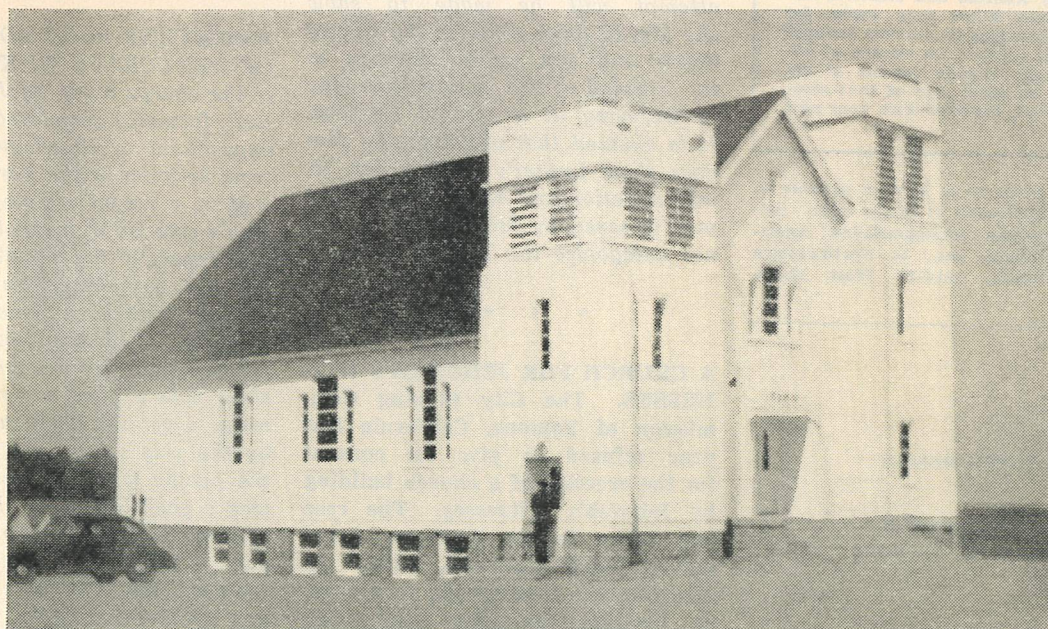


THE NORTHWESTERN LUTHERAN

"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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COVER DESIGN

ZION CHURCH
Rib Falls, Wisconsin

Siftings

SOMETHING ABOUT THE CHRISTMAS TREE. This is hardly the time of the year to report on the Christmas tree, we know. But we found an article on the subject that highly interested us. According to this article it is claimed that Pope Gregory (540-604) is the originator of the Christian custom of decorating an evergreen tree at Christmas time. We wonder how soon the Roman Catholic Church will be honored by attributing Martin Luther and his reformation to the Roman Catholic Church. The claim, however, that Pope Gregory is responsible for the Christmas tree does not come from Roman Catholic sources but from the National Geographic Society. They made a historical study of the Christmas tree and came up with this claim.

* * * *

THE NEW LUTHER MOVIE. The new movie of Martin Luther and the Reformation can not be shown in churches at this time because the movie has not as yet been produced in 16 millimeter prints. The National Lutheran Council which produced this film in conjunction with the Lutheran Church-Missouri Synod will attempt to persuade public theaters to show the film. The attempt will be made to show the film in three cities in the United States and test public reaction to it. Filming of the picture was done in Germany at a cost of \$500,000. It is claimed that although the film does show Luther's concern for his own salvation and his conviction that man is saved by faith alone, it does not antagonize the Roman Catholic.

* * * *

A CHURCH FOR JEHOVAH'S WITNESSES. The City Planning Commission of Pomona, California last year refused to give its consent for the erection of a church building by Jehovah's Witnesses. The case was taken to the Superior Court before Judge Walter S. Gates. In directing the Commission to reverse its decision the judge said: "No person is empowered to censor

BY THE EDITOR

another's religious convictions . . . the findings by the Planning Commission is based largely on the fact that Jehovah's Witnesses do not and will not salute the flag of the United States, and also that many of them refuse to serve in the armed forces." This alone, opined the judge, is not enough cause to prohibit them from erecting a house of worship.

* * * *

A BUSY PASTOR WRITES: "We put the *Northwestern Lutheran* into every home, send it to our Servicemen on the battle front, their families overseas, to every person attending Adult Membership Classes, and into such homes as seem to be likely prospects for membership. We have — subscriptions now. Chances are that we may be forced to subscribe for a greater number before next November when subscriptions must be renewed. The *Junior Northwestern* is placed into every home where there are children. . . . I believe that the *Northwestern Lutheran* has helped us. It is not unusual for some member to make mention of this or that article in the *Northwestern Lutheran*." Thanks for the letter.

* * * *

AMERICANS POOR ADVERTISERS OF DEMOCRACY IN KOREA. This is the charge made by John C. Caldwell, formerly director of U. S. state department of information and cultural activities in the Far East. So he said at a recent meeting of the women's club of Minneapolis, according to a report in the *Christian Century*. He said that America's government foreign service personnel needs the sense of dedication found in the missionaries. He warned that money alone won't beat communism. "In many ways we have made enemies by the way we have spent. Unless the people who represent us abroad lead a good life, we will not sell our product, democracy, no matter how good it is." "When the Communists reported that we were 'money-mad and immoral people,' they could speak with some truth."

The Savior's Gift On The Night Of His Betrayal

I Cor. 11: 23-26

THE gift that is meant is, of course, the precious gift of Holy Communion. On Maundy Thursday of every Holy Week we specially commemorate the love in which the Savior gave it to His believers as He Himself stood before His bitter passion and death. Through such commemoration we seek to strengthen and re-new our understanding and appreciation of this precious gift that we may use it frequently for the blessed purposes for which it has been given to us.



That We May Remember Our Savior In Faith

The Savior's Concern As Jesus was gathered with His disciples in the upper room at Jerusalem for the Passover meal He "knew that his hour was come that he should depart out of this world unto the Father." He knew that even now the devil had put it into the heart of Judas Iscariot, one of the twelve, to betray Him. He knew that with this betrayal His redemptive suffering and death would be ushered in. Yet in His perfect Savior's love He thought not primarily of Himself, of the shame and pain which stood before Him, but rather of the soul's welfare of His disciples. It was his ardent desire that through an abiding faith they might enjoy the salvation which He was procuring for all sinners. In this loving concern the Savior then ordained another form of His precious Gospel message, by which the faith of His disciples might be strengthened and preserved until their entrance into eternal glory.

His Blessed Solution Jesus took bread from the table, at which he had eaten the Passover meal with His disciples, and gave it to them with the significant promise: "Take, eat: This is my body, which is broken for you." In like manner He took the cup of wine

from the Passover table and gave it to them with the equally significant promise: "This is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28). Concerning this blessed eating and drinking He said: "This do in remembrance of me." "This do ye, as oft as ye drink it, in remembrance of me." Jesus had ordained a meal of grace of which His disciples were to partake again and again when He would no longer be visibly at their side. At each partaking, His word of promise would go into fulfillment; with and under the bread and wine they would receive His true body and blood. Thereby they were to be made mindful of their Savior, so that they would remember anew in faith how in love He had sacrificed Himself for them, how He had willingly given His body into death for their salvation, how He had shed His blood for the remission of their sins. Thus their souls would be filled anew with peace, comfort, hope, and thankful love.

Meant Also For Us Jesus ordained this solemn form of His Gospel message for all of His believers. This is evident from the fact that the Apostle Paul commended it to the Christians at Corinth for their salutary use. This is also indicated in the Gospels, which reveal the thoughts of the Savior on the night of His betrayal when He instituted this gracious meal. St. John tells us how Jesus in His high-priestly prayer prayed for the soul's welfare of the eleven. But he also tells us how the Savior continued in this prayer, saying: "Neither pray I for these alone, but for them also which shall believe on me through their word." And in behalf of those who already believed in Him and of all who in the future would believe in Him, Jesus pleaded: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." Jesus still wants His believers to partake frequently of His Holy Supper in order that they may ever

remember Him, that with a believing heart they may say: This is the body which was given into death also for me; this is the blood which was shed also for the remission of my sins. Now I need not fear my sin and guilt; now I need not fear the wrath of God which I have richly deserved for time and eternity. For the true body and blood of my Lord which I am receiving under the bread and wine is the very ransom money with which Jesus has wiped out the sin and guilt of the whole world. Through this redemptive sacrifice I am certain of my salvation, certain of God's grace and favor.

To Make Us Rich In Faith As we thus remember our Savior in faith at partaking of His Holy Supper, our conscience is put at rest, our hope of eternal life is renewed, our assurance of God's Fatherly love is deepened. More than that, our thankful devotion to our Lord and Savior is increased. We will return to our daily life with strength and willingness to battle against the sins which weighed upon our conscience. If it was worldly-mindedness, we will be prompted to set our affections more fully on the things above. If it was sullenness and dissatisfaction with our lot in life, we will have gained new readiness to be still and to praise the Lord's ways. If it was a besetting sin of intemperance, of disobedience, of profanity, of unchastity, of dishonesty, we will have gained a new aversion for such works of the flesh. If it was neglect of God's Word, we will be moved to take honest stock of the vain excuses which we have used in the past. If it was flagrant indifference to the needs of our church and the cause of missions, we will want to exercise better stewardship, mindful that all that we have is a trust from our Lord, who in saving love gave Himself for us.

