

# 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      May 3, 1953      No. 9

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.

## EDITORIAL BOARD

W. J. SCHAEFER  
Managing Editor  
4521 North 42nd Street

PROF. JOHN MEYER  
PROF. C. LAWRENZ  
Church News and Mission News  
Theological Seminary, Thiensville, Wisconsin

## ASSOCIATE EDITORS

President John Brenner  
Im. P. Frey  
E. Schaller  
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

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.

COVER DESIGN  
ST. BARTHOLOMEW EV.  
LUTHERAN CHURCH  
Kaukaulin, Michigan  
Dedicated, 1948  
Rev. Wm. Steck

## Siftings

Time and Life, two of our most widely circulated magazines featured "great preachers" of the present day during the Easter week. Among them was Bishop Otto Dibelius, who was called "one of the world's great church men." Otto Dibelius is the head of the Evangelical Church in Germany and also Lutheran Bishop of Berlin-Brandenburg. Besides Bishop Dibelius twelve other preachers were pronounced as among the "great" of today. Judging from outward show and success one may be permitted to stamp this or that preacher as great. That, of course is man's judgment only. Who is really "great" in the eyes of the Lord may be an entirely different matter, for God does not judge by outward appearance but God judgeth the heart. The disciples of the Lord once had an argument on this point. They came to the Lord with the question. This was His answer, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:4. Not what a man does but what he is, makes him great or small in the eyes of God. A good lesson for all of us to learn.

\* \* \* \*

The story is told, we read in the *Lutheran Companion*, of a man who had his worn New Testament rebound. The book binder finding it necessary to abbreviate the title, "The New Testament," simply put on the back of the book the letters T. N. T. He acted more wisely than he realized, for God's word is a powerful T. N. T. — a spiritual dynamite beyond description and comprehension. So Paul calls it Romans 1:16, "I am not ashamed of the Gospel of Christ for it is the POWER (Greek: Dunamis, from which our word dynamite is derived) of God unto salvation to every one that believeth." Every one who will use that Word and believe it will discover that it is just that.

\* \* \* \*

A bill now in "the hopper" and ready to be presented to the state legislators of the state of Wisconsin has as its purpose to "soften up" the state toward providing free trans-

portation for parochial as well as public school children. The bill would leave it to the good judgment of the various school boards to determine which is more economical — to guard the highways or transport the children. Protestant pastors all over the state are being alerted as to the implication of the bill.

\* \* \* \*

The veteran Lutheran missionary, Thomas Lee, who since 1948 has been translating and studying Christian periodicals and other material coming out of China in order to point out the dangers to the church inherent in communism, is leaving Hongkong. As a sort of swan song he writes: "The church in China was unprepared for what came upon it. I believe that to a large extent the blame for that rests upon those of us who were missionaries there. Too many believed that this was only another small revolution that would blow over and everything would return to the status quo . . . It is possible that much more serious days are ahead for the Christians in China. . . . We must pray that out of the present fiery crucible there shall emerge a purified and strong Christian Church."

\* \* \* \*

The Roman Catholic Church in New York will have no part in the "planned parenthood" propaganda. Roman Catholic authorities in three New York city boroughs have threatened that all Catholic charity groups will resign from the borough units of the city's Welfare and Health Councils if the "Planned Parenthood" centers are members of those units.

\* \* \* \*

Gambling is so well entrenched in England that the Churches' Committee on Gambling feels impotent to do much about it. It is estimated that last year the state received 40 million pounds as its share of gambling transactions, a fact that makes any attack on the gambling system difficult. The Committee estimates that many wage earners spend half their income on drink, tobacco and gambling.

# The Christian's Victory-Assured Battle

1 John 5: 4-6

WHEN on Calvary's cross our Savior cried out "It is finished" and bowed His head in death, the greatest of all victories was won. This victory was revealed and proclaimed by His resurrection. Risen from the dead, Jesus appeared to His disciples with the blessed greeting: "Peace be unto you." Through the Gospel the risen, living Savior still offers and extends peace with God to us sinners as the spoils of His victorious battle. Since He has fully atoned for our sins, they can no longer condemn us; hence Satan has lost his claim upon us and death has been robbed of its cursed sting.

This victory, however, enlists all who through faith rejoice in it in a life-long battle of their own, in the battle of overcoming the world. Jesus reminds us of it when He says: "Think not that I am come to send peace on earth: I came not to send peace but a sword." Without Christ's great victory there would be no battle of this kind. For then we, too, would have stayed a part of the world, and there would be no battling against it. Yet also the Christian's battle is not a hopeless one. Continued victory is assured to us. St. John says: "For whatsoever is born of God overcometh the world."

## The Battle of Overcoming the World

To the world belong all men as they are by nature, estranged from God in their sins. The world embraces all who have not yet come to faith in Christ and His saving grace. Consciously or unconsciously they oppose Christ. It is utterly impossible to take a neutral stand over against Jesus. The Lord clearly tells us: "He that is not with me is against me; and he that gathereth not with me scattereth." Of this we need to be reminded again and again. We so easily give way to the thought that even where there is no faith in Christ something else besides enmity toward Him is possible. We need to hold fast to the truth that a person belongs either to Christ or to the world. The world, however, stands in enmity toward the Lord and toward all who are His own, though this enmity manifests itself in different ways.

It is a spiritual battle which all of God's children wage with this hostile world. In a spiritual battle they must overcome the world. Its hostile attacks are directed against the new spiritual life which God has implanted in the hearts of His children. This is a life of faith, which expresses itself in thankful love. For St. John writes: "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous."

This God-given spiritual life in the Christians is the real focus of attack also when the unbelieving world openly persecutes them with ridicule or physical violence. The Christian overcomes the world in such instances, not by stopping, restraining, or evading such persecutions, but by retaining and preserving this spiritual life in spite of all persecution. He overcomes in the measure in which his spiritual life remains unharmed. Just this lets us realize that we are engaged in a daily battle of overcoming the world also when we may be facing only a minimum of open opposition. For our spiritual life is under constant attack from the world as we are tempted to enter in upon the God-estranged mind and spirit of the world, upon its errors, its vanities, its perverted interests, and its evil ways.

The mind and spirit of the world is the very opposite of true trust in God and His grace. The world trusts in its own wisdom, strength, and honor, in its own deeds and virtues. It vainly places its confidence in the ultimate goodness of the human heart, in man's ability to solve all of his needs and problems. Hence the world is also without true love of God and is not constrained to keep His commandments. The world is selfishly devoted to the lust of the flesh, the lust of the eyes, and the pride of life. Its interest is centered upon earthly treasures, joys, and accomplishments.

The mind of the world is to murmur and complain when these things are not accessible. In the measure in which it appears expedient and profitable for attaining its goals, the world is ever ready to disregard and to set aside God's holy commandments. It is Satan himself who imbues the unbelieving world with this mind and spirit, and who through the world tries to infect also us Christians with it in order to undermine our spiritual life. In this sinister work he finds a treacherous ally in our own sinful flesh. Overcoming the world means opposing, resisting, and rejecting the mind and spirit of the world; it means purging it ever anew from our hearts.

## The Battle Which is Won Through Faith

"And this is the victory that overcometh the world, even our faith." The victorious power of our faith, the power that enables us to keep on overcoming the mind and spirit of the world, lies in that which our faith embraces. St. John sets forth this blessed object of our faith when he continues: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

The faith which enables us to overcome the world is our faith that Jesus is the incarnate Son of God and as such the Christ, the Savior of the world. St. John points to two events by which Jesus clearly revealed and manifested Himself as our divine Savior, namely His baptism intended for sinners. Jesus showed Himself publicly as the one who had come to take the sinner's place, who was ready and willing to make full satisfaction for the sins of the world. By shedding His blood, by giving up His life in suffering and death, Jesus completed this blessed work of redemption.

Of this the Spirit of God bears witness through the Gospel, testifying without ceasing that Jesus is our Savior and that through Him we have a gracious God. Thereby the Holy Spirit strengthens and preserves us in the faith which enables us to overcome the world, to keep on opposing, resisting, and renouncing its mind and spirit. Our God-given faith closes our hearts to the false

trust and confidence of the world. It directs our heart in thankful love upon God and His gracious gifts. In such love we delight to walk in the way of His commandments, and they

no longer appear grievous to us. We confidently see in them the holy will of our dear Father, who wants to keep us from all harm and evil until He has led us safely to our heavenly

home. The assurance of His grace and love, in which our faith rejoices, constrains us to abide by His will and Word even when His purposes are hidden for us. C. J. L.

## Editorials

**Singing at Weddings and Funerals** Solo-singing has become a fairly common practice in the churches today, especially at weddings and funerals. Time was, and not too long ago, when the assembled audience sang the hymns from our hymn book. In fact some of the very best hymns in our hymn books are found under the rubrics of Marriage, Death and Everlasting Life. We are thinking of hymn No. 626 in our Hymn Book, "O Happy Home Where Thou Art Loved Most Dearly" and "Oh, Blest the House, Whate'er Befall," for weddings and "Oh, How Blest are Ye whose Toils Are Ended," "Jerusalem, Thou City Fair and High," "A Pilgrim and a Stranger," "I Fall Asleep in Jesus' Wounds" and a score of other hymns for funerals. These hymns as a rule get scant consideration from solo singers. But be that as it may, solo-singing taken by itself, is out of place in a Lutheran church where a congregation small or large is gathered to take part in the service. This function belongs to the body of believers and ought not to be given away to individuals at any cost. Wherever the Bible speaks of and encourages singing as a part of the worship it always speaks of it as a function of the congregation. This is not to be interpreted as discouraging the singing of a group of people selected by the church to render special music for any occasion; we call this a choir. Such a group has a special call from the congregation and is therefore to sing as out of the midst of the congregation and not to be given a special conspicuous place in the church or special honors. They sing only as representatives of the whole body.

