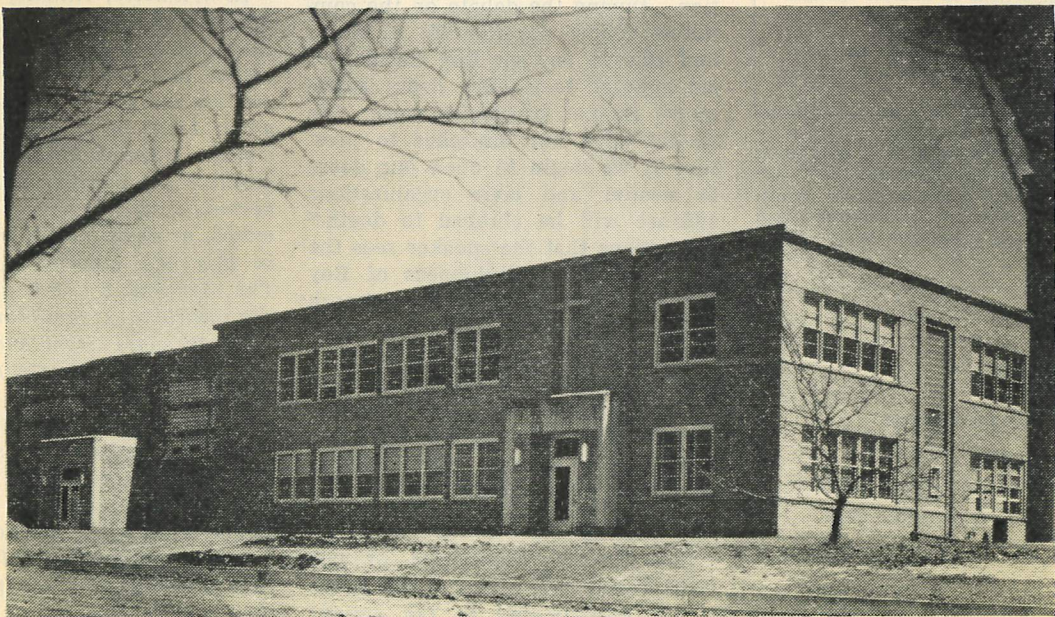


THE NORTHWESTERN LUTHERAN

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

I KINGS 8:57



The Northwestern Lutheran

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COVER DESIGN

THE NEW BUILDING
Northwestern Lutheran Academy
Dedicated on April 26, 1953

Siftings

BY THE EDITOR

To all Pastors and Congregations: According to a resolution of the Board of Trustees, the District Cashiers will receive collections for the month of June from pastors of their respective districts postmarked up to and including July 2. These receipts are to be applied to receipts for the month of June.

The receipts for the month of May have been disappointingly low in the light of the monthly quota, \$142,950.00, also in the light of our anticipated receipts, \$140,000, as well as in the light of our performance in May of last year, \$123,607.82. We received \$107,699.14 only. May should be a month in which we, at least, receive enough to meet our expenditures of the month. This has not happened. This can be the beginning of trouble for our fiscal office. If the month of June does not make up our May deficit in receipts our fiscal office will not be able to meet all requisitions in the dry months of July and August.

H. H. ECKERT
Exc. Chairman, Board of Trustees

A headline in the Dallas Morning News of May 8, 1953 read: BAPTISTS SNUB BOY SCOUTS. This occurred at the convention of the Southern Baptists held at Houston, Texas during the week of May 3. Last year a committee had been appointed to study the Boy Scout question and report to this convention. During the debate on the committee report the Rev. E. R. Eller, had this to say on Boy Scouts: "I am opposed to it (Boy Scout Movement) as part of church work. We should open our churches to pressure if we begin to open our doors to secular and civic organizations and we will be clubbed to death." We believe that the speaker sees the implications and influences of Boy Scoutism very clearly. The church and Boy Scoutism will not mix. Their references to religion and their conception of religion according to their manual is anti-Christian. No Christian church, no Christian parent can tolerate this without weakening its confession on sin and grace.

The General Committee of our Joint Synod (composed of the heads of all departments in the synod)

met in Milwaukee during the week of May 17. Long hours were put in by the various boards, especially by the Conference of Presidents, the Board of Trustees and the Mission Board. We hope to bring you news of these meetings in another issue of the Northwestern Lutheran. Suffice it to say here that these men came to Milwaukee to do work, your work, and to prepare the agenda for the meeting of the Joint Synod of Wisconsin at Northwestern College in Watertown this summer. Let us remember these men in our prayers and give them a thank-you for their unselfish work.

* * * *

Baptists are the most active missionaries, according to a survey made by Fr. John O'Brien of the University of Notre Dame. According to him 67 per cent of all Baptists tried to win converts and 50 per cent succeeded. The Presbyterians, however, were the most successful in their efforts. 59 per cent of all Presbyterians tried to win converts and 52 per cent succeeded. The Lutherans were not as sedulous. 49 per cent tried to gain others and but 28 per cent succeeded. Take this for what it is worth. Chances are that it is worth very little. It may, however, spur all of us to greater efforts in winning others for Christ.

* * * *

In Wilmette, Illinois, a suburb of Chicago, the Baha'i Temple was dedicated on May 2. This building was begun in 1912. This oriental cult was started by Baha'u'llah in Persia about 1844 and has spread over the world. Though the cult has comparatively a small number of adherents its bid for recognition in the world, or shall we say fame, centers in this new structure at Wilmette. The nine-sided structure supports the world's seventh-largest dome, made of glass, steel and aluminum. The delicate, intricately carved external ornamentation is executed in a special white concrete. The cost of the building is said to be \$2,600,000. What a pity that people, who refuse to obey or receive the Truth revealed in the Scriptures are so easily blinded by Satan to follow such a cult and be ready to sacrifice time and money for its support.

Christ's Kingdom Is Meant For Sinners

Matthew 9:9-13

CHRISt'S kingdom is His rule of grace, which He established with His atoning sacrifice, His rule of grace, in which He extends and imparts peace of conscience, the comfort of God's fatherly love, strength for godliness, blessed hope of everlasting life. That this kingdom is meant for sinners is a truth which needs to be impressed upon us again and again.

We See It In the Calling of Matthew

Jesus Called A Publican On His way to the seashore, where He meant to teach the multitude which was following Him Jesus "saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me; and he followed him." Matthew does not relate how his heart was first won by the Savior's message of pardon and salvation. He merely tells us of the blessed occasion when he was publicly summoned by Jesus to follow Him and henceforth to devote his whole life in His service. Both here, and again when he lists himself among the twelve apostles of the Lord, he does mention, however, that he had been a publican. He was ready to confess that in receiving him as one of His disciples Jesus had received a sinner.

Receiving A Sinner Matthew knew that no one would think of a publican as anything else than a sinner. Under God's chastening the Jews had become subject to Rome. Yet instead of submitting to it with humble, penitent hearts the Jews resented everything which made them aware of this foreign dominion. Thus they hated the publicans who collected taxes for Rome; especially did they despise any of their own countrymen who were ready to serve in this capacity. Jews who under these circumstances were nevertheless willing to serve as publicans were apt to be those who were interested in the dishonest gain which could be gotten in this position through bribery, extortion, and false evaluation. Hence it was not without warrant that public opinion simply put a publican into one class with all other

gross sinners. Among such people Matthew had lived and moved as a publican, among them he had friends and acquaintances. Yet Jesus called Matthew the publican into His discipleship.

To Rescue Him From Sin Let no one think that sin is after all not such a

damning thing, that under Christ's reign of grace sinners may freely indulge in sin and still escape pangs of conscience, fear of death, and the dread of God's judgment. In receiving Matthew as His disciple Jesus indeed imparted full pardon and salvation to him. Yet with this unmerited gift Jesus at the same time made him willing to follow His Lord without hesitation and to serve Him henceforth in a new life devoted to helping his fellowmen. Matthew became a faithful witness of his Savior. He is that still for us through his inspired gospel. Yes, Christ's kingdom is meant for sinners.

We See It Also As Jesus Eats With Publicans and Sinners

Matthew Arranged This Feast Those who have no taste for a kingdom of God that is specifically meant for sinners may not consider the example of Matthew convincing. They are likely to contend that Jesus merely recognized that Matthew had somehow gotten into the wrong crowd and that, given a new chance, his better nature asserted itself. Matthew himself, however, realized that Jesus meant to receive and save every poor and helpless sinner just as He had received him in pure grace. That is why he now prepared a feast at which other publicans and sinners might have an opportunity to meet their Savior. In his own account Matthew mentions only the meal and the nature of the guests. St. Luke, however, tells us that it was Matthew who arranged for this feast in his own house. In his grateful joy he now wished to introduce the Savior to all of his soul-sick friends, that they, too, might experience gracious healing.

Jesus Came With His Disciples Under such circumstances Jesus gladly sat down to eat with publicans and sinners.

He was ready to become intimate with them when it afforded an opportunity to free them from the guilt and bondage of sin. Though He truly found no delight in their sinful lives, He loved their souls. He wanted them to know Him as their gracious Savior that in thankful faith they, too, might gain strength for a new life.

