

# *The Northwestern Lutheran*

*"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 Northwestern Lutheran

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## COVER DESIGN

REDEEMER LUTHERAN CHURCH  
Scottville, Michigan

# Siftings

BY THE EDITOR

We are still asking for pictures of newly erected churches within our synod. We have made this appeal so often that we are almost ashamed to repeat it. It would seem to us that such an appeal, made once, ought to be enough. Our purpose in carrying them as a cover design is to have other churches throughout the synod rejoice with you over your new house of God and to create an acquaintance among the churches. We hope that this appeal will not again fall on deaf ears. If your church has been erected in the past ten years, let us say, send us a picture and permit us to use it.

\* \* \* \*

We notice by the report of Mr. Niedfeldt, our synodical treasurer, that the churches of the Joint Synod are not carrying out their promise made through their representatives (without a "nay" vote) at our convention in New Ulm, Minnesota last summer, to contribute a minimum of \$8 per communicant toward the work of our synod. In fact, we are far from having reached that minimum. This can mean but one thing — that our ministers and people are not genuinely interested and concerned about the kingdom in our midst.

Let us remember that if the necessary contributions are not forthcoming we will have to curtail our work as a synod since, by synod resolution, we are not permitted to create a debt. Do you want that? Surely not! Then let us roll up our sleeves and go to work with a determination and will sanctified by faith in the Son of God.

\* \* \* \*

*If the British parliament concurs women will be permitted to "instruct and preach, except during the service of Holy Communion" in the Church Of England (Episcopal). This change in the rules of the Church of England*

*was proposed last month. This change would also permit a deaconess "in case of need" to conduct congregational worship in any church, to "read the services of morning and evening prayer and the Litany, except those portions reserved to the priest, and to lead in prayer." Perhaps the Bishops of the Church of England have not read Paul's words 1 Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."*

\* \* \* \*

The new law in Sweden giving people the right to leave the state church (Lutheran) to join another church or none at all has not brought about much of a change. Only "very few," says Archbishop Yngce Brillioth, have left the state church. "In my own town of Uppsala, only 100 out of 60,000 have left the state church during the first few weeks of January." Neither has it affected the growth of the Roman Catholic Church in Sweden, according to the Roman Catholic Bishop Ansgar Nelson. There are about 22,000 Roman Catholics in Sweden. Instruction in the Lutheran Catechism is still required in public schools, except of children dismissed to attend some other religious instruction.

\* \* \* \*

It may be more than of passing interest to our readers to read what other universities and colleges are doing about tuition. At Columbia University an undergraduate student will pay \$750 a year tuition. This is twice as much as it was in 1935. The same charge for tuition is required at the University of Pennsylvania. No doubt this figure compares quite well with that of other state institutions. At our synodical institution no tuition is charged if the individual intends to prepare for work in the church.



# The Savior At His Betrayal

## Matthew 26, 47-50

**J**ESUS betrayed — what a sad fact set forth in the inspired Passion account. Yet as we turn our atten-



tion from the sin itself and from Him who was fatally involved in it to Jesus who bore the betrayal we find more than an account of a sad fact. We find a revelation of the Savior's heart of Jesus to give us comfort and strength.

*Betrayed By His Disciple* Having ended His fervent prayers in Gethsemane Jesus with a resolute Savior's will told His disciples: "Rise, let us be going: behold, he is at hand that doth betray me." And while Jesus was still speaking as He passed through the gate of the garden the betrayer already approached Him at the head of a band of Roman soldiers and of a detachment of temple police. He had given them a sign, saying: "Whomsoever I shall kiss, that same is he: hold him fast." "And forthwith he came to Jesus, and said, Hail, master; and kissed him." As he showered Jesus with hypocritical kisses he was telling the hostile captors: See, this is the man you want. He who thus betrayed Jesus was not some unknown soldier, some indifferent servant of the Jewish leaders. It was Judas, one of the twelve, one of those whom Jesus had called and trained to spread His Gospel to the uttermost ends of the earth, one of those who had already proclaimed Jesus as the Messiah in the cities of Israel and in doing so had performed signs and wonders in His name. What a triumph for Christ's enemies! It gave them occasion to say: There you see that the message and the great claims of Jesus are but an empty dream. His own intimate disciple has come to realize it and has renounced Him.

*Betrayed For A Paltry Sum* For nothing more than to gain thirty pieces of silver Judas betrayed his Savior. Again, what a triumph for Christ's enemies! it gave them occasion to say: How evident that it is nothing but folly to cling in self-denying faith and hope to Jesus and His promise of spiritual treasures. His own ardent disciple who had plenty of opportunity to weigh the matter has finally come to realize it and now rates thirty pieces of silver higher than Jesus and His kingdom.

*Betrayed In Spite of His Solicitous Love* People have often been induced to turn traitor because of some deeply-felt slight or insult which they have experienced. Nothing of this kind, however, accounted for the base betrayal of Judas. Jesus had ever treated him as one of His dear disciples, had revealed His grace and power before his soul. In the intimate circle of the twelve Judas had been entrusted with their common purse. Like all of them he had been patiently instructed, admonished, and corrected by the Savior's solicitous love. In the upper room at Jerusalem on the very night of the betrayal Jesus had still earnestly sought to draw him back from his dreadful plan. And when he had carried out his shameful, hypocritical deed Jesus for a last time addressed him with words of sorrowing love: "Friend, wherefore art thou come?" "Judas, betrayest thou the Son of man with a kiss?" But Judas had hardened his heart and permitted Satan to take full control of it. There was no penitent plea for mercy and pardon.

*In Savior's Love Jesus Bore It* When we consider what St. John in his Gospel adds to the account of the betrayal it becomes

very evident that it was wholly because of His Savior's love that Jesus submitted to this base betrayal. We are told that before the soldiers could lay their hands on Jesus whom Judas had pointed out to them the Lord Himself addressed them saying: "Whom seek ye?" When they answered: "Jesus of Nazareth," the Savior said, "I am he." Yet as he spoke these words they all went backward and fell to the ground. Jesus had spoken in the fullness of His divine power. He let it become evident how easily He might have frustrated the shameful deed of Judas, destroyed the entire band of captors, and turned the whole situation into a triumph of His divine power. But His momentary show of power was meant only as a warning for His enemies, bidding them to reconsider their evil plans. When they nevertheless persisted in the desire to apprehend Him, he told them: "If therefore ye seek me, let these go their way." He permitted Himself to be bound. Willingly and without constraint He submitted to the indignities of this shameful betrayal and therewith also to the bitter Passion which it would now usher in for Him. Jesus recognized this betrayal as a part of the bitter cup appointed by the Heavenly Father for the redemption of the world. This redemption His Savior's heart was desirous to carry out.

Here we behold the love which has brought us pardon, life, and salvation. In this saving love we find pardon also for our sins of betrayal. For we, too, betray the Lord, though it be in weakness and in momentary thoughtlessness. We betray the Lord when in any way, by word or deed, we let it appear that we are rating earthly interests, earthly gain, comfort, or pleasure, higher than Jesus, His Word, and His spiritual treasures. Only the Savior's pardon and grace can give us strength and willingness to walk carefully and circumspectly that we on our part may not give occasion to the unbelieving world to think lightly of the Savior and to be strengthened in their unbelief.

C. J. L.



# Editorials

**Keeping People With the Church** "Keeping people with the church" is an expression often heard. Before we would say anything on this theme let us be clear what the Church is.

Every Sunday we confess, "I believe in . . . the Holy Christian Church, the Communion of Saints." There is only one Church. This Church is holy because every member of it is a saint. This Church is Christian, because every Christian and only Christians are members of it. This Church is the Communion of Saints, because every saint, every member of the Church, is united with every other member, has something in common with every other member. That which unites, however, that which every saint or Church member has in common with every other saint are the gifts of the Holy Ghost, namely the knowledge that Jesus is the Christ, his Lord and Savior, the assurance by faith that he is justified in the sight of God, hope of heaven, peace with God, comfort in tribulation, confidence to pray, the witness that he is a child of God, and all the other blessings of faith.

Now only the Lord, who can read hearts, knows if a person has these gifts of enlightenment. Hence the Lord alone knows who the Church members, the saints, are. These blessings of faith are hidden away in the believer's heart. We can only judge by the confession of the mouth. The Lord alone knows if the confession of the mouth is the faith of the heart. Therefore we say that the Church is invisible. We *believe* in the Holy Christian Church, we believe that there are people who truly accept Jesus as their personal Savior and have the assurance by faith in Him that their sins are forgiven, and trust in this forgiveness alone for life eternal after the grave. Judgment day will reveal who these people are. Then the Church will become visible.

We do know, however, that the Holy Ghost, who calls, gathers, and enlightens, sanctifies, and keeps the whole Christian Church on earth with Jesus Christ in the one true faith, does His work through the means of grace. These means of grace are the Gospel which we hear and learn, and the two Sacraments. Hence people can be won for the Church and kept with the Church by no other means. Either *The Word* will bring them to faith and keep them in the true faith, or they are not members of the Church.

The Church of Rome sees in the Church a visible organization, headed by the Pope. Its claim is that if you belong to this visible organization you are a member of the Church. If you do not belong to this visible organization you are not a member of the Church.

Many often make this same mistake. They think that if people can be kept with some visible congregation they are kept with the Church. And every and any method or means should be used to keep people with the visible organization. If the Word and the Sacraments do not accomplish this, use other means. But keep them with the organization by all means. Then, with a Christian burial when they die, they will surely get to heaven. This is a delusion.

