

THE NORTHWESTERN Lutheran

Volume 41, Number 3
FEBRUARY 7, 1954

PILGRIM LUTHERAN CHURCH



Minneapolis, Minn.

3901 First Ave.

The Northwestern Lutheran

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

Vol. 41 February 7, 1954 No. 3

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

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

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

COVER DESIGN

PILGRIM LUTHERAN CHURCH
South Minneapolis, Minnesota
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Siftings

THE DIFFERENCES BETWEEN THE WISCONSIN SYNOD AND THE MISSOURI SYNOD will soon appear in writing and will be available to all the members of our Synod and to others who request copies. A series of tracts will presently be ready for distribution from our Publishing House which will treat and present historical material, e. g., "The Origin of Lutheran Bodies in the U. S. A."; doctrinal essays on *Justification, Election, Conversion, and Inspiration*; also essays on practical questions like *Scouting and Chaplaincy*.

The tracts are intended to present information, the points at issue between Missouri and Wisconsin, so that our Christians in the Synod may be able to take a stand in these matters on the basis of a conviction born of the Word of God.

The tracts will not be light reading. They will require serious study by pastors and congregation members together.

The tracts are now ready for the press and ought to be available to the congregations and pastors by January 30.

The pamphlets are to serve an educational purpose in our congregations, and ought to be in demand by our people.

* * * *

Be sure to read the article in this issue by Pastor Irwin J. Habeck, 1st Vice-president of The Joint Synod of Wisconsin, on the negotiations carried on between presidents of both synods recently. The article will enlighten you on what these representatives of both synods discussed, as well as Pastor Irwin Habeck's impressions of the meetings. Pastor Habeck ought to be well known to the readers of the Northwestern Lutheran, having written many articles for us in the past years. Pastor Habeck has the gift of writing in clear and simple language, so that the average man has little difficulty in understanding him. By all

The Northwestern Lutheran

BY THE EDITOR

means take the time to read his article and you will be repaid for the time and effort spent in reading it.

* * * *

We wish to issue a warning to our members in regard to "A Fraternal Word" which is widely distributed in both the Missouri and the Wisconsin Synods. A pastor of the Missouri Synod, attempting to lure a member of a Wisconsin Synod church to affiliate with his church, gave this member a copy of "A Fraternal Word," telling her that this pamphlet proves that the Wisconsin Synod is fighting strawmen. Don't be deceived by such arguments nor by that pamphlet. "A Fraternal Word" is not an honest rebuttal of the points made by the Wisconsin Synod.

* * * *

The stir created by the prohibition of the *Martin Luther* film in the province of Quebec, Canada, has induced the government officials to make the proposal that the film may be shown if part of it is cut out. The distributors of the film, however, said they would not make the cuts requested to pass the censors. The officials also proposed that the film might be shown elsewhere than in public theaters if it is not publicly advertised. Henry Endress, Lutheran Church Productions executive secretary, said, "We will not take *Luther* into the catacombs." Most outspoken in its opposition to the ban of the film comes from the Canadian Church Press Association, an organization of Protestant editors with headquarters in Toronto. The Association of Civil Liberties sent "the strongest possible protest" to the Quebec board of censors, claiming that a ban on *Luther* "implies that the people of Quebec do not have the right to think for themselves and exercise freedom of choice in their religious opinions." So the battle goes on and on.

How Jesus Trained His Disciples For His Kingdom

Matthew 14, 22-33

A great multitude had come out to the desert place to which Jesus had withdrawn with His disciples. In His compassion the Lord healed their sick and preached to them of His kingdom. Instead of sending them away hungry and fatigued when evening came, He fed them all by a great miracle. As a result, however, even His disciples began to harbor some false hopes, so that He found it necessary to put them through a bit of earnest training.

He Sent Them Away From His Presence

Jesus Determined Their Course "And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away." This course was not of their own choosing. We hear that Jesus had to constrain them to set out upon it. They did not wish to go away, hoping that great things might come to pass. St. John tells us that the people who had witnessed the miraculous feeding of the five thousand meant to take Jesus by force and make Him their king. They were convinced that this was the Great Prophet and Messiah who was to come. Still they did not think of Him as the Savior who had come to deliver them from the yoke of Rome and bring them earthly glory and prosperity. Though the disciples saw more in their Lord, whom they were following in faith, they nevertheless gave room in their hearts also to some of these false hopes. It is a temptation that still comes to the Lord's disciples to look to His kingdom also for something in the way of earthly glory and greatness besides the spiritual blessings which it holds out.

It Served His Kingdom For the interests of His kingdom the multitude needed to be dispersed and its false enthusiasm suppressed. The people needed to realize that Jesus had no intentions to rise up as their earthly deliverer that He might bring them

earthly comforts and glories. Just this was to become apparent to them in that He sent His very disciples away, who stood closest to Him, and who would be the first ones to whom He would look for aid if He meant to be established as an earthly king. But also the disciples themselves were to be purged of the false earthly hopes which they still associated with their Savior's kingdom. The course upon which Jesus directed them was to teach them by a vivid experience not to look for earthly honor, security, and ease in following Him.

It Was A Rugged Course It was a rugged course, first of all, because of the outward dangers and hardships which came upon them. Night arrived and a mighty tempest arose on the Sea of Galilee. The disciples suddenly found themselves in the midst of a turbulent sea. Their ship was helplessly tossed about by the angry waves. Throughout the night they sought in vain to reach the opposite shore. With all their skill and experience as fishermen they toiled in vain against the contrary wind. The fourth night watch, after three in the morning, still found them helpless at sea, in constant peril of death.

Yet the situation seemed all the more grievous because their Lord and Master was not with them. They missed Jesus very keenly in their distress. In relating this experience in his own Gospel, John reveals how the disciples longed for their Master's presence, saying: "And it was now dark and Jesus was not come to them." Actually, Jesus was very near to them. After dismissing the multitude He had indeed gone into a mountain apart to pray. Yet even there the Lord took note of His disciples, for St. Mark reminds us: "And he saw them toiling in rowing." The disciples, however, thought that Jesus had forgotten them.

With these disciples we, too, are to learn anew that the course which

Jesus chooses for His own will often be rough and rugged. "We must through much tribulation enter into the kingdom of God." Though we look to our Savior in faith and strive to walk according to His word and will, hardships, adversities, and perils of every kind may yet befall us. Thus it will often seem as though the Lord had forgotten us. Yet He is ever near us, though unseen. Through these adverse experiences the Lord lovingly chastens His children, makes us mindful of our sinful weakness and helplessness, purges our heart of earthly-mindedness, centers our thoughts more firmly upon the things that are above, exercises our faith, induces us to turn to His grace and power in prayer. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

He Revealed His Presence To Them

Through His Word "And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear." The disciples failed to recognize Him, and even new fears were awakened in their hearts. They superstitiously thought Him to be a spirit, a sure omen of their doom. It was not by His mere appearance that His comforting presence was revealed to them.

"But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Note that Jesus did not as yet stretch forth His mighty hand to restrain the unruly elements. It was also not in this way that His comforting presence was to be revealed to them. No, Jesus spoke to His disciples. With His "Fear not" He addressed the tempest in their hearts and drove out their fear. With His Word He directed their thoughts and hearts upon Himself, replete with grace and power. While they were still toiling against the unruly waves and employing all their skill to direct their ship, He wanted them to realize that all the perils which surrounded them could not harm them without His will.

(Continued from page 38)

Editorials

Profitable Preaching While on the subject of Bible reading by the members of our churches, it may not be amiss to say something about the preaching of the Word. The crying need of our day is preaching doctrine from the pulpits. It is a bit outmoded, we know. There is a feverish striving today, it seems, to make the sermons popular and "interesting." Time was when a good, logical outline of a sermon was all important and when this outline was announced to the hearers. This custom, no doubt, had its advantages for those who listened to the sermon. It may be an aid to them in remembering what they heard. Be that as it may. A minister of a Protestant church complains that "there is too little doctrinal preaching in our churches by our ministers." We will deny that there is need of this kind of preaching in the Lutheran churches as well. Many sermon books that come into our hands today for review seem to be more concerned that their sermon be catchy and popular than doctrinal. Justification by faith in the Son of God is not so clearly set forth as one would wish. The trend of popular preaching has driven many, we fear, away from the Scripture and made them spiritually barren.

The crying need of today is expository preaching. The minister who preaches his text and sticks to the Word that he has chosen and expounds it, need not worry about doctrinal preaching. If he has exhausted his text by diligent study and meditation and strives to convey to his people the thought that the Holy Spirit intended to be conveyed will, as he preaches on text after text, preach the whole counsel of God, involving all the cardinal doctrines of the Scriptures, that is, if his texts are wisely chosen. But having a text and preaching, expounding that text are two different things. We have read and reviewed sermon books in which one could find no fault with the choice of text. They were rich in spiritual food. But the thought developed, ostensibly in connection with the text, left the real meaning of the text untouched. Textual, expository preaching will profit both the preacher and the hearer.