It behooves every disciple to do what Matthew did. This does not mean, of course, that we will allow ourselves to be drawn into questionable company and into indiscriminate association with men of an evil life. Wherever and whenever not we but they are in control the warning of the Psalmist applies: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Yet every contact with sinners — no matter how deeply fallen and despised they may be — which really affords an opportunity to introduce them to Jesus as the blessed physician of their souls, should be precious and welcome to us. For Christ's reign of grace is meant for sinners.

We See It Above As Jesus Explains His Mission

The Saviors presence in the company of publicans and sinners had not escaped the selfrighteous eyes of certain Pharisees. Full of censure they approached the disciples with the question: "Why eateth your Master with publicans and sinners?" They implied that the company which Jesus kept reflected upon His own character.

Precious Gospel These Pharisees were of the opinion that only he who was already righteous, at least in part, could possibly share in God's favor. Salvation out of pure grace was folly in their sight. Yet Jesus testified before them: "They that be whole need not a physician, but they that are sick." "I am not come to call the righteous, but sinners to repentance." Here we have the precious Gospel message that God's Son came to heal those who are helplessly sick, to save wretched sinners and to call them to repentance. Also the Pharisees were in need of just such a Savior. Jesus

revealed their hard and merciless hearts. We, too, need this Savior. But only when we realize that of ourselves we are nothing but helpless sinners can Jesus help us.

Full of These Pharisees failed to
Blessed realize that God can take
Power helpless, degraded sinners
like those assembled in
Matthew's house and with His grace
and Spirit make new creatures of
them. Yet Jesus pointed to Himself
as the physician of the spiritually

sick. When He fills the hearts of sinners with saving faith and thankful love, they gain strength to battle against sin and to strive after that which is holy and well-pleasing in His sight.

For True What kept these Phari-
Piety sees blind to their real
need was their wrong
conception of serving God. For
them piety was a matter of outward
deeds. But such deeds do not please
God, unless they flow out of a loving
heart. That is why Jesus told them:

"Go ye and learn what that meaneth, I will have mercy, and not sacrifice." The Lord wants His saving grace and mercy to be reflected in our lives, that out of thankfulness toward Him we show mercy and love also toward our fellowmen. If such faith-born love had dwelt in the hearts of these Pharisees, they would not have despised the publicans and sinners or found fault with the Savior as He revealed Himself to them as the gracious physician of souls.
C. J. L.

Editorials

Nation's Pastors Give Up Much For A Mighty Cause

and the front door bore this sign:

"Going out of business. Building for sale or rent. The minister isn't mad at anybody. He simply has decided to enter a field offering more opportunity for advancement."

Well, you can imagine what would happen. There would be the greatest revival in the nation's history. You never love anything so much as when you are afraid you'll lose it.

At first everybody would simply be angry with the minister.

"They must be crazy," people would say. "What's the matter with them anyway? Don't they get paid for what they do?"

The regular church-goers would cluster restlessly around the locked doors, then go back home, restless and uneasy. The Sabbath golfers would shout indignantly at their wives: "The kids have to be able to go to Sunday school. It's good for them. I guess you'll have to read them something out of the Bible today, until we get this thing straightened out. There must be a Bible around here somewhere."

And, of course, the angriest of all would be the people who rarely or never attend their church, and don't know the pastor's first name.

Then delegation after delegation would call at the homes of the ministers and say stormily:

"All right, if it's more money you want—how much?"

But if all the ministers would stay away from their churches, the delegations would cease to bluster, and plead fearfully:

"You have to come back. You can't do this. Who is going to marry us, baptize our children, bury our dead, and give comfort to those we leave behind?"

And the ministers might answer:

"We are weary of simply marrying you, baptizing you and consoling your survivors. And it

Suppose this Sunday every church in America were locked

isn't a question of getting more take-home pay either. We will open the churches again only if you will promise to live up to your religion in your daily life — and then live up to that promise."

And when the churches did reopen their doors, they would be as crowded as a real estate office in the Florida land boom. At least for a few Sundays.

I suppose every minister has had a daydream of that kind at some time or other. And while I am not advocating a nationwide sitdown strike for ministers, it certainly would stir up a mighty interest in religion — and a little overdue appreciation for the parson.

A minister gives up a great deal for a mighty cause . . .

His mere act of dedication places him apart, and makes him sometimes lonely. But like any other human being, he is subject to discouragement and frustration. The time other men save for their family life he must always put at the disposal of his congregation.

Every minister wants to build one new church in his lifetime. But usually this is neither vanity nor the urge to spend money. If he has to build a bigger church, he knows he has succeeded — he has brought more people to the practice of their faith than were there when he first came.

This is his opportunity for advancement — his only real one. For this is his ultimate consolation, the proof that he has not failed in his dedication — he has led many to the worship of the Lord he serves.

And like any other fisherman, he yearns most for the ones that got away.

HAL BOYLE, in *Saginaw News*.

* * * *

Off the Beam That is what is wrong with the translation of Micah 5, 2 in the Revised Standard Version. It's off the beam. There we read: "But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall one come forth for me who is to be ruler in Israel, whose origin is from of old, from ancient days." The King James

Version translates the last part of this verse with "whose goings forth have been from of old, from everlasting." We have heretofore, and rightly so, looked upon this passage as a testimony to the eternity of the Son of God who entered this world and became our brother when He was born of the virgin Mary in Bethlehem; yet this passage as translated in the R.S.V. speaks of His origin lying in time, in very ancient time to be sure, but still in time. Any reference to the eternal existence of Him who was to go forth from Bethlehem is removed. Now what is right, the King James Version which translates "whose goings forth have been from of old, from everlasting," or the Revised Standard Version which translates "whose origin is from of old, from ancient days"?

Let us first note that the Hebrew word translated with "origin" in the R.S.V. is not a singular form. The K.J.V. translates it correctly with "goings forth." Then let us note in the second place that the word translated with "ancient" in the R.S.V. is the one commonly used in the Hebrew with reference to eternity and should be so translated especially if the context requires such

a translation. And that it does in this case because of the plural "goings forth." Since this plural stands there without any restriction or limitation it refers to all the goings forth or activities of the Son of God and they are as extensive in duration as the very being of the Son of God who is from everlasting to everlasting. Therefore these activities go back not only into the most ancient times but into the aeons or days of eternity itself and extend into the very aeons of the world to come. Among such goings forth we find His going forth as the Eternal Word in creation, His manifestations in the Old Testament, His coming into our flesh and His various other activities up to His going forth in glory on the last day when He, The First and The Last, The Beginning and The End, shall subdue all things to Himself to reign in His everlasting Kingdom in the new heaven and the new earth. But all this is not only obscured but eliminated when the "goings forth" are translated with the word "origin." Thus this translation is off the beam of divine truth, which shines forth from so many places in Scripture. Unless guided by that beam even much learning will go astray.

OTTO J. ECKERT.

Guidance In Godliness

THE MESSAGE OF THE KINGDOM

"AS ye go, preach, saying, The kingdom of heaven is at hand," Matt. 10:7. So Jesus instructed the disciples. Of course, that was a wide theme and much could be said under it. Jesus always kept to that theme, but He had, as one can readily see, many things to say. But the point here is that declaring the presence of the kingdom of God was the one thing they were to do. Any preaching that failed to do that was out of order. If they preached anything else they were no longer Jesus' messengers and were not acting under His authority.

With the vast knowledge the world has these days, preachers may be tempted to get away from the one theme Jesus has fixed. Looking over the church announcements in a Saturday's paper, one sees what an effort is being made to make preaching up to date, or, let us say, to apply the Gospel to present-day conditions. The intent is praiseworthy and aside from some freak topics on the part of the sensation-mongers there may be an honest effort to apply the Word as conditions seem to require.

But the great trouble is that too much is made of human factors, of mere human ability and machinery.

The fact that a new power has come in, a spiritual and heavenly power, the kingdom of God, is overlooked. Instead of preaching the kingdom of God they are preaching the kingdom of men. Just that failure it is that takes the power out of much preaching of the present. The preaching may be eloquent, interesting, instructive in a way, entertaining, and all that, but it lacks power, and it lacks power because it is not a preaching of the grace and power of the kingdom of God, but human wisdom.

Besides, all the time we are told that our preaching must change, because the world, civilization, is changing. But we nowhere find that Jesus made any provisions for a change of them. He said the time will come when they will put you out of the synagogues and bring you before governors and kings and kill you, but He did not say that the time would come when they would have to change their message. What have airplanes, radio, television, atomic power, and all such things, to do with the kingdom of God anyway, that they should change it? Where is it said that the kingdom of God was given subject to a change of civilization?

Did not Jesus, on the other hand, say, that heaven and earth shall pass away, but My words shall not pass away? Certainly we are to apply

the Gospel to a changing world, and it may be that some of us are forgetting to do that; but there can be no change in the message itself. If men are to be saved at all, they must be saved through repentance and faith just as were Peter and John and Mary Magdalene and Paul, and all the rest. And if men expect to live a new life, the power to do so will come only through the Holy Spirit.

* * * *

FAITH

Paul said to the jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31. In this age of counterfeit religion, shallow religious thinking and teaching, loose morals coupled with Christian profession, it would not seem amiss to stress the truth consistently and constantly. Much of the religion of the present is like the Irishman's saucepan, which had many good points but no bottom. God preserve unto us religious teaching and experiences with bottoms!