Indeed, we want to keep people with the Church. Only the Holy Ghost can keep us in the true faith. Only the Holy Ghost can and does keep the whole Christian Church on earth with Jesus Christ in the one true faith. This is the Lutheran teaching of the Third Article, this is Biblical teaching. What we can do is see that the Word is taught in its truth and purity and that the Sacraments are administered according to the institution of Christ. From there on the Spirit of God must take over. But the Word will not return unto the Lord void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sent it. Is. 55:11. We have the command of our Lord: Preach the Word. This is the way people are brought to and kept with the Church.

L. KOENNINGER.

\* \* \* \*

**What to Expect in Lenten Sermons** The time is at hand when according to the usage of our church an evening during the week is set aside for special Lenten services and Lenten sermons. The preacher is faced with the task of preparing another sermon each week, and the members are expected to "sacrifice" a quiet evening at home or a pleasurable outing to listen to an extra sermon. What have the hearers a right to expect there?

Our generation is one which is looking for innovations. It is tired of the old ways and is looking for new ways. There is a feeling that the old-type Lenten sermon won't do the job anymore, that to get results the sermon must be trimmed up and made more attractive. Though this is said also of the regular Sunday sermon, it is said particularly of the Lenten sermon, and there is an evident tendency to meet the demand. Some years ago Prof Schaller, whose recent sudden death we mourn, in a review of a new book of Lenten sermons, took occasion to warn against the present-day tendency to work out clever sermon themes and Lenten series. A reading of modern Lenten materials and bulletins in certain circles shows that such a warning is in place if Lenten sermons are to be the blessing they once were. Lent is not to demonstrate the cleverness and intellectual ingenuity of the preacher but the glories of Christ's redemption of sinners. After listening to a Lenten sermon the spontaneous remark falling from the lips of the hearers ought not to be: What a clever preacher we have! but: What a blessed Savior we have! St. Paul kept his own person in the background and let Christ occupy the center of the stage, saying: "I determined not to know anything among you save Jesus Christ and him crucified." Christ is to be lifted up, no one and nothing else. The Gospel needs no human props. It needs no bolstering by means of clever tricks. If Christ is preached to you as One who suffered and died for your sins, then you are getting what you need. Don't look for any sideshows, for in all things Christ is to have the preeminence.

A younger preacher, engaging in some shop talk, once asked an old veteran preacher shortly before the



opening of the Lenten season: What are you going to preach on this year? He received the answer: The story of Christ's suffering and death for us, as I always do. There was a lot of good Christian sense in that answer. You can't beat that theme.

The above is not a defense of monotonous repetition of the same words and phrases, a dull rehashing of the same old terminology. The more the story and meaning of Christ's suffering and death for us is studied, the more approaches to the same old story will present

themselves. But after all is said and done, it is to be the old, old story of Jesus and His love. Anything else is a distracting influence. That Lenten sermon has had the most blessed effect when the hearers, like Peter and his companions on the Mount of Transfiguration, see none save Jesus only.

Come to the Lenten services this year with no other expectation than that. Expect to hear the message which is as old as the Gospel, and yet ever new in the heart of the believer.

I. P. F.

## Guidance In Godliness

### The Doxology Unto the Lamb

**I**N Lent all is quiet, for it is as if we enter the death-chamber of the Most Beloved One in heaven and on earth; yet it is not a quiet, peaceful death-chamber where friendly hands are applying soothing relief, or loving lips speaking words of comfort and good cheer; on the contrary, here is the boisterous mob with the lynching spirit, without sense of fairness or responsibility, human beasts, lusting for the blood of a better one.

What a spectacle! He who is executed as an arch-criminal, cursed, outlawed by state, church, and public opinion, He only is quiet in His mind; He is suffering, a most active suffering; when He expires He says in truth that His work is finished. Neither asking for man's help or comfort, He is giving comfort; accused of being a traitor to His people and a blasphemer of the Almighty, He forgives sins in His hour of death; while Israel is nearly unanimous in cursing Him to whom a few days before they had accorded triumphant entry into their holy city with palms and glad hosannas, He is concerned only with preaching the Gospel and preparing His Church to carry on His work as the witnesses of His death. Everybody is excited, the enemies filled with rage, the relatives, friends, and disciples with grief and gloom, yet He is calm in His heart, composed in His mind, uttering words of blessing and benefit for our fallen race.

Here is greatness which man may admire and acclaim! It is not the stoic suffering of intense physical pain, as a hero of nation or tribe will bear. It is a suffering which

goes much deeper, which wounds the heart beyond our understanding: it is the suffering of the Son of God who voluntarily takes the sinner's place under God's judgment of sin. He has come to share our life; "He was in all points tempted like as we are, yet without sin." "He was slain and has redeemed us to God by His blood." He is different from all men, therefore He was "despised and rejected of men: a Man of sorrow and acquainted with grief: and we hid as it were our faces from Him: He was despised, and we esteemed Him not," Isa. 53:3.

When we think of His Passion, we usually have in mind the "bleeding head and wounded," we think of cruel torment, agony, and anguish, of the horrible death on the cross; but that is physical pain, terrible, killing, yet not the real suffering of Jesus.

"He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all," Isa. 53:6.

That is His suffering, that He, the Holy One, the Son of God, is treated and condemned as the representative and substitute of all sinners, not only in the courts of men, but even in the judgment of the Father. Small wonder He must exclaim: "My God, My God, why hast Thou forsaken Me?"

He had a holy purpose, and He carried it out. He did not waver in the presence of death. To offer

Himself is the only cure for man's sin, the only means to restore the lost image of God in man, the only assurance of the full forgiveness of our sins and of our final entry into heaven. So He took up the fight with the will to win and with the knowledge that His strength would hold out; and now we say: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

This salvation is universal: "He has redeemed us by His blood out of every kindred, and tongue, and people, and nation." There is not a man on earth who can truthfully say, "This redemption is not sufficient, is not for me." It covers the whole world with grace, and to the end of days the Gospel shall and will be preached to every creature that in Jesus there is salvation for any and all.

"He has made us unto our God kings and priests; and we shall reign on the earth." "He that believeth and is baptized shall be saved." The heavenly Father has adopted us to be called His children, we are named after Him, enjoying even now all the blessings of God's children through His word and Sacraments. Our salvation is not like the pardon of a criminal, but it is complete redemption, restoration of the original state of grace.

He has done all this that, as Luther says: "I might be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity."

"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and blessing!"

K. F. K.

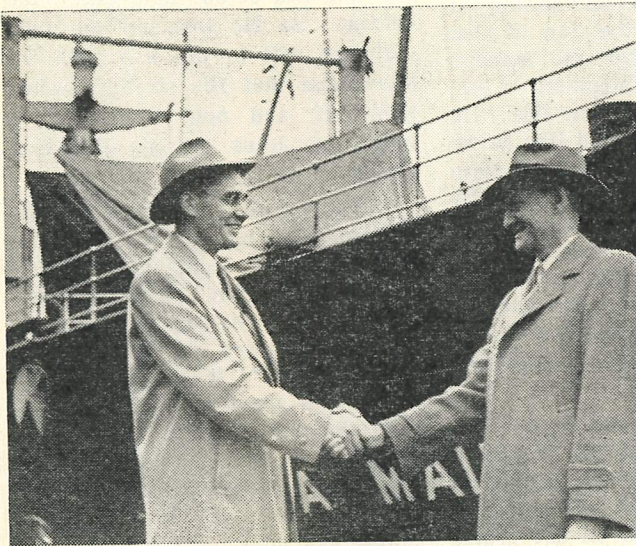


# L. S. W. C. -- News and Notes

Your Lutheran Spiritual Welfare Commission desires to bring some pertinent information and facts to your attention.

## Japan-Korea

As you read this, our first Contact Pastor to serve in a foreign area will have reached his field of operation, the Japan-Korea Area. Pastor Fred Tiefel, formerly of Spokane, Washington, accepted the call of the Lutheran Spiritual Welfare Commission to do exploratory work in the interest of our servicemen and women stationed in the Japan-Korea Area and also to investigate opportunities for the opening of mission stations for our Board of Missions. Considerable preparation to carry out his difficult assignment was necessary, such as obtaining governmental clearance papers, military permits, inoculations, equipment of a "4 wheel drive Jeep" for field work, preliminary steps for the study of the Japanese language,



Rev. F. Tiefel (left) about to board the S. S. India Mail for Japan

etc. Several months were required, but on February 16 Pastor Tiefel and his "Jeep" embarked on the S. S. India Mail from Portland, Oregon, for Yokohama, Japan, as the first step in the establishment of headquarters in Tokyo. Present plans are to radiate from this base into surrounding territories and Korea. The future policy of the Lutheran Spiritual Welfare Commission as to sending more Contact Pastors into foreign areas will be determined by Pastor Tiefel's reports from the field regarding opportunities of service and need. We intend to keep you informed of developments through these columns as information of this venture reaches our office.

## Camp Rucker, Alabama

The future camp work of Pastor Luther Voss, who has been serving our men in the Camp Rucker, Alabama, area the past year will be decided by the anticipated relocation of the military unit now in transit from Camp Rucker to field maneuvers in Texas. Should the present concentration of Wisconsin Synod servicemen now in

this unit be eliminated by reassignment or enlistment expirations, the field of operation for Pastor Voss will of necessity be changed to meet existing conditions. In recent months Pastor Voss has been conducting services in the camp chapels on Tuesday and Thursday evenings, and in the city of Dothan on Sunday mornings. With the bulk of the Camp Rucker unit on field maneuvers in Texas for the next few months, this schedule will, of course, be impossible. In the interim, if feasible, we hope to have Pastor Voss "circuit-ride" a number of camps in neighboring states until the return or relocation of the Camp Rucker unit determines the future status of his operations.