But there is one evil that is gradually making its way as a permanent fixture into many churches and that is solo-singing. We do not want to be understood that this is sinful or to be wholly condemned if it is done by a singer of our own faith. Solo-singing on very special occasions is as old as the Bible. Miriam sang when God had rescued the children of Israel from the hand of the Egyptian hordes at the Red Sea. Surely this pleased God. But it ought to go without saying that solos that are sung in a Lutheran church must needs be sung by one of our own faith, one who is "perfectly joint together (with us) in the same mind and in the same judgment," as the apostle would have it 1 Cor. 1:10. Whatever that solo-singer is singing or doing is done *for* the congregation and as a representative of the congregation and must therefore be one of us. As little as we may give up our altar and pulpit to one who does not agree with us and confess with us all doctrines of the Scripture so little can we give up the privilege of singing God's praises to one who is not in full agreement with us in faith and confession.

This ought to be clear to us from the Scripture. And it ought to be equally clear that the church will not permit the singing of any but Christian hymns.

W. J. S.

\* \* \* \*

**Sunday Christians** The term, Sunday Christians, certainly is a misnomer. There is no such thing as merely Sunday Christians. We do speak of people as being only Sunday Christians, that is true, but they are not really Christians. A Christian is always a Christian regardless of the day or the occasion or time. He can not and does not shed his Christianity as a bird sheds its feathers at certain seasons of the year. Either he is a Christian all the time or he is not a Christian at any time. To be a Christian means to have put on Christ, that is, to have acknowledged Him as the only Savior from sin. This presupposes that we have come to a knowledge of sin and its damnable-ness before God, that we know and penitently confess that sin has infested us and thoroughly corrupted all our nature and our doings and that we are lost and condemned creatures deserving the wrath and displeasure of God, temporal death and eternal damnation. Above all, that, by the grace of God, we know the only cure for sin — the blood of Jesus Christ. The person who so knows himself confesses with the Apostle Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. 2:20.) This is true of every one who by faith has been united with Christ: the old man in him is crucified and he is dead to sin; a new man has come to life in him and by it he lives to the glory of Him who has redeemed him and made him a priest and king in the sight of God. It is his will to glorify God in his body and in his spirit which are God's, in all that he does, whether in eating or in drinking or in whatever he does. Such a man is not and never will be a "Sunday Christian." His will to serve God and Him alone will carry on, not only through the week but through his whole life. He is no holier on Sunday than he is on Monday, or Tuesday, or Wednesday, or any other day of the week; nor is he less godly on Monday or Tuesday than he is on Sunday. All days are the same to the Christian with regard to his Christianity, his service of God. God, the Father of all mercy and grace, is ever upper-most in his mind and heart, and to serve Him with single mindedness is his one purpose in life. Hence a true Sunday Christian is also a Monday and Tuesday Christian.

W. J. S.

**"Go to Church"** This is the word that is being heard now from many quarters and from where we least expect it. We hear this admonition on the radio and television. Showmen, "top-flight entertainers," comedians and announcers, all invite and admonish the listeners and viewers to be sure to attend church on Sunday. As Christians we resent this. We do not need these people to remind us of our happiest privilege on earth. Nor do we need these people to drive us. They are showmen first, last and all the time even when they ask people to attend church. To them

attending church is much like attending any other public gathering. They do not mean to tell us to go to church to hear what God has to tell us about our sinfulness and our salvation which we have in Christ Jesus our Lord and in Him alone. That is far from their mind. Their cry is: to *any* church, whether Christ is preached or not, just so you go and thereby prove that you believe in a Divine Being, whoever he is, and "worship him." The Christian goes to church not to give but to receive from God grace for grace. Let us ever keep this in mind.  
W. J. S.

## Guidance In Godliness

### "YE MUST BE BORN AGAIN"

**N**ICODEMUS RULER was a prominent man of his time, and no doubt a good man. He paid his debts, was good to his family, and helped the poor. He supported every good cause, and was really what we might call a solid, substantial citizen. But somehow or other all this failed to bring peace to his soul.

### "What Must I Do?"

When he heard of Jesus, he hastened to Him to inquire about the way of salvation. After doing all the good things he had done, he wondered what hard things he would have to do to be saved. His question was: "What must I do to inherit eternal life?"

Just like some good folks of today, he expected to be saved by doing. If we could only earn our way to heaven by doing, what great somebodies we would be! Jesus told Nicodemus, what He would tell every one who came to Him inquiring about the way of salvation: "Ye must be born again."

Now, instead of arguing as to the possibility, and the question of how it can be, let us rather ask: "Why?" Jesus says: "Ye *must*," and there must be a reason behind it sufficient to justify the emphasis He placed upon this *must*.

By way of illustration, let us ask another question: "What must an angleworm do to become a humming bird?" You say that is impossible. Wait, we are not asking about the possibility of it. The question is: "What must an angleworm do to become a humming bird?" You say: "There is nothing it could do to

bring about such a change. A miracle would have to be performed, and the angleworm would have to have a new nature — in other words, be born again."

Exactly! And that is just what must happen to every Nicodemus who wants to find the way to heaven. Men may be respectable and moral and desire to do the right thing, yet they have a sinful nature, and are not at peace with God. The kingdom of heaven is righteousness and peace and joy in the Holy Ghost, and, moreover, it is first established in you before you get into it.

### "How Can These Things Be?"

Of course, men will ask this question. It is humiliating to be told that they are powerless to bring about the transformation, and the devil will try to make them believe that it is impossible, because they cannot understand how it is done.

In reply Jesus says: "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." This is the same Jesus who says: "As many as received Him, to them gave He power to become the sons of God."

We are not to bother our heads about the possibility of it, nor attempt to unravel the mystery of it. Can you explain the wind? No; but you do know that it blows. While we cannot explain the mystery of the new birth, thank God, we do know that it is so!

There are thousands of witnesses who joyfully testify that the Holy Spirit, through the means of grace, has changed their natures and set

them in the kingdom of heaven. Old things are passed away, and all things have become new. The change is just as miraculous, but just as real, as if the angleworm were transformed into a humming bird.

"Ye must be born again." Thank God, we may be born again, of "water and of the Spirit." Jesus says it can be done, and He promises that it shall be done. There is no greater or more joyful truth than that which we confess in the Third Article of our Christian Creed: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." This is most certainly true!

K. F. K.

### THIS IS MY CHURCH

This is my church. How can I ever be  
Grateful enough, that God has chosen me  
A poor, lost sinner, given me a place  
Where at His table I can feed, —  
what love! what grace!  
Oh may I never this great privilege shirk  
That for my church I'll pray, I'll give, I'll work.  
Until my Lord shall call me home to be  
Within the Church Triumphant thru eternity.

ESTHER A. SCHUMANN.

## Our Christian Hope

(Third Continuation)

**A**FTER Paul had presented the wonderful hope which we Christians have in the face of death, he urged the Thessalonians: "Wherefore comfort one another with these words." A few verses farther down, in chap. 5, 11, he repeats the same words: "Wherefore comfort yourselves together." The continuation, however, is slightly different. In chap. 4 he had explained the comfort which we have, and added: "Comfort one another *with these words.*" These words are filled with comfort, and they present the only comfort there is. In chap. 5 he continues: "And edify one another." Strengthen one another and help each other to make progress in Christian faith and life. We Christians are to make use of the wonderful hope which God holds out before us as a powerful factor in our life of faith and sanctification. In chap. 5, 1-10, he tells us what he means.

### The Time of Christ's Return

In chap. 4 Paul had given the Thessalonians a vivid description of the manner in which Christ will return. But instead of meditating the glory of our Savior, instead of rejoicing in the prospect of His glorious return, and instead of adoring Him, we are easily led to ask irrelevant questions, and in doing so we stand in danger of losing sight of our great hope itself. We would like to know, for instance, when will Christ return?

Paul told the Thessalonians that that is an idle question. "Of the times and the seasons, brethren, ye have no need that I write to you" (v. 1). He means a lengthy discussion, going into details, is out of place. And why? The whole matter can be presented in one short sentence, and they have already received full instructions: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (v. 2). As a thief does not announce his planned visit beforehand, particularly not the time of his visit, neither did the Father announce the time when this world shall have run its course and when

the last day shall dawn. The angels do not know, not even the Son of Man knew in the days of His flesh.

Jesus did indeed tell us of certain signs that will precede His coming, signs in the stars of the firmament, signs in the physical forces of the earth, signs in the conduct of the people; but the exact day when He would return He did not mention.

