

*The
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Lutheran*

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."

1 KINGS 8:57

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Siftings

BY THE EDITOR

Dr. Martin Niemoeller, once hailed by enthusiasts as another Martin Luther, is rapidly becoming a political figure with great political influence in Germany. It was Martin Niemoeller who made a "visit" to Russia not so long ago as the guest of the Russian powers and returned advocating a tolerant attitude toward Russia on the part of the German people, that is, the church people. Recently he caused a riot in the German city of Wiesbaden when in an address he spoke on the "German responsibility in the East-West tension." He said it was a mistake for the Germans to make a pact with the Western allies and claimed that in his opinion they will "definitely reduce the chances of peace" if they ratify the pact.

Dr. Hans Asmussen, a highly respected German theologian, resigned from the membership in World Council of Churches in protest against the influence Niemoeller wielded in that body as well. He sees a "mortal danger of the churches adjusting themselves to communism under the influence of Pastor Martin Niemoeller's ecumenical work." Not all German churchmen agree with the opinion of Dr. Asmussen. They believe that it is exaggerating Niemoeller's influence upon the German church.

The constant agitation of the public press and social "reformers" in our country in regard to "race tolerance," "race segregation," "race prejudice" and other like expressions, has finally, as we feared, made its way into some church bodies. The first to express their views are the Methodist and Presbyterian church bodies. The Methodist Church wants to "free itself utterly from racial discrimination and segregation" it decided at its convention. The Presbyterians USA said they want "a non-segregated church and a non-segregated society. They encouraged their congregation to "break down their color lines." The Disciples have also taken steps in this direction. They have begun an action to admit the North American Christian Convention, a Negro group, into full membership in their convention.

In St. Louis the Metropolitan Church Federation has taken steps to awaken the members of their churches to become more active in the election of their public servants. This body distributed 50,000 copies of a pamphlet entitled, "Citizen's Manual on Voting." Each of the 500 churches in the area received 100 copies of this booklet. The purpose of this information contained in the booklet is described by the president of the Federation in the preface. He says: "When citizens do not register for election and voters do not cast the ballot entrusted to them, the most deadly of all revolutions is on the way. It is the revolution of inertia and decay. This revolution we must resist at all costs. For it is more fatal than the overthrow of government by violence." When the Scriptures say we should seek the good of the land in which we live, it surely also means that a Christian, given the privilege of the ballot ought to exercise that privilege and through it seek the good of the land in which he lives.

* * * *

We reported not too long ago in *Siftings* that the Protestants of New Orleans protested the erection of a statue of a Catholic saint in a public city parkway. In the Lutheran Standard we found this interesting item in regard to this action of the Protestants of New Orleans. "Oregon is placing the statue of Jason Lee, pioneer Methodist missionary, in the Capitol at Washington. Each state is entitled by law to be represented by two statues in the Capitol. Mr. Lee is the sixth clergyman to be so recognized. Rhode Island has honored Roger Williams, Baptist; Wisconsin, Father Marquette, Roman Catholic; Pennsylvania, J. P. C. Muhlenberg, Lutheran; California, Father Junipero Sera, Roman Catholic; and Thomas Star King, Unitarian. It seems rather silly to protest when we already have statues of various denominational "saints" in the Capitol."

The Son Who Remained But Would Not Come In

Luke 15, 25-31

THE portion of the Parable of the Prodigal Son which we considered last time could well stand by itself. Thus Jesus might have finished this beautiful parable of God's saving love with the joyous merrymaking, if all God-estranged were like this prodigal son who left and finally returned. There is, however, another type of sinners. They are equally lost to God, and God is equally desirous of winning them with His grace. Sinners of this type gave occasion to this very parable. For while publicans and sinners had drawn near to Jesus to hear Him, "the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." There are still many who follow in the footsteps of these Pharisees. Jesus would have us see their sad spiritual condition and God's love toward them as He tells us about the elder son who would not join in the merrymaking at his brother's return.

He Remained As A Matter Of Course The temperament of this elder son had been less passionate. The delusive

lure and glamor of freedom in the "far away country" had not tempted him in the same measure as his younger brother. He was quite content with the tangible comforts, conveniences, and benefits in his father's house, was not ready to exchange them for alluring uncertainties. Still, he had not fully appreciated his father's love and kindness in all these blessings, or the privilege and joy of living in his fellowship.

He Considered It A Virtue Ever since his brother had left he had come to look upon his staying at home as a virtue which the father was really duty bound to recognize and reward. When he heard of his brother's dissolute life he considered it a further bit of merit that he did not grieve his father in like manner. It didn't occur to him that he was actually being spared from misery and woe. Instead of serving his father in filial gratefulness he doted on how his father was indebted to him for his

rectitude and service. Though so near to his father outwardly, he was inwardly estranged from him, a lost son.

He Felt Slighted And Wronged When on the day of his brother's return he came home from the field, heard the sound of music and dancing, and was told of its purpose, he became angry. He would not join in the merrymaking over his brother's return. He felt an injustice was being done to him. Since he did not realize what his father's kindness and goodness had been doing for him: all these years, he found no joy in seeing kindness lavished upon his unworthy brother. His self-righteousness had made him heartless. He would have nothing to do with his good-for-nothing brother. When his father entreated him to come in, to rejoice with him over the brother's return, this elder son complained that his many years of dutiful service were being overlooked, left unrecognized and unrewarded. He did not want his brother to have as a free gift what he felt that he alone had deserved.

God Has Such Lost Sons Like this elder son these people have remained in the visible church as a matter of course. Outwardly they seem to be near to God, they seem to worship Him and to labor in His household. But instead of glorying in God's grace, instead of appreciating all the undeserved blessings which are theirs in Christ, they gradually take these things for granted. Instead of serving God in thankful love, they begin to look upon their service of God, upon their diligent worship, upon their labors and sacrifices for His kingdom, upon their outward conduct according to His commandments as something that puts the Heavenly Father in debt toward them. In their self-righteous pride they look down upon all who in their opinion have not done as much as they have, look down upon those who have only recently entered the fold of the church; especially do they look down upon those who have once fallen into open shame and vice and

feel nothing of God's jubilation over the return of a penitent sinner.

The Father's Heart Was Grieved In his kindness and love this father sought to regain also his elder son.

When he pouted and would not come in the father went to entreat him. When he voiced his unreasonable accusations the father rebuked him with all earnestness and yet in love: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead and is alive again; and was lost, and is found." This should have brought him to his senses, led him to see things in the right light. How could he ever think of it as a matter of merit that he had stayed in his father's house and enjoyed its rich blessings? How could he be so unappreciative as not to feel it a privilege to be near his father and to serve him? For had not the father given everything that he had to him, everything to enjoy and to inherit. Having himself received so much love and kindness it behooved him to show love to his penitent brother, to rejoice with his father that he had regained a wayward son who would now honor and serve him. Did this father succeed in winning the heart of this elder son? Jesus leaves it unanswered. He wanted the Pharisees, for whose sake He had told the parable, to see the shamefulfulness of their self-righteous attitude.

God Seeks The Self-Righteous This Jesus certainly teaches that the Heavenly Father is not only happy over every prodigal son who returns but that He seeks to soften and win also the hearts of the self-righteous. With His Word He seeks to crush their false pride, make them realize that they have no merit; He pleads with them to embrace His saving kindness in Christ as pure grace and to serve Him in grateful love. It is often more difficult to win these sons who are lost in self-righteousness than it is to lead sinners who have fallen into open shame and vice back to repentance. Still God wins also many of these in His ardent love. He won the hearts of Nicodemus and of Paul from their self-righteousness. We all have a self-right-

(Continued on page 201)

Editorials

The Objectives of the Social Gospel For us the term "social gospel" is a term of condemnation. It leaves a bad taste in our mouths, and we want to keep our church free from it. But for most of the Protestant churches of our day the term has a pleasant sound. They are proud of it. We are not doing them an injustice when we charge them with espousing a social gospel, for they readily own up to it. They feel that if they didn't operate with a social gospel, they would fall short of their possibilities for good. Practically all the larger denominations have departments for Church and Labor and for Social Action, though, as in the Methodist Church, for instance, there is much criticism of their activities as having a communistic tinge.

Professedly the objectives of the social gospelers are those of the Christian religion. It is described as Christianity in action. They profess to have the same aim as the Bible, but, consciously or unconsciously, they are eliminating the Bible approach and striving to achieve the same aims by a quicker and shorter route. The argument is: If you get the same results, what difference does it make how you achieve them? It is the results that count, and the process is not important.

