

THE NORTHWESTERN 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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SPECIAL NOTICE

An increase in salary of \$20.00 per month, effective February 1, 1953, has been granted to Professors, Missionaries and Teachers in the Missions.

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PASSION PLAY. Another passion play has been produced at Lake Wales, Florida. It is estimated that 2,300 people witnessed the first performance of the new Passion Play, which is to be an annual event hereafter in this resort center. It is the intention of the sponsors to present the play each Sunday, Tuesday and Thursday evening up to March 11. Next year it will open in December and continue through Easter. Josef Meier, head of the Black Hills Passion Play at Spearfish, South Dakota, produced the new Passion Play and will play the role of Christ. He has been given a 10 year contract to produce the play each winter at Lakes Wales, Florida. A \$130,000 amphitheater seating 3,000 people was erected in this heart of the orange grove. If this play has as its purpose to draw people to this resort town (we hope it is not) we can only wish that the people of Lake Wales had not produced it. The passion of Christ had an entirely different purpose than to entertain the curious. Christ suffered and died as man's substitute and for his redemption. It is a holy thing that must be zealously guarded as such, lest, as Christ says, "we cast the pearl before the swine."

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SPECIAL PRIVILEGE. In California the legislators don't think very highly of the churches and their moral principles. A legislator of that state wants to introduce a bill which would legalize lotteries conducted by churches. The very fact that gambling and lotteries are forbidden by law in California is an admission that the thing is not conducive to the morality of the people, in fact that it is harmful. The *Sacramento Bee* is right in commenting, "Nor is it short of amazing that any religious institution, whose sponsors no doubt would frown on

BY THE EDITOR

privately conducted lotteries as iniquitous, is able to justify such activities if conducted under the auspices of a church." Does the church want special privileges to conduct a thing that even the world condemns?

* * * *

WOODEN CHURCHES. Baron Lewinski of Munich, Germany, a Lutheran layman is making a crusade in America to gather funds for the erection of wooden churches in Germany. His hope is by the erection of these churches to counteract the propaganda of the Communists who harp on the theme, "See what the Americans did to your churches with their bombers!" An organization has resulted in this country to get behind the plan of the baron. His plan is to build Protestant, Roman Catholic and Jewish places of worship. When a church has been completed the backers of this plan are to tell the people that the building is a gift of their friends in America. It is said that the baron conceived this plan to build dignified but inexpensive churches for the people of Germany when he noticed that the Communists began exploiting war-damaged churches for propaganda purposes.

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SELF-RIGHTEOUS. This is the heading of a letter written to the *Christian Century* over the signature of Alfred H. Barker, pastor of Trinity Methodist Church, Des Moines, Iowa in regard to the "bar" set up by legislators in our Capitol. "You are doubtless correct in warning that the Republican party cannot be expected to dry up the national capitol (January 28). But in all fairness, you should have pointed out that Drew Pearson's implication that Republicans are suddenly setting up a bar to celebrate their triumphal entry is incorrect. The Captiol Hill Club has been in the making for a long time and it is an ambitious plan which includes headquarters for the national committee, hotel service and dining room, as well as the usual club features. Here is a prime opportunity for self-righteous impulses of our hearts to cry out at wicked people in Washington while we are complacent about the clubs and hotel bars which flourish everywhere on the patronage of our best people."

The Crucifixion of the Savior's Soul

Matthew 27, 39-44

WHEN mention is made of the crucifixion we are likely to think too exclusively of the physical agony which was brought upon the Savior. This was intense indeed. The Passion account, however, dwells more fully on the suffering inflicted through the scorn and mockery with which the holy soul of Jesus was wounded as He hung on Calvary's cross. As soon as the body of Jesus had been nailed to the cross, also this crucifixion of His soul set in. Not only the thoughtless people who passed by reviled Him, but especially also the Jewish leaders, the chief priests, the scribes, and the elders, had a shameful part in this mockery. Even the thieves, which were crucified with Him, cast scornful taunts at Him, though St. Luke tells us that one of the malefactors finally ceased mocking and turned to Jesus in humble faith. Everything with which Jesus had revealed Himself as the divine Savior of men was made an object of bitter scorn.

His Veracity and Power "Thou that destroyest the temple, and buildest it in three days, save thyself." This alluded to a word of Jesus with which, very early in His ministry, He had prophesied of His death and resurrection. Those who had contested His first cleansing of the temple had asked Him for a sign to establish His authority. Speaking of the temple of His body, Jesus had told them: "Destroy this temple, and in three days I will raise it up." Already at the trial in Caiaphas' court an unsuccessful attempt had been made to twist this into a charge of sacrilege against the temple. Now it was made the object of mockery. Those who voiced this mockery meant to ridicule the power and veracity of Jesus. They taunted Jesus as an idle boaster who had dreamed of performing the miraculous feat of breaking down the great temple and of rebuilding it in three days but who was now helpless on a cross, quite unable to free Himself.

His Divine Sonship "If thou be the son of God, come down from the cross." Through this taunt Satan, who ruled the

hearts of those who made it, was repeating the temptation with which he had approached Jesus when he set Him on a pinnacle of the temple, saying: "If thou be the son of God, cast thyself down." By urging Jesus to give proof of His divine sonship, he was tempting Jesus to forsake the humble course which He was following in willing obedience to carry out the Heavenly Father's saving will.

His Miracles "He saved others; himself he cannot save." Thus the chief priests mocked Him, together with the scribes and elders. With His mighty miracles Jesus had confirmed His Gospel testimony and revealed Himself as the Son of God and the promised Redeemer. The Jewish leaders had keenly felt the testimony of these mighty works in their own conscience. Yet they were unwilling to accept Jesus as their divine Redeemer. For this would have meant renouncing their own self-righteousness and confessing that they, too, were lost sinners who needed pardon and salvation as a pure gift of God's grace. It would have meant acknowledging the Word of Jesus which condemned their abuse of power, their fleshly hopes, their selfish pursuit of earthly interests. Thus they had determined that Jesus should die so that their conscience might be free from the troublesome testimony of Christ's works. With Jesus seemingly helpless on the cross they felt that they had finally gotten the desired evidence that His miracles had after all been a delusion. For how could He really have helped others, if He was utterly unable to help Himself. With their mockery they were telling the people that it had been nothing but folly on their part that they had given so much attention to Christ's miracles. Jesus had foretold this mockery, saying: "Ye will surely say unto me this proverb, Physician, heal thyself." Yet how deeply must it not have wounded the holy soul of Jesus to hear all of His gracious miracles reviled, when it was actually for the salvation of men that He was withholding the use of His divine power.

His Kingship "If he be the king of Israel, let him now come down from the cross, and we will believe him." Jesus had presented Himself to His people as their promised Messiah-King. On Palm Sunday He had once more pleaded with them to receive Him as the King of whom Zachariah had prophesied, the meek and lowly King who had come to bear burdens and bring them peace and salvation. Even now the superscription, which Pilate had affixed to the cross against the protest of the Jewish leaders, proclaimed Jesus as the long-awaited King of the Jews. Yet this superscription was a vexing thorn in the eyes of the chief priests and elders. They indeed waited for a Messianic King, but for one who would fulfill their dreams of earthly prosperity and glory. Jesus with His spiritual message of pardon and salvation was not the kind of king who was acceptable to them. Though they were unable to tear down the writing which proclaimed Him as their King, they made it an object of ridicule. They taunted Jesus to come down from the cross and to give convincing evidence of His royal power that He might win their homage. They did this while Jesus was active in His most blessed function as their true King, while He was delivering them from their greatest enemies, Satan, sin, and death.

His Trust In The Father "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." The Jewish leaders raised this taunt out of the consciousness that in the past Jesus had met their slanderous charges by confidently committing the vindication of His person and testimony to the Heavenly Father. They were unable to forget that Jesus had told them: "I seek not mine own glory: there is one that seeketh and judgeth . . . it is my Father that honoreth me; of whom ye say that he is your God: yet ye have not known him: but I know him." Even on the cross Jesus had turned to the Father in perfect trust and interceded for His executioners. Of the comfort of this trust in the midst of His torments they now sought to rob Jesus.