That We May Proclaim His Death

Having reminded the Corinthian Christians how the Savior on the night of His betrayal instituted the Holy Supper, St. Paul adds: "For as often as ye eat of this bread, and drink this cup, ye do show the Lord's death till he come." This points us to another purpose of this precious gift. It is not exclusively for our own sake that we are

invited to partake of it. Also for the sake of others, for the sake of our brethren in the faith and for the sake of those who do not yet know Christ will we want to appear frequently at the Lord's table. For at every public celebration of Holy Communion we proclaim Christ's death in all of its saving power, proclaim it as the only but allsufficient redemption from sin, death, and hell. Every Christian as he draws nigh to

the altar and partakes of Holy Communion is mounting a pulpit to show forth the praises of his Savior. When the pastor has finished glorifying Christ through the public preaching of His Word, also the Christian in the pew through public communion has an opportunity to proclaim the precious Gospel of Christ's death. It is an effective proclamation and confession before friend and foe. For when a Christian congregation

communes frequently in great numbers, it lets everyone see that the Church of the Crucified Savior has not yet died out, that there are many hearts indeed who put their whole trust for their salvation on His redeeming sacrifice. Thus the unbeliever, who still spurns Christ and His Savior's death, is reproved; thus fellow Christians are encouraged and confirmed in their faith.

C. J. L.

Editorials

Thus saith the Lord! In our pulpits, in our schools, in our instruction classes, in our mission work, in every decision and undertaking in church or life, we are to be guided by this principle, "Thus saith the Lord."

Scripture abounds in tragic examples of the bitter fruits born from forsaking His Word. What was so wrong in that Israel of old disregarded God's command that His people remain separate? Does not Israel's captivity give clear answer? Consider the end of forsaking the "Thus saith the Lord."

Today too man does not easily learn what is so very simple and clear, namely, the "Thus saith the Lord." Man, both knowingly and unknowingly, would improve upon God's Word. Would change it for what he considers something better. Would teach God a little wisdom.

If man in his folly had only not ignored God's wise Word "to avoid" the errorist, would we find the thousands of different sects, which now fill the earth? But man wanted to improve upon God's advice — God's Word. When God said that the errorist is to be avoided, man answers, but not so. How could any error have gained acceptance had this Word of God been followed? But now, man says, do not avoid the false teacher, for that is a judgment, for that is history, for that is a lack of love! So error abounds.

Even such an honored section of the "Thus saith the Lord" as the Lord's Prayer is not free from man's sad attempt to correct God's Word. We clearly hear that "Hallowed be thy name" comes first, then, "Thy kingdom come." Yet now, even within Lutheranism, man would reverse God's order. Let's not worry whether we preach the truth, or not; but let's go out and preach it, seems to be the peculiar logic of our day. This change in the "Thus saith the Lord," even though it stem from a real missionary zeal, leads to resultant false practice. False practice always flows from false or unclear teaching, even as a spring can be judged by the water which flows from it. Thus men are apparently ready to disregard a most any circumstance, which in itself already transgresses and changes the "Thus saith the Lord" for an opportunity, as it is put, to declare the "Thus saith the Lord." How can anyone clearly preach the "Thus saith

the Lord" by beginning the attempt by failing to abide by the "Thus saith the Lord"?

What is the modern effort to unite all churches once more by a further ignoring of existant errors, or an agreeing to disagree, but an indication that man still does not accept the "Thus saith the Lord"? And are not they who try to guard and warn the Christian sheep from exposing themselves to the wolves of false teachers branded as the sheep's real enemies? To keep wolves and sheep in one fold will bring wholesale slaughter. Can anyone allow error equal recognition with truth and still expect truth to prevail?

To be sure popularity is not to be found in following the "Thus saith the Lord." The prophets, Jesus, the Apostles, the true church never has enjoyed it. Certainly Satan will ever strive lest just one of his subjects be transferred into Christ's kingdom. Wherever the true church has a chapel, there the devil builds an impressive and inviting cathedral of error next door. If preaching cannot be stopped, then, how logical for our Foe, the devil, to seek that error, not truth, be preached.

We do not err, brethren, by abiding with the "Thus saith the Lord."

H. WIEDMANN.

* * * *

Confirmation Confirmation is no Sacrament. It seems as if the Roman Catholic opinion that it is a Sacrament still lurks in the minds of some of our people. The word 'confirm' means 'to make firm.' This confirming is done by the instruction in the Word of God and must continue all the days of our life. We need to be confirmed in the faith daily. Daily doubts and fears beset us and we need to be assured that we are God's children and that He is our Father. We desire this confirmation especially when we are sick. I am sure that every dying Christian, if he is conscious, wishes to be confirmed by the Word in his faith that he is an heir of eternal life. Our youth may not fully realize the need of confirmation. Nevertheless, we want to lay a foundation of Christian truth and doctrine, so that later in life, when error and doubt assail them, they at least, having been taught in the truth, know the Words which are eternal life and may be confirmed by them.

The confirmation rite is the declaration to the congregation that the young people have been sufficiently instructed in the truth of the Gospel to be able to examine themselves and should no longer be kept from the Lord's table. The young people also make a confession of their faith and renew the baptismal promise made for them by their parents or sponsors at the time of their baptism. On confirmation Sunday the youth is hence received into communicant membership with the congregation.

The ceremony of confirmation could be omitted, but not the instruction in the Word. "With the mouth confession is made unto salvation," this is true, but only the Lord knows if the confession of the mouth be the faith of the heart, and "with the heart man believeth unto righteousness." Faith in the heart is worked by the Spirit of God. This Spirit uses the Word of God to work this faith and to confirm us in the faith. Hence the instruction in the Word is the chief part of confirmation.

Often it would appear as if some parents would like their children merely to go through the ceremony of confirmation, with very little instruction preceding the day, the less the better. Why not have it over with in a hurry. Thy feel they have done their Christian duty as parents. The child was baptized. It was confirmed. If between baptism and confirmation the child was taught as a child of God made little difference. Between baptism and confirmation there was a vacuum. If after confirmation the young boy or girl continues steadfast in the Word and in the Sacrament, makes little difference. They were confirmed. What more is necessary. They went through the mill.

The days are serious. The child is becoming a young man or woman, also in religion. They have reached the age of discretion. The days are serious. In so many cases the home has broken down. It is nothing but a place to eat and sleep and look at television. The days are mighty serious when the young boy or girl comes to church alone. The days are mighty serious when even catechumens are hearers of the Word only and not doers, when an intensive study of the Third Commandment, not only in its threats, but also in its great blessings for time and eternity, do not lead to the house of God. Are hearts becoming hard? All the pastor can do is to "Preach the Word, reprove, rebuke, exhort, with all long suffering and doctrine." What can you parents do? Much by way of advice and warning, of helping and checking, but above all by being an example in the home, in contact with the world, and in your attitude toward the truth that "man does not live by bread alone but by every word that proceedeth out of the mouth of God."

L. KOENINGER.

* * * *

What Did Christ Suffer? There seem to be some who insist that the Church should forget about the hell hereafter and concern itself with hell on earth. At any rate such contentions come to the attention of the Christian from time to time and cause him some concern.

During the season of Lent an interesting and very important question arises, "What did the Savior suffer on the cross?" "What did Christ suffer in the few hours on the cross that my son did not suffer in his months

on the battle front, in the hospital, in the prisoner of war camp? What has Christ suffered that this or that invalid has not suffered in his years of confinement to his bed of pain?"

Such questions are prompted by the popular treatment of our Savior's Passion. You'll hear of references to "man's inhumanity to man" when some sectarians speak of the Savior's suffering. The human mind and eye will see physical sufferings, cruel treatment at the hands of unbelieving men. That, however, is not the essence of the Savior's Passion. The Savior's cry from the cross declares that. He cried, "My God, My God, Why hast Thou forsaken me?" There is the great difference between our suffering here upon earth and that of Jesus Christ. He was forsaken by God. He was suffering the righteous judgment of God. God who is holy and righteous withdrew himself from His Son who bore the sins, our sins, upon His shoulders. Jesus bore the pangs of the accursed. So dreadful was that which took place on Calvary that even the sun seemed to hide its face from the scene.

Dear Reader — whether you are one of our boys on the battle front, or whether you are one who has returned disabled and suffering from wounds (it would be presumptuous for us to try to describe your experiences), or whether you are an invalid at home, you have by the grace of God never been forsaken by your God because Jesus bore that terrible judgment for you. By the grace of God no child of His will ever be subjected to such suffering. King David, who certainly suffered the vicissitudes of life, wrote "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37, 25.

Life can become mighty rough, particularly in these trying times, but every Christian upon contemplating the Lamb's sacrifice during this Lenten season cannot but come away with gratitude, with his faith glowing brightly and confidently. Looking upon the Passion with the eye of faith and not reason, we come away with the blessed assurance that we are cleansed, that our sins have been atoned for.

No matter what your circumstance may be, you will confidently declare, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, nakedness, or peril, or the sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8, 35-39.

God guarantees you that you are not alone, not forsaken for "The angel of the Lord encampeth round about them that fear Him, and delivereth them. Blessed is the man that trusteth in Him." Ps. 34, 7-8.

JOHN F. BRENNER.

* * * *

Lent "What are you giving up for Lent?" — "What do you mean, giving up?" — "Didn't you see that notice in the daily paper, where meat is outlawed during Lent by order of the Bishop?" — "So that is Lent!

Giving up certain things! Bringing a sacrifice! And expect God to be pleased with such action!" — To which Jesus says, "In vain they do worship Me, teaching for doctrines the commandments of men."

Lent, from the German word Lenz, spring, comes in the spring of the year, when all nature comes back to life after having slept during the winter-months. In the church Lent is spring-time: getting ready for the greatest of all miracles of the Savior: His resurrection from the dead on Easter Sunday, when Jesus, after having "slept," comes back to life.

How can I ready myself for this great event? Like Mary of old: sit at the feet of Jesus and listen to what

He has to tell you! And when Martha, busy, because she wants to make the stay of the Master in her house as pleasant as possible, complains to Jesus, "Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me!" Then take comfort and refuge in the heavenly words of the Savior, "Martha, Martha, thou art careful (concerned) and troubled about many things: but *one thing is needful*: and Mary hath chosen that good part, which shall not be taken away from her." Follow the example of Mary during Lent, the instructions of the Savior, and you can rest assured, you will never have any regrets!