This is the whole answer that can be given on the matter. It is certain that Jesus will return, but the date has not been revealed. Let us take that answer to heart and stop speculating about a possible date. Paul told the Thessalonians that there was no need of further instruction beyond this point; but some of them would not give up their idle speculations, and began to walk disorderly.

### The Unbelievers and Christ's Return

The unbelievers do not hope for Christ's return, rather, they dread it. The thought of Christ's return disturbs them. They try to forget. But whether they think of Christ's return or forget it, that will not change matters in the least. The day of the Lord will come, and come at a time when they least expect it. Paul says: "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (v. 3).

It is a gruesome picture which Paul here paints, quite the opposite of the one he painted for the believers in the previous chapter. The return of Christ will be the same. He will not return once for the believers and then for the unbelievers. He will return only once. But the attitude of the people makes the difference. The believers in this life accepted Jesus as their Savior. They look forward hopefully to His return in glory. The unbelievers rejected their Savior, and accordingly dread His return. It will mean destruction for them. That is the reason why they try to forget. That is why they speak about peace and security, about advancement and improvement and progress. But all this will not prevent Christ's return.

The Northwestern Lutheran

And they shall not escape their doom.

### Lessons for the Believers

No matter how much the unbelievers may try, they cannot dispel the darkness of despair; but we Christians have been called out of darkness into the light of hope. Let us then walk accordingly.

The unbelievers try to forget about Christ's return. We Christians also stand in danger of thus falling asleep, and becoming careless. The unbelievers try to forget, and intoxicate themselves with the pleasures and treasures of this life. We Christians also stand in danger of being entangled in worldly affairs. Let us never lose sight of the fact that the Lord has called us out of darkness into His marvellous light. He has made us children of the day by giving us hope. Let us ever nourish our faith and hope. Paul says, Let us watch, let us be sober.

There is more to do. We have a battle on our hands. The children of this world are not satisfied to forget about Christ's return themselves: when they see us hopefully looking forward to it, this irritates them, and they try to draw us away from it. They will ridicule us and lure us after them by secularizing our hope. Look, what they have made, for instance, of Christmas or of Easter! The devil also is going about like a hungry lion.

Paul tells us what armor to put on. He mentions the breastplate of faith and love. He tells us to remember and ever to ponder that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (v. 9). Jesus secured salvation for us by His suffering and death.

Now we can leave everything confidently to Him. The question, When will He return? need not trouble us. The only thing that matters is that we remain united with Him in faith and love. Then the other matter, whether we shall live to see His return and be watching for Him on that day, or whether we shall go to our rest, is of no importance. Whether we "wake or sleep" is neither here nor there, as Paul carried out in the previous chapter.

Let this hope of salvation serve us as a helmet.

"Wherefore comfort yourselves together, and edify one another,

even as also ye do" (v. 11). Continue and grow in hope.

(To be continued)

J. P. M.

## In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

### Some Historical Observations On Thessalonica

BEFORE parting from Thessalonica with Paul and Silas we should like to call attention to a few pertinent observations and events. Our English Bible speaks of the magistrates of Thessalonica as rulers. In the original Greek text they are called politarchs. Because of this unique and rare term unbelieving scholars had levied their targets of criticism against Luke as an unreliable historical writer. They sought to discredit him and ultimately undermine the authority of the Bible as God's Word. Here they seemingly found a good opportunity, but let us see what became of their accusation.

#### The Triumphal Arch

It is true, as the critics claimed, that the term 'politarch' is not found in classical Greek literature. It was found, however, on a triumphal arch in the very city of Thessalonica. The arch dates back to the first century of Christ. In 1876 it was destroyed by the Turks. A stone of this arch with the word 'politarch' inscribed on it was taken to London and placed in the British Museum. The inscription on that stone reads in part as follows: "In the time of the politarchs, Sosipatros, son of Cleopatra, and Lucius Pontus." Barton in his *Archaeology and the Bible* (page 559) informs us that till now no less than nineteen inscriptions with the word 'politarch' have been found to prove the historical accuracy of Luke. The Bible is also accurate and reliable with respect to historical data.

#### The Oxyrhinchus Find

In the last decade of the past century two English explorers, Grenfell and Hunt, discovered some mounds near an Egyptian town about 120 miles south of Cairo and

near the river Nile. Greeks gave the town the name Oxyrhinchus from a fish that was worshiped there as a deity. The inhabitants had carried their rubbish out to heaps outside of the town. In the course of time mounds had been formed by the dry sands of Egypt. In these mounds the two archaeologists discovered valuable portions of ancient manuscripts written on papyrus and pertaining to the Bible, classical Greek and Latin literature, Egyptian law and commerce. In all likelihood Egyptian monks had preserved many of these records of antiquity. The disinterested villagers had carried them to the rubbish heaps. On some of the papyri the term 'politarch' was also found. It was no chance, but divine providence that let these papyri come to light and among many other things reveal the usage of the term 'politarch.' The self-styled critics of the Bible thus again were put to shame. Both stone and papyrus cried out the truth of the Word of God in this case.

#### Paul is Neglected

Emperor Antoninus Pius, the father-in-law of the later Emperor Marcus Aurelius, had warned the Thessalonians not to take any steps against the Christians unless there be justifiable provocation. This warning did not prevent the pagan Thessalonians from persecuting innocent Christians. In the year 303 a Christian soldier named Demetrius was placed into the arena of the amphitheatre of Thessalonica. Pagan soldiers surrounded him, pointed their spears at his heart and shouted: "Will you curse Christ?" His only answer was: "Christ is Lord." Angrily the mob demanded punishment. The spears pierced the heart of Demetrius. Later on he became the patron saint of Thessalonica.

A church was built in his honor on the very spot, as tradition has it, where the synagogue once stood in which Paul had preached the crucified and risen Christ to the Jews of the city. It is strange indeed that the name of Paul should be so rare in the naming of churches in those places, where Paul had once labored so successfully in the vineyard of the Lord. Is it perhaps, because he so strongly emphasized faith alone over against good works? Both the Church of Rome and the Greek Orthodox Church are so silent on Paul. Indirectly the memory of Paul is preserved in the history of the Church of St. Demetrius. Paul and his work cannot be silenced. Wherever the Bible is read and believed, his work in Thessalonica also will be known and admired.

#### "The Orthodox City"

To another historical event connected with Thessalonica we should like to allude. Thessalonica in the course of time received the honorable title, "the Orthodox City." It received this name for its defense of the truth. In Thessalonica Emperor Theodosius, the last great Roman Emperor after Constantine, was baptized into the Christian faith. It was he who brought about the final collapse of paganism as a tolerated religion. Julian the Apostate had tried to revive it. He too warded off the impending crumbling of the Roman Empire at least during his reign. For the Church he became a staunch defender of the deity of Christ and the Nicene Creed and an arch-opponent of Arianism. He had the church fathers convene at a Synod in Constantinople in 381 and there had Arianism condemned anew as a heresy. Unfortunately he went so far as to inflict severe punishment of all heretics. He thought he could thereby stamp out all heresy, but heresy cannot be exterminated by force. Whoever opposed his will, was ruthlessly punished. When the Thessalonians revolted against some of his officers, he had about 7,000 of them killed in a bloody massacre, which shocked the civilized world. When his bishop and at the same time his friend Ambrose of Milan, heard of it, he refused to let him enter the cathedral until he had repented publicly and expiated his crime. It was an inexcusable act of vengeance rivaling that of Bartholomew in Paris. Both were damnable acts.

### Bulwark of the Empire

Thessalonica became a bulwark of the Empire in warding off the threats of northern invasions. In the ninth century messengers of the Gospel were sent to the northern neighbors, the Bulgars and the Slavs. Thus Thessalonica, that had received the Gospel through Paul, passed it on to other nations. These are some of the historical events connected with the city that has become so famous because of the work of Paul. Paul wrote to the

Thessalonians that from their city the Word of the Lord sounded out into Macedonia and Greece. "Your faith to God-ward is spread abroad." How true are not these words of Paul concerning the Thessalonian Christians and their missionary spirit! Thessalonica will never be forgotten, but live on in the memory of all true Christians because of Paul and the Gospel preached by him. The trumpet call of his Epistles is heard throughout the world, wherever there is any vestige of true Christianity.

From Thessalonica Paul and Silas went on to Berea. They had escaped the vengeance of the hateful Jews. The brethren sent them away by night. Thus it was deemed best both in the interest of Paul and Silas as well as for the peace of the congregation. Paul could go on to other fields and the Lord held His protecting hand over the youthful and vigorous congregation. We shall hear of them again, when we shall present the outline of Paul's Epistles to them.



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

MATTHEW 28. 20

**"I WAS SICK AND YE VISITED ME. — BUT WHEN SAW WE THEE SICK? — AND THE KING SHALL ANSWER AND SAY UNTO THEM, VERILY I SAY UNTO YOU, INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."** That is why every minister of Christ faithfully visits the sick. But to do this blessed work even more faithfully, and also as a mission agency, our Synod has four full-time institutional missionaries in Wisconsin and one in Minnesota.

Pastor M. J. Wehausen of Grace Lutheran Church in Le Sueur, Minnesota serves an institution for us on a part-time basis. After reading his report you will be happy that such work is being done and you will pray that such blessed mission work will be expanded.

