

# 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





# The Northwestern Lutheran

Official Publication  
The Ev. Luth. Joint Synod of  
Wisconsin and Other States  
Issued Bi-weekly

Vol. 40 April 5, 1953 No. 7

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Subscription price \$1.50 a year payable in advance — Milwaukee \$1.75 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

I know that my Redeemer lives;  
What comfort this sweet sentence gives!  
He lives, He lives, who once was dead;  
He lives, my everliving Head.

# Siftings

An ever increasing blanket subscription list from congregations in all parts of the Joint Synod is encouraging. One pastor in Wisconsin writes: "This, I believe, is the fifth year in succession that this congregation has placed a blanket subscription to the *Northwestern Lutheran* for its membership. Reading the *Northwestern Lutheran* has increased the interest of the membership of this congregation in the work of the church, which has also resulted in an 'over-the-top' contribution annually toward the synodical budget." Another writes: "Enclosed please find our treasurer's check for the sum of . . . , to cover the cost of 150 subscriptions to our periodicals." Many of the pastors are hard at work to gain subscribers in their congregation by requesting sample copies of the *Northwestern Lutheran* for free distribution in their congregations. Such a spirit and will to gain subscribers will do much toward a wider circulation of our synodical church papers. We hope many or all pastors will follow the example of their brethren.

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*The Russians don't like the Protestant pastors in the Russian sector of Berlin. A Lutheran pastor was arrested by Communist police on the night of February 26. He was the fifth Protestant minister seized in the month of February in the Red attack upon the church. The minister, Reinhold George, a leader in the church's youth work in Berlin, had preached at vespers in the Marienkirche. As he left the church, secret police were waiting for him and took him into custody. Another minister in Saxony, Pastor Carl Brandt of Lohman, was arrested in Mecklenburg earlier in the week. Police explained to the church officials that he is guilty of "antistate agitation and revolutionary activities." Dr. Kurt Gruenbaum, Dr. Juergen Winterhager, and the Rev. Johannes Hamel are other pastors imprisoned in February. So the Lutheran reports.*

\* \* \* \*

The Dr. Martin Luther film, produced at an expense of half a million dollars by the National Lutheran

Council and the Lutheran Church-Missouri Synod is ready to be shown on the screen. (Read about it elsewhere in this issue). It is planned to have commercial show houses in various parts of the country show the film to study public reaction toward the picture. It is expected that this film, if shown in public theaters, will stir up protests from the Roman Catholics. According to the Lutheran the picture "while not belligerent toward the Catholics, portrays the reasons for the Reformation without hedging. For this reason it is possible that no major company will undertake distribution of the film. The film presents with sharp clarity the struggle of the young Luther against anxiety about his salvation and the dawning of his conviction that Christians are saved by faith as a gift from a merciful God. It rises to a strong climax in the scene representing the parliament at Worms where Luther defied the church and the empire. It closes with the parliament at Augsburg where the basic doctrinal statement of Lutheranism, the Augsburg Confession, was made public."

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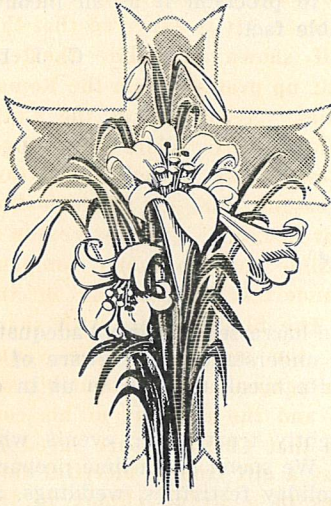
The State of Texas is sponsoring six new bills on marriage and divorce, with the backing of the judicial section of the state bar. These new bills would: (1) Require 48 hours' public notice before granting of marriage licenses, which would be obtainable only in the county where one or both of the applicants live. (2) Prohibit divorced persons from remarrying within a year, except to each other. (3) Permit children under 17 to sue parents for nonsupport, acting through guardians or friends. (4) Allow wives to sue husbands for nonsupport when separated but not divorced. (5) Require the court to appoint an adult to investigate conditions under which children of divorced couples will live and represent them in court when the case is heard. (6) Require a 90 day wait before a divorce application is heard in court.



# The Lord Is Risen! He Is Risen Indeed!

Luke 24: 1-10

**T**HIS is the joyful message which Easter again proclaims to us. To embrace it anew in all of its blessed significance ought to be the one concern of our Christian hearts.



To this end we wish to consider a few details from St. Luke's account of the happenings on Easter morning.

## The Useless Spices

*They Were Carefully Prepared* "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." Already in the preceding verses St. Luke speaks of these spices which play such a prominent role in the opening words of his Easter account. We hear that on Good Friday the women who had followed Jesus from Galilee "beheld the sepulchre and how his body was laid." They knew of the myrrh and aloes which Nicodemus had supplied, knew of the linen burial cloths in which the body of Jesus had been wrapped; they saw how the body of Jesus was laid to rest in Joseph's rock-hewn tomb. Yet they returned to prepare spices and ointments for a more careful burial which they themselves intended to carry out as soon as the Sabbath rest would be over. It was to be their final tribute to the love of Jesus. Before sunrise on Easter morning they hastened to the sepulchre with these burial spices. Their hearts were filled with gloom and sadness.

They thought that they had forever lost Jesus whom they had followed and served in love.

*But Soon Forgotten* These burial spices to which the women had given so much thought and care were never used for the purpose for which they were prepared. No further mention is made of them in the Easter account. As the women reached their destination they entered an open, empty tomb. St. Luke tells us that "they were much perplexed thereabout." There was great reason for it. Before their eyes in the open tomb lay the burial cloths, just as they had been wrapped around the body of Jesus, yet an empty shell. Even so, the spices which the women had brought with them fulfilled a blessed purpose. They still do, through the very fact that they are never put to use. They attest the glorious resurrection of our Lord. Death could not hold His body or cause it to suffer corruption. While the sorrowing women were still on their way to the tomb, the Savior's body was quickened. With a glorified body Jesus arose from His grave, passing through the burial cloths and the rock-hewn tomb. An angel was sent from heaven to open the sepulchre and to reveal its meaningful emptiness.

*Yet Still Serve A Purpose* The useless spices are ever to remind us that our Savior lives and reigns. Triumphant over sin and death, Jesus exercises full dominion over all things in our hearts through His Word, gives power to our Christian testimony, hears our prayers, guides our lives, protects us from all evil, and will finally raise our bodies from the grave that they may be fashioned like unto His glorious body for eternal life with Him in heaven.

## The Forgotten Word of Jesus

*It Should Have Been Remembered* In the midst of their perplexity the women beheld two angels in dazzling garments. These heavenly messengers undertook to remove their fear and bewilderment by calling attention to the

great Easter miracle. They spoke of it, however, as of something that these followers of Jesus might have known and awaited with expectant hearts. "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." St. Luke adds: "And they remembered his words." It wasn't that they had not heard the words of Jesus. For they immediately recalled that Jesus had said these things, that He had already said them even while they were still in Galilee. Yet they had not entered upon these words with understanding faith. That is why the death of Jesus had left them shattered in their hopes. That is why they had failed to await a resurrection to crown His blessed work.

*We, Too, Need to Remember* In spite of Easter, we also would be left in fear and bewilderment if we should fail to remember what Jesus in His Word has told us about His death and resurrection. What He has told us is but an unfolding of the word which the angels called to the remembrance of the women at the grave. It was necessary for the Son of Man to be delivered into the hands of sinful men and to be crucified. This was not a "must" of outward compulsion, however. Jesus, God's incarnate Son, was not a victim of evil circumstances; He did not suffer martyrdom at the hands of wicked men. The necessity of His suffering and death was the necessity of divine love, of God's gracious plan of salvation for sinful men. In willing love Jesus took upon Himself the curses of our sins, that we might have pardon and salvation. For that very reason it was also necessary for Him to rise again on the third day. Only thus could He be our victorious Savior. Christ's resurrection is God's mighty testimony that our redemption is complete, that our sins are all paid for, that through faith in Him we are God's re-adopted children, and heirs of His heavenly glory. Only by remembering these things can we have true Easter joy.