THEOPHIL HOFFMANN.

Guidance in Godliness

"IT IS FINISHED!"

WHAT a cry of victory that last word uttered before bowing His head in death must have been to Christ — "It is finished!" And with what fervency He must have longed for all it stands for! Again and again Jesus had so eagerly looked forward to this solemn, awful moment during His whole ministry. As His ministry drew to a close, He felt the approach of its consummation. He knew that the hour had come, in which He was to lay down His life for a cause, the most sacred and most far-reaching in heaven and on earth — the redemption of the human race; and now that the work executing that cause was done, He exclaims with the joy of victory: "It is finished!"

The original has one single word for this exclamation: "Tetelestai." But what a weight, what all-absorbing significance that one word bears! Who can present it in its full scope and meaning? We would call attention to but a few of its cardinal points.

Suffering and Sorrow Ended

First of all, the sufferings and sorrows of Christ were at an end. And what sufferings, what sorrows these! We behold the Man of Sorrows on the cross; we greet Him, singing as we do on Good Friday:

"O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown.
O sacred Head, what glory,
What bliss, till now was Thine!
Yet, tho' despised and gory,
I joy to call Thee mine."

And now all the sorrows of our Savior this passion hymn so graphically portrays had terminated, as He cried: "It is finished!" Now there were no more agonizing wounds, no more scorn, mockery, humiliation and rejection; the period of agony for the sins of the world — His being forsaken of God Himself, bearing His wrath and the torments of hell as the Substitute of sinners before His inexorable judgment upon man's guilt — was now past, and the period of triumph was at hand. He was about to exchange His mock robes of royalty, the reed-sceptre, the crown of thorns, for the symbols and the reality of that Empire in which He rules supreme. O dearest Jesus, we rejoice with Thee in Thy final deliverance from all woe and misery for our sakes!

The Prophecies Fulfilled

Finished, fulfilled, furthermore, were all the prophecies of old referring to the Messiah, from the first promise in Paradise: "The Seed of the woman shall bruise the serpent's head," to the very last predictions concerning the manner of the Savior's sufferings and death on the cross; fulfilling all the Messianic types of the Old Testament from the first sacrifice on the altar, the offering up of Isaac by Abraham, the lifting up of the serpent in the wilderness by Moses, the sacrifice of the paschal lamb by the high priest, down to the parting of the veil in the temple at the death of Christ — proving to all the world that He who suffered and died on the cross is the One and only One who is to save mankind. Ah, the folly of men who to this day are looking for signs and proofs that

Christ the Crucified is the Savior of the world!

Obedience Rendered

Again, the obedience of the Son of God was now completed. It was the will of the Father that His Son should suffer and die for the salvation of sinful mankind. That was the Father's decree from eternity.

"Go forth, My Son," the Father saith, "And free men from the fear of death,
From guilt and condemnation.
The wrath and stripes are hard to bear,
But by Thy Passion men shall share
The fruit of Thy salvation."

And the Son answered:

"Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest."

That obedience of the Son of God was completed when Christ exclaimed: "It is finished!" Nothing had been left undone which could discredit Christ's voluntary submission to the will of God the Father. O wondrous love of the Son of God thus perfecting His obedience in death, even the death of the cross! When He had endured the cross, His offering of filial obedience was ready to be presented as the full price for the world's reconciliation to the Father by whose will He had come, and had endured all the consequences of coming into this world of sin and misery.

Redemption Accomplished

"It is finished!" The work which God had designed in His eternal councils was done; the redemption

of sinful mankind was completed, salvation established for all times to come. There was nothing more to be done. Any development or revolution in redemptive work is absolutely excluded. Ah, the folly of Liberals and Modernists who are harping continually on progressive salvation as a means for higher spiritual life and greater enterprise in the spiritual world! The work of Christ's redemption is finished; and it is the only means for our regeneration, for the sanctification of our lives, for all

spiritual activities and enterprises in the kingdom of God.

"It is finished!" Let this message of victory in Christ's death forevermore be proclaimed and taught in its truth and purity throughout the world.

"From the cross uplifted high,
Where the Savior deigns to die,
What melodious sounds I hear,
Bursting on my ravished ear!
Love's redeeming work is done;
Come, and welcome, sinner, come!"

K. F. K.

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Paul Preaches In The Synagogue At Thessalonica

AFTER Paul and Silas had found a lodging with Jason in the Jewish quarters of Thessalonica and the possibility of weaving tents had also been provided for, the most important question of preaching Christ was also readily solved. There was a synagogue in Thessalonica. In Philippi they had only found a few women at the banks of the river, here they found a synagogue filled with orthodox Jews and proselytes, who had accepted the Jewish faith. Luke writes (Acts 17:1-3): "They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbaths reasoned with them out of scriptures, opening and alleging, that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

Paul's Opportunity

Being a stranger and a rabbi it was natural that Paul would receive an opportunity to address the assembly in the synagogue. This was Paul's opportunity. Since his listeners were orthodox Jews and proselytes, he could reason with them out of the Old Testament Scriptures. Luke offers us no detailed report of Paul's preaching on the three sabbath days. In his Book of Acts he merely gives us examples of Paul's preaching to Jews and Gentiles. How Paul preached before Gentiles we can see from his sermon on the

We have a shorter outline of how he preached to Gentiles in his address to the inhabitants of Lystra (Acts 14:15-17). His Gentile listeners he would lead from their knowledge of natural theology to the revelation of Jesus Christ as the Son of God and their Savior. Before Jews and proselytes he could go into the midst of the Messianic prophecies and compare prophecy and fulfillment in the life and work of Jesus of Nazareth. We have a fine pattern of Paul's preaching before Jews and proselytes in his words spoken in the synagogue of Antioch in Pisidia (Acts 13:14-19). In a similar way Paul must have spoken in Thessalonica.

False Notions Concerning the Messiah

The Jews and proselytes assembled before Paul certainly knew the Old Testament prophecies concerning the Messiah, but they had always heard and accepted a different interpretation. The Messiah, whom they expected, was to come as a great hero, even greater than Judas Maccabaeus, a king of glory, who was to lead the Jews and those, who accepted their faith, from victory to victory and ultimately place them at the head of the nations of this world. It was something altogether new for them to have Paul point out to them the deep humiliation which the Messiah was to suffer at the hands of His own people. Surely Paul also in-

terpreted Isaiah to them, especially the fifty-third chapter, calling their attention to the servant of God, who would be brought to the slaughter as a lamb of God. They had always expected a Messiah crowned with an earthly crown. Now they heard from Paul that the true Messiah, whose description was taken from the same Scriptures and whose suffering and death had already taken place in Jerusalem, wore a crown of thorns and was nailed to an accursed tree with an inscription over His head: Jesus of Nazareth, King of the Jews. Completely had they lost sight of the deep humiliation and suffering and the rejection by His own people: "We hid as it were our faces from him, he was despised, and we esteemed him not" (Isaiah 53:3). This true picture of the Messiah has remained a stumblingblock to the orthodox Jews to this day. He who would endeavor to win them over to the true faith in Christ will have to center his reasoning with Paul on this cardinal chapter of Isaiah. All biographies covering Jewish conversions known to us bear this out.

Luke tells us that Paul reasoned with the Jews and proselytes in Thessalonica. We can imagine him interpreting the Scriptures and answering questions. Luke also informs us that he opened up the Scriptures to them. In his interpretation of this passage the exegete Bengel compares this opening up with the cracking of a nut, the laying bare of the kernel and the opening up of the whole sweet kernel for inspection. Christ's suffering and resurrection were his central themes. To the Corinthians he wrote (1 Cor. 2:2): "I determined not to know anything among you save Jesus Christ and him crucified." That he spoke of Christ's resurrection and ours is also evident from his later epistles. Through such preaching alone can souls be won for Christ. It is to become and ever be the heart and soul of our own preaching. What a glorious opportunity and also obligation!

The Result of Paul's Preaching

What was the result of Paul's preaching in the synagogue at Thessalonica? From Luke we hear: "Some of them believed, and consorted with Paul and Silas; and of the devout Greeks (proselytes) a great multitude, and of the chief women (also proselytes) not a few." Surely this was an admirable result after only

three weeks of preaching! The preaching of the Word always causes a decision and a division. When the orthodox Jews numbered their losses, they were terrified. Only a few orthodox Jews had left them and joined Paul and Silas, but the great multitude of prominent Greek men and women leaving them, a fact which could not escape the attention of the Thessalonian population and harm their own cause, surely was a reason for alarm on their part. The greater portion of the proselytes had been lost to them and won over by the preaching of Paul. A divine allotment had taken place. These proselytes had been allotted by the Lord of the Church to the true Israel or Zion. A new Christian congregation on European soil was in the process of formation. Paul and Silas rejoiced over this success and the power of the Gospel of Christ. Remembering this unique success in Thessalonica and elsewhere Paul could triumphantly write to the Romans (1:16): "I am not ashamed of the Gospel of Christ, for it is the

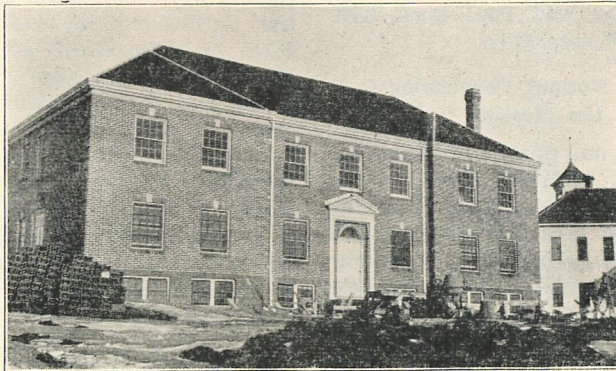
power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." The congregation in Thessalonica consisted mainly of Gentiles.