## GOD OUR REFUGE Pocket Companion

The popularity of this spiritual Pocket Companion is evidenced in the sale of 10,000 copies within the first six months. In a number of cases where this booklet

has been presented and offered for sale to the membership of a congregation, repeat quantity orders have resulted. Its appeal is general and not confined to servicemen's needs alone. Its extremely low price should be an added inducement especially in quantity lots: Single copies, 50c; 10 to 49 copies, 45c each; 50 or more copies, 40c each. Lent, Easter, Confirmation Sunday, offer excellent opportunities for its distribution. As yet, it has not been offered to other publishing houses for sale. Order NOW from the Northwestern Publishing House.

## Our Mailing Program

The method of placing spiritual material into the hands of our servicemen and women by means of a mailing program still remains the one assured way of reaching ALL and keeping them in touch with their church.

Other church bodies, too, are now realizing the wisdom of this method of contact and are taking steps to inaugurate a similar mailing program. Our files again list 5,000 men and women of our Synod in military service and daily this number grows. The above figure is not an accurate accounting of the number of Synod's men and women in uniform since some of our congregations are not availing themselves of the Commission's efforts. We can only urge that this be done by listing the names and addresses of all servicemen and women. Form cards for such listings, communion identification cards, etc., will be mailed upon request.

It should be needless to emphasize that our Contact Pastor and spiritual literature mailing program drains heavily upon our mission treasury. Why not an offering for the Lutheran Spiritual Welfare Commission? Special offering envelopes are at your disposal without cost. A post card stating quantity desired will bring them to your door. Address Lutheran Spiritual Welfare Commission, 3624 West North Avenue, Room 208, Milwaukee 8, Wisconsin.

E. BLAKEWELL



## Christ's Self-Sacrifice

WHEN this issue of the *Northwestern Lutheran* reaches our readers the Church will already have entered the season of Lent, which is set apart for a special meditation on the suffering of our Savior. Also in these doctrinal studies we will give attention to this phase of our Savior's work. We shall do so, God granting us His grace, under two heads. Christ's suffering is called a sacrifice. What does that mean? And then Christ's suffering is called a ransom. What does that mean? In a third study during Lent we shall look at the glorious result of Jesus' suffering under the head of "satisfaction."

What is meant and what does it imply when our Savior's suffering is called a sacrifice?

### Old Testament Sacrifices

Sacrifices are as old as the world. In the story of Adam and Eve we read that their sons Cain and Abel brought sacrifices to God. Where did they get the idea, and how did they develop the custom? We are not told in direct words; but we are told that after the fall Adam and Eve "sewed fig leaves together" for aprons to cover their nakedness (Gen. 3:7). But then the Lord Himself made them "coats of skins and clothed them" (v.21). An animal had to give up its life in order to cover their guilt, the fig leaves of their own endeavor were not sufficient. From that time on the custom of sacrifices continued.

For the Jews God prescribed the sacrifices which they were to bring. He specified the animals that were to be used. He appointed the priests that were to officiate. He prescribed the time, and place, and manner of the sacrifices. He directed the construction of the altars. Nothing was left to the devices of man. God regulated it all.

There were chiefly two kinds of sacrifices in Israel: there were the sin and guilt offerings; and there were the thank and praise offerings. In studying the sacrifice of Jesus we may well leave the latter out of consideration. Jesus' sacrifice was a sin offering.

### Sin Offerings

Sin offerings were brought often, but they all came to a head in the

great ceremony on the annual Day of Atonement. We read this in Lev. 16. The Day of Atonement was the only time of the year that the high priest of Israel ever entered the holy of holies in the temple, behind the great veil. This room contained the ark of the covenant, which held the tablets of the Law. The lid of the ark was called the mercy-seat, on which God throned between the cherubim. Before the high priests entered the holy of holies with the sacrifice for the people he had first to purify himself and all the family of priests by a special sacrifice. Only after that had been done could he appear before God with a sacrifice in behalf of the people.

From the regulations for the sacrifice for the people we can learn the meaning of a sin offering.

We note, first of all, the instructions as we read them in v. 5: "And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering." Why two animals? There were two ideas to be represented symbolically in the sacrifice, each goat standing for one. Thus the two goats together constituted a single sacrifice, but viewed from two different angles. In Christ Jesus both ideas are fulfilled in His one sacrifice.

Regarding the two goats it was not left to the discretion of the high priest to determine which goat was to symbolize which idea. No, the Lord Himself decided that question by lot (v.7.9).

The first goat was killed as a sacrifice to the Lord. The high priest took some of the blood behind the veil. There he sprinkled it with his fingers on the mercy-seat. He did this seven times. The meaning of this ceremony becomes clear from a verse in the next chapter (17,11): "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." The people had forfeited their lives by their sins. The goat was substituted for the people, he lost his life in their stead. The blood of his sacrifice was brought before the Lord and sprinkled on the cover of the ark which contained the tables of the Law. The Law proclaimed God's

holiness and pronounced the sentence of death on the sinning people. Now the people had died — by proxy — and the curse of the Law was quieted by the blood. The claims of the Law had been satisfied.

Then followed the ceremony with the second goat, the so called scape-goat. We read the instruction as given to Aaron. After the live goat had been brought "Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness" (v.21,22). — The guilt was removed forever, never again to be remembered.

### Christ Our Real Sin Offering

The Old Testament sin offerings, including the highly formal sacrifice on the great Day of Atonement, could not really establish peace between the people and their God. No blood of a goat could quiet the curse of the Law, and no goat could carry the guilt of the people out of God's sight. The true believers of the Old Testament were well aware of this. We listen to David in the 51st Psalm: "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offerings" (v.16). These sacrifices had symbolical value because they prefigured the real sin offering which Christ would bring in the fulness of time.

Christ did not take our sins upon Himself symbolically, no, "the Lord hath laid on him the iniquities of us all" (Is. 53:6). John the Baptist says: "behold the Lamb of God which taketh away the sin of the world" (John 1, 29, 36). God "hath made him to be sin for us who knew no sin" (2 Cor. 5:21). St. Peter says of Him that He "his own self bare our sins in his own body on the tree" (1 Peter 2:24).

Christ was sacrificed for our sins. Indeed, He Himself was the Priest and He sacrificed Himself. "Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet smelling savior" (Eph. 5:2). The Epistle to the Hebrews speaks about this at



length. Comparing Christ with the old Testament sacrifices it says: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience" etc. (chap. 9:14). "So Christ was once offered to bear the sins of many" (v.28). In His highpriestly prayer

Christ speaks of His sacrifice when He says: "For their sakes I sanctify myself" (John 17:19); also in John 10:28: "No man taketh it (my life) from me, but I lay it down of myself."

While the Old Testament sin offerings removed the guilt only symbolically, Christ's sacrifice had real value. "For by one offering he hath per-

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fectured for ever them that are sanctified" (Heb. 10:14). "Now where remission of these (sins and iniquities) is, there is no more offering for sin" (v.18).

Christ by His sacrifice removed our guilt forever and established peace between us and our God.

J. P. M.



## News from our Mission Fields

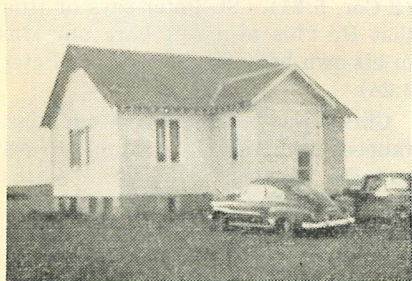
"Lo, I am with you always, even unto the end of the world."

MATTHEW 28. 20

### A MISSION VISIT TO SOUTH DAKOTA

Zion Church at Date is located on a member's farm, one quarter of a mile away from his home. All around the church is prairie, as far as the eye can see. It has its own cemetery, with many homemade monuments on the graves. The church was built in 1917 by the members and their first pastor, E. G. Behm. The lumber was hauled by horse and wagon from Faith, about 30 miles away.

Little Zion of the Prairie cannot boast of a church tower and bells, of stained glass windows, and the comfortable pews of the city church, of a mighty organ, of many members. But of this it need not be ashamed. Its treasure is the Means of Grace and God's unfailing promise: "In all places where I record my name I will come unto thee, and I will bless thee."



St. Paul's Church, Athboy, So. Dak.

St. Paul's Congregation of Athboy, the oldest of the three congregations, was founded in 1910 by W. F. Pankow. Nine pastors have served in this mission. For many years members worshipped in a schoolhouse. Just recently a Presbyterian church, which stood empty for 20 years, was purchased by the congregation for \$1,000.00. The members raised this amount in one day. The church measures 24x40 feet with a full basement. Furnishings were donated from President Albrecht's old church, since dissolved, St. Theodore's, near Bowdle.

The mission today lists 28 souls and 22 communicants. Thirty children have been confirmed in the history of the church. One of the boys of the congregation now attends Northwestern Academy at Mobridge. The president of the Date congregation also appreciates our school. He sent his daughter and four sons there.