### The Institution

"Institutional Mission Work is receiving increased attention. Its purpose is to bring the Gospel of saving grace to sinners who are physically or mentally ill and are confined in the abnormal environment of an institution. Permit me to report as your part-time worker at the State Hospital at St. Peter, Minnesota. It is the first of nine

State Hospitals, opened in 1866. From a single three-story building it has grown into a small city of 40 buildings on a 900 acre tract. The population is 2,400 patients and 527 employees. The casual visitor is impressed by its size, yet its accommodations are not sufficient. For various reasons more and more people will find institutional living to be their only haven of refuge. The Church's obligation toward these unfortunate grows in like proportion."



STATE HOSPITAL AT  
ST PETER'S, MINNESOTA

### The Patients

"Among our patients we find those of whom Job speaks: 'they that plow iniquity and sow wickedness reap the same,' Others are overcome by the disappointments and burdens of life. Shock, bereavement, accidents account for many. We find the physically handicapped, epileptic,

paralytic, blind and palsied sheltered here. Among all these there are many that reach eagerly for the comfort and strengthening of the Word."



CHRISTMAS SERVICE  
WITH CHORUS OF PATIENTS

"Many of our patients could well be cared for outside of a mental hospital, if there were any other place to send them. Among them are senile parents and grandparents who are acquainted with the truth: 'It is easier for one father to rear ten children, than for ten children to care for one father.' Not a few here are needlessly forgotten parents. On the other hand there are pious children as well as pious parents who find in the State Hospital the last and only resort for their loved ones. The letters of appreciation we receive from loved-ones at home greatly encourage the



institutional worker in his difficult labors."

"The religious census of the Hospital shows an almost equal representation of Protestants, Catholics and those indefinite or indifferent toward any creed. Under these classifications one naturally finds a goodly number of patients that are seldom able to respond to any spiritual ministrations. But, even here, a momentary break in their beclouded minds may manifest itself a gracious opportunity for pastoral care. At such times the early Christian training of the patient bears fruit. When at the proper moment proper words are found, as, 'God so loved the world — My Son, be of good cheer — Jesus, Thy blood and righteousness' — a depressed and sullen face may light up. For a moment at least, all is well — 'Jesus loves me.'

**Help Needed**

"It takes a part-time worker the greater part of a month to reach into every corner of some twenty wards, just once. Group worship is possible in most wards, which greatly facilitates the work and allows for personal interviews. Here one is often tempted to repeat the Savior's words: 'I have not found so great faith, no, not in Israel.' Twice each year an opportunity is offered for communion services. In the last Advent circuit of all wards, seventy-four out of a possible one hundred and ninety-six Synodical Conference members received the sacrament. Twelve groups and several private services had been previously arranged. It is the privilege of the pastor to conduct one Sunday service per month with an average attendance of 275 patients. The orderliness and devotion shown by those in attendance must be seen to be appreciated."

**Blessed Fruit**

"This brief article will permit the mention of only a few instances where the Seed has fallen upon 'good ground' to bring forth an hundred-fold. — A young lady, depressed by the loss of all that was dear to her, including her parents, had attempted suicide. She responded to treatment, and was especially encouraged when she was told 'Jesus cares.' Her Christian

instructions were completed by a Synod pastor, who baptized and confirmed her in his congregation."

"A student of 19 entered the Hospital a raving maniac. He had a fine Christian background. The ministry of the Word helped him to find himself. In a year he was able to return to gainful employment."

"It is a sad duty to stand beside a crude coffin and speak the words of committal over one completely forgotten. But, there was the case of an aged, feeble sister that came 700 miles as the lone attendant at her brother's burial. She had become separated from him sixteen years previous. It is impossible to recall her words of thanks to the



PASTOR WEHAUSEN  
AT LONE BURIAL  
IN LIFE AND DEATH, O LORD

Lord who had directed her to her brother's grave, where she could be assured he had died in the faith, had received the sacrament, and was now to receive a Christian burial."

"Before me lies a poem. It was left by a woman of thirty at the time of her release. Here is her verse: 'Bless the Church. O precious Jesus that has brought me hope and love. Grant to it the key of wisdom to lead poor souls to Thee above.'

"Friends of the friendless, comforters to those needing comfort, pastors to the pastorless, your institutional workers, both part or full-time, day by day — bring the glad story of the saving Gospel — and where needed, point the hard accusing finger of the Law — to men and women sheltered in State and private institutions. Remember those in your prayers, whom you have sent to minister unto 'one of the least of these.'"

M. J. Wehausen.

Yes, the sorrow and the sufferings  
Which on every hand we see  
Channels are for gifts and offerings  
Due by solemn right to Thee;  
Right of which we may not rob Thee,  
Debt we may not choose but pay,  
Lest that face of love and pity  
Turn from us another day.

It is well that you hear these mission stories now, for in heaven Jesus, our Lord and King will refer to them when He says to you: I was sick and ye visited me. — Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

W. R. H.

**Proceedings Of The 1953 Convention  
Of The Colorado Mission District**

**M**OUNT OLIVE Ev. Lutheran Church of Colorado Springs, Colorado, was host to the annual Convention of the Colorado Mission District held February 3-5 within a few miles of majestic Pike's Peak. Fifteen pastors, fourteen official lay delegates, and one advisory delegate were in attendance at the convention conducted by the Conference Visitor, Pastor R. H. Roth of Fort Morgan, Colorado. Each session was

begun with a short service conducted by the convention chaplain, Pastor H. Witt of Lamar, Colorado. On the second evening a communion service was held for the assembled pastors, delegates, and members of the host congregation. Pastor H. Schulz of Golden, Colorado, based his message on 1 Corinthians 9:24-10:5, exhorting the assembly to "Handle the Gospel carefully and faithfully."

### The Essay

The essay, "The Book of Jonah, Its Message and Application," was completed by Pastor R. Unke of Las Animas, Colorado. The essayist presented the last three chapters of this book, applying to us and our day the message contained in Jonah's prayer of thanksgiving, his preaching of what the Lord commanded to be preached, Nineveh's repentance and faith, Jonah's sulking displeasure that the promised destruction was not fulfilled, and God's instruction to Jonah concerning the true meaning of grace and pity for sinful men.

### Another Essay

An essay was delivered also by Pastor W. Wietzke of Montrose, Colorado, on: The Person of the Holy Ghost, in the Old Testament and in the New Testament. On the basis of many Bible passages the essayist demonstrated that the Holy Ghost is a person distinct from the Father and the Son, but equal with them in Godhead, power, and authority. The function of the Holy Ghost as Creator, Preserver, and especially as the Fountainhead of all spiritual life in man, without whom man is spiritually dead and an enemy of God, was also carried out by the essayist. Conclusive evidence was presented that the third Person of the Holy Trinity is taught and revealed in the Old Testament with the same power and function as in the New Testament.

### The Mission Report

The Mission Board Chairman reported that though net gains for the year 1952 were not large, still there were gross gains of 189 souls and 114 communicants. It was reported that great opportunities for mission expansion are presenting themselves particularly in new housing projects in Denver and Pueblo. Unfortunately, the condition of the Church Extension Fund does not encourage any new undertakings at the present time. The Financial Report showed about 40% of Colorado's budgetary quota is still to be raised between February 1 and the end of the fiscal year, June 30, 1953.

### Church Papers

Time was allotted for a discussion of the plan submitted by Synod's Committee on Publications to in-

crease and promote subscriptions to our church periodicals. The details of the plan were presented, and the Convention was urged to carry out this endeavor through committees within the respective congregations.

Pastor H. Schulz, representing Colorado on the Nebraska District Academy Committee, reported on the need and desirability of opening an academy in the Nebraska District. He outlined the necessary steps by which enthusiasm and support could be gained within the congregations of the Colorado Conference for such an important and rewarding project.

Mention was made of a substantial donation already made by a member of one of the congregations of the District for the cause of secondary Christian Education in Nebraska.

Pastor V. Tiefel of Denver was re-elected to the Mission Board which is now organized as follows: Chairman, Pastor V. Tiefel; Secretary, Pastor W. Krenke; Lay Representative to the General Mission Board, Mr. O. Winkler of Cheyenne, Wyoming. Pastor W. Schaller of Cheyenne was re-elected Secretary of the Colorado Mission District.

M. W. BURK.

## Quotations From Luther

"OUR enemies object against us that we are contentious, obstinate, and intractable in defending our doctrine, and even in matters of no great importance. But these are crafty fetches of the devil, whereby he goes about utterly to overthrow our doctrine. To this we answer therefore with Paul that a little leaven leaveneth the whole lump. In philosophy a small fault in the beginning is a great and foul fault in the end. So in divinity one little error overthroweth the whole doctrine; wherefore we must separate life and doctrine far asunder. The doctrine is not ours but God's whose ministers only we are called; therefore we may not change or diminish one tittle thereof. The life is ours; therefore, as touching that, we are ready to do, to suffer to forgive, etc., whatsoever our adversaries shall require of us, so that faith and doctrine may remain sound and uncorrupt . . . Doctrine is heaven, life is the earth. In life is sin, error, uncleanness, and misery . . . There let charity wink, forbear, be beguiled, believe, hope, and suffer all things; there let forgiveness of sins prevail as much as may be, (just) so that sin and error be not defended and maintained. But in doctrine, like as there is no error, so it hath no need of pardon; wherefore there is no comparison between doctrine and life. *One little point of doctrine is of more value than heaven and earth;* and therefore we cannot abide to have the least jot thereof corrupted . . . Our doctrine — blessed

be God! — is pure; we have all the articles of our faith grounded upon Holy Scriptures. Those the devil would gladly corrupt and overthrow; therefore he assaileth us so craftily with this goodly argument, that we ought not to break charity and the unity of churches." Plass, *This is Luther*, p. 51f.