The Gospel which Jesus turned over to the apostles and as described in the Bible has for its principal objective that men might not perish but have everlasting life. That could be documented by means of many Bible passages. Christ's Gospel stands for an "other-worldly" religion, while the social gospel stands for a "this-worldly" religion. There can be no argument about that. The social gospel wants to improve the social order, to remove social and economic inequalities, in short, they want to make this world a better place to live in. They make much of the so-called social teachings of Jesus, but, as someone has aptly put it, "that represents the unhistorical tendency to make Jesus over into their own image." They invent social teachings of their own and try to bolster them with the fraud that they originated with Jesus. Jesus never tried to make over the ungodly and unbelieving community outwardly but stood for a new birth within and pointed the eyes of individuals forward to heaven as the real goal of their lives. That is one of the fundamental differences between the social gospel and the real Gospel of Christ.

It is true that the Gospel of Jesus Christ is also concerned with right living. It wants us to be thoroughly furnished unto all good works, as St. Paul clearly states. But, according to the Bible, that is not its chief objective nor one to be arrived at any old way, but the natural and inevitable fruit of a living faith in the Savior Jesus Christ. There is no such thing as right living in the sight of God which by-passes the atonement of Jesus Christ. The exponents of the social gospel think that that is too confining and places too many restrictions upon it, that a faith in Jesus Christ as the Savior and Redeemer is not essential, that the same result can be achieved by other routes. The important thing is to get the right results without bothering how they are achieved.

Social gospelers are of the opinion that you can legislate people into being good, that you can, to all intents and purposes, take them by the nape of the neck and make godly people of them. In fact, they feel that if they do not employ their political influence to that end, they are not living up to their Christian responsibilities.

Over against that we have the ringing statement of Jesus, addressed to even such a decent citizen and respectable man as Nicodemus: "Ye must be born again." Speaking of the fruits which are acceptable to God, He made the absolute and uncompromising statement: "Without me ye can do nothing." The apostle echoes that when he writes: "Whatever is not of faith is sin."

The social gospel has a certain glamor. It gets tangible results. It gets things done, but its objectives are not those of the real Gospel of Jesus Christ.

I. P. F.

* * * *

The Trinity Season Trinity Sunday completed the festival half of the Church year.

We are now in the after Trinity Season, and the following Sundays will be called *after* Trinity Sundays. The great works of God for our salvation have again been placed before us in the Word for the increase of our faith. "By grace are ye saved through faith." We sincerely hope, therefore, that your faith in the grace of God is a living, active faith, strong enough to take you through the valley of the shadow of death. We sincerely hope that your faith is based upon the work of God performed through Jesus Christ our Savior, and that faith can alone be worked by the Holy Ghost through the means of grace.

During the Trinity Season the sermon texts will be, with some few exceptions, the Gospel lessons or Epistle lessons of the Church Year. Will fishing trips, Sunday excursions, summer homes keep us from divine services on Sunday mornings?

"Remember the Sabbath Day to Keep it Holy"

God requests and commands that your rest day be set aside for Him, and the new heart and mind of the Christian agrees. God has something He wishes to tell you, something vitally important. He wants to tell you about His love for you in Christ and how this love and mercy should influence your life, so that you might live here in such a way that you do not miss the blessed hereafter. He has first claim to your Sundays, your rest days. Do not rob Him of the chance to speak to you through the sermon. Honor Him with your prayers and praise at public worship. May there be no let-up in church attendance during the Trinity season because it falls in the summer months.

L. KOENINGER.

* * * *

What does Religion Mean to You? "What religion means to a great many people is *not very much* of any real value according to the series of articles which appeared recently in the *Minneapolis Star* ('What Religion Means to Me'). The one underlying thought in almost all of the articles was that religion teaches one to believe in himself and

in his fellowmen, and that the world can be made a better place if we will all have such a faith.

"This sort of thing, coming from members of supposedly Christian churches, is as far from Christianity as Mohammedanism or Hinduism. It reveals a shocking lack of knowledge of the simple truths of Christianity as taught in the Bible, and confirms what we have often said and say again — that a very large majority of the so-called 'Christian' churches and leaders are simply traveling under false colors, and are no more entitled to bear the name of 'Christian' than Confucius! This is what we mean by modernism in its most vicious form.

"We must grant that all these people have a 'religion,' but we must likewise be bold and honest enough to say frankly that it is a *false* religion, a religion that will lead them straight to damnation. We must always distinguish between 'religion' and Christianity.

"Christianity, as taught in the Word of God, does *not* teach us to believe in *ourselves*. It teaches us quite the opposite — to cast aside all confidence in ourselves, our works, our merit, and to put all our faith and trust

in Christ, our Savior from sin, and in no one else. Nor does the Bible teach us to believe in our fellowmen. It teaches us to love our fellowmen who are also lost sinners, which is quite a different thing.

"If anyone asks us, then, what our religion (Christianity) means to us, let us give a clear and unequivocal answer: It means that Jesus Christ, the Son of God, is *my Savior* who has washed away all my sins by His blood and given to me eternal life without any works or merits of my own. It means that because of this atonement of Christ's I am a child of God and have peace with God now and forevermore (Romans 5:1). That is religion with a *real meaning* of eternal value!

"God grant that that is what your religion means to you, for the Word of God says, 'He that hath the Son hath the life; he that hath not the Son hath not the life' (1 John 5:12). That is clear language. Our religion and our trust is centered in Christ. He is the Resurrection, the Way, the Truth, the Life, the Door, the Good Shepherd; and apart from Him there is no salvation." JULIAN ANDERSON IN LUTHERAN SENTINEL.

As We See It The Common Confession

A Year Ago -- And Now

BY PROFESSOR E. REIM

AS this is being written, the first of this year's District Conventions is being held. When this appears in print, the last session will have been adjourned. During these two weeks many important reports will be heard, many weighty matters discussed — not the least being the question of our stand on the issue of church union and related matters.

"Common Confession" Studied by Our Districts

It was just a year ago that the various Districts of our Joint Synod met in special convention for the express purpose of studying the *Common Confession*, a document of agreement between the American Lutheran Church and our sister synod of Missouri. This document had been accepted by both bodies as a settlement of the old controversies dividing the American Lutheran Church from the Synodical Conference, and was now being submitted to the sister synods for their approval. The thoroughness with which these conventions did their work is still one of our finest recollections.

Studied Again by the Joint Synod

The results of this earnest work became evident when after further intensive study and discussion the New Ulm Convention of our Joint

Synod found itself in complete agreement in its judgment on this new Confession. The fact that this verdict was one of rejection is of secondary significance. The important thing is that we had studied these doctrines on the basis of the Word of God, applied our findings to the document under discussion, and arrived at a common opinion concerning it. Surely we may count this outcome of our discussions as a particular blessing of the Holy Spirit.

The firmness of our convictions of those days should not be forgotten. Having become conscious of the issues that were really at stake in the old controversies and aware of the shortcomings of the Common Confession in safeguarding them, we did not hesitate to speak plainly in asking for a repudiation of that agreement. After all, can we ask less of each other if the Truth of God's Word is at stake?

What has been the course of events since those days of New Ulm?

We Have Tried

Our findings have been transmitted to our brethren, as requested by our delegates: all the material, every argument as there presented, every conclusion that we reached.

The opportunities for meeting with the representatives of our sister

synod have been utilized to the full, as was promised — in a sincere effort to explain our point of view, to make clear our reasons for declining the Common Confession, to appeal for a reaffirmation of those truths that have united us in the past.

Result?

And the result? We have been met with assurances of good will, but *no change of position*. The Common Confession is still declared to be a settlement of those old controversies. "Clarifications and additions" are offered, indeed, in a tentative draft of a "Part Two" of the Common Confession. But this does not become an official part of the Common Confession until accepted by both of the original signers, the American Lutheran Church, and the Lutheran Church—Missouri Synod. Nor does it take up the basic issues of Church Fellowship and the Lodge Question.

But the chief point remains the fact that this tentative addition touches only in passing on some of the objections that have been raised, — and by others than merely us of Wisconsin! And in doing so it does not offer these additions as recognition and correction of errors, but rather as evidence that the Common Confession was right in the first place.

It is obvious that we can not concur in this new section without denying the convictions that we so firmly expressed at New Ulm.

The situation has not improved, but seriously deteriorated.

From A Wider Field

IN exploring the wider field of the church world, we sometimes find excellent comments in periodicals that are published outside our own circles, and feel the urge of sharing them with our readers.

Here, then, is an article which most or all of our people will be able to understand and appreciate. It is copied from the *Christian Beacon*, issue of May 15, 1952, and was originally published in the Bible League Quarterly, London, England. Its author is the Rev. John Poorter, B. A. of Durban, and its title: "The Road to Modernism." We reproduce it in somewhat abbreviated form.