Some seem to think that Paul and Silas only stayed in Thessalonica for about three weeks and then had to flee because of the Jewish riot. This is not necessarily the case. Surely the division was brought about within three weeks. In Antioch in Pisidia it was brought about after only two weeks of preaching. It certainly required some added time to found the young Christian congregation more firmly in the Word of God, in the true Christian faith and hope. The Epistles of Paul to the Thessalonians lets us surmise the themes of Paul's further preaching. Among them were the resurrection and final judgment. The hostile Jews, inspired by the devil, the arch-enemy of Christ and the Church, also needed some time to foment hatred in their own midst and to arouse a hostile mob willing to do their evil bidding. The clash came a little later.

Northwestern Lutheran Academy

WITH joy and rejoicing students and faculty gathered in the chapel of our new administration building on the morning of February ninth to voice their praise and thanksgiving to God for the privilege

harrowing lack of small items that always seem to present themselves at the time when casual visitors believe that the project is completed. One might say that since the opening of the Academy in September we



New Dormitory

of continuing their important work in a building which meets the essential requirements of a thoroughly modern educational institution. That this report could not be given to the constituents of the Synod sooner was due to delays and the

labored in a state of expectancy, always believing that the next month, the next week, would make it possible for us to occupy our new quarters. However, what we lost in time we gained in patience.

Fortunately the weather was with

The Northwestern Lutheran

us. For the first time in years we were having an open winter, a winter that often seemed like spring: neither gales nor snow. Considering that we were still holding classes in the barracks and that, because of new construction on the White Building, ventilation frequently slipped out of our control, we could not have ordered a better package unit of winter weather. On the otherhand, the sounds of progress reechoing through the old wooden structure, as welcome as they were in a sense, severely taxed our capacities. If we therefore say that we did not leave our old quarters with reluctance and that we probably shall not suffer from nostalgia, we are sure that our readers will understand.

With the exception of moving into our new building, the school year has progressed in the usual way. Having our own gymnasium, which has been in use since a few weeks before Christmas, we were able to improve our program for physical education. A wave of mumps spread through our student body, and several cases of influenza were more severe than we have experienced during recent years. Yet we believe we have labored with success. We now look forward to the formal dedication of our new administration-gymnasium unit. According to present plans, a convenient day sometime next spring will be chosen for this celebration; and as soon as the date is set, full announcements will appear in our church papers.

R. A. FENSKE.

TWO NEWS ITEMS OF INTEREST TO YOU

The last brick has been laid, the last nail has been driven in the Centennial Building Program of our Synod. The welcome news comes to us that the new administration-gymnasium building of Northwestern Lutheran Academy, Mobridge, South Dakota, will be dedicated on Sunday, April 26. The service will begin at 3:15 p. m., C.S.T. There will also be a special evening service dedicating the new Wicks pipe organ, time: 8:00 p. m. All who are within driving distance are cordially invited to spend the afternoon and evening at the Academy. If we cannot be there, at least we will be there in spirit, joining the worshippers in their

hymns of praise and dedicatory prayers. May we all join in singing, "Praise God from whom all blessings flow!"

* * * *

From Dr. Martin Luther College comes the news that the College has been left the sum of \$20,444.10 from the estate of Mr. Ernest G. Hensel, formerly a member of one of our congregations in St. Paul, Minnesota. This was the stipulation of the will: "I give and bequeath to the Doctor Martin Luther College, of New Ulm, Minnesota, the sum of ten thousand dollars (\$10,000), to be used by said College for its gymnasium, and for no other purpose, and to be ex-

pendent by said College for said gymnasium upon the order of the president of said College and the director of the Gymnasium Department thereof. I give and bequeath all the rest, residue and remainder of my property, real, personal and mixed, of which I die seized, to the said Doctor Martin Luther College, to be used for the purpose of books, magazines and such other library stock as in the judgment of the president of said College and the director of the Library Department thereof may be necessary and proper."

That is heartwarming news and we utter a prayer to God for moving the heart of His child not to forget the Kingdom's work.

The Sacrament Of The Altar

THE holy Supper instituted by our Lord in the night before His death on the cross is a mystery. "Human reason, though it ponder, cannot fathom this great wonder." Yet the words with which Jesus instituted this sacrament are so clear, so that once we have agreed to let them stand as they are, and understand them as they read, we shall have no difficulty establishing the scriptural doctrine of this blessed institution.

The Lord's Supper was instituted for the Lord's disciples, for those who know and believe that Jesus as their only Redeemer gave His body into death for them and shed His blood for their sins. In the spoken Gospel the Lord assures all of His love, proclaiming that God sent His son Jesus Christ into the world to redeem the world from sin, death, and hell. In the Lord's Supper the individual is to be assured that He has forgiveness of sins, life and salvation.

How are such blessings offered to us in the sacrament? Let us look at the words of institution: "Jesus took the bread . . . and said: Take eat, this is my body, which is given for you. And then He took the cup and said: Drink ye all of it, this is the blood of the New Testament, shed for the remission

of your sins." — So He gave the bread to eat and gave the wine to drink. Yet in and under that bread and wine they were receiving His body and His blood. And by such eating and drinking they would be made partakers or beneficiaries of his death and the shedding of His blood. Then He added the words: "Do this in remembrance of me." So in obedience to His command and in true faith in His Word the disciples and the early Christians continued to celebrate the Lord's Supper. And this we also do.

What do we do? According to the promise and by His direction we take bread, give it to be eaten, and likewise the cup, give it to be drunk. Furthermore we assure those who thus eat and drink are according to the Lord's promise receiving under the bread the Lord's body and in and under the wine the Lord's blood. We also assure them according to His Word that by such eating and drinking they are made partakers of the blessings of His death. — So the Lord's body and His blood are really present in the Lord's Supper. That is what is meant by the *real presence* of the Lord's body and blood in the Lord's Supper. We have no right to change the word *is* to mean represent or symbolize.

What then is the difference between the Lutheran doctrine of the Lord's Supper and the Roman Catholic? The Roman church teaches that when the priest consecrates the bread and wine, then the substance of the bread and wine is actually turn to the body and blood of Christ. This is known as the doctrine of transubstantiation. The Romans then teach that on the altar in the consecrated bread there is Christ. That is why they genuflect toward the altar and adore the host. This false doctrine led the Roman church into further false teachings concerning the Lord's Supper. Out of a communion they have made a sacrifice, which is to benefit the living and dead, even though they do not eat and drink as Christ has commanded. They also withhold the wine from the people contrary to the Lord's institution, and excuse this error by saying, that since in the bread there is the true body, there must also be blood, so the laity receives body and blood in the bread. — The Pope also teaches that only those priests who have been ordained by his authority can truly consecrate the bread and wine. So the Roman church has introduced many false teachings concerning the Lord's Supper in the course of the centuries. Luther by the grace of God restored to the Church the true Scriptural doctrine of this blessed institution.

Don't we consecrate the bread and wine at the Lord's Supper? Yes, but for a different purpose. By reciting the words of institution over the bread and wine we are reminding the congregation and those who are to partake of the Holy Supper, that that bread and wine are now to be used according to Christ's command and promise and those who eat and drink this bread and wine will receive therein the Lord's body and blood. On the altar however, before as after, we have bread and wine. (Read Matt. 26, 26-28; Mark 14, 22-24; Luke 22, 19f; 1 Cor. 11, 23-35.) — Let us thank God for this His gracious gift to us poor sinners. Come gladly, come often! Matt. 11, 28.

G. W. FISCHER.



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

MATTHEW 28. 20

Fourth Largest District

THE Minnesota District with 53,377 souls is the fourth largest in the Synod and growing steadily as God gives the increase. Not only is this growth manifested in the old established churches, but in new and flourishing mission congregations. One of these Minnesota missions of ours paused on its tenth anniversary, last summer, to count its blessings, to thank God and their fellow Christians throughout the Synod for their help — then in faith they went courageously forward to self-support, even though they had as yet no church-home of their own.

Our mission in West Mankato was from the beginning truly a mission endeavor. It was not begun with a nucleus of members transferred from another congregation. This mission was rather the result of true, painstaking mission work, actually going from door to door, influencing people with the Word of God. Our missionary there was Pastor Martin Birkholz, who founded and led this mission to self-support and serves it today. You will enjoy reading his mission story as he told it to us.

X Marks St. Mark's

"If you mark an X in the lower triangle where the Blue Earth and Minnesota Rivers join — those two

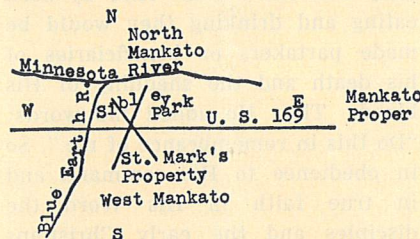


seemingly mild and lazy rivers of southern Minnesota, which can be waded with hip boots in many places

WEST MANKATO, MINNESOTA

in summer and fall, but vicious and terrifying, bringing havoc and destruction just about Easter time, when the spring break-up comes — this is the location of our mission congregation in Mankato, Minnesota."

"The nation has heard about Mankato floods, but possibly the story of 'The Living Water' flowing through this community will never get national attention. The story goes back to June 28, 1942, when a little handful of people gathered in the smallest building ever used for church purposes (16 ft. by 24 ft.) according to the records of our Minnesota Mission Board, to organize St. Mark's Ev. Lutheran Church of West Mankato."



\$11,655.75 of Your Mission Offerings

"Exactly ten years later (July 8, 1952) while the city of Mankato was in the midst of its hilarious Centennial celebration, the voters of St. Mark's Congregation once again assembled to make a historic decision. With hearts uplifted and giving thanks to God these Christian people voted to become an independent and self-sustaining congregation. At the same time a resolution of gratitude was passed thanking the members of our Wisconsin Synod, who through their Mission Board invested \$11,655.75 in subsidy these ten years to establish this congregation, and supported it through the fledgling years."