"It is not the Word of God, because the Church says so, but because the Word of God said so, therefore is the Church. The Church does not make the Word, but is made by the Word."

"When the devil has succeeded in bringing matters so far that we surrender *one* article (of faith) to him, he is victorious . . . Afterward he can unsettle and withdraw others because they are all intertwined and bound together like a golden chain. If one link be broken, the whole chain is broken and it pulls apart."

"Therefore it is true, absolutely and without exception, that everything (in God's Word) is believed or nothing believed. The Holy Ghost does not suffer Himself to be separated or divided so that He should teach and cause to be believed one doctrine rightly and another falsely."

"What is not contained in the Scriptures, or cannot with necessary and obvious consistency be deduced from the contents of the same, no Christian needs to believe."

"I have hitherto determinately set myself against the Pope, in whose kingdom nothing is more common and more generally received than this

saying 'that the Scriptures are obscure and ambiguous; and that the Holy Spirit, as the Interpreter should be sought from the apostolic see of Rome!' than which nothing could be said that was more destructive . . . That saying is no human invention but a poison poured forth into the world by a wonderful malice of the devil himself."

"It is a horrible and great insult to, and crime against, Holy Writ and *all* Christendom to say that Scripture is dark and not clear for everyone to understand, so that he might be instructed by Scripture what to believe and might prove his faith by quoting it."

"Where was your Church before the Reformation? a Catholic is said to have asked a Lutheran. 'Where was your face before you washed it this morning?' came the answer as a counterquestion. Perhaps the illustration is homely, but it entirely answers the purpose. Therefore not Luther but Rome was (and is) guilty of introducing novelties. . . Luther removed these impertinent un- and anti-Scriptural additions, while carefully and lovingly conserving the original body of revealed truths. Of course, this body Scripture doctrine seemed strange and new to many." Plass, p. 65.

G. FISCHER.

**FIFTIETH ANNIVERSARY**

**Rev. Wm. Nommensen**

In divine services held in St. John's Lutheran Church at Juneau, Wisconsin, on March 8, 1953, Pastor Wm. Nommensen was privileged by the Lord to celebrate the 50th anniversary of his ordination into the Holy Ministry. A brother, Pastor O. B. Nommensen of South Milwaukee, Wisconsin, delivered the sermon, and addresses were made by Pastors Walter Zank, chairman of the Central Conference, H. C. Nitz, president of the Western Wisconsin District, and Walter Wegner, pastor of Zion Lutheran Church of Columbus. The local pastor served as liturgist and read the congratulatory message from the congregations at Mauston, New Lisbon, Wisconsin Rapids, and Hustisford, Wisconsin. The jubilarian expressed his heartfelt thanks and in well chosen words gave God the glory for all that he was privi-

leged to do in the kingdom of God. After the services the Ladies' Aid of St. John's served a light lunch in the basement of the school.

Pastor Nommensen was ordained into the Holy Ministry by his sainted father, B. P. Nommensen, on March 8, 1903, in Mauston, Wisconsin, and inducted into his office as pastor of the Mauston-New Lisbon parish. He held pastorates at Mauston and New Lisbon until 1907, at Wisconsin Rapids until 1916, at Hustisford until 1919, and for 29 years at Columbus, Wisconsin. He retired from active ministry in 1948, due to ill health, and is now residing with his daughter, Mrs. Marie Affeld, at Juneau, Wisconsin.

The jubilarian was very active in Synodical affairs during these 50 years. He served as recording secretary of the Wisconsin Synod for 25 years, as president and vice-president of the Western Wisconsin District for 8 and 14 years respectively, and as a member of the Spiritual Welfare Commission for 6 years.

May our Lord Jesus, the Church's Head, grant His servant a quiet evening of life and hereafter together with all saints an eternal jubilee in heaven.

M. J. NOMMENSEN.

**GOLDEN ANNIVERSARY AND ORGAN DEDICATION**

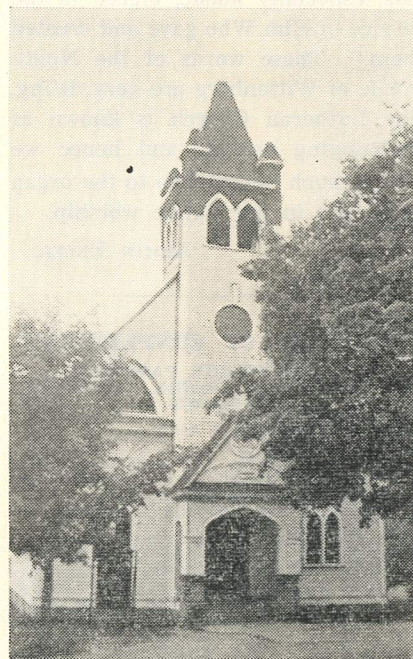
**Zion Ev. Lutheran Church  
Readfield, Wisconsin**

Zion Congregation of Readfield, Wisconsin, observed the 50th anniversary of the dedication of its present house of worship on November 9, 1952. In the morning service the local pastor preached the sermon, basing his remarks on Genesis 28: 10-15. In the afternoon service Pastor F. C. Weyland of Enterprise, Wisconsin, who had served the congregation for twenty-three years, from 1921-1944, delivered the message, using Psalm 46: 1-4 as his text. A children's chorus and the church choir rendered appropriate hymns for the festive services. A congratulatory passage was read, which had been received from Pastor John Dowidat of Watertown, Wisconsin, who because of failing health could not be present to preach the jubilee sermon.

He had shepherded Zion congregation for seventeen years, 1907-1921.

The congregation was founded in 1866 under the pastorate of Theodore Jaekel from Zittau. Preaching services had been conducted prior to that time in the homes of pioneers by itinerant pastors G. Fachtmann and C. F. Waldt. The first church, which served the congregation for thirty-five years, had been located in the midst of the cemetery.

When the old building became too small, a new and larger church was erected north of the burial grounds under the direction of Pastor Oswald Theobald. The cornerstone was laid on June 8, and the



building was dedicated on November 9, 1902. At the first dedication these spacious courts resounded with jubilant psalms and solemn liturgies. The wind instruments of a local brass-band led the congregational singing. Six years ago this building was rededicated after the completion of an extensive improvement program. A new altar, pulpit, and lectern, hand carved of white oak, were provided at that time to beautify this house of God.

For the day of church dedication a Wurlitzer electric organ had been installed on a trial basis. This organ was later purchased by the congregation in commemoration of the 50th anniversary and dedicated to

the glory of God in a special service on February 1, 1953. Besides setting the organ apart from common use, the dedication also included the chimes, provided by the Ladies' Aid, three altar service books and a missal stand, given as memorials for departed loved ones. Mrs. Kramer of Waupaca played the organ and chimes for the dedicatory service. The undersigned preached on Nehemiah 12:27. 43.

In the preface to the first Lutheran Hymn book, printed in 1524, Luther says: "I am not at all of the opinion that through the Gospel all arts should be annihilated, as some fanatics pretend, but I would have all arts, especially music, placed in the service of Him Who gave and created them." These words of the Nightingale of Wittenberg are very fitting. The Lutheran Church is known as the singing church, and hence we attach much importance to the organ as an aid in our public worship.

ARMIN ENGEL.

## CALENDAR OF CONFERENCES

### SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

Date: Tuesday, May 5, 1953.  
Time: 9:00 a. m.

Place: St. John's Ev. Lutheran Church, Tp. Ridgville, Tomah, R. R. 4, Wisconsin.  
Robert Beckmann, pastor.  
Sermon: G. E. Neumann; alternate, H. Paustian.

Papers: Exegesis, Col. 2, 8-23, E. Mahnke; alternate, 2 Tim. 4, 8-22, M. Herrmann. Practical Theology: Is Faith in the Holy Ghost Necessary to Salvation? G. E. Neumann; alternate, What do the Scriptures Teach Concerning the Devil? A. W. Loock.

Round Table: The Development of the Theological Term "Status Confessionis" and its Practical Application, A. Berg. P. MONHARDT, Secretary.

\* \* \* \*

### SOUTHEASTERN WISCONSIN DISTRICT PASTORAL CONFERENCE

The Southeastern Wisconsin District Pastoral Conference will meet D.V. Monday and Tuesday, June 22-23, 1953 at Christ Lutheran Church, 23rd Street and Greenfield Avenue, Milwaukee, the Rev. Herman Cares, pastor.

The conference will begin with a communion service at 10:00 a. m. Monday, June 22, at which Pastor H. Vogel will deliver the sermon.

The conference paper is entitled "The Implications of the Doctrine of the Holy Trinity for the church of today" and will be read by Pastor Arnold Koelpin of Caledonia, Wisconsin.