Yet It Served to Glorify Our Savior As we ponder this bitter crucifixion of His holy soul, Jesus is glorified before our soul as our perfect substitute. We see Him as the promised Woman's Seed, who was indeed bruised by the Old Serpent but who fully vanquished him. In unswerving obedience to the Heavenly Father's saving will and in ardent concern for our salvation Jesus warded off all the fiery darts of the Wicked One. All the mockery and scorn which Satan heaped upon Him through his blinded servants did not succeed in inducing Jesus to halt

in His Savior's course. In spite of all the bitter taunts He remained on the cross as the Lamb of God come to take away the sin of the world. We behold Him as the Savior, "who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." His soul remained holy and undefiled, void of all bitterness and impatience. His perfect trust in the Heavenly Father did not waver. This was the perfect obedience by which many are made righteous, namely as many as became sinners through one man's disobedience.

With this obedience Jesus covered all our sins, also our sins of slander, of discontent, of vindictive wrath, of self-glorification, of faltering trust and doubt. As we embrace this comfort in humble, thankful faith we gain strength to remain patient in our suffering, strength to purge thoughts of vengeance from our souls when we must face slander and injustice, strength to repay evil with good, strength to leave all vengeance to the Heavenly Father, who gives sinners ample time of grace, yet judgeth righteously.

C. J. L.

Editorials

LENT We are not pleading for special piety during Lent but for piety throughout the year and all year. However, can we in Word and hymn behold the Man of Sorrows walking the way of the cross and know that our sins were the cause of His wounds and death without being moved to a newness of life? To us an example, when we see the disciples sleeping in the Garden of Gethsemane while the great struggle between heaven and hell is going on upon which eternal life depends, we surely realize that we are no better than the disciples. We can sleep too when great things which reach into eternity hang in the balance. We are not going to know that and realize that without the prayer, "Lord, teach us to watch and to pray." We cannot in spirit be with the Lord in the Garden without it again being impressed upon us that our flesh also is weak, willing as the spirit may be. We ask the Lord to give us strength in the day of temptation. Thus it is as we follow the Lord from the upper chamber to the Cross and the grave. We see in those taking part in the events our own shortcomings, weaknesses, faults, and sins. The grace and mercy of the Lord again stands forth in the beauty of His perfection. The urge is born in us thereby to walk in the way of the Lord in true holiness. And the selfsame Spirit of God who through the Word gave us this urge also gives us power to walk in newness of life. We return to the Cross again and again, daily, for forgiveness, but with every assurance of forgiveness there is awakened in us the desire to amend our sinful life.

We are not pleading for especially large church attendance during the Lenten season, but for regular church attendance during the entire year. In the Lenten season, however, the basis of our every hope, the foundation of our faith in the Lord's grace and mercy, the motivation of our love for God and man is again reviewed. In the passion story, told by the Evangelists in such a simple and unembellished way, we behold the

fulfillment of prophesy. Man's corruption and God's great mercy find their climax. The great and saving doctrines taught by the apostles are drawn from the Lord's passion. The Christian church continues proclaiming these doctrines unto the salvation of many. The admonitions of the apostles are summerized in the statement, "we beseech you by the mercies of God." These mercies climax in the Lord's sufferings and death. All this will surely draw us to the Lenten devotions to again hear the story and sing His praises.

The Lenten Spirit Must Continue — If we practice special piety, so-called, during the Lenten season, to return to our old way of living when it is over, if we attend the Lenten services to forget the gathering of ourselves together after the six weeks are past we thereby reveal a certain state of mind. We do not wish to judge the hearts. But doesn't this reveal a certain attitude which we may define in this manner: "Lord, I have abstained for six weeks from many earthly pleasures and activities. Lord for six weeks I have attended divine services, surely, Lord, I have earned something thereby. I have atoned for much of my worldliness and much of my neglect of Thy Word during the rest of the year. I have aligned myself with Christians. Lord I have not forgotten *Thy Church*."

Let us attend the Lenten services to be deepened in our knowledge that the Lord came "not to be ministered unto, but to minister and give His life a ransom for many." Let us attend the Lenten services to be strengthened in our faith that Jesus "has redeemed me, a lost and condemned creature, that I should be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness." Let us attend the Lenten services to be quickened in our spirit unto a renewal of the lost image of God wherein we were created that we grow more like Him "who is risen from the dead, lives and reigns to all eternity."

L. KOENINGER.

"IT IS WRITTEN" That is the theme for the First Sunday in Lent, called *Invocavit*. Those are the three little words with which Christ hurled the devil back into the abyss of hell and won a great victory for us. What, if the first man and woman had heeded those three little words, "*It is written*" or what is equivalent to it, "God hath said." But the first man brushed aside those three little words, did not take them seriously and it resulted in misery and wretchedness for man until the end of time and caused that unspeakable woe and sufferings and death of our Savior, the Son of God. Yet man to this day has not learned that God is a jealous God and that every Word that He has spoken or written in the Scriptures is as holy as He Himself is holy. Man has not learned and will never learn on this earth that he must give account of every word that is written. Men — and we mean men who claim they rest their case on Scripture alone (*sola scriptura*) — have ever dared to manhandle God's Word to suit their own fleshly purposes, whether they are aware of it or not. They turn and twist clear statements of Scripture, they philosophize and rationalize until they have blinded and persuaded themselves that "it is written" means just what they want it to mean.

This is the sad story of divisions in the visible church, the many sects of today. Had Calvin, had Zwingli, had Wesley and a score of other leaders and organizers of the various church bodies of today heeded with all seriousness and humility the "*It is written*" and not

tampered with the clear statements of the Word, using their own blinded reason to procure their own pet religious ideas, the visible church would not present the crazy-quilt design that it does. When men disregard the "*It is written*" there can be no other result than confusion and divisions. This tampering with the "*It is written*" is especially dangerous today when the great mass of people, especially in our land, are more ready than ever to compromise. It is in the air. It is preached to us by the writers in our daily papers, in magazines, by speakers at any occasion and, sad to say, church leaders almost every where. Let us not deceive ourselves to believe that this monotonous repetition can not affect us. No one, by nature, loves to be an isolationist when, as it seems, everybody else is getting into the swim. In this atmosphere compromise and the spirit of give-in-a-little thrives. It breaks down our spiritual fiber before we are aware of it. We don't want to be a spectacle to the world: we want the world to pat us on the back; we want the world to honor us; we don't want to suffer too much for Christ's sake anymore. At such times the, "*It is written*" galls a little and we are tempted to make every attempt to get around the Word, and in blinded sincerity fight for what we want. Those are dangerous moments for the church. Better by far to follow Christ against such assaults of the devil and in humble obedience repeat His battle cry, "*It is written*" and be satisfied with that, come what may.

W. J. S.

From A Wider Field

AMBASSADOR TO ITALY

MRS. Clare Booth Luce, wife of a famous publisher and a noted woman of public affairs in her own right, has received a presidential appointment as United States Ambassador to Italy. The President's choice for this post is of more than usual interest to the Protestants of this Country because the ambassador will reside in Rome, the home of the Papal see and the hub of Roman Catholic political power.

In the course of recent years certain forces have made vigorous efforts to persuade our administration to appoint a separate ambassador to the Vatican. If this plan had succeeded, as it very nearly did, the Pope would have had public recognition by our government of his absurd claim to be not only a spiritual, but a secular ruler as well. It would have honored him as head of a State, given him considerable opportunity to influence the policies of our government, and conferred

upon his church a favored position not shared by other religious bodies in America. Fortunately the opposition to such a grant was so strong that former President Truman refrained from further attempts to establish an ambassadorship at the Vatican.

No Relations with the Vatican

Mrs. Luce is definitely not to be accredited to the Papal court. She is to be Mr. Eisenhower's representative in the relations between our government and that of Italy — which is as it should be. Before the Foreign Relations Committee of the Senate which must approve her nomination, Mrs. Luce is reported to have testified that in her official capacity she would have "no relations whatsoever with the Vatican, formal or informal, open or secret."

In view of her personal commitments, this pledge is most commendable and undoubtedly reflects the strict provisions which President Eisenhower has attached to his

appointment. But the keeping of that pledge may prove to become a most difficult undertaking. It was not long ago that newspaper headlines proclaimed the conversion of Mrs. Luce to the Roman Catholic faith. Her name was one in a list of brilliant public figures that within a relatively short period of time were featured as having been gained for Catholicism; and Mrs. Luce has since proved herself to be a highly articulate defender and exponent of her new-found faith.

