Toepel.....	3,176.88		5,277.57
Messiah, R. Huth.....	1,025.36	98.00	465.53
Nathanael, E. Dornfeld.....	359.51	14.50	12.00
Parkside, R. Stiemke.....	812.86	80.50	2,748.98
St. Andrew, L. Karrer.....	1,478.64	142.50	183.60
St. Jacob, H. Eckert.....	6,164.36		43,376.27
St. James, W. Pless.....	4,155.00	1,690.75	8,701.79
St. John, J. Brenner.....	4,384.05	109.50	
St. John, H. Koehler.....	9,969.19	719.47	10,396.39
St. Lucas, P. Knickelbein.....	3,076.55		8,592.63
St. Marcus, P. Knickelbein.....	1,600.00	200.00	484.00
St. Matthew, A. Halboth.....	1,221.58	49.23	297.32
St. Paul, J. DeGalley.....	3,300.52	552.50	2,643.06
St. Peter, P. Pieper.....	328.29	55.90	407.72
St. Philip, M. Burk.....	959.80		161.00
Salem, E. Blumenthal.....	1,050.00	248.00	3,475.00
Saron, A. Lengling.....	6,000.00	1,297.90	14,445.36
Siloah, R. Voss-L. Voss.....	4,800.00	284.90	10,729.40
Zebaath, A. Tacke.....			
	<b>\$ 87,495.03</b>	<b>\$ 10,973.52</b>	<b>\$ 193,078.26</b>

**Southern Conference**

Antioch, Faith, R. Otto.....	703.15	46.00	
Bristol, Zion, R. Bittorf.....	1,147.54		512.50
Burlington, St. John, H. Wiedmann.....	2,394.99	106.20	256.00
Caledonia, Trinity, A. Koelplin.....	2,085.39		25.00
Crete, Zion, O. Heier.....	2,792.53	276.03	
Elkhorn, First Lutheran, H. Lau.....	1,275.11		19.00
Evanston, St. James, H. Wackerfuss.....	257.71	60.50	25.00
Kenosha, Bethany, F. Naumann.....	2,119.06	256.00	
Kenosha, Friedens, A. Buenger.....	7,574.55		1,242.82
Kenosha, Mt. Zion, F. Schulz.....	1,158.14	139.27	
Kenosha, St. Luke, H. Schwartz.....	1,531.75	69.58	
Lake Geneva, First Lutheran, H. Diehl.....	1,107.70		7.00
Libertyville, St. John, W. Lehmann.....	2,013.05	841.41	908.74
Morton Grove, Jerusalem, G. Boldt.....	2,232.53		
Oakwood, St. John, K. Molkentin.....	1,350.90	15.00	
Palos, Palos Heights, R. Waldschmidt.....	645.00		98.00
Racine, Epiphany, E. Jaster.....	1,460.87		167.65
Racine, First Lutheran, R. Pope.....	3,812.48		406.25
Slades Corners, St. John, D. Kuehl.....	2,770.17		
South Milwaukee, Zion, O. Nommensen-M. Kujath.....	5,109.61	1,041.90	710.41
T. Main, St. Matthew, H. Henke.....	1,080.85	184.00	
T. Paris, Immanuel, H. Lange.....	21.50		
T. Raymond, Trinity, H. Lange.....	175.62		
Waukegan, Immanuel, A. Bartz.....	2,000.00		
Wilmet, Peace, R. Otto.....	1,501.00		
Zion, Our Savior, C. Leyrer.....	1,069.21	165.70	
	<b>\$ 49,390.41</b>	<b>\$ 3,878.49</b>	<b>\$ 3,681.47</b>

Miscellaneous .....  
 Miscellaneous .....  
 Grand Totals ..... \$242,427.33 \$ 24,137.57 \$ 248,535.06  
 OTHER CHARITIES items listed above were submitted by District Finance Secretary Raymond Maas, Cedarburg, Wisconsin, dated December 31, 1957.  
 G. W. SAMPE, District Cashier.