The ladies of Christ Lutheran Church will serve dinner on both days at moderate prices.

All pastors and male teachers of the District are expected to attend and should announce themselves to the local pastor, The Rev. Herman Cares, 2221 West Greenfield Avenue, Milwaukee 4, Wisconsin.

HEINRICH J. VOGEL, Secretary.

### EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

Date: May 5 and 6. (Opening session at 9:30 a. m.)

Place: Mukwonago. (R. Lehmann, pastor.)  
Program: Exegesis of Hebrews 13, S. Hillmer; substitute paper, Book of Jude, W. Fischer; Basileia, ekklesia: Difference and practical applications, C. Leyrer; Is there a difference between the baptism of an adult and the baptism of an infant? M. Liesener; Sermon to be read for criticism, M. Braun.  
Conference preacher: P. Behn (M. Braun).  
W. FISCHER, Secretary.

\* \* \* \*

### RED WING DELEGATE CONFERENCE

Date: June 2, 1953.  
Time: 9:00 a. m.

Place: First Lutheran Church, La Crescent, Minnesota, E. G. Hertler, host pastor.

The Conference begins with the celebration of Holy Communion. Speaker W. Voigt (Alternate, Theo. Albrecht).

An essay on Christian Stewardship by Pastor H. Muenkel will be read at this conference.

Synodical business will be closely studied. Complete reports on the various phases of the Synod's work will be given by the proper synodical representatives.

Please notify the host pastor of your intended presence, together with the number of delegates coming with you.

NORMAN E. SAUER, Secretary.

\* \* \* \*

### EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeastern Wisconsin District will be held at the Bluemound Lutheran Church, 724 N. 112th Street, Wauwatosa, Wisconsin, on June 7, 1953, at 2 p. m.

L. HALLAUER, Secretary.

\* \* \* \*

### PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

A Pastoral Conference of the Western Wisconsin District will be held at Northwestern College, Watertown, Wisconsin, on June 16 and 17, 1953.

The first session will begin at 10:00 o'clock on Tuesday, June 16.

Dinner and supper on Tuesday, and breakfast and dinner on Wednesday will be available in the dining hall of the College.

Sleeping room will be provided in the dormitory. Sleepers will have to bring their own bedclothes.

A Communion Service will be held at the Gymnasium of the College on Tuesday evening. Pastor Kurt Timmel of Trinity Church, Watertown, will be the host pastor. Vice-President R. W. Mueller will preach the sermon.

The following papers will be read: An Exegesis of the Epistle of St. Jude, by Prof. W. A. Schumann. An Evaluation of the Revised Standard Version, by Pastor Walter Wegner. Practical Application of our Royal Priesthood, by Pastor E. H. Kionka. "Abound in This Grace Also," by Vice-President J. C. Dahlke. Report of the Meeting of the General Synodical Committee.

Registration should be sent to Prof. E. W. Tacke.

G. C. MARQUARDT, Secretary.

### CANDIDATES FOR THE PROFESSORSHIP AT DR. MARTIN LUTHER COLLEGE

The following names have been placed in nomination in response to the call for candidates for the new professorship at Dr. Martin Luther College:

1. Rev. E. J. Berg, Benton Harbor, Michigan
2. Rev. Leonard G. Bernthal, Elroy, Wisconsin
3. Rev. A. H. Dobberstein, Clarkston, Washington
4. Prof. Martin Albrecht, Mankato, Minnesota
5. Rev. Paul J. Gieschen, Rockfield, Wisconsin
6. Rev. Frederick Heidemann, New London, Wisconsin
7. Rev. Gerhard A. Horn, Chaseburg, Wisconsin

## The Northwestern Lutheran

8. Rev. Lloyd Huebner, Akaska, South Dakota
9. Rev. E. H. Kionka, Wausau, Wisconsin
10. Dr. H. A. Koch, Greenleaf, Wisconsin
11. Prof. Robert Krause, Milwaukee, Wisconsin
12. Rev. Karl Mischke, Goodhue, Minnesota
13. Rev. Frederick Nitz, Hendricks, Minnesota
14. Rev. W. O. Pless, Fond du Lac, Wisconsin
15. Rev. Theodore Sauer, Livonia, Michigan
16. Rev. Egbert Schaller, Nicollet, Minnesota
17. Rev. Edwin Schmelzer, Butterfield, Minnesota
18. Rev. Victor J. Weyland, Chilton, Wisconsin
19. Rev. G. F. Zimmermann, Fairfax, Minnesota

The Board of Control will meet on Monday, June 1, 1953, at 10:00 a. m., at which time a selection will be made from the above list. Correspondence concerning any of these candidates must be in the hands of the Secretary by that date.

The Board of Control  
Dr. Martin Luther College  
A. E. Gerlach, Secretary  
414 S. Franklin  
New Ulm, Minnesota

## THEOLOGICAL SEMINARY

### Closing Service

God granting, the present school year will be closed with a special service on Friday, May 29. The service will be held in the Seminary Chapel, beginning at 10:30 a. m.

As customary, the Seminary Chorus will give a closing concert in the Seminary Chapel on the evening before, Thursday, May 28, beginning at 8 o'clock.

Friends and patrons are cordially invited for both occasions.

JOH. P. MEYER.

## PASTORS' INSTITUTE

The Pastor's Institute will be held at the Theological Seminary at Thiensville, Wisconsin, August 24-28. Details regarding costs, courses, and lecturers will be announced at a later date.

HEINRICH J. VOGEL, Secretary.

## NOTICE

The thirty-second biennial convention of the Ev. Luth. Joint Synod of Wisconsin and Other States will be held at Watertown, Wisconsin, using the facilities of Northwestern College. The dates for the convention are August 5-12, 1953.

Pastor and teacher delegates to the convention will be certified by the District Presidents to the District Secretaries. Lay delegates certifications must be signed by the pastor, president and secretary of the congregations from which they are chosen; this certification is also to be sent to the District Secretaries. The latter will send the complete list of delegates and alternates to the undersigned. The dead-line for these lists is June 1, as the same must be published in three successive issues of the Northwestern Lutheran.

All delegates will have their quarters in the college dormitory. The housing committee at the college will use the official printed list to make their arrangements. Delegates desiring to commute every day will please notify the housing committee to that effect. Delegates are to provide their own bedding; pillow, pillow case, sheets and blankets. These may be mailed to the college and will be available upon the arrival of the delegates.

The delegates register upon their arrival and will receive their room assignment, meal tickets and information on the convention program.

The first convention service will be held at St. Mark's church at 10 a. m. on August 5. The first session begins at 2 p. m. on the same date in the college gymnasium. PROF. WINFRED SCHALLER, Secretary.

## 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 reredos, 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 20, 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.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

**Pastor**  
 Geiger, Gerhard H., in Immanuel Church, Buffalo Tp., Minnesota, by H. Geiger; assisted by Paul Hanke, Marvin Hanke, M. J. Lenz, T. E. Kock, Waldemar Geiger, L. Voss, W. P. Haar; Quasimodogeniti, April 12, 1953.

**CHANGE OF ADDRESS**

**Pastor**  
 Demcak, Robert, Dexter, Michigan.

**MEMORIAL WREATHS**

The Dr. Martin Luther College Music Department, New Ulm, Minnesota, acknowledges with thanks the following memorial wreaths from relatives and friends of the departed: Rev. Charles Lueker, New Ulm, \$12.50; Rhoda Kiekbusch, Winona, \$10.00; Mrs. Earl Griffiths, Springfield, \$3.00; Mrs. Adelheid Sommer, Zumbrota, \$1.00; Reinhold Dahms, New Ulm, \$10.00; and Harold Kuether, Minneapolis, \$5.00. Total: \$41.50. EMIL D. BACKER, Music Department.

**BOOK REVIEW**

**Faith of Our Fathers.** — A Centennial Volume published as a Companion Volume to the Synod History, "Grace for Grace," in commemoration of the one-hundredth anniversary of the organization of the Norwegian Synod in 1853. — Lutheran Synod Book Company, Mankato, Minnesota. — Price \$2.00.

In May of this year our Norwegian sister synod will observe the one-hundredth anniversary of the founding of the first Norwegian Synod. Ten years ago the history of the Synod was published under the title "Grace for Grace." The present volume brings the history up to date and presents the biographies of the three most prominent leaders in the early days (H. A. Preuss, J. A. Ottesen, U. V. Koren — with full page pictures of each). The bulk of the book is devoted to a translation of some of Dr. U. V. Koren's writings: "What the Norwegian Synod has Wanted and Still Wants." — "The Right Principles of Church Government." — "On the Use of the Word of God."

These articles are preceded by an evaluation of Dr. Koren as theologian, and concluded with an article on church union and unionism, the "Great Divide."

The book makes refreshing, edifying reading.