Will it be Possible?

It must be borne in mind that, whatever her official status, she has already established the closest personal relations with the Vatican. She has accepted and acknowledged the Pope as supreme pontiff; and thereby she has also affirmed his divine right to secular power and has espoused his cause. It will presumably be extremely difficult for her to distinguish between spiritual allegiance and political cooperation.

One cannot question the sincerity of her intention not to permit her personal faith to affect her official duties in Rome; but one wonders whether it is possible for a devout Catholic ambassador in Italy not to be influenced strongly by the political views and interests of the Papacy. Because of the secret nature of diplomacy it will be hard for the public to determine whether Mrs. Luce is able to observe not only the letter, but the spirit of her pledge; but the trends will be watched by Protestants with interest and with just a slight measure of uneasiness.

* * * *

A UNIQUE CONTEST

The Sunday Schools of 1,653 churches from every State of the Union and from other countries competed recently in a five-week attendance contest sponsored by a publication called *Christian Life*.

The prize offered was an all-expense tour of the Holy Land for the Pastor of the church, a shorter tour to the same place for the Sunday School superintendent and a Wicks pipe-organ for the church. What the children of the winning Sunday School or their hard-working teachers received is not clear from the reports at hand.

Results, however, have been announced. Grand Prize winner was the San Gabriel, California Union church, which increased its average attendance from 1,000 to 2,000 during the campaign. As we read further, we note that the successful Sunday School did not win the contest on its merits, but on its "techniques." It does not appear that the children attending there learned what they ought to learn, and learned it better. But San Gabriel had bigger and better tricks. They released 500 balloons filled with helium, with Gospel tracts attached, and promised a reward to those who brought them back to Sunday School. Lapel buttons were distributed on the streets. Stickers were used.

Of course San Gabriel's publicity stunts were not the exceptions in the contest; they were only more successful. Trinity Methodist Church of Los Angeles tried hard for a scoop. They succeeded in enrolling Roy Rogers and his horse Trigger in that Sunday School; but it wasn't good enough. The contest, taken over all,

produced what *Christian Life* magazine called "a landslide of balloons, picnic plates, 'flying saucers'"; helicopters landed on church lawns; detour signs pointing to Sunday School appeared on highways. The total gain of pupils is given as 332,742. The total true gain to the Kingdom of God is left to everyone's imagination.

* * * *

ANOTHER ACHIEVEMENT

By comparison, the actual gain achieved by the Wampsville Presbyterian Church, near Oneida, New

York may have been considerably greater. There the normal church attendance of 12 jumped one fine Sunday to an astonishing 36.

Someone had mysteriously placed an ad in the Oneida Daily Dispatch during the week. The unsigned ad said:

"WANTED: Men, women and children to sit in slightly used pews, Sunday morning. Wampsville Presbyterian Church."

The pastor and church council are looking for the nameless missionary who at one stroke tripled attendance.

E. S.

Our Christian Hope

(Second continuation)

WHEN the Thessalonians worried about their departed ones, that they might be at a disadvantage when the Lord will return on the last day to inaugurate His heavenly kingdom, Paul reminded them of several facts which must dispel their apprehensions and will serve as a firm foundation for a cheerful hope. Did not Christ by His death and resurrection cleanse us from our sins and conquer death for us? Are we not through our faith inseparably united to our victorious Savior? And are we not by this same faith incorporated in the spiritual body of Christ with such strong bonds that not even death can sever them?

Sleep

Let us look at that thought a little more closely.

Paul in speaking about Christians who have departed this life refers to them as *sleeping*. Paul is not afraid of death, and he is not afraid of the word death. He uses the word and its derivatives many times in his writings, once even in our present passage: "and the dead in Christ shall rise first" (v. 16). But in speaking of the dead to their grieving friends he emphatically uses the idea of sleep. Once, according to the specific meaning of the Greek form, he calls the dead the *sleeping* ones, and twice, those that have *fallen asleep*.

With this term he underscores the unbroken connection of Christians in

the spiritual body of Christ. Does ordinary sleep sever the bonds that unite the members of a family, parents and children, brothers and sisters? When one member of a family falls asleep, the outward intercourse between him and the other members of the family may be interrupted momentarily, but the family ties are not severed. And upon awaking also the outward intercourse will be resumed as though nothing had happened.

So it is with Christians who have died in the Lord. The outward practice of fellowship has been interrupted by death. Also other changes have been brought about. But one thing simply cannot be touched by death: our spiritual fellowship in the Lord. And similarly, the spiritual fellowship among believers is affected by death as little as is the fellowship of the dying Christian with his Lord Himself, into whose hands he commends his spirit even in the moment of death.

Resurrection

There is another thing which the emphatic use of the term sleep suggests, that is the assurance of a coming resurrection.

We know that sleep is only a temporary condition. Sooner or later the sleeper will awaken. For the time being he may be dead to the world, and the world may be dead to him. The most important things may be happening about him, he does not take notice of them. He

does not weep over sad things, he does not laugh over happy ones. But this condition is not permanent, before long the sleeper will snap out of it. The same applies to those that have died in the Lord. They will rise again from death. As far as we are concerned they are dead. We lay their bodies to rest in a grave. We cover them with earth and plant flowers on their graves. But before God, who does not reckon time by the calendar and the clock, before whom a thousand years are as yesterday when it is past: before Him they live, and He calls Himself their God. Though according to our way of reckoning time their resurrection may still be a far way off, before God it is a reality, and at the God-appointed time it will become a reality for us also.

Paul pictures the event for the Thessalonians in the following verse: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (v. 16). When Jesus ascended into heaven and His disciples stood looking after Him, then the two angels told them: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1, 11). On the basis of that promise Paul now assures the Thessalonians that the Lord Himself will descend from heaven. The Lord will appear. He will show Himself in the clouds. Then He will in a downward motion descend to earth. The word translated with "shout" means a word of command issued with a loud, stentorian voice, calling all people to attention. It will be issued in the voice of the archangel, comparable to the piercing blasts of a trumpet. All will hear, and the meaning of it cannot be misunderstood. Something of the utmost importance is about to happen. What is it?

Paul says: "And the dead in Christ shall rise first" (v. 16). We look at the word "first." In the English it might mean several things. It might mean, for instance, that the dead in Christ will be the first to be raised, and then others will follow. But that is not the point in the Greek text. It means: the first thing that the descended Lord will do is to raise the dead in Christ from their graves. They will not be left behind. Before the Lord will do anything

else, He will first reestablish that spiritual fellowship with the brethren, which had been temporarily interrupted by death. Only after that has been done will the Lord proceed with the rest of His program.

With the Lord

Before we continue we remind ourselves that Paul is not saying everything that might be said. For instance, he does not say anything about the unbelieving dead, nor the living unbelievers. He limits his remarks strictly to those who are in Christ, whether living or dead. After the dead in Christ have been raised "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (v. 17).

"Together with them," Paul says, reunited with them; in one joint action the Lord will draw all of His believers to Himself, to meet Him.

What a happy meeting that will be! What a joy to see Him face to face, and to look into His loving eyes, in whom we have believed here without seeing, and by whose love our hearts were often comforted and cheered in this vale of tears — all unseen. Then we shall meet Him!

"And so shall we ever be with the Lord" (v. 17). That union will never be interrupted again. The Lord will never be busy with other things, leaving us alone, if only for a moment. He will be ours altogether. Nor will we ever be disturbed, as here on earth, by cares and worries of some other kind. No, we shall be with the Lord in the fullest sense of the word.

Well may Paul conclude this part of his instruction: "Wherefore comfort one another with these words" (v. 18). They are words filled with comfort to the brim.

(To be continued)

J. P. M.

Guidance In Godliness

TIRED OF PREACHING?

DOES the average Christian in the pew ever tire of the sermons preached at him weekly? The pastor seldom has anything new to say, and he seems to repeat the old things of Christian faith and life over and over again. If he is a strong preacher, he may be able to hook up these eternal truths with the Christian's daily life, his troubles, his fears, his worries, his temptations, and his cares. If these latter have made the hearer very hungry for the Bread of Life, he will indeed be thankful that his pastor does not come to him of a Sunday morning with the so-called new things but with the old words of life. If the sermon contains these, the hearer will not complain of the dryness of the discourse, for he is getting the food that his soul needs, if it is to live.