The world needs a rock-bottom religion; shifting-sand teaching will never lead to the Rock. Unscriptural or anti-scriptural teaching will never guide souls to the "wells of salvation" and help to bring up buckets of "living water." Faith is essential to the saving of the soul,

but faith is impossible unless attended by wholehearted submission to God's will. Any trust that precludes submission and allows rebellion against God's will is a false trust and grants nothing but a hollow profession of religion, a form without the power of godliness and often denying it; a cloud of Christian profession but without salvation

moisture; a tree of profession, fruitless; a wave foaming with whiteness, but frothy and valueless; a rag rose without agreeable fragrance, and better looking at a distance. Microscopes reveal the fine texture of the living rose, and one possessing Christ's salvation need not shun inspection by the microscope of divine truth. K. F. K.

unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed are thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my Church."

The Church

As Jesus Spoke of It

WE use the word church in many different ways. There are certain buildings which we call churches. The divine services conducted in such buildings are sometimes also called by that name, as when we say, I am going to church today. Then the congregations are called local churches, also a group of such congregations as have united for common work, for instance, The American Lutheran Church, etc. Bodies like the last named are also called synods. Again, the word is used for larger groups holding a common confession, as, the Lutheran Church, the Catholic Church, etc. In the Third Article, when we say that we believe in "the holy Christian Church, the communion of saints" we understand by the word church all the believers in Christ as taken together, no matter where they are or when they lived.

In the New Testament the word has several applications. It is not our intention to engage in a general study, but to limit ourselves to the use which Jesus made of the term.

Background of the Word

The word was used among the Greeks for a gathering of people, such as we might call a town meeting. The voters were called together. They were organized and had the customary officials. Then in an orderly fashion they discussed some problem that concerned the public welfare.

There is one chapter in the Book of Acts where the word occurs in this sense, Acts 19. The silversmith Demetrius caused a riot in the city of Ephesus. The people came together in the theater. It was an "assembly;" but it was not regular, it was "confused" (v. 32). The town-

clerk called it an "uproar" (v. 40). He dismissed the people and told them that if they had any important matter, it should be "determined in a lawful assembly" (v. 39). The word for "assembly" is the same in Greek as for "church."

This word, which originally meant an assembly, Jesus adopted and applied it to His believers. While the word occurs very frequently in the Book of Acts and in the epistles, Jesus Himself used it only twice, in Matt. 16 and 18, but He pointed out so many important truths in connection with His Church that it will be well worth our while to devote a few studies to the matter.

The Foundation of the Church

When Jesus used the word for the first time, He compared the Church to a building: "Upon this rock will I build my Church" (Matt. 16, 18). What is this rock?

In passing we remark that it is not the person or a special office of Peter. The Greek language forbids such identification. Jesus uses two different words with different meanings. He calls Peter a *petros*, which means a boulder or, in connection with a building, a building block. The foundation of the Church He calls a *petra*, which means a rocky ledge. Peter is a building block, a useful and very important building block; but he is not the foundation, the *petra*. He himself is built on that foundation.

What is the foundation? We copy the pertinent words from Matt. 16.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist; Elias; and others, Jeremias, or one of the prophets. He saith

We see at a glance that the whole discourse centers on Christ. It is important that we do not lose sight of this decisive fact. Jesus wants to know what attitude people take over against Him. It is not curiosity that prompts Him to ask that question; in fact, it is not for His own sake at all that He asks it. It is to elicit from His disciples a confession of their stand.

For more than two years Jesus had instructed His disciples. Now the time of His suffering and death was drawing near. With that their training would practically come to an end. He would still meet them off and on for 40 days after His resurrection and speak to them of the things pertaining to the kingdom of God, but their regular intercourse as they had practiced it for approximately three years would not be continued. The time would then be that they must go forth and bear witness for Him. For that purpose He had called and trained them. What would they tell the people about Him?

In this examination more was at stake than their personal faith. Their faith was involved, indeed. Jesus did not want them to proclaim a message which they did not themselves believe, or in which they were not vitally interested. But He looked beyond their personal faith. He looked at the message which they, after His departure, would deliver to the world.

He led them away from the populous west coast of the Sea of Tiberias, crossing over the lake in a boat and traveling towards Caesarea Philippi. Here, where He and His disciples were isolated from the humdrum of Capernaum and could quietly concentrate on the great truths which the apostles were soon to carry into all the world, Jesus asked them in order to clarify their convictions and to express definitely what was their faith concerning Him.

(To be continued)

J. P. M.

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

The Model Bereans

THE Bereans, who searched their Scriptures daily to find out for themselves whether the things were as Paul had preached them, not only serve as a model for the Christians of all times for their insistence on their right of private judgment, but also for their thorough and daily study of the Bible. For all times do they serve as models for every mode of Bible study and for all Bible classes for young and old alike. Having learned that Jesus of Nazareth was the promised Messiah and their only Savior, they gladly heeded His words: "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). The early Christians studied Scriptures and served the Lord daily (Acts 2:46-47). The Bereans followed in their footsteps. How can it be otherwise! Jesus says: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." This criterion offered to us by Jesus, the Son of God Himself, is not heeded sufficiently. Where the hearing and reading of God's Word is done sincerely for the salvation of the soul, it is a sign of that rare first love of Christ. May the Bereans teach us how it may be rekindled in our hearts!

Berean Success

The success of Paul's preaching varied. In Thessalonica only a few Jews were won for Christ. Luke tells us of the firstfruits of the Gospel in Berea (Acts 17:12): "Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." In Berea more proselytes were won for Christ than in Thessalonica. The Lord has promised that His Word shall not returned void. Sometimes many, sometimes only a few are won, at times none. For some it will be a savor of life unto life, to others a savor of death unto death, if they refuse the Gospel for their soul's salvation. The Lord has not promised that all will be won for Christ or that a whole nation can or will be christianized as some enthusiasts

would have it. Paul too failed to win all. There will always be only a comparatively small flock that will accept Christ wholeheartedly. The broad masses will ever remain indifferent and even hostile to the saving message. Luke writes of a rising hostility in Berea, stirred up by fanatical Jews, who had come from Thessalonica (v. 13): "When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also and stirred up the people." We are not told, who informed the Thessalonian Jews of Paul's success at Berea. It is rather probable that they sent out spies to inquire, whither Paul, their arch-enemy and adversary, had gone after his secret departure from their city. They wanted to prevent him from doing any further harm to any other Jewish community. Perhaps also some of the Jews in Berea, who had remained hostile to the Gospel preached by Paul, informed them. It is a mere conjecture.

One of the model and noble Christians in Berea, who was won for the Gospel, was Sopater. Later on we find him at Corinth as one of the brethren, who accompanied Paul on his third missionary journey to Asia and from there to Palestine to bring the collection for the poor to Jerusalem (Acts 20:4). Whether he is identical with Sosipater, who joined Paul in sending greetings to the Christian congregation in Rome, and who is there called a kinsman of Paul (Rom. 16:21), cannot be stated definitely. It has been assumed and is probable.

Paul Departs

When the Jews of Thessalonica had come to Berea to stir up the people against Paul, the brethren, in secret assembly, decided to send Paul away. For the benefit of the young congregation, however, it was deemed wise to have Silas and Timothy stay with them and to serve them with the Gospel, strengthening them in their faith and knowledge of Christ. Here at Berea we again hear the name of Timothy mentioned. Paul had left

Timothy in Philippi for the strengthening of the faith of that congregation after his departure. Now Timothy was to perform a similar task in Berea. It is very likely that Timothy was among the bearers of gifts for Paul from Philippi to Thessalonica. We are not told, how he came to Berea, whether by way of Thessalonica or directly. In all likelihood he passed through the city to bring Paul information concerning the congregations. Thus Paul received news of the spiritual welfare of both the Philippian and Thessalonian. Now Timothy was to preach the Word to those in Berea, whom Paul had to leave behind. Here again we see the providential hand of the Lord of the Church in the protection of His faithful Christians in Berea. The enemies of the Church shall not be able to destroy it as much as they may try. We also recognize the providence of God in Paul's being warned of the coming of the Jews from Thessalonica, so that he might escape their fury in time and continue his blessed work of planting the seed of the Gospel elsewhere. Luke writes: "And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still."

On to Others

Again we face a problem, for which we know no definite answer. We know that Paul left for Athens, but did he go there by land or sea? Did he proceed along the coast toward the capital of Greece, or did he board a sailing vessel at Dium, the nearest harbor, located about 23 miles from Berea? Most interpreters assume a sea voyage. To this very day the tradition of Berea supports such a sea voyage. One of the manuscripts (Codex Bezae) remarked that Paul was hindered from preaching in the Greek provinces of Thessaly and therefore passed it by. This is no convincing argument. We are inclined to assume that Luke would not have used the phrase "to go as it were to the sea," if Paul had traveled to Athens by land. It is highly probable that Paul departed from Athens by way of Dium. We do know, however, that his Berean friends accompanied him to Athens, for Luke writes: "And they that conducted Paul, brought him unto Athens."