## The Doubting Disciples

"And (they) returned from the sepulchre and told all these things



unto the eleven, and to all the rest . . . And their words seemed to them as idle tales, and they believed them not." It seems like a discordant note in the Easter Gospel to hear that this was the reception accorded to the first human proclamation of the Savior's resurrection. Nevertheless, also these words of St. Luke are written "that we through patience and comfort of the scripture might have hope." They serve the very purpose of preventing such unbelief, of strengthening us against it when

we meet it among men. We are told that even the eleven disciples did not believe when the women told of the things which they had seen and heard at the grave. They treated this message as something fantastic, as foolish chatter. But we also know that later on every one of these disciples, even Thomas, who held out longest, did believe. After Jesus had shown Himself alive to them by many infallible proofs, they all became joyful witnesses of their

risen Savior. Scripture tells us of their initial unbelief, and how it continued for a time, that we might be reminded that these men, who are God's chosen witnesses of the Savior's resurrection for all time, were by no means credulous men, ready to accept any idle tale. Thus even the doubting disciples in the Easter Gospel help to proclaim the message of the Savior's resurrection, help to proclaim it as an incontrovertible fact.

C. J. L.

## Editorials

### Preparing For The Church Service

Before a church service is held, a lot of preparation is in order. The faithful pastor has been preparing all week, searching the Scriptures, particularly that Sunday's sermon text, and asking divine enlightenment, so that he may truly feed the Church of God.

The janitor makes preparations. He sweeps and polishes and dusts. He opens the windows or fires the furnace, so that the churchgoers may be comfortable.

Such preparations are expected. But one preparation that is generally overlooked is the preparation of the hearers themselves. They are often not in a spiritual mood. They are often not in the best frame of mind to say: "Speak, Lord, for thy servant heareth." Many a Gospel sermon, carefully prepared, thoroughly Scriptural and fully adapted to the needs, never penetrates into the heart because the mind is still buzzing with the events and pleasures of the week. There is a secular hangover, which may not be due to strong drink. They are not in the proper mood for the Bread and Water of Life.

Not infrequently the roadblock has been set up the night before. Saturday has become amusement night, since it will not be necessary to report for work at an early hour the next morning and the children will not have to be readied for school. Who knows how many sermons failed to touch the hearts of the hearers because they were up late the night before?

The paper, *Christian Economics*, contains an article on this, which makes good reading for those who do not realize what effect Saturday night may have on the church service Sunday morning. After urging use of Saturday night to get in the right mood for the Sunday service, the article says in part:

"Look at the way most of us approach our Sunday worship. Because we can sleep late Sunday morning, we usually stay up late Saturday evening, oftentimes viewing unworthy and degrading motion pictures or television. Having kept late hours the night before, we arise unusually fatigued on Sunday morning and go about our morning work somewhat dispirited and heavy. After a last minute rush, we arrive in church perhaps a minute or two late and still panting from the effort.

"With tired bodies and harrassed minds not adequately prepared for seeking to understand or be aware of the glory of God, how can He break through to us in one short hour?"

"We do not thus lightly treat other events which we regard as important. We spend much time preparing for family gatherings, holiday festivities, weddings, and other events in which we are interested. But Oh! how we neglect the most important possibility of our lives — meeting with God and learning to recognize His voice, to understand, to trust and to love Him. No other experience in life is comparable in importance and in satisfaction to us. Yet most of us assign to it the last place on our busy calendars and give it the least amount of our time and attention."

I. P. F.

\* \* \* \*

### Christian Supermen?

There is a prevalent philosophy among men today that God can hardly expect perfection of man or judge man by an unbending adherence to His divine Law. They feel that God can expect no more of man than this, that he do his best in this world. "After all," we are told, "to err is human!" Psychologists piously decry religious intimidation and urge the preaching of a positive, liberal doctrine of love and faith, leaving room for what they call the inexorable laws of biology and human nature.

Another philosophy closely related to this is the one which looks upon all Biblical characters as "Christian Supermen." When all is said and done, it cannot be expected of us ordinary, run-of-the-mill mortals to have faith as they had or lead a God-pleasing life as they did. This philosophy likewise produces the complacent attitude that God must be indulgent with the human race and be satisfied with man's honest attempt at doing good and bettering himself.

The Bible, however, erases such false thought processes. The study of the Savior's Passion during our solemn season of Lent leads us to the truth. The Law steadfastly proclaims, "Thou shalt be perfect with the Lord thy God." Deut. 18, 13. "Cursed be he that confirmeth not all the words of this law to do them." Deut.



27. 26. "The wages of sin is death." Rom. 6, 23. Lest men become indulgent and somewhat philosophical about sin, let them look upon the Cross on Calvary and see the reality of sin and the concrete evidence of God's judgment upon sin. The Savior's words, "My soul is exceedingly sorrowful, even unto death" and His cry, "My God, My God, Why hast thou forsaken me?" clearly portray both.

The Bible has never varnished-over sins of men including men of God. King David was the adulterer and murderer. The Prophet Nathan's "Thou art the man!" proclaimed God's judgment. Peter's dreadful sin of denial of his Savior was brought to his attention by the Savior's glance. Paul's wicked attempt to stamp out Christianity was brought to his attention by Jesus' declaration, "Saul, Saul, Why persecutest thou me?" These men were certainly not supermen. They were sinners, even as you and I. Each was called to repentance. Nathan told David, "The Lord also put away thy sin; and thou shalt not die." Penitent Peter was told, "Feed my sheep! Feed my lambs!" Paul was called to bring the Gospel to the world.

In all Christian humility Peter wrote, "The God of all grace hath called us unto His eternal glory by Christ Jesus." 1 Peter 5, 10. Paul wrote, "God hath saved us, and called us with an holy calling." 2 Tim.

1, 9. He confessed, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." 1 Cor. 15, 10.

These men were not a type of spiritual supermen but were what they were by the grace of God through the atoning blood of the Lamb shed on Calvary's Cross. We Christians can never be complacent about sin, but neither need we suffer from a spiritual inferiority complex as though we are not made of the same stuff as were these Apostles. They, like we, were converted, cleansed and regenerated by God Himself as Paul said, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2, 10.

In this season of Lent, the Passion of our Savior proclaims that He is our Redeemer and that we have been blessed with identical faith by the Holy Spirit. We hold an honor conferred, not earned, and will never forget this declaration, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2, 9, 10.

JOHN F. BRENNER.

## From A Wider Field

### Ambassador Mrs. Clare Boothe Luce Again

FOR those who were interested in the comments offered in this column recently relative to the appointment of Mrs. Clare Boothe Luce as ambassador to Italy, we print somewhat belatedly a report from Rome which seems to indicate that Mrs. Luce may have no difficulty in keeping her promise not to have any official dealing with the Vatican. This is the dispatch:

"Mrs. Clare Boothe Luce could not act as an official U.S. diplomatic representative to the Vatican while serving as ambassador to Italy, *Observatore Romano* said here.

The Vatican newspaper said it had long been Vatican policy 'that no person having an official mission or a diplomatic post with the Italian government can at the same time carry out diplomatic activity with the Holy See.'

In explaining the Vatican's stand against allowing diplomats to represent their nations at both the "Holy See" and the Italian government, *Observatore* said:

'This is a norm and a practice from which the Holy See has never

deviated and from which it has no intention of deviating. The presence of a diplomatic corps of its own, distinct from that which in Rome is accredited to the Italian authorities, is an indispensable way of avoiding dangerous confusion and at the same time is an efficient guarantee to demonstrate to the world the independence of the Holy See.'