W. J. S.

* * * *

What Do You Read? The church of Norway is trying a new approach to induce its people to read the Bible. The Bible is being published in magazine-style format and placed on the newsstands in the cities. It is hoped this new format may appeal to the general public and that many may be induced to purchase a copy of the Bible. In another effort the Gospel of St. Mark, illustrated with photos of modern Norwegian life, has been produced and sells for one crown (14 cents). If this edition proves popular, other portions of the Bible will follow.

This effort in Norway only emphasizes the general apathy of people, not only in Norway but in all parts of the world, toward reading in the Book of Life. And this apathy extends to the American homes. We wonder if there is an American home in which one could not find a Bible. There are Bibles everywhere. But how

many open them and read in them? The general ignorance of the Bible is conceded without debate. Even in the homes of church people, generally recognized as Christians, the Bible is neglected. Little Andrew, 7 years old, said to his mother who had for the first time read to the family out of the Bible, "Mother, why did you read out of that book?" He didn't know the book; had never heard of it, and yet there it was among other books in the home.

Taste for reading the Bible must be developed, can be developed, and ought to be developed by every one who calls himself a Christian. It is not enough to go to church of a Sunday and hear the reading and preaching of the Word. What we read and hear of a Sunday in church, if it makes an impression at all, ought to drive us into the Scriptures and make us hungry for more knowledge.

Having a Bible in the home will do us no good unless we read in it. And if we read in it, it will do us no good unless we find Christ in it and salvation through Him.

W. J. S.

* * * *

We Must Continue the Collection We have had no report since the first one, concerning the "Gift for Jesus" collection. Perhaps there is nothing to report; perhaps further information is forthcoming in the very near future. We do not know. Perhaps also, the silence is a good omen. But whatever the reason may be for the long silence, we feel safe in saying that we have not reached the goal we were striving for, \$1,120,000.

Perhaps some have forgotten all about this collection. This dare not happen. God, the Father of our Lord Jesus Christ, has committed us to this work and we dare not quit until we have carried out that project entirely, to its very end. He who puts his hand to the plow and looks back is not worthy of Christ. We must work while it is day; ere the night cometh when no man can work. Therefore we can not, must not forget.

Perhaps some have planned to make their effort for this project later. That is very well and good. However, we who have made the effort and have finished the work would like to hear about it and be encouraged, assured that the work of the Lord is not going to suffer, as far as they are concerned.

Perhaps some feel that they are not able to participate in the effort at this time or not at all. We ought to hear from these people. We want to, in that case, sympathize with them, knowing how deeply they are hurt that the Lord has made it impossible for them to help. We want to weep with those who weep.

Perhaps some feel that too much is expected of them. These, too, have our sympathy. Knowing the grace of our Lord Jesus Christ who for our sakes became poor that we might become rich, we wonder if this is an honest excuse.

With God we can do great things. Let us try Him.

W. J. S.

Jesus Our Prophet

WHEN Jesus had raised the young man of Nain from the dead, then "there came a great fear on all, and they glorified God, saying, That a *great prophet* is risen among us; and, That God hath visited his people." Jesus had manifested Himself as a God-sent prophet, and the people recognized Him as such. Jesus is our great Prophet.

In our previous study we considered Jesus as our King; let us today take a look at His prophetic office.

A False Conception of the Prophetic Office

There are many people today who vehemently reject Jesus as their Savior, who are nevertheless ready to grant that He is a Prophet. They acclaim Him as a wise teacher and as a model man, to whose teachings the world would do well to listen, and after whose manner of living everybody would do well to pattern his own. They say, the world would be much better off if it did so. Thus they seem to be heaping great honor on Jesus, but upon closer inspection we soon become aware that they do not understand the message of Jesus, and that they reject the real truth which Jesus proclaimed.

What do these people mean when they praise Jesus as a great prophet? They usually have in mind the Sermon on the Mount. They consider it as a summary of Jesus' teaching. They assume that in it Jesus gave the world some instructions about proper behavior. They overlook the fact that Jesus spoke these words to His disciples. He presupposes faith in the hearts of His hearers and points out to them the spiritual meaning of the Law, and the fruits of sanctification which only faith can produce. They assume that the sum and substance of Jesus' teaching is the so-called Golden Rule, that we do unto others as we would have them do unto us. It did not take a God-sent prophet to teach the world the advantages of that rule. Already before Jesus the famous Jewish rabbi, Hillel (who died when Jesus was about 15 years old), had formulated it this way: "Do not do to others what would displease yourself."

Furthermore, such people forget altogether what Jesus said to Nicodemus: "Ye must be born again . . . That which is born of the flesh is flesh; and (only) that which is born of the Spirit is spirit." They assume that natural man by his own reason or strength can absorb the teaching of Jesus and put His demands into practice. Thus from the very outset they repudiate the God-sent Prophet.

The Message of Jesus Is the Gospel

The evangelist John compares Jesus with Moses, saying "The law was given by Moses, but *grace and truth* came by Jesus Christ." "Grace and truth" sums up the content of His message. The Law was given by Moses, but there was not a trace of law in Jesus' message. If anyone attempts to add Law to it, he ruins it. Jesus' message is pure Gospel. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus summed up His message in the words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Jesus' message is designed for such as labor and are heavy laden. For them His message is filled with sweet comfort. To others it is simply foolishness. If they are to appreciate it, they must first be reduced to despair of themselves. To achieve this preliminary purpose Jesus also preached the Law, He took the Law of Moses into His own hands. Thus He told the self-righteous young ruler, who loved his earthly riches, to sell his possessions and give to the poor; He told another self-righteous man, a lawyer, to practice love like the good Samaritan. He thus convicted both of their sinfulness. But His real message was comfort to the afflicted.

Jesus a Prophet for the World

For whom is Jesus' message intended? Who may confidently take it and apply its comfort to himself? May I do it? Or are there any restrictions? Are there any special conditions to be fulfilled, before we are entitled to the blessed content of Jesus' message?

Sometimes it might seem so, it might seem as though Jesus came as Prophet for a certain people only. When His disciples pleaded for the Syrophenician woman He answered them, "I am not sent unto the lost sheep of the house of Israel." The instructions which He at first gave to His twelve apostles read: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Matth. 10, 5.6). Yet even then the Syrophenician woman refused to accept no for an answer, because even the dogs eat "the crumbs which fall from their masters' table."

Jesus had been promised to Israel. When all the Gentiles walked in their own ways then God prepared salvation in Israel. "Salvation is of the Jews" (John 4, 22). — But after salvation had been completed by the death and resurrection of Jesus, then Jesus sent His disciples into all the world to preach the Gospel unto every creature, according to the promise of old: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the desolations of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Is. 49, 6). Old Simeon echoed this prophecy in his song of praise for God's salvation: "A light to lighten the Gentiles, and the glory of thy people Israel."

There are no bars. No one is excluded from the comforting message of Jesus — except if he excludes himself.

The Authority of Jesus

When the people heard Jesus speak, we read that "they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes" (Mark 1, 22).

Did Jesus have authority to proclaim the Gospel which He preached? Much depends on the answer to this question. For no matter how sweet the message sounded which He brought us, if He had no authority to do so, if the message was not true or, at least, was not meant for us and did not apply to us, what benefit could we derive from it? We would be deceived if we accepted it

and our subsequent disappointment would be all the more bitter. Did Jesus have the authority which people sensed in His message?

He did. St. John says in his Gospel (chap. 1, 18): "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John the Baptist testified of Him: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth" (John 3, 31. 32). Jesus knew what He was preaching. He was personally present at the counsels of God and took part in them.

And He had been sent to deliver the message to us. When the Jews were surprised that He knew the Scriptures though He had never attended any of their professional schools, Jesus answered: "My doctrine is not mine, but his that sent me" (John 6, 16).

Jesus certainly had divine authority for His prophetic office. It is God's will that we should hear Him. At the transfiguration the Father called from heaven: "This is my beloved Son, in whom I am well pleased; *hear ye him*" (Matth. 17, 5).

The Power of His Message

Jesus once said, "If any man will (that is: determines) do his will (this is the Father's, who said, "Hear ye Him") he shall know (by taste or experience) of the doctrine, whether it be of God, or whether I speak of myself" (John 7, 17). There is power, life-giving power in His message. The Gospel of Christ is "the power of God unto salvation to everyone that believeth."

Since God Himself sent His Son into the curse-laden world to bring the message of peace, and to announce life to dying sinners, shall we not be eager to hear Him, and thankfully live that new life which He brings?

J. P. M.

How Jesus Trained His Disciples For His Kingdom

(Continued from page 35)

Through His Word He revealed His comforting presence to them.

Note that the Savior's Word sufficed to change the entire situation

for the disciples. Consider Peter, who now said: "Lord, if it be thou, bid me come unto thee on the water." Upon the Lord's Word he momentarily forgot all the danger. Upon His summoning he was even willing to step into the turbulent sea to come to his Lord. Jesus found delight in such faith and granted his request. The disciples were to learn that His comforting Word is also a Word of power, a Word which not only promises help but also conveys it. Clinging to the Savior's Word Peter was able to walk upon the sea.