Leaving from Dium Paul once again saw snow-capped Mount Olympus, the legendary abode of the

Greek deities, as he departed for the capital of Greece known for its many temples and statues erected for the worship of the Grecian gods and goddesses. This parting glance of Mount Olympus reminded Paul of his past experiences in Macedonia. A vision of the Lord had summoned

him into this province. In spite of all the pagan as well as Jewish opposition his mission had been signally blessed by the Lord. Many souls had been won in all missionary centers. From there the Gospel could and did spread into all of Macedonia. Now the faithful servant of the Lord

strove to take this same Gospel into the heart of Greece, Athens, the political as well as cultural and religious center of the Greek world. Soon we shall hear, how he and his message were received by the leading representatives of human wisdom of that day and age.



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

MATTHEW 28. 20

DAKOTA-MONTANA DISTRICT TEACHER'S CONFERENCE

West River Country

ONE Sunday afternoon Teacher Landvatter and his wife of Fairfax, Minnesota, stepped into their car and headed West. Teacher Landvatter was the guest essayist at the Dakota-Montana Teacher's Conference. Crossing the Missouri River at Mobridge and safely passing the sentries who were guarding the recently moved remains of Sitting Bull, they entered into the "West River Country." Traveling 85 miles West of Mobridge they came to

Morristown, South Dakota. Here in Christ Ev. Lutheran School the teachers of the Dakota-Montana District were to meet for their fourth teachers' conference.

Humble Beginnings

The Dakota-Montana Teachers' Conference first met in December, 1949 in Zion Ev. Lutheran School in Mobridge, South Dakota. At that time the Conference consisted of three teachers and their pastors from Akaska, So. Dak., Mobridge,

So. Dak., and Jamestown, No. Dak. The Akaska Christian Day School opened in the Fall of 1946. On their opening day 15 children enrolled. That number represented 48% of the school-age children in their congregation. Pastor Gehrke taught school that first year. The following year, in order that the school might continue efficiently, the Mission Board extended a helping hand and subsidized the teacher's salary which enabled the congregation to call a full-time teacher. The present enrollment at Akaska is 19.

In 1947 the congregation at Jamestown No. Dak. opened a Christian Day School with an enrollment of 23 children representing 45% of the school-age children in their congregation at that time. The congregation at Jamestown has the only school in our District which is not being subsidized by our Mission Board. Their present enrollment is 36.

In 1949 the congregation at Mobridge, So. Dak. opened a Christian Day School with an enrollment of 32 children, 45% of their school-age children. In 1951 the Lord gave them the privilege of opening a second classroom to accommodate the growing enrollment. With the calling of a second teacher, however, the Mission Board was requested to subsidize the second teacher's salary. The Mission Board, with thanksgiving to the Lord who gave the increase, happily granted this request.



NORTHWESTERN LUTHERAN ACADEMY DEDICATION SERVICE
Mobridge South Dakota — May 26, 1953

Choir of 70 Children's Voices Representing the Day Schools of the
Dakota-Montana District

Their enrollment has now reached 50.

In 1950 the congregation at Morristown, So. Dak. opened a Christian Day School with an enrollment of 7, representing 28% of their school-age children. The teacher's salary at Morristown is also subsidized by our Mission Board. The enrollment now stands at 14.

Sympathetic Heart for Christian Education

As we view this very brief history of the schools now existing in the Dakota-Montana District we are thankful to Him who has commanded, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," that He has provided us with a Mission Board which always has a sympathetic ear and heart for this important work of Christian education. Without the help of Mission funds the building of the Lord's kingdom through Christian education would suffer in this District.

Dedication Day

On April 26, 1953, at the dedication of the new building at our Academy we were privileged to note a blessing of this work. We heard a choir of 70 children's voices, repre-

sented the Day Schools of our District, sing, "I Know That My Redeemer Lives."

Humble Monuments

When we take note of the fact that some of the parents drive 30 miles a day, through the Dakota snow and mud, to bring their children to a Christian Day School — when we see a trailer house parked behind a church, where grandmother stays with the children during the week, so they may be enrolled in a Christian Day School 37 miles from home — when we see a milk cow given in exchange for a year's room and board, so a child is able to attend a Christian Day School — when we see these things, we see the humble monuments of thanksgiving to the Lord, who is providing these blessings; and to the Mission Board which is making these blessings possible also among us.

Fear Not Little Flock

On the morning of April 20, 1953, the teachers and their pastors opened their conference with an address by Pastor P. G. Albrecht of Bowdle, So. Dak. The words addressed to the teachers were based on Luke 12, 32: "Fear not, little flock; for it is my Father's good pleasure to give you the kingdom." How

excellently the text applied to the five teachers of this conference. Indeed, the number of schools and teachers is small, but they are not insignificant. Through their efforts the Father's kingdom is being wonderfully strengthened and extended.

In the morning the conference heard two practical lessons presented to the children of Morristown's Day School. The first lesson was a catechesis presented by Mr. W. Wietzke, a tutor at Northwestern Lutheran Academy, on "The Church Year." The second lesson, presented by Miss Rhoda Arndt, was in arithmetic; "Casting Out Nines." After recess, with coffee, the lessons were discussed and both were thanked for their efforts.

After dinner was served by the ladies of the host congregation, the guest speaker presented his essay; "The Benefits Derived From An Intensive Penmanship Program." Discussion followed his informative and interesting paper.

In the business meeting, the Conference received and accepted an invitation to meet next year at Jamestown, No. Dak.

After an early supper, some of the pastors and teachers were taken on a short trip through the country south of town. Traveling 15 miles south by prairie "road," they viewed some of the "breaks" which are the home of cactus, Diamond-back "rattlers," and a few remaining coyotes. The pastors and teachers were also able to view much of the West River Country from the top of "Skull Butte."

So with the setting of the sun the teachers and pastors departed on their 85, 125, and 200 mile trips back to school.

They are a small group, laboring in comparatively small congregations. Yet theirs is the promise; "Fear not, little flock; it is my Father's good pleasure to give you the kingdom."

MARVIN RADTKE.



FOURTH ANNUAL TEACHER'S CONFERENCE
Morristown, South Dakota

Left to right: Mr. R. Kurth; Rev. P. G. Albrecht; Rev. K. Bast; Mrs. M. Radtke; Rev. L. Huebner; Miss Mable Goede; Prof. H. Meyer; Miss Rhoda Arndt; Tutor W. Wietzke; Mrs. R. Pope; Rev. R. Pope; Miss Elsa Klein; Rev. M. Radtke.

CORNERSTONE LAYING

On Sunday afternoon, May 17, St. John's Congregation, Waterloo, Wisconsin, laid the corner stone of 70x80 foot one-story annex to its school. Prof. Carl Scheweppe was the guest preacher.

H. C. NITZ.

DEDICATION**Northwestern Lutheran Academy
April 26, 1953**

On April 26, 1953, about 2:30 p. m. a steady stream of cars was turning off U. S. Highway 12 on the west end of Moberly and making its way to the northwest limits of the city where the campus of the Northwestern Lutheran Academy is located. Many of these cars had hastily travelled one hundred, two hundred, and more miles across the

This was perhaps the largest gathering of people in the Dakota-Montana District to concern itself with the Christian education of its youth. It was tangible evidence, so far as we can hope to have it, of the growing interest in the Christian training of its youth among our Dakota-Montana people, evidence that the purpose for which the Academy was established is increasingly being realized.

"I, a servant of God, by virtue of my office, dedicate this building with all that pertains to it, and with all

the holy purposes it is to serve, together with all that is in it, to the Triune God, the Father, our Creator and Preserver, the Son, our Redeemer and Sanctifier, the Spirit, our Caller and Sanctifier." Thus Pastor H. Birner, Estelline, South Dakota, who as chairman of the Academy Board served as liturgist for the dedication services, set this new administration-gymnasium building apart for use in the building of Christ's kingdom. Thereupon Prof. C. Schewpe, President of Dr. Martin Luther College, New Ulm, Minnesota, first addressed the assembled congregation on the basis of Matt. 16, 13-17. He confronted his hearers with the question: What must this school do to justify its existence? The text shows this by means of a question and an answer. "Who do ye say that I am?" To that question of Christ we, the contributors toward this school, its teachers, alumni, and students, will tolerate only one answer: "Thou art the Christ, the Son of the living God." That must be the answer this school gives and teaches. The second speaker, Pastor S. Baer, Morton, Minnesota, first chairman of the Academy Board, reviewed some of the early struggles of the Academy and lead his hearers to exclaim with the Psalmist (126, 3): "The Lord hath done great things for us; whereof we are glad." Vocal expressions of thanksgiving and praise to God were added to the service by



Left to Right: Mr. Nolte, Prof. Schewpe, Pastors S. Baer, Binier, P. Albrecht

rolling prairie since the close of morning worship in home congregations to bring worshippers to the Academy. These worshippers wanted to join with fellow Christians of our Wisconsin Synod to dedicate unto the Lord the last of four Centennial buildings, the administration-gymnasium building of the Academy. As if to show His pleasure in what was being done, the Lord provided a pleasant spring day, the one day of sunshine during a rainy season that had begun two days before Dedication Sunday and was to continue for a week after it. By 3:35 p. m. when the organ lead the congregation in singing "All Praise to God, Who Reigns Above, the God of All Creation," friends, alumni, students, parents, pastors, well-wishers of the Academy — over nine hundred of them — had filled every available chair in the auditorium and in the adjoining assembly room, which had been provided with a loud speaker.