The newspaper repeated the Vatican's stand that if President Eisenhower wanted a diplomatic representative at the Holy See, he should establish 'permanent and official diplomatic representation.'

So far, so good; now if all this protocol holds good also concerning *unofficial* diplomatic contact, which is something the Rome pronouncement does not say, Mrs. Luce should make an acceptable ambassador to Italy.

### Jehovah's Witnesses

For those who have been annoyed by the experience of walking down a street minding their own business only to have some ambitious Jehovah's Witness shove some unwanted leaflets into their hands, there comes a distressing notice from Frankfort, Kentucky.

There the office of Attorney General handed down a ruling to the effect that members of the sect of Jehovah's Witnesses may freely and legally stand in front of anyone's premises and distribute literature without violence to any state or federal law.

A store manager was advised that Jehovah's Witnesses could not be restrained by law and were protected by the Federal Constitution which insures to all the right to "enjoy freedom of the press and religion." The attorney general's office said:

"We are sorry we cannot offer you any legal relief from any religious organization that insists upon making itself a common nuisance in its distribution of literature at the door of your store when such literature is liable to cause controversy.



"The problem you present is not one under state police regulations, but a federal problem under Amendment Sections One and Fourteen of the Federal Constitution.

"These amendments have been so construed by the majority opinion of the United States Supreme Court as to bar both federal and state police from interfering with the distribution of religious literature upon the streets, sidewalks and at the doors of any business plant."

May we suppose, then, that the Constitution confers upon everyone the right to hand out religious propaganda literature on the sidewalk in front of our churches also? Wonder how soon some enterprising Witness will think of that?

\* \* \* \*

#### Pancake Championship

Readers will be glad to know that Great Britain recaptured the world pancake race championship at Olney, England, after an upstart American lady won it last year.

We would not mention it here, except that church affairs were deeply involved and considerable conflict was averted only by an ingenious compromise.

The race is held on Shrove Tuesday, the day before Ash Wednesday, and is held under the auspices of the Anglican Church at Olney. In the race, each contestant carries a skillet containing a pancake, which she must flip twice while running the winding course, 415 yards long, from Olney's town pump to the door of the church. Contestants are expected to go right on into church after the race for the Shrove Tuesday service.

But this time the winner was Mrs. Isobel Dix, and she is a firm, devout Roman Catholic. Let it be said to her credit that after winning the race, she firmly refused to attend the service because, as she rightly said, that would be contrary to Catholic teaching.

The Vicar of the church, however, was just as insistent upon the rules of the contest. Mrs. Dix must attend church. It was a difficult moment. As finally arranged to everyone's satisfaction, the winner sat on the church porch while the service was being held. So we may say that Mrs. Dix won both the race and the test of her convictions. The

last was the greater victory; and we wish the same success to all our Lutheran people, who need even more the courage to avoid those who

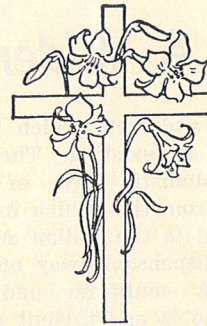
cause divisions and offenses contrary to the doctrine which they have learned.

E. S.

## Our Christian Hope

(Fourth continuation)

THE present issue of the *Northwestern Lutheran* bears the date of April 5. That is Easter Sunday. Easter is preeminently the festival of hope, since on this day Christ rose in triumph from the grave. He arose, not for His own person, but as our Champion. Our death had attacked Him on Good Friday, and Easter Sunday now proclaims His victory over our death. Our death is no more. Christ arose as the first-fruits of them that slept. Christ now is our resurrection. Christ's resurrection is a fact, ours is an assured hope.



In our previous studies on our Christian hope the promise of resurrection always stood well in the foreground. If there is no resurrection, all other hope is meaningless. In today's study we shall then concentrate particularly on the resurrection.

#### The Meaning of Resurrection

Resurrection means more than a mere return to life, a resuscitation, a restoring of our present condition. Such was the idea, for instance, of the old Egyptians. They assumed that at some time their dead bodies would become alive again. But in order that this might take place they considered it necessary that the body be preserved from decomposition. Hence their elaborate embalming and the mighty pyramids for the bodies of their kings. In their "resurrection" they hoped to return

to this world with all its sin and misery. — That is not resurrection; resurrection is much more than a continuation of the present life.

In the resurrection a great change will take place. We shall indeed be the same persons in body and soul as we were in our present life; but since we then are to start on an altogether new life our bodies will have to be adapted for it. Paul says that "flesh and blood cannot inherit the kingdom of heaven" (1 Cor. 15, 50). Hence Christ will "change our vile body that it may be fashioned like unto his glorious body" (Phil. 3, 21). In 1 Cor. 15, 44, he calls it a "spiritual body." — The same change will also happen to Christians who shall still be living on the last day.

This is real resurrection, a resurrection unto life. There is also a resurrection unto eternal death and damnation. Already Daniel wrote: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (chapt. 12, 2). Jesus spoke about them that by His voice shall come forth from their graves: "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5, 29).

We hope in the resurrection of life.

#### God Raises From the Dead

As it is a prerogative of God to create, to call things that are not into being; so it is also His prerogative to raise from the dead. Particularly is this said of the Father, who is also the creator of heaven and earth.

Although Jesus rose from the dead by His own power, seeing He has power to lay down His life and to take it again, it is also stated that the Father raised Him up. "The God of our fathers raised up Jesus," so Peter says (Acts 5, 30. — See also chap. 3, 15; 4, 10; 10, 40; 13,



30. 37). Jesus said of the Father and of Himself: "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will" (John 5, 21). More of this a little later.

Just as the Father raised up Jesus, so will He also raise us. Paul couples the two thoughts in this way: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus" (2 Cor. 4, 14). That was the faith of Abraham when he was ready to offer up his only son Isaac: "Accounting that God was able to raise him up, even from the dead" (Heb. 11,21). Accordingly we believe in God who raised our Savior from the dead. Righteousness is imputed to us "if we believe in him that raised up Jesus our Lord from the dead" (Rom. 4, 24). Naturally we are expected to confess our faith: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10, 9). We hear another word of Peter: by Jesus we "do believe in God that raised him up from the dead" (1 Peter 1, 21).

In considering our Christian hope we are directed to set our hope on God. In the various places in which Paul speaks about our hope in God he uses a rather strong form of the verb hope; hence our English Bible substitutes the word *trust* for it. "Therefore we both labor and suffer reproach, because we *trust* (firmly hope) in the living God, who is the Savior of all men, specially of those that believe" (1 Tim. 4, 10. — See also 5, 5; 6, 17; 2 Cor. 1, 10; 1 Peter 3, 5).

#### Hope In Christ

Our hope in God the Creator and Ruler of the universe, who because of our sins turns man to destruction, and on the last day will raise us again for final judgment — our hope in this God is mediated by our hope in our Savior Jesus Christ. Without Christ there is no hope. If Jesus had not reconciled us to God by His vicarious suffering and death, then we could never set our hope on God. Our hearts would always be filled with fear and trembling whenever our thoughts turned to Him. But through Jesus Christ that fear has given place to cheerful hope.

When Paul set out to comfort the Thessalonians concerning their departed loved ones, he started by pointing to the two pivotal facts of our faith, namely, that Christ died and rose again. On these two facts all our hope rests. Question either one or both of them, and our hope will be dashed to pieces. Hence our hope, like our faith, must ever be Christ-centered. The Scripture, when speaking about our hope, sums it all up in the one idea of a hope in Christ. St. Paul refers to the "root of Jesse" and says: "In him shall the Gentiles hope" (Rom. 15, 12). Speaking of the revelation of the Gospel mystery, he adds: "Which is Christ in you, the hope of glory" (Col. 1, 27). To the Thessalonian Christians, who were being harassed by their heathen relatives because of their faith, he spoke of the "patience of hope in our Lord Jesus Christ" (1 Thess. 1, 3). Compare also 1 Cor. 15, 19: "We have hope in Christ" and 1 Tim. 1, 1: "Lord Jesus Christ, which (who) is our hope."