Peter Lost Sight Of His Word "And when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me." Peter had set out trusting in Christ's Word of power. But when he again took note of the wind raging about him, his attention was drawn away from that Word. Hence new fear arose in his heart; and the Savior let him sink. Yet Peter still sought help at the right place, crying, "Lord save me." Jesus came to the aid of his faltering faith, stretched forth His hand and caught him. At the same time He pointed out the source of his trouble: "O thou of little faith, wherefore didst thou doubt?" Peter was to know that it was not the new blast of wind that brought him into danger, but rather his doubting whereby he lost his hold on the Savior's Word of power.

We so easily give way to the thought that if Jesus were only visibly present in our midst, as this was granted to the disciples, then all of our fears would be stilled. Let us note that it was through His Word that Jesus revealed His comforting presence also to them. As they embraced that Word in faith their fears dissolved. This Word we have in rich abundance. Through it Jesus now promises and extends His gracious help as the victorious Savior who has overcome sin, death, and Satan for us, as the victorious Savior who in grace and power guides and directs also every detail of our earthly life. As we embrace that Word in faith we find no need to fear, knowing that no real harm can come to us, no matter what the circumstances may be that surround us.

When Jesus had finished this bit of training, He also removed the outward peril for His disciples. We read: "And when they were come into the ship, the wind ceased. And they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." May we share in the truths that were brought near to their hearts.

C. J. L.

"BRETHREN, PRAY FOR US"

I Thess. 5:25

Oh, Christians, pray! Great, trying days are these.
Pray for your pastors, Christians, on your knees.
Read Jeremiah, see how God there stirred
His heart to preach and teach the living Word.
Say not, "the burden of the Lord" as though
T'were irksome for God's own, His will to know.
There is no middle road — this is The Way.
Christians, arise to prayer. This is the day.
Oh, Christians, pray! Pray that God's will be done
And that in Christ, true unity be won.
Bow not to idols. The Eternal pleads: "Be fearless in the face of foes. I know your needs.
And I will fortify all those who stand
Upon My Word and follow My command."
Strength does not lie in numbers, let this truth be known —
God often uses weakness that His strength is shown.
Oh, Christians, pray, and let God's people weep.
Too long, too long have we been lulled to sleep
By the soft strains of indolence and ease.
God never to His followers has promised these.
It is a warfare. Pray! Work! Fight! Our God will triumph and He will give Light.
Oh, Christians, pray! Great, trying days are these.
Pray for our pastors, Christians, on your knees.

ESTHER A. SCHUMANN.



News from our Mission Fields

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

MATTHEW 28, 20

NORTHERN RHODESIA, AFRICA

IT reached degrees below zero in Nebraska this morning. If it's that cold in your state you will gladly let me read you a heart warming letter from your missionary, who finds himself this morning under the tropical summer sun, not to forget the rains, of Northern Rhodesia.

Post Restante—Lusaka, N. R.
December 7, 1953

Greetings from Northern Rhodesia:

The Lord is blessing your African Mission. As I relate some of my experiences, you, too, will rejoice that you have had a part in this mission work . . . At one time we were ready to apply for a mission site in the Lundazi District. Then one day an African came to me and said, "Bwana, (which means master) I am not baptized. I want to be baptized. My wife and three children are not baptized. I want them baptized." . . . He had come from Lundazi, but did not intend to return. After this conversation I interviewed many Africans and they all said they were going to stay in the Lusaka area. . . .

Soon it became evident that we ought not to hide ourselves in the back bush when there would be much more opportunity for contacts, such as the one described, in the cities . . . Subsequent investigation of population trends revealed that today 60 Africans out of every 100 bring their families along and expect to remain urban dwellers . . . But we felt it unwise to work only among urban Africans. So we made a return visit to Sala Land and Chief Shakumbelia and again received a warm welcome with the renewed plea to come and work with us. We learned that the government had given the hydro-electric Kafue Dam project the go ahead signal. This

would make Lusaka the industrial center for Northern Rhodesia. To get ready for the anticipated industrial surge, the city planning commission laid out the Matero subdivision, which would eventually house 35,000 Africans. This Dam would also make Sala Land, with its irrigation potentialities, the bread basket of Central Africa.



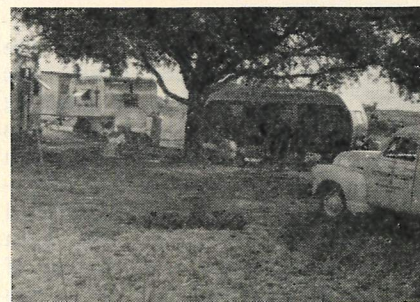
HISTORIC MEETING

Sala Land Tribal Council and 125
Headmen Approve Our Mission
Endeavor

It was then that we proposed a three-way mission endeavor. We would establish our first mission in the Matero sub-division, 5 miles out of Lusaka. Here we could begin immediately and carry it on through the rainy season. After the rains were past we could then establish another mission in Sala Land about 40 miles west of Lusaka. In this way we could also continue to serve the whites by establishing our Lutheran Church in the capital city itself. . . .

It was necessary on another occasion to return to Sala Land to discuss the site and location of our mission there. But we did not find the chief at home. He had gone to Lusaka. When we returned to the city and drove along the main street, a cry

reached our ears, "Lutheran Bwana, Lutheran Bwana." We stopped to find Chief Shakumbelia running after our truck. He had come to arrange a meeting with him and his six councilmen for the purpose of choosing a mission site. On Monday when we arrived at the meeting place we found not only the chief and his six councilmen, but 125 headmen from every village in that area. A three hour meeting was conducted in the bush under some cool spreading trees. We explained our mission and they all assured us of their cooperation. Finally a site was agreed upon. Joyfully did we



IN THE SHADE OF THE THORN TREE

Our Temporary Mission Compound

return home that night thanking God for the wonders that He had unfolded before our eyes. Later the chief sent messengers to us to come and see a new and better site and urged us to apply for 160 acres, rather than the usual 100 acres for our mission compound. Again we could but give thanks on our return that the Lord had in many ways guided and directed our oft stumbling feet. Thankful, too, that the Wisconsin Synod had accepted the privilege and honor of bringing the Gospel to this section of Africa. . . .

(To be continued)

W. R. H.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. John T. Willey, members of St. Mark's Ev. Lutheran Church, Sutton, Nebraska, were privileged to celebrate their golden wedding anniversary with open house at the church basement on Sunday afternoon, December 13, 1953. Their seven children were present for the occasion. The pastor addressed them on the basis of Ps. 107, 1. May the Lord continue to deal graciously with them.

MILTON F. WEISHAN.

PARSONAGE DEDICATION

Dedication services were held on Sunday, the twenty-fifth after Trinity, November 22, 1953, for the new parsonage of Grace Church,

Manitowoc, Wisconsin. Erected adjacent to the church on North 17th St. and Wisconsin Ave., it is a story and a half structure of brick veneer and frame construction, providing eight rooms, including study. Grace Congregation was organized in 1939.

W. W. GIESCHEN.

RESULT OF ELECTION

Prof. Walter Schumann of Watertown, Wisconsin, has returned the call extended to him by the Seminary Board. Prof. Dudley Rohda of Watertown, Wisconsin, has been called as the seventh professor at our Theological Seminary at Thiensville authorized by the Synod last August.

HEINRICH J. VOGEL.

Secretary of the Board of Control

Wisconsin-Missouri Presidents' Conference

THERE were many, both in our Synod and in the Missouri Synod, who anxiously and prayerfully awaited the outcome of the Presidents' Conference which was held at Northwestern Publishing House from January 12 to 15 of this year. This conference had been arranged at the suggestion of President J. W. Behnken of the Missouri Synod. His suggestion had been made at the special convention of our Synod last October, when he was asked what he had to offer to help toward healing the present break in relations between our Synod and the Missouri Synod.

The deep concern on the part of many of our members and also on the part of members of the Missouri Synod can be understood. Many of our members came to us from the Missouri Synod and remember with gratitude the pastors of that Synod who served them faithfully; many of our members have relatives in the Missouri Synod; many of our members have the chance to compare Missouri Synod pastors and congregations with our own pastors and congregations, and while in some cases it is plain to them that differences have developed, there are others in which they can see no

difference between the two, and there are some cases in which our representatives get the worst of the comparison. To many the joint work which we have been doing as a Synodical Conference or as parts of the Synodical Conference is very dear and they do not want it to suffer. There are some, too, who, failing to see how deeply our faith and our consciences are involved, look upon our differences merely as a quarrel between a few leaders or a few pastors and would like to see them patch up their differences, just as members of our congregations are told to do.

The impression had been created in some quarters by the public press that this meeting might be a grand "free-for-all." Thank God, there was nothing like that. There was an air of tension, to be sure, because we who were present were aware of our tremendous responsibility. What had to be said was said, but it was said by Christian gentlemen who showed that they were earnest also in their love.