The Festive Gathering at Dedication of Northwestern Lutheran Academy

the singing of the Academy choir and of a mass choir consisting of over two hundred voices from neighboring congregations, both under the direction of Prof. H. G. Meyer. Miss Elsa Klein, an Academy graduate serving as Christian Day School teacher at Akaska, South Dakota, was at the organ for this afternoon service. It was also a pleasure to hear Prof. J. P. Meyer of Thiensville, Wisconsin, personally extend the good wishes of our Seminary, and Prof. R. Gehrke of Watertown, Wisconsin, those of our Northwestern College. It was about five o'clock when Prof. R. Fenske, President of the Academy, concluded the service with various announcements.

Three hours were now available before the beginning of the evening service to refresh also the body with a lunch at the Academy dining room and to go through the newly-dedicated building. On the second floor of the administration building visitors saw the modern science laboratory, as well as the four pleasant classrooms. On the first floor the faculty room, office, library, chapel, and music room were open for inspection. Those who desired could go into the basement to see the heating plant, the band room, the girls' and boys' dressing rooms and the coach's office. As the people walked

about in the first floor corridor, flanked on one side by built-in lockers, on the other by a display case, the thought was repeatedly expressed that we now have a well-equipped, modern school at Moberg.

A second service began at eight o'clock, a dedication service of the new two-manual Wicks pipe organ. The generous donations of particularly two members of our Synod made the installation of this instrument in our new building possible. The organ chamber was so located in the building that the organ can be used both for devotions in the chapel room and for gatherings in the gymnasium-auditorium, the console being built on a movable platform. The speaker for this evening service, Pastor P. Albrecht, President of the Dakota-Montana District, pointed out that this school was a gift of God, a gift which we are to use if we wish to retain it. The mass choir sang again in this service as well as a joint children's choir of three Christian Day Schools of our District, the latter directed by Miss Mabel Goede of the Moberg school. The major portion of the evening service was devoted to a sacred organ concert presented by Mr. W. Nolte, principal of Emmanuel's Lutheran Day School, Mankato, Minne-

sota. By a variety of numbers by Willan, Bach, and others he ably showed how this instrument could serve the Lord in divine worship. For many in the audience it was a rare opportunity to hear an instrument of this type.

Thus the fourth and final building of our Centennial Building Program was dedicated to the service of the Lord. We at the Academy and of the Dakota-Montana District are thankful to the Lord and to our fellow Christians for the fine facilities that are now in use at the Academy. But since we recognize our weaknesses and shortcomings, our failings and sins, we realize that a new building as such will not make the Academy a school that is a delight unto the Lord, but only the Word of God, which dwells within its walls and is taught to immortal souls within its dedicated rooms, can do so. We shall need, not only the continued material support of the Christians of our Synod, but their effectual, fervent prayers and petitions. Above all, we shall need the continued benediction of our God in heaven. May the work that is carried on in the building dedicated to Him enjoy His blessing and redound to His honor and glory.

ARMIN SCHUETZE.

Closing Service

In the Theological Seminary

ON Friday, May 29, the ninetyeth school year in the history of our Seminary came to a close. The Seminary had a very small beginning, when in 1863 the first lectures were given in a rented home in Watertown. — The close of the present school year marked another anniversary. It was 75 years ago, in 1878 when our Synod reopened her theological school in rented homes in Milwaukee, after our students had been transferred to St. Louis for their theological training during the years 1870 to '78. — We may mention a third anniversary: 60 years ago, in 1893, our Synod dedicated the first building which was erected for the express purpose of housing the Seminary. It was located in Wauwatosa. Up to that time an old

converted building (in Eimermann's Park), or rented quarters, and the college building in Watertown had been used.

The closing service was preceded by the customary closing concert, given by the Seminary Chorus on the evening before. Both the concert and the service were well attended. Many friends of the school, and in particular of the graduating class, had come from far and near to join us in our celebration. They filled the Seminary Chapel to overflowing.

A class of 18 men received their diplomas, and were thus certified to the Church as Candidates for the ministry. A week earlier, the Assignment Committee of our Synod had met. They prayerfully considered the needs of the Church and the available candidates. We

append a list of the names and the places to which they were assigned.

Burnell Beyers, Goodview, Minnesota.

Joel Gerlach, Tucson, Arizona.
Harold Johne, Flasher, North Dakota.

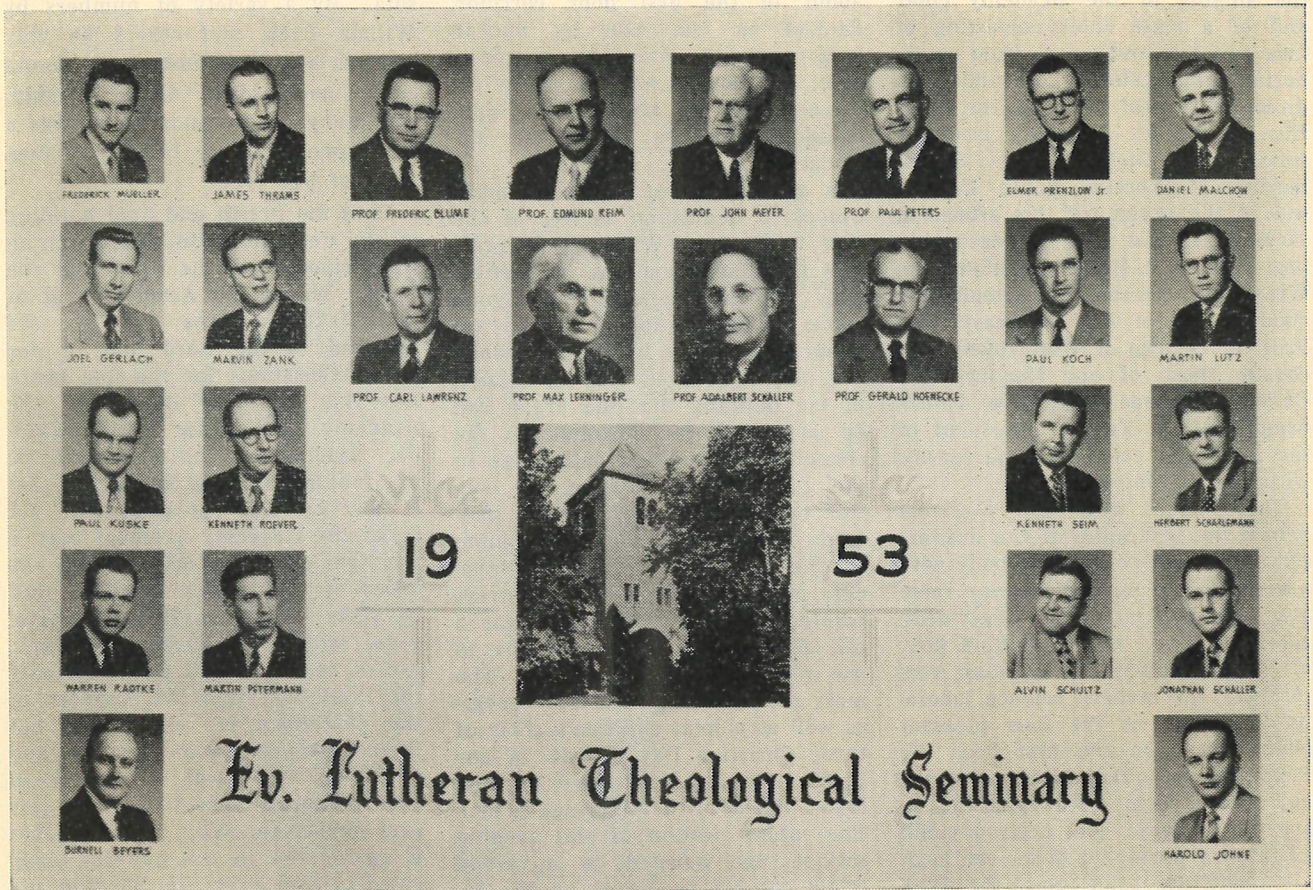
Paul Koch, Reeder, North Dakota.
Paul Kuske, *Tutor*, Watertown.
Martin Lutz, *Tutor*, Moberg.
Daniel Malchow, Eugene, Oregon.
Fredrick Mueller, Cedar Rapids, Iowa.

Elmer Prenzlów, Circle, Montana.
Warren Radtke, Aberdeen, South Dakota.

Kenneth Roever, Shakopee, Minnesota.

Jonathan Schaller, *Tutor*, New Ulm.

Herbert Scharlemann, *Tutor*, Watertown.



Alvin Schulz, Sheridan, Minnesota.
 Kenneth Seim, Amery, Wisconsin.
 James Thrams, Muskegon Heights, Michigan.
 Marvin Zank, Fort Madison, Iowa.