Founding our hope on Christ means the elimination of every other basis for hope. It will not do to build our hope partly on Christ's merits, partly on our own. When the Galatians tried it, Paul told them: "Christ is become of no effect unto you . . . Ye are fallen from grace" (chap. 5, 4). And he pronounced a solemn curse on any who would thus pervert the Gospel (chap. 1, 8. 9). No matter what "riches" we may imagine to find outside of Christ, they are a treacherous basis for hope. Avoid them, 1 Tim. 6, 17. We heed the exhortation of Peter to "hope to the end (that is, completely) for the grace . . . of Jesus Christ."

This is the hope which Easter proclaims to us. Through Christ's victory we have forgiveness of our sins, we are reunited with God, as the prodigal son to his father. Our heavenly Father's mansions are to be our home forever.

(To be continued)

J. P. M.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Henry L. Siewert, members of Zion Ev. Lutheran Church of Readfield, Wisconsin, were

privileged to celebrate their golden wedding anniversary, January 11. A special church service was conducted. Their pastor based his words on I Chronicles 16:8-11, and recounted numerous ways in which the Lord has blessed the honored couple during their married life. The church choir sang an appropriate selection, and Miss Charlotte Gorges, a niece of the jubilarians sang "The Lord Is My Shepherd." After the service an open house was held at the village hall where about four hundred relatives and friends called to express their best wishes to the couple. It is remarkable that they are one of five Siewert couples — out of a family of eight children — that lived to see their golden wedding anniversary celebrated. Having experienced the loving-kindness of their God and Savior in so many ways they found much reason to give thanks unto Him and to speak of His good deeds to their children and grandchildren, to relatives and friends in songs of praise and to talk of His wondrous works. "This is the Lord's doing, and it is marvelous in our eyes."

ARMIN ENGEL.

#### "In the day of prosperity, be joyful."

Ecc. 7:14

Though some contend life should be lived  
Upon an even keel,  
And that our spirits should not soar  
Because of what we feel.  
Tis true, that every height we climb  
Precipitates a fall,  
But I would rather scan the heights,  
Than never soar at all.  
For nature, as our life, I say  
Will have its "ups" and "downs"  
A sunny day, a cloudy day,  
A day of smiles or frowns.  
Life cannot always have its Spring,  
Its balmy days and warm,  
For even these are tempered by  
Cloudbursts and thunderstorm.  
I think God sometimes sets our feet  
Upon the higher ground  
To give us glimpses of that land  
Where perfect joys abound.  
Like Peter, we too plead to dwell  
Upon this mountain steep  
But when God sends us back to earth  
He still would have us keep,  
The memory of that moment's bliss  
To fortify the day  
When o'er the valley of despair  
The clouds hang dark and grey.





# News from our Mission Fields

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

MATTHEW 28. 20



*"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10, 13-15.*



QUASIMODOGENITI

SUNDAY, APRIL 12

8 P. M.

DIVINE

COMMISSIONING SERVICE

for

NORTHERN RHODESIAN

MISSIONARY

at

ZEBAOOTH LUTHERAN CHURCH

3885 N. 6th Street

MILWAUKEE, WISCONSIN

PASTOR A. TACKE, *Liturgist*

PASTOR L. A. TESSMER, *Speaker*

Put forth Thy glorious pow'r  
That Gentiles all may see  
And earth present her store  
In converts born to Thee.  
God, our own God, His Church  
will bless  
And fill the world with right-  
eousness.

To God, the only Wise,  
The one immortal King,  
Let hallelujahs rise  
From ev'ry living thing;  
Let all that breathe, on ev'ry coast,  
Praise Father, Son, and Holy Ghost.

Arise, O God, and shine  
In all Thy saving might  
And prosper each design  
To spread Thy glorious light;  
Let healing streams of mercy flow  
That all the earth  
Thy truth may know.

Bring distant nations near  
To sing thy glorious praise;  
Let ev'ry people hear  
And learn Thy holy ways.  
Reign, mighty God, assert Thy cause  
And govern by Thy righteous laws.



*Missionary A. B. Habben, right,  
and Mr. Paul Ziegler.*

They will embark on April 20 for Durban, South Africa, aboard the African Crescent.



*Mr. and Mrs. Paul Ziegler  
with John, left, and David, right.*

Mrs. Ziegler and David will sail for Africa with Mrs. Habben on July 1.



### First Missionary

Pastor A. B. Habben, who will be commissioned on April 12, to direct our first independent foreign heathen endeavor, was born on January 2, 1917, in Clark, South Dakota. He attended Dr. Martin Luther College, from which he was graduated in 1940. After his graduation from our Seminary in 1943, he served as assistant pastor at Zebaoth Lutheran in Milwaukee. He was married in June of 1943. Mrs. Habben is from Cedarburg, Wisconsin.

In February, 1944, Pastor Habben was installed as missionary in Hastings, Nebraska. He left this flourishing Redeemer mission congregation last month, to prepare for his trip and mission in Northern Rhodesia, Africa.

On April 20, he and Mr. Paul Ziegler will embark from New York aboard the African Crescent for Durban, Port Natal, South Africa. From here they will proceed northward to visit the German Bleckmar African Mission, and then to the Rhodesians. They hope to reach their destination Lusaka, Northern Rhodesia, about June 1.

### Second Missionary

A student, graduating this spring from the Norwegian Lutheran Seminary at Mankato, Minnesota, accepted the Rhodesian call and will be our second missionary to work in this vast, virgin mission field. Missionary Otto H. Drevlow will be commissioned in a special service held at Mankato, on May 24.

Soon after his wedding in June, he will, together with his bride, sail for Africa to do his part and ours, under the Lord's Great Commission.

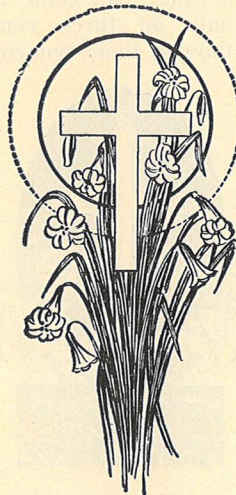
### Help for the Missionaries

Like faithful Aaron, holding up the prophet's hands — so Mr. Paul Ziegler, of Redeemer Church in Hastings, has volunteered his talents to the Lord in building and directing the necessary physical plant and dwellings on the African Mission Compound.

Mr. Ziegler was born in Rockwell, Iowa, in 1902. His first contact with our Synod was in Grace Lutheran Church, Milwaukee. He was a member there, singing in the choir during the two years, 1920-1922, he attended the School of Engineering.

His wife is Danish Lutheran and comes from Humboldt, Iowa. For seventeen years they lived in Ellendale, Minnesota, and one year in Albert Lea. They have four children, Joanne, Pauline, John, and David. Both daughters are married. The sons are still at home. John plans to attend college at New Ulm, and David, just out of the ninth grade, will accompany his mother and Mrs. Habben to Africa in July.

Although Mr. Ziegler learned the harness-maker trade from his father, he is also a qualified carpenter and cabinet maker. He also worked for the government engineers in Alaska for a year. Since 1944, he has been employed at the Hastings Naval Ammunition Depot.



The outdoor life is familiar to him — fishing and hunting being his hobbies. He proudly displays nine trophies won by his now famous dog, an English Pointer.

The Zieglers have been devoted members of the Redeemer Congregation since 1944, being the sixth family to join the mission.

As we joined them at their dinner table last week, a delicious Nebraska roast beef dinner gave every evidence of the laurels Mrs. Ziegler had won as head cook in the local school lunch program.