"To celebrate this change from a mission congregation to independence, a special anniversary service was held on August 24, 1952, with

Asibong Okon, native from our Synod's Mission in Nigeria, Africa, present in our midst to inspire us never to cease being a 'mission' congregation."



ORIGINAL PLACE OF WORSHIP 1941

"St. Mark's is now an independent congregation and perhaps it is the only self-supporting church in our Synod that has no church home of its own. In the first year we worshipped in that little building (pictured above) known as the 'Denver Hog Serum' building. Since that time we have been able to rent on a part-time basis the West Side Interdenominational Chapel. Anything identifying our teaching must be taken down after the service. How pleasant it will be when pictures of our schools and colleges and various placards telling of our Synod's work can be displayed in our own church home."

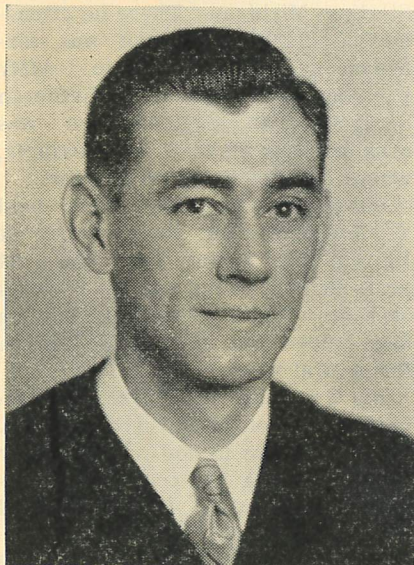
Rich in Faith

"To provide this church home will not be an easy project for this young congregation. Our membership now numbers 328 souls, 214 communicants, 46 voters, 100 in Sunday School and 19 in the children's confirmation class. Since we have already repaid \$6,000.00 to the Church Extension Fund, we had little opportunity to accumulate a sizeable building fund. And build we must, be-

cause our lease on our rented chapel expires in 1954. It seems nigh to impossible at this time to approach a \$50,000.00 or more building project with only \$3,000.00 in the treasury. But St. Mark's is rich in faith, and the Lord who hath helped us hitherto, will also provide the necessary means for building a house unto His Name. Already this summer a gift of \$500.00 came from the estate of Mrs. Louise Bruss, who for many years was a member of St. Matthew's, Danube, Minnesota, and a member in our congregation since 1951."

Good Out of Evil

"In His heavenly wisdom our God also knows how to bring good out of evil, for the floods which wrought destruction have turned into a blessing to West Mankato. Our hilly areas have now become choice residential property and new developments are being made rapidly. Our property originally purchased for \$7,000.00 is now worth three times that amount. Today we have 250 feet frontage in the heart of this area, together with our well kept parsonage."



FOUNDER OF ST. MARK'S — PASTOR MARTIN BIRKHOLOZ

Blessed Fruits of Mission Work

"During these ten years 116 children and adults have been confirmed. But our work is just beginning. Once we have our own church, we know that many more will be led to hear the Word of Life and find the haven of refuge unto their souls. Before long the population in this area will have doubled since our con-

gregation was organized. Hardly a Sunday goes by, but what we have visitors in church. Mankato is the shopping and medical center for southern Minnesota. By having two services each Sunday at 8:30 and 10:45, we also have many visitors during the summer season who come to picnic at our famed Sibley Park. Now look back at the X marking the spot where the Blue Earth and Minnesota Rivers join. The upper part of the X marks Sibley Park right on the river banks. The lower part of the X will take you up the hill, where, God willing, you find in 1954 St. Mark's own church home, to the glory of the Triune God."

W. R. HOYER.

* * * *

A Welcome Transfer

Two years ago the following resolution was adopted by the convention at New Ulm: "We recommend that the Board of Trustees be authorized to transfer from the current treasury sums not to exceed \$100,000.00 annually to the Church Extension Fund, if and when the condition of the treasury warrants such transfers of funds." During the fiscal year 1951-52, it was impossible for the Board of Trustees to grant our Church Extension Fund any part of the hoped for \$100,000.00.

With thanks unto the Lord, we wish to announce that the Board of Trustees has granted our Church Extension Fund \$50,000.00 at its meeting in February. This grant has been made possible by the synodical or mission gifts of our Wisconsin Synod members. The members of the General Mission Board hope and pray that all of our communicant members will continue to support the most necessary and blessed work of our Synod, so that our Church Extension Fund may also receive another \$50,000.00 before the end of the present fiscal year.

Although the Church Extension Fund of our Synod is a revolving fund, the rate of loan returns only guarantees our Mission Board about \$11,000.00 per month for new chapels. Since it takes almost twice that amount to build a modest chapel, and since we have eight regular and two mission districts, our districts would have only one new chapel every twenty months without the added help of the hoped for \$100,000.00.

Again permit us to say that the offerings of our communicants the past few months have greatly encouraged us in the work of building the Savior's Kingdom at home and abroad.

THE GENERAL MISSION BOARD
Karl A. Gurgel, Chairman.

† PASTOR HERMAN BERNHARD HEYN †

Herman Bernhard Heyn was born January 12, 1874, to Ernst Heyn and Nataliee Kuehn at Saginaw, Michigan. He was baptized and later confirmed in St. Paul's church at Saginaw, Michigan. Two years after his confirmation he entered the Michigan Lutheran Seminary to prepare for the ministry.

Upon the completion of his studies he was called to St. Thomas church in Freedom, Michigan. Here he served from 1895 to 1897. St. Stephen's congregation of Adrian, Michigan then called him and he served this congregation from 1897 to 1914. In 1914 he accepted the call to establish the first Wisconsin Synod church in Detroit, Michigan. After serving this field for eight years, he received a call to serve Jehovah congregation in addition to his Zion congregation. He served both churches for a period of two years after which they amalgamated to form Jehovah-Zion congregation.

From 1934 to 1944 he was assisted in his work by his son Paul and Pastors A. Tiefel and A. Bloom. Because of ailing health he offered to become assistant pastor in 1944. Two years later, when Jehovah-Zion and St. Timothy were amalgamated to form Charity congregation, Pastor Heyn resigned from active ministry. Although impaired vision restricted his activities, he continued to serve the Lord by acting as supply pastor until his health would no longer permit.

On April 28, 1897 he was united in holy wedlock with Alma Richter of Saginaw, Michigan. This union was blessed with five children. One son, Hugo, died in early infancy. His wife preceeded him in death on August 15, 1945. Four children, Mrs. Louis Bohm, Harold, Waldemar, and Paul Heyn, survive him.

Pastor Heyn was called to his eternal rest on the morning of November 11, 1952, at the age of 78 years 9 month and 29 days.

Funeral services were held at Ascension Lutheran church, Detroit, Michigan. Pastor G. Press, Acting President of the Michigan District, delivered the sermon basing his address on Joshua 23, 14. Pastor O. L. Schlenner served as liturgist and officiated at the grave. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

O. L. SCHLENNER.

† PASTOR AND MRS. OTTO M. ECKERT †

Pastor Otto M. Eckert, for the past 24 years associate pastor of St. Paul's Lutheran church of Saginaw, Michigan, was suddenly called from this life on February 4, 1953. His wife, Fredericka, followed him in death 8 days later after a lingering sickness of seven years, which she bore with great patience and Christian fortitude.

Pastor Eckert was born November 2, 1878, near Allegan, Michigan. He received his theological training in the Seminary of the former Michigan Synod in Saginaw, Michigan. In



1897 he was ordained. His first pastorate was St. Paul's Lutheran church in Monroe Tp., which he served for three years. Subsequent pastorates were St. John's, Sturgis, 1900-1906; the parish of Greenwood, Mayville, Silverwood, 1906-1909; St. John's, Zilwaukee, 1909-1914; St. John's, Riga, 1914-1929, and from 1929 until his death St. Paul's of Saginaw.

Mrs. Eckert, nee Fredericka Heck, was born July 5, 1875, in LaSalle Tp., Monroe Co., Michigan. She and Pastor Eckert entered the holy estate of matrimony June 14, 1899, in Monroe. The union was blessed with nine children, two of whom preceded their parents in death: one dying in infancy and the other, a daughter, at the age of twenty years.

During his pastorate of over fifty-five years the Synod entrusted Pastor Eckert with a number of responsible offices. He served as a member of the Board of Trustees of the Synod; as treasurer of the Michigan District; as secretary and chairman of the District's Mission Board, and, until last June, as custodian of student support for the District.

His wish that he might remain in active service in the church until the Lord summoned him was granted to him. Sunday, January 25, he held two church services, and during the following week he conducted two funeral services.

He reached the age of 74 years, 3 months, and 2 days, and his wife the age of 77 years, 7 months, and 7 days. They leave, to mourn their death three sons: Pastor Otto J. Eckert, associate pastor at St. Paul's, Saginaw; Pastor Harold Eckert, St. Jacobi, Milwaukee; Pastor Hilmar Eckert, St. Luke's, Saginaw; four daughters: Mrs. Edward Filter of Adrian; Mrs. Norman Rohrback of Blissfield; Mrs. Emil Priebe of Saginaw; and Mrs. Herman Zehnder of Bay City, the husband being pastor of Zion's Lutheran church of that city; also twenty-three grandchildren, one of whom, Otto Wm. Eckert, is pastor in Portland, Oregon. Besides these, Mrs. Eckert leaves a brother, Albert Heck of Monroe Tp., and Pastor Eckert leaves three brothers and three sisters: Herman Eckert of Allegan; Mrs. Lena Wamhoff of Hopkins; Mrs. Ida Schroeder and Frank Eckert, both of Sturgis; Mrs. Lydia Schroeder of Colon, and Paul Eckert of Sturgis, Michigan.

