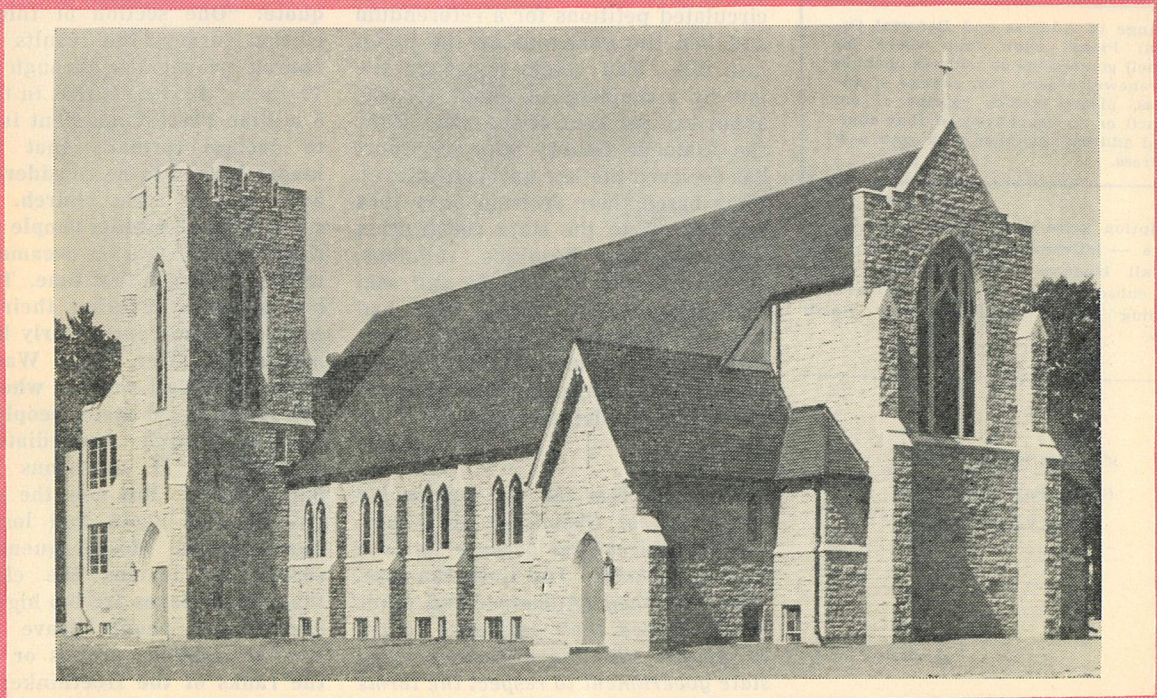


THE NORTHWESTERN LUTHERAN

"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 Siftings

The Northwestern Lutheran

BY THE EDITOR

Official Publication

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

Vol. 40 September 20, 1953 No. 19

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.

ST. PAUL'S CHURCH
Green Bay, Wisconsin
A. W. Voigt, pastor

The Jehovah Witnesses have gone to court again, in fact, to the Supreme Court. This is not the first time, of course, that the Supreme Court had to deal with this sect. This time it concerns a young man by the name of George Dickinson, aged 20, a member of the Jehovah Witnesses in California. Having been drafted by his draft board to serve in the United States army he claimed exemption as a minister. The draft board as well as the court of appeals decided that George Dickinson is not a minister in the sense of the common acceptance of that term. In their appeal the Jehovah Witnesses claim, through their lawyers, that the religious body which he serves alone is able to interpret what constitutes a minister with them. They claim that Dickinson is "a full time presiding minister of a congregation." This is lying and deceiving by God's name.

* * * *

The parochial schools in California are having more trouble. The *Lutheran Standard* reports, "People of California thought they had settled the question of exemption of parochial schools from taxation in the election in 1952, but apparently it is not settled. The legislature passed a bill establishing the exemption, and Governor Warren signed it. Then the California Taxpayers Alliance circulated petitions for a referendum and had the issue put on the ballot last fall. The voters approved the law by a majority of about 100,000, about two per cent of the vote. Now the Alameda County Superior Court has declared the law unconstitutional. They based their decision on a 1944 amendment to the state constitution which exempts hospitals, religious, and charitable institutions, and said that if the voters at that time had intended to include educational institutions, they would have said so. — The fact that they said so last November evidently doesn't count."

* * * *

It is said that the German people are afraid of Chancellor Adenauer, and to reelect him because he is a Roman Catholic. The Lutheran says, "Recently they (Adenauer and other leaders) used their influence to try to compel the Baden-Wuerttemberg state government to respect the terms

of a concordat made in 1933 by Adolf Hitler with the Vatican.

"Germans are not accustomed to a pro-Catholic government. In pre-war days the country was two-thirds Protestant. But the greatest Protestant strength is in the East Zone which Communists control. In West Germany the Roman Catholics are 45 per cent of the population, and 21.6 million — about half of them in North Rhine, Westphalia, and Bavaria.

"The Socialist Party — the only important opposition to Adenauer — has a long record of indifference or hostility toward all churches. Recently the Niemoeller group of churchmen have been conferring with the Socialist leaders to seek a working agreement. Dr. Niemoeller has attempted to combine some of the smaller parties in opposition to Adenauer's reelection. He aided Dr. Gustav Heinemann in forming a new group, the All-German People's Party, but the effort failed."

* * * *

While on the subject of Germany it may be of general interest to hear about how the Protestant Church in Germany is faring. The "Schneider" is just off the press. This is the year-book of the Evangelical Church of Germany. Besides statistical information it also gives authentic accounts of important church events, says the *Christian Century*. We quote: "One section of this (1951) edition surveys the results of 'anti-church' propaganda through the past 70 years. It reveals that in that time 5 million Protestants went into court to declare formally that they no longer wished to be considered members of the state church. In the same period 2 million people renewed their membership or became church members for the first time. The number of those severing their church connection was particularly high just before and after World War I, and during the Nazi regime, when political pressure led many people to disavow the church. Immediately after World War II accessions outnumbered losses. But now the situation has changed again und losses outnumber gains. Most frequently given reason for leaving the church is that church taxes are too high. However, some people leave to join smaller religious groups or to swell the ranks of the freethinkers.

Jesus, The Lord Over Death

Luke 7, 11-17

NAIN means fair and lovely. Weto do not know why this city received this flattering name. It does seem justified by its pleasant situation on the slope of the Hill of Moreh, commanding an extensive view of the Plain of Esdraelon, of the Galilean hills, of wooded Tabor, and of snow-capped Herman in the distant north. Whatever else was fair and lovely about this city, also its wall and its portal, has long since fallen into ruin. Like many another ancient site it would be forgotten, if it were not for the one incident that has been recorded in St. Luke's Gospel concerning it.

During the first year of his public ministry the Lord Jesus sought out this city, followed by His disciples and an adoring multitude. As the Savior and those with Him drew near to the city's entrance, they met another company, a funeral procession, issuing forth from the city gate. God who providentially arranged for this meeting also had His inspired evangelist record for our learning and comfort what transpired as the Lord Jesus met death in its lordship at the gate of Nain.

Behold His Gracious Power Over Death at Nain

Death's Grim Lordship "Now when he came nigh to the gate of the city. behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her." This single verse is filled with the outward evidences of death's dominion. A dead man was carried out of Nain, the city which men had chosen to call "the lovely." Death had cut him off from all that was delightful in earthly things. His lifeless corpse was now being carried out to a sepulchre, there to crumble into dust and ashes. This dead man was a youth snatched away in the strength of incipient manhood, when life still seems bright and earthly ambitions and hopes are wont to run high. He was the only son of his mother. This mother was a widow. Even before this, death had already taken away her husband. We may assume that like most widows in Israel she had reared her child in poverty. Now that her son was ready

to become her stay and support, death had taken him likewise from her side. Her fellow-citizens, feeling that she deserved their sympathy, had turned out in great numbers to take part in the sad funeral procession. Still, their sympathetic wailing and lamenting had little to offer to her in her grief and sorrow.

The Savior's Compassionate Help "And when the Lord saw her, he had compassion on her, and said unto her,

Weep not." This sorrow-stricken widow had not appealed to Jesus. We are not even told that she knew Him. Yet when the Lord beheld her in her grief, His heart was filled with compassion. He bade her to cease her sobbing. These words were not meant to chide her grieving but rather to reveal to her the deep sympathy of His heart. They were at the same time prophetic of the mighty miracle of gracious help which He had in store for her. The sympathy of Jesus was active, and that in a manner in which only His sympathy could be active. Drawing near to the bier Jesus touched it, and they that bore it stood still. "And he said, Young man, I say unto thee, Arise." Calmly, briefly, majestically, Jesus addressed the dead as though he were sleeping; and instantaneously a great miracle was wrought. "He that was dead sat up, and began to speak." At the Savior's word this youth was not only brought back to life but also restored to full health and activity. Death relinquished its prey. Also the grief and sorrow that it had spread was removed. St. Luke tells us that Jesus gave the youth to his mother. The evangelist does not dwell on her great joy but rather lets each one of us picture it to ourselves. By His own power and authority Jesus performed this great miracle. He did it as the mighty Son of God, as the Prince of Life, as the Savior who had come to abolish death and to bring life and immortality to light through the Gospel.

The Response of the Witnesses "And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

And this rumor of him went forth throughout all Judea, and throughout all the region round about." All who were witnesses of this miracle realized that they had beheld a manifestation of divine power, and their hearts were inspired with fear. The nature of this fear will of necessity have varied according to the spiritual state of each individual. Those who were true Israelites were led in their awe and reverence to a true glorification of God. Just how this gracious power of God had been manifested through Jesus was not yet clear to many, for they merely spoke of a great prophet arisen among them. Others, however, praised God for having visited His people, and the disciples surely meant it in this sense that in Jesus the promised divine Redeemer had now appeared in their midst.

Be Reminded of His Full Victory Over Death

Death's Full Dominion God's Word tells us even more concerning the dreadful dominion of death than was outwardly manifest at Nain. Death had no God-intended place in human life. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Death entered human life as the wages of sin. As such its lordship over the sinner does not end with temporal death, when it has brought about a separation of body and soul. It goes on in eternal damnation.