In line with President Behnken's offer it was the presidents and vice-presidents of the two synods, all eight District presidents of our Wisconsin Synod, and an equal number of District presidents of the

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Missouri Synod who were the official delegates to the meeting. Only two other men were present: Dr. J. S. Bradac of the Slovak Ev. Luth. Church, who served as moderator, and Pastor Theodore Sauer, who was the secretary for our delegation. President Phil Mueller served as secretary for the Missouri delegation. Dr. Bradac, President G. Press, and Vice-Presidents A. Grumm, W. Lichtsinn, and F. Hertwig conducted the devotions.

So the Missouri Synod was represented by President J. W. Behnken, First Vice-President H. Harms, Second Vice-President A. Grumm, Third Vice-President W. Lichtsinn, Fourth Vice-President F. Hertwig, First Vice-President T. Nickel of the Northern Illinois District, President W. Kohn of the North Wisconsin District, President H. Baxmann of the South Wisconsin District, President H. Gamber of the Minnesota District, President C. Bensene of the Northwest District, President A. Zeile of the Michigan District, President Phil Mueller of the South Dakota District, President A. Wegener of the Southern Nebraska District, and President W. Homann of the Northern Nebraska District, the latter after President Behnken's departure.

Our Wisconsin Synod was represented by President O. Naumann, First Vice-President I. Habeck, Second Vice-President K. Krauss, President H. Nitz of the Western Wisconsin District, President I. Frey of the Nebraska District, President G. Barthels of the Minnesota District, President G. Press of the Michigan District, President M. Witt of the Pacific Northwest District, President A. Halboth of the Southeastern Wisconsin District, President O. Siegler of the Northern Wisconsin District, and President Paul Albrecht of the Dakota-Montana District.

Procedure

The mode of procedure was this: each of our representatives had prepared and in all but one case had duplicated essays treating of the various charges lodged by our Synod against the Missouri Synod in the resolutions adopted by our Synod in its conventions last year. In addition there was an essay treating of the attempts made to unite Lutheran bodies in our country during

the past 100 years, and two essays treating of unionism and separatism respectively. In two cases representatives of the Missouri Synod had duplicated copies of their essays ready for distribution; in a number of others, essays had been written but not duplicated; in a few instances they spoke from notes or offhand. In all cases where there were no duplicated copies of the essays, it was agreed that they would be made available for study to all who attended.

Tuesday

President O. Naumann of our Synod read an essay, "A Brief Factual Presentation of the Historical Development of Efforts toward Lutheran Unity in the U.S.A." President J. Behnken of the Missouri Synod followed with an essay, "The Way We Have Come." He also read a transcript of pertinent remarks made by him at the convention of his Synod last summer. The purpose of these two essays was to put our present differences into the proper perspective.

In the afternoon there was some discussion of the morning's essays. Then President G. Barthels read an essay which pointed out some of the reasons why we contend that the Common Confession must be repudiated as a settlement of doctrinal differences which had existed prior to its adoption. He referred to the articles concerning the Word, Justification, and the Antichrist. He was followed by Vice-President T. Nickel, who spoke about the adequacy of the Common Confession.

Wednesday

The following morning the discussion of the Common Confession was continued. President J. Behnken had to leave at noon because of the critical illness of his wife.

In the afternoon President I. Frey read an essay on "Joint Prayer." He was followed by Vice-President H. Harms, who read an essay on "Prayer at Intersynodical Meetings." Discussion of these two essays and pertinent matters took up the balance of the afternoon.

Thursday

The discussion was continued the following morning. It was then

resolved to hear the other essays in sequence and to reserve debate until all of them had been read.

Vice-President A. Grumm read an essay on "Scoutism." President O. Siegler read an essay on "Boy Scouts."

President G. Press then read an essay, "The Military Chaplaincy."

In the afternoon Vice-President K. Krauss read an essay, "Cooperation with Unorthodox Church Bodies in Matters Clearly Not in the Field of Externals." Since no essay on this subject had been prepared by the representatives of the Missouri Synod, it was resolved that they would be allowed as much time to present their position as had been consumed by the reading of the essay.

Vice-President A. Grumm then presented the position of his Synod in regard to negotiations with lodges and similar organizations. President H. Nitz followed with an essay, "Negotiations with Deistic Organizations."

President A. Halboth next read his essay, "Taking Part in Unionistic Religious Programs and in Activities of Unionistic Church Federations." A brief discussion followed.

Then Vice-President I. Habeck read an essay, "Wisconsin's Objections to Missouri's Continuing Negotiations with the American Lutheran Church." Vice-President H. Harms followed with an essay, "Continued Negotiations with the A.L.C."

Friday

President M. Witt read the first essay on Friday morning, "When Is a Person a Unionist?" Vice-President H. Harms then read an essay, "Unionism in the Light of Scripture."

President P. Albrecht next read his essay, "When Is a Person a Separatist?" Vice-President H. Harms concluded the reading of the essays with "What Is Separatism?"

Before the conference adjourned, a motion prevailed "that the earnest request of the representatives for a continuation of this meeting, in view of the fact that the business of the meeting has not been completed, be referred to the respective presidents for action." The conference adjourned at 12:30 P. M.

Reactions

Now for a few reactions, which, of course, means that we speak only for ourselves. To us it became evident that to some extent we are talking past one another, that we are operating with a different definition of "unionism." We charged Missouri with unionism and honestly meant it. They showed that they did not understand the term as we do. By unionism we mean any kind of religious fellowship with those who are in any way identified with false teaching, unless it be with a weak brother who has to be dealt with patiently or with someone who makes a slip and is quick to correct it. But the Missouri Synod spokesmen indicated that for them unionism is *church* fellowship with those who *persist* in error and are active in spreading it. So you see to us the sight of Missourians praying together with representatives of heterodox Lutheran bodies is a clear case of unionism, but for the Missourians it is not, if it is not *church* fellowship, but a case where private individuals are acting. Or it may be that they are together to discuss doctrinal differences and so those of the heterodox group, in the estimation of the Missourians, are not *persisting* in error. The undersigned must confess that as their brains began to knot up trying to follow these subtleties of distinction they were convinced that the Bible, which was written also for them, — and they classify themselves with the "not many mighty, not many wise, not many noble," — was not intended to be that involved. The Bible simply says Romans 16:17: "*Mark* them which cause divisions and offenses . . . and *avoid* them."

Again it seemed to us that those who spoke for the Missouri Synod did not recognize that there is also guilt by association. There is, you know, the Scriptural injunction not to be "partaker of other men's sins" (1 Tim. 5, 22). In other words, if orthodox Lutherans pray with heterodox Lutherans in North Dakota because the individuals represented agree in doctrine, the fact is overlooked that the representatives of the heterodox group are still part of their body and responsible for its position. So when representatives of the Synodical Conference pray with heterodox Lutherans in one

area, I'm being associated with the heterodox man in my town even though in our town we're miles apart in doctrine and practice. That confuses people and leads them to ask, "They pray together there, why can't you do it here?"

It was heartening to be assured by various District presidents of the Missouri Synod that they are hard at work trying to stamp out cases of what according to their definition is unionism, as, for example, unionistic prayer. They told us that they do that where one of their men might appear on a public platform to pray with a representative of a heterodox group when doctrine is not under discussion; or in the case of seminars which bring all shades of Lutheranism together, but not to discuss doctrinal differences. We felt, however, that there might not be so many cases to cause conscientious officials headaches and heartaches, if the simple "avoid them" of Scripture had not been circumvented with a fine distinction between joint prayer and prayer fellowship. Perhaps some of their men belong to the "not many wise" with us and can't follow the nice distinctions and are thus led astray by the example of others.

One thing that struck us is that the resolutions of the floor committee at our last year's conventions, which we made our own, hit the nail on the head when they call "unionism" the root of all of the tensions which have arisen between the Missouri Synod and us. And another thing that we realized during the days of our conference is that we are far apart in many matters, that there had indeed in these last years developed a "break in relations," as we call it in our 1953 resolutions.

What the future may bring, God alone knows. We with His help certainly want to remain faithful to our Savior to the end. For His sake we shall be willing to "reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4, 2), but on the other hand also "earnestly to contend for the faith which was once delivered unto the saints" (Jude 3) by speaking plainly and suffering what we must, so that among us error may never in any way receive equal standing with the truth.

KARL F. KRAUSS.
IRWIN J. HABECK.

From A Wider Field

A MOST revealing and instructive article appeared in the *Christian Century* recently under the title: "Eclipse of the Ecumenical Goal." It was written by Dr. Charles Clayton Morrison, for 39 years the Editor of the *Christian Century* and a renowned leader in liberal American Protestantism.

His article deserves the attention we give it here because it shows us so clearly, and quite beyond the intent of the author, the sad state of modern protestant Christianity outside our own true Lutheran confession. Above all we are able to see at a glance what is so desperately wrong with it.

Dr Morrison is writing about the World Council of Churches, which is to assemble next August at Evanston, Illinois. The World Council is supposed to be an association representing all Christian church bodies, although some, including our own, have no part in it. The chief aim of the World Council is said to be the uniting of the many sects and denominations into one large Christian fellowship. Dr. Morrison calls this "the ecumenical goal." Ecumenical means universal, worldwide.