The four tutors mentioned above will replace the following men.
 Harris Kaesmeyer, Palos Heights, Illinois.
 Paul Nitz, Tacoma, Washington.
 Wilfred Wietzke, Oskaloosa, Iowa.

William Wietzke, Omaha, Nebraska.
 May God be with these men in their work and bless their ministry to the salvation of souls.
 J. P. M.

† EMILIE AUGUSTA HENNING †

Emilie Augusta Henning was born October 26, 1886, at Tawas City, Michigan, the daughter of Emil Buch and his wife, Augusta, nee Schladitz. On June 7, 1911, she entered the estate of matrimony with Pastor Carl C. Henning and became the step-mother of six children left motherless by the death of Pastor Henning's first wife. Her own blessed with seven children. From marriage with Pastor Henning was Tawas City she followed has husband to Peshtigo, Wisconsin. Upon Pastor Henning's retirement from the active ministry in 1935 the family moved to Sebewaing, Michigan, and took up membership in New Salem Lutheran Church.

On January 20, 1952, after a few months of illness, it pleased the

Lord to take her unto Himself. As her body was laid to rest on January 23 the undersigned preached on Isaiah 53, 5. She is survived by her husband; four step-children, Clara, Esther, Carl, and Ruth; her own children, Hannah, Melita, Irmgard, Ida, Otto, Herta, and Walter.

CARL H. MILLER.

† REV. AUGUST W. LOSSNER †

Pastor August Lossner passed away at his home in Racine on May 18 at the age of 75 years. He was born in Becher Illinois, on January 28, 1878. He received his training for the holy ministry at Concordia College, Milwaukee, and Concordia Seminary, St. Louis. Upon his seminary graduation in 1901 he served the following fields: several missions

in South Dakota for a brief period; the congregation in Amboy, Minnesota, for four years; St. Peter's Church in Waterford, Wisconsin, for ten and a half years; Trinity Church at South Raymond together with Immanuel Church in Paris, Kenosha County, for twenty-one years.

Upon his retirement from the active ministry in 1941 Pastor Lossner moved to Racine and up to the time of his death held membership in the English Ev. Lutheran Church of the Epiphany. He is survived by his widow Anna, nee Krause, one son Gerald, four daughters, Mrs. Gerda Eichelberg, Mrs. Charlotte Swanson, Mrs. Beata Lombardo, and Mrs. Agatha Mohr.

At the funeral services in Epiphany Church the undersigned, on the basis of John 20, 17-18, set forth

the two-fold comfort which the Ascension of the Lord offers in the hour of death. Pastor Theodore Volkert served as liturgist, and Pastor Martin Mueller of Waterford officiated at the grave. Interment was at St. Peter's cemetery in Waterford.

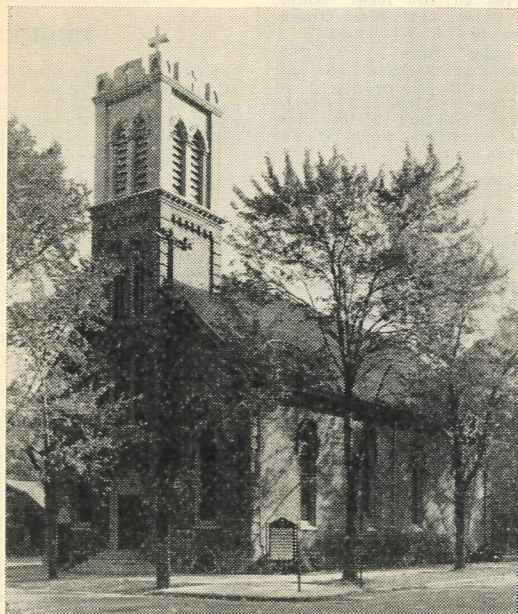
May the Holy Spirit comfort the survivors with the heavenly comfort which comes through faith in the Savior's redeeming love.

EDWIN JASTER.

ONE HUNDREDTH ANNIVERSARY OF ORGANIZATION

**Bethel Ev. Lutheran Congregation
Bay City, Michigan**

On October 31, 1952, Bethel Ev. Luth. Congregation at Bay City, Michigan, was privileged to join the



ranks of our Wisconsin Synod's "Centennial Congregations." Organized one hundred years ago with Lutheran immigrants from Germany, the congregation has now been preserved by the grace of God for one century, and prayerfully we hope that this same grace will continue to keep it with the true visible Church until our Lord shall come to translate all those who are His into the Church Triumphant. — Bethel Congregation is the oldest among the seven Synodical Conference Lutheran congregations at Bay City.

Despite many — and some exceedingly severe — trials from within

and without the congregation was kept with the Lord's fold by the gracious efficacy of the Word and the Spirit of our Redeemer-God; through various chastening experiences it was led into a fuller and more blessed appreciation of all that which constitutes Christ's Kingdom of Grace.

To thank, praise, and glorify our gracious God for the experience of a century of His blessings Bethel Congregation observed a series of Centennial Jubilee services from October 26 to November 9, 1952. The Pastors Otto J. Eckert, Paul Th. Oehlert, and Prof. O. J. R. Hoenecke delivered fitting messages for the occasion.

At first affiliated with the former Lutheran Michigan Synod, Bethel Congregation has been in continuous membership with our Lutheran Wis-

consin Synod since 1884. — During its century of existence the congregation has been served by the following pastors: Julius Ehrhardt, 1852-'53; Christian Volz, '53-'54; Conrad Volz, '54-'59; L. Adam, '59; Ruiter, '60; F. W. Spindler, '61-'62; Christian Eberhardt, '62-'63; A. Pfister, '63; resident pastors: John Haas, '63-'65; Wm. Reuther, '65-'82; O. Wuest, '82-'85; John G. Oehlert, '85-'91; F. Stromer, '91-1900; Julius Klingmann, 1900-'04; Friedr. Thrun, '04-'08; Gotthold M. Thurow, '09-'15; Carl F. Rutzen, '16-'29; Martin C. Schroeder, since 1929.

Well established to-day with adequate church and school buildings, parsonage, and teacherage, the congregation hopes to serve the Lord's cause faithfully in the years to come.

M. C. S.

DEDICATION SERVICE

April 21 was a day of rejoicing for members of Trinity Ev. Lutheran Church of Wabena, Wisconsin. In a service held at 7:30 p. m. the new Wurlitzer organ and Mass Chimes were dedicated to our God. The Rev. F. W. Raetz, pastor of the church conducted the liturgical service, and the undersigned preached a sermon on Ps. 98, 4-6. The Mass Chimes were a donation to the church from the Iwen Rusch family.

F. C. WEYLAND.

GOLDEN WEDDING

On April 26, 1953, a special service was conducted at Christ Ev. Lutheran Church at Marshall, Minnesota, to give thanks to God, who permitted Mr. and Mrs. Herman Schultz to celebrate their 50th wedding anniversary. The text for this occasion was Ps. 103, 1, 2. May the Lord keep them in the true faith unto the end of their lives.

E. R. GAMM.

GOD'S VERY SICK CHILD PRAYS

A poem composed by a retired pastor. He is now in his 87th year.

If for my soul's eternal weal,
Lord Jesus, my sick body heal.

If to depart should better be,
Let me, Lord Jesus, sleep in Thee.

My soul and body are Thine,
Bought with Thy precious blood
divine.

Both I commit to Thy protection,
Thou art my Life and Resurrection.

My soul shall live — dear Lord, with
Thee

In peace and joy — eternally.

My body Thou shalt once awake
Of peace and joy then to partake.

So rest, my soul, now and be still,
His promise surely He'll fulfill.

Thy will, dear Lord, is always best,
By it I'm surely always blest.

Thine and Thy Father's will are one,
Thine and our Father's will be done.

Amen.

HEARTBROKEN

"Don't run ahead of God" he said,
in kindly way.
"And when you're in doubt, oh Child
of God, stand still and pray.
For God will close the right doors
to you
And open the one that you should
pass thru."
I knew he was right, but my stub-
born will
So often rebels when I should stand
still.
Like Peter I strike in the heat of
my zeal
Too quick to react to the impulse I
feel.
Like Peter I learn in life's difficult
school
Such actions will often reveal me a
fool.
But God comes to my aid when I
see my sin —
For that is the time when my Savior
steps in —
When Self-will is gone, then God
can first start
Using me to perform HIS will from
the heart.

ESTHER A. SCHUMANN.

CALENDAR OF CONFERENCES**FOX RIVER VALLEY DELEGATE
CONFERENCE**

This conference is scheduled to meet on Tuesday, June 16, 1953, at West Jacksonport, Wisconsin. Pastor W. F. Fuhlbrigge. The sessions will be opened with Holy Communion at 9 a. m. Sermon: J. J. Wendland; alternate, E. Zehms. Essay on Stewardship, by W. Fuhlbrigge.

DELMAR C. BRICK, Secretary.

**MICHIGAN DISTRICT PASTORS' AND
TEACHERS' CONFERENCE**

The Michigan District Pastors' and Teachers' Conference will meet at the Michigan Lutheran Seminary, Saginaw, June 16-18. Sessions will begin June 16, 1:30 p. m.

Conference Services Wednesday evening at St. Paul's Church, E. Wendland, speaker.