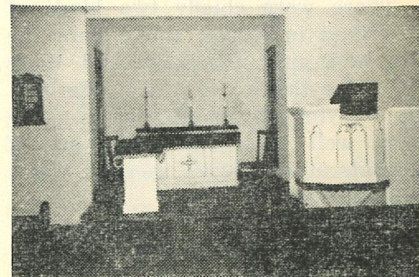
Bison — Date — Athboy, these dots on the South Dakota map represent an investment of yours in the salvation of souls through the Gospel of our Lord Jesus Christ. We helped this mission field with a subsidy of \$1,044.00 last year. The grateful members contributed over one half of the missionary's salary and also sent \$534.00 to Synod as their mission offering.

### Help Needed for the Harvest

Your mission dollars are a most vital link in all phases of mission work. 'How shall they preach, except they be sent?' But the most vital link of all cannot be purchased with your mission offerings. 'How shall they hear without a preacher?' Laborers for the harvest of souls cannot be bought. You must pray for them from the Lord of the Harvest. And why shouldn't the Lord answer YOUR prayers through YOUR son?

So, too, in this field the vital link is the missionary preaching the Gospel — not without difficulty and sacrifice, but certainly not in vain, nor without corresponding joy in the wonderful work of the Lord. It is but a part of the Savior's whole plan — 'Ye shall be witnesses unto me — unto the uttermost part of the earth.'

W. R. HOYER.



St. Paul's Church, Athboy



**WISCONSIN STATE TEACHERS CONFERENCE**

**November 1 and 2, 1951**

It was with great joy in our hearts that we teachers of the Wisconsin State Teachers Conference gathered at Jefferson for our annual Convention. There our joy was climaxed in beholding the visible expression of the wonderful works of God evidenced in the excellent educational plant that congregation was privileged to dedicate to the Lord recently.

Dear Christian Friends at Jefferson, who so kindly took us into your midst for the duration of the Conference, we rejoice with you and are uplifted when we see your joy. We thank you for your hospitality, and we admire you for your efficiency.

The opening service was conducted by the local pastor, Rev. R. Mueller. Mr. Gordon Follendorf served as organist and Professor E. Schroeder of Northwestern College, Watertown preached the sermon on Isaiah 49:14-16. His theme was "The Lord's Faith-strengthening Word to His Servant."

Two papers were read at the first session; viz., "The Child as a Missionary" by the Rev. J. Mahnke and "The Practical Application of the Second Commandment to School Life" by Mr. R. Sievert. Both papers were timely and certainly emphasized both in content and position on the program that we must be about our Father's business. In this session Mr. Gilbert Fischer played two organ selections on the fine three-manual organ at St. John's Church.

In the second session Prof. Lorman M. Peterson of Concordia, Springfield, Illinois, discussed "The American Principal of Separation of Church and State as Related to the Lutheran Parish School System." We heard Miss A. Elizabeth McFarland review *Our Children and Our Schools* by Lucy S. Mitchell. Professor E. Sievert presented an outline of the increased curriculum at New Ulm after we heard the children of St. John's School sing "God of Might, We Praise Thy Name" and "The Lord is My Shepherd."

The Thursday evening service, at which Mr. Karl Jungkuntz served as organist and Mr. G. Pape as Conference Choir director, was conducted by the local pastor, Rev. Mueller, who imparted to us "Double comfort from

Your Lord Jesus for Your Task as Teachers in our Christian Day Schools" Comfort one: "Ye have not chosen Me, but I have chosen you;" Comfort two: "I have ordained you to bring forth abiding fruit." (John 15:16)

Friday's two sessions brought us a panel discussion on the new curri-

culum at New Ulm and the closing address, based on the comforting Gospel of Christ walking on the sea by Pastor P. Gieschen in addition to business meeting, sectional meetings, and various reports, including that of Mr. Trettin, which was read by Mr. A. Fehlaauer.

W. NOLTE, Secretary.

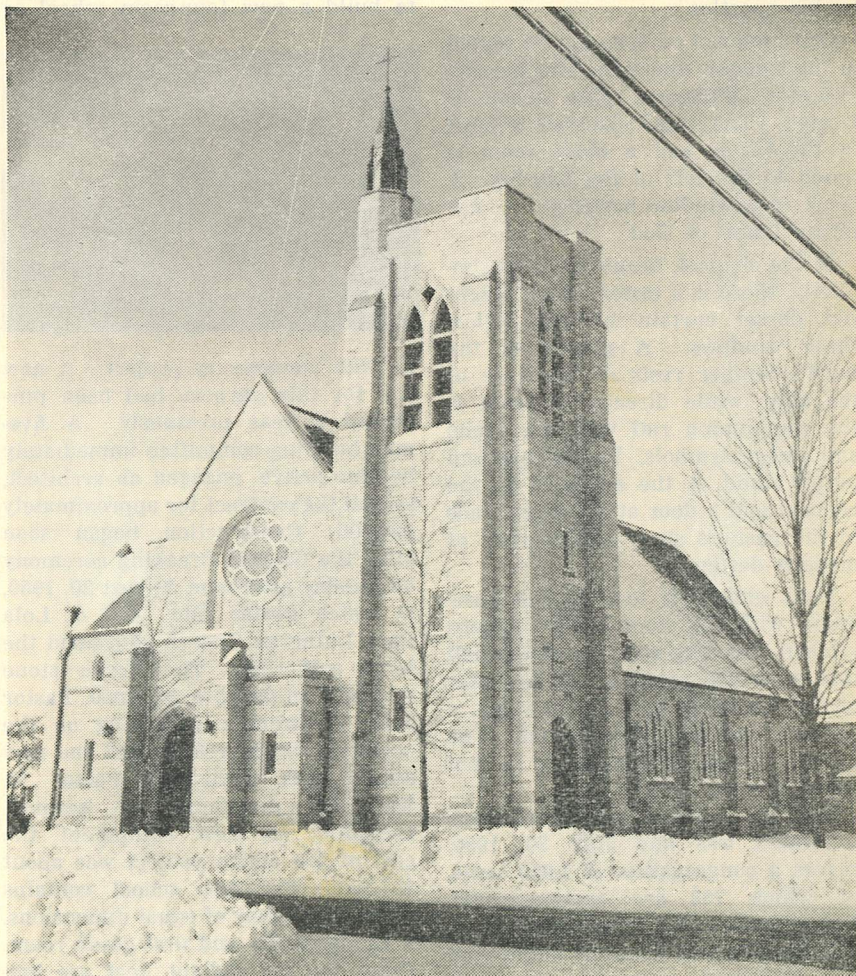
**CHURCH DEDICATION**

**St. Peter's Lutheran Church  
Sturgeon Bay, Wisconsin**

The brand new doors of St. Peter's Lutheran Church, Sturgeon Bay, Wisconsin, were opened for three dedicatory services on Sunday, August

Kiel, Wisconsin, preached the sermon.

The massive new structure, costing \$186,000.00, with a seating capacity of 550, was designed according to Gothic architecture by Edgar Stubenrauch, Sheboygan, Wisconsin. It is a stable, solid building of native



5, 1951. At 10:00 A. M. the Rev. W. Reinemann of Hartford, Wisconsin, delivered the first dedication sermon. The Rev. T. Zaremba of Florence, Wisconsin, was the guest speaker for the afternoon service at 3 o'clock, and at 8 P.M. the Rev. E. Behm of

stone, replacing the original church built 60 years ago. All the trim, most of which is found in the tower that reaches a height of 79 feet with its copper cross, is of Bedford stone.

The narthex, reached by three entrances, is separated from the nave



by swinging panel windows. To the left of the main entrance is the mother's room, while at the right is a cloak room. The low ceiling in the narthex is intended to add to a feeling of reverence and humility, reminding the worshipper as he enters of the words, "The Lord is in His holy temple: Let all the earth keep silence before Him."

The impressive nave is supported by six massive laminated arches rising 40 feet above the floor toward the ceiling finished with white acoustical material. All the arches and windows are beveled. Contrasting with the buff-colored plaster on the walls and arches is the dark oak trim of the nave, and exposed trusses, purlins and rafters. The colored windows will bear the symbols of the twelve apostles.

One hundred persons can be seated in the balcony where the two-manual, nine-stop Wangerin pipe organ is located. The organ chamber is built in the tower and a choir room is found to the left of the balcony. A large rose window portrays the suffering Lamb of God.

In the chancel, beautiful in its simplicity, there is a tester with a bright red dorsal curtain hanging below three windows. A plaque of the Lord's Supper rests at the base of the altar while directly in front is the communion rail with the alpha and omega symbols. The lectern and pulpit stand at the entrance to the chancel and a door at the right leads to the pastor's study and sacristy of modern design.

Four entrances lead to the basement with its completely modern kitchen and long spacious social hall that seats 400 persons. At the rear of the basement is a utility room, a nursery and the boiler room. The entire church is heated by a hot water system.

The new church, the cornerstone of which was laid July 30, 1950, serves a congregation of 1,050 souls, of which 753 are communicants. Remembering the unmerited grace and the manifold blessings which God has showered upon us, we must exclaim, with Solomon, "Will God indeed dwell on the earth? behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, hearken unto

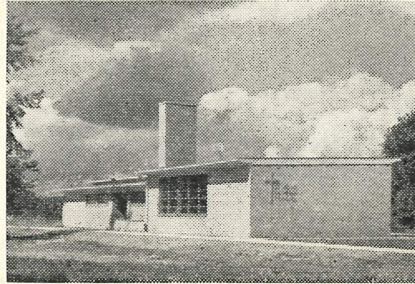
the cry and to the prayer, which thy servant prayeth before thee today; that thine eyes may be open toward this house night and day."

THEOPHIL A. BAGANZ.