* * * *

"The road to full-blown modernism is not plainly marked with all the signs of a highway. For that very reason it is necessary to warn way-faring men of the nature of the road, and of the kind of men they are likely to meet, and of whom and what to beware.

The Nature of Tolerance

"Many evangelicals unwittingly wander from the highway of truth by an utter confusion regarding the nature of tolerance. They fall victim to the constant propaganda cry of liberal thought, which is that 'love and mutual tolerance' will solve every problem. This is related, of course, to the modern conception of God. "God is love." From which it is concluded that "love is God," which is untrue. Such love as the modernist has in mind has no part in the divine nature. God is love, infinitely compounded in the nature of the eternal God. If the term love therefore is meant to convey the meaning of a weak and unresisting tolerance of anything and anybody, then we do not wonder that right and wrong, and truth and falsehood, become hopelessly confused.

"Tolerance" — Modernist's Watchword

"It follows from their false conception of tolerance that modernists consistently oppose exactness in doctrine, or definition in statements of belief. In its eagerness for the much-vaunted tolerance principle; modernism is ready to admit all and sundry to its ranks without doctrinal tests. It then rejoices in the resultant "fellowship." But such fellowship is hardly distinguishable from

mere friendliness. Between friendliness and spiritual fellowship there is a clear distinction. The first is based on human similarities, while the latter is a spiritual KOINONIA (communion) effected by the Holy Ghost, the Spirit of Truth.

Faith and Life go Together

"Running parallel with our present thought is also the danger that the Christian worker may come to disparage doctrine, or else be persuaded that there is an antagonism between doctrine and conduct. The secular cry for practical religion has as its point a desire to get rid of historic truths which are the foundation of conduct and life. Dr. Machen in his "Christianity and Liberalism" dealt with this subtlety of modernism. The modernist would try to convince the man in the pew that doctrine is a term for complicated human theologies, about which he ought not bother his head. In fact, of course, doctrine is nothing more than Scriptural fact. In attacking doctrine, therefore, the modern and liberal are assailing the Bible and Christ. "Christ died for our sins according to the Scriptures." That is doctrine. The life produced within the believer by the Holy Spirit is inseparable from the doctrine or historic fact which underlies that life. When once this is fully grasped it is absurd to refer to a Hindu like Ghandi as being a better Christian than most of us. You simply cannot have Christian conduct without Christian faith. And you cannot have Christian faith without Christian doctrine.

Modernists — Able and Pleasant People

"Another stopping-place on the road to liberal theology is the undeniable fact that so many modernists are able and pleasant people. This has succeeded in disarming many an unguarded soul. It has neutralised many otherwise strong convictions. We have all met nominal Protestants who, because they have been kindly treated in some Roman Catholic hospital, 'will never say another word against the Catholics.' In cases like this people confuse convictions with personal animosity. Christians could not come to terms with atheistic communism, or be neutral about it, simply because one or a

hundred communists were kindly people. The neutrals, or non-combatants, are a very large class. In some respects they do irreparable harm to the cause of truth, for their neutrality obscures the issues involved and creates the impression that the conflict is a storm in a teacup.

Ably Spoken

"Not long ago a friend of mine listened to one of the most advanced modernists of the United States. It was the first time he had heard him. He came away saying, 'Though it was poison to listen to, yet the amazing thing was that so much of what he said was excellent, and ably spoken.' This experience will be typical of many. The probable effects of this address on others who were less firmly rooted in the Scriptures might well be disastrous. The majority in the audience thought that every word of the speaker was pure gold.

"Modernism preaches the validity of subjective standards of judgment. 'The measure of mankind is man,' said Alexander Pope. Thus, too, modernism grows impatient with an objective standard, the Bible. Even where it accepts the Bible it arrogates to itself the right to determine such matters as inspiration and authority. The late H. G. Wells, in one of his short stories, tells the tale of a man who visited the country of the blind. He alone was able to see. He described color and splendor to the inhabitants, who were first interested, then suspicious, and at last incensed against him. He had to flee to save his life.

"There lies the danger and the error of a subjective standard. It ultimately means anarchy. Every man does that which is right in his own eyes.

Beware of Its Leaven

"A final point, and it is this. The modernistic apostasy is not sterile or static. Like a giant fungus it grows apace. The man who attempts to grow a little of this plant in his garden, and resolves to trim it to his will, discovers one day that it has got out of hand and is over-running his whole garden. That, and no less than that, is the experience of many. Our concern in this article is not with the open and avowed modernist, but with the compromiser,

the weak evangelical whose unguarded tolerance overrides his convictions.

"The tendencies we have mentioned here are present in modernistic belief in varying proportion. Together with the obvious and worldwide swing towards a gospel for this life only, they mark the road to modernism. At the first slight divergence from evangelical truth the distance between it and liberalism

appears deceptively small and negligible. But at every fresh step that distance increases, until at last the direction is the reverse of what it was to start with. Surely the most important thing about any road is its destination. We believe that this road is the one that leads, not to life, but to spiritual blindness, and decay, and death."

E. S.

be in using them! But what do we find? How often do we really think of our Baptism, to reassure us that God has adopted us as His children? When we are attacked by our enemies, when the devil, the world, and our flesh trouble us, how alert are we to take refuge in our Baptism, in the protection it affords and in the strength with which it supplies our faith against the attacks?

How often — or how seldom — are we guests at our Lord's Table? Do we appreciate what God is there doing for us? Do not sometimes even thoughts enter our hearts as though we were doing God a service by taking Communion?

How diligent and how attentive are we in hearing God's Word? To be sure, it is always the same message, that we have heard before. Is that a reason to stay away from church? Consider the content of the service. God there assures us of His love, of the forgiveness of our sins, of our adoption as His sons and daughters. Do children ever grow tired of being assured of their father's and mother's love? Do they say, Oh, I heard that before? Do they grow lax in their response to their parent's assurances of love?

Danger of weakening. — The dangers that threaten our faith by attacks of our enemies that are without are very serious, but much greater is the danger which arises from an internal weakening of our faith. If our faith is healthy and vigorous, then it can fight off the enemy and resist his temptation, but what if our faith grows weak from undernourishment?

Besides the indifference toward Word and Sacrament there are other symptoms of an inner weakening of our faith. Jesus repeatedly urged us to watch and pray. Yet how easily does it happen that we relax in our watchfulness, that we begin to feel secure as though no danger could come near us, or as though we were a match for our enemies? Think of Peter and his boasting, and how shamefully he denied his Savior. Such carnal security indicates an internal weakening of our faith.

And what about prayer? Our faith realizes that "with might of ours can nought be done, soon were our loss effected." It is the very nature of our faith to despair of our own selves and to trust alone in our Savior. It is the nature of our faith to "call upon the name of the Lord."

The Holy Spirit Creator

PRESERVATION

(Continued)

IN a previous study we briefly considered some dangers that threaten our spiritual life from without: the devil, often in the guise of an angel of light, is going about like a roaring lion seeking to devour us; the world, frequently posing as our friend, is, whether smiling or frowning, an extremely dangerous enemy, causing the downfall of many a child of God. Even our own Old Adam, though he permeates our mind and is most intimately intertwined with all our mental processes, must be known as an enemy who is attacking our faith from without.

The greatest danger, however, that threatens us is an inner weakening of our spiritual life itself. We shall take a little closer look at this danger today.

A Weakening of our Spiritual Life

Need of nourishment. — We often hear of under-nourished children. Because food may be scarce they do not get as much as their body requires. What happens? When some epidemic strikes the community, such undernourished children have not the strength to resist the attacks of the disease germs. They are the first to fall sick, and the sickness hits them harder than it does such children as were properly nourished. They then more easily succumb to death.

Likewise in the spiritual field: it is of the utmost importance that our faith be properly nourished. God has provided rich, nourishing food for us. In the 23rd Psalm David sings: "Thou preparest a table before me in the presence of mine enemies" (v.5).

Bread of life. — For what purpose did God give us His Word? Why

did He give us His Word in such manifold form? We find in it stories, some pleasing, others nauseating and terrifying; we find in it instructions and doctrines, we find commandments with threats and promises; we find in it admonitions, warnings, rebukings; we find invitations, pleadings, encouragements, comfort and cheer; we find in it prophecies concerning future events, some general, some very specific; we find in it songs of complaint, but also praise and thanksgiving. What is God's purpose in giving us His Word, and giving it to us in such manifold form? It is to be food for our faith. By reading it, by hearing it, by meditating on it our faith is to be nourished, our heart is to be refreshed and strengthened.

Sacraments. — To assure and strengthen our faith still more, God not only in His word speaks to us in such a manifold way, He sealed His Word by instituting two sacraments. In Baptism He takes each one of us individually and assures each one personally that He, the bounteous God, has adopted him or her as His child, by pronouncing His name over each one separately, and washing away each one's sin. What a nourishment of our faith we have in our Baptism!