Faithful Pastors Need Not Despair

But not all in the pew are hungry, and not all in the pulpit know how to present the heavenly food so attractively and appealingly that the hearer feels his need keenly. Let not the faithful pastor despair, how-

ever. St. Paul felt called upon to remind his Philippians: "To write the same things to you, to me is indeed grievous, but for you it is safe," Phil. 3:1. The sameness that is meant by St. Paul is this: that by such persistent preaching of the same truths unto salvation his hearers are made sure in their belief, in their hope, and in their life. To be sure that God's Word is the truth, that it is everlasting truth, that it can never change, that no new "gospel" or message for life eternal shall be given unto the end of days; to be sure that what one believes is the final and only truth, the saving truth, and that any other word or message purporting to bring life is therefore a lie — this is in very deed the aim of all right and true preaching. No shilly-shallying: "It may be so; it is reasonable to assume; it may well be; will do!" The constant and unvarying reiteration of the one message unto life is necessary to perfect us in our faith and to guard us against error.

How Necessary That Is!

That is next to the heart of Paul when he writes to the Colossians

that they be "rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving," Col. 2:7. That is the burden of the warning in Hebrews 13:9: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have occupied therein."

And the only means to make men sure in their faith is the Word of faith, the "more sure word of prophecy," of which Peter speaks in his Second Letter, 1:19. To teach this word again and again is to make us sure of our hope of salvation. That alone can do it. We call that indoctrination, which big word means only this, that the teachings of our Lord must be preached into our minds and hearts again and again, to overcome our proneness to forget and lazily neglect to fight against the thousand-fold errors all about us, in the very air, so to speak.

* * * *

UNCERTAINTY

Among the signs of the last times our Lord listed the uncertainty of the hearts and minds of men. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken," Luke 21:26. This uncertainty and fear possessing and depressing the hearts of men can be seen on every hand. Wars and rumors of wars, civil strife, ravishing of nations, new alliances among nations, may not be new things, but in these days the portents of all these events fill us with dread disaster. The turmoil and unrest in nearly all countries over the division of the spoils of labor, the ever new schemes and plans for overturning the existing order of society within the state, the girding of the masses for the inevitable struggle against their so-called oppressors — all this may not be new either, but certainly is more insistent and louder than ever before.

And this uncertainty grips not only the hearts of the unbelievers. The believing Christian is trembling for his Church. What these upsets of existing order may do can easily be seen in Russia and its satellite countries. One needs not to be very

far-sighted, nor a prophet, to foresee much tribulation for the true Church of God in these latter days. One ill omen is that the churches are filled with uncertainty. We refer to the churches that have left the sure foundation of the Word of God and have followed their blind

leaders into the morasses of sciences and modernistic theology. We have need of the Lord's comfort: "Let not your heart be troubled;" even in these last days it is He that shall deliver us. Our redemption draweth nigh!

K. F. K.

As We See It

The RSV -- Balancing The Scales

BY PROFESSOR E. REIM

SEVERAL weeks ago we stated that there are many things that can be said in favor of the newly published Revised Standard Version of the Bible. We promised to mention some of these in an early issue. If our comment has so far been chiefly critical, this is because of the nature of the many claims which were being brought to the attention of the public, almost in the manner of high-pressure salesmanship. Now we want to look at the other side, noting to what extent these adverse factors may be balanced by others of a more favorable kind.

Let us begin by taking a number of passages which have become more understandable through substituting some more modern and familiar term for the wording of the King James Version. Few people need to have "Wist ye not" explained to them. The sense of Jesus' answer to His parents in Luke 2:49 is plain. But the meaning of Psalm 5:6 ("Thou shalt destroy them that speak *leasing*") does become clearer when the RSV uses *lying* in place of the obsolete word. It is a distinct improvement when the *bowels* and *mercies* of Phil. 2:1 are replaced by *affection* and *sympathy*. Gal. 6:6 has become simpler and more intelligible: "Let him who is taught the word *share* (for *communicate*) all good things with him who teaches." In Thess. 5:14 (comfort the *feeble-minded*) the *fainthearted* of the RSV is more appropriate. The basket of *naughty* figs in Jer. 24:2 begins to fit into the picture when they are described as *bad* figs, so bad that they could not be eaten.

The admonition of James (1:21) to "lay apart all filthiness and *superfluity* of *naughtiness*" is stronger in the new version, "to put away all filthiness and *rank growth* of *wickedness*." In several passages the term *concupiscence* is replaced to good advantage by *covetousness* (Rom. 7:8), *evil desire* (Col. 3:5), or *passion of lust* (1 Thess 4:5) And finally (although many other examples could be quoted) the action of St. Paul in "*explaining* and *proving* that it was necessary for the Christ to suffer and to rise from the dead" (Acts 17:3) is better understood in these terms than under the *opening* and *alleging* of the older version.

In other cases entire passages have been made to sound much more natural and have thereby become more understandable. The difficult Epistle for Sexagesima (2 Cor. 11:19-12:9) becomes clearer after the charges which the Apostle makes against the Corinthians ("you gladly bear with fools, being wise yourselves. For you bear it if a man makes slaves of you, or preys upon you, or takes advantage of you, or puts on airs, or strikes you in the face") is followed by his further statement: "To my shame, I must say, we were too weak for that! But whatever any one dares to boast of — I am speaking as a fool — I also dare to boast of that." Another difficult passage that has been made easier to understand is 2 Cor. 5:16 where Paul, speaking of the love of Christ that now controls the believer, says of himself and his companions: "From now on, therefore, we regard

no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer." While *carnal* or *fleshly* would come closer to the original than *human*, the general thought is now much more easily recognized.

These are some of the points that speak in favor of the RSV. They constitute an impressive showing. Yet if they are weighed against those other matters of which we have spoken (see our "Theology of the RSV" in the issue of February 8), surely the verdict cannot be in doubt. The advantages of the RSV lie in the area of language, form, style. The disadvantages involve doctrinal trends and doctrine itself. These determine the overall spirit of the work. Even though these externals of form and style are the first to catch the eye, yet the latter must surely be the decisive consideration. This is what makes it impossible for us to give our endorsement to the RSV.

A word of warning should, however, also be spoken lest in our critique of the new and our defense of the old, we place the King James Version on an undeserved pedestal, as though it were an ideal version, beyond criticism. It is in fact far from perfect, and its spirit frequently Calvinistic. While it is to be preferred by far to the RSV, yet we should seriously consider whether Lutherans can long live on such alien translations without gradually losing their distinctive Lutheranism. Perhaps a Lutheran Revision is the only final and satisfactory answer to the problem.

In the meantime there is much that we can learn from the RSV. That is why we ought not be blind to its merits. Careful Bible students, whether pastors or laymen, will if they compare the new version with the old, find this study not only intensely interesting, but highly profitable as well, if only they will keep in mind the principles laid down in this series of articles.

A CORRECTION

Our attention has been drawn to a letter of Dr. Luther A. Weigle, Chairman of the translators' committee of the RSV, in which he denies having made certain statements attributed to him in the public press — such as calling the "virgin" translation of Isaiah 7:14 a "mistake," or referring to certain church bodies as "extremists" or "splinter groups," and comparing the present controversy with the burning of Tyndale at the stake.

Since we have referred to these expressions (quoted in an Associated Press report) in our own article of December 28, we are glad to make this correction, with our sincere apologies to Dr. Weigle.

Because of the manner, however, in which this entire subject has been treated in the secular press, the substance of our argument must stand.

E. REIM.

have sought lodging in the home of a Greek, if he wanted to use the Jewish synagogue as a stepping stone for his future preaching of the Gospel in that vicinity. This would have spoiled his opportunities among his own kinsmen from the very start.