Dr. Morrison complains that the World Council is losing sight of this goal and that its program hinders rather than promotes progress toward "Christian unity." But his criticism is self-condemning. On the one hand, it finds fault with the one activity of the World Council that could hold out promise of beneficial results. On the other hand, it shows that Dr. Morrison and like-minded protestants completely fail to understand what the Christian Church really is and wherein true Christian unity consists.

* * * *

Let us give Dr. Morrison the floor, We quote from his article.

"Our churches have assumed that the paramount goal of the World Council is the realization of a united church. There is profound interest in this subject on our side of the Atlantic. Advance information on the Evanston program seems to indicate that the goal is being eclipsed by concentration upon a

wide range of theological and other subjects whose relevance to church union is not clear.

"Thus the Evanston assembly may do a great disservice to the cause of Christian unity now well advanced in American Protestantism. We have been advancing along different lines from those which seem to be followed by the World Council. The many mergers of two and three denominations during the past half-century in this country and Canada, the plans now afoot for other and wider unions, and the hope which haunts our hearts for a united Protestantism, all presuppose that Christian unity need not wait upon the solution of the theological problems which bulk so large in the World Council program. On the contrary, it is felt that most of these problems can be better solved in a united church than in our sectarian separation."

The Doctor, you will note, is greatly displeased because the advance program of the agenda for the Evanston meeting shows that the World Council proposes to spend most of its time arguing about doctrine. He says it is time enough to discuss doctrine after the churches have united.

We shall let him explain that.

"Our differences on theological questions are not evil. Not to have such differences, even in a united church, would be a mark of stagnation — of spiritual stagnation. . . . The ecumenical goal . . . can be conceived only by giving profound consideration to a simple question which can be variously formulated: How can a united church be achieved, under Christ, which welcomes and embraces our differences? Or: Cannot these differences be better resolved in the fellowship of a united church than in our present divided condition?"

The pattern of the author's thinking — and the thinking of much of modern Protestantism — thus becomes very clearly outlined. Dr. Morrison aims for a united church whose members confess, teach and preach different, even contradictory, doctrines. He frankly wants union without unity. And he vigorously protests the evident intention of the

World Council to give the floor to doctrinal discussions. As follows:

"... the agenda for Evanston . . . ponderously reaches the obvious conclusion that we are already one in Christ. It suggests innumerable questions for consideration. But the primarily pertinent questions it does not raise: (1) Why then cannot we become one church? (2) What stands in the way of such a consummation? (3) What must be done to remove the obstruction? It is not probable that these simple, direct questions will be asked at Evanston. Instead, we may expect to be led, as in the past, . . . into further refinements of theological thought about the nature of the church, the content of the Christian faith, the nature of the Christian hope, and many other subjects dealing with the witness and mission of the church. The program as announced reads more like a course in a theological seminary than an agenda on Christian unity."

We do not expect that the Evanston meetings will be of great service to the cause of true Christian unity because most of its promoters confuse the visible with the invisible Christian Church and thus cannot correctly evaluate the problem of Christian unity. But the criticism of Dr. Morrison arouses in us a warm feeling of sympathy for the Evanston agenda. Men propose there to restudy and re-examine doctrines. Dr. Morrison calls them "refinements of theological thought." He speaks contemptuously of people who waste time discussing things like "the nature of the church, the content of the Christian faith"; but we venture to suggest that this critic himself would profit greatly by another "course in a theological seminary." He himself, and others like him, are the key and the answer to the "pertinent questions" which he lists. Why cannot we become one church? What stands in the way? What must be done to remove the obstruction? If Dr. Morrison had any inkling of the real answer to these questions he would not have written as he did.

But we are obliged to give him one more opportunity to speak here. "The discussion now being carried to the churches of this country does not inspire a realistic hope for Christian unity. . . . The World Council has allowed the theological

refinements of the Christian faith to eclipse the gross concreteness of the problem of Christian unity. . . . The liturgy of the devotional periods and worship services (at meetings of the World Council) has never failed to acknowledge before God the 'sin of our unhappy divisions,' our penitence, and our prayer for the visible manifestation of the one true church, the Church of Christ. But the deliberative sessions of the ecumenical assemblies have studiously ignored the sin for which in our prayers we professed repentance."

The sin that causes divisions in the Christian Church is the sin of disobedience to God's Word, namely the sin of false doctrine. If the World Council will actually get down to a study of God's Word and seek to distinguish truth from error; if it will truly search the Scriptures in order to find those "theological refinements of the Christian faith": then it has not ignored the sin of division, but has attacked it in the only possible manner. Then, too, it is not ignoring the problem of

Christian unity, but is meeting it head-on. Those who seek union without unity in doctrine are the great enemies of Christian unity.

* * * *

It is appropriate that, in closing, we should give the floor to another notable author writing in the *Christian Century*. This time it is Simeon Stylites, whose homely philosophy so often sheds a welcome ray upon such situations. He remarks:

"It was a wise man who said during the homage to the Revised Standard Version of the Bible that what we need is 'Revised Readers'—people who actually read the Bible. Too many of our folks are like the man in one of Dean Charles R. Brown's stories, who thanked his pastor for a sermon on the geography of the Holy Land. 'For the first time,' he said gratefully, 'I realized that Dan and Beersheba were places. I always thought they were man and wife, like Sodom and Gomorrah.'"

E. S.

CHURCH DEDICATION
Peace Lutheran Congregation
Green Lake, Wisconsin

After five years of preparation and eighteen months of construction, a new house of worship was dedicated to the glory and service of God by Peace Lutheran congregation of Green Lake, Wisconsin, on the second Sunday in Advent,

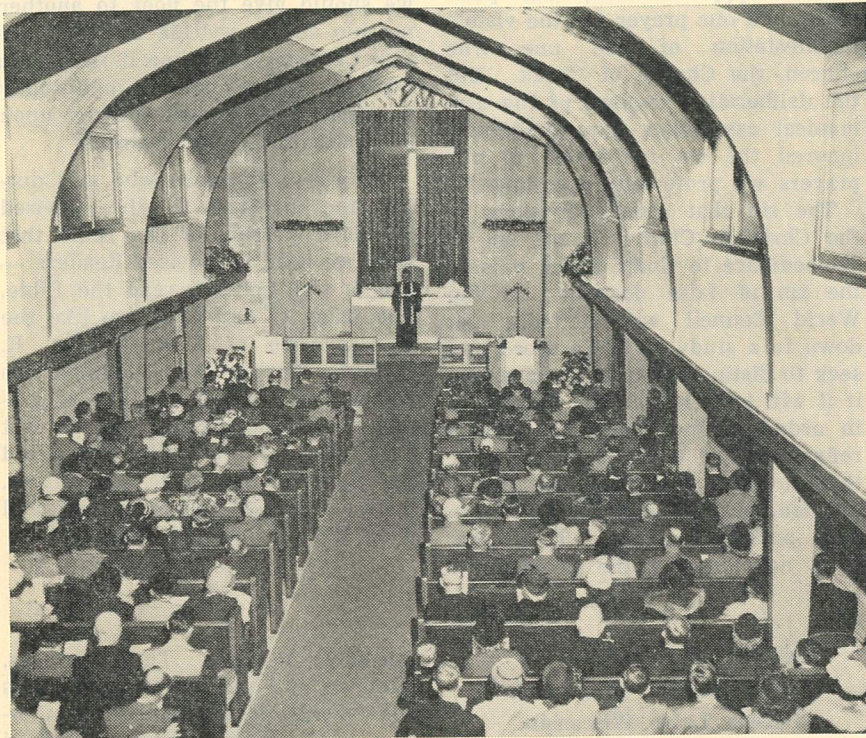
December 16, 1953. Three services, attended by large numbers of guests and friends, as well as the membership of the congregation, were held during the course of the day. A solemn service of dedication was held in the morning, with the Rev. E. G. Behm of Kiel, Wisconsin, delivering an appropriate message based on the record of Jacob's experiences at Bethel. Special music



was provided by the children of the church's parochial school.

An afternoon service of music and song was beautified by the moving rendition of selections from the Church's treasury of classical music by the Hagedorn String Quartet of

the congregation's gratitude to the Lord, as the choir of the Winnebago Lutheran Academy of Fond du Lac sang a concert of Advent and Christmas carols and hymns. The congregation's thankfulness was given expression in word by the Rev. H.



Calvary, while the liturgical part of the service was conducted by seven guest pastors of the local circuit conference.

A former pastor of the congregation, and the founder of its parish school, the Rev. Erdmann Pankow of Hustisford, Wisconsin, occupied the pulpit for the evening vesper, taking as his text the words of Exodus 20:24, "In all places where I record my name I will come unto thee, and I will bless thee." The music of the service included instrumental and vocal solos and selections by the church choir.