Then there is the Sacrament of the Altar. By this sacrament He strengthens the bonds of unity that join us both to Him and to one another because we all partake of one bread and drink one cup. But He does so by nourishing the faith of each one individually when He offers to each one individually His body and blood, through which we were redeemed.

Indifference. — How grateful we should be for these means of grace! How eager and diligent we should

What, if we become slow to prayer? What, if our prayers grow cold and mechanical? When our life of prayer thus degenerates, that is an alarming symptom of an internal weakening of our faith. — And how dangerous! Only God can help us in our troubles. But He wants us to ask Him for His help. For that purpose He gave us His name that we might call on Him in times of trouble. But if we neglect our

prayer life, if we forget how to pray, how shall we call on Him properly when we most urgently need His help?

What shall we do about such internal weakening of our faith? Only "he that endureth to the end shall be saved." We owe thanks to God who stands ready to uphold and preserve us.

(To be continued)

J. P. M.

Guidance in Godliness

WHEN FAITH MAKES A CHOICE

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater than the treasures in Egypt: for he had respect unto the recompense of reward." Heb. 11: 24-26.

IN this passage we have presented to us a very astonishing instance of self-denial and devotion to God. It is, indeed, a striking evidence of the power of faith, a heart-warming example of what happens when faith makes a choice.

See what Moses renounced. He renounced everything that the world holds in the highest esteem. He renounced the *honors* of a prince: "refused to be called the son of Pharaoh's daughter." There are few things more attractive to men than honor. What sacrifices they often make to obtain it! Ease, time, health, and even life are risked for it. Royal honor is the supreme ambition with many people. Heir-esses sacrifice fortunes to marry a title. Yet the dignities of an Egyptian prince had no attractions for Moses, and he freely and cheerfully laid them aside.

He renounced the *pleasures* of a court: and courts generally abound with them. Whatever can gratify the senses and surfeit the desires — the lust of the eyes, the lust of the flesh, and the pride of life — may be expected here. Eastern palaces and courts were generally scenes of all that is luxurious, and gross, and dissipated. That is why they are called "pleasures of sin." They have their source in sin, they are fostered by sin, and they tend to increase sin.

But all these pleasures, however alluring, Moses spurned.

He renounced the riches of a kingdom; and that kingdom was Egypt. Here was a land greatly famed for its grandeur and its treasures. For many years it was the most distinguished nation on earth. As a son of the royal princess, as a prince at the court of Egypt, he could have had such treasures as few men ever possessed. But the riches of this fabulous empire found no place in the heart of Moses.

Note well, that his renunciation of the honors, pleasures, and treasures of Egypt was made at the age of maturity, when he was quite capable of judging and rightly estimating them. It was after he had spent a considerable portion of his time in the midst of them, when they might have been expected to be most attractive to him. And it was at a time when he could really have enjoyed them, as the world says. It was not in the decline of life when he had outlived them, but at the period of manhood, when he had come to years; when sense, and nature, and carnal reason would all have encouraged and urged him to accept them. But he renounced them.

And chose instead the people of God as his associates. He preferred these Hebrew slaves to princes and rulers and statesmen; these, to the great and noble and rich of Pharaoh's court. His choice may appear absurd to the eye of sense, but it commends itself to the eye of faith.

For God's people are the wisest companions. Perhaps not in literary attainments, but in true wisdom, in saving knowledge. The wisdom they possess is heavenly in its origin, saving in its influence, and invaluable in its price. They know the Holy

Scriptures are able to make them wise unto salvation through faith which is in Christ Jesus.

They are the most honorable companions. They are children of God, heirs of an eternal kingdom. As Peter says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

They are the most profitable companions. "He that walketh with wise men shall be wise." Their conversation, their example, their influence, cannot but prove beneficial to us. "Come thou with us, and we will do thee good."

Moses chose the *affliction* of God's people. Though they were groaning beneath a despot's cruel yoke, yet he preferred being one of them and suffering with them, to all the splendid advantages of the Egyptian court. God's people are an afflicted people, and it is through much tribulation that they enter the kingdom; but they do enter the kingdom! They can say with Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

He chose the *reproach* of Christ. The people of God, as the seed of Abraham, were the expectants of the Messiah. They were the worshippers of the true God, and, therefore, they were despised on account of their religion. Their expectation of Christ exposed them to constant reproach. The people of God at all times suffer reproach, the reproach of Christ. The World hated Him; it will hate us, too. Unbelief rejected Him; it will reject us, too. Confession of Christ draws the contempt of the world. But we can say with the great apostle: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Moses chose for his companions slaves instead of princes, and for his portion, afflictions and reproach, in preference to the pleasures and riches of Egypt.

And he did this "by faith." He had implicit faith and trust in the promise of God. And this gave Him the correct view of life. This taught him the right appraisal and evaluation of the honors, pleasures, and treasures of this world. He knew that they are unsatisfying in their nature, uncertain in their possession,

unstable in their duration, and unholy in their influence. By faith, therefore, he esteemed them not, but renounced them and chose that good part which neither man nor devil can take away from him.

By faith he saw the end of all, "the recompence of reward," which God had so graciously promised to his people. This, though future, was certain — though spiritual, was eternal. He saw the crown of life that God gives to all who fight a good fight, who finish the course, who keep the faith.

The world is divided into two classes: the votaries of honors, pleasures, and treasures; and those who are renouncing these, and, by faith, having respect to a future recompence of reward. In which class are we?

K. F. K.

The Son Who Remained But Would Not Come In

(Continued from page 195)

eous flesh clinging to us and seeking to mislead us. Through His Word God pierces the vain bubbles of merit which our flesh conjures up, lets us realize that being a Christian and enjoying the Savior's gifts is pure grace, that serving God is a privilege, not something with which to glory over others. The more we come to appreciate God's unmerited kindness toward us, the greater will be our joy over every sinner that repents, also our joy in having a part in leading sinners to repentance.

C. J. L.

haps too, but neither of them refer to it. Beneath them in the deep of the sea the Greeks imagined the palace of Poseidon or Neptune, the old god and ruler of the sea. To their right the voyagers passed the legendary Sea of Helle, known as the Hellespont or in terms of today as the Dardenelles. It is a comparatively narrow channel of water. In the legendary past Leander is supposed to have swum across it. Xerxes once crossed it with his vast army on a bridge of boats. Lord Byron, the passionate admirer of the Greeks, also swam across it, thinking of the glory that was Greece, but not appreciating the greater glory that was revealed in the victory and the liberty of the Gospel of Christ.

More Greek Mythology

The islands too, at which our travelers may have stopped briefly or which they could clearly see from their vessel, were in like manner steeped in Greek mythology. At Lemnos was the forge of limping Hephaestus or Vulcan, whom his father Zeus or Jupiter had hurled out of the Olympus, the abode of the Greek gods and goddesses. Here he was forced to forge the weapons for the gods for their battles with one another and against rebellious man. On the island of Samothracia according to Homer, Zeus, the ruler of the gods and men viewed the fluctuating battle of Troy, ever ready to step in

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Crossing The Storied Aegean Sea For Europe

TERSE is the report of Luke on the sea voyage from Troas to Neapolis (Acts 16:9): "Therefore loosing from Troas we came with a straight course to Samothracia, and the next day to Neapolis." And yet these few words harbor in themselves much food for thought. One can discover in them the peculiar love of Luke for the open sea. It has been observed that Luke offers more detailed reports on sea voyages in his Book of Acts than on overland journeys. In this one short verse Luke calls attention to the loosing of the ship, most likely by the lifting of a large stone that served as an anchor. In nautical terms he speaks of a straight course to the island of Samothracia. Traveling on a sailing vessel this would imply the usual favorable southerly winds. Only they could make a straight northward course possible. When Paul returned by the route on his third missionary journey, it took him five days (Acts 20:6). Adverse winds at that time most likely necessitated a zigzag course, slowing down the vessel at the same time. On land journeys Luke mentions the time of travel less frequently. Here he adds: "And (from Samothracia) the next day to Neapolis."

A Precious Cargo

We can imagine the little vessel clinging to the shores of the many little islands in the northern Aegean, putting down cargo in some ports and taking on some for new destinations. The most precious cargo this little vessel bore was the Gospel message, which was to be preached in the lands of the setting sun by these four distinguished passengers, none of them hardly sensing the importance of their voyage on this frail bark at the time. They who have followed in the footsteps of Saint Paul on his journeys over land and sea tell us that ruins today cover the places once visited by Paul. Following the trail of the great apostle on sea the appearance of the coastal line and the approach of the harbors must have been practically the same as in the days of Paul. To this very day small sailing vessels carry on the trade much as in those days and the characters one meets have not changed their outward appearance too much either.