Funeral services for Pastor Eckert were conducted in St. Paul's church Sunday afternoon, February 8. Pastor M. Schroeder of Bay City was liturgist; Pastor G. Press of Wayne, acting president of the District, preached the sermon on Phil. 3, 8. Pastor T. Sauer of Livonia spoke in behalf of the District, and Pastor A. Westendorf of Bay City had the committal service in Oakwood Ceme-

tery, where the body was laid to rest next to those of former pastors of St. Paul's.

Funeral services for Mrs. Eckert were conducted in St. Paul's church Sunday afternoon, February 15; the undersigned was liturgist; Pastor M. Schroeder preached the sermon on Rom. 14, 7, 8; and Prof. Conrad Frey, president of Michigan Lutheran Seminary read the committal service at the cemetery, where her body was laid to rest next to her husband. Prof. O. Hoenecke held services for the immediate family at the parsonage.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14, 13.

OSCAR FREY.

† GUSTAV ADOLPH SCHMELZER †

Pastor Gustav A. Schmelzer passed away January 26, after serving the Lord in the holy ministry in Michigan for over 45 years.

He was born March 29, 1887, at Sterling, Michigan. There he attended parochial school and was confirmed by Pastor E. Rupp. After studying at the Michigan Lutheran Seminary, at Saginaw, he was ordained July 14, 1907, at Chesaning, where he served for seven years.

Subsequent pastorates were held at Zilwaukee for three years, at Detroit, Our Savior, four years, 24 years in Sebawaing, and seven years at Hale. While serving at Hale he also helped the mission at Lincoln for several years.

His first wife, Ida Beyer, of Free-land, died soon after their marriage. In 1916 he was united in matrimony with Henrietta Bodamer, who presented him with 4 sons and 3 daughters.

While serving at Hale, he contracted diabetes, which two weeks before his death turned into Bright's disease. His end came quickly in the West Branch hospital on January 26, 1953.

Services were conducted at St. Paul's Church, Hale, on January 30. Pastor O. J. Eckert spoke words of comfort to the family and the congregation on the basis of Gen. 5, 24, "The Lord took him."

The undersigned conducted the altar service and the committal at Sterling.

Surviving him are his wife, four sons and two daughters, two sisters, and one brother, Pastor Carl Schmelzer of Riga.

PAUL HEYN.

† MRS. ELAINE GEIGER †

Elaine B. Geiger, nee Voss, was born the daughter of Pastor and Mrs. Luther M. Voss on September 12, 1924, in Watertown, South Dakota.

On December 29, 1946, she was united in holy wedlock with Pastor Waldemar Geiger, who was then serving congregations in Milroy, Seaforth, and Marshall, Minnesota. Since March, 1951, she lived with her husband in the parsonage at Charles City, Iowa, where she continued to be a loving helpmeet to her husband in his high calling as a minister of Jesus Christ. The Lord blessed their marriage with two children, the first of which the Lord called into the heavenly home at the time of its birth.

Though her health was somewhat impaired for several years, she bore her burden bravely and without complaint.

On January 28, 1953, after a short life of 28 years, 4 months and 16 days, yet a life of faith and service in the Lord's Kingdom of Grace, her Lord and Savior called her out of this world of tears and suffering into the joys of heaven. She leaves to mourn her early departure her husband, Pastor Waldemar Geiger, one son, John, her parents, Pastor and Mrs. Luther Voss of St. Paul, one brother, Pastor Robert Voss of Fond du Lac, Wisconsin, one sister, Ruth, the wife of Pastor Robert Demcak of Detroit, Michigan, a grandmother, Mrs. Emma Berndt of Modena, Wisconsin, besides other relatives and many friends.

Funeral services were held February 2 in Cross Lutheran Church, Charles City, Iowa, in which Pastor L. Schierenbeck of Austin, Minnesota, served as liturgist and Pastor K. Gurgel, chairman of the General Mission Board of our Joint Synod, spoke words of comfort. The following day services were held in Emanuel Lutheran Church, St. Paul, at which Pastor R. J. Palmer, member of the Minnesota District Mission Board, served as liturgist and the undersigned spoke on the basis of Psalm 84, 10. "The Lord gave and

the Lord hath taken away; blessed be the name of the Lord." Job 1, 21.

OSCAR J. NAUMANN.

COMMISSIONING SERVICE

In a service held at Emmaus Lutheran Church, Milwaukee, on February 15, Dr. and Mrs. Theodore Meves were commissioned as medical missionaries to Nigeria, W. Africa. Pastor T. J. Mueller based his sermon on the text "Thy kingdom come." Dr. K. Kurth, Executive Secretary of the Missionary Board of the Lutheran Synodical Conference performed the commissioning service, assisted by Pastors V. M. Selle, T. J. Mueller and the undersigned. Dr. and Mrs. Meves are both members of Emmaus congregation, where Dr. Meves' father is principal of the Christian Day School.



Dr. and Mrs. Meves will serve the physical and spiritual needs of the Nigerians in the new 75 bed Lutheran Hospital in Eket, Nigeria, which was made possible through a donation of \$70,000 given by an anonymous member of the Wisconsin Synod. The hospital plant consists of ten buildings, all connected by covered passageways.

Dr. Meves accepted the appointment to Nigeria soon after returning from two years' service at an Army base hospital in Korea. Mrs. Meves, a graduate nurse who formerly worked at the Milwaukee Hospital will serve as a nurse in the Mission Hospital in Nigeria.

The Meves couple will work together with Dr. and Mrs. Donisch, who arrived on the field in January as displaced persons from Germany. Since Mrs. Donisch is also a physician, there will be three doctors to begin the work in the new hospital. There is still an urgent need, however, for more nurses to complete the staff.

Dr. and Mrs. Meves are scheduled to fly to Nigeria on March 2. Dr. K. Kurth, the Executive Secretary, will leave for a visitation to the field at about the same time. The dedication of the hospital is expected to take place soon after they have all arrived in Nigeria.

N. H. REIM.

NORTHWESTERN LUTHERAN

The *Northwestern Lutheran* is the Synodical paper which brings you reports of all Synodical activities. It keeps you informed of all financial receipts and disbursements. The articles are of interest to all our members. The editorials present the Christian view-point on many topics. The devotional section expounds Scriptures for your edification. Christian dogmatics (Doctrines) also find treatment. Those who read the *Northwestern Lutheran* grow in wisdom and understanding. The *Northwestern Lutheran* appears every two weeks, 26 times a year. The price is \$1.50 per year.

The *Northwestern Lutheran* should be read in every family. We urge you to subscribe. The pastor is willing to remit for you. We could ask you personally and are sure that you would not refuse to subscribe, but we would not be sure if you would read the paper. If you subscribe of your own free will we are sure you will also read the *Lutheran*. There is no profit in securing a subscription. The full \$1.50 is remitted. The Synod also publishes the periodical at a loss. The subscription price does not cover the cost of publication. But you should have the information the paper brings.

Kindly subscribe before you forget. If it is handier for you, place \$1.50 in an envelope, write your name and address on the envelope with the note, "For the *Northwestern Lutheran*" and hand it to an elder on Sunday.

CHURCH TIDINGS.

GOLDEN WEDDING

Mr. and Mrs. Emil Mischke Sr., members of Emanuel Ev. Lutheran Church of Grover, South Dakota, observed their 50th wedding anniversary on February 4. A short service was conducted by the pastor for the children and relatives. In the afternoon open house was held for members of the congregation and friends. The honored couple gave the following thankoffering: \$25.00 each to Northwestern Lutheran Academy, Dr. Martin Luther College, Northwestern College, and the Theological Seminary; \$100.00 to the Church Extension Fund; and \$100.00 to the mission endeavors of our Synod. May the Lord and Savior graciously grant them a blessed evening of life.

H. E. RUTZ.

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. Zuberbier; 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. 3:27-31). 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 It 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. Zimmermann.

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, Klrst.

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

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

NORMAN E. MENKE, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: St. Paul's, Algoma, Wisconsin. K. Toepel, A. A. Schabow, associate pastors.

Time: April 14 and 15. Opening session on Tuesday at 9:30 a. m. Communion service Tuesday evening. Sermon, Warnke.

Assignments: Exegetical-Homiletical Study of John 10, 22-30, Thierfelder; Conditions of the Church at Philadelphia Applied to today, Oehlert; Doctrine of the Ministry, euaggelizo, kyrusso, omologeio, defined, distinguished, and applied, Bergholz Engagement from the Christian Viewpoint, Froehlich; Galatians 5, Sippert; Names of God in the Old Testament, Zink; Isagogical Study of Haggai, Krueger; New Translation of Nahum, Pussehl; Character Study of Isaac, Brick.

Please notify host pastors if you desire lodging or will be unable to attend.

THEO. HARTWIG, Secretary.

WISCONSIN RIVER VALLEY — CHIPEWA VALLEY PASTORAL CONFERENCE

Place: St. Paul's Ev. Lutheran Church, Tp. Prairie Farm (2 1/3 miles west of Ridge-laid on V, then north 2/3 miles to church).

Time: April 21-22, 10:00 a. m.

Speakers: E. Kionka, L. Koenig; Communion address: H. Pankow, visitor of host conference.

Please announce early to the host pastor, the Rev. John Schaadt.

D. H. KUEHL, Secretary.

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: Red Wing, Minnesota, in St. John's Ev. Lutheran Church at 421 East Avenue, Geo. A. Barthels, pastor.

Time: April 14 to 16, Tuesday to Thursday, 1953. Opening session at 10:00 a. m. on first day. Service with Holy Communion at 8:00 p. m. on Tuesday, Carl Bolle, speaker.

Essays: "Exegesis of 2 Peter 1, 16-21" by Egb. Schaller; "Meaning of the Term 'Status Confessionis' and its Practical Implications" by Roland Gurgel; "Financial Stewardship" by Herbert Muenkel; "Comments on the Revised Standard Version" by F. E. Stern.