Further dedication observances were held during the week. On Tuesday evening the church was opened to visitors from the community and the surrounding area, while guest organists from sister congregations gave recitals. On Wednesday evening there was a fellowship gathering of the congregation in the new parish hall. On Thursday evening a concluding vesper of thanksgiving was held. Joyful strains of church music again resounded in a fitting expression of

Kleinhans of Oshkosh, visitor of the Winnebago Conference, who spoke on Ex. 15, 1a and 2.

Like many of the churches being built today, Peace Lutheran represents a departure from the traditional in church architecture. Its designer, architect A. H. Siewert of Milwaukee, has succeeded in producing a pleasing combination of that which is very ancient in church construction with that which is contemporary. The basic form of the nave, with aisle and clerestory side-walls and a rather low-pitched roof, are reminiscent of the basilica church of the early centuries. But within this framework the employment of modern materials such as laminated arches, indirect lighting, interior planting-boxes, contemporary furniture, and the newest and best in stained glass, mark the church as being a product of the present age.

The building consists of two units; the church proper, with its connected office, sacristy, narthex, vestibule, and utility rooms; and a spacious parish hall built on the

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same level as the nave. There is no basement. The structure measures 66 by 161 feet overall. All interior walls and partitions, except the narthex screen, are built of light-weight cement block. The exterior walls are of the same block, faced with a Tennessee quartzite stone in hues of pink, tan, and gold; with ledges, sills, and trim in Bedford limestone. The main entrance is flanked by an impressive bell tower, topped by a slender copper-covered spire and a bronze cross. The church was designed to seat 300, with ample provisions for overflow attendance.

Though constructed under contract, the congregation was fortunate enough to have a builder from its midst as general contractor, and through arrangement with him the members were able to contribute thousands of hours of labor and services toward the work. Notable contributions were made by several skilled workers among the membership, who handcrafted such items as pulpit, lectern, altar, sanctuary cross, communion rail, tabernacle doors of cast bronze, baptismal font, narthex screen, cast bronze name-plate, and the spire cross. Four sets of paraments in seasonal colors were hand sewn by seamstresses who likewise are members of the church. All of this work is of the highest quality, and a real contribution toward the beauty and dignity of the Lord's house. "Blessed are they that dwell in thy house; they will be still praising thee." Ps. 84:4.

C. E. KRUG.

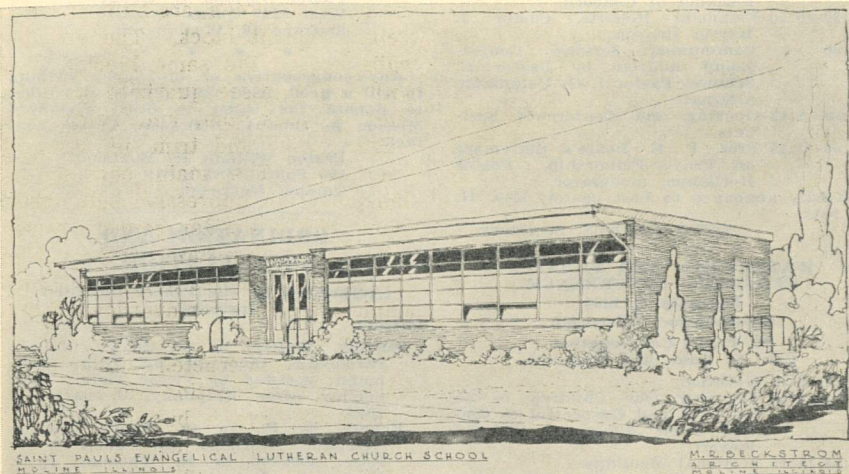
SCHOOL DEDICATION

St. Paul's Congregation
Moline, Illinois

The hopes and prayers of St. Paul's Congregation, Moline, Illinois, for a Christian Day School of its own are being answered. On Sunday, December 13, the congregation was privileged to hold its cornerstone laying ceremony for the school immediately following the regular worship service. In this service the undersigned addressed the congregation on the basis of the Word of God as recorded in Matthew 16:13-19, showing the importance of Jesus' question: **Who say ye that I am? for us today as we lay the cornerstone for our new school.** As the congregation left the church to assemble at the entrance to the school the sun

began to shine to warm the brisk air, as the shining Gospel will warm the cold, sinful hearts of the children of this school. The cornerstone was

contributions to missions, you have made it possible for Synod's Board of Trustees to grant us a loan from the Church Extension Fund for the



adjusted by the mason foreman from the construction company, and Pastor Warren R. Steffenhagen set it into place and officiated.

You, the members of the Wisconsin Synod, are making it possible for this mission congregation to begin this school. By your contri-

erection of this school. For this we thank our Savior, whose love has motivated your giving. St. Paul's Ev. Lutheran School will open in the fall of 1954, with plans to have an eight-grade school as soon as this is possible.

WARREN R. STEFFENHAGEN.

ATTENTION PASTORS OF ARIZONA-CALIFORNIA

Pursuant to the resolution of the Joint Synod in meeting assembled at Watertown, Wisconsin, in August, 1953, granting the Arizona Mission District full District Status — the pastors and laymen of Arizona-California will meet at Grace Ev. Lutheran Church at Tucson, Arizona, for the purpose of organizing the Arizona-California District of the Joint Synod of Wisconsin and Other States.

PLACE OF MEETING: Grace Church, Tucson, Arizona.

TIME: February 22, 1954.

All pastors will have a vote.

All congregations now members of Synod are entitled to a delegate who will have the right to vote.

Arthur Guenther,
Secretary.

CALL FOR CANDIDATES

Members of Synod are requested to nominate candidates for the professorship at Dr. Martin Luther College made vacant by the resignation of Prof. R. M. Albrecht. The candidates must be qualified to teach in the department of Education and must be graduates of the normal de-

partment and/or the theological department of a Synodical Conference institution (pastor or teacher). All nominations must be in the hands of the undersigned not later than March 16, 1954.

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

CALL FOR CANDIDATES

Members of Synod are requested to nominate candidates for the new professorship at Dr. Martin Luther College authorized by the 1953 convention of Synod. The candidates must qualify as athletic director of physical education, to teach a course in science, and should be affiliated with a Synodical Conference congregation. All nominations must be in the hands of the undersigned not later than March 16, 1954.

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

CALENDAR OF CONFERENCES

WINNEBAGO PASTORAL CONFERENCE
The Winnebago Pastoral Conference will meet February 22 and 23, 1954, at Peace Church, Green Lake, beginning with a

Holy Communion service at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor Clayton Krug, Green Lake.

Topics: Zephaniah, W. Weissgerber; Historical Background of Augsburg Confession, W. Strohschein; Practical Hints for the Instruction of Adults, P. Hartwig; History of Preaching, C. Krug; Hebrews 11, G. Kaniess; James 5, 13-20, G. Pieper; An Application of Rom. 16, 17, T. Mittelstaedt; Catechism Revision, A. Laper.

Preacher: A. Laper; alternate W. Hoepner
OSCAR SIEGLER, Secretary.

DELEGATE CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Trinity, Rose and Charles Sts., Hillrose, Colorado.

Time: February 16 to 18, beginning Tuesday at 1:00 p. m.

Essays: Obedience of Christ, H. Schulz; Cursory Exegesis of Romans 4-6, M. Burk; God, as He is Revealed to us in His Names, W. Schaller; Review of the Revised Standard Version of the Bible, E. Kuehl; Isagogical Review of Hosea, with Practical Applications to us, G. Frank.

Speaker: W. Siffring (W. Schaller).
Please announce yourselves promptly to the host pastor, Rev. G. Frank.

W. SCHALLER, JR., Secretary.

SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT

Time: February 22 and 23, 1954, 10:00 a. m.
Place: St. Paul Ev. Lutheran Church, Plymouth, Nebraska.

Papers: Mixed Marriages, continued, Pastor Hahnke; Exegesis of Acts 19, 1-6, Pastor Grummert; Articles XI and XII Augsburg Confession, Pastor H. H. Schaller; Sponsors, Why and Whom, Pastor Herrmann; Isagogical Treatise of Micah, Pastor Gruendeman.

Reports: Academy Committee, Mission, Board of Education, Financial, Periodicals.

Speaker: Pastor H. Kruschel; alternate, Pastor A. Fuerstenau.

Please notify the host pastor, H. H. Schaller, if you desire lodging.

H. KRUSCHEL, Secretary.

ROSEBUD DELEGATE CONFERENCE

Place: Burke, South Dakota, Ivan Zarleng, pastor.

Time: 10:00 a. m. (C.S.T.)

Date: February 16 and 17, 1954.

Speaker: Erwin Ploetz (alternate: Lloyd Wenzel).

Papers: "The Book of Jonah," Martin Bradtke; "Scriptural Treatment of Indifferent Members in the Local Congregations," K. Molkenin; "The Proper Organization and Function of the Church Council," Ivan Zarleng; "Doctrine of Predestination," Robert Kleist.

A brief summary of every assigned paper should be submitted to the Secretary!