Greek Mythology

The watery reaches crossed by Paul and his companions on this voyage are rich in the lore of Greek mythology. The Greek Luke surely knew of the storied past, Paul per-



The Parthenon Athens

in case of an adverse development for his favorites. Only in Athens and Ephesus do Paul and Luke refer to the Greek superstitions, but here they pass them by as being of no significance whatever. There was no heated controversy between the Gospel of Christ and heathen superstition involved on this voyage. Onward they sped past these scenes sacred to the pagan Greeks to bring the Word of Life to a bankrupt west-

ern world. The Greek poet Euripides had already tolled the death knell for the heathen belief in imaginary and sinning Greek deities, when he wrote: "When gods do evil, they are no longer gods."

The Faded Glory of Greece

Only for one night did our voyagers stop on the island of Samothracia. The next day saw them off on their way to the harbor of Neapolis in Thrace, which also served as a port for the Macedonian metropolis Philippi, for which they were heading. Neapolis was but a little town. In the days of Paul it was a Roman colony like the one in Troas. There was an acropolis overlooking the curved harbor. On it there was a temple erected in honor of the goddess Artemis or Diana. Today only ruins tell of that past "glory" of Greece in the northern Aegean. Later on a garrison was erected over its very ruins, but that too lies in ruins. Furthermore the ruins of a Roman aqueduct are seen leading up to the ancient garrison. Today the little town of Neapolis, which means as much as New York City, is known by the name of Kavallo, has about 300 citizens and is ruled by the Turks. The founder of the present Egyptian

dynasty boasts of Neapolis or Kavallo as being his birthplace. There is another Neapolis in southern Italy. Today it is known as Napoli or Naples. In its historical past it too was a new Greek colony similar to the one in Thrace. The Greeks had to find room for their surging population. In the days of Paul the Romans placed their war veterans in these outposts of their vast empire.

Paul is Forgotten

The only vestige of Paul to be found in this little town, we are told, is located in the Church of St. Nicholas, once known as the Church of St. Paul, then transformed into a mosque by the turks, and later on being used again as a church under the name of the patron saint of the Greek sailors, St. Nicholas. Thus the memory of Saint Paul has been practically effaced. Only a slab on the floor of the church points to the place, where Paul and his companions once are said to have stepped ashore. Having lost the spirit of Paul they at least endeavor to cling to the letter of ecclesiastical tradition.

The Greatest Sea Voyage

Memorable have been some of the sea voyages of the past. We are

The Northwestern Lutheran

thinking of Columbus in search for a new sea way to the East for its precious spices and its gold as well as for new conquests. We are also thinking of the Pilgrim Fathers on board the Mayflower in search of religious liberty for themselves, but they too were intolerant of the religious liberty of others, but here was the much greater sea voyage of Paul bringing the message of salvation and with it the liberty of the Gospel from the bondage of heathen superstition to a bankrupt world dominated by Greek thought. It is a sheer impossibility to fathom the importance of this voyage. We of the western world are the happy beneficiaries, for without it we too would be without God and devoid of all hope. Thanks be to God and our Savior, the head of the Church, who let his chosen vessel heed the cry of the man from Macedonia. The whole course of western culture was also changed thereby. Once Alexander brought the gifts of the West, of Greek philosophy, culture, and the Greek language to the East. Now the bankrupt western world received the much greater gift, the desperately needed and yet not sought Gospel of Christ.



News from our Mission Fields

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

MATTHEW 28, 20

PRESIDENT M. J. WITT of the Pacific Northwest District is very optimistic about the future of the state of Washington and even more so about the growing mission opportunities there.

He writes: "This country is coming into its own. The wealth of natural power, mining, lumber, and ideal climate make this a country of great opportunities and growth. An area of 1,200,000 acres is being made ready for irrigation from Grand Coulee Dam. Some of this water

already has started to flow into this arid portion of our state. In this immediate area an increase of population of 10,000 families is expected. In the last ten years more people have moved into Washington than have ever lived in the states of North and South Dakota."

New Frontiers for Christ

Some of the members of our Synod will follow the westward trend. They will be able to join one of the congregations they helped establish by their mission interest and con-

tributions. But many who will move to this last frontier in America will be unchurched. To our missionaries in this field this will mean new frontiers for Christ and accordingly growth in their missions.

A Young Mother With Three Daughters

Typical of our Synod's mission work and blessing is the history of Trinity Lutheran congregation of Spokane. In all our fields our aim is to seek and to save that which is lost. Our method, too, is the same

— To preach repentance and remission of sins in Jesus' Name. This method does not build community churches nor mushroom congregations, self supporting over night. But it does build the Kingdom of Heaven by calling sinners out of darkness to His marvelous Light.

Pastor Witt founded Trinity Mission in 1944. In eight years it has grown to 178 souls and 70 communicants. Of these, 60 were confirmed as adults and five as children. But Trinity of Spokane did not hide it's light from the unchurched in other parts of the city. This young mother congregation of eight years can boast of three daughter congregations in the Spokane area, a city of 160,000. Last year it also established Sunday Schools in two other housing projects. Today four of our missionaries serve in the Spokane area.

Work — For the Love of Christ

It will not surprise us that such a mission minded congregation is able to get things done at home.

rigid city building code requirement. All of the members pitched together and built a brick veneer church 27' by 73' plus a narthex and a pastor's study room. The building has a full basement. The interior of the nave is open truss construction. All of the furniture in the church was built by the members. The entire project cost us about



Members made all the furniture

\$16,000 with attractive landscaping and lawn. Today we value the church at \$60,000."

To build this house by contract would cost \$20,000 today."



Trinity Parsonage

Pacific Northwest Evangelist

"*The Evangelist*" a district publication edited by Pastor G. Sydow of Ellensburg, Washington retells a mission story from Pastor Witt's missionary report. "Mr. Lyle Squires was baptized in the name of the Trinity on March 8 after some days of instruction devotions. He became ill in December and in spite of treatments and medicines his malady continued. The incurable Hodgkins disease attacked his body which resulted in many complications that added to his bodily sufferings. Divine grace wrought in his soul a peace and hope while in his bed of fatal illness. He clung to the Gospel of grace in Christ Jesus as the very anchor of his soul. This wrought in him a patience in his great pain and suffering. He spoke in prayer with His Father in heaven who for the sake of Jesus, had rescued his soul. To him he poured out his longing for heaven. On March 30, 22 days after his baptism, he was called to his heavenly home at the age of 35 years."

We may read with great interest about the great works of men, but as children of God it will always be our first interest to hear what God hath wrought. For after all is said and done, and heaven and earth pass away, this will stand as God's greatest work — the building of His Church. "In whom all the building fitly framed together groweth unto an holy temple in the Lord."

Not Synod's quota per communicant will determine what I shall give for this blessed work of saving souls, but my love for the Savior through whom God hath chosen me to be a part of this holy temple in the Lord.



Trinity Lutheran Church, Spokane, Washington

Our missionary will gladly tell you how his members, recently won for Christ, went to work.

He reports: "Our church was built in 1946 and '47 when our communicant membership numbered 35. At the time we had \$12,000.00 made available from the Church Extension Fund of the Synod with which to build a church, and that under a

"In 1950 a parsonage was built with a \$12,000 Church Extension loan. It is also of brick veneer and has 1,500 sq. feet of floor space all on one floor, with four bedrooms, study, kitchen and living-dining room. The parsonage also has a full basement. Our building program shows what a congregation can do with a minimum of funds if they cooperate.

After Graduation, What?

AND NOW THE FUTURE These have been the weeks of graduation exercises. Graduates have spoken farewells to their halls of ivy where they have spent a portion of their youthful years preparing themselves for the future. They have heard baccalaureate addresses, some of which also reach us via the newspapers. Their education, or some phase of it has been completed — and now the future.

Challenge? Some of the graduates have heard stirring addresses containing earnest presentations of the challenges that these young men and women are about to meet in the future. They have been exhorted to meet these challenges forthrightly. I'm wondering whether or not these addresses and their exhortations have presented some false impressions. We know, and if we do not know, we shall soon learn, that life is filled with many problems both in the earning of our livelihood in some profession and in the home. The graduates are often given the impression that they have been so thoroughly prepared and so completely outfitted to meet these challenges, as they are termed, that they feel themselves akin to supermen with whom nothing is impossible. Experience will soon deflate this impression.

The Christian approach to this subject is very evident by its complete absence in some of the addresses which have been brought to our attention. It is the approach employed by us in our own Christian parochial schools, academies, colleges and seminary. It is the approach which is taught us in Scriptures. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and narrow to thy bones. Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" Prov. 3, 5-10.