### SEVENTY-FIFTH ANNIVERSARY, ORGAN AND SCHOOL DEDICATION

St. John's Ev. Lutheran Church  
Wayne, Michigan

The caption above indicates that the celebration of the 75th anniversary of St. John's Ev. Lutheran Church at Wayne, Michigan was not a one day event. It began when the congregation at its annual meeting, January 10, 1950, accepted the recommendation of the committee to build a new four-room school as



its 75th anniversary project. A new site for this purpose had been purchased a year previously. A five-man building committee immediately became active, engaged an architect, and let the contract for approximately \$58,000. Construction began soon after the Ground Breaking ceremony on Sunday afternoon August 20, 1950, at which Pastor Edw. Zell of Lola Park Lutheran Church addressed the large gathering. The corner stone was laid on October 22, 1950, Pastor John F. Brenner preaching on the occasion. On March 4, 1951 the new school was dedicated, Pastor E. Kasischke preaching the sermon. Including all new equipment the cost of the entire project was about \$64,000. The new school contains three classrooms of equal dimensions, a Kindergarten and first grade room. Pipes for the radiant heat are embedded in the concrete floors. The plant is gas fired. With our present enrollment of 163 children our school is filled to capacity.

The present faculty of our school consist of Mr. W. Roehler, principal, Wm. Fuhrmann, Nadine Meyer and Lois Gose.

### The Organ

At the annual meeting, January 1950, the congregation also instructed the anniversary committee to present definite recommendations for the purchase of a new organ and present the matter in the April meeting. On their recommendation the Haygren Electronic organ was selected at a cost of \$8,000. This two manual organ was dedicated on October 22, 1950. President S. E. Westendorf occupied the pulpit on the occasion.

### The Seventy-Fifth Anniversary Celebration

The culmination of all our anniversary efforts took place Sunday, October 21, 1951, in a great anniversary festival. Pastor E. Hoenecke and Pastor Th. Sauer, the pastors of churches which for many years formed a tri-parish with St. John's of Wayne, preached at the respective services at 8:30 and 11:00 A. M., while Pastor Ph. Press of Theresa, Wisconsin, son of St. John's, served at the 4:30 P. M. service.

### A Short History of St. John's

As has already been noted this congregation was organized June 4, 1876. Pastor George Deckinger assumed the added work of gathering the scattered Lutherans at Wayne. Ten charter members resolved by signature to organize an Ev. Lutheran congregation, to call George Deckinger as their permanent pastor, and apply for membership in the Ev. Lutheran Michigan Synod. This led to eventual membership in the joint Synod of Wisconsin.

January 21, 1877 the congregation resolved to build a church. Two days later the building committee purchased our present property for \$100 and August 12 of the same year the first church was dedicated.

Seven pastors served this congregation the first 15 years. Then came Pastor George Ihnis whose ministry extended over a period of 18 years. He was followed by Pastor O. J. Peters who served for 32 years. The present pastor has been serving St. John's since June 22, 1941. The congregation had grown to a membership of 400 communicants during that time.

The original church served the congregation until 1917. At that time the congregation desired to build a school but hesitated because a new church building was also imperative.



The result of the ensuing debate was the decision to build both; the former out of salvage of the old church building and the latter of stone.

The beautiful Ohio Lime Stone building we are privileged to worship in today is the result of that decision. January 28, 1917 a farewell service was held in the old church. Two weeks later it was being rased and on October 21 the new school was dedicated. The next two years were times of preparation for the much larger project, and December 3, 1919 the decision to begin was made. Work was begun August 2, 1920 the cornerstone was laid October 10, and July 10, 1921 the new church, costing a little over \$50,000, was dedicated.

**The New Parsonage**

The original parsonage, an old barn, reconstructed into a home, was purchased May 20, 1911 for \$1,775. In August of 1941 a committee recommended the erection of a new two story, brick veneer home for the sum of \$8,000. This suggestion was favorably received and acted upon so that the new parsonage was ready for occupancy on March 2, 1942. We now have a completely modern compound of buildings.

**Statistical Record**

The statistical records of St. John's are incomplete. For a number of years none were kept and others are confused. Here is a summary of the records as we have them: Communicants 34,805; Baptisms 1,206; Confirmations 891; Marriages 391; Burials 330.

Thus St. John's concludes 75 years as "laborers together with God." In all this time the Lord's assurance to such "laborers" that "ye are His husbandry, ye are His building" was demonstrated in the innumerable blessings that her history reveals. From the proverbial mustardseed-beginning we have grown to mustard-tree-size of some 600 communicants, with eternity revealing how many besides us shall forever sing the praises of God in the Kingdom of Heaven as a direct result of the preaching of the Word of reconciliation. May the Lord graciously preserve to us a continued humble submission to His Word.

GERHARD L. PRESS

**DEDICATION**

**Zion Ev. Lutheran School  
Rhineland, Wisconsin**

The second Sunday in Advent, December 9, 1951, was the occasion of a double celebration for Zion of Rhineland. At the services in which her new school building was dedicated to the service of the Lord, also the twentieth anniversary of the establishment of her Christian day school was observed.



Professor Erwin Kowalke delivered the sermon in the dedication service in the morning. After this service the congregation was ushered into the gymnasium-auditorium of the new school where the rite of dedication was conducted by the local pastor.

In an afternoon service more thought was given to the twentieth anniversary of the school. The speaker in this service was Professor Carl Schweppe, who had spoken for the dedication of the first school twenty years ago and again for its tenth anniversary ten years ago.

In the evening a fellowship gathering of the members and friends of Zion was held in the gymnasium-auditorium of the new school. Mr. Eldore Huebner, President of Zion, served as toastmaster for this gathering, and Mr. Walter Abendroth, of Reed City, Michigan, was the principal speaker. It was Zion's privilege to have Mr. Emil Trettin, Executive Secretary of our synod's school system, as well as two former teachers, Mr. Frederick Manthey, of Manito-

woc, Wisconsin, and Mr. Edmund Hellmann, of St. Paul, Minnesota, among the speakers on that occasion.

This fellowship gathering in the evening granted recognition to even a third cause for thanksgiving on Zion's part, namely the fact that with the twentieth anniversary of Zion's school, the first teacher and Principal of the same, Mr. L. O. Keup, was also celebrating the completion of twenty years of service in Zion. The grateful congregation gave ex-

pression to her appreciation for his faithful services by presenting Mr. and Mrs. Keup with a radio-phonograph combination, as well as with a generous supply of records. May the Lord of the Church continue to bless Mr. Keup richly in his precious work in the Kingdom.

The new school, the total cost of which approached the figure of \$240,000, was described in an earlier number of the Northwestern Lutheran, on the occasion of the cornerstone laying, which took place on October 29, 1950. Ground was broken for the new structure on July 25, 1950.

And now may our Lord Jesus, in whose Kingdom our children are especially precious, continue to abide in Zion's new building with His richest blessing for all who linger there either to learn or to teach. Nor may He ever withdraw His blessing from the congregation which loves this school and supports it generously.

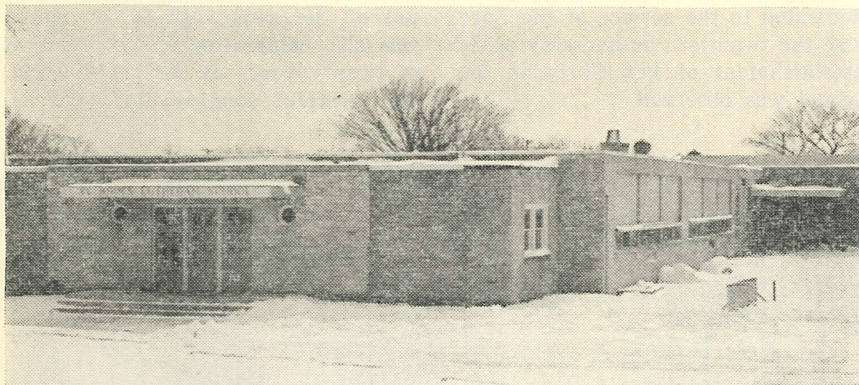
ERWIN SCHARF



## CENTENNIAL AND SCHOOL DEDICATION

St. John's Lutheran Church  
Jefferson, Wisconsin

"Tell ye the Daughter of Sion. Behold thy King cometh unto thee!" These words from the Advent Gospel may well be called the theme of the



joyful celebration which took place in St. John's Lutheran congregation of Jefferson, Wisconsin, during the first week of Advent, 1951. For with five services and a sacred concert the congregation gave thanks and praise to their Savior-King for a double proof of His gracious Advent in their midst, namely, the occasion of the 100th anniversary of the congregation's founding together with the dedication of its new parochial school.