Program: A conducted study of the program for Synod's Convention in August "A Restudy of Ordination and Installation," E. J. Berg; "How are Members of our Congregations who Adhere to False Doctrine to be Dealt with?" W. C. Voss; "A Homiletical-Exegetical Study of Matthew 10, 16-22," R. Gensmer.

R. O. FREY, Secretary.

**PASTORAL DELEGATE CONFERENCE
DAKOTA-MONTANA DISTRICT
EASTERN CONFERENCE**

Place: Trinity Ev. Lutheran Church, Elkton, South Dakota, Rev. Wm. Lindloff, host.

Time: June 17, 1953, 9:30 a. m.

H. A. HEMPEL, Secretary.

**CROW RIVER VALLEY DELEGATE
CONFERENCE MINNESOTA DISTRICT**

Place: Salem Ev. Lutheran Church, Greenwood, W. P. Haar, pastor.

Date: June 23-24; sessions beginning at 10:00 a. m. on June 23.

Essays: To Whom can we Give a Christian Burial? W. P. Haar; Should the Women of the Congregation be Invited to any Congregational Meetings, and to What Extent May They Participate? F. R. Kuske; Christian Stewardship of Possessions, M. Kunde.

Preacher: J. Raabe; alternate: H. Mutterer. Kindly make your requests for lodging to the host pastor.

P. R. HANKE, 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.

On Monday evening, June 22, at 7:30 o'clock, an illustrated lecture on our mission in Nigeria will be presented at Christ Lutheran Church, 23rd and Greenfield Ave. by Prof. Norbert Reim, now home on furlough from his work at our Seminary in Nigeria.

HEINRICH J. VOGEL, 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. Klonka. "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.

**NEBRASKA DISTRICT PASTORAL
CONFERENCE**

Date: June 23-25, 1953.

Time: 9:30 a. m.

Place: Churches of the Denver, Colo. area: Tuesday, Mt. Olive Luth. Church, Pres. Im. P. Frey, pastor, S. Elizabeth and E. Arizona.

Wednesday, St. Luke's Church, V. Tiefel, pastor, W. 39th Ave. and Winona.

Thursday, St. James Church, H. Schulz, pastor, Golden, Colorado.

The Northwestern Lutheran

Assignments: Hebrews 11. H. Lietzau; Matthew 19, 9. E. C. Birkholz; Exegesis on Psalm 24, M. Burk; Planned Families Examined in the Light of Scripture, L. Hanke; The Preaching of the Unconditioned Gospel, F. Werner; A Reevaluation of Homiletical Principles in the Light of 1 Corinthians, E. Dreyer; Romans 9, 14-33, Im. P. Frey.

Speaker: W. Hoyer, (A. W. Fuerstenau). Please announce to N. Luetke.

MILTON F. WEISHAN, Secretary.

**REDWOOD FALLS DELEGATE
CONFERENCE**

Date: June 16, 1953.

Place: St. John's Lutheran Church, Vesta, Minn., Pastor R. Bretzmann.

Time: 2 p. m. to 9 p. m.

Work: Our Stewardship of Money, Pastor W. Vatthauer; Report on Our Synod Mission Work, Pastor W. Dorn; Report on Our Synod Educational Institutions, Pastor G. Zimmermann; Report on Our Synod Charities, Pastor H. Schnitker; Report on Inter-Synod Matters, Pastor E. Gamms, Pastor Edw. Birkholz, Alternate.

All congregations in any way affiliated with the conference are reminded, according to our custom, to try to send two voting delegates. Please, notify the host pastor if you are unable to attend.

G. ZIMMERMANN, Secretary.

REQUEST

Faith Ev. Lutheran Church of Dexter, Michigan, a mission congregation, is in need of a baptismal font. Anyone in a position to donate one is kindly asked to correspond with the undersigned.

PASTOR ROBERT DEMCAK
Dexter, Michigan.**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.

WESTERN WISCONSIN DISTRICT

January to March, 1953

Pastor — Congregation	Amount
G. F. Albrecht, Indian Creek	555.50
G. F. Albrecht, Hustler	231.65
W. A. Ave Lallemand, Rock Springs	1,022.59
H. F. Backer, La Crosse	1,796.29
W. A. Baumann, Marshall	315.10
E. R. Becker, Elmwood	108.70
R. Beckmann, Ridgeville	299.64
Alvin Berg, Madison	115.77
Arthur Berg, Sparta	935.49
E. A. Breiling, Randolph	914.74
J. B. Dahlke, Tomah	1,973.61
A. J. Degner, T. Trenton	373.50
A. H. Dobberstein, Elroy	113.87
K. Eggert, Farmington	1,005.60
W. A. Eggert and G. Redlin, Watertown	3,737.50
A. J. Engel, Medford	991.22
J. B. Erhart, Buffalo City	27.00
J. B. Erhart, Cream	293.85
J. B. Erhart, Cochrane	137.75
G. Fischer, Helenville	1,341.00
A. H. Geiger, Cambridge	225.59
G. H. Geiger, Wilson	558.88
Henry Geiger, T. Leeds	625.13
Henry Gieschen, Fort Atkinson	5,106.28
W. E. Gutske, La Crosse	809.50
B. R. Hahn, Plum City	151.45
A. Hanke, T. Norton	150.00
A. Hanke, Minnesota City	18.95
H. Henke, Whitehall	51.80
H. Henke, Arcadia	27.25
J. Henning, Wausau	768.26
M. Hermann, Kendall	196.59
M. Hermann, Dorset Ridge	35.09
R. C. Hillemann, Mosquito Hill	87.55
R. C. Hillemann, Savanna	695.49
O. E. Hoffmann, Tomahawk	468.15
W. P. Holzhausen, Stetsonville	306.65
G. Horn, Cheseburg	2,561.36
G. Horn, T. Hamburg	405.45
C. J. Kionka, Rib Lake	271.95
C. J. Kionka, T. Greenwood	128.50
G. P. Kionka, T. Genoa	206.29
G. P. Kionka, Stoddard	1,265.96
H. C. Kirchner, Baraboo	3,138.37
L. C. Kirst, Beaver Dam	2,235.46
E. C. Kitzerow, Beaver Dam	120.52
O. W. Koch, Lowell	1,121.52
L. J. Koenig, Wausau	1,741.59
L. J. Koenig, Mosinee	342.55
W. J. Koepsell, Pickwick	102.15
W. J. Koepsell, Ridgeway	164.58
J. Kohl, Doylestown	447.71
J. Kohl, Fountain Prairie	16.06
J. Kohl, Fall River	81.00
G. O. Krause, Marathon	284.41
R. P. Korn Lewiston	633.07
F. Kosanke, Altura	257.57
J. D. Krubsack, Goodrich	126.96
W. R. Krueger, Friesland	697.59
W. R. Krueger, Dalton	270.75
O. H. Kuehl, McMillan	385.00
M. Kujath, Brodhead	88.40
M. Kujath, Janesville	350.32
C. C. Kuske, Green Valley	79.52
C. C. Kuske, Rozellville	100.95
L. Lambert, Barron	549.02
L. Lambert, Rice Lake	276.98
Henry Lange, Onalaska	955.00
Wm. Lange, La Crosse	195.56
E. Lehmann, Tripoli	98.00
E. Lehmann, Spirit	80.25
E. Lehmann, Prentice	64.65
O. Lemke, T. Rib Falls	174.00
O. Lemke, Rib Falls	290.53
F. W. Loeper, Whitewater	358.15
F. W. Loeper, Richmond	275.00
A. W. Look, North Freedom	775.50
A. H. Mackdanz, Pardeeville	804.34
E. A. Mahnke, Hillsboro	236.68
E. A. Mahnke, Viroqua	103.10
T. H. Mahnke, Bloomer	289.00
G. C. Marquardt, Ringle	229.55
G. C. Marquardt, Schofield	1,018.83
A. L. Mennicke, Winona	1,478.89
A. L. Mennicke, Goodview	43.40
F. H. Miller and N. Kock, La Crosse	1,721.90
R. W. Mohrhardt, Oak Grove	832.83
P. Monhardt, South Ridge	315.92
H. A. Muehl, Cameron	83.24
R. W. Mueller, Jefferson	3,235.00
G. E. Neumann, T. Merrimac	36.50
G. E. Neumann, Caledonia	43.00
G. E. Neumann, Greenfield	87.00
H. C. Nitz, Waterloo	761.67
H. Nommensen, Fountain City	1,264.50
M. J. Nommensen, Juneau	559.18
O. A. Pagels, Ixonia	267.45
H. E. Paustian, Barre Mills	810.23