Faith in Whom? Some of the worldly wise have exhorted the graduates to have

faith in themselves, in their fellowmen, in their country, etc., etc. It seems that even experience in history has not taught men the futility of such faith. The rubble heaps of the centuries certainly should teach the futility of a faith built on sinking sand. Bible history also presents us with an example which has been repeated again and again. After Noah, Nimrod, the mighty hunter, established a kingdom. This kingdom was to have its center in the city of Babel. The goal for the people at that time — well, let's hear their own words, "Go to, let us build us a city and a tower whose top may reach unto heaven. *And let us make us a name, lest we be scattered abroad upon the face of the whole earth.*" A good example indeed of faith in oneself, in his fellowman and in his country. The result? Once one language, now a confusion of tongues. Once one people, now a people scattered over the face of the earth. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17, 5. Thus saith the Lord

In our Christian approach it is quite obvious that not only our salvation, the salvation of our soul is entirely dependent upon God's grace and mercy but our success in life as well. Therefore our faith rests upon God and our ascended Savior who promised to be with us unto the end of the world. We do this knowing that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1, 17.

Happy Life A Full and A full and a happy life is surely the goal of all of us. There is a way of attaining this goal and there is one through whom we can attain it. Again the Scriptures tell us, "Happy is the man that findeth wisdom, and the man that getteth understanding . . . My son, let not them depart from thine eyes: keep sound wisdom and discretion: So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea,

thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. 3, 13. 21-26.

Fear robs many of a full and happy life. Fear of failure, fear of poverty, fear of sickness, death and many other factors all disturb a man's peace of mind and his feeling of security. These all completely dissolve when the Christian, the child of God remembers that, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34, 7. The child of God remembers that, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him." Ps. 145, 18-20.

And Now the Future No one knows what the future holds for us. But we are certain that we do not meet the future alone. God is with us. The young graduate will lead a full and happy life as a child of God in whatever profession he may choose. He will follow the admonition of Paul, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3, 17. The graduate can look forward to success because God has promised it. As he remains faithful to his Lord by hearing His Word, attending church, he will find that the future promises only joy for this life and the life to come. These are not pious wishes and empty phrases though the writer is also aware of an unsettled world. Military motor convoys and the dull report of nearby anti-aircraft fire practice will not permit him to forget. The future rests in our God's right hand who is our refuge and strength, a very present help in trouble. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge!" Ps. 46, 9-11.

JOHN F. BRENNER.

REDEDICATION SERVICE

May 18 was a day of rejoicing for St. Peter's congregation of Eldorado, Wisconsin. On this day she was privileged to rededicate her remodeled and renovated house of worship to the service of God.

In the morning service pastor H. Wojahn of Waukesha preached the Word and Pastor Robert Reim of Fond du Lac was the speaker in the afternoon.

W. A. WOJAHN.

SILVER WEDDING ANNIVERSARY

April 20, 1952 marked the 25th wedding anniversary for Mr. and Mrs. Alfred Benson, members of St. John's Lutheran Church of Vesta, Minnesota. A short evening service was held on May 4, the pastor addressing the couple and the congregation on the basis of Ps. 40, 5. A program followed in the church basement. Pastor G. Scheitel, who performed the original ceremony, was present to speak words of congratulation and encouragement.

May the wonderful works of God continue to be done in them.

R. E. BREZMANN.

† MRS. LE ROY RISTOW †

Gertrude Violet Ristow, Hastings, Minnesota, was born March 3, 1909, in New London, Wisconsin. Soon after birth her father, William Karuhn, and her mother Marie, nee Roos, presented her for Holy Baptism in Emanuel Lutheran Church. After a brief residence in Watertown, Wisconsin, during her earliest childhood, she returned with her family to New London. There she completed her primary schooling and was confirmed at Emanuel in 1922. After graduation from New London High School in 1926, she was employed in a local business firm.

Pastor Le Roy Ristow and the departed were married June 10, 1939, at Emanuel, where the pastor was associated with Pastor Walter Pankow in the ministry. From 1939 to 1946 Pastor and Mrs. Ristow lived in New Ulm, Minnesota, where he served St. Paul's Church. After two years in the Crandon-Argonne-Hiles parish in Wisconsin, St. John's Church, Hastings, Minnesota, became the field of their joint labors. Here Pastor Ristow is working under visible blessing, albeit from now on without her at his side.

Mrs. Ristow was stricken with a malady shortly after Easter this

year, and after over 50 days of great suffering succumbed in the early hours of June 6 to what has been diagnosed as periarteritis, together with other complications. The greatest possible medical and scientific means were employed in her behalf prior to her demise, at Northwestern Hospital, Minneapolis, but her recovery was not to be.

Her immediate family includes Pastor Ristow and his two daughters, Marie Ann, 11, Mona Elizabeth, 3; her mother Mrs. Marie Karuhn, New London; her sisters Mrs. Arnold Kopitzke, New London, Mrs. Lee Schiller, Appleton, Wisconsin; her brothers, Frederick Karuhn, Coleman, Wisconsin, and William Karuhn, Neenah, Wisconsin.

The services for Mrs. Ristow were held in Hastings on the morning of June 9. President O. Naumann of the Minnesota District spoke to the family in a private service. His words of comfort applied the truth of John 10, 26, 27 to the immediate mourners.

At the Church, where the congregation gathered with members of the St. Croix Pastoral Conference for the public service, Pastor G. A. Thiele St. Paul, drew upon Paul's words 2 Tim. 2, 11, 12a for consolation and solace. Members of the St. John's Church Council served as pallbearers. Choir and congregational singing of comforting hymns and the reading of Proverbs 31 were also incorporated into the service.

Accompanied by Pastor Walter Pankow, Mrs. Ristow's body was taken to New London, where late in the afternoon of the same day he officiated at her committal service in the Floral Hill Cemetery in her native city.

Beloved not only by her husband and children, Mrs. Ristow was respected and loved in all the parishes where her husband has served. The work of God in her heart through Baptism, the Word, and the Lord's Supper bore the richest fruit in her firm, patient, uncomplaining acceptance of the desperate, fatal illness that took her life. God gave her a strong faith, and in that faith she has now gained her victory. All who knew, loved and honored her now commend her to her Savior, to whom she turned for strength and deliverance, and who will awaken her to life with the saints in light.

G. A. THIELE.

† PAUL J. BURKHOLZ, SR. †

The Rev. Paul J. Burkholz, Sr., was born January 26, 1867 in Bavaria, Germany. He was baptized on February 3, 1867, and confirmed May 17, 1880. He immigrated all alone at the age of 17 to take up the ministry and never again saw any of his people. He received his ministerial education and training in Dr. Martin Luther College, New Ulm, Minnesota, then a seminary. In the spring of 1888 he was called to Stillwater, Minnesota, and in December of the same year became pastor in Renville, Minnesota. In 1894 he accepted a call to serve Gethsemane Church, South 28th and West Harrison, Milwaukee, Wisconsin, at that time a small mission congregation. While pastor here, he founded St. Andrew's Church on South 12th and West Oklahoma Ave. In 1897 he accepted the pastorate in Medford, Wisconsin, from where he also served the congregations in Rib Lake, Stetsonville, and Little Black. In 1907 he heeded a call from Trinity Church in South Mequon, where he served as regular pastor for over 25 years and as assistant pastor for several years more. In 1889 he entered holy wedlock with Miss Maria Schaefer of Hanover, Minnesota, who was suddenly called to her eternal home on July 16, 1925. He was again united in wedlock with Miss Etta Radtke of Rib Lake, Wisconsin, on April 27, 1927. She was summoned out of this life on December 8, 1947. Since then he made his home with his children. He had been ailing for some time as the result of a heart condition. During the past weeks, particularly, he lost weight and weakened rapidly. On May 13, he suddenly, but calmly, fell asleep. He reached the age of 85 years and is survived by 2 sons: Pastor Paul J. Burkholz, Jr., and Bernhard F. Burkholz; his daughter: Mrs. Lucia Burhop, Grafton, Wisconsin; one son-in-law; 2 daughters-in-law; 7 grandchildren; 5 great-grandchildren; and other relatives and friends.

Funeral services were held at Siloah Church in Milwaukee on May 16. Pastor A. Voss delivered the sermon and the undersigned served as liturgist. Interment took place at Wanderers' Rest Cemetery with Pastor A. J. Mittelstaedt officiating.