Paul Supports Himself

Paul only lodged in the home of Janson. Perhaps he found a suitable weaver's loom there too. He earned his whole subsistence by this trade. In Philippi Lydia, the seller of purple, was host to Paul and his co-workers, relieving them of the necessity of providing for their livelihood. Here in Thessalonica Paul returned to his trade that he had learned as a youthful Pharisee. He wanted no one to say to him, as was said of the sophists of those days, that he carried out his profession of preaching and teaching for the sake of material gain. What he demanded for his fellow workers, he refused for his own person. It was his own choice and he gloried in it. If we review the conditions and circumstances, we must admit that it was a wise one. It was providential that he had learned the trade of making tents and could now make good and full use of it.

Night and day did Paul labor in Thessalonica to make his living and to be a burden to no one. His spare moments he used to preach the Gospel to all who would listen, to counsel those who sought his spiritual advice, and to indoctrinate those who had been won for the Christian faith through his preaching. Of this hard and incessant labor he later on wrote to the Thessalonians (1 Thess. 2:9): "For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

It was very fortunate for Paul not to have received any material aid from the Thessalonian Christians in that virgin field because of the enemies of the Gospel. His preaching so antagonized the orthodox Jews that they ultimately forced him out of the city. This he had experienced once before in Antioch in Pisidia (Acts 13). His enemies could surely not use the argument against him that he sought material profit from his teaching as did the sophists by their teachings. Most

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Paul Supports Himself In Thessalonica

WHEN Paul and Silas arrived in Thessalonica, they immediately sought lodgings in the Jewish quarters of that city. They found them in the home of Jason, a Jew. At first sight it might seem strange to say that Jason was a Jew, for the name is of Greek origin. Jews often

had two names, their Jewish name and another for the country of their adoption. A change of name was nothing unusual. Paul had two names, the Hebrew name being Saul, the Roman name Paul. Jason's Hebrew name might have been Joshua or Jesus. Hardly would Paul

of them enriched themselves greatly, not so Paul, who like his great Master remained poor until death.

An Added Reason for Paul's Self-support

We should like to call attention to an added reason for Paul's refusal of material help from the Thessalonians. In his sermons and in his First Epistle to the Thessalonians Paul frequently referred to the coming of the Lord to judgment. Some of the Thessalonian Christians had misinterpreted these words of Paul. They thought they no longer had to work because of the nearness of the Day of the Lord just as the Seventh Day Adventists in Ohio refused to sow seed in 1843 for the coming year thinking that the end of the world was at hand. How fortunate was it for Paul and the cause of the Gospel that he could tell those erring brethren, how hard he himself had worked in spite of the nearness of that last day. He worked night and day for his living and was still doing so. He could therefore advise the congregation in Thessalonica in their dealing with those erring brethren (2 Thess. 3:7-10): "For (you) yourselves know how to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any one of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some among you disorderly, working not at all, but are busybodies." Thus neither the enemies of Paul could accuse him of living off of others nor the busybodies of refusing to work because of the nearness of the day of judgment.

Gifts from the Philippians

Even though Paul refused material help or support from the Christians in Thessalonica, he did receive and accept gifts from the Christians in Philippi. When the latter had heard of Paul's new field of labor, they at once sent gifts to him. Perhaps Timothy was among those, who brought the gifts and who reported back to the Philippians. When they

discovered that Paul had to work so hard for his living beside his work in the ministry, they soon sent a second gift to him. Paul refers to these gifts in his Epistle to the Philippians, which he addressed to them from his prison cell in Rome (Phil. 4:13-17): "I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For *even in Thessalonica* ye sent *once and again* to my necessity. Not because I desire a gift, but I desire fruit that may abound to your account."

Paul knew how to adjust himself. He was no Stoic, but one who believed in the providence and love of his heavenly Father. He viewed the gifts of the Philippians as their willingness to share his afflictions with him. Paul never forgot the kindness of that congregation. While he praised them for it, he placed no blame on any congregation for not having sent him a gift. In the ninth chapter of his First Epistle to the Corinthians he sums up his basic stand in the matter of Christian support of the ministry in these words (Verses 14-15): "Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be done unto me; for it were better for me to die than that any man should make my glorying void." What Paul demanded as an ordinance of God for his fellow-workers, he refused to accept for his own person. Therein he gloried.

A Word of Warning

There are those within visible Christendom, who reject the public ministry as unscriptural. They are of the opinion that they, who preach the Gospel, should earn their own living as did Paul. They use and abuse the words of our Lord spoken to His disciples, whom He had commissioned to preach and to perform miracles (Matt. 10:8): "Freely (without payment) ye have received, freely give." They overlook the fact that Jesus is here speaking of spiritual gifts and of the performance of

miracles. No one can pay for nor can anyone receive anything for the spiritual gifts he passes on to others. These are and shall ever remain free. No one can pay for the forgiveness of sins. Only the individual can be rewarded. "A laborer is worthy of his hire," saith the Scriptures.

GOLDEN WEDDING ANNIVERSARY

On November 19, 1952, the celebration of the golden wedding of Mr. and Mrs. Albert Grumann, charter members of St. John's Lutheran Church, took place at the church. They renewed their marriage vows after a short address by the pastor based on 1 Sam. 7, 12: "Hitherto the Lord has helped us." After the service the Ladies' Aid served dinner in their honor to the relatives and many friends.

May the Lord continue to help them.

T. W. RAETZ

BEFORE THE MOUNTAINS WERE BROUGHT FORTH

Before the mountains were brought forth

Or ever Thou hadst formed the earth
From everlasting Thou art God
To everlasting our abode.

Great is the havoc sin has wrought.
Destruction it on us has brought.
Our generations come and go.
Here no abiding place we know.

Teach us to number well our days;
True wisdom grant us by Thy grace
To view our lives as tales soon told,
In Thee our Refuge to behold!

For Thy Son did sin's curse remove,
Prepared us for a home above,
Our dust He'll raise on that great day
When heav'n and earth shall pass away.

Then when all things will be made new
With these our eyes Thy face we'll view
Dwelling secure from all that harms
Beneath Thine everlasting arms

Eternal God, midst passing years
Our Confidence in all our fears,
Our Comforter in times distressed,
Thy Spirit guide us to Thy rest!

Amen.

OTTO J. ECKERT.

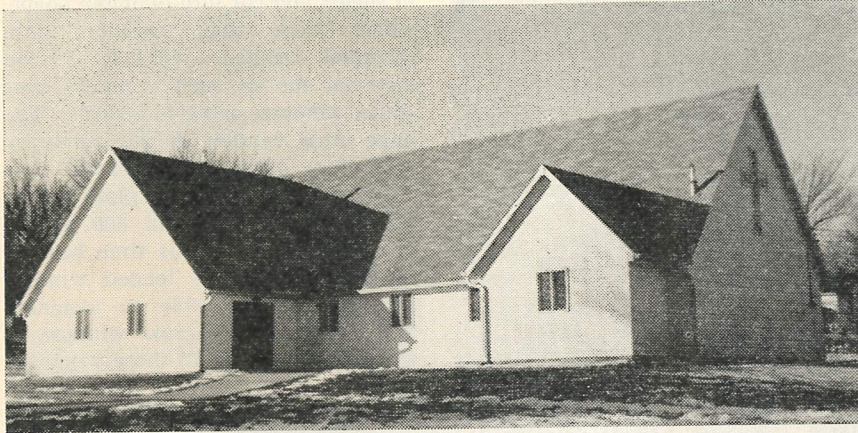


News from our Mission Fields

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

MATTHEW 28, 20

BROKEN BOW, NEBRASKA



ST. PAUL'S LUTHERAN CHURCH — BROKEN BOW, NEBRASKA

The Geographic Heart

If you fly across Nebraska in summer, beginning at Omaha, where the West begins, and continue westward, the earth unrolls beneath you a checkerboard rug — patterned by fields of grain and corn, bounded every square mile by roads. This same landscape pattern continues till, halfway across the state, a vast forefinger curves down from the North. This sudden change in the landscape announces the famous sand hills country of Nebraska. Amid these hills the buffalo once roamed and the Indians pitched their tents. Today these sand hills are cattle country, supplying a great per cent of our nation's beef. It is here on the map we find Broken Bow — gateway city to the cattle country. Beautifully located amid the rolling grass covered hills this city, of some 4,000 population, is very near the geographic heart of the state. It is here that we land for news from our mission field.