The Savior's Gracious Victory This dreadful dominion of death over us Jesus has vanquished in the same compassion and

power which He revealed at Nain. Since death's power over us lay in our sins, He bore them in His own body on the cross. As by faith we embrace and thus enjoy the precious pardon which He has won for us, death has no further hold upon us as a curse. Though during this earthly life we are still subject to sickness and pain, also exposed to grief and sorrow, these things must serve for our good, help us in curbing our flesh, afford opportunities to exercise and strengthen our faith. Though we, too, must finally pass through temporal death, it will be for us but a final purging from all sin and imperfection. The death of every believer is but a sleep in the Savior's sight. We have His word and promise that on the last day He will in His grace

and power call forth our dead bodies out of dust and decay. Not as in the case of the youth at Nain will He then call us back to this earthly life to die once more, but to a life of eternal joy and glory in His heavenly presence, where there shall be no more death, sorrow, crying, or pain.

Our Response The Lord Jesus has met death in his full lordship and conquered it for us. As often as we behold this miraculous victory with eyes of faith through His Word we, too, are inspired with awe and reverence and are moved to express it in joyful praise. We realize that only the

grace and power of our divine Savior could overcome death for us and that this great victory ever remains God's supreme visitation of grace. This grace overwhelms us, and we joyfully spread the glad tidings of it that many more may embrace it in faith and pass from death unto life eternal.
C. J. L.

Editorials

The Honored Guest To borrow a phrase, "Everyone is trying to get into the act."

Almost every popular publication in the country is running some marriage clinic or seeking to give sage advice on marital problems. Psychiatrists and child guidance clinics play hosts to scores who come to them to solve some of those inevitable problems. Psychologists very frankly state that they "have gotten into the act" because the Church has failed to meet its responsibility, has failed to adjust its teachings and counsel to our progressive times and atmosphere.

This is, of course, neither factual nor true. The problem lies somewhere else, yes, it lies in the home where the honored Guest is missing. In some nominally Christian homes we suspect that the honored Guest is asked to step out for a moment.

That honored Guest is our Savior Jesus Christ. Where He lives in the heart and the home, true happiness and security will be in evidence. Certainly problems will arise but guided by His Word they find swift solution. The fact remains that there is not one problem or phase in any person's life that is not dealt with in Holy Writ.

How important then is it for husband and wife to be guided by His Word in their relation to one another. How important that father and mother heed the Scriptures in the rearing of their children. How essential is it not for children to learn their God-given duties and responsibilities. How important is it not to answer the Savior as He knocks at the door seeking to enter to bring salvation, happiness and joy into that home.

The pastor is not seeking to "drum up business" for his church when he urges families to attend services as a unit and to make full use of every opportunity for Christian education. Where the home and church are thoroughly integrated, happiness is the rule and not the exception. The Scriptures do not call for self-righteous busybodies in social affairs in the church but rather humble, Christian bodies who have yielded themselves instruments of righteousness unto God, who are busy in the church and at home carrying on the Lord's "Business."

Those "unsolvable" problems arise only where husband or wife, or both, in sinful selfishness close their hearts to the advice of that Guest. Then, too, the Savior may not be a guest in that home at all. It becomes a shocking revelation when one is approached by a small child who asks, "Who is Jesus?" Or what good will it do for a child to attend Sunday School when its parents

do not attend services, who smile indulgently when it expresses a desire to go to church too?

Let Jesus be the honored guest in the home. Hear His words, make use of the pastor for scriptural counseling, make your church not a matter of convenience but of necessity. For after all it is God who created us; it is God who instituted marriage, designating all its functions; it is God who blesses the home with children, the same God who sent His Son into the world to redeem us from slavery to sin. Our problems should be brought to Him and His representatives rather than to those who base their advice on human philosophy, human wisdom, and many times, atheism.

Oh, blest the house, whate'er befall,
Where Jesus Christ is all in all!
Yea, if He were not dwelling there,
How dark and poor and void it were!

Blest such a house, it prospers well,
In peace and joy the parents dwell,
And in their children's lot is shown

How richly God can bless His own. — No. 625

JOHN F. BRENNER.

* * * *

Should Doctrines Remain Frozen?

That question is suggested by the *Christian Century's* report on this year's convention of the Missouri Synod at Houston, Texas. In the course of the report we find these words: "The only fireworks in the convention (fizzle would be a more accurate term) were provided by a tiny group of die-hard isolationists who just can't accept the new, modern, democratic, middle-of-the-stream position of their church." Referring to these people as extremists, it charges them with demanding of that convention: "Freeze all doctrinal positions."

To the reporter in the *Christian Century* and to the liberal theologians, whose cause that free-lance religious journal almost invariably espouses, that was an outlandish and ridiculous demand. What church in this day and age would want to freeze all doctrines when the increasing intelligence of man in keeping with the evolutionary process will soon have some better and more enlightened doctrines to offer? It interpreted the course which the Missouri Synod has taken in recent years as an unwillingness to freeze its doctrines. No doubt, the Missouri Synod would vehemently reject this imputation, but that is the way in which it is being interpreted by the *Christian Century* and also church

papers of other Lutheran synods representing the left wing of the Lutheran Church.

The Roman Catholic Church freely and proudly admits that the doctrines are not frozen, that the pope has the right to promulgate new doctrines from time to time, which are just as binding as the doctrines set down in Scripture. However, the true Lutheran Church, from the days of Luther, has always insisted that the doctrine is frozen. One of its outstanding principles has been: *Sola Scriptura*, that is: The Bible and nothing but the Bible. It has maintained that all doctrines have already been set for all time to come, frozen by God Himself in the Bible. And that is exactly the way Scripture talks.

What else did Jesus do but freeze the doctrine when He said: "The Scriptures can not be broken"? What else is being done but freezing the doctrine when it is stated on the last page of our Bible: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man

shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life"?

If we ever reach that stage where we think that the doctrines of the Bible are in a liquid state, in a state of flux, subject to revision and modification by men, then we have started on the downward grade and have removed the only solid foundation from under the faith of men.

Others have been unfreezing the doctrine. Liberals and modernists have openly done it for years with the human blowtorches of human scholarship, human science, and expediency. Others have made only seemingly slight modifications here and there, which is only the entering wedge which will eventually split the Bible apart. Let us have no part in that. Let us, though we must stand alone, set our feet with Luther and say: "The Word they still shall let remain and not a thank have for it."

I. P. F.

The Church As Jesus Spoke Of It

(Fourth continuation)

THE foundation on which Jesus builds His Church is none other than He Himself, the God-sent Messiah, "the Christ, the Son of the Living God," as Peter expressed it. In our previous study we briefly considered, on the basis of Old Testament prophecies, what this means. We now take a look at the building material as Jesus presents it in His discussion with His disciples.

He calls Simon Bar-jona by the special name which He Himself had given him, Peter. He first addressed him by his regular name, "Blessed art thou, Simon Bar-jona," but then He adds, "Thou art Peter." When speaking of a building, as Jesus was doing, the Greek word *petros* (in contrast to *petra*, the rocky ledge for the foundation) suggests a building block. What was it that made Simon a suitable block for Christ's building of His Church?

In his confession Peter opens his heart and we catch a glimpse of the faith which he held.

Peter's Faith

We have remarked on a previous occasion already that St. Matthew is recording not some casual conversation which Jesus here held with His disciples, such as He would frequently carry on with them at a day's end; no, Matthew is recording a very formal, important discussion, for which Jesus had retired with His

disciples away from the busy life of Capernaum into a quiet place near Caesarea Philippi. Jesus asked a vital question, and expected a considered answer. It was Peter's faith and that of his fellow apostles which found expression in his words about Jesus as the Christ, the Son of the living God. We considered the meaning of this in our last study.

This faith meant that Peter staked his eternal well-being on Jesus. He realized that he by himself was a lost and condemned sinner. His best works were nothing but "filthy rags." He could not appear in them before the judgment throne of God. He could not by his own reason or strength change them into a respectable cloak of righteousness, such as would admit him into heaven. If he wants to get rid of his guilt and become acceptable before God he must cling to Jesus. Only in Jesus can he find life and salvation.

And he was sure that in Jesus he had found salvation. Jesus is the One that was to come, we need wait for no other. There is no other name under heaven given among men whereby we must be saved. Peter can ask the challenging question: "Lord, to whom shall we go? Thou hast the words of eternal life."

That was the faith which filled Peter's heart. That was the faith by which he would live and on which he would die. — Then Jesus said to him,

"Thou art Peter," a suitable block for building my Church. That is the only type of material which Jesus will use in building His Church.

If any one will offer himself to Christ as a building block for His Church on his own merits, Christ cannot use him. There are people who lead an outwardly respectable and honorable life. They are honest in their dealings, they are kind, sympathetic, ready to help the needy, practicing charity. They are quiet and modest, not always parading their virtues or bragging about what they have done. They may be very desirable as neighbors and very valuable members of human society. Yet Jesus cannot use them as such in building His Church. He can use them only if, like Peter, they confess their own unworthiness and plead: "God, be merciful to me a sinner," trusting in Jesus for forgiveness.

Such is the proper building material. Faith in Jesus as their Savior cements them to Him as their foundation stone.

How Peter Became A Believer

What did Peter do to acquire his faith? Nothing. Note how emphatically Jesus declares: "Flesh and blood hath not revealed it unto thee."

Jesus uses very general terms. He says *flesh and blood*. With these words He describes human nature as it is under the curse of sin. The ex-

pression may refer to human nature as such, as is the case in Heb. 2, 14, but as a rule it connotes sin and the weakness resulting from sin. What Jesus here wants to say with these words is the same that we confess in our Third Article: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

It is the nature of flesh and blood to appear before God on its own merits. Flesh and blood will not admit its own utter corruption. It will admit weaknesses and shortcomings, but it will insist to the last that it has at least also a little good to show. When it realizes its complete corruption, it will despair. It refuses to accept the salvation procured by Jesus through His sufferings and death. Flesh and blood can never be trained to turn to Jesus. It will resist to the utmost.