A. K. HERTLER, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet Tuesday and Wednesday, February 16 and 17, 1954, at St. Paul's Church, Green Bay, beginning with a Holy Communion service at 9:30 a. m. Pastors desiring overnight lodging or finding it possible to be in attendance will please notify host pastor A. Voigt, 226 S. Madison Street, Green Bay.

Assignments

Exeg-Hom. Study of Wuertemberg Gospel for Sexagesima, Reier; Galatians 6, Pankow; Zechariah, Nommensen; Origin and Doctrinal Position of Moravian Church, Ziesemer; Character Study of Jacob, Fuhlbrigge; Translation of Nahum, Stern; Conditions in the Church at Philadelphia Applied to Today, Oehlert; What Scriptural Principles Shall be Applied re Engagement, Heidemann; How do we Arrive at the Distinction Between Moral, Ceremonial, and Political Law, Zehms.

Speaker: Zell (alt., Ziesemer).
THEO. HARTWIG, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

Date: Tuesday, February 23, 1954.

Time: 9:30 a. m.

Place: Zion, Elroy.

Sermon: M. Petermann, (Aug. Saremba).

Program: Exegesis-Titus, H. Paustian, (Colossians 3, H. Lange); Practical Theology — Church Discipline, W. Schulz, (What Constitutes Church Membership? A. Sarenba); Round Table — Church Weddings and Wedding Dances, R. Biesmann, (How can we counteract the insidious influence of Catholic propaganda? A. Winter).

R. BIESMANN, Secretary.

**CENTRAL DELEGATE CONFERENCE
NEBRASKA DISTRICT**

Date: February 23-24. First session at 10:00 a. m.
Place: Grace Lutheran Church, Sioux City, Iowa.
Sermon: C. P. Brenner, alternate, W. R. Hoyer.

Papers: Faithful Witnessing versus Proselyting, H. Spaude; Doctrine of the Antichrist, Philip Martin; Augsburg Confession, Articles IV, V, VI, Lester Groth; Panel Discussion: Public Relations for the Congregation in the Community, Moderator: Rollin Reim.

Please notify host Pastor R. Reim, of your intended presence, or absence.

W. F. SPRENGELER, Secretary.

**REDWOOD FALLS PASTORAL
CONFERENCE**

Host congregation: St. Luke Ev. Lutheran Church, Tp. Winfield, Pastor W. Dorn.
Place of meeting: St. John Ev. Lutheran Church, Renville, Minnesota.

Time: February 23, 1954, 9 a. m.
Preacher: Pastor G. Scheitel, alternate, Pastor W. Vathauer.

Program: 1 Thess. 2, 10ff, Pastor H. Hackbarth; Isogogical Paper on Jeremiah, Pastor O. K. Netzke; How Properly to Conduct Communion Registration, Pastor G. Scheitel; What Should be the Practice in Accepting Sponsors for Baptism? Pastor A. Schultz.

G. F. ZIMMERMANN, Secretary.

NEW ULM PASTORAL CONFERENCE

Date: February 24, 1954, 9:30 a. m.
Place: St. Paul's Ev. Luth. Church, New Ulm.

Essays: Church Life in Apostolic Times According to Acts, A. Birner; Exegetical Study of the Letters to the Seven Churches in Asia, P. Nolting.
Preacher: Prof. H. Birkholz, (Prof. M. Albrecht).

E. HALLAUER, Secretary.

**CENTRAL CONFERENCE OF THE
WESTERN WISCONSIN DISTRICT**

The Central Conference of the Western Wisconsin District will convene at 9:00 a.m. on Tuesday, February 16, at St. John's Ev. Lutheran Church, Waterloo, Wisconsin.

9:00 Opening Service.
9:20-10:20 The use of the term 'Antichrist' in the Scriptures and its application to the papacy. Pastor E. Schewe.
Alternate: The three-fold use of the Law according to the Formula of Concord.
10:20-10:50 Financial Reports, Pastor J. Martin Raasch.
11:00 Communion Service. Confessional Address by Pastor E. Schewe. Pastor I. G. Uetzmann, alternate.
1:15- 1:45 Opening and Conference business.
1:45- 3:45 Prof. P. E. Bente's Statement on Prayer-Fellowship. Pastor Horlamus, moderator.
Kindly announce to host pastor, Rev. H. C. Nitz.

OTTO PAGELS, Secretary.

**WATERTOWN AND VICINITY
TEACHERS' CONFERENCE**

February 5, 1954

Oconomowoc, Wisconsin

St. Paul's Congregation
Cor. N. Lake and Pleasant

9:00- 9:15 Devotion.
9:15-10:15 Teaching Our Children to be Grateful and Respectful to God and Their Superiors, Richard Sievert.
10:15-11:15 Sectional Meetings. Upper Grades, Paul Schwartz. Intermediate Grades, Theo. C. Wacker. Primary Grades, Valborg Neseth.

(Teachers of the upper grades are asked to submit topics for discussion to the moderator.)

The Intermediate Group will discuss:

- I. How to Teach Silent and Oral Reading for Understanding.
- II. How to bring about a better knowledge of Arithmetic Fundamentals.

The Primary Group will discuss:

- I. A practical program of Library Reading for Primary children.
 - II. Teachers may submit additional questions for discussion to the moderator if time permits.
- 11:15-11:45 Business Meeting.
1:30- 2:15 Relieving and Preventing Fears and Tensions in School-age Children, Edward G. Mantey.
2:15- 2:30 Singing, G. A. Schmiel.
2:30- 3:30 Panel Discussion — When is a Child to be Expelled from a Christian Day School. Included will be Discipline Problems of Teachers as well as of Parents, O. W. Jungkuntz, moderator, L. W. Mueller, Hertha Sievert, R. F. Nordbrock, Lois Blase.

(An offering for our African Mission will be taken at the meeting.)
ESTHER M. BUCHHOLZ, Secretary.

WANTED

Shadle Park Lutheran of Spokane, Washington, is badly in need of an organ. We should prefer a two manual Estey Reed instrument. If anyone knows of such an organ available please contact the pastor. Pastor Norman E. Menke West 2229 Queen Avenue Spokane 16, Washington.

* * * * *

Any congregation or individual wishing to sell a good, used reed organ, or willing to donate the same to Good Shepherd Mission in Omaha, Nebraska, please contact:

Pastor William H. Wietzke
105 South 53rd Street
Omaha, Nebraska

**ORDINATION AND
INSTALLATION**

(Authorized by the Proper Officials)
Installed

Pastors

Siffring, Walter, in St. John's Church, Platteville, Colorado, by Philip Lehmann; assisted by Victor Tiefel; First Sunday after Epiphany, January 10, 1954.
Eckert, G. P., in St. Paul's Church, Gresham, Nebraska, by Daniel C. De Rose; assisted by M. Weishan, J. G. Ruege, L. Gruendeman; First Sunday after Epiphany, January 10, 1954.

CHANGE OF ADDRESS

Pastors

Siffring, Walter, Platteville, Colorado.
Kitzerow, Eugene C., 604 West Street, Beaver Dam, Wisconsin.
Westendorf, B. J., 3201 DuPont Street, Flint 4, Michigan.
Frey, R. O., 904 W. Huron Str., Route 4, Vassar, Michigan.

CORRECTIONS

Donation for Belle Plaine from Mr. and Mrs. L. C. (not Elsie) Baumgartner, Mankato, Minnesota.

* * * * *

Receipts for Western Wisconsin District item Rev. R. W. Mohrhardt, South Ridge, \$13.50 should read, Rev. P. Monhardt, South Ridge, \$613.50.

H. J. KOCH, Treasurer.

MEMORIAL

Pastor Wm. Riepke of Marquette, Michigan. St. John's Lutheran, Florence, \$10; Lake Superior Past. Conf. \$9.00 — for Synodical Building Fund.