The Northwestern Lutheran

Meals and Lodging: Arrangements are being made to serve all meals for a nominal charge in the dining hall of St. John's. Requests for meals and lodging or excuses for absence should be addressed to the host pastor, Rev. Geo. A. Barthels, 417 East Avenue, if possible before April 5!

M. J. LENZ, Secretary.

MANITOWOC PASTORAL CONFERENCE

Place: St. Peter's, 1 1/2 mile south of Collins; V. J. Weyland, pastor, R. 4, Chilton, Wisconsin.

Date: Tuesday, April 14, 1953, 9:00 a. m. Preacher: E. Bode (W. Haase, alternate).

Remarks: Kindly notify the host pastor, if unable to be present.

V. J. WEYLAND, Secretary.

JOINT CONFERENCE OF THE MISSISSIPPI VALLEY SOUTHWESTERN CONFERENCE

Date: April 15.

Place: First Lutheran Church, La Crosse, Wisconsin.

Schedule: **Morning Session**

Communion Service, 9:30 a. m., speaker, J. Dahlke, Tomah, Wis. Alternate: J. B. Erhart, Cochrane, Wis.

Exegesis on 1 Tim. 2, 9-15, J. Dahlke. Homiletical and Exegetical Study of Mt. 10, 16-20, W. Ave Lalleman (alternate).

Afternoon Session

The Doctrine of the Holy Ministry in the Field of Pedagogy, G. Horn.

Ought we Inaugurate a Two-Year Normal Course for Girls at New Ulm? — Round table discussion led by W. Schultz.

Individual Communion Cup, H. Paustian (Alternate).

HOWARD HENKE, Chairman.

CHANGE OF ADDRESS

Pastor

Nommensen, Wm., P. Em, Juneau, Wisconsin, Route 2, Box 2.

NOTICES

To fill the vacancy created by the death of Pastor Wm. Sauer, I have appointed Pastor H. Cares a member of the Board of Control of our Seminary at Thiensville.

JOHN BRENNER.

Members of Synod are herewith requested to nominate candidates for the new professorship created by Synod for Dr. Martin Luther College.

Candidates are to have theological training and experience, are to be qualified to fill the position of Dean of Men and teach Religion and History in the High School Department.

Nominations must be in the hands of the undersigned not later than April 16, 1953.

By order of the Board of Control

Dr. Martin Luther College

A. E. Gerlach, Secretary
414 S. Franklin Street
New Ulm, Minnesota

Upon nomination of the conference, Pastor Milton Weishan has been appointed Visitor of the Southern Conference of the Nebraska District, and Pastor J. Ruege has been appointed to the District Board of Auditors. Im. P. FREY, President.

AN APPEAL

We have just completed two small Church Buildings here in the Whiteriver Field of the Lutheran Apache Missions in Arizona. One in the Logging Town of Maverick and the other at old Fort Apache.

If there is any Congregation that has some used Altar, Pulpit or Lecture cloths that they no longer use we would appreciate having them. If they are too large we can cut them to size as our Altars are small. If they are worn we can repair them. The color does not make too much difference as we are in a Mission Field.

Also we need two crosses and two sets of Candle Sticks. The size and shape does

not matter. If someone has just the Christ — we can make the crosses. To complete the buildings we need two small bells and two pianos or organs.
We can also use any copies of "This Day Magazine," "Bible Stories in Pictures," "My Chum" and "The Christian Parent."

Rev. Arthur A. Guenther
Lutheran Apache Mission
Whiteriver, Arizona

ACKNOWLEDGEMENT AND THANKS

DONATIONS TO DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

October, November and December, 1952

530 pounds flour, 150 pounds sugar, 63 pounds butter, 32 pounds Crisco, 7 gallons syrup, 40 pounds honey, 8 pounds cheese, 100 pounds salt, 25 pounds beans, 4 pounds raisins, 13 pounds bacon, 8 pounds cereal, 5 pounds popcorn, 2 hams, 2 sausages, 1 pound baking powder, 17½ gallons ice cream, 7 pounds rice, prunes 16 pounds, 23 pounds spaghetti, 28 packages Jello, 9 packages dessert powder, 2 pounds coffee, 2 packages cake mix, 2 packages muffin mix, 28 bottles ketchup, 1 gallon vinegar, 5 gallons coconut, 120 gallons lard, 8,075 quarts canned goods, 63 No. 10 cans canned goods, 20 No. 5 cans canned goods, 10 No. 3 cans canned goods, 8 No. 2½ cans canned goods, 928 No. 2 cans canned goods, 24 cans fruit juice, 1 gallon mustard, 1 gallon salad dressing, 14 gallons gasoline for truck, 553 dozen eggs, 4 pounds package dried eggs, 300 pounds turkey for Thanksgiving, 550 bushels potatoes, 40 bushels cabbage, 9 bushels onions, 105 bushels pumpkins, 70 bushels squash, 66 bushels beets, 1 can Treat, cash \$35.25.

Contributions came from the congregations served by the following pastors: Paul F. Nolting, Sleepy Eye, Minn.; Otto Rohde, Gibbon, Minn.; H. H. Kesting, Gibbon, Minn.; G. P. Radtke, Belle Plaine, Minn.; W. F. Dorn, Renville, Minn.; H. F. Muenkel, Zumbrota, Minn.; W. H. Zickuhr, Boyd, Minn.; J. G. Bradtke, Arlington, Minn.; John Raabe, Litchfield, Minn.; Max C. Kunde, Darwin, Minn.; E. F. Peterson, St. James, Minn.; L. W. Schierenbeck, Austin, Minn.; N. E. Sauer, Austin, Minn.; H. C. Deuhlmeier, Hancock, Minn.; P. R. Kuske, Johnson, Minn.; H. A. Mutterer, Graceville, Minn.; F. E. Stern, Glenwood, Minn.; Theodor Bauer, Smith's Mill, Minn.; Arthur Kell, St. Clair, Minn.; E. E. Kolander, Alma City, Minn.; Chr. Albrecht, Goodhue, Minn.; Carl H. Mischke, Goodhue, Minn.; E. Schaller, Nicollet, Minn.; Karl J. Plocher, Glencoe, Minn.; Martin H. Lemke, Hutchinson, Minn.; Otto Engel, Hutchinson, Minn.; Paul R. Hanke, Monticello, Minn.; E. R. Berwald, Buffalo, Minn.; A. H. Birner, Lake Benton, Minn.; R. F. Schroeder, Tyler, Minn.; E. C. Schmelzer, Butterfield, Minn.; P. R. Hanke, Pelican Lake, Minn.; Samuel Baer, Morton, Minn.; Im. F. Lenz, Olivia, Minn.; H. C. Schnitker, Danube, Minn.; O. K. Netzke, Renville, Minn.; G. A. Barthels, Red Wing, Minn.; W. G. Voigt, Frontenac, Minn.; H. C. Sprenger, Balaton, Minn.; W. F. Haar, Loretto, Minn.; T. E. Kock, Rockford, Minn.; W. F. Vathauer, Fairfax, Minn.; G. F. Zimmermann, Fairfax, Minn.; E. Birkholz, Redwood Falls, Minn.; M. J. Lenz, Delano, Minn.; M. H. Hanke, Montrose, Minn.; Wilbert Frank, Morgan, Minn.; P. W. Spaude, Fairfax, Minn.; E. R. Gamm, Marshall, Minn.; R. E. Bretzmann, Vesta, Minn.; J. Stehr, Wood Lake, Minn.; Herbert Hackbarth, Echo, Minn.; Elton Hallauer, New Ulm, Minn.; Roland A. Gurgel, New Ulm, Minn.; W. P. Scheitel, Sanborn, Minn.; Wm. Lindloff, Elkton, So. Dak.; F. H. Nitz, Hendricks, Minn.; also from individuals from various other places.

To all donors our hearty thanks!

C. L. SCHWEPPE.

The library of our Theological Seminary, Thiensville, Wisconsin, gratefully acknowledges another gift of \$500.00 from Mr. Walter A. Goetzl; likewise a gift of \$150.00 in memory of Mrs. Anna Trettin, from Carroll and Helen Dumann.

CARL LAWRENZ, Librarian.

Northwestern Lutheran Academy has recently received the following gifts: from Peace Lutheran church, Mound City, South Dakota, in memory of the late Rev. W. Sauer, Milwaukee, Wisconsin; \$30.00; from the Rev. W. F. Winter, Nigeria, Africa, in

memory of Mrs. F. W. Gamm, Madison, Wisconsin; \$10.00. We wish to convey to the donors our heartiest thanks.