This is true of flesh and blood in general. Jesus was speaking to Peter. Peter had Jewish flesh and blood. In many respects that does not make a great deal of difference; in other respects it does. The Jews had the promises of the coming Messiah, who would save His people from their enemies and establish His blessed kingdom among them. Their flesh and blood took hold of these promises, and they imagined that their Messiah would march at the head of a mighty army to drive the Romans out of the land, to restore political freedom and bring unlimited prosperity to the Jewish nation. But Jesus of Nazareth did not match that picture at all. While the foxes have holes and the birds have nests, He had not where to lay His head. Could He be the promised Messiah? All flesh said, No; and Jewish flesh louder than others said, NO. If Peter had listened to his flesh and blood he never would have embraced the faith that Jesus is the Christ. He never would have become a suitable building block for Christ's Church. Who then made him a believer?

Jesus says, "My Father, which is in heaven."

A believer is a new creation of God. To Nicodemus Jesus said: "Ye must be born again. . . . Except a man be born of water and of the Spirit, he

cannot enter into the kingdom of God," — adding significantly: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And St. Paul says of the believer that he is a new creature: "If any man be in Christ, he is a new creature; old things are passed

away, behold, all things are become new."

No man can shape himself into a usable building block for the Church. It is God alone who can do this, by a new creative act.

J. P. M.

(To be continued)

Guidance In Godliness

COOPERATION — FELLOWSHIP

ONE hears much in our day of cooperation among churches and denominations in external matters. Equally much is said about fellowship of churches and denominations with one another. We fear that many people are confused in their thinking with regard to these two words: cooperation and fellowship. The reason for all this confusion is the confused thinking of many church leaders.

Dr. Theodore Schmauk once said: "Fellowship is a far more intimate thing than cooperation. Cooperation is a combined support in prosecution of a business plan; but fellowship is life together. Cooperation is a limited association for definite ends; but fellowship is an unlimited association in spiritual life. Fellowship throws open all the doors, unlocks all the strongboxes, and bids the other side abide in our soul and heart. Modern Christianity greatly abuses the principle of fellowship; and it, in so far, destroys both its value and sacredness. On the grounds of a broad humanity it would even admit those to the heart of the Church who despise the precious merits of the Head of the Church."

This is well said. But what is one to do with those rabid unionists that would unite anything and everything and everybody into one vast fellowship and give it the name of the Church universal? What is to be said to those mistaken if earnest Christians who believe that the Church is to be a power on earth dictating to kings and principalities? Or what is the cure for those leaders of the Church that are convinced that the strength of the Kingdom of God lies in the greater number of visible church members?

The point seems to be the question of where to draw the line. Are there any doctrines, clearly taught in the Scriptures, that may be classed as indifferent when it comes to union and fellowship? If so, which are

they? Cooperation as well as fellowship cannot exist between those who hold differing beliefs, for true cooperation can be built only upon fellowship, as cooperation must lead to fellowship.

The urge for unionism is so strong in our day that it has become a surge that threatens to tear away all barriers, to the total loss of pure doctrine. And the leaders of the churches, knowingly, or unknowingly, are caught in this urge and surge by advocating cooperation, first in externals, and then gradually going over into spiritual interests, which is fellowship. If we raise our voice in protest of this tendency, it is because we feel impelled to do so in the interest of the pure Word of God, which today is in greater danger, possibly, than at any other time. To us it is a sign of the last days.

* * * *

THE DUTY OF THE CHURCH

Among the last but best known words of the risen Savior before His glorious ascension into heaven are the words of the great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world."

The Church, therefore, is not privileged to teach what she pleases, nor to accommodate her message to the whims of men, but she is charged to declare unto men the whole counsel of God unto salvation, as she has received it from her Lord and as it is recorded in the Holy Scriptures.

Briefly stated, her duty is to teach men to:

1. Repent and believe the Gospel;
2. Be diligent in the use of the Word and the Sacraments;

3. Be instant and persevering in prayer;
4. Abstain from all sin, even from the appearance of evil;
5. Follow after sanctification (righteousness);
6. Be rich in good works and zealous in the promotion of the Kingdom;
7. Be forgiving, even to their enemies, and patient in tribulation;
8. Give the young a sound and thorough training in godliness;
9. Suffer everything, even death, rather than deny their Lord and Master.

True Christians will therefore never be offended, but will rather be filled with appreciation when their pastor is true to his trust and declares the whole counsel of God without fear or favor. They do not desire to be entertained or flattered, but to be made wise and kept by the power of God through faith unto salvation.

K. F. K.

As We See It Why So Serious ?

BY E. REIM

IN our last issue we said that we would try to approach the questions which confront our Synod from a very specific angle. Do the various issues over which we are contending actually involve a departure from the Word of God?

On the face of it, some of the questions must seem almost trivial — particularly that of Scouting. Have we perhaps made too much of an unimportant matter? Are we guilty of creating issues where by all the standards of Scriptures there are none? Are we permitting a side issue to throw us off the track? Let us face these questions frankly and honestly.

But in doing so, let us remember that the divinely appointed business of the Church is to teach men the truth about their God, about their own lost condition, about a salvation that is by God's grace alone. This mission we want to carry out with all faithfulness.

Therefore we teach not only that there is a God to whom all men are accountable, but that this God is known only as he has revealed Himself in His Son, Jesus Christ. We teach that no one cometh to the Father but by Him (John 14:6). We teach that he that knoweth not the Son knoweth not the Father which hath sent Him (John 5:32). We are bound to the stern truth that whosoever denieth the Son, the same hath not the Father (1 John 1:23).

This is indeed a "narrow" definition of God. But it is the Biblical one. It is the only one that points men truly to the God of their salvation. Can we, under such circumstances, in

any way approve, endorse, or accept the practice of an organization that indeed speaks much of responsibility and duty to God, but offers nothing to indicate that it is referring to the Christian God, and defines the term in so wide a manner that it can be applied with equal ease to the "God" of Unitarianism, Judaism, Mohammedanism, or even Buddhism.

Another example, dealing with the spiritual state of natural man. There we teach that man is dead in trespasses and sins (Eph. 2:1), and therefore utterly incapable of spiritual self-improvement. We teach that the natural man receiveth not the things of the Spirit of God, neither can know them (1 Cor. 2:14). We teach that the carnal mind, the mind of the flesh, is enmity against God (Rom. 8:7). We teach these things not for the sake of denouncing other men or their organizations, not for the sake of making ourselves seem better than they are. Our single purpose is that the need of a salvation that is in Christ alone may appear the more clearly when the idea of self-help in any form or manner on the part of natural man and his self-made religion is destroyed. That is why we must reject the idea that by observing the Scout Law and Oath a boy may bring himself into conscious harmony with his God, and that this is the way of not only *being* but *doing good*.

These things are not said in bitterness and opposition to a well-meaning but misguided group of youths and youth workers. They are said for the purpose of upholding the Biblical doctrines stated above, and of keep-

ing in sharp focus the helpless and lost condition of natural man. They are said for the purpose of keeping clear what Scripture means when it teaches that salvation is by grace *alone*. They are said for the sake of helping, if such help will be accepted, even the Scout himself, as well as those who fail to see the full implications of the system.

We know that these words will not change the over-all situation. The Scout organization will continue to flourish. It will continue to be a troublesome problem for our congregations and pastors, for parents and their children. That is unpleasant but not serious. It is simply a part, a very small part, of what our Lord meant when He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Mt. 16:24). It is simply a bearing of the reproach of Christ, from which we should not shrink. See Acts 5:41.

No, these things are not serious. But it is a serious matter when sister synods which should stand shoulder to shoulder in these trials, each strengthening and encouraging the other, are found to be divided; when one condones what the other must reject. For it is obvious that what we are faced with is a test of the theology of our respective synods. On an issue as simple as this, and with answers that differ so widely, we cannot both be right. Someone is wrong!

We are willing to let our readers judge our theology — by the test of Scripture. We have, in fact, written this article for the purpose of so testing it. Are we wrong?

God willing, we shall try to treat some of the other issues in a similar manner when there is an opportunity.

POSTSCRIPT

We take this occasion to report briefly on an incident, and to add our comment.

The incident occurred at the special convention of the Minnesota District at New Ulm, called to consider the unfinished business of our Watertown Convention. It consisted of the distribution of a document entitled "A Fraternal Word," prepared by a committee headed by two Vice Presidents of the Missouri Synod, acting in the absence of President Behnken.

Our comment follows.

We grant without argument the right of the committee to address itself to our Synod as brethren.

That is a privilege that has not as yet been abrogated. We cannot, however, approve the manner in which this was done.

It is not a minor matter that this action was taken in such a way as to effectively by-pass both President Naumann and the Standing Committee that has, after all, been designated by our Synod as the body that is to represent it in such intersynodical matters.

Does this action imply that we are not to be trusted, as though we might perhaps try to suppress this document, or interpose an effective censorship against the efforts of this committee? Our record in such matters is open to inspection.

Or does it imply that the authors were ignorant of orderly intersynodical procedure? It was the Praesidium of the Missouri Synod that protested sharply a few years ago when another synod — not Wisconsin — addressed its clergy with an open letter on one of the controversial issues. It was the Missouri Praesidium that refused to comply with the request of the Synodical Conference that material on both sides of the question of Scouting be sent to all pastors and teachers of the Synodical Conference.

Of these things the Missouri committee was definitely aware.

Yet all of this might be overlooked were it not for the fact that the obvious purpose of the document distributed at New Ulm (and intended for other District conventions?) was to counteract and discredit the reports, findings, and recommendations of our two committees that acted on these intersynodical issues, the Floor Committee as well as the Standing Committee. Certainly we are not exempt from criticism. When brethren take exception to our findings, we must listen. But we do maintain that by all standards of Christian ethics these criticisms should have been brought *first* to us. That is the open and above-board way.