J. P. M.

**NORTH WISCONSIN DISTRICT**  
 January, February, March, 1953

**Fox River Valley Conference**

Congregation — Pastor	Budgetary
Algoma, St. Paul, Toepel, K., Schabow, A.	\$ 2,948.75
Appleton, Bethany, Hallemeyer, D. E.	282.80
Appleton, Mt. Olive, Ziesemer, R. E.	1,198.44
Appleton, Riverview, Hartwig, T. J.	558.81
Appleton, St. Matthew, Johnson, S.	756.60
Appleton, St. Paul, Brandt, F. M.	3,125.00
Black Creek, Immanuel, Thierfelder, F. E.	400.00
Bonduel, Friedens, Wendland, John J.	501.95
Carlton, St. Peter, Kuether, John J.	117.00
Center, St. John, Bergholz, H.	1,000.00
Clayton, Immanuel, Sommer, O. A.	—
Dale, St. Paul, Warnke, Harold	459.06
Ellington, Trinity, Waldschmidt, R.	620.05
Forestville, Emanuel, Zell, Wm.	—
Freedom, St. Peter, Zehms, E. J.	372.15
Green Bay, First, Krueger, E. H.	519.00
Green Bay, St. Paul, Voigt, A. W.	1,056.75
Greenleaf, St. Paul, Croll, Melvin W.	60.00
Greenville, Imanuel, Sommer, O. A.	1,242.41
Hortonville, Bethlehem, Froehlich, E.	952.02
Kasson, Bartholomew, Croll, Melvin W.	250.00
Kaukauna, Trinity, Oehlert, Paul Th.	1,095.72
Kewaunee, Immanuel, Zink, Waldemar P.	595.52
Kimberly, Mt. Calvary, Brick, Delmar C.	302.40
Liberty Grove, Christ, Fuhlbrigge, W. A.	81.96
Maple Creek, Immanuel, Nommensen, W. B.	277.29
Nasewaupee, Salem, Stern, Theo.	316.08
New London, Emanuel, Pankow, W. E.	4,352.50
Stephensville, St. Paul, Waldschmidt, R.	219.18
Sturgeon Bay, St. Peter, Baganz, Theo.	—
Sugar Bush, Grace, Nommensen, W. B.	600.00
Valmy, St. John, Henning, Otto C.	765.65
Waupaca, Immanuel, Reier, F. A.	284.90
West Jacksonport, Zion, Fuhlbrigge, W. A.	538.02
Woodville, St. John, Sippert, A.	118.90
Wrightstown, St. John, Pussehl, Henry E.	670.34
Zachow, St. Paul, Wendland, John J.	397.02
Conference Total	\$ 26,774.27

**Lake Superior Conference**

Abrams, Calvary	476.27
Beaver, St. Matthew, Pingel, Louis	113.75
Carbondale, Michigan, St. Mark, Schaller, Gilbert	164.00
Coleman, Trinity, Pingel, Louis	371.20
Crivitz, Grace, Wagner, W. E.	124.00
Daggett, Michigan, Holy Cross, Schaller, Gilbert	319.66
Escanaba, Michigan, Salem, Lutz, Wm. F.	671.99
Florence, St. John, Zarembo, Theo.	—
Gladstone, Michigan, St. Paul, Hoffman, Theo.	40.80
Green Garden, Michigan, St. Paul, Albrecht, E.	105.76
Grover, St. John, Hellmann, A. A.	1,102.00
Hyde, Michigan, St. Paul, Henning, Walter	49.03
Lena, Our Savior, Walther, H.	122.78
Marinette, Trinity, Gentz, A. A.	585.21
Marquette, Michigan, Trinity, Albrecht, E.	376.74
Menominee, Michigan, Christ, Thurow, Theo.	159.41
Oconto Falls, St. Paul, Walther, H.	60.00
Peshtigo, Zion, Geyer, Kurt	464.12
Powers, Michigan, Grace, Dobratz, Franklin C.	—
Rapid River, Michigan, St. Martin, Hoffman, Theo.	49.40
Sault, St. Marie, Michigan, Emanuel, Knickelbein, P. W.	334.65
Stambaugh, Michigan, St. Peter, Tiefel, George	266.51
Tippler, St. Paul, Zarembo, Theo.	—
Conference Total	\$ 5,957.28

**Manitowoc Conference**

Brillion, Trinity, Siegler, V. J.	29.18
Cleveland, St. John-St. Peter, Bode, Elden N.	584.40
Collins, St. Peter, Weyland, V. J.	500.00
Denmark, Christ, Wadzinski, A.	182.84
Eaton, Immanuel, Wadzinski, A.	155.80
Gibson, St. John, Mattek, John W.	—
Haven, St. Peter, Pankow, Wm. F.	102.50
Kiel, Trinity, Behm, E. G.	837.94
Liberty, Trinity, Kugler, S.	—
Manitowoc, Bethany, Roekle, Armin	1,020.97
Manitowoc, First German, Koeninger, L. H.	2,844.00
Manitowoc, Grace, Gieschen, Waldemar	466.49
Maribel, St. John, Koch, R. G.	376.60
Millersville, St. Paul, Heier, Otto	503.20
Mischoot, St. Peter, Zell, Ed.	353.00
Morrison, Zion, Koch, Henry A.	883.85
Newtonburg, St. John, Knueppel, F. C.	680.05
Pine Grove, St. Paul, Thurow, Carl M.	143.96
Reedsville, St. John, Habermann, Elwood	1,017.32
Rockwood, Rockwood, Luth., Zell, Ed.	46.90
Town Schleswig, Zion, Hartwig, Wm. J.	—
Shirley, Immanuel, Thurow, Carl M.	774.49
Two Creeks, St. John, Mattek, John W.	285.40
Two Rivers, St. John, Haase, W. G.	1,123.66
Conference Total	\$ 12,912.55

**Rhineland Conference**

Argonne, Peace, Bunde, Gilbert	25.40
Bruce Crossing, Michigan, Bethany, Bergfeld, Fred	134.87
Crandon, St. Paul, Bunde, Gilbert	129.50
Eagle River, Christ, Schumann, W.	249.10
Enterprise, St. John, Weyland, F. C.	546.25
Hiles, Christ, Bunde, Gilbert	12.65
Hurley, St. Paul, Geiger, A. F. W.	268.99
Laona, St. John, Raetz, F. W.	44.83
Mercer, Zion, Geiger, A. F. W.	54.32
Minocqua, Trinity, Bauer, Paul	172.00
Monico, Grace, Weyland, F. C.	—
Phelps, St. John, Bergfeld, Fred	63.51
Rhineland, Zion, Scharf, Erwin	1,370.81
Wabeno, Trinity, Raetz, F. W.	385.37
Woodruff, First, Bauer, Paul	154.53
Conference Total	\$ 3,412.13

**Winnebago Conference**

Caledonia, St. John, Engel, Armin L.	68.00
Campbellsport, Immanuel, Kahrs, H. A.	586.02
Dundee, Trinity, Kahrs, H. A.	994.80
E. Bloomfield, St. John, Schwartz, H. Marcus	458.59
Eldorado, St. Paul, Wojahn, W. A.	84.15
Eldorado, St. Peter, Wojahn, W. A.	—
Fond du Lac, Faith, Voss, Robert J.	—
Fond du Lac, Good Shepherd, Pless, W. O.	297.20
Fond du Lac, Redeemer, Reim, R.	487.50
Fond du Lac, St. Peter, Pieper, Gerhard	1,600.45
Forest, St. Paul, Siegler, O.	665.85
Green Lake, Peace, Krug, Clayton L.	453.63
Kowaskum, St. Lucas, Kaniess, G.	1,157.15
Kingston, Zion, Patrie, J. R.	507.30
Manchester, St. Paul, Wadzinski, Wm.	236.30
Markesan, St. John, Kobs, George	2,039.00
Marquette, St. Paul, Wadzinski, Wm.	80.43
Mears Corners, Trinity, Hartwig, Paul G.	66.75
Mecan, Emanuel, Oelhafen, W. J.	165.51
Menasha, Bethel, Tiefel, Arnold	142.85

Table listing contributions from various churches and individuals in the Northwest, including Montello, Neenah, Oakfield, etc.

Conference Total \$ 23,412.18
Anonymous Contribution 500.00
District Total \$ 72,968.41

GERALD C. HERZFELDT, District Treasurer.

Memorial Wreaths

Table listing Memorial Wreaths for the Northwest District, including names like Mrs. Pauline Ahrens, Mrs. Mary Allwardt, etc.

Total \$ 322.25
GERALD C. HERZFELDT, District Treasurer.

DAKOTA-MONTANA DISTRICT
July 1, 1952 to December 31, 1952
Western Conference

Table listing contributions for the Dakota-Montana District, including Pastor Akaska, Athboy, Bison, etc.

Table listing contributions from various churches in the Northwest, including Tappen, Timber Lake, Terry, etc.

Eastern Conference

Table listing contributions from the Eastern Conference, including Altamont, Arco, Argo, etc.

Totals:
Western \$ 19,790.96
Eastern 13,637.92
\$ 33,428.88

JAKE G. LEIDLLE, District Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

March, 1953

Table listing Memorial Wreaths for the Southeastern Wisconsin District, categorized by SYNOD and OTHER CHARITIES.

\$ 16.00 \$ 74.00 \$ 340.50
G. W. SAMPE, District Cashier.