JON MAHNKE

CALENDAR OF CONFERENCES
EVANGELICAL LUTHERAN
SYNOCDICAL CONFERENCE

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, August 12-15, for its convention. Opening service with communion at 10:00 o'clock (Central Standard Time) in St. John's Church (Rev. O. Naumann), corner of Hope and Margaret Sts., St. Paul. Vice-President Karl Krauss of Lansing, Michigan, will deliver the sermon. The first business session will begin Tuesday afternoon at 1:30 in the gymnasium of Concordia College. Prof. Martin Franzmann will deliver the essay on the topic "The Forgiveness of Sins and The Unity of the Spirit," Eph. 4:1-16. Delegates who desire lodging and meals at the College will please indicate their wishes to Pres. W. A. Poehler, Concordia College, 275 Syndicate St., St. Paul 4, Minnesota, at the earliest possible moment. Charges: Registration fee \$2.00; lodging and meals from Tuesday noon to Friday noon \$16.00, a total of \$18.00.

GEORGE V. SCHICK, Secretary.

NOTICE

Pastors and members of Synod are advised that we have a Mission in Battle Creek, Michigan. Please notify the undersigned if members of your church, members of your family or friends move into Battle Creek or any of its suburbs.

John F. Brenner, Pastor
 1404 West Territorial Rd. at 24th St.
 Battle Creek, Michigan

St. John's Lutheran Church in Battle Creek, a Mission, is in need of Communion Ware, particularly a flagon. If any of our larger congregations are planning the purchase of a new set and wish to dispose of the old, please contact the undersigned.

John F. Brenner
 1404 West Territorial Rd.
 Battle Creek Michigan

ORDINATION AND
INSTALLATION

(Authorized by the Proper Officials)
 Installed

Pastor
Maas, Alfred F., in St. Paul's Church, Sodus, Michigan, by Harold J. Zink, Assisted by neighboring pastors of the Synodical Conference, Exaudi Sunday, May 25, 1952.

MISSION FESTIVAL

Trinity Sunday
 St. Paul's Church, Tp. Eldorado, Wisconsin.
 Offering: \$180.41. W. A. Wojahn, pastor.

CHANGE OF ADDRESS

Professor M. Lehninger, 2650 North Grant Blvd., Milwaukee 10, Wisconsin.

An Appeal for an Increase in Synodical Funds

For many years endowment funds of institutions, schools and various other organizations have made strenuous efforts to increase their endowments. This is particularly true in recent times when the return on the invested funds has been meager, caused by government manipulation of the money market. To offset the loss in return, every effort was put forth to increase the size of the fund. Unfortunately with us this has not been the case. In fact we have depleted our funds by withdrawals sanctioned by official resolutions.

It is not too late to correct this tendency. Many of us surely are in a position to suggest gifts and bequests to our institutions owned and controlled by our Synod.

If you are in accord with the idea, and there are no good reasons why you should not be, you can help by suggesting the following inclusion in a will: I devise and bequeath to the Evangelical Lutheran Joint Synod of Wisconsin and Other States \$..... for the use and benefit

H. L. SCHUMANN,
 Custodian of Synodical Funds.

TREASURER'S STATEMENT
 July 1, 1951 to May 31, 1952

Receipts	
Cash Balance July 1, 1951.....	\$ 63,199.92
Budgetary Collections	\$ 1,144,907.83
Revenues	192,507.89
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Total Collections and Revenues	\$ 1,337,415.72
Non-Budgetary Receipts:	
Luth. S. W. C.—Prayer	
Book	3,281.20
Miscellaneous	8,135.37
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Total Receipts	\$ 1,348,832.29
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Total Receipts	\$ 1,412,032.21

Disbursements	
Budgetary Disbursements:	
General Administration	\$ 74,495.36
Theological Seminary	47,133.32
Northwestern College	138,538.32
Dr. Martin Luther College	183,085.01
Michigan Luth. Seminary	113,289.78
Northw. Luth. Academy	33,953.11
Mobridge Building Fund.....	50,000.00
Home for the Aged	24,349.98
Missions — Gen. Administration	188.46
Indian Missions	114,523.69
Colored Missions	47,880.41
Home Missions	378,441.92
Refugee Mission	40,857.77
Madison Student Mission.....	2,891.86
Spiritual Welfare Comm.....	35,520.86
Winnebago Luth. Academy	2,750.00
General Support	66,985.20

Indigent Students	1,050.00
School Supervision	9,783.76
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Total Budgetary Disbursements	\$ 1,365,718.81
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Cash Balance May 31, 1952.....	\$ 46,313.40
C. J. NEIDFELDT, Treasurer.	
P. S. The report of collections for May from the Dakota-Montana District was not received in time for this report. C. J. N.	

DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE

For May 1952	
For Missions	
N. N. Jenera, Ohio	\$ 20.00
Memorial Wreath in memory of Mr. Wm. Albright given by Mr. and Mrs. Emil Sperl	2.00
Ladies Aid of Grace Congregation Burke, South Dakota	2.50
George Herning, Chicago, Illinois	2.50
Memorial Wreath in memory of Gerhardt Koepsell, given by Mr. and Mrs. Carl Ziemer	5.00
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\$ 32.00	
For Lutheran Spiritual Welfare	
Memorial Wreath in memory of Mr. Edward Ruchmer, given by Mrs. Robert Heimanns	5.00
Memorial Wreath in memory of Mr. Edward Ruchmer, given by Rev. and Mrs. Wm. H. Wiedenmeyer	3.00
St. John's Luth. Church, Okabena, Minnesota	27.05
Mrs. Emil Scheske, Green Bay, Wisconsin.....	1.00
Mrs. W. Krohn, Wausau, Wisconsin.....	1.00
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\$ 37.05	

For Refugee Mission

Peter Midolla, Wauwatosa, Wisconsin.....	\$	10.00
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	\$	10.00
Memorial Wreath in memory of Lester Smedstad, Jr. given by Lester Smedstad family.....	\$	25.00
and Friends		75.00
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	\$	100.00
Memorial Wreath in memory of Gerhardt Koopsell given by Mr. and Mrs. Theo. Koopsell		2.00
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	\$	102.00

C. J. NEIDFELDT, Treasurer.

MINNESOTA DISTRICT

January, February, March, 1952

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Christian F. Hohenstein—W. P. Haar	\$ 8.00	\$ 2.00	\$ 5.00
Gustav A. Pieper—W. P. Haar	2.00		13.00
Otto Baumgart—T. E. Kock..	10.00	50.00	3.00
Mr. Charles Landeck—T. E. Kock	90.00	73.50	2.00
Friederich Leerssen—T. E. Kock	40.00	19.00	10.00
John Schaar—T. E. Kock.....		44.00	8.00
James I. Jorgenson—O. Engel			110.50
Mrs. Gust Klawitter—M. Lemke			18.00
August Geisler—E. E. Klander	3.00		15.00
H. W. Feldbusch—G. W. Fischer			21.00
Mrs. Carl Pidge—G. W. Fischer			15.00
Mrs. F. Schattschneider—G. W. Fischer			9.00
Mrs. Ed Hoffmann—G. W. Fischer			5.00
Rudolph Schweim—G. W. Fischer			2.00
Edward G. Kollos—A. P. G. Kell		89.50	2.00
Mrs. Robert Blank—E. Schaller			45.00
Mrs. L. Rudenick—E. Schaller..			21.00
Carl Dallmann—E. Schaller....			30.00
Wm. A. Deters—K. A. Gurgel..	21.00		40.00
Harvey W. Roper—W. G. Voigt	30.00		2.00
Henry Fick—G. A. Barthels....	1.00		7.00
Mrs. M. Falke—G. A. Barthels	9.25		1.00
Mrs. Chas. Schroeder—G. A. Barthels	15.00		1.00
Geo. Lohmeyer—G. A. Barthels	9.00	1.00	1.00
Mrs. Fred Christgau—N. E. Sauer	24.50	15.00	
John Brunkhorst—C. Albrecht..			1.00
Dr. L. Kropf—N. N.	100.00		15.50
R. Wolter—J. G. Bradtke.....			1.00
Miss Emily Deterling—J. G. Bradtke.....	23.00	1.00	45.00
Charles Renken—J. G. Bradtke	8.00		1.00
Mrs. Augusta Kleist—J. G. Bradtke	1.00		57.50
Louis C. Hillemann—J. G. Bradtke			37.00
Otto Grewe—H. H. Kesting....		12.50	3.80
Mrs. Bertha Patterson—H. H. Kesting			25.00
Lee Hulett—S. Baer.....	60.00		15.00
August Gens—O. K. Netzke....			58.00
Mrs. Reinhard Krecker—G. F. Zimmermann	58.00	53.75	65.00
Augusta Trebbensee—C. Wm. A. Kuehner	54.50	32.00	15.50
Wm. Albrecht—C. Wm. A. Kuehner		8.00	20.00
Rev. J. H. Hinkek—J. W. Stehr	5.00	18.00	4.50
Anna Schlemar—J. W. Stehr..	9.50	52.00	19.25
Frank Burginger—Mr. and Mrs. Carlton Flugel	5.00		
Mrs. Arthur H. Sullwold—P. R. Kurth		15.00	1.00
Mrs. Wm. Kleis—P. R. Kurth		15.00	2.00
Mrs. Anna Schmidt—E. W. Penk			
Caroline Kappler—E. W. Penk			
Totals	\$ 544.75	\$ 499.25	\$ 665.75