The "Fraternal Word" will undoubtedly be given due consideration and study, on the basis of its content and merit. But in the meantime we must protest the manner in which it has been thrown into our midst. That makes it a piece of unbrotherly propaganda — in spite of its lofty title.

It should be recognized as such by our members.

(For the views here expressed I wish to take sole responsibility. — E. Reim.)

In The Footsteps Of Saint Paul

Paul Beholds The Grandeur And Idolatry Of Athens

DR. HENRY KOCH, MORRISON, WISCONSIN

WHEN Paul entered the famous city of Athens, he surely had an opportunity to behold its splendor and grandeur. He was no ordinary sightseer, no Philhellene like Lord Byron, who would delight in whatever he beheld and find in it the zenith of perfection and beauty. He was a Jew. No other city could impress him as deeply as Jerusalem, the city of his fathers and of his God. And yet never again did Paul enter a city so typically pagan in every respect, the very opposite of Jerusalem, in which no likeness of God or man was tolerated. In Athens he was in the stronghold of paganism, from which about three centuries later Emperor Julian, the Apostate, who had imbibed the wisdom of paganism there, would set out to restore it and attempt to destroy the very religion Paul had sought to

bring. His various contacts with the Athenians on the market place, with the men of the Council and with the philosophers and sophists, his indelible impressions of what he heard and beheld, Paul later on embodied in his Epistle to the Romans (1:18-32). Luke has condensed these observations into one sentence (Acts 17:16): "Now while Paul waited for them (Silas and Timothy), his spirit was stirred in him, when he saw the city wholly given to idolatry." For Paul, who knew but one thing and followed it consistently, there could be but one verdict: "Ye men of Athens, I perceive that in all things ye are too superstitious" (not: "Ye are very religious" as the Revised Standard Version has translated it).

Viewing Athens

In spite of all the grandeur that surrounded Paul there were only two

things preoccupying his mind and heart at the time: how were the congregations he had to leave behind faring and what would be the fruit of his planting of the seed of the Gospel in this center of human wisdom? Whatever he beheld in Athens could be summed up in one word: idolatry, whether he viewed the temples and untold statues of the deities, or whether he evaluated the world view of those with whom he disputed. In either case it was a coarser or finer form of idolatry. And yet Paul wanted to and did become a Greek unto the Greeks. For this purpose he wandered through the streets of Athens, viewed the sites, studied the Athenian way of thinking, disputed with their professed wise men and with their men on the streets and on the market place. The God unknown to them would he preach to them. He would not be led by them to their shrines of mythology and philosophy, neither to their Acropolis with its crowning Parthenon nor to their academies of learning to absorb their wisdom. On the other hand he also would not offer them a newer and better interpretation of their own religion, but rather would he take them in spirit to a low and unpretentious hill near Jerusalem and tell them, how the very Son of the living God suffered and died there for the sins of the world, the Greeks included. For the Greeks this was the height of foolishness, in truth it was the greatest wisdom the Greeks had ever heard and would hear. It was the sincere endeavor of Paul to lead the Greeks away from their vain and hopeless idolatry to the worship of the true and living God.

The Market Place

Which were the shrines of Greek mythology and lore that Paul saw in Athens? We are not told, and yet the sparse remarks of Luke offer us sufficient proof that Paul did not wander through Athens with blinded eyes and stuffed ears. The Greek geographer Pausanias, who lived about a century after Paul and who wandered through the length and breadth of Greece and especially Athens and who then wrote an itinerary of the land of Hellas, describes the sites that Paul in all likelihood saw. Luke has mentioned some of these sites in his memorable seventeenth chapter of Acts. It cannot be our purpose to give our readers a description of the Athens Paul

saw. We shall limit ourselves to those sites that must have struck the eye of Paul and those, of which Luke also speaks.

In the very heart of Athens, almost in the very shadow of the awe-inspiring Acropolis there lay the market place known as the Agora. Here not only the merchants sold their wares, here we also find the political and social center of Athenian life. Here Paul met and disputed with the Athenians coming to the market place in search of something new to be heard.

The Acropolis

How could Paul escape seeing the Acropolis, that majestic hill rising to a height of about 200 feet above the ancient city! In the early days of Athens, in times of war, it served as a citadel. From the sea, from every approach to Athens, from every angle of the city this commanding hill with its crowning Parthenon, the temple of Athena, could be seen. Within its enclosing marble columns there was a statue wrought out of ivory and adorned with gold, the work of the great Greek sculptor Phidias in the days of Pericles. She was the goddess of wisdom. How fitting to have the temple of this goddess adorn and crown the Acropolis and to have just this goddess worshiped by the Athenians in this center of human wisdom. In the days of Paul the Parthenon was still intact.

The Parthenon

Varied has been the fate and use of the Parthenon in later centuries.

In the Middle Ages the temple was even converted into a Christian Church dedicated to the Virgin Mary, then into a Mohammedan mosque, then into a powder magazine of the Turks. In the siege of Athens in 1687 the Parthenon was blown up by a Venetian bomb which fell into the powder magazine and left it in ruins to this very day. Even in its ruins it is the most perfect example of Greek art expressed in the finest Pentelic marble. To save some of the rare specimens of Greek art from utter destruction Lord Elgin, the British ambassador to the Porte, had some of the statues and sculptures in the frieze dismantled and brought into the British Museum in London, where we were privileged to view and study them. There our eyes beheld a small portion of what Paul once saw in Athens. Lord Byron, the friend of Hellas, was greatly enraged over this robbery of the so-called Elgin marbles. H. V. Morton in his *Steps of St. Paul* comes to the rescue of Lord Elgin by claiming that "had not Lord Elgin taken the marbles, someone else certainly would have done so." Morton ignores the bitter controversy that raged concerning the propriety of their removal from Greece. It does not dawn on him that a return to the rightful owners, the Athenians, would be the proper thing to do. Not only books, but also the marbles of Athens and Ephesus have had their fate. For the noblest examples of Greek art and religion gathered on

the Acropolis including the zenith of human perfection, the Parthenon, Paul had but one word: idolatry. In this respect, too, he was determined to know nothing save Christ and Him crucified.

The Areopagus

Beneath the Acropolis on a slope there was a hill called Areopagus, also known by the Romans as Mars Hill. Luke uses both terms. It was a hill named for the god of war Ares or Mars. Once the Greek god Poseidon had the other gods sit in judgment over Ares because of his having murdered his son, hence the name. The highest council of the Greeks convened on the Areopagus and judged criminal cases. Once it sat in judgment over Socrates, who was accused of having corrupted the Athenian youth by having taught them to despise the Greek gods. They forced him to drink a vial of poison for this "crime." Here a Jewish teacher of a new religion was asked to ascend the Areopagus and to explain his new religion. Socrates had to drink the poison, because he had told his enemies the bitter truth about themselves. Paul after his defense was brushed aside as a babbler.

This was the Athens Paul had seen and the idolatry he had observed. Soon we shall note, how he met the philosophers and sophists of Athens and disputed with them, how he preached Christ, the Son of the living God to them, and how they dealt with him.



News from our Mission Fields

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

MATTHEW 28, 20

OUR CHURCH EXTENSION FUND AT WORK

THERE is only one way to begin a new mission — build a large and attractive church to attract the people. If this is correct and the first rule for mission success, then the Wisconsin Synod has often transgressed it. We have not only begun

and established missions in humble and modest chapels, but even in some immodest places. Our missionaries have had to announce their first services to be held in such places as these: The old hog serum building — the upstairs room of the bottling

works — the chicken hatchery — the woman's club room, or the local roller skating rink.

Today many of our flourishing and long established congregations can so point to this "weakness" of our Synod's mission endeavor, that the

Gospel was our chief attraction, not the building, and that out of this "weakness" came their strength. For the first fundamental of mission work is not the location, nor the building, nor the missionary, but the Gospel preached in season and out of season. There you will find the Holy Ghost at work. That's the Church building that is not only mission work but mission success. "Even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith."

Smallest Church

Several weeks ago one such modest mission of ours in Portland, Oregon, was given much publicity. One newspaper account headlined its story of our Woodland Park Lutheran Mission — Bursting Out of Its Seams; another paper wrote — City's Smallest Church Losing Its Distinction; while another said — Church Loses Tiniest Title.

Since the publicity was made possible by a \$2,000.00 loan from our Church Extension Fund and because this Church Extension story is typical of so many more missions aided by this same fund, we are happy to repeat this story in our mission news.

No More Room

Pastor O. W. Eckert began services at Woodland Park in the northern section of Portland on December 2, 1951, in a small, remodeled residence. The dimensions of this building are 16 by 24 feet. This is the smallest church edifice in the Portland area, and no doubt in the Wisconsin Synod. Seven months ago "we no longer dared to encourage Sunday School growth," says Pastor Eckert. His District Mission Board brought this mission's growing pains to the General Mission Board meeting last May. The request was for a \$2,000.00 Church Extension loan which would enable the members to enlarge their chapel. At first it seemed that even this meager request would be buried under many more. A total of \$467,850.00 in requests for Church Extension funds had been submitted to the Board from our growing mission fields. Among all these requests the priority committee of the Mission Board placed the needs of 14 missions on the high priority list, for only \$62,100.00 in loans would be available from the revolving Fund until the Board met again in October. However, the urgency of the Portland Mission were recognized, the loan

was granted and the *Oregon Journal* had a story to tell: —

The Happy Solution

"Portland's smallest church edifice is about to lose that distinction. And, what's more, the congregation is happy over the prospect. Money has been received from the Church Extension Fund to add an annex larger than the original building. The new unit, 28 feet long, will become the main auditorium, and the present building will become the Sunday School annex. The present 6 foot wide porch will be extended the full 28 feet, to provide two porch Sunday school rooms and a combina-

tion sacristy-organ room. The main entrance will be shifted from the short side to the long side of the building.

Talent within the church produced the design and the plans for the new addition. Foundations are now being placed. Donated labor will be used to erect the unit. Only the wiring will be contracted."

Here you see how those blessed dollars of the Church Extension Fund exchange hands to facilitate the preaching of the Gospel and then to accommodate His lambs and His sheep blessed by the Gospel preaching.