**TREASURER'S STATEMENT**  
July 1, 1952 to March 31, 1953

<b>Receipts</b>	
Cash Balance July 1, 1952.....	\$ 110,643.86
Budgetary Collections .....	\$ 1,031,957.48
Revenues .....	187,573.24
<hr/>	
<b>Total Collections and Revenues .....</b>	<b>\$ 1,219,530.72</b>
<b>Non-Budgetary Receipts:</b>	
U. S. Government Bonds	
Matured .....	49,892.50
Reimbursement of Budget from Gerdt's Bequest.....	2,425.50
Luth. S.W.C.—Prayer Book	606.00
From "Africa Still Calls"	6,000.00
Bequests .....	2,839.98
Miscellaneous .....	416.50
<hr/>	
<b>Total Receipts .....</b>	<b>\$ 1,281,711.20</b>
<hr/>	
	<b>\$ 1,392,355.06</b>

<b>Disbursements</b>	
<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 55,038.90
Theological Seminary .....	55,254.70

Northwestern College .....	119,927.40
Dr. Martin Luther College	145,943.65
Michigan Luth. Seminary.....	102,099.78
Northw. Lutheran Academy	32,640.70
Mobridge Building Fund.....	90,000.00
Home for the Aged.....	23,530.45
Missions — Gen. Adm. ....	2,894.73
Indian Missions .....	92,960.73
Colored Missions .....	44,863.95
Home Missions .....	327,431.66
Refugee Mission .....	32,206.36
Madison Student Mission....	5,886.64
Lutheran S. W. C. ....	19,243.95
Winnepago Luth. Academy	2,250.00
General Support .....	56,299.24
Indigent Students .....	695.50
Board of Education.....	9,449.09
<hr/>	
<b>Total Budget. Disbursements..</b>	<b>\$ 1,218,617.43</b>
<b>Non-Budgetary Disbursements:</b>	
Notes Payable Paid.....	1,600.00
U. S. Gov. Bonds Purchased	149,438.17
<hr/>	
<b>Total Disbursements .....</b>	<b>\$ 1,369,655.60</b>

Cash Balance March 31, 1953 \$ 22,699.46

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For Period of July 1 to March 31

	1951-1952	1952-1953	Increase	Decrease
Collections .....	\$ 888,802.33	\$ 1,031,957.48	\$ 143,155.15	
Disbursement .....	1,096,771.97	1,218,617.43	121,845.46	
<hr/>				
Operating Deficit .....	\$ 207,969.64	\$ 186,659.95		\$ 21,309.69

**ALLOTMENT STATEMENT**

July 1, 1952 to March 31, 1953

District	Comm.	Receipts	Allotment	Deficit	Surplus	Percent
Pacific Northwest .....	1,274	\$ 7,961.41	\$ 7,643.97		\$ 317.44	104.15
Nebraska .....	6,181	34,685.02	37,086.03	2,401.01		93.52
Michigan .....	21,175	116,271.35	127,050.03	10,778.68		91.51
Dakota-Montana .....	7,031	41,472.83	42,246.00	773.17		98.16
Minnesota .....	36,968	179,983.61	221,807.97	41,824.36		81.14
North Wisconsin .....	44,193	220,995.95	265,158.00	44,162.05		83.34
West Wisconsin .....	48,767	204,932.43	292,601.97	87,669.54		70.03
Southeast Wisconsin .....	48,826	222,270.44	292,956.03	70,685.59		75.87
Totals .....	214,425	\$ 1,028,573.04	\$ 1,286,550.00	\$ 257,976.96		79.94

C. J. NIEDFELDT, Treasurer.

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

March, 1953

For Spiritual Welfare Commission

Memorial Wreath in memory of Mr. Theodore Drees given by: Mrs. Dora Niemuth, Mrs. Alice Oleniczak, Mrs. Carlton Mueller, Mrs. Hulda Moeller, Mrs. Ziesemer, Ludwig Schroeder and Miss Ruth Schroeder.....	\$ 7.00
Memorial Wreath in memory of Mrs. W. Kamm given by Rev. W. T. Meier.....	2.00
Memorial Wreath in memory of Mr. C. David given by Rev. W. T. Meier.....	2.50
George Hernig, Chicago, Illinois.....	2.00
Mr. Walter Dobberphul, Kewaskum, Wisconsin.....	25.00
A/1c Eugene Gauthier, New York, New York.....	1.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	2.00
Mrs. Harold Roloff, Neenah, Wisconsin.....	3.00
Immanuel Lutheran Dorcas Society, Sault Ste. Marie, Michigan.....	5.00
Mrs. A. Matheys, Oconto, Wisconsin.....	10.00
St. John's Ev. Lutheran Church, Okabena, Minnesota..	35.44
Memorial Wreath in memory of Otto W. Kush given by Mr. and Mrs. Don Oehring.....	2.00
	<hr/>
	\$ 96.94

Refugee Mission

Peter Midolla, Wauwatosa, Wisconsin.....	\$ 10.00
	<hr/>
	\$ 10.00

For Rhodesia Mission

Memorial Wreath in memory of Bertine Ingebristen given by faculty and friends at Dr. Martin Luther College, and girls at West Hall.....	\$ 36.00
Memorial Wreath in memory of Mrs. Florence Tacke given by friends at Bethesda Lutheran Home.....	5.00
Memorial Wreath in memory of Mrs. Waldemar Geiger, given by Rev. and Mrs. Alfred Walther.....	2.00
Orville Fruechte, Faribault, Minnesota.....	100.00
	<hr/>
	\$ 143.00

Dr. Martin Luther College

N. N. Golden, Colorado.....	\$ 5.00
	<hr/>
	\$ 5.00

For Indian Mission

From campers at the Lutheran Youth Camp at Whitewater, Minnesota .....	\$ 18.48
	<hr/>
	\$ 18.48

For Church Extension Fund

Memorial Wreath in memory of Louis Mielke, given by Rev. and Mrs. Paul Gieschen.....	\$ 2.00
Mrs. Geo. Rindfleisch, Milwaukee, Wisconsin.....	100.00
Memorial Wreaths in memory of Mrs. Fred Holtz and Mrs. Henry Grabe made by St. John's Church, Sturgis, Mich.	10.00
	<hr/>
	\$ 112.00

C. J. NIEDFELDT, Treasurer.

# 1953 VACATION BIBLE SCHOOL MATERIAL NEW

Wisconsin Synod Vacation Bible School Course  
Theme: "I Believe"

This series will provide material for a course extending over three weeks, or fifteen half-days of instruction.

**Teacher's Guide:** This guide presents a complete plan for each lesson to be studied. The guide for the Junior and Senior Departments includes all material for the formal lesson-study. A simplified Teacher's Guide has also been prepared for teachers of the Beginner's and Primary Departments.

**Lesson Sheets:** There are four lessons and one review on each of the three Articles. Each loose-leaf sheet consists of a biblical picture together with material from the Catechism.

**Worksheets:** The worksheets for every lesson vary with each of the four departments: Beginner, Primary, Junior, and Senior. They are also in loose-leaf form and can be assembled at the completion of the course and arranged in booklet form. An attractive cover will be provided for this purpose.

The prices for this material will be the same as charged for comparable material on the market.

## CONCORDIA V. B. S. MATERIAL

Theme: "Jesus, Our Lord and Savior"

<p>Teacher's Manual — No. 26T5305 ..... <b>.60</b></p> <p><b>Workbooks:</b></p> <p style="padding-left: 20px;">Beginner — Jesus Loves Us — No. 26T5301 ..... <b>.26</b></p> <p style="padding-left: 20px;">Primary — Jesus, Friend of Children — No. 26T5302 ..... <b>.36</b></p> <p style="padding-left: 20px;">Junior — Our Wonderful Savior — No. 26T5303 ..... <b>.36</b></p> <p style="padding-left: 20px;">Senior — Jesus, the Light of the World — No. 26T5304 ..... <b>.36</b></p> <p><b>Handicraft Projects:</b></p> <p style="padding-left: 20px;">Beginner No. 26T531 ..... <b>.23</b></p> <p style="padding-left: 20px;">Primary No. 26T532 ..... <b>.23</b></p> <p style="padding-left: 20px;">Junior No. 26T533 ..... <b>.23</b></p> <p style="padding-left: 20px;">Senior No. 26T534 ..... <b>.23</b></p>	<p><b>Promotional Aids:</b></p> <p style="padding-left: 20px;">Dodgers for Distribution — No. 27T5312 ..... <b>.70</b> per 100</p> <p style="padding-left: 20px;">Post Cards — No. 27T5311 ..... <b>.85</b> per 100</p> <p style="padding-left: 20px;">Buttons — No. 27T5315 ..... <b>.50</b> per dozen; <b>\$3.00</b> per 100</p> <p style="padding-left: 20px;">Posters — No. 27T5310 ..... <b>.10</b></p> <p style="padding-left: 20px;">Banners — No. 27T5313 ..... <b>5.50</b></p> <p style="padding-left: 20px;">Daily Report Sheets — No. 27T2055 ..... <b>.44</b> per 100</p> <p style="padding-left: 20px;">Registration Attendance Cards — No. 27T2056 ..... <b>.60</b> per 100</p> <p style="padding-left: 20px;">Certificates of Recognition — No. 27T5314 ..... <b>.04</b></p> <p style="padding-left: 20px;">Offering Envelopes — No. 27T5317 ..... <b>.85</b> per 100</p>
--	--