R. O. SCHWEIM, District Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

April 1952

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Mrs. Paul Schliesser—P. Schliesser	\$	\$	\$ 25.00
Carl Schwantes—F. Zarling....			14.00
Memorial Wreaths—F. Gilbert..			2.00

Mrs. Janey Ludtke—E. Ph. Ebert	55.00	5.00
Mrs. Hulda Healey—E. Ph. Ebert	28.00	
Wm. Kester—E. Ph. Ebert....		6.00
Frank Nicolaus—P. J. Gieschen		14.00
Richard O. Uhlig, Sr.—J. Mahnke		5.00
Walter F. Junch—R. Ehlke....		30.00
Mrs. Emma Bejsovec—C. A. and K. J. Otto.....		5.00
Garfield Caley—R. Schoeneck..	11.00	
August Lambrecht—G. E. Schmeling		2.00
Memorial Wreaths—L. M. Bleichwehl		8.00
Miss Elisa Schroeder—H. P. Koehler		5.00
Karl Kapke—H. P. Koehler....		3.00
Mrs. B. Wallschlaeger—H. P. Koehler		5.00
Mrs. Mary Schroeder—H. P. Koehler		4.00
Emma Krubsack—E. Ph. Dornfeld and J. C. Jeske..	3.00	
Mrs. Kate Klueder—E. Ph. Dornfeld and J. C. Jeske..		5.00
Mrs. Kunigunde Eggebrecht—P. Pieper		11.00
Mrs. Mamie Petersdorf—P. J. Burkholz		3.00
Mr. and Mrs. Gust Bohneman—R. J. Pope	100.00	
Totals	\$ 194.00	\$ 5.00

\$ 148.00
G. W. SAMPE, District Cashier.

SOUTHWESTERN WISCONSIN DISTRICT

Memorial Wreaths

March, 1952

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Mrs. Henry Lohrberg—H. Heckendorf	\$	\$	\$ 8.00
Louis Hafenmeister—P. J. Gieschen			12.00
Mrs. Anna Hassel—M. Liesener			2.00
Mrs. M. Schroeter—N. Schlavensky			8.00
Memorial Wreath—E. C. Pankov			10.00
Miss Olga C. Braun—J. Brenner		8.00	
Miss Amanda Laabs—R. C. Stiemke			2.00
Miss Olga C. Braun—J. Brenner	10.00	52.00	4.00
Mrs. Emilie Affeldt—J. Brenner			76.50
Alb. Hinz—H. P. Koehler.....			5.00
Irv. Morbeck—H. P. Koehler..			3.00
Werner Schoepke—H. P. Koehler			3.00
Mrs. V. Fehst—H. P. Koehler			3.00
Prof. A. Schaller—E. Ph. Dornfeld and J. C. Jeske..		2.50	
Mrs. Edith Schaller—E. Ph. Dornfeld and J. C. Jeske..		2.50	
Mrs. Emilie Schultz—E. Ph. Dornfeld and J. C. Jeske..		2.00	
Chas. Rabenhorst—E. Ph. Dornfeld and J. C. Jeske..		6.00	
Mrs. Anna Wachs—E. Ph. Dornfeld and J. C. Jeske..			19.00
Mrs. Louise C. Gaedke—E. Ph. Dornfeld and J. C. Jeske..			3.00
H. W. Mueller—E. Jaster.....			1.00
Totals	\$ 10.00	\$ 85.00	\$ 144.50

G. W. SAMPE, District Cashier.

PACIFIC NORTHWEST DISTRICT

January, February, March, 1952

Congregation	Budgetary		Special
	Budgetary	Special	
St. John, Clarkston, L. G. Bernthal.....	\$ 117.90	\$	
Good Hope, Ellensburg, G. Sydow.....	165.70		
Trinity, Omak, E. Zimmermann.....	18.50		
Valley, Opportunity, R. Dommer.....	69.43		
Peace, Orofino, L. G. Bernthal.....	49.40		
Zion, Rainier, E. Kirst.....	64.96		5.00
Grace, Seattle, Vacancy.....	50.15		
Salem, Seattle, E. Schulz.....	30.00		
Snoqualmie Valley, Snoqualmie, Wm. Luekel	50.00		
Shadle Park, Spokane, Vacancy.....	40.30		
Trinity, Spokane, M. J. Witt.....	350.17		
Faith, Tacoma, Wm. Zell.....	71.80		
St. Paul, Tacoma, W. Amacher.....	99.89		
Withrow Lutheran, Withrow, V. Greve.....	25.50		
Grace, Yakima, T. R. Adascheck.....	109.50		80.46
Redeemer, Yakima, G. Frey.....	11.54		4.00
Grace, Zillah, A. Sydow.....	66.50		
Totals	\$ 1,471.04	\$	89.46

Memorial Wreaths

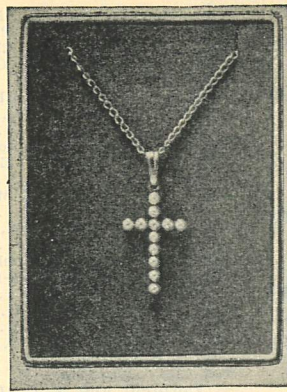
In memory of — Sent in by	Amount
Mrs. Evelyn Buch — Zimmermann, Omak.....	\$ 18.50
Chas. Johnson — Kirst, Rainier.....	5.00
Irene Sheldow — Adascheck, Grace, Yakima.....	5.00

Above sums included in quarterly totals.

F. E. PETERSON, District Treasurer

Oct 52

38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
33 Burlington Wisconsin



PEARL CROSS AND CHAIN

An inexpensive cross made of set-in synthetic "pearls" (12 in number) all matched in size. The Cross size is one inch in length. Mounted by a band connection to an 18-inch gold plated chain. In gift box.

No. G-617—"Pearl Cross" and Chain

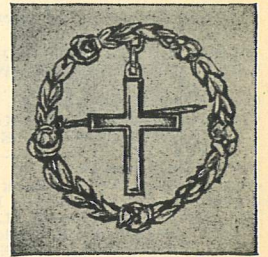
Price: \$1.50*, Postpaid

DANGLING CROSS BROOCH

A delightful unique novelty for girls and young women is this gold plated brooch, complete with safety catch. Suspended from the inner top of an artistically designed encircling wreath, 3/4 inch in diameter, is a half-inch gold plated cross.

No. GD 8523—Dangling Cross Brooch

90 cents*, Postpaid



GD 8525

BABY LOCKETS

These dainty and attractive baby lockets will serve as a lasting remembrance for many years.

No. 692 —Baby Heart Locket with cross design. 1/20 of 12-k gold filled, boxed.Postpaid \$4.20*

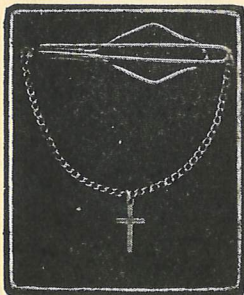
No. 1115 —Mother of Pearl Baby Heart Locket. Gold cross is mounted on the Mother of Pearl. Inside are frames for small pictures. With 13-inch chain.Postpaid \$3.60*



No. 692

CROSS TIE CLASP

No. 8518

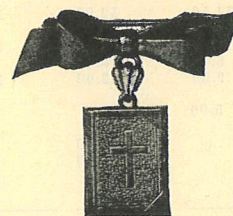


The practical usefulness and handsome appearance of this Tie Clasp will appeal to men and boys alike. The tie is draped through the chain, thus permitting freedom of movement of the tie. The cross is attached to the chain by a sliding ring, thus permitting self-adjustment. Gold-plated for long wear. Beautifully mounted in gift box.

No. 8518—Cross Tie Clasp
\$1.20* each, Postpaid

LORD'S PRAYER BIBLE LOCKET BROOCH

No. 1016 B



Combining beauty with uniqueness, a Lord's Prayer Bible Locket is artistically suspended from a simulated gold-ribboned Brooch bar, with a long clasp pin. 1/20 of 12 carat gold quality throughout. The Lord's Prayer is in two colors inside the inner frames. In Jeweler's Gift Box.

Price: \$6.00*, Postpaid

Northwestern Publishing House
3016-32 W. North Ave., Milwaukee, 8

* Prices include the 20% jewelry tax.