PRESENT CHAPEL WITH PLANNED ADDITION

Included in this year's Synod budget is \$100,000.00 for our Church Extension Fund. Since all the budgetary items of the Synod's two million dollar budget must be met first, this amount for Church Extension represents the last 50 cents of our ten dollar mission quota. May these stories of your Church Extension Fund at work and our world-wide mission endeavors encourage every congregation and every member to reach the goal and go beyond for Jesus' sake in these latter days.

* * * *

25 Years a Missionary

The Nebraska State Capitol building at Lincoln is generally described as the most beautiful public building in the United States. In this our capital city of 100,000 our Synod has one mission congregation. It was

established in 1940. Our new church was dedicated there in 1950. On September 2, pastors, as far away as 180 miles, journeyed to Lincoln to celebrate with Pastor L. Gruendeman the twenty-fifth anniversary of his ministry.

Pastor Gruendeman's anniversary can well appear in this mission news, for he has spent all the 25 years of his ministry in the mission field of the Nebraska District. In 1928, September 2, he was ordained and installed at Witten, South Dakota. At this time he also served four other missions. He was married to Miss Margaret Martin. The Gruendemans have three daughters and a son. In 1937 he accepted a call to the mission congregations of Burke and Carlock, South Dakota. In 1940 he began mission work in Lincoln, Nebraska.

After 13 years of work here we now have a solid congregation of nearly 100 communicants. 40 adults and 15 children have been confirmed in the history of the mission — Mount Olive Lutheran Church. About 5 years ago our missionary also founded a mission in Milford, Nebraska, which he also serves today. Besides his mission work Pastor Gruendeman has served the church at large as conference visitor and since 1948 as a member of the District Mission Board. Since 1950 he has served as first vice president of our district.

Pastor W. Sprengeler preached the anniversary sermon on the text 1 Cor. 15, 10: "But by the grace of God I am what I am." Pastor Ph. Martin, who has already celebrated his 50th anniversary in the ministry, and is our missionary in Omaha, extolled the grace of God in rejoicing with his son-in-law on the 25th anniversary of his ministry. Pastor M. Weishan, visitor, and Pastor H. Kruschel, secretary of the Southern Conference, brought greetings from the brethren.

As we listened to Pastor Gruendeman's humble response, praising the grace of God in his life and the 25 years in the mission field, we realized that our Mission Festival appeals for money to support mission work is not enough. We must ever and again appeal to our members to do mission work and to appeal to our young men to take up the holy ministry as their life's calling. "The harvest truly is plenteous," said Jesus, "but the laborers are few." "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

W. R. HOYER.

GOLDEN WEDDING ANNIVERSARY

**Mr. and Mrs. Charles Grambow
Marshfield, Wisconsin**

On July 4, Mr. and Mrs. Charles Grambow were privileged to celebrate their fiftieth wedding anniversary in a service conducted in their church, St. Peter's Lutheran, R. 4, Marshfield, Wisconsin. Their pastor delivered a short sermon on the basis of Luke 24:29. A choir of grandchildren and the congregation sang a few hymns and ended the celebration with a social hour and dinner in the parish hall. May the Lord truly abide with them in the evening of their earthly sojourn.

D. H. KUEHL.

GOLDEN WEDDING ANNIVERSARY

**Mr. and Mrs. Ernst Bleichwehl
Brillion, Wisconsin**

Mr. and Mrs. Ernst Bleichwehl, members of Trinity Ev. Lutheran Congregation, Brillion, Wisconsin, celebrated their golden wedding at the home of their son-in-law and daughter, Mr. and Mrs. Erwin Behnke, on July 5, 1953. The undersigned addressed the jubilarians on the basis of Luke 24, 29. May the Lord bless them in their eventide of life.

V. J. SIEGLER.

† REV. RUDOLPH LEDERER †

The Rev. Rudolph A. Lederer was born December 2, 1889, at Saline, Michigan. His parents were Pastor Carl A. Lederer and his wife Hanna, nee Eitle. In 1903 he entered Northwestern College at Watertown, Wisconsin. Following his graduation from this institution, he entered the Theological Seminary at Wauwatosa, Wisconsin, graduating in 1913.

His first charge was St. Thomas Lutheran Church in Freedom Township, near Ann Arbor, Michigan, where he served for about three years. For the next five years he was pastor of St. Paul's Ev. Lutheran Congregation at Arcadia, Wisconsin. In December of 1921 he accepted a call to Green Bay, where he labored for almost twenty-five years.

During his pastorate at Green Bay he faithfully and generously gave of his time for the work of the church at large on the Mission Board of the North Wisconsin District.

In the year 1946 he left Green Bay to make his home in La Crosse, Wisconsin. After an illness of more than two years the Lord called him to his eternal rest on August 18, 1953. Services were held at First Lutheran Church, La Crosse, with the undersigned officiating. Pastor Norval Kock officiated at the grave.

On July 15, 1914, he was united in holy matrimony to Helen I. Viestenz of Baraboo, Wisconsin. This union was blessed with two children.

Surviving are his wife, his son, the Rev. Kurt Lederer, Bonduel, Wisconsin, his daughter Helen, at home, four sisters living in Detroit, one brother of Green Bay, and two grandchildren.

He attained the age of 63 years, 8 months and 16 days. His mortal re-

mains were laid to rest at Woodlawn Cemetery in La Crosse, Wisconsin, on August 21, 1953.

My God for Jesus' sake I pray
Thy peace may bless my dying day.
FRITZ H. MILLER.

† MRS. IM. BOETTCHER †

Mrs. Grace Boettcher, wife of Pastor Immanuel Boettcher, was called to her eternal rest July 28 after a lingering illness of about one year's duration. She reached the age of 49 years, 8 months and 10 days.

Grace Bertha Elizabeth Scholz was born in Milwaukee, Wisconsin, November 18, 1903. She received her education at Cross Lutheran School and the Lutheran High School in Milwaukee. She taught at Grace Lutheran School for one year.

On July 5, 1924, she was united in marriage with Pastor Immanuel Boettcher. She followed her husband to Brewster, Nebraska, then to Merrill, Wisconsin. From 1928-1945 she lived at Sugar Bush, Wisconsin, where Pastor Boettcher served until he accepted a call as missionary to the institutions of the northern end of the Fox River Valley. They settled in Neenah and became members of Trinity Lutheran Church, Neenah.

Faithful to her Lord and God and patient amid her sore trials to the end, the Lord answered her frequent prayers to take her home to that Father's house where there are many mansions.

Those who mourn her death are her beloved husband, Pastor Immanuel Boettcher; her daughter, Clarissa, Mrs. Paul Hartwig, Neenah; her daughter Jane, at home; her son, Carl Boettcher, Neenah; two grandchildren, Marie and John Hartwig; two sisters, Mrs. Stella Gesch and Miss Ruth Scholz, Milwaukee, and two brothers, George Scholz, Aurora, Illinois, and Dr. Herbert Scholz, Thiensville, Wisconsin, together with their respective families and a host of other relatives and friends.

The services were conducted on August 1 at Trinity Lutheran Church, Neenah. Pastor Waldemar Zink, Kewaunee, Wisconsin, preached the sermon, Pastor Fred Brandt, Appleton, Wisconsin, conducted the committal, and the undersigned served as liturgist.

The Lord of life and death has comforted the mourning with His everlasting comfort, and will do so unto the end.

G. A. SCHAEFER.

SPECIAL CONVENTION OF THE WESTERN WISCONSIN DISTRICT

The sweltering heat which was shattering records in the Midwest was not the only unusual thing about the convention of the Western Wisconsin District that was held at St. John's Lutheran Church of Jefferson, Wisconsin, on September 1 and 2. Equally remarkable and much more significant was the serious, earnest attention given by all the delegates to the matters of doctrine and practice which were before them for two solid days of explanation and discussion, as well as the unanimity of spirit and conviction which prevailed throughout the sessions and which was finally crystallized in the form of a resolution.

This special convention had been called in response to the request of the Joint Synod at Watertown that all the Districts of the Synod meet before October to consider the issues involved in the present intersynodical difficulties.

The sermon of Pres. H. C. Nitz in the opening Communion service was based on Matthew 6, 9: "Our Father, who art in heaven, hallowed be Thy Name." Pointing out that we were not met to argue an opinion, but to proclaim a fact, namely, that God's Name is holy, the preacher showed that this fact 1. causes us to rejoice in our sonship with the Father through Christ; 2. bids us resolve to be loyal children of the Father; and 3. prompts us to remember our weakness and to guard against both weak-kneed tolerance and rash, stubborn separatism.

Present at the session of the first day were Pres. Herbert Baxmann of the Missouri Synod's South Wisconsin District, and the Rev. Herbert Bouman, Missouri Synod pastor of Sheboygan, Wisconsin, both of whom were accorded the privilege of the floor and several times addressed the convention.

Prof. E. E. Kowalke presented briefly the reason for the calling of this convention and gave in summary a factual history of the Common Confession from its inception to the present date, indicating the action taken upon it at various times by the several synods involved, as well as by the Synodical Conference.

After the report of the Joint Synod's floor committee on union matters and the substitute proposal of Prof. W. Schaller had been read to the convention, the floor was given

to Prof. John Meyer of Thiensville to speak on the matter of joint prayer and prayer fellowship as it pertained to the present controversy.

The bearing of Part II of the Common Confession upon the entire situation was presented by Pres. Nitz. After some discussion a suggestion was offered that our Synod consider the advisability of framing a doctrinal statement of our own as an effort at a positive approach to our intersynodical problems. But this motion was lost, since it was felt that for our present purposes the Brief Statement was a sufficient and adequate document even though our own Synod has not formally adopted it.

DEDICATION OF CHURCH AND SCHOOL St. Paul's Church Green Bay, Wisconsin

"Praise ye the Lord. O give thanks unto the Lord, for he is good: for his

Prof. Walter Schumann was asked to read a brief analysis of Scouting with a resume of the negotiations in this matter which our Synod has conducted with the Missouri Synod.