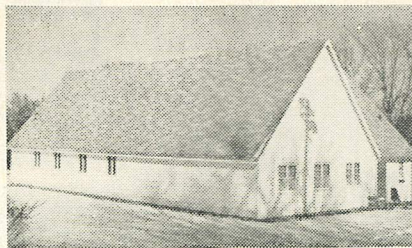
Not By the Height of Our Church Spires

To look down on St. Paul's new chapel from the air wouldn't impress

you too much. But of course God isn't impressed either by the height of our church spires. It is after we have laid down our pick and shovels, our hammers and saws, that God makes the house His own, by Word and Sacrament. And that is the true glory of St. Paul's chapel in Broken Bow dedicated on November 23.

Two Sister Congregations

About 30 years ago Pastor Adolph Schuman of Immanuel congregation at Merna, six miles northwest of the Bow, began services here. The two congregations have been served by the same succession of Pastors ever since 1922. The Merna congregation

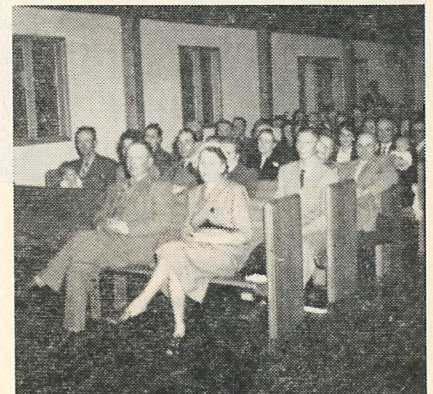


ROOM FOR A SCHOOL IN THIS CHAPEL PLAN

with 73 communicants maintains the parsonage. Today and since July, 1947 Pastor Ralph Baur, serves the two fields. He has directed the building of the beautiful chapel in the smaller sister congregation. St. Paul's now has 40 communicant members. With the charitable help of its bigger sister congregation the two parishes are now self supporting.

\$16,000 Church Extension Loan

The building project, we are told, got under way when eight voting



ENTRANCE SIDE OF CHAPEL PART OF DEDICATION AUDIENCE

members raised \$2,000.00 with which to begin the chapel fund. A small and temporary chapel had served the congregation since 1925. With the sale of this property, including an old parsonage, a better location was purchased on a gentle slope on the southside. Since the congregation was at that time a mission of the Synod, it was entitled to a Church Extension loan. This loan of \$16,000, plus the willingness of members to work, assured the parish of what it needed for so long. An attractive chapel in a better location.



PASTOR AND MRS. R. N. BAUR

Chapel Built for Future School

The Broken Bow chapel plans are both a revision and expansion of the official Wisconsin Synod Chapel. Many other plans were studied by the building committee, as well as the future needs of the parish. Rather than build a basement the ground floor plans were expanded. 20 feet were added to the chapel length, giving it a basic dimension of 28 by 75. To this was also added a 12 by 29 entrance annex and a 10 by 15 sacristy. The lofty chancel is 15 feet deep. The nave is 40 by 28, comfortably seating 110. An eight foot movable partition separates the nave from the future school room, which measures 22 by 28. This room can be used for extra chapel space when needed.

A Unique Project of Members

To build a chapel of this size, and with the furnishings found in St.

Paul's church, for less than \$20,000, necessitated many hours of donated labor. Members did the finish work, stained the ceiling, painted, laid the asphalt tile floor and made their own light fixtures from sand blasted glass and steel bands used for shipping light poles.

Perhaps unique in the work that members can and have done in the building of their chapels is the fact that all the windows in the church were made by artisans in the congregation with their pastor's help. Variegated opalescent glass was purchased in sheets and cut into diamond shape, which were then executed into diagonal leaded windows. The material for 20 such windows plus storm windows came to \$200.00. The huge cross window in the sanctuary with the Agnus Dei symbol was purchased from an art glass studio for \$80.00. It came in 400 pieces. A member had by this time become so proficient in his leaded window art, that he was able to assemble this more difficult cross window. It was estimated that all these windows,



ST. PAUL'S LOFTY CHANCEL AND CROSS WINDOW

installed by contract by professionals, would have cost \$2,000.00. However the total material cost of these windows came to only \$300.00.

The Greater Glory

In this unique way and by every way the pastor and people helped build this chapel, it stands to commend their labors with a — Well done, thou good and faithful servants. But when the tools were put away and the day of dedication was fully come, the guest speakers — Pastors L. Gruendeman, vice-president of the Nebraska district and A. B. Habben, visitor of the southern conference — reminded the members of a far greater glory when they preached the Word. They knew then that the Lord was in this place. That here He would come to them and bless them always, as they came to Him in His House.

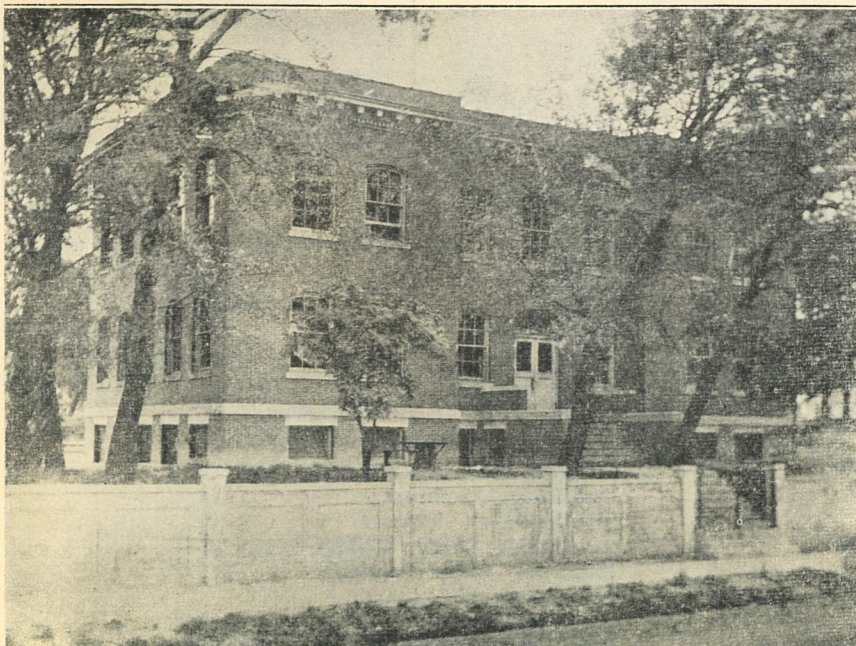
You and I also had a part in building this chapel. Not only through our Synod's Church Extension Fund, but because we supported the Gospel preaching in this field these many years. That is why in their dedication folder members of St. Paul's Lutheran Church wish to express deep gratitude to the members of the Wisconsin Synod. And we in turn give all glory to God. By greater mission zeal shall we praise His name the more, whose Gospel builds the Church, so that brethren join us having boldness to enter into the holiest by the blood of Jesus. What a blessed encouragement by the Lord Himself, for us to continue and extend our mission endeavors, when we see how our former mission fields have become forces for evangelism.

W. R. HOYER.

A Venture Of Faith In Secondary Education

Milwaukee, Wisconsin

WHENEVER a Christian pauses to think over events in his lifetime, he always should ponder how great God's guiding hand was in all things that happened. This will most certainly be true of the Christian who views the history of the Lutheran High School in Milwaukee.



The Old Joint Lutheran High School, Milwaukee, Wisconsin

Here the cause of Lutheran Secondary Education prospered. Through the years parents became more and more aware of the invaluable assistance which the Lutheran High School in Milwaukee offered them in bringing up their teen-agers in the nurture and admonition of the Lord. The enrollment finally reached 850. The old buildings bulged under the load. Temporary arrangements were made, but they could only be temporary. The Lutheran High School Conference, composed of Missouri and Wisconsin Synod congregations of the Milwaukee area, was faced with the necessity of providing new and adequate buildings on a suitable site.

Two Lutheran High Schools In the Future

At the same time, however, differences of conviction developed in the Synodical Conference. Plans for proceeding with the new building project of the Lutheran High School came to a halt. As long as the two groups were not agreed, they could not proceed together. The Board of Directors of the Lutheran High School became convinced that "since the issues which divide the Conference are for the immediate future irreconcilable, the two Synods should 'go it alone' with each Synod (group) building its own school." At a special meeting held on December 11, 1951 these resolutions were passed: "1. That a divisional set-up be created in the High School Conference, along Synodical lines, whereby each division can proceed with plans for the erection and operation of its own school . . . 6. That the present High School Conference be dissolved when the need for joint operation of the present school no longer exists."