As we left the Zieglers' home that evening, we once more read the inscription on a plaque prominently displayed in their living room — Only one life — 'Twill soon be past, Only what's done for Christ will last — "Your life is hid with Christ in God." There is no doubt that this

is the spirit in which they move to Africa. They will be daily living those words with the missionaries and their wives, in a wonderful and blessed way.

### Foreign Mission Sunday

Only a fortunate few members of the Synod will have the privilege of attending this Commissioning Service on April 12. But we believe that very many more, throughout Synod, will be there in spirit at this historic mission event.

We know of two mission congregations in Nebraska, who will dedicate this Sunday to foreign missions and more particularly, their prayers for our Synod's first independent foreign mission endeavor, about to be launched in Northern Rhodesia, Africa.

Pastor L. Gruendemann, vice-president of the Nebraska District, in a farewell address to Pastor and Mrs. Habben, spoke these words of benediction in poetic verse, in behalf of us all:

"Good-bye then, dear friends, we bid you adieu: From Christian lips, this is a prayer, and means: God be with you. God be with you to bless you on your way. God be with you as your Shepherd's staff and stay.

"God be with you with His protecting arm. God be with you to shield from grief and harm. God be with you to give you daily bread. God be with you by His grace and mercy led.

"God be with you in the work which He to you has given — Of leading souls through Christ from sin and death to heaven.

"Our Savior has said in His Call unto you: As the Father hath sent Me, so send I you. This promise of His belongs to you too: Always I am with you, lo, to the ends of the world I with you go.

"Go then, dear friends, in Jesus' Name. The work is His, He called you to the same. Go plant and sow and water well with His Word. The increase leave to Him, who is our gracious Lord.

"In the name of us all, in the name of our District too, I say: Go in Jesus' Name, to you. God bless you and your work in the Lord, to the salvation of blood-bought souls and the glory of our God."

W. R. HOYER.



# In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

## Envious Jews Start A Riot In Thessalonica

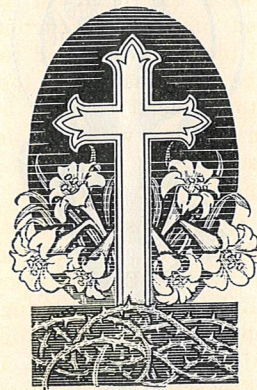
THE marvelous result of the preaching of the Gospel in Thessalonica as well as in Corinth later on induced Paul to write to the Corinthians (2 Cor. 2:14-16): "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life." The Gospel had revealed its great power in the metropolis of Corinth, from which it was to sound forth into Macedonia and Achaia (1 Thess. 1:8). As a two-edged sword the Word of God had pierced the hearts of the obstinate orthodox Jews. A few Jews believed. For them and some of the proselytes it became a sweet savor unto life eternal. A flourishing and courageous Christian congregation came into being.

Where God builds His Church, the devil will always try to build his chapel next to it in order to destroy the true worship of God. He is ever the great adversary of Christ and His Church. Luke tells us of the riot, which the orthodox Jews started in Thessalonica in a vain effort to destroy the fruit of the Gospel (Acts 17:5-7): "But the Jews which believed not, moved with envy, took unto them lewd fellows of the baser sort, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying: 'These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.'"

### "Moved with Envy"

When the orthodox Jews heard that Paul was preaching a Messiah different from the one they expected and had denounced the nationalistic Messianic hopes of the Jews as un-

scriptural, it was only too natural for the hatred of the Jewish leaders in Thessalonica to flare up as we have already observed it in Antioch, in Pisidia, and in Iconium. Luke calls attention to another reason. He mentions that the Jews, who believed not, were "moved with envy." By teaching their monotheistic religion and their stern Mosaic law they had been able to gather a sizable congregation in the course of time. They had won many devout Greek men and women as proselytes. Now these two men, Paul and Silas, had come and had taught only on three consecutive sabbath days in their synagogue and



had convinced some of their own kinsmen and a great multitude of Greek proselytes that the Messiah had come, that He had been nailed to the cross at the instigation of the Jews in Jerusalem, was God Himself and the Savior of Jews and Gentiles, of the whole world. Due to the opposition of the Jews a separation had taken place. The Jews had lost most of their won proselytes. They had to dig deeper into their own pockets to make both ends meet in the maintenance of their synagogue and their prestige in Thessalonica had also suffered greatly. This sudden change and collapse of all of their hard efforts rankled in their hearts and they sought revenge.

### They Stir up the Rabble

In those days the Jews had to tread carefully so as not to arouse undue antagonism. Emperor Claudius, a weakling on the Roman throne, had

nevertheless shown sufficient strength to expel the Jews from Rome. This became the signal for the Roman provinces and for all, who wanted to be more Roman than the Romans themselves, to follow suit. The Jews in Thessalonica therefore could not afford to start a riot of their own. They would have to arouse the populace. They plotted and then bribed "lewd fellows of the baser sort," loafers and good-for-nothings in the public marketplace. It did not take them long to gather a sizable rabble, which they stirred up with false rumors about Paul and Silas as well as the young congregation. Soon they were on their way with the mob to the house of Jason, where Paul and Silas lodged. Providentially the latter were not at home at the time just as Luke and Timothy were not with Paul and Silas in Philippi, when the slave-masters and the mob seized Paul and Silas, saw them scourged and then cast into prison. Luke and Timothy were to abide in Philippi in order to carry on the good work. Here Paul and Silas were to escape the fury of the mob and to leave the city unharmed for Berea. Thus the Lord of the Church protects His saints.

### Jason Released

Poor Jason and certain other brethren were dragged from their home before the rulers of the city. The rulers in Philippi were Roman officials; here in Thessalonica they were Greek officials. As little as the officials in Philippi wanted to incur the ill will of Rome by harboring men in their walls, who were teaching "unlawful customs forbidden to Romans," so little did the Greek magistrates of the free city of Thessalonica want to antagonize their kind patron Rome. While the Roman magistrates in Philippi scourged Paul and Silas without giving them a fair hearing and later on had to suffer for it in their own prestige, the rulers in Thessalonica were more careful. After hearing the complaints, they soon became convinced that hard working Jason and his brethren were no men who would lend themselves to rioting against Caesar. They readily dismissed them, after demanding financial security of them, that they would not engage in any subversive activity against the Roman government. Jason and his men were held responsible for the maintenance of peace and order in their own con-



gregation. They had to guarantee the prevention of any revolt, the proclamation of any new kingdom under "Jesus." They gave the security and were released, knowing full well that Paul had not preached revolt against Caesar, but rather a kingdom of Christ, which was not of this world, a kingdom of truth and not of the sword, a spiritual and not a nationalistic kingdom. The Jews had failed in their attempt to dislodge the newly formed Christian congregation and on their main opponents and enemies, Paul and Silas, they could not lay their hands.

Here, as in Jerusalem, Antioch and

Iconium, Paul had to feel the deadly hostility of the Jews. As long as he lived they pursued him from city to city. They hounded him like a pack of wolves till his very death. Only when he closed his eyes in death could they no longer pursue him, but in their hatred against the Cross and Christ they have continued to spread their deadly venom. They have been foremost among the agitators against the Christian religion throughout the ages. We find them at work in the days of the French Revolution. Was it not Karl Marx, an apostate Jew, who heralded the slogan: "Religion is opium for the people"?

We suspect that any motion picture of modern stature, conceived on a scale commensurate with the story of Luther, would cost several millions of dollars and would run for at least three hours. It would require sets and photographic talent not even approached in the present effort.

A more serious defect of this film lies in its lop-sided treatment of the conflicting religious forces and movements involved in the Reformation. The struggle of the Gospel against Rome, though somewhat skeletonized, is depicted with gratifying vigor, unreserved bluntness and surprising sharpness. Yet there is no hint of the serious clash between Luther and Zwingli, between Lutheran biblicism and Reformed rationalism. Worms and Augsburg are brought to life, but there is no sign of Marburg.