After all those who wished to speak or ask questions had been given opportunity to do so, a motion was made to endorse the report and recommendations of the Joint Synod's floor committee. The convention unanimously adopted this resolution.

The remaining time of the session was given to a discussion of Synodical finances with regard to both mission expansion and the contemplated building program at our institutions.

R. JUNGKUNTZ.

Wisconsin, left its old church and school, that had served the congregation for almost seventy years, and was privileged by the grace of God to dedicate its new church and school August 16, to the continued service



INTERIOR OF ST. PAUL'S CHURCH, GREEN BAY, WISCONSIN
A. W. Voigt, pastor

mercy endureth forever." With those words of the Psalmist (106,1), the St. Paul's Congregation of Green Bay,

and worship of the Holy Trinity. More than 2400 worshipers attended the three festival services. The

festival speakers were the Pastors P. G. Albrecht, Bowdle, South Dakota, Walter A. Pankow, New London, Wisconsin, and Theo. E. Zaremba, Florence, Wisconsin.

The impressive new structure contains both church and school. Built and furnished at the cost of \$350,000, plus the many hours of labor donated by members and friends, the building is patterned along a modified 17th century Gothic architecture. The building is 150 feet long, 60 feet wide, with the tower reaching a height of 54 feet. The exterior construction is of local DePere stone, trimmed with Bedford stone, while the interior is of cement block masonry. The unfinished block walls and stone-arched side aisles carry out the architectural scheme. Western fir trusses, 12x14, support the vaulted ceiling. The chancel and nave windows are of imported art-glass, with the central

figure of the chancel window, the ascending Christ, blessing the church, with the upper and side lancets including the symbols of the Trinity, as well as the sacraments. The eighteen nave windows depict portions of the life of Christ. The chancel furnishings are of white oak, with the altar reredos extending into the chancel window. Two of the altar panels contain carvings of wheat and grapes, signifying the Sacrament of the Altar, and two panels containing six carved plaques of the Passion history.

The nave has a seating capacity of 432, with the balcony accommodating an additional 60, though primarily intended for the choirs. Another 60 may be seated in the narthex, which is separated from the nave by Hoffman sash, which may be entirely opened.

The school section of the building is built in two stories, with two classrooms on each floor, capable of seating at least 140 pupils. The modern school rooms include forced air ventilation for the pupils' clothes lockers. A sub-basement holds the natural gas heating unit and climate changer.

The only articles transferred from the old church to the new are the bell, baptismal basin, that was donated by the confirmation class of 1892, and the rebuilt and enlarged Wangerin organ.

May the God of grace, for Jesus' sake, continue His blessings upon the congregation, that it may find its hope and joy in the promise: "Happy is that people, whose God is the Lord."

A. W. VOIGT.

**CALENDAR OF CONFERENCES
RHINELANDER PASTORAL
CONFERENCE**

Place: Trinity Ev. Lutheran Church, Minocqua, Wisconsin; H. Bauer, pastor.
Time: September 21-22, 1:30 p. m.
Speaker: F. Bergfeld; G. Bunde, alternate.
Program: Christian Stewardship, W. Schumann; Labor Unions in the Light of Holy Scripture, F. Bergfeld; Article IV Augsburg Confession, H. Bauer; Romans 2, 1-16, C. Schlei.
C. SCHLEI, Secretary.

* * *

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 21 and 22 at Mt. Zion Church, Ripon, beginning with a Holy Communion service at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor Richard Ziesemer, 950 Metomen Street, Ripon.

Topics: Universal Priesthood and Music in the Church, T. Zuberbier; The Scriptural Concept of the Term 'Fear of God,' H. Wicke; Zephaniah, W. Weissgerber; Augsburg Confession, W. Strohschein; Practical Hints for the Instruction of Children and Adults, P. Hartwig; Hebrews 10, E. Lochner; History of Preaching, C. Krug; Catechism Revision, A. Laper.
Preacher: R. Voss; A. Laper, alternate.
OSCAR SIEGLER, Secretary.

* * *

**SOUTHWESTERN PASTORAL CONFERENCE
OF THE WESTERN WISCONSIN
DISTRICT**

Date: Tuesday, September 22, 1953.
Time: 9:00 a. m.
Place: St. Paul's Ev. Lutheran Church, Bangor, Wisconsin. A. Stuebs, pastor.
Sermon: H. Paustian; alternate: W. Paustian.
Program: Exegesis of Col. 2, 8-23, E. Mahnke; alternate, Titus 1, H. Paustian; Practical Theology: What do the Scriptures Teach Concerning the Devil? A. W. Loock; alternate, Church Discipline, W. Schulz; Round Table: The Development of the Theological Term "Status Confessionis" and its Practical Application, A. Berg; alternate: Church Weddings and Wedding Dances, R. Biesmann.
P. MONHARDT, Secretary.

**SOUTHERN DELEGATE CONFERENCE
NEBRASKA DISTRICT**

Time: September 21 and 22, 1953, 10:00 a. m.
Place: St. Paul's Church, Gresham, Nebraska.

Papers: Exegetical Paper on Revelation 2 and 3, continued, Pastor Fuerstenau; Mixed Marriages, continued, Pastor Hahnke; Exegesis of Acts 19, 1-6, Pastor Grummer; Article XI and XII, Augsburg Confession, Pastor Schaller.
Reports: Synod Convention, Academy Committee, Mission, Board of Education, Periodicals, Financial.
Speaker: Pastor H. H. Schaller; alternate, Pastor Kruschel.
Please notify the host pastor, H. Gieschen, if you desire lodging.
H. KRUSCHEL, Secretary.

* * *

**CROW RIVER PASTORAL CONFERENCE
OF THE MINNESOTA DISTRICT**

Place: St. Paul's Ev. Lutheran Church, Montrose, Minnesota, Pastor M. H. Hanke.
Date: September 22-23, session 1 beginning at 10:00 a. m.
Essays: The Chief Benefits of Attending the Lord's Supper, M. Lemke; A Round Table Discussion of Questions on Divorce, J. Raabe (leader); An Exegetical Paper on Passages Dealing with "The Church," H. Duehlmeier.
Preacher: H. Mutterer; alt., F. Stern.
Please make your requests for lodging to the host pastor.
P. R. HANKE, Secretary.

* * *

COLORADO PASTORAL CONFERENCE

The Colorado Pastoral Conference will be held September 21, 1:30 p. m. — September 23, 3:00 p. m. The location: Redeemer Lutheran Church, Cheyenne, Wyoming, W. Schaller Jr. pastor. Papers: Ordination, W. Krenke; Exegesis, I Tim. 3, G. Frank; The Pastor as Public Ministrant, W. Siffring; Exegesis, Jer. 23, 16-29, N. Luetke; Lay Participation in Church Work, E. C. Kuehl. Speaker: E. C. Kuehl (substitute, W. Schaller, Jr.). Please announce to local pastor soon!
N. LUETKE, Secretary.

* * *

**MANKATO CIRCUIT PASTOR-DELEGATE
CONFERENCE**

Time: September 27, 2:30 p. m.
Place: Belle Plaine, Minnesota.
Host: Pastor G. Radtke, Trinity Congregation.
Program: Convention reports by the official delegates.
All congregations are reminded to have official delegates present, but the entire church councils as well as other communicant members are invited to be present. No meal arrangements.
M. BIRKHOLOZ, Secretary.

**WISCONSIN RIVER VALLEY —
CHIPPEWA VALLEY PASTORAL
CONFERENCE**

Date: September 28-29, 1953.
Place: Immanuel Lutheran Church, Medford, Wisconsin.
Pastors and teachers should announce their intentions to attend to the host pastor.
C. R. ROSENOW, Secretary.

* * *

**LAKE SUPERIOR PASTORAL
CONFERENCE**

Date: Tuesday and Wednesday, September 29-30.
Time: 9:30 a. m. (E.S.T.).
Place: Trinity Ev. Lutheran Church, 122 W. Ridge, Marquette, Michigan, E. Albrecht, pastor.
Sermon: T. Thurow; alternate: H. Walther.
Papers: Sermon Study on Ephesians 1:4-6, G. Schaller; Sermon Study on Revelation 14: 6, 7, K. Geyer; II Corinthians 4, L. Pingel; II Corinthians 5, W. Henning; Study of Matthew 5:32, G. Tiefel; Genesis 19, A. Hellmann; Genesis 20, H. Scherf; Cutting a Covenant (Gen. 17:7), A. Gentz; "The Obligation of a Faithful Pastor Toward God and Toward his Charge," W. Lutz; "Satan, the Archenemy of God and Man," P. Knickelbein; "What Action should be taken with Members who have signed the Roman Catholic Marriage Contract?" T. Zaremba; "When do we use a Figurative Interpretation of Scripture?" T. Thurow; "The Difference between John's Baptism and Christ's Baptism," H. Walther; Round Table Discussion on the New Catechism which is now being prepared by the Wisconsin Synod: Moderators, W. Lutz and G. Tiefel.
Essayists are expected to mimeograph copies of ALL papers that are presented to the Conference!
Kindly announce to the host pastor!
WERNOR E. WAGNER, Secretary.

* * *

**SPECIAL NORTHERN WISCONSIN
DISTRICT CONVENTION**

A special one day meeting of the Northern Wisconsin District of the Joint Synod of Wisconsin and Other States will be held October 5, 1953, beginning at 10 a. m. at St. John and St. James Church, Reedsville, Wisconsin, Elwood Habermann, host pastor. All pastors, teachers, professors, and lay delegates are urged to attend. Topic: Union Matters.
Lay delegates must send their credentials to the District Secretary before September 28, signed by the president and secretary of their congregation. Notify the

host pastor before September 28, if you want meals.

Because of this convention no District Pastoral Convention will be held.
F. A. REIER, Secretary.