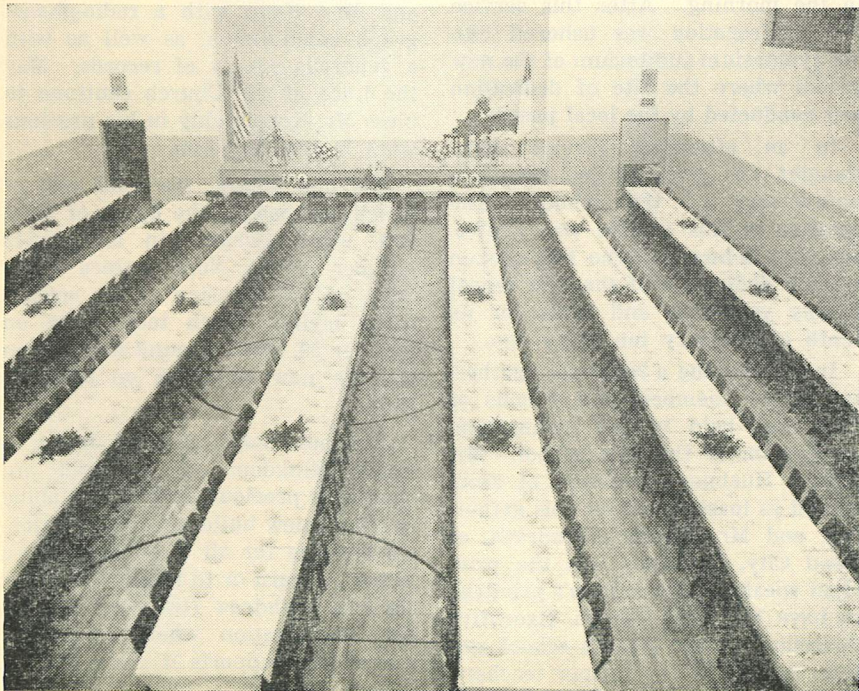
The school dedication service was held on Sunday, December 2, with

Prof. Richard Jungkuntz preaching the sermon. In the afternoon Prof. Carl Schweppe preached for a Christian education service. The mixed choir of the congregation under the direction of Mr. O. W. Jungkuntz presented a sacred concert in the evening, which included several

organ solos by Mr. Bruce Backer of Northwestern College.

On Wednesday evening, December 5, a service for the several church organizations was held, at which the Rev. Heinrich Vogel preached the sermon.

The centennial itself was observed on Sunday, December 9, with the celebration of Holy Communion in both German and English services. The anniversary sermon was delivered by Dr. Elmer Kiessling. A service at which Prof. John Meyer preached the sermon was held the



## The Northwestern Lutheran

same afternoon for the reunion of confirmation classes dating back to 1872. The week of festivities closed that evening with a fellowship banquet for the confirmands and members of the congregation.

The history of the congregation began in 1851 when a log church was erected on a two-acre tract of land two miles east of the city, known ever since as the "Christberg." The same spring 64 families banded together and organized a congregation, which was served by substitute pastors until 1858 when the Rev. E. Ruppnow, a former teacher, assumed charge. In 1861 the congregation dedicated a new church within the city limits on the site of the present church property. When this building became too small, the congregation in 1895 built the church that is still in use today. The membership is now listed at 421 voters, 1092 communicants, and 1486 souls.

Pastors who have served the congregation include: E. Ruppnow, 1858-1870; B. Ungrodt, 1870-1881; H. Vogel, 1881-1910; H. K. Moussa, 1910-1924; O. Kuhlow, 1924-1948; and Richard W. Mueller, 1948.

From the time of its founding the congregation has fostered the Christian Day School. The first pastor already divided his time between the ministry and teaching duties. In 1865 a dwelling was remodeled for school use, and in 1870 the congregation called its first full time teacher, a Mr. Oberstorsten. A school building was erected in 1889, to which a second story was added in 1912.

The idea of building a new school as an appropriate centennial project was set in motion by the organization in 1944 of a Christian Education Society under full sanction of the congregation. The project was then officially taken over by the congregation itself in 1949.

The newly dedicated school contains six classrooms, an office, library, ladies lounge, and an auditorium-gymnasium with a seating capacity of 750. The building is a one-story construction of masonry and steel. Also included in the structure are an assembly room for church societies, a completely modern kitchen, checkroom, lavatories and shower-rooms, as well as several large storage rooms. The cost of the school, not considering the many man-hours of donated labor, was approximately 190,000 dollars.



The present faculty includes Mr. O. W. Jungkuntz, principal, grades 7 and 8; Mr. Orville Degner, athletic director, grades 5 and 6; Mrs. John Pitzner, grade 4; Miss Nadeane Lester, grade 3; Miss Mary Jane Goff, grades 1 and 2; and Mrs. Waldemar Roekle, Kindergarten. The enrollment of the school during the current year is 206. R. P. JUNGKUNTZ.

**GOLDEN WEDDING**

**Mr. and Mrs. William Klebenow  
Hamburg, Wisconsin**

By the grace of God, Mr. and Mrs. William Klebenow, faithful members of Trinity Ev. Lutheran Church, T. Berlin, Marathon Co., Wisconsin, were privileged to celebrate their fiftieth wedding anniversary on December 23, 1951. Relatives and friends gathered in the church for a short service. The choir sang appropriate hymns, and the undersigned based his address on Ps. 103,1-5. May the gracious God, our Lord and Savior, grant them a happy sojourn in the evening of their life and abide with them with His grace.

LOUIS A. WINTER.

**A CHILD SPEAKS TO GOD**

I said to God, "Dear God, I've tried so hard to do the things I should,

To be always loving and patient, kind and good.

But, dear God, I've failed again, and it makes me cry

To think I just can't be perfect no matter how hard I try."

God said to me: "Oh my dear precious one:

You have learned a great truth

Which few men acknowledge, especially our youth.

You cannot be saved by the good things that you do,

But your faith in Christ's blood means salvation for you."

Then I replied: "Dear God, how then can I thank you, how can I show

That I love Thee for dying for me here below?"

And God answered: "The things that you do and the things that you say

Will be true Thank You! to Me every day."

ESTHER A. SCHUMANN.

**CALENDAR OF CONFERENCES**

**SYNODICAL CONFERENCE  
EVANGELICAL LUTHERAN**

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, for its 42nd convention

August 12-15, 1952. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. G. Chr. Barth, D. D., 1301 Concordia Court, Springfield, Illinois, not later than June 20 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. Further details will be announced later.

GEORGE V. SCHICK, Secretary.

\* \* \* \*

**JOINT MISSISSIPPI VALLEY  
SOUTHWESTERN CONFERENCE**

Date—April 23, 1952

Time and Place—Conference begins at 9:30 A. M. with a Communion Service at First Lutheran Church in La Crosse, Wisconsin. Preacher: F. Ehlert; alternate: J. Dahlke.

Morning Session—Exegesis on Hebrews 12: 25-29, Loyal Schroeder; alternate Paper, Exegesis on 1 Tim. 2:9-15, J. Dahlke.

Afternoon Session—Pastor and Young People, J. Petrie; Wine or Grape Juice, W. Hoffmann; alternate Paper, Hell, G. Horn.

H. HENKE, Secretary.

**ANNOUNCEMENTS**

The General Synodical Conference will meet in the week of May 11, 1952.

JOHN BRENNER.

\* \* \* \*

Pastor Arthur Wacker having been elected as Executive Secretary for African Mission has resigned his membership on the Michigan District Mission Board. Pastor Alvin H. Baer of Adrian has been appointed to fill the vacancy.

\* \* \* \*

Anyone knowing of Wisconsin Synod Lutherans moving to Menasha, Wisconsin, please notify the undersigned with all possible haste! Rev. A. W. Tiefel, 1029 1/2 Marquette Street, Menasha, Wisconsin.

\* \* \* \*

Pastor A. H. Baer has accepted an appointment to serve as a member of the District Mission Board. I have appointed Pastor Edward Fredrich of Detroit as Pastor Baer's successor in the capacity of Visiting Elder of the Southeast Conference of the Michigan District.

S. E. Westendorf, President.  
Michigan District

\* \* \* \*

35MM colored slides completely covering our Mission work among the Apache Indians in Arizona are available for showing in the congregations of Synod. A comprehensive lecture accompanies the slides. Bookings may be made through Rev. A. H. Baer, 242 Finch Street, Adrian, Michigan. It will be appreciated if pastors in an area will join together for a block-booking, thereby minimizing the cost of transporting the slides.

A. H. BAER.

**CANDIDATES FOR THE  
PROFESSORSHIP**

**AT THE LUTHERAN THEOLOGICAL  
SEMINARY THIENSVILLE, WISCONSIN**

The following men have been nominated as candidates for filling the vacancy caused on the faculty of our Theological Seminary at Thiensville by the death of Prof. Adalbert Schaller:

Prof. Siegbert Becker, Concordia Teachers College, River Forest, Illinois  
Rev. O. J. Eckert, Saginaw, Michigan  
Rev. Gervasius Fischer, Mankato, Minnesota

Rev. Im. P. Frey, Denver, Colorado  
Rev. Waldemar W. Gieschen, Manitowoc, Wisconsin

Rev. Karl Gurgel, Caledonia, Minnesota  
Rev. Roland Gurgel, New Ulm, Minnesota  
Prof. August Hardt, Concordia College, Milwaukee, Wisconsin

Rev. Gerald Hoenecke, Sleepy Eye, Minnesota

Rev. William G. Kennell, Pensacola, Florida

Dr. Henry Koch, Morrison, Wisconsin  
Prof. E. E. Kowalke, Watertown, Wisconsin

Prof. P. E. Kretzmann, Cuba, Missouri  
Rev. Oscar Naumann, St. Paul, Minnesota  
Rev. H. C. Nitz, Waterloo, Wisconsin  
Rev. H. W. Romoser, Oak Park, Illinois  
Dr. Alfred von Rohr Sauer, St. Louis, Missouri

Rev. Theo. Sauer, Plymouth, Michigan  
Rev. Egbert Schaller, Nicollet, Minnesota  
Prof. Winfred Schaller, Fond du Lac, Wisconsin

Rev. William Schink, Woodland, Wisconsin  
Prof. E. M. Schroeder, Watertown, Wisconsin

Prof. Armin Schuetze, Moberidge, South Dakota

Prof. Walter Schumann, Watertown, Wisconsin

Prof. Carleton Toppe, Watertown, Wisconsin

Rev. Heinrich J. Vogel, Cudahy, Wisconsin  
Rev. Ernst Wendland, Benton Harbor, Michigan

Rev. S. E. Westendorf, Monroe, Michigan  
Rev. Venus Winter, Tucson, Arizona

The Board of Control of the Seminary will meet Tuesday, April 15, at 10:00 a. m. in the tower room of the Seminary to call one of these men. Any correspondence relative to any of these candidates must be in the hands of the secretary of the Board by that date.