Laying the Foundations

Now there was work to be done — the Lord's work. There were 325 students looking to us of the Wisconsin Synod group to furnish them with Christian secondary education. Parents, congregations were looking for leadership to carry out the great commission: Preach the Gospel. On January 30, 1952 their hopes began to be realized. On that day 700 persons were present at a meeting to devise ways and means of going about the establishment of a Lutheran High School for our

youth. A provisional board was elected to organize our efforts. The board went to work with a spirit of unanimity. All stood on common ground and faced the future trusting that our Lord would help us. A name was chosen, the Wisconsin Lutheran High School Conference, articles of incorporation were prepared, and a constitution adopted. May 26, 1952 witnessed the birth of the official organization. All this was accomplished in six months time. The Lord was leading us forward with giant strides.

Recent Developments

The board found an excellent site on 76 Street near Wisconsin Avenue and the Conference authorized the board to purchase it. At this date a change in the zoning ordinance is still being awaited before actual use is assured. The women of our congregations had always showed a keen interest in the Wisconsin High School cause. They have now organized themselves into a Ladies Guild. As charter members of the new conference the roster shows 30 congregations with a communicant membership of over 20,000. There is every reason to expect this number to be increased in the immediate future.

What great blessings the Lord granted us in the past year! We gratefully and freely acknowledge this. With that earnest we can confidently plan for the future. Through the many, many problems which confront us, we await His blessings, sure that he will lead us in paths which will prosper His cause.

ARNOLD C. MEYER.

CALENDAR OF CONFERENCES

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet April 13 at St. John's, Markesan, beginning with a Holy Communion service at 9:00 o'clock.

Topics: Habakkuk, E. Lehninger; Universal Priesthood and Music in the Church, T. Zuberier; The Scriptural Concept of the Term "Fear of God," H. Wicke; Zephaniah, W. Weissgerber; The Revised Standard Version of the Bible, W. Schaller; Augsburg Confession, W. Strohschein; Practical Hints for the Instruction of Children and Adults, P. Hartwig; Hebrews 10, E. Lochner; History of Preaching, C. Krug; Catechism Revision, A. Laper.

Preacher: E. Lehninger; alternate, R. Voss.

OSCAR SIEGLER, Secretary.

NORTHERN PASTORAL CONFERENCE MICHIGAN DISTRICT

Date: April 24, 1953.

Time: 9:00 a. m.

Place: St. Paul's Ev. Lutheran Church.

Remus, Michigan, M. Koepsell, pastor.

Papers: Conclusion of the Ten Commandments, W. Kehrberg; Winning and Keeping the Unchurched (Discussion), Wm. Steih; The Names of God in the Bible with special Consideration of JAHVE and ELOHIM, A. Kehrberg. Reports of the Standing Committees.

Communion service 9:00 a. m. K. Vertz, preacher; J. Vertz, alternate.

T. HORNEBER, Secretary.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

The meeting of this conference will be held on April 28 and 29 at Zion Ev. Lutheran church, South Milwaukee, Wisconsin. The first session will begin at 10:00 a. m. All desiring overnight lodging should notify the host pastor, O. B. Nommenson.

The speaker at the Tuesday evening Communion service will be O. Heidtke (Rom. 5:27-31). The substitute speaker is A. Koelpin (Gal. 2:17-21).

Essays to be presented are: Phil. I, A. Fischer; A Biographical Sketch of Augustine, H. Wackerfuss; How Should Brotherly Love Manifest Itself in Our Intersynodical Relations, H. Lau; Book Review, W. Lehmann; The Adult Membership Class, E. Jaster; A Study of Fundamental Doctrines in the R.S.V., R. Pope.

Please note that this is a two day conference.

IRVIN W. WEISS, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

Place: Northwestern Lutheran Academy, Mobridge, South Dakota.

Time: April 7 (9:00 a.m.) to April 9 (noon).

Papers: Hempel: Suggestions for a More Effective Ministry among Our Youth. Wiedmann: Exegesis of John 3, 1-8. A. Schuetze: An Exegetical and Homiletical Treatment of the Standard Epistle for the Second Sunday after Easter. Bast: Exegesis of 1 Corinthians 11, 26-29. W. Schuetze: To What Extent Is the Duty of the Church to Foster Civic Righteousness? Kuehl: The Mission Board and

the Missionary; the Mission and the Mission Parish.

Preacher: Wurster, alternate, Wood.

Remarks: Each one will supply his own bedding and board.

K. G. SIEVERT, Secretary.

PACIFIC NORTHWEST PASTORAL CONFERENCE

Time: April 14 to 16. Noon to noon.

Place: St. John's Lutheran at Clarkston, Washington.

Chairman: R. Domer.

Sermon: Hosea 13, 9-14, G. Franzman, alternate, E. Zimmerman.

Essays: "Methods of instructing the unchurched, using the Third Commandment as a basis." L. Bernthal (held over from last conference).

"What Evangelical means can we use to foster more frequent participation in the Sacrament?" W. Amacher.

"Exegetical study of 1 Cor. 11, 29-32 with emphasis on the term 'Judgment.'" L. Grams.

Exegesis: O. T. Amos 9, 1ff, Kirst.

N. T. 1 John 3, 11ff, Lueckel.

Please announce your intention to attend beforehand. L. Bernthal, host pastor.

NORMAN E. MENKE, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastor

Westendorf, John, in Rosedale Gardens Mission, Lavonia, Michigan, by Karl F. Krauss; assisted by A. H. Baer, J. de Ruiter, G. L. Press, Theo. Sauer, Edw. Zell, Jr., Quinquagesima, February 15, 1953.

Jeske, John C., in St. John's Church, Root Greek by J. G. Jeske, assisted by the Rev. Wm. C. Mahnke, Sunday Sexagesima, February 8, 1953.

Teacher

Rupprecht, Herbert, as principal and teacher of Immanuel Lutheran School, Kewaunee, Wisconsin, by W. F. Zink; Sexagesima, February 8, 1953.

CHANGES OF ADDRESS

Pastor

Westendorf, John, 11440 Loveland, Livonia, Michigan.

Jeske, John C., 4031 South 68th Street, Milwaukee 14, Wisconsin.

Teacher

Rupprecht, Herbert, 412 Miller Street, Kewaunee, Wisconsin.

ANNOUNCEMENT

In order that all who attend may be in a position to arrange their schedule accordingly:

The General Synodical Committee will meet in the week of May 17, 1953.

The Synod will convene in Watertown, Wisconsin, in the first full week of August, 1953, from the 5th to the 12th of the month.

JOHN BRENNER.

TREASURER'S STATEMENT

July 1, 1952 to January 31, 1953

Receipts		
Cash Balance July 1, 1952.....		\$ 110,643.86
Budgetary Collections.....	\$ 890,328.86	
Revenues	150,706.35	
Total Collections and		
Revenues	\$ 1,041,035.21	
Non-Budgetary Receipts:		
Reimbursement of Budget from Gerdt's bequest.....	2,425.50	
Luth. S. W. C. — Prayer Book	588.00	
From 'Africa Still Calls' collections	6,000.00	
Bequests	1,639.98	

Miscellaneous 416.50

Total Receipts..... \$1,052,105.19

\$ 1,162,749.05

Disbursements

Budgetary Disbursements:	
General Administration.....	\$ 46,182.92
Theological Seminary.....	35,742.05
Northwestern College.....	93,713.35
Dr. Martin Luther College	115,308.02
Michigan Luth. Seminary	87,656.35
Northwestern Lutheran Academy	23,482.89
Mobridge Building Fund....	80,000.00
Home for the Aged.....	18,447.47

Missions — General	
Administration	77.66
Indian Missions	69,705.16
Colored Missions	33,680.97
Home Missions	244,688.37
Refugee Mission	19,172.63
Madison Student Mission	5,490.33
Lutheran Spiritual Welfare Commission	14,510.91
Winnebago Luth. Academy	1,750.00
General Support	43,756.78