* * * * *

MICHIGAN DISTRICT TEACHERS' CONFERENCE

Trinity Lutheran School, Jenera, Ohio
October 7, 8, and 9, 1953

Program:

Wednesday —
9:00-9:45 Story of Joseph (with flannel-graph) Gr. 1-2, Shirley Schroeder; Sub. The Second Petition (Gr. 6-8) Rev. Scheele.
9:50-11:45 Science Panel, D. Zimmermann, E. Schmidt, M. Schroeder.
Teaching Science from a Biblical Viewpoint, Review of Several Science Textbooks, Equipment Desirable for a Science Course, Demonstration Lesson in Science.
1:30-3:15 Chairman's Report and a Business Meeting.
3:30-5:00 Proper Use and Value of Intelligence Testing in Christian Day Schools, A. Jantz; Sub. Place and Value of Parent Organizations in Our Schools, Rev. K. Vertz.

Thursday —

A. M. The Proper Approach to the Teaching of Religion in Our Christian Day Schools, Prof. R. Hoenecke.
1:30-2:45 Group Meetings
Teachers of Primary Grades (Leader, Miss Wassmann).
Teachers of Intermediate Gr. (Leader, Mr. Woltmann).
Teachers of Upper Grades (Leader, Mr. Roehler).
2:45-3:15 Reports by Committees.
3:30-5:00 School Libraries and Their Practical Use, Mr. E. Trettin.

Friday —

A. M. Report by Chairman of the District Board of Education, Rev. E. Wendland.
And/or: Advantages and Disadvantages of Introducing Combined Social Studies in Our Schools, W. Mueller.
Reports and Unfinished Business.
Conference Service Speaker, Rev. F. Schroeder (Rev. E. Wendland).
Choir Director, E. Backer (W. Luehring).
W. Mueller, Secretary pro tem.

* * * * *

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, October 14, 1953, at 9:00 a. m. at the Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

Preliminary meetings in the Publishing House:
Board of Education, Wisconsin Synod, Monday, October 12, 9:00 a. m.
General Mission Board, Monday, 9:00 a. m.
Board of Trustees, Monday at 9:00 a. m.
Representatives of Institutions, Tuesday at 2:00 p. m.
Lutheran Spiritual Welfare Commission, Tuesday at 9:00 a. m.
Conference of Presidents, Monday at 9:00 a. m.
Committee on Church Union, Monday at 2:00 p. m.
OSCAR J. NAUMANN, PRESIDENT.

* * * * *

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

This conference will meet on October 20 and 21 at Zion, South Milwaukee, O. B. Nommensen, pastor. First session at 10:00 a. m.

Papers: Philippians 1, A. Fischer; Augustine, H. Wackerfuss; Brotherly Love, H. Lau; Book Review, W. Lehmann; The Adult Membership Class, E. Jaster; A Study of Fundamental Doctrines in the R.S.V., R. Pope.
Preacher: O. Heidtke; substitute: A. Koelpin.
H. E. RUSSOW, Secretary.

NOTICE of Reconvened Session of the 32nd Biennial Convention of the Joint Synod of Wisconsin and Other States

The 32nd Biennial Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States, recessed at 1:30 p. m. August 13, 1953, will reconvene October 8, 1953, at 9:00 a. m., tentatively at Bethesda Lutheran Church, Milwaukee, Wisconsin. The sessions will continue at least through October 9.

The delegates which were present for the August 5-13 sessions are to constitute the body continuing the convention sessions, even if the delegate was an alternate in August. Should such delegates be unable to attend, the regular delegates are next in line. Notify your District President if neither delegate is able to attend.

Because of the housing difficulties in private homes, delegates will receive a post card with return card attached to indicate whether they require housing or not. Please return these cards by return mail. Committees No. 2, Church Union, and Committee No. 8, Excuses, will function in the same capacity at this convention.
PROF. WINFRED SCHALLER, Sec'y.

* * * * *

Since I was elected president of the Joint Synod, I have resigned as president of the Minnesota District of our Synod. All district matters should now be addressed to the first vice-president, the Rev. Mr. George A. Barthels, 417 East Avenue, Red Wing, Minnesota, who is the new acting president of the Minnesota District.

OSCAR J. NAUMANN.

* * * * *

Anyone knowing of Synodical Conference Lutherans or of mission prospects residing in or near the city of Shakopee, Minnesota kindly inform your undersigned missionary there.

Pastor Kenneth H. Roever
326 Shakopee Ave.
Shakopee, Minnesota.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Ordained and Installed

Pastors

Holt, Stanley, as pastor of Immanuel Church, Trail City, Peace Church of Isabel, St. Paul's Church of Timber Lake, South Dakota, by A. Schuetze; Eighth Sunday after Trinity, July 26, 1953.

Kaesmeyer, Harris, as pastor of Palos Ev. Lutheran Church, Palos Heights, Illinois, by Jonathan Mahnke; assisted by E. Huebner, A. T. Kretzmann, A. F. Nicolaus, M. F. Nicolaus; Ninth Sunday after Trinity, August 2, 1953.

Petermann, Martin B., in St. John's Church, Baraboo, Wisconsin, as missionary in Baraboo and Badger Village, by A. L. Mennicke; assisted by H. C. Kirchner, G. E. Schmeling, A. H. Dobberstein, H. A. Lange, G. E. Neumann, G. F. Albrecht, W. A. Ave-Lallemant, W. E. Schulz, A. W. Looock; Eleventh Sunday after Trinity, August 16, 1953.

Prenzlow, Elmer, Jr., in St. Paul's Church, Bloomer, Wisconsin, by E. E. Prenzlow, Sr.; assisted by C. Rosenow, H. Schaller, G. Gerth, A. B. Tacke; Eleventh Sunday after Trinity, August 16, 1953.

Wietzke, W. A., in Grace Church, Oska-loosa, Iowa, by L. R. Schmidt; assisted by C. Brenner and C. W. Rabe; Sixth Sunday after Trinity, July 12, 1953.

Installed

Teachers

Bauer, Gerhardt C., in Jordan Church, West Allis, Wisconsin, by Edgar A. Knief; Tenth Sunday after Trinity, August 9, 1953.

Bunkowske, Gerald, as principal in Bethlehem Church, Hortonville, Wisconsin, by E. Froehlich; Eleventh Sunday after Trinity, August 16, 1953.

Meyer, Arnold C., as teacher and principal of Trinity School, Brillion, Wisconsin, by V. J. Siegler; Tenth Sunday after Trinity, August 9, 1953.

Muenkel, Ralph, in St. James Church, Milwaukee, Wisconsin, as teacher and principal, by Arthur P. Voss; Ninth Sunday after Trinity, August 2, 1953.
Scherzer, Robert, in First Luth. Church, La Crosse, Wisconsin, by Fritz H. Miller; Tenth Sunday after Trinity, August 9, 1953.

Treichel, Allen, in Immanuel Church, Shirley, Wisconsin, by Arthur Wadzinski, assisted by Henry Pussehl; Tenth Sunday after Trinity, August 9, 1953.

Pastor

Tiefel, Fred G., as missionary to Japan in St. John's Church, Caledonia, Minnesota by W. F. Dorn, assisted by Karl A. Gurgel, Geo. A. Barthels, Herbert F. Muenkel; Twelfth Sunday after Trinity, August 23, 1953.

Teachers

Becker, G. H., in Trinity School, Tp. Raymond, Racine Co., Wisconsin, by H. E. Russow; Twelfth Sunday after Trinity, August 23, 1953.

Toll, Frederick, in Emanuel School, New London, Wisconsin, by Walter E. Pankow; Twelfth Sunday after Trinity, August 23, 1953.

Wessel, Roger, in Emanuel School, New London, Wisconsin, by Walter E. Pankow; Twelfth Sunday after Trinity, August 23, 1953.

CALLS FOR CANDIDATES

Members of the Synod are requested to submit nominations to the Board of Northwestern College for a professor of science. This professor will be asked also to assist with the teaching of mathematics and, if possible, with the work of the physical director.
Nominations will be accepted up to September 30.

K. A. TIMMEL, Secretary,
612 Fifth Street,
Watertown, Wisconsin.

* * * * *

The members of Synod are hereby requested to nominate candidates for the new professorship created by Synod for Northwestern Lutheran Academy.

Candidates should be qualified to teach Music, English and Latin.

Nominations must be in the hands of the undersigned no later than September 26, 1953.

The Board of Regents
Northwestern Lutheran Academy
G. S. Baer, Secretary,
Hazelton, North Dakota.

MISSION FESTIVALS

First Sunday after Trinity
St. Matthew's Church, Cody, Wisconsin.
Offering: \$137.38. Karl Nolting, pastor.

Second Sunday after Trinity
Immanuel Church, Ward, South Dakota.
Offering: \$211.12. Wm. Lindloff, pastor.

Third Sunday after Trinity
St. John's Church, Weston, Wisconsin.
Offering: \$469.77. Karl Nolting, pastor.
St. Paul's Churches, Tp. Dallas and Tp. Prairie Farm, Wisconsin.
Offering: \$421.86. John Schaadt, pastor.

Fourth Sunday after Trinity
Trinity Church, Elkton, South Dakota.
Offering: \$195.35. Wm. Lindloff, pastor.

Eighth Sunday after Trinity
Trinity Church, Hoskins, Nebraska.
Offering: \$540.20. W. F. Sprengeler, pastor.
Immanuel Church, Neillsville, R. 3, Wisconsin.
Offering: \$342.72. Adolph Schumann, pastor.

Ninth Sunday after Trinity
St. Peter's Church, Theresa, Wisconsin.
Offering: \$260.77. Philip K. Press, pastor.
Zion Church, Tp. Theresa, Dodge Co., Wisconsin.
Offering: \$430.94. F. H. Senger, pastor.
Emmanuel Church, Tp. Herman, Dodge Co., Wisconsin.
Offering: \$254.18. F. H. Senger, pastor.

Tenth Sunday after Trinity
 St. Paul's Church, Millersville, Wisconsin.
 Offering: \$650.00. O. W. Heier, pastor.

Eleventh Sunday after Trinity
 Zion Church, Cream, Wisconsin.
 Offering: \$404.56. J. B. Erhart, pastor.
 David's Star Church, Kirchhain, Jac' on, Wisconsin.
 Offering: \$2,165.45. Paul J. Gieschen, pastor.