Heinrich J. Vogel, Secretary  
3767 E. Cudahy Avenue  
Cudahy, Wisconsin

**CHANGE OF ADDRESS**

**Pastor**

**Huebner, Elton H.**, 2107 E. Newberry Blvd., Milwaukee 11, Wisconsin.

**Bauer, H. Paul**, Minocqua, Wisconsin.

**Hilmer, E. Walter**, 36 Navajo Road, Flagstaff, Arizona.

**NOTICE**

Wanted one or two quart flagon for Holy Communion (used) by a small mission congregation, Zillah, Washington. Rev. Arthur Sydow, Pastor, will pay transportation.

**FOR SALE**

Upright Piano in good condition. Price \$35.00. Address: George Bittorf, 51 S. 3rd Avenue, Sturgeon Bay, Wisconsin.

**ORDINATIONS AND  
INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

**Pastor**

**Tabbert, F.**, in Calvary Lutheran Church, Thiensville, Wisconsin on February 3, 1952 by E. Hinderer, assisted by President Halboth, Prof. C. J. Lawrenz, and Pastor M. Brown.

**Bauer, H. Paul**, in Trinity Church, Minocqua, and in First Lutheran Church, Woodruff, Wisconsin, by W. Schumann, Jr.; assisted by F. Weyland and O. Hoffmann; Third Sunday after Epiphany, January 27, 1952.

**MEMORIAL WREATH**

In Memory of Mr. Paul Wiesner by W. F. Begalka, Mr. and Mrs. M. J. Vik, Mr. and Mrs. Clinton Prehn, and Mr. and Mrs. Lester Buchholz. Total of \$6.00.  
ELMER BARTLING, District Treasurer.

**ACKNOWLEDGMENT  
AND THANKS**

Since September 15, 1951 our Home for the Aged at Belle Plaine received the following gifts for furniture and equipment: In memory of Fred Kriett, Lake City, \$4.00; Ladies' Aid, St. John's, Hastings, \$25.00; in memory of Emma Wald, resident, \$10.00; in memory of Mrs. Alvina Thede, Lake Preston, S. D., \$5.00; Men's Club, St. John's, Red Wing, \$75.00; Wellington Ladies' Aid, Farifax, \$10.00. William and Elsie Herz-



NEBRASKA DISTRICT

August, September, October, November, December, 1951

Central Conference

Congregation — Pastor	Budget	Bldg. F	Mobridge	Ch. Ext.	Other
Brewster, St. John's, Martin F. Bradtke	\$ 207.32	\$	\$	\$	\$
Broken Bow, St. Paul, R. N. Baur	179.73				
Co. Bluff, Westside, John H. Martin	12.10				
Des Moines, Lincoln Hgt., Hugo Fritze	298.58				
Memorial for John F. Fahning				2.00	
Grand Island, Christ, W. R. Hoyer	432.09				
Grinnell, Bethany, Leonard Schmidt	56.00				
Hadar, Immanuel, H. H. Spaude	1,199.47				
Hoskins, Trinity, W. F. Sprengler	924.55				
Merna, Immanuel, R. N. Baur	330.29				
Newton, Grace, Leonard Schmidt	124.95			52.80	
Norfolk, St. Paul, E. J. Dreyer	1,715.69				
Omaha, Gethsemane, A. Loper-Vac		47.25			
Omaha, Good Shepherd	14.55	18.74			
Omaha, Good Hope, Ph. Martin	109.80				
Sioux City, Grace, R. A. Reim	620.06				
Stanton, St. John's, L. F. Groth	646.52				
Memorial for Mrs. Froehlick			7.00		
Memorial for Frank Doetsch				4.00	

Colorado Conference

Cheyenne, Reedemer, W. Schaller Jr.	85.06				
Col. Springs, Mt. Olive, W. A. Krenke	150.40				
Denver, St. Luke, Victor Tiefel	240.88				
Denver, Mt. Olive, Im. P. Frey	241.90				
Denver, Pilgrim, Nathaniel Luetke	40.00				
Fort Morgan, Zion, R. H. Roth	261.00				
Memorial for Mrs. Leonard Wicklund	15.00				
Golden, St. James, Herald A. Schultz	325.30				
Hillrose, Trinity, G. B. Frank	235.72				
Lamar, Mt. Olive, Herbert Witt	372.55		23.00		
Las Animas, St. Paul, Ralph Unke	72.00				
Littleton, Calvary, R. H. Vollmers		20.00			
Loveland, St. Matthew's H. H. Schollers	227.32				
Montrose, St. John's, Wm. F. Wietzke	55.55				
Platteville, St. John's, Milton W. Burke	269.29	5.00			

Rosebud Conference

Batesland, St. Paul, Robert W. Kleist	212.11				
Bonesteel, Zion, H. E. Lietzau	214.55				
Burke, Grace, O. Kuehl	302.42				
Carlock, Peace, O. Kuehl	250.00				
Colome, St. Paul, Marvin Volkman	241.10				
Colome, Zion, Marvin Volkman	400.35				
Herrick, St. John's, H. E. Lietzau	408.79				
Martin, Our Redeemer, Robert Kleist	44.12				
Mission, Zion, E. Ploetz	562.91				
Naper, St. Paul, A. K. Hertler	705.12				
Valentine, Zion, Karl Molkentin	479.48	97.22			
White River, St. Paul, E. Ploetz	34.50	35.00			
Winner, Trinity, L. Wenzel	529.40				
Witten, St. John, L. Wenzel	138.54			15.00	
Wood, St. Peter's, Ervin H. Ploetz	64.18	4.00			

Southern Conference

Aurora, First, Milton F. Weishan	390.87				
Memorial for Wm. Nunnenkamp	19.00				
Memorial for Henry Heider	29.00				
Beatrice, Christ, Lloyd Hahnke	159.09				
Beatrice, Emmaus, Lloyd Hahnke	142.51				
Clatonia, Zion, W. Herrman	1,473.93				112.25
Memorial for Rev. E. C. Monhardt					
David City, Zion, J. G. Ruege	535.52				
Memorial for H. L. Heins	5.00				
Firth, St. John's, H. Kruschel	525.45				
Geneva, Grace, D. Grummert	679.34				
Memorial for Pfc. D. Munster	53.39				
Memorial for Pfc. D. Munster	5.00				
Memorial for Mr. G. Krause			19.50		
Grafton, Trinity, A. W. Fuerstenau	782.01				
Gresham, St. Paul, Henry C. Gieschen	598.82				
Memorial for Mrs. Wm. Durhein	3.00	27.57			
Memorial for Gustav Martens	2.00	38.20			
Hastings, Redeemer, A. B. Habben	502.97			24.40	
Lincoln, Mt. Olive, L. Gruendeman	565.43				
Memorial for Pastor E. C. Hinnenthal		5.00			
Memorial for Pastor E. C. Monhardt					7.00
Milford, Grace, L. Gruendeman	91.44				
Plymouth, St. Paul, F. W. Weindorf	1,256.87	150.00			
Memorial for Elmer Hunke				99.50	
Memorial for Mrs. John Schroeder	4.00				
Memorial for Mrs. Geo. Nispel	7.00				
Rising City, St. John's, D. C. DeRose	374.51			50.00	
Sutton, St. Marks, Milton F. Weishan	199.89				
<b>Total</b>	<b>\$ 22,457.28</b>	<b>\$ 472.38</b>	<b>\$ 99.50</b>	<b>\$ 173.30</b>	<b>\$ 119.25</b>

HERBERT J. RIECHERS, Treasurer.