N. E. Paustian, Oconomowoc	251.67
W. A. Paustian, West Salem	890.43
J. R. Petri Norwalk	159.41
E. E. Prenzlows, Cornell, Keystone and Birch Creek	244.75
J. M. Raasch, Lake Mills	1,314.16
C. R. Rosenow, Bruce	236.50
A. Sarembe, T. Knapp	53.09
A. Sarembe, T. Lincoln	5.00
A. Sarembe, T. Shennington	2.00
A. W. Sauer, Winona	3,402.12
J. Schaadt, Prairie Farm	399.61
J. Schaadt, T. Dallas	60.28
A. C. Schewe, Neillsville	826.19
E. C. Schewe, Cambria	530.32
L. Schroeder, Lime Ridge	91.20
L. Schroeder, T. Washington	103.26
V. C. Schultz, Platteville	229.40
H. C. Schumacher, Milton	474.22
A. Schumann, Globe	174.30
H. W. Schwertfeger, Richwood	200.34
H. W. Schwertfeger, Hubbleton	255.89
R. A. Siegler, Madison	452.61
W. Steffenhagen, Moline	180.00
A. Stuebs, Portland	100.56
A. Stuebs, Bangor	990.87
M. F. Stern, Ixonia	296.72
K. Timmel, Watertown	1,113.34
E. A. Toepel, Cold Spring	452.56
E. A. Toepel, Fort Atkinson	226.56
T. G. Uetzmann, Watertown	800.00
E. H. Walther, Wisconsin Rapids	2,089.26
W. E. Wegner, Columbus	957.02
A. J. Werner, Little Falls	209.75
A. J. Werner, Cataract	87.53
A. J. Werner, Millston	29.78
A. A. Winter, Mauston	890.00
A. A. Winter, New Lisbon	309.57
L. A. Winter, T. Berlin	913.81
W. E. Zank, Newville	493.27
W. E. Zank, T. Deerfield	449.10
G. W. Zunker, Fox Lake	484.46
Budgetary	\$ 82,624.63
Non-Budgetary	1,045.65
Total	\$ 83,670.28

Memorial Wreaths

In memory of — Sent in by	Amount
Ernest W. Ratzlow — W. Baumann, Marshall	8.00
Wm. Krause — J. B. Erhart, Buffalo City	20.00
Mrs. Ella Bollmann — G. Geiger, Wilson	30.00
Wm. Blifernicht — H. Gieger, T. Leeds	56.00
Christ Wulf — P. R. Korn, Lewiston	14.00
August Lemke — L. Lemke, Barron	58.50
Mrs. Ida Herman — L. Lemke, Barron	51.24
Lina Braaz — F. W. Loeper, Richmond	5.00
Nolan Henry and Lillian Mielke — R. W. Mueller Jefferson	4.00
Kenneth Maass — G. E. Neumann, T. Caledonia	5.00
John Meisel — G. E. Neumann, T. Greenfield	1.00
Mrs. Emelia Wendland — E. C. Schewe, Cameron	2.00
Mrs. Chas. Schilling — M. F. Stern, Ixonia	3.00
Mrs. Amelia Rohde — M. F. Stern, Ixonia	3.00
Mrs. Paul Miller — E. H. Walther, Wisconsin Rapids	37.00
Fred Wiegel — L. A. Winter, T. Berlin	8.00
Mrs. Rudolph Rehwinkel — L. A. Winter, T. Berlin	3.00
Lydia Kuhn — G. Redlin, Watertown	2.00
Emil Nuernberg — G. Redlin, Watertown	40.00
Erich Rohr — G. Redlin, Watertown	12.00
Mrs. F. Baumann — G. Redlin, Watertown	10.50
Mrs. G. Frank — G. Redlin, Watertown	2.00
Wm. J. Blifernicht — H. Geiger, T. Leeds	3.00
Mrs. Sigel Schaefer — H. C. Kirchner, Baraboo	12.00
Mrs. Ewald Tacke — L. C. Kirst, Beaver Dam	10.00
Mrs. Augusta Manthe — L. C. Kirst, Beaver Dam	7.00
Mrs. Auguste Koehler — L. C. Kirst, Beaver Dam	10.00
Herbert Jaeger — A. C. Schewe, Neillsville	2.00
Mrs. Ewald Tacke — A. C. Schewe, Neillsville	2.00
Otto Marx — E. Walther, Wisconsin Rapids	5.50
Adolph Pataack — A. Degner, T. Trenton	8.00
Wm. Brunn — A. Degner, T. Trenton	1.50
Herbert Jaeger — A. Degner, T. Trenton	2.00
Mrs. F. Baumann — G. Redlin, Watertown	11.00
Albert Fehrmann — G. Redlin, Watertown	6.00
Rev. Horloms — G. Redlin, Watertown	2.00
Lydia Kuhn — G. Redlin, Watertown	29.00
Mrs. Bertha Klutze — G. Geiger, Wilson	13.00
Fred Skarboszewski — W. Lange, La Crosse	2.00
Fridericka Kreuger — R. W. Mueller, Jefferson	3.00
Mrs. Wm. Lang — R. W. Mueller, Jefferson	3.00
Mrs. Herman Wersonske — M. J. Nommensen, Juneau	5.00
Herbert Jaeger — O. A. Pagels, Ixonia	30.00
Mrs. F. Gamm — O. A. Pagels, Ixonia	1.00
Mrs. Hattie Gamm — R. A. Siegler, Madison	19.50
Mrs. Tony Rokus — E. Walther, Wisconsin Rapids	5.00
Rev. Gustav Vater — A. Werner, Cataract	5.00
Donation Cataract R. 1	5.00

H. C. KOCH, Treasurer.

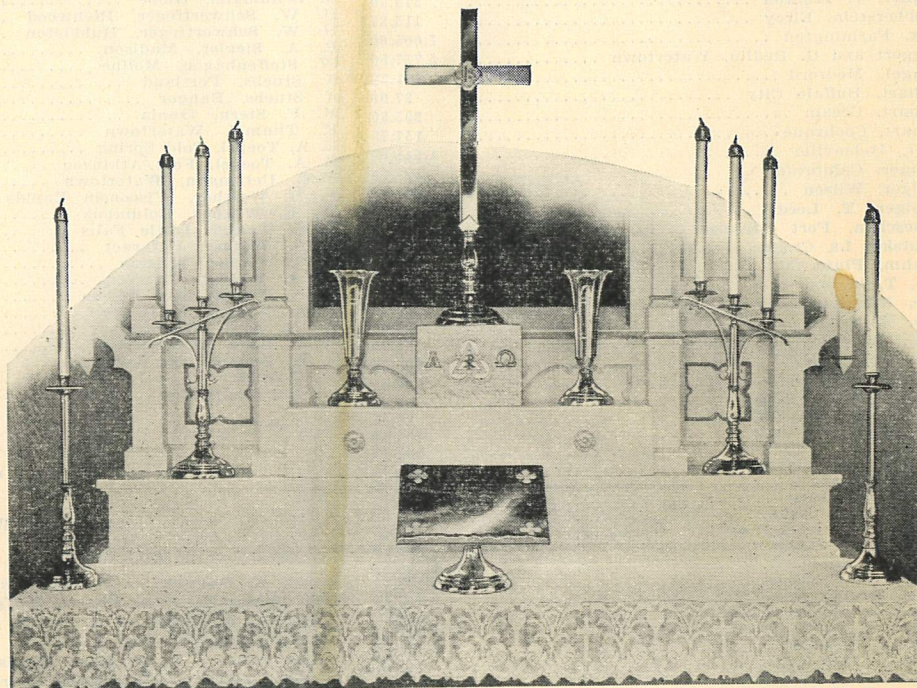
Northwestern Altar Ware

CRAFTSMANSHIP and QUALITY
are apparent in every feature

Bases of heavy gauge spun brass, heavily weighted, with felt bottom
Beautiful polished gold finish
Spindles turned out of solid brass rod "IHS" symbols of applied casting, hand tooled

Distinctive!

Dignified!



Jan. #54

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

CANDLESTICK—1 LIGHT

- B200-W. (As illustrated.) For candles (burners included). Pair \$78.00
B200-E. (Electric) Pair \$85.00

Overall height 19½", base diameter 5½".

Candles and bulbs not included.

CANDLESTICK—3 LIGHT

- B201-W. (As illustrated.) For candles (burners included). Pair \$150.00
B201-E. (Electric.) (As illustrated.) Pair \$172.00

Over-all height 19½", width 12", base diameter 6½".

Candles and bulbs not included.

CANDLESTICK—7 LIGHT

- B194-W. (Not illustrated.) For candles (burners included). Pair \$325.00
B194-E. (Electric) Pair \$372.00

Over-all height 25¼", width 20", base diameter 7½".

Candles and bulbs not included.

FLOWER VASE

- B 166. With aluminum inserts. (As illustrated)..... Pair \$95.00
13½" over-all height, throat diameter 5¼", base diameter 5½".

MISSAL STAND

- B 197 (As illustrated)..... \$113.00

Over-all height 10½", diameter base 7½". Face plate 11"×14" (½" thick) of solid sheet brass; hand-tooled "IHS" symbol. Net weight 14 lbs.

ALTAR CROSS

- B 188—32" (As illustrated) \$100.00

Over-all height 32", width 13¼", base diameter 7½"; cross of extruded brass bar 1¼" wide, ¼" thick.

ALTAR CROSS

- B 188—29" (Not illustrated) \$72.50

Over-all height 29", width 12", base diameter 6½"; cross of extruded brass bar 1¼"×3/16".

ALTAR CROSS

- B 188—24" (Not illustrated)..... \$60.00

Over-all height 23", width 10¼", base diameter 5½"; cross of extruded brass 1¼"×3/16".

Prices Are Net, F. O. B. Milwaukee

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