Fourteenth Sunday after Trinity
 St. Peter's Church, Appleton, Wisconsin.
 Offering: \$475.54. E. J. Zehms, pastor.

simple four-part male and four-part treble. A cappella. H. W. Gray, \$.16.

A Child Was Born In Bethlehem — Lundquist. A simple choir chorale for Christmas. A cappella. Clayton F. Sunny Co., \$.16.

(For further particulars concerning the Dr. Martin Luther College Series address Prof. Martin Albrecht, 207 N. Franklin Street, New Ulm, Minnesota.)

MARTIN ALBRECHT.

CORRECTION

Item appearing in issue of August 23 under African Mission, by Walter Steinbach \$550.00 should be, by Immanuel Congregation of Town Greenville; \$550.00.

MUSIC REVIEW

The Searching Carol — Ralph Marryott. A beautiful, simple Christmas carol; the first and third stanzas are in four-part; portions of the second stanza are for

Dr. Martin Luther College Series No. 4. This series, No. 4, contains original compositions written by Prof. Emil D. Backer of Dr. Martin Luther College. Thus far series No. 4 contains the following numbers:

The Afflicted Heart and Its Healing (Das alte Evangelium)

Trust in the Lord (Melody by C. Malan)

A Christmas Lullaby

The Benediction

The Apostolic Blessing (simplified form)

CHANGE OF ADDRESS

Pastor
 Zink, Waldemar, 605 Second Street, Kewaunee, Wisconsin.

TREASURER'S STATEMENT
 July 1, 1953 to July 31, 1953

Receipts	
Cash Balance July 1, 1953.....	\$141,940.16
Budgetary Collections	\$ 65,741.74
Revenues	6,476.12
Total Collections and Revenues.....	\$ 72,217.86
Non-Budgetary Receipts:	
Luth. S. W. C.—Prayer Book....	14.40
Total Receipts	72,232.26
	\$214,172.42

Indian Mission	9,043.23
Colored Missions	5,020.13
Home Missions	42,149.43
Refugee Mission	3,813.15
Madison Student Mission	184.95
Rhodesia Mission	5,117.12
Lutheran S. W. C.	1,209.01
General Support	6,590.00
Board of Education	1,465.90
Total Budgetary Disbursements....	\$142,874.21
Cash Balance July 31, 1953.....	\$ 71,298.21
C. J. NIEDFELDT, Treasurer.	

Disbursements	
Budgetary Disbursements:	
General Administration	\$ 15,742.22
Theological Seminary	4,487.95
Northwestern College	12,072.41
Dr. Martin Luther College	12,853.41
Michigan Lutheran Seminary....	17,105.37
Northwestern Luth. Academy....	3,476.70
Home for the Aged	2,529.35
Missions — Gen. Administration	13.88

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS			
For Period of July 1 to July 31			
	1952-1953	1953-1954	Increase
Collections	\$ 50,074.16	\$ 65,741.74	\$ 15,667.58
Disbursements	120,593.51	142,874.21	22,280.70
Operating Deficit.....	\$ 70,519.35	\$ 77,132.47	\$ 6,613.12
C. J. NIEDFELDT, Treasurer.			

ALLOTMENT STATEMENT
 July 1, 1953 to July 31, 1953

District	Comm.	Receipts	Allotment	Deficit	Percent
Pacific Northwest	1,340	\$ 479.12	\$ 1,116.67	\$ 637.55	57.09
Nebraska	6,622	541.35	5,518.33	4,976.98	9.81
Michigan	22,062	5,469.92	18,385.00	12,915.08	29.75
Dakota-Montana	7,080	2,083.73	5,900.00	3,816.27	35.31
Minnesota	37,806	14,704.56	31,405.00	16,800.44	46.67
North Wisconsin	45,462	15,879.75	37,885.00	22,005.25	41.91
West Wisconsin	48,534	12,382.92	40,445.00	28,062.08	30.61
Southeast Wisconsin	49,614	13,903.39	41,345.00	27,441.61	33.62
	218,520	\$ 65,444.74	\$182,100.00	\$116,655.26	35.93

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

FOR JULY	
Rhodesian Mission	
Mrs. Amanda Jeske, Chicago, Illinois	\$ 200.00
Rev. A. Maas, young people for a Recorder	44.00
	\$ 244.00
For Lutheran Spiritual Welfare Commission	
M/Sgt. and Mrs. Ray Sheridan, Albany, Georgia.....	1.00
Lt. Karl Kueckhahn, Fort Sill, Oklahoma.....	5.00
Memorial wreath in memory of Robert Wills, by Mr. and Mrs. Chas. Bienfang, and Mr. and Mrs. Raymond Rupnow	10.00
Memorial wreath from Rev. Melvin Schwenzen, West Allis, Wisconsin	5.00
Mr. and Mrs. E. Moegenburg.....	2.00

Olaf Lee, Kiel, Wisconsin.....	5.00
Cpl. Gilbert D. Tews.....	10.00
	\$ 38.00
For Missions	
N. N., Detroit	\$ 5.00
For Refugee Mission	
Peter Midolla, Wauwatosa, Wisconsin.....	\$ 10.00
For Church Extension	
Memorial wreath in memory of Mrs. Louis Gauger, given by Mr. and Mrs. LeRoy Gauger.....	5.00
Memorial wreath in memory of Mrs. Elizabeth Jones, by Rev. Wm. Lindloff, Elkton, South Dakota.....	2.00
	\$ 7.00
C. J. NIEDFELDT, Treasurer.	

SUNDAY SCHOOL SUPPLIES

SUNDAY SCHOOL REGISTER

This register is made of very strong laminated card board, handsomely printed in red, blue and white. Size, 20 inches wide. The hangers are grooved for receiving slides and figures. The Register is furnished with top piece and five hangers, 60 figures and 16 slides as follows:

Enrollment	Record Attendance
Attendance Today	Cradle Roll
Attendance Last Sunday	Home Department
Attendance a Year Ago	Hymns
Offering Today	Psalms
Offering Last Sunday	Boys
Offering a Year Ago	Girls
Record Offering	Bibles

Price, \$4.00, postpaid

SUNDAY SCHOOL REGISTER	
ENROLLMENT	847
ATTENDANCE TODAY	539
OFFERING TODAY	1072
ATTENDANCE A YEAR AGO	415
OFFERING A YEAR AGO	866

Extra hangers, \$.35 each, postpaid. Extra figures, \$.60 per set of 60. Extra slides, \$.05. We will make to order any other slides wanted for \$.25 each, net.

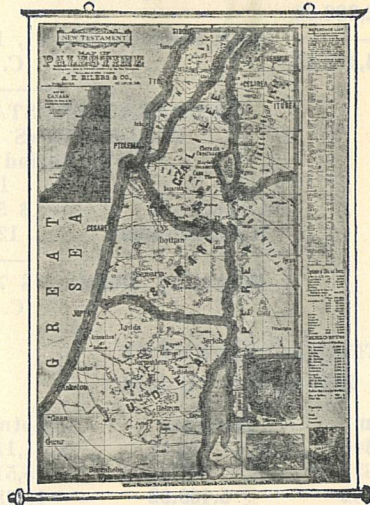
EILERS MAPS

Carefully compiled from latest surveys and best authorities. Large plain letters. Provinces are colored and outlined. All the cities, places, mountains, rivers, etc., necessary to a thorough understanding of Bible geography are clearly indicated.

EILERS MAP NO. 1. Palestine at the Time of Christ. 36×55. A complete map, showing all places known and all places visited by Christ in His ministry. Circles having a radius every ten miles from Jerusalem indicate distance and direction of places. A key giving pronunciation of names, height of mountains, length of rivers, population, etc., besides an inset map of Jerusalem. Paper, mounted on cloth, with rollers.

EILERS MAP NO. 2. Palestine, Old Testament History. 36×55. Shows all known places. The tribal divisions have various colors, similar in style and same price as Eilers Map No. 1.

EILERS MAP NO. 3. Paul's Travels in Roman Empire. 36×48. Showing the places visited by Paul in Europe and Asia. All places are in clear, bold letters. The chief points of interest are in large letters, different colored lines show at a glance his various journeys, giving the probable time of his journeys and their events. Mounted on cloth with rollers.



EILERS MAP NO. 4. Assyria, Babylonia, Etc. 36×57. Shows the following: All places in Asia, from the Great Sea to Persia; Map of Jerusalem; four inset maps of Palestine, at various periods; Journeys of Abraham; The Exodus; and the Three Captivities. The provinces are colored, names of places in large, bold letters. Mounted on cloth with rollers.

EILERS MAP NO. 5. The Exodus. 36×56. Showing the wanderings of the children of Israel from Egypt to the Promised Land. With an inset map of all Bible lands east of the Great Sea. Colored lines and numbered stations with a table of identification, and, where mentioned in the Bible, show the route traveled. Also contains an inset map of Canaan during the period of the Patriarchs. The map is superior to, and can be read a greater distance than, any other published similar in size and price. Paper, mounted on cloth with rollers.

EILERS MAP NO. 9. The Pathways of Our Lord. With colored lines showing the routes traveled by the Savior, and a Chronological Table. Mounted on cloth.

Nos. 1—5, Each.....Net, \$3.00

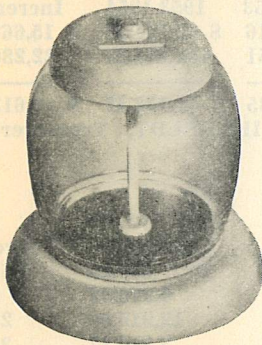
No. 9, Each.....Net, \$3.00

Jan. 1934
E4.

George Molkentin
Route 14 Box 398D
Milwaukee 14, Wisconsin

BIRTHDAY OFFERING BANK

S B 130



The shapely crystal globe is firmly held between white baked-enamel top and base sections. A colorful red mat is inserted in the bottom of the crystal globe. No parts to get out of order; no key to lose. Fastened with wing nut in base. Overall height: 5½ inches; base diameter: 5 inches.

Price: \$2.00

Northwestern Publishing House

3616-32 West North Avenue
Milwaukee 8, Wisconsin