The resultant impression is that, while there is an unbridgeable gulf fixed between Lutheranism and Catholicism, the Protestant world, except for a few minor and unimportant differences, is united. Such an impression is false and dangerous. Protestantism is not Lutheranism; and a Luther film which fails to isolate the distinctive quality of Lutheran doctrine is like an evangelist who has forgotten his message.

Those who are familiar with the story of Martin Luther will view this picture with interest and will occasionally find their emotion stirred. But let them not hope to see a presentation which will leave them with an unforgettable vision of the Reformation in its true scope and glory. Instead, they will have had a tantalizing glimpse of what might have been a great Lutheran document.

E. S.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. John Plitzuweit, members of St. John's Ev. Lutheran Church of Caledonia, Minnesota, were granted the grace to commemorate their fiftieth wedding anniversary on Sunday, February 22, 1953. A service of thanksgiving was held in the afternoon; the sermon was based on Psalm 91, 4. May God keep them in His grace until they shall behold His great heavenly glory.

KARL A. GURGEL.

## The Luther Film

A feature film with the simple title: "Martin Luther" will have its world premiere at the Lyceum Theater in Minneapolis, Minnesota during the month of April.

This picture, which was filmed in Germany by Lutheran Church Productions, Inc., a company organized for the purpose by the National Lutheran Council and five Lutheran Church bodies of America, presents the adult life and work of the great Reformer and represents an effort to tell our modern world the historical truth about Luther and the Reformation.



On March 23 a private screening of the picture was attended by a large section of the Protestant clergy in the Minneapolis area; and this marked its first public showing. A few impressions gathered from the viewing of the film may interest those who shall in the future have occasion and desire to see it for themselves.

To document the massive, crowded years that developed the genius of Luther and filled the world with the resurgent Truth of the Gospel is an assignment which might awe the finest talent in the motion picture field. One who has some knowledge

of the subject matter and no experience with the technical problems involved in the production of a motion picture is inclined to believe that the Reformation is too vast a topic to be dealt with by a film of ordinary length with any degree of adequacy. This film does nothing to disprove that judgment.

The picture has much that is commendable. The role of Luther is played by the English actor Niall MacGinnis with a surprising degree of sensitive understanding. The figures of Spalatin, Tetzel, Dr. Eck, Duke Frederick of Saxony and Pope Leo come to life with impressive realism. Important scenes have an authentic quality, and the entire production speaks of painstaking effort in the interest of historical accuracy.

Unhappily, while the story clamoring to be told is epic, the film is not. Rated by Hollywood standards of direction, photography and composition, it must be classified as a grade B picture. This would not in itself be objectionable; in fact, it might commend the film to us, but for its pretensions and its announced objective. A promotion speaker at the preview stated that the success of this picture is important since it must impress the world with the meaning, message and importance of Protestantism. We have little sympathy with such an ambition; but those who think to make an impression of that nature should realize that this production will not suffice for the purpose.



**"EXHORT ONE ANOTHER DAILY." HEB. 3, 13**

What a strange admonition is this: To exhort one another each day! I wonder what Paul had in mind? What is it he wanted to say? Oh listen, and then let us heed! Here's a beautiful lesson indeed! Lest we be hardened by sinning, Kill the sin at its very beginning! Since it's easier far to see The sins which in others we view, Therefore tell one another your faults, And acknowledge your own failings, too! May God give us such love to each brother, To exhort and admonish each other In a spirit of love and concern, That we to our Savior may turn For forgiveness and strength; thus will we Be of service to man and to Thee.

ESTHER A. SCHUMANN.

† **MRS. EWALD TACKE** †

On Ash Wednesday, February 18, occurred the death of Mrs. Ewald Tacke. After a long illness which gave her much pain and confined her to a wheel chair, our gracious Lord removed her from all suffering and gave her that rest and peace which our Lord by His passion won for her.

Mrs Tacke, the former Florence Herrmann, was born February 12, 1902, the daughter of Mrs. Emile Herrmann and the late Fred Herrmann, in Milwaukee, Wisconsin. There she was baptized and confirmed in Bethesda Lutheran Church, where she attended the Christian day school.

On June 21, 1924, she was married to Ewald Tacke and followed him on his first call to Omak, Washington. A year later they moved to Tess Corners, Wisconsin, where Pastor Tacke served St. Paul's Congregation for 22 years, and where their three children were born. In May, 1947, the family moved into the parsonage of St. Lucas Church in Milwaukee. Since 1949 all but one of the family have lived in the inspector's residence at the college in Watertown. The older son, Harold, was killed in action in Korea in 1951.

Those who survive this Christian wife and mother are: her husband, the daughter Ruth, and a son, Carl, the mother, and one brother.

The funeral service was held February 21 at St. Mark's Church in

Watertown. The burial was in the Lutheran Cemetery in Watertown.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

K. A. TIMMEL.

**"GOD HIMSELF IS WITH US FOR OUR CAPTAIN." 2 CHR. 13, 12**

May Jesus be our Captain as we sail upon life's sea

For with Him it is "bon voyage," no matter where we'll be.

He will guide our ship toward heaven For that's every Christian's goal.

And the best and highest treasure Of life's cargo, is our soul.

So at last when life is over We safely reach the shore

Where with Christ in endless glory We shall live forevermore.

ESTHER A. SCHUMANN.

**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. Lehniger; 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. Lehniger; 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.

**The Northwestern Lutheran**

**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. 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, 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, omologeo, 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 — CHIPPEVA VALLEY PASTORAL CONFERENCE**

Place: St. Paul's Ev. Lutheran Church, Tp. Prarie 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 Schaad.

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. Prof. Norbert Reim will lecture and show pictures on the progress of the Nigerian Mission on Tuesday evening, April 14. Service with Holy Communion at 8:00 p. m. on Wednesday, 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.



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 CONFERENCES

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 Lallemand (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.

RHINELANDER PASTORAL CONFERENCE

Time: April 20-21, 1953. Place: St. John's Ev. Lutheran Church, Laona, Wisconsin, Rev. F. Raetz, Preacher: H. Bauer, Alternate: F. Bergfeld.

Papers: Exegesis of I Tim. 6, F. Weyland. Study of the Liturgy, H. Bauer. Prophet Hosea, F. Raetz. Church of God, G. Bunde. Labors Unions in the Light of Holy Scripture, F. Bergfeld.

C. SCHLEI, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE - MICHIGAN DISTRICT

Date: April 13 and 14. Time: 10 a. m. Place: St. Matthews Congregation, Benton Harbor, Michigan

Program: Jonah, C. Kipfmiller; The First of the Seven Letters to the Congregation in Revelations, H. Hoenecke; The Second Letter, H. Zink; Is Psychiatry Supplanting Pastoral Care? J. Brenner; Ephesians 5, Exegesis, Wm. Krueger. Preachers: R. Gensmer (Wm. Krueger), L. MEYER, Secretary.

DAKOTA-MONTANA TEACHERS' CONFERENCE

Morristown, South Dakota

April 20, 1953

9:00- 9:20 Devotions, Pastor P. G. Albrecht 9:20- 9:45 Catechesis, Mr. Wilfred Wietzke The lesson will be on the Third Commandment, with special emphasis on the Church Year. 9:45-10:05 Arithmetic, Miss Rhoda Arndt 10:05-10:20 Recess 10:20-11:00 Discussion 11:00-12:00 Book Review, Pastor H. Juroff 12:00- 1:15 Noon Hour 1:15- 2:15 Guest Speaker, Robert Landvatter (Penmanship) 2:15- 2:45 Discussion

2:45- 3:00 Recess

Election Business Meeting Your Problems and Mine, Robert Kurth; Leader of the Discussion.