R. A. FENSKE.

Since our last report (October, 1952) our Home for the Aged, Belle Plaine, Minnesota received the following monetary gifts:

In memory of A. O. Espe, Crookston, \$2.00; A. F. Neubert, Mankato, \$200.00; Thank offering, Mr. and Mrs. Reinhard Kohls, Danube, \$10.00; in memory of Miss Laura Lange, Henry, South Dakota, \$20.00; St. John's, Sleepy Eye, \$12.00; St. John's, Lake City, \$42.00; in memory of William Walter, Red Wing; \$7.00; in memory of Mrs. Emma Ellsworth, St. Paul, \$37.00; in memory of F. W. Reese, Goodhue, \$2.00; Ladies' Aid, St. John's, Fairfax, \$25.00; in memory of Walter Woitte, \$12.00; in memory of William F. Arnsdorf, Church Choir, Marshall, \$5.00; N. N. Watertown, South Dakota, \$50.00; A. A. L. Branch 1497, Warren, Wisconsin, \$5.00; Elsie Gundlach, St. Paul, \$10.00; Ladies' Aid, Christ, Marshall, \$10.00; Ladies' Aid, Peace, Echo, \$5.00; in memory of Mrs. E. H. Puhlman, Hazel, South Dakota, \$2.00; A. A. L. Branch 475, South St. Paul, \$10.00; Ladies' Aid, Nodine, Dakota, \$10.00; in memory of John Busse, Jordan, \$10.00; Ladies' Society, Emanuel, St. Paul, \$5.00; A. A. L. Branch 1772, Hastings, \$10.00; in memory of Ernest Pfell, Hoskins, Nebraska, \$21.00; in memory of Fred Schmidt, Algona, Wisconsin, \$1.00; Ladies' Aid, Grace, Ridgeway, \$15.00; Ruth Mission Club, Milwaukee, Wisconsin, \$25.00; in memory of Pastor Chris Kock, Goodhue, \$4.00; Ladies' Aid, St. Paul's, Arlington, \$10.00; Mildred Albrecht, Lake Mills, Wisconsin, \$1.00; Ladies' Aid, Christ, North St. Paul, \$10.00; Lutheran Women Study Guild, Mankato, \$10.00; in memory of Pastor H. Boettcher, Gibbon, \$28.00; in memory of Mrs. Chris Foelster, Mankato, \$4.00; St. Paul's, Sleepy Eye, \$20.00; in memory of H. Schulte, Nicollet, \$2.00; A. A. L. Branch 774, Danube, \$10.00; A. A. L. Branch 113, Gibbon, \$25.00; Ladies' Aid, Reedsville, Wisconsin, \$10.00; Ladies' Aid, St. Paul's, Tomah, Wisconsin, \$5.00; Mission Sewing Circle, St. Paul's, Tomah, Wisconsin, \$5.00; Ladies' Aid, St. John's, Vesta, \$10.00; Ladies' Aid, St. Matthew's, Winona, \$10.00; Ladies' Aid, Grace, Osceola, Wisconsin, \$5.00; Ladies' Aid, Grace, South St. Paul, \$5.00; Ladies' Aid, Lincoln, Lake City, \$5.00; Ladies' Aid, St. John's Goodhue, \$5.00; A. A. L. Branch 187, Mankato, \$10.00; Mount Olive Guild, St. Paul, \$10.00; J. A. Jorgensen, Wichita, Kansas, \$10.00; Ladies' Aid, St. Luke's, Oakfield, Wisconsin, \$10.00; Guild, St. James, St. Paul, \$10.00; Ladies' Aid, Trinity, Hendricks, \$5.00; Ladies' Aid, St. John's, Tappen, North Dakota, \$5.00; Ladies' Aid, Grace, Goodhue, \$15.00; Mrs. Anna C. Semmler, Toledo, Ohio, \$2.00; Mission Society, St. Paul's, Arlington, \$15.00; Ladies' Aid, Grace, Clear Lake, Wisconsin, \$2.00; Ladies' Aid, Redeemer, Amery, Wisconsin, \$2.00; Ladies' Aid, Trinity, Elkton, South Dakota, \$10.00; Ladies' Aid, Immanuel, Ward, South Dakota, \$15.00; Ladies' Aid, St. Peter's, Elmwood, Wisconsin, \$5.00; Ladies' Missionary Society, St. Paul's, Lake Mills, Wisconsin, \$1.00; Ladies' Aid, St. John's, Barre Mills, Wisconsin, \$15.70; Flora Ladies' Aid, Renville, \$5.00; in memory of William Runge, Jordan, \$13.00; Robbins Flooring Company, Reed City, Michigan, \$50.00; Ladies' Aid, Zion, Osceola, Wisconsin, \$1.00; Mrs. Elsie Schmidt, Fairmont, \$10.00; Ladies' Aid, St. Paul's, St. James, \$15.00; Ladies' Aid, St. John's, Bloomer, Wisconsin, \$5.00; Ladies' Aid, Immanuel, Merna, Nebraska, \$5.00; Ladies' Society, St. John's, Hastings, \$15.00; Ladies' Aid, Trinity, Hoskins, Nebraska, \$15.35; Trinity Church, Hoskins, Nebraska, \$19.50; Ladies' Aid, St. Peter's, St. Peter, \$8.50; Lutheran Women's Society, Wood Lake, \$15.00; Ladies' Aid, St. John's, Baraboo, Wisconsin, \$10.00; Sewing Circle, Immanuel, Gibbon, \$10.00; Ladies' Aid, Trinity, Osceola, Wisconsin, \$10.00; Mother's Club, St. John's, Caledonia, \$20.00; Ladies' Aid, Peace, Hutchinson, \$13.00; Ladies' Aid, Bethlem, South Dakota, \$5.00; St. John's, Red Wing, \$30.25; Ladies' Aid, St. John's, Renville, \$15.00; Guild, Emanuel, St. Paul, \$5.00; Ladies' Aid, Immanuel, Deerwood, \$10.00; Ladies' Aid, Trinity, Ortonville, \$10.00; Mr. and Mrs. H. W. Frey, St. Paul, \$35.00; St. Paul's, Guild, Riverview, Appleton, Wisconsin, Stephensville, Wisconsin, \$22.56; consin, \$10.00; St. Paul's, Jordan, \$5.00; in memory of Mrs. Anna Sitz, Perham, \$7.00; English Lutheran Ladies' Aid, St. Croix Falls, Wisconsin, \$5.00; Mr. and Mrs. Adolph

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Our sincere thanks to all givers.

L. F. BRANDES.

Since October 28, 1952, our Home for the Aged at Belle Plaine received gifts in kind from the following:

Wm. Reinke, Belle Plaine; Gladys Dreher, Adrian, Michigan; Emily Frank, Cottonwood, Ladies' Aid, New Prague; Ladies' Aid, St. Paul's, Jordan; Ladies' Aid, St. Paul's, Litchfield; Fred Groth, Yakima, Washington; Sophie Mueller, Belle Plaine; Ed. Smith, Belle Plaine; Ladies' Aid, St. Paul's, Jordan; Ladies' Aid, St. John's, Glencoe; Redeemer, Church, Yakima, Washington; Ladies' Aid, Grace, Milford, Nebraska; St. Paul's Church, North Mankato; St. Peter's Church, Minneapolis; St. Martin's Sewing Circle, Winona; St. Matthew's Ladies' Aid, Danube; KVB Society, Pilgrim, Minneapolis; Trinity Ladies' Aid, Marinette, Wisconsin; ion's Ladies' Aid, Valentine, Nebraska; St. Paul's Church, Moline, Illinois; St. John's Ladies' Aid, New Ulm; Needle Club, Sturgeon Bay, Wisconsin; Grace Church, Yakima, Washington; Zion Church, Essig; St. Stephen's Mission Aid, Beaver Dam, Wisconsin; St. Peter's Church, Easton; St. John's Ladies' Aid, Woodstock; Immanuel Ladies' Aid, Gibbon; St. John's Ladies' Aid, Centuria, Wisconsin; St. John's Women's Missionary League, Elmore; St. John's Ladies League, Darfur; St. Peter's School, Minneapolis; St. John's Ladies' Aid, Frontenac; Immanuel Ladies Aid, West Florence; Quandt, Meyer, and Hemlin, Red Wing; Young Married Group, Pilgrim, Minneapolis; Gerhardt Inn, Minneapolis; Dorcas Club, Peace, Hutchinson; St. John's Ladies' Aid, Sleepy Eye; Emanuel Ladies' Aid, Buffalo; Eleanor Voelker, Winona; Mrs. Harry Otto, Belle Plaine; Mrs. Charles Ernst, Belle Plaine; Druke's Super Value, Belle Plaine; Marie Kuecker, La Crosse, Wisconsin; St. John's Guild, Red Wing; Immanuel Mission Aid, Fish Lake; Mrs. Art Duffert; Belle Plaine; J. A. Mohrbacher, Belle Plaine; Trinity Ladies' Aid, Belle Plaine; Belle Plaine Locker Service; Mission Group, Eagle River; Wisconsin; Grace Lutheran Aid, Geneva, Nebraska, Emmanuel Ladies' Aid, Stratford, Wisconsin; St. Paul's, Jordan; St. John's Lutheran Aid, Wykoff; St. Matthew's Sewing Circle, Benton Harbor, Michigan; Emma Wenter, Charles City, Iowa; Emily Frank, Cottonwood; Emil Rusch, Belle Plaine; Ladies' Guild, St. Peter's, Minneapolis.

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L. F. BRANDES.

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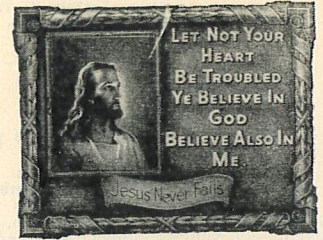


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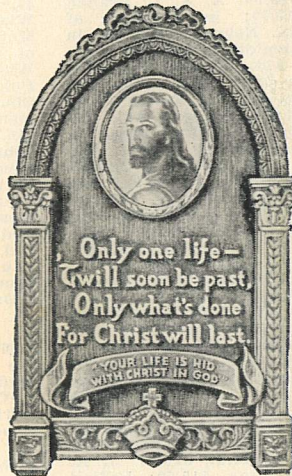
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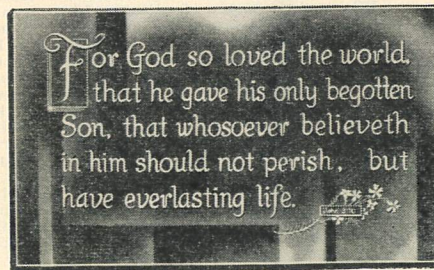
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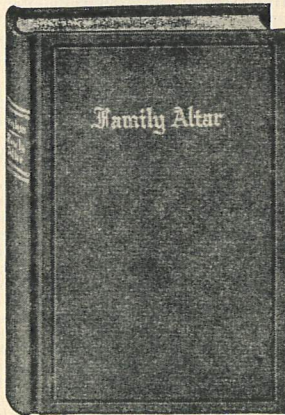
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