**MICHIGAN DISTRICT October 1 to December 31, 1957**

Southwestern Conference	
Pastor	Budget Bldgs.
L. Meyer, Allegan.....	192.54 \$
W. Westendorf, Bangor..	140.30
H. Juroff, Battle Creek..	204.20
W. Zarling, Benton Harbor	285.70
N. Berg, Benton Harbor	969.23
E. Wendland, Benton Harbor.....	4,424.89
R. Schaller, Coloma.....	1,239.00
G. Struck, Dowagiac.....	696.40
E. Tacke, Eau Claire...	659.36
C. Kipfmiller, Hopkins..	1,400.00
J. Thrans, Muskegon...	316.97
L. Meyer, Otsego.....	89.20
A. Maas, Sodus.....	2,000.00
W. Westendorf, South Haven.....	625.12
H. Zink, Stevensville...	2,509.52
H. Walther, Sturgis....	471.70

Southeastern Conference	
Pastor	Budget Bldgs.
Adrian.....	1,160.00
A. Baer, Ann Arbor....	616.48
R. Baer, Ann Arbor....	279.14
O. Kreie, Belleville....	218.80
I. Weiss, Center Line...	554.56
W. Henning, Detroit, including \$6.65 from Sunday school.....	563.33
W. Valleskey, Detroit..	792.32
E. Zell, Detroit.....	812.27
E. Frey, Detroit.....	531.00

Non-budget	
H. Hoenecke, Detroit...	592.40
J. DeRuiter, Detroit...	341.06
H. Grigsby, Detroit...	42.00
R. Baer, Dexter.....	145.66
A. Maaske, Findlay....	378.54
R. Mueller, Flat Rock..	142.59
H. Buch, Greenwood...	414.93
W. Voss, Jenera, including \$100.00 from Sunday school and \$75.00 from Luther Society.....	2,694.02
O. Maasch, Kenton....	218.11
K. Krauss - L. Koeninger, Lansing.....	4,668.41
F. Zimmermann, Lansing..	600.00
J. Westendorf, Livonia..	779.74
W. Koelplin, Livonia....	1,728.94
P. Kuske, Maumee.....	207.00
R. Mueller, Monroe....	73.59
G. Cares, Monroe.....	1,931.62
M. Otterstatter, Monroe..	312.20
A. Hueschen, Morenci..	210.53
A. Walther, Northfield..	1,298.41
E. Hoenecke, Plymouth..	1,480.10
H. Engel, Saline.....	3,188.24
A. Wacker, Scio, including \$50.00 from Ladies Aid	478.10
A. Walther, South Lyons	251.64
R. Scheele, Toledo.....	750.00
L. Rasch, Warren.....	347.99
A. Bloom, Waterloo, including \$25.00 Ladies Aid, \$10.00 Adult Fellowship, \$7.15 Sunday school	128.00
G. Press-R. Schultz, Wayne	2,519.96
K. Koelplin, Williamston..	530.93
H. Buch, Yale.....	381.09

Northern Conference

M. Schroeder, Bay City..	1,384.25			
M. Spaude, Bay City ....	525.00			
J. Brenner, Bay City ..	2,755.00		5.00	
E. Kasischke, Bay City..	2,991.81		54.00	
J. Vogt, Bradenton, Fla.			30.00	
H. Schultz, Brady .....	909.85		375.00	
T. Kuske, Broomfield ...	372.80			
H. A. Schultz, Chesaning, including \$9.00 from Ladies Aid .....	903.84		79.00	
R. Voss, Clare .....	525.05			
R. Freier, Custer .....	220.26			
M. Kell, Durand .....	319.91			
E. Leyrer, Elkton .....	228.41			
B. Westendorf, Flint ....	1,293.65		98.00	
E. Boniek, Flint .....	127.49		31.72	
R. Holtz, Flint .....	383.66		48.00	
A. Kehrberg, Frankenmuth	543.42		96.70	55.00
A. Schwerin, Freeland....	510.50		3.00	
R. Voss, Hamilton .....	91.18			
O. Drevlow, Hemlock .....	456.79			
W. Krueger, Kawkawlin, including \$5.00 from Ladies Aid .....	2,088.87		490.70	
H. Lemke, Lincoln, includ- ing \$10.00 from Ladies Aid .....	328.73		10.00	
R. Freier, Manistee .....	355.35			
E. Hillmar, Marlette ....	131.77			
H. Schaible, Mayville ..	256.79			
K. Vertz, Owosso .....	2,000.00			
F. Schroeder, Pigeon, in- cluding \$111.01 from Ladies Aid and Sunday school .....	1,401.62	69.08	332.23	51.00
T. Kuske, Remus .....	285.61		5.00	
P. Wilde, Saginaw .....	320.65		37.00	
O. Frey, Saginaw .....	1,550.80		140.00	
H. Eckert, Saginaw ....	825.86			
O. Eckert-R. Gensmer, Saginaw .....	4,629.29		571.05	
R. Freier, Scottville ....	318.40			
K. Neumann, Sebewaing	1,860.67	65.78	273.10	
T. Frey, Standish .....	49.02			
T. Frey, Sterling .....	231.00			
N. Maas, St. Louis .....	494.15		128.50	
W. Steih, St. Petersburg, Fla. ....	175.00			
L. Lothert, Swan Creek, Saginaw .....	766.43		14.92	
M. Kell, Swartz Creek ..	231.45			
J. Vogt, Tampa, Fla. ....	20.00		20.00	
L. Newman, Tawas .....	1,599.37			
R. Frey, Vassar, including \$15.79 from Sunday school .....	15.79	5.00	2.00	
T. Horneber, Zilwaukee..	1,084.87		452.10	45.00
Northern Conference ...			50.33	
Michigan District Teachers Conference ..			79.55	
Anonymous Giver .....	150.00		150.00	
<b>Totals .....</b>	<b>\$ 84,302.19</b>	<b>\$ 790.87</b>	<b>\$ 6,204.43</b>	<b>\$ 465.00</b>