TREASURER'S STATEMENT

July 1, 1953 to December 31, 1953
Receipts

Cash Balance July 1, 1953.....	\$ 141,940.16
Budgetary Collections	\$759,743.21
Revenues	134,839.96
Total Collections and Revenues..	\$894,583.17
Non-Budgetary Receipts:	
Luth. S. W. C.—Prayer Book	968.74
Bequests	2,500.00
Total Receipts	898,051.91
	<hr/>
	\$ 1,039,992.07

Disbursements

Budgetary Disbursements:	
General Administration	\$ 56,548.38
Theological Seminary	42,433.85
Northwestern College	76,344.38
Dr. Martin Luther College....	101,489.07
Michigan Lutheran Seminary	65,665.49
Northwestern Luth. Academy	42,181.40
Home for the Aged.....	14,800.39

Missions — General

Administration	33.19
Indian Mission	86,569.29
Colored Missions	25,047.27
Home Missions	251,837.17
Refugee Mission	28,577.19
Madison Student Mission	2,028.42
Rhodesia Mission	10,610.59
Luth. Spiritual Welfare Com.	6,525.60
Japan Mission	20,742.92
Winnebago Luth. Academy....	1,500.00
General Support	40,771.00
Indigent Students	400.00
Board of Education	7,541.57

Total Budgetary Disbursements \$881,647.17

Non-Budgetary Disbursements:

Depreciation Charges —	
Educational Institutions	17,196.62
U. S. Govn. Bonds purchased	49,809.08

Total Disbursements **\$ 881,647.17**

Cash Balance December 31, 1953 **\$ 91,339.20**

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For Period of July 1 to December 31

	1952-1953	1953-1954	Increase	Decrease
Collections	\$676,387.53	\$759,743.21	\$ 83,355.65	
Disbursements	820,247.91	881,647.17	61,399.26	
Operating Deficit	\$143,860.38	\$121,903.96		\$ 21,956.42

ALLOTMENT STATEMENT

July 1, 1953 to December 31, 1953

District	Comm.	Receipts	Allotment	Deficit	Percent
Pacific Northwest	1,340	\$ 5,726.34	\$ 6,700.02	\$ 973.68	85.46
Nebraska	6,622	28,378.25	33,109.98	4,731.73	85.70
Michigan	22,062	94,809.84	110,310.00	15,500.16	85.94
Dakota-Montana	7,080	32,249.40	35,400.00	3,150.60	91.10
Minnesota	37,806	131,488.42	189,030.00	57,541.58	69.55
Northern Wisconsin	45,462	159,508.50	227,310.00	67,801.50	70.17
Western Wisconsin	48,534	139,942.91	242,670.00	102,727.09	57.66
Southeastern Wisconsin	49,614	163,991.82	248,070.00	84,078.18	66.10
Totals	218,520	\$756,095.48	\$ 1,092,600.00	\$336,504.52	69.20

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

December, 1954

For Lutheran Spiritual Welfare Commission	
St. Peter's Ladies Aid, Carlton, Wisconsin.....	\$ 10.00
Wm. Kammerait, Racine, Wisconsin.....	1.00
St. Peter's Ladies Aid, Weyauvega, Wisconsin.....	25.00
Dorcas Society, St. John's Luth. Ch., Two Rivers Wis.	11.00
St. Paul's Luth. Ladies Aid, Green Bay, Wisconsin.....	5.00
N. N., South Dakota.....	50.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	4.00
Memorial Wreath in memory of Lt. Henry C. Goelzer from Mr. and Mrs. A. Pierre, North St. Paul, Minn.	5.00
Memorial Wreath in memory of Lt. Henry C. Goelzer from Mr. and Mrs. Fred Habighorst, Bonduel, Wis.	2.00
Bethany Ev. Luth. Ladies Aid of Manitowoc, Wisconsin	10.00
A.A.L. Branch 17, Kewaunee, Wisconsin.....	10.00
	\$ 135.00
For Northern Rhodesia Mission	
Emanuel Luth. School Children, New London, Wisconsin	\$ 55.74
William J. Ertzner, Stanton, Nebraska.....	50.00
Grover Emmanuel Luth. Ladies Aid, Hazel, S. Dakota	10.00
Mrs. Guy Camp, Lansing, Michigan.....	25.00
Mrs. Margaret Koeller, Sheridan Lake, Colorado.....	25.00
Memorial Wreath in memory of Mrs. Otto Richardson, given by Mrs. Anna and Erna Stoneburgs, Mr. and Mrs. Fred Reese, Mr. and Mrs. Fred Ostermeier and daughters and Mr. and Mrs. Henry Ostermeier and family	7.00
Ladies Aid of St. John's Cong., Bloomer, Wisconsin.....	5.00
	\$ 177.74
For Missions	
Miss Elaine Miller, Paulina, Iowa.....	\$ 15.00
St. John's Ladies Aid, Two Rivers, Wisconsin.....	10.00
Gottlieb Kluth, Moberge, South Dakota.....	75.00
Henry N. Mueller, North Prairie, Wisconsin.....	100.00
N. N., Ann Arbor, Michigan.....	100.00
	\$ 500.00
For Japan Mission	
School children of Jehovah Cong., Altura, Minnesota..	\$ 6.56
For General Support	
Rev. August Sarembo, Warrens, Wisconsin.....	\$ 25.00
For Foreign Missions	
Miss Elaine Miller, Paulina, Iowa.....	\$ 20.00
For Indian Mission	
St. John's Ladies Aid, Two Rivers, Wisconsin.....	\$ 10.00
For Special Building Collection	
Rev. and Mrs. August Sarembo, Warrens, Wisconsin....	\$ 12.00
N. N., Minnesota.....	16.40
William Schmiede, Sr., Chesaning, Michigan.....	100.00
Paul Kleinke, Chicago, Illinois.....	8.50
Mrs. Amanda Jeske.....	10.00
Julius Klettke, Marsesan, Wisconsin.....	100.00
Gleaners Society of St. Peter's Luth. Church, Fond du Lac, Wisconsin	100.00
Memorial Wreath in memory of Mrs. Otto Richardson, given by Jacob Heins.....	1.00
Memorial Wreath in memory of Mrs. Schober, given by Mr. and Mrs. A. Gawrish.....	3.00
Bertha Bruss, Grafton, Wisconsin.....	500.00
	\$ 850.90

For Church Extension Fund

Mrs. Lydia Sarembo.....	\$ 25.00
St. Matthews S. S. Tn. Lincoln.....	6.15
N. N., Watertown, South Dakota.....	25.00
Elaine Miller, Paulina, Iowa.....	15.00
Gordon Brandenburg	10.00
Memorial Wreath in memory of Mrs. Obed Raasch, given by Mr. and Mrs. E. Trettin and Mr. and Mrs. M. L. Dommer	5.00
Memorial Wreath in memory of Mrs. Albert Lebert, given by friends	5.00
Memorial Wreath in memory of Dooks Teijen, given by J. E. and Hubert Fuerstenau and Mr. and Mrs. Carl Fritz	3.00
Memorial Wreath in memory of Rev. August Paetz, given by Harold and Viola Paetz.....	25.00
	\$ 119.15

For War-Sufferers Relief

Rev. G. H. Walther, Wisconsin Rapids, Wisconsin.....	\$ 12.00
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C. J. NIEDFELDT, Treasurer.

PACIFIC NORTHWEST DISTRICT

October, November, December, 1953

Congregation	Budgetary	Special Bldg. Col.	Church Ext. Fund	Charities
St. John, Clarkston, L. Bernthal	\$ 185.35	\$	\$	\$
Good Hope, Ellensburg, G. Sydow	329.65			
Eugene Luth., D. Malchow... Trinity, Omak, E. Zimmermann	360.00	33.70	400.00	
Gethsemane, Opportunity, R. Dommer	33.65			
Peace, Orofino, L. Bernthal.. Grace, Portland, L. Sabrowsky	37.67	820.47		
Zion, Rainier, E. Kirst.....	40.81	227.50		
Grace, Seattle, G. Franzmann	39.25			
Salem, Seattle (Edmonds) E. Schulz	36.45			
Snoq. Valley, Snoqualmie, W. Lueckel	76.09	201.75		
St. James, Spokane, L. Grams		75.00		
Shadle Park, Spokane, N. Menke	102.41			
St. Paul, Tacoma, W. Amacher	460.25	12.00		
Twisp Luth., E. Zimmermann Withrow Luth., V. Greve....	309.05	80.00	275.37	
Grace, Yakima, T. Adascheck Redeemer, Yakima, G. Frey..	244.30			8.50 56.00
Grace, Zillah, A. Sydow	261.98			20.00
	149.70	104.00		
	\$ 3,487.08	\$ 1,409.32	\$ 8.50	\$ 76.00

Memorial Wreaths

In Memory of — Sent in by	Amount
John Harms — Grace, Yakima.....	\$ 64.50
Mrs. Emille Rave — St. Paul, Tacoma.....	12.00
Mrs. Walter Welsh — Grace, Portland.....	10.00
No name given — Withrow Lutheran.....	20.00

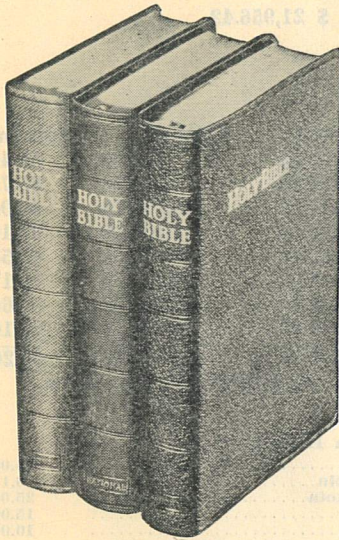
\$ 106.50

F. E. PETERSON, District Treasurer.

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SPECIMEN OF TYPE WITH CONCORDANCE

[11] CHAPTER 11

The Tower of Babel

AND the whole earth ^awas of one ¹language, and of ²one speech.

n	1 Chr. 1: 19
1	Heb. <i>lip</i>
2	Or, <i>few words</i>
3	Or, <i>east-</i>

WITH CONCORDANCE

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38-N
Mr. Henry Hemming Jr.
Route 2 Box 329 A
Burlington Wisconsin

Oct 27 1957

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