Please send your requests for lodging to: Robert Kurth Box 233 Morrystown, South Dakota ROBERT KURTH, Secretary.

WESTERN WISCONSIN DISTRICT TEACHERS' CONFERENCE

The Western Wisconsin District Teachers' Conference will meet at St. Paul's Ev. Lutheran School, Wisconsin Rapids, Wisconsin, on April 23 and 24, 1953. The school is located on the corner of Ninth and KcKinley Streets.

Requests for lodging are to be sent to Mr. W. O. Johnson, 421-13th Avenue North before April 17.

Program

Thursday 9:00 Opening Devotion 9:15 Current Events, W. C. Johnson 10:15 Recess 10:45 Sectional Discussions 12:00 Noon Recess 1:15 Devotion 1:25 Testing Program, Emil Trettin 2:25 Business Meeting 2:40 Excursion

Friday

9:00 Devotion 9:15 Diagnostic and Remedial Reading (Paper), Armin Huhn 10:15 Recess 10:50 Diagnostic and Remedial Reading (Practical Demonstration), Armin Huhn 11:15 Business Meeting 12:00 Noon Recess 1:15 Devotion 1:25 Synod and Its Work in Our Lutheran Schools, A. Moldenhauer 2:25 Recess 2:40 Inspirational Address, Pastor Lyle Koenig 3:40 Business Meeting 4:00 Closing Devotion MARGUERITE HAMISCH, Secretary.

CHANGE OF PLACE FOR SOUTHERN DISTRICT PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN

Because of recent developments, the conference scheduled for South Milwaukee has been moved to Waukegan. The dates and starting time remain the same, except that it will be 10:00 a. m. Daylight Saving time. Please notify A. C. Bartz if you desire overnight lodging.

IRVIN W. WEISS, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 21 and 22. Time and Place: Conference begins with a Communion Service at 9:30 a. m. in Emanuel Lutheran Church, Tp. Herman, Dodge Co., Wisconsin, (F. Senger, pastor). Preacher: C. Henning; alternate: Ad. von Rohr.

Papers: Exegesis: First Corinthians, 1:17ff. (cont.), E. Weiss; Isagogical-exegetical Study of Amos, W. Schink; Does the Church Have a Responsibility Toward its Membership to Provide Social Activities? Ph. Press; How Should a Congregation and Pastor Deal with an Excommunicated Person? W. Nommensen; Are Good Works Essential to Salvation? W. Gawrisch. W. F. SCHINK, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will convene at Escanaba, Michigan, W. F. Lutz, pastor, on April 21-22. The first session will begin at 9:30 a. m. (E. S. T.).

Assigned Papers

Sermon Study on John 1:43-51, Fr. Dobratz; Sermon Study on Ephesians 1:4-6, G. Schaller; II Corinthians 3, Continued, E. Albrecht; II Corinthians 4, L. Pingel; Genesis 18, P. Knickelbein; The Obligation of a Faithful Pastor Toward God and Toward his Charge, W. Lutz; The Proper Procedure to Follow when Receiving a Call, A. Hellmann; The Need for Uniformity of Practice in our Church Work, Th. Hoffmann; Cutting a Covenant, A. Gentz; Why was the Apocrypha not Included in the Canon? W. Henning; Study of Matthew 5:32, G. Tiefel; The Difference Between John's Baptism and Christ's Baptism, H. Walther, Genesis 19, A. Hellmann; preacher, Th. Thurow; alternate, W. Wagner.

Kindly announce to the host pastor! WERNER E. WAGNER, Secretary.

CORRECTION

Under Acknowledgement and Thanks for Dr. Martin Luther College a cash receipt read \$33.25. It should have read \$333.25.

NOTICE

Gratis to any Mission Congregation who will get same: 16 single school benches. Zion Ev. Lutheran Church, Olivia, Minnesota, I. Lenz, pastor.

Have used Altar with redos, picture of Christ and Baptismal font to give to some mission congregation. Can be had for the getting, Trinity Lutheran Church, P. R. Kuske, pastor, Johnson, Minnesota.

The General Synodical Committee will meet on Wednesday, May 17, 1953, 9:00 a. m., at the Northwestern Publishing House, 3616-32, West North Avenue. Preliminary meetings in the Publishing House:

Board of Education Wisconsin Synod, Monday, May 18, 9:00 a. m. General Mission Board, Monday, 10:00 a. m. Board of Trustees, Monday, 9:00 a. m. Representatives of Institutions: Tuesday, 2:00 p. m. Lutheran Spiritual Welfare Commission: Tuesday 9:00 a. m. Board of Support: Tuesday, 10:00 a. m., Grace Church. Conference of Presidents: Monday, 10:00 a. m., St. John's School. Committee on Church Union: Monday, 2:00 p. m., St. John's School. Reports and memorials to be printed should be in my hands by May 4, at noon. JOHN BRENNER.

A REQUEST

A recently organized mission church in Arizona is in dire need of Hymnals. If any congregation has Hymn Books that it can spare either "Book of Hymns" or "The Lutheran Hymnal" and is willing to part with them, please notify Pastor J. E. Schaefer, P. O. Box 954, Wilson, Arizona.

ACKNOWLEDGEMENT AND THANKS

Northwestern Lutheran Academy wishes to acknowledge the following recent receipts: from Mr. and Mrs. Walter P. Scheitel, in memory of Gustave Kraemer, \$1.00; from the Ladies' Aid of First Lutheran Church, La Crosse, Wis., \$40.00; from N. N., Mobridge, So. Dak., in memory of Mrs. Dorathea Rabenberg, Selby So. Dak., \$2.00; from Mr. and Mrs. Emil Mischke, Sr., a thankoffering on occasion of their 50th wedding anniversary, \$25.00; from Mr. and Mrs. Ralph Breitzman, Summit, So. Dak., in memory of Mr. Albert Pieper, \$3.00. Our heartiest thanks to the donors.

R. A. FENSKE.

WESTERN WISCONSIN DISTRICT October, November, December, 1952

Table with 2 columns: Pastor - Location and Amount. Lists contributions from various pastors including G. F. Albrecht, G. F. Albrecht, H. F. Backer, J. C. Bast, W. A. Baunman, E. R. Becker, etc.







**Non-Budgetary Receipts:**

Reimbursement of Budget from Gerdt's Bequest.....	2,425.50
Luth. S.W.C.—Prayer Book From "Africa Still Calls".....	606.00
Collections .....	6,000.00
Bequests .....	2,839.98
Miscellaneous .....	416.50

Total Receipts ..... \$ 1,129,569.63

\$ 1,240,213.49

**Disbursements**

**Budgetary Disbursements:**

General Administration .....	\$ 50,511.19
Theological Seminary .....	42,549.48
Northwestern College .....	106,826.15
Dr. Martin Luther College .....	131,230.59
Michigan Luth. Seminary.....	94,835.11
Northw. Luth. Academy.....	27,520.21
Mobridge Building Fund.....	80,000.00

Home for the Aged.....	21,000.12
Missions — Gen. Adm. ....	158.54
Indian Missions .....	81,754.46
Colored Missions .....	39,484.33
Refugee Mission .....	22,294.39
Madison Student Mission....	5,701.69
Lutheran S. W. C. ....	18,250.47
Winnebago Luth. Academy .....	2,000.00
General Support .....	50,034.24
Board of Education.....	8,576.74

Total Budget. Disbursements..\$1,067,095.01

**Non-Budgetary Disbursements:**

Notes Payable Paid.....	1,600.00
U. S. Gov. Bonds Purchased .....	149,438.17

Total Disbursements ..... \$ 1,218,133.18

Cash Balance Feb. 28, 1953.... \$ 22,080.31

C. J. NIEDFELDT, Treasurer.

	1951-1952	1952-1953	Increase	Decrease
Collections .....	\$ 833,548.07	\$ 947,996.75	\$ 114,448.68	
Disbursements .....	973,436.26	1,067,095.01	93,658.75	
Operating Deficit .....	\$ 139,888.19	\$ 119,098.26		\$ 20,789.93