Memorials  
(Included Above)

In memory of — Sent in by	Amount
Mrs. Flossie Schonberg — Chesaning.....	3.00
Rebecca Ann Brueggman — Chesaning.....	3.00
Pamela Martin — Chesaning.....	3.00
Matthew Zehnder — Frankenmuth.....	9.00
Major Hubert Pickelmann — Frankenmuth.....	3.00
Howard Wuepper — Frankenmuth.....	5.00
Martin Conzelmann — Frankenmuth.....	17.00
Charles Racobs — Frankenmuth.....	3.00
Mrs. Bertha Spindler — Frankenmuth.....	1.00
Leonard Geyer — Frankenmuth.....	3.00
George Knoll — Frankenmuth.....	2.00
Mrs. Adolphine Pfeiffer — Frankenmuth.....	3.00
Mrs. Georgina Eich — Frankenmuth.....	4.00
Mrs. Milda Keinath — Frankenmuth.....	2.00
Harvey Kaufmann — Frankenmuth.....	3.00
Mrs. Anna Zoellner — Freeland.....	5.00
Mrs. Elizabeth Bormath — Jenera.....	19.00
John Bleck — Kawkawlin.....	7.00
Alfred Ellenbaum — Pigeon.....	3.00
Wm. Dietzel — Pigeon.....	3.00
Henry Goltz — Saline.....	13.00
Emanuel Stierle — Scio.....	2.00
Albert Klager — Scio.....	11.00
Ralph Erckftz — Vassar.....	2.00
Ernest Moser — Vassar.....	5.00

ALWIN R. BURKHARDT, Cashier.

ACKNOWLEDGMENT AND THANKS

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In memory of Mrs. Emma Zaun, Jordan, \$15.00; in memory of Mrs. Agnes Strait, Jordan, \$2.00; Minnesota District, Missouri Synod, \$10.00; Trinity, T. Dexter, Austin, \$7.00; in memory of Ida Boring, Pemberton, \$3.00; A.A.L. Branch No. 177, Hastings, \$10.00; in memory of Raabe, Norfolk, Nebr., \$1.00; Elsie C.

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Dak., \$12.95; Ladies Aid, Bethany, Renville, \$4.00; Ladies Aid, Lutheran Church, Minnesota City, \$25.00; in memory of Paul Fuhrman, Jordan, \$4.00; Ladies Guild, St. James, St. Paul, \$10.00; Ladies Aid, St. John, Nodine, \$20.00; Ladies Aid, St. John, Lewiston, \$10.00; Ladies Aid, Trinity, Osceola, Wis., \$10.00; Ladies Aid, Wellington, Fairfax, \$5.00; St. Paul, North Mankato, \$1.00; Ladies Aid, St. John, Lake Benton, \$6.50; Mission Society, St. John, Burlington, Wis., \$15.00; Ladies Aid, St. John, Renville, \$10.00; Mission Society, St. Paul, Arlington, \$15.00; Ladies Aid, St. Peter, Ellsworth-Darwin, \$10.00; Ladies Society, Emanuel, St. Paul, \$5.00; Ladies Aid, St. John, Fairfax, \$25.00; Guild, Mt. Olive, St. Paul, \$15.00; A.A.L. 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