School Supervision	7,485.63
Total Budgetary	
Disbursements	\$ 940,851.49
Non-Budgetary Disbursements:	
Notes Payable paid	1,600.00
U. S. Government Bonds purchased	149,438.17
Total Disbursements	\$ 1,091,889.66
Cash Balance Jan. 31, 1953	\$ 70,859.39

C. J. NIEDFELDT, Treasurer.

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

	For period of July 1, 1952 to January 31, 1953		
	1951-2	1952-3	Increase Decrease
Collections	\$782,917.19	\$890,328.86	\$107,411.67
Disbursements	866,150.12	940,851.49	74,701.37
Operating Deficit	\$ 83,232.93	\$ 50,522.63	\$ 32,710.30

ALLOTMENT STATEMENT

July 1, 1952 to January 31, 1953

District	Comm.	Receipts	Allotment	Deficit	Surplus	Per- cent
Pacific Northwest	1274	\$ 6,983.86	\$ 5,945.31	\$	\$1,038.55	117.46
Nebraska	6181	31,546.33	28,844.69		2,701.64	109.36
Michigan	21175	101,403.00	98,816.69		2,586.31	102.61
Dakota-Montana	7031	37,225.34	32,858.00		4,367.34	113.29
Minnesota	36968	152,114.16	172,517.31	20,403.15		88.17
North Wisconsin	44193	193,062.26	206,234.00	13,171.74		93.61
West Wisconsin	48767	178,647.53	227,579.31	48,931.78		78.49
Southeast Wisconsin	48826	186,706.36	227,854.69	41,148.33		81.94
Totals	214425	\$887,688.84	\$ 1,000,650.00	\$112,961.16		88.71

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For January, 1953	
For Missions	
N. N. Michigan	\$ 100.00
Mr. and Mrs. Homer W. Scheppe, Washington D. C.	50.00
N. N. Washington	300.00
	\$ 450.00
For Lutheran Spiritual Welfare Commission	
Memorial Wreath in memory of William and Pvt. Philip Lindwurm, by the Ladies' Aid of Peace Ev. Lutheran church, Gregory, South Dakota	5.00
Imogene Rataczak, Madison, Wisconsin	1.00
Memorial Wreath in memory of Fred Loebel, by Rev. and Mrs. Rollin Reim, Sioux City, Iowa	3.00
Ruth Mission, Siloah church, Milwaukee, Wisconsin	25.00
Frederic D. Schumacher, Wausau, Wisconsin	5.00
Clarence E. Schroeder, Oshkosh, Wisconsin	1.00
Memorial Wreath in memory of Phillip L. Stadler, by the Ernest Eisner family, Flint, Michigan	2.00
Rev. T. H. Hilgendorf, Trinity Congregation, South Wisconsin Missouri Synod	8.00
Calvary Lutheran church, Abrams, Wisconsin	7.25
Mr. Harold E. Hillmer, Montello, Wisconsin	5.00
A/2/C Armin W. Nimmer, Newfoundland	2.00
	\$ 62.25
For African Mission	
Memorial Wreath in memory of Mrs. Armond W. Kath, given by Rev. and Mrs. J. G. Ruege, Rising City, Nebraska	5.00
Memorial Wreath in memory of Mrs. Clara Weimer, sent in by Rev. A. L. Mennicke	4.00
Wm. J. Miller, Paullina, Iowa	5.00
	\$ 14.00
Refugee Mission	
North West Circuit Conference Ed Wentker, Treasurer	10.00
Peter Midolla, Wauwatosa, Wisconsin	15.00
	\$ 25.00
Indian Mission	
Memorial Wreath in memory of Mr. Adolph Nagel, Eagle River, Wisconsin given by J. W. Wirth	5.00
	\$ 5.00
For Church Extension Fund	
Memorial Wreath in memory of Mrs. H. Gamm, Madison Wisconsin	10.00
Memorial Wreath in memory of Mrs. Eva Heier, given by St. Paul's Congregation, Millersville, Wisconsin	20.00
Memorial Wreath in memory of Mrs. Hattie Gamm, Madison, Wisconsin given by Mr. and Mrs. E. Seifert,	

Marshall, Minnesota	\$5.00
Rev. and Mrs. W. Schmidt, New Ulm, Minnesota	\$2.00
Christ Lutheran church, Grand Island, Nebraska	3.50
N. N. Minnesota	50.00
Memorial Wreath in memory of Mr. Emil Falk, sent in by Rev. H. H. Rutz	12.00
Memorial Wreath in memory of Adam J. Herwig, given by Rev. and Mrs. H. W. Herwig and Mr. and Mrs. Leslie Mills	7.00
N. N. Minnesota	100.00
Memorial Wreath in memory of Rev. Wm. Bodamer given by Mrs. John Gauss, Mr. and Mrs. M. E. Wilch and Rev. and Mrs. Hugo H. Hoenecke	5.00
Memorial Wreath in memory of Mrs. Waldemar A. Geiger given by Rev. and Mrs. M. H. Eibs	2.00
Memorial Wreath in memory of Mrs. Waldemar A. Geiger given by Rev. and Mrs. Paul J. Geischen	2.00
	\$ 216.50
For Mobridge Building Fund	
Mr. and Mrs. Homer W. Scheppe, Washington, D. C.	25.00
	\$ 25.00

C. J. NIEDFELDT, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

July 4, 1952 — January 31, 1953

CONFERENCE	SYNOD		OTHER	TOTAL
	Budgetary	Special		
Arizona	\$ 6,940.15	\$ 35.00	\$ 17.90	\$ 6,993.05
Dodge-Washington	22,343.49	262.66	1,020.74	23,626.89
Eastern	55,254.88	304.92	5,848.21	61,408.01
Milwaukee City	72,997.71	1,207.39	22,651.66	96,856.76
Southern	29,170.15	25.50	770.55	29,966.20
Miscellaneous		30.00		30.00
Totals	\$186,706.36	\$ 1,865.47	\$ 30,309.06	\$218,880.89

ALLOTMENT STATEMENT

July 4, 1952 — January 31, 1953

Conference	Comm.	Allotment	Receipts	Deficit	Percent- age	
Arizona	2,026	\$ 9,454.52	\$ 6,940.15	\$ 2,514.39	73.40	
Dodge-Washington	5,492	25,629.58	22,343.49	3,285.89	87.18	
Eastern	12,188	56,877.58	55,254.88	1,622.50	97.11	
Milwaukee	19,718	92,017.58	72,997.71	19,019.67	79.33	
Southern	9,402	45,876.00	29,170.15	14,705.85	66.48	
		48,826	\$227,854.66	\$186,706.36	\$1,418.30	81.94

G. W. SAMPE, District Cashier.

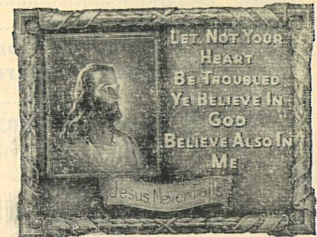
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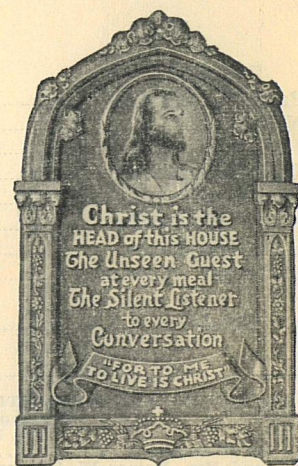


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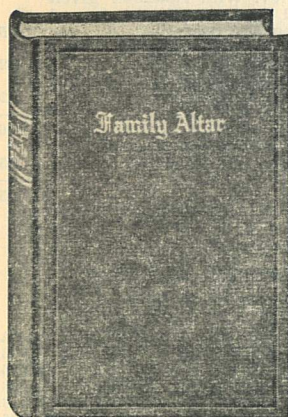
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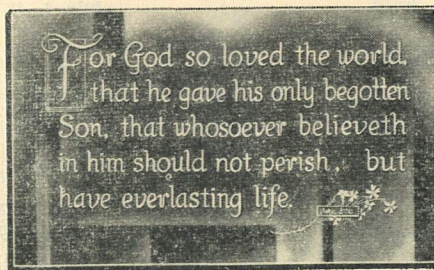
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