**ALLOTMENT STATEMENT**

July 1, 1952 to February 28, 1953

District	Comm.	Receipts	Allotment	Deficit	Surplus	Percent
Pacific Northwest .....	1,274	\$ 7,191.46	\$ 6,794.64		\$ 396.82	105.84
Nebraska .....	6,181	32,579.32	32,965.36	386.04		98.82
Michigan .....	21,175	106,367.77	32,965.36	386.04		94.18
Dakota-Montana .....	7,031	39,044.20	37,552.00		1,492.20	103.97
Minnesota .....	36,968	162,396.11	197,162.64	34,766.53		82.36
North Wisconsin .....	44,193	201,858.55	235,696.00	33,837.45		85.64
West Wisconsin .....	48,767	192,384.88	260,090.64	67,705.76		73.96
Southeast Wisconsin .....	48,826	203,133.44	260,405.36	57,271.92		78.00
<b>Totals .....</b>	<b>214,425</b>	<b>\$ 944,955.73</b>	<b>\$ 1,143,600.00</b>	<b>\$ 198,644.17</b>		<b>82.63</b>

C. J. NIEDFELDT, Treasurer.

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

February, 1953

For Missions

Mr and Mrs. Emil Mischke, Hazel, South Dakota.....	\$ 100.00
Memorial Wreath in memory of John Belling, given by Mr. and Mrs. H. W. Kirschenstein.....	5.00
	\$ 105.00

For Lutheran Spiritual Welfare Commission

Pfc. Gilbert D. Tews, Japan.....	\$ 10.00
Mrs. Harold Hillmer, Montello, Wisconsin.....	1.00
Mr. Alfred Breustedt, Thiensville, Wisconsin in memory of Paul Gruenewald.....	5.00
Immanuel Lutheran Church, Sault Ste. Marie, Michigan	2.00
Memorial Wreath in memory of Rhoda Kiekbusch, given by Mr. and Mrs. Wachter family.....	1.00
Memorial Wreath in memory of Mrs. Armond Kath, given by Rev. V. Tiefel .....	5.00
Mrs. E. L. Blakewell, Baraboo, Wisconsin.....	10.00
Pastor and Mrs. Eugene Kitzerow, Beaver Dam, Wis. in memory of Mr. Daniel Schepp.....	2.00
Cpl. Gilbert D. Tews, Japan.....	5.00
	\$ 41.00

For Refugee Mission

Peter Midolla, Wauwatosa, Wisconsin.....	\$ 10.00
	\$ 10.00

For Rhodesian Mission

Memorial Wreath in memory of Bruce Beckman, Eleonore Voelker, Secretary Treasurer, Winona, Minn., given by Harold Kromer family.....	\$ 3.00
Memorial Wreath in memory of Mrs. Fred Wichmann, given by Harold Kromer family.....	2.00
N. N. Washington.....	200.00
	\$ 205.00

For Church Extension Fund

Memorial Wreath in memory of Rev. Otto Eckert given by nephews and nieces.....	\$ 8.00
Memorial Wreath in memory of Edmund Herman Ziemer given by members of Trinity Choir, Coleman, Wis. ....	5.00

Memorial Wreath in memory of Mrs. Otto Eckert given by nephews and nieces.....	18.00
N. N. Thankoffering by Mr. and Mrs. Emil Mischke Sr. on their 50th Wedding Anniversary.....	.50
	100.00
	\$ 131.50

C. J. NIEDFELDT, Treasurer.

**SOUTHEASTERN WISCONSIN DISTRICT**

Memorial Wreaths

February, 1953

	SYNOD	OTHER
	Budgetary	Special CHARITIES
In Memory of — Sent In By		
Herman Bauers—M. Liesener...\$	\$	\$ 26.50
Roland Hackbarth—M. Liesener		49.00
Mrs. Gustave Schroeder—R. Ehlke .....		6.00
Mrs. August Luck—R. Ehlke...		1.00
Jake Christian—G. E. Schmeling		3.00
Mrs. Emma Heuer—A. H. Leerssen .....		56.00
Mrs. Emma Heuer—L. M. Bleichwehl .....		5.00
Mrs. Louise Ehlke—J. Brenner		20.00
Wm. A. Fischer—H. P. Koehler		79.00
Wm. Kitzrow—H. P. Koehler..		15.00
Mrs. Martha Bretzmann—H. P. Koehler .....		45.00
Mrs. Flora Westerkamp—H. P. Koehler .....		10.00
Miss Bertha Rutschke—H. P. Koehler .....		2.00
Frank Gunther—P. J. Burkholz		7.00
Mrs. John Klebe—H. Lau.....	12.50	
	\$ 12.50	\$ 114.00
		\$ 220.50

G. W. SAMPE, District Cashier.



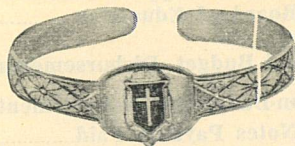
# GIFTS

Jan. #54.

7 M  
George Molkenin  
Route 14 Box 398D  
Milwaukee 14, Wisconsin

## CROSS AND SHIELD BRACELET

NO. 20-44

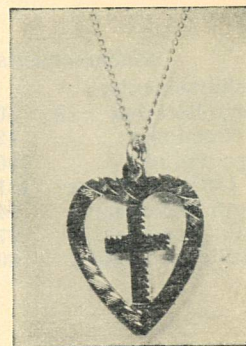


This beautiful Cross and Shield design is mounted artistically on a gold-band, spring-hinged bracelet. 2 3/8 inch diameter when closed, 3 inch spread when opened.

Price: \$1.20\*

## CROSS-AND-HEART PENDANT

NO. 1037 C



A lovely pendant of gold (1/20 of 10-k) designed in the shape of a heart with a cross in the center. Dimensions of the pendant, 1 1/4 x 1 1/4 inch. With 18-inch small chain. In gift box.

Price: \$3.60\*

## GOLD CROSS

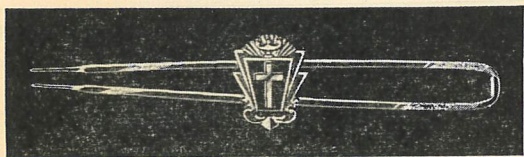
NO. 6001

A beautifully styled 1-inch cross, with 18 inch gold chain, 3/4 of 12 Karat gold. Attractively packed in jeweler's gift box.

Price: Gold Cross with 18 inch chain, \$5.40\*



## GOLD PLATED TIE HOLDER



Non-tarnishable gold-plated shield with cross design on enamel background.

No. 10228—Light blue enamel

No. 10230—Dark blue enamel

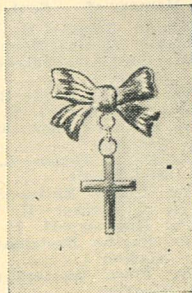
Price: 72 cents\* each

## BLOWKNOT AND CROSS PIN

NO. J 7

A handsome-fashioned brooch pin, gold-plated. With safety catch. Boxed.

Price: \$ .78\*



## LUCITE KEY CHAINS



KCC1—3/4 in. square, 3/8 in. thick crystal clear Lucite with rounded corners. Silver-finish metal cross mounted on face as shown.

Price: \$ .50

KCC3—Pendant style — 1 1/4 in. long, 1/4 in. thick Lucite with embedded gold-finish cross. White face with Ruby or White background.

Price: \$1.00

\* Price includes the 20% Jewelry Tax

NORTHWESTERN PUBLISHING HOUSE

3616-32 West North Avenue

Milwaukee 8, Wisconsin