berg, Winona, \$10.00; Ruth Mission Club, Siloah, Milwaukee, Wis., \$25.00; Ladies' Aid, Immanuel, Ormsby, \$5.00; Ladies' Aid, St. John's, Fairfax, \$25.00; Willy Lay, resident, \$200.00; Bible Class, St. John's, Frontenac, \$25.00; in memory of Mrs. L. Conrad, Goodhue, \$10.00; in memory of Mrs. Margaret Vieths, Goodhue, \$8.50; in memory of Wm. Pappenfuss, Dakota, \$34.00; in memory of Mrs. John Oelker, Goodhue, \$5.00; in memory of Julius Sielaff, Loretto, \$5.00; Ladies' Aid, St. John's, Lake Benton, \$10.00; Ladies' Aid, Zion, Sanborn, \$20.00; Choir, Mt. Olive, Delano, \$10.00; Ladies' Aid, Cross, Charles City, Iowa, \$25.00; Ladies' Aid, Immanuel, Verdi, \$15.00; E. Heintz, White-water, Wis., \$10.00; in memory of Mrs. Pauline Nichols, Hoskins, Nebr., \$2.00; Ladies' Guild, St. John's, Red Wing, \$174.00; Ladies' Aid, Cross, Rockford, \$2.00; in memory of Mrs. Herman Veega, Crawford, \$4.50; Ladies' Aid, St. Matthew's, Winona, \$15.00; St. Paul's Church, Jordan, \$150.00; in memory of Ed. Pottratz, Elkton, S. D., \$4.00; in memory of H. Grechling and Mrs. H. Hahnke, Buffalo, \$10.00; in memory of A. R. Becker, Plymouth, Mich., \$31.00; Dorcas Society, Hatchville, Wis., \$25.00; St. John's Church, Buffalo, \$265.00; Mary Martha Guild, Redeemer, St. Paul, \$10.00; Ladies' Aid, Immanuel, Gibbon, \$50.00; 25th wedding anniversary, Mr. and Mrs. H. Bruns, Gibbon, \$50.00; St. John's Church, Fairfax, \$44.50; Mrs. A. J. Kannenberg, resident, \$50.00; Mr. and Mrs. Martin Imm, St. Paul, \$100.00; G. Walter, resident, \$20.00; Mrs. Augusta Klingberg, resident, \$25.00; Mrs. G. Turnblom, Frederic, Wis., \$20.00; Leona Kulisheck, Belle Plaine, \$5.00; Ladies' Aid, St. John's, Frontenac, \$50.00; A. A. L. Br. 1372, Rockford, \$25.00; in memory of Mr. and Mrs. Carl Wolter by their daughter, Mrs. Amelia Dallenbach, Morton, \$265.00; Lanesburg Ladies' Aid, New Prague, \$100.00; N. N., Watertown, S. D., \$50.00; Mr. and Mrs. H. F. Thoeke, residents, \$100.00; Ladies' Aid, St. Matthew's, Cady, Wis., \$25.00; in memory of Fr. Bruening, Elkton, S. D., \$43.00; Zion, Morgan, \$5.00; Ladies' Aid, Immanuel, Pelican Lake, \$10.00; Ladies' Aid, Trinity, Hoskins, Nebr., \$11.00; Ladies' Aid, Christ, Marshall, \$25.00; Ladies' Aid, Cross, Charles City, Ia., \$10.00; Sewing Circle, Immanuel, Gibbon, \$50.00; Emma Grabarkewitz, N. Mankato, \$50.44; Mr. and Mrs. Ad. Miller, Lansing, Mich., \$20.00; Ladies' Guild, St. John's, Red Wing, \$9.00; Mr. and Mrs. H. W. Frey, St. Paul, \$40.00; Ladies' Guild, Trinity, Nicollet, \$16.03; Ladies' Aid, St. Peter's, St. Peter, \$50.00; Louis H. Schlacht, Monticello, \$100.00; Ladies' Aid, Trinity, Elkton, S. D., \$15.00; Ladies' Aid, Immanuel, Word, S. D., \$10.00; Sunday School, Immanuel, Pelican Lake, \$45.00; Trinity, Belle Plaine, \$279.52; Grace, Le Sueur, \$43.00; Trinity, Nicollet, \$72.75; Our Lutheran Charities, New Ulm, \$160.00; A. A. L. Br. 141, New Ulm, \$10.00; H. W. Arbogast, Milwaukee, Wis., \$25.00; St. John-St. Peter, Cleveland, Wis., \$42.48; Immanuel, Hutchinson, \$26.84; Zion, Hutchinson, \$64.50; St. James, St. Paul, \$45.00.

To all donors our sincere thanks.

L. F. BRANDES.

DONATIONS TO DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

October, November and December, 1951

50 pounds butter, 8 pounds coffee, 288 pounds sugar, 270 pounds beef, \$207.12 in cash, 78 gallons sulphured apples, 722 No. 2 cans canned goods, 15 gallons Ice Cream, 6 pounds oatmeal, 2 No. 5 cans canned goods, 3 cans Treat, 65 No. 10 cans canned goods, 11 pounds spaghetti, 2 pounds raisins, 8 pounds Crisco, 14 pounds Spry, 3 pounds rice, 525 pounds flour, 3 pounds bacon, 60 No. 2 1/2 cans canned goods, 12 cans fruit juice, 393 dozen eggs, 1 box walnuts, 1 box tomatoes, 750 bushels potatoes, 7,914 quart cans, 3 pounds cheese, 1 Box cookies, 126 gallons lard, 11 bottles catsup, 4 pounds dried peaches, 50 pounds dressed chickens, 5 pints salad dressing, 50 bushels onions, 2,000 pounds cabbage, 150 bushels carrots, 50 bushels apples, 40 bushels beets, 600 pounds pumpkin and squash, 200 bushels mixed vegetables, 12 sacks rutabagas, 10 gallons apple sauce, 2 boxes plums, 2 bushels tomatoes, 80 pounds beans, 350 pounds dressed turkey.

Contributors were from the congregations served by the following pastors:

W. F. Dorn, Renville, Minn.; E. Birkholz, Redwood Falls, Minn.; W. J. Schmidt, New Ulm, Minn.; G. Hoenecke, Sleepy Eye, Minn.; E. Schaller, Nicollet, Minn.; J. G. Bradtke,



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St. Paul's Ev. Lutheran Congregation, Plymouth, Nebraska.  
Memorial to Pastor F. W. Weindorf \$50.00  
Ladies' Aid Society, First Lutheran Church, La Crosse, Wisconsin..... 25.00  
Our hearty thanks to the donors.  
C. L. SCHWEPPE.

**TREASURER'S STATEMENT**

July 1, 1951 to January 31, 1952

**Receipts**

Cash Balance July 1, 1951.....	\$ 63,199.92
Budgetary Collections.....	\$782,917.19
Revenues .....	131,269.70
Total Collections and Revenues.....	\$914,186.89
<b>Non-Budgetary Receipts:</b>	
Luth. S. W. C. — Prayer Book .....	2,662.00
Miscellaneous .....	3,392.06
Total Receipts.....	\$920,240.95
	<u>\$983,440.87</u>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 38,343.08
Theological Seminary .....	27,691.46
Northwestern College .....	84,698.97
Dr. Martin Luther College .....	117,626.38
Michigan Lutheran Seminary.....	79,453.81
Northwestern Luth. Academy .....	20,375.61
Mobridge Building Fund.....	50,000.00
Home for the Aged.....	14,168.12
Missions—Gen. Administration .....	165.96
Indian Missions .....	66,983.40
Colored Missions .....	28,265.02
Home Missions .....	243,102.54
Refugee Mission .....	17,233.48
Madison Student Mission.....	2,001.15
Commission .....	25,368.55
<b>Lutheran Spiritual Welfare</b>	
Winnebago Lutheran Academy .....	1,750.00
General Support .....	42,707.83
School Supervision .....	6,214.76
Total Budgetary Disbursements.....	\$866,150.12
Cash Balance January 31, 1952 .....	\$117,290.75

C. J. NIEDFELDT, Treasurer.

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

For January 1952

**For Missions**

Mr. and Mrs. Homer W. Schweppe, Washington, D. C. ....	\$ 10.00
N. N. Detroit.....	2.00
N. N. Detroit.....	3.00
Memorial Wreath in memory of Mr. Frank Dowell, given by Mr. and Mrs. Walter Dowell and Mr. and Mrs. Francis Dowell and Family .....	5.00
	<u>\$ 60.00</u>

**For Lutheran Spiritual Welfare Commission**

Memorial Wreath in memory of Prof. A. Schaller, and Mrs. Donald Schaller given by Alfred and Helen Breustedt.....	\$ 10.00
Mr. George Hernig.....	3.00
Mr. and Mrs. Homer W. Schweppe, Washington, D. C. ....	5.00
Grace Lutheran Ladies Aid, Newton, Iowa.....	5.00
Immanuel Luth. Church, Manitowoc, Wisconsin	10.00
Memorial Wreath in memory of Prof. A. Schaller and Mrs. Donald Schaller by Rev. and Mrs. Rollin A. Reim, Sioux City Iowa.....	2.00
Mrs. Roland Steinhorst Rt. 2, Fox Lake, Wisconsin	1.00
Mrs. Clara Lange.....	2.00
Miss M. Bliefernicht.....	3.00
	<u>\$ 41.00</u>

**For New African Mission in Rhodesia**

Memorial Wreath in memory of Mrs. Emilie Baur, by Mrs. A. Baur, Springfield, Minnesota	4.00
	<u>\$ 4.00</u>

**For Refugee Mission**

Peter Midallo, Wauwatosa, Wisconsin.....	10.00
	<u>\$ 10.00</u>

**For Apache Mission**

Memorial Wreath in memory of Mrs. Hugo Werlo given by Mrs. Albert Janke, Manitowoc, Wisconsin .....	10.00
	<u>\$ 10.00</u>

**For Church Extension Fund**

Rev. Aug. W. Saremba, Warrens, Wisconsin.....	\$ 15.00
Memorial Wreath in memory of Prof. A. Schaller given by Rev. Markus Koepsell.....	5.00
Memorial Wreath in memory of Mary Susami, given by Albert W. Dammann, Milwaukee, Wisconsin .....	25.00
Memorial Wreath in memory of Mathilde Bading given by Albert W. Dammann, Milwaukee, Wisconsin .....	25.00
Memorial Wreath in memory of Julia Gensmer given by Salem's Congregation, Coloma, Michigan .....	15.00
Ladies' Aid of Trinity Congregation, Osceola, Wisconsin .....	50.00
	<u>\$ 135.00</u>

**For Mobridge Building Fund**

Mr. and Mrs. Homer W. Schweppe, Washington, D. C. ....	10.00
	<u>\$ 10.00</u>

C. J. NIEDFELDT, Treasurer.



Oct 52

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