

THE NORTHWESTERN Lutheran

APRIL 18, 1954
Volume 41, Number 8



"He is Risen!"

"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us" 1 KINGS 8:51

The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of
Wisconsin and Other States

Issued Bi-weekly

Vol. 41 April 18, 1954 No. 8

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

All items intended for publication are to be sent to the Managing Editor.

PROF. JOHN MEYER
PROF. C. LAWRENZ
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

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, subscription, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

"Christ the Lord is ris'n today,"
Sons of men and angels say.
Raise your joys and triumphs high;
Sing, ye heav'ns, and, earth, reply.

Siftings

Do you know that there is such an organization as the *Christian Medical Society*? There is. This society "was organized over 20 years ago as an organization to aid Christian physicians and dentists, medical and dental students and others in the medical profession to gain the mutual strength, encouragement and blessings to be obtained in meeting with one another, and to 'present a positive witness of God, our Father, and our Savior Jesus Christ to the medical profession.'" The Christian Medical Society chapters now meet in 55 medical schools. The total membership of these groups and graduate chapters, composed of practicing physicians and dentists, now number over 1,200. At the American Medical Association convention, which will be held in San Francisco, June 21-25, the Christian Medical Society will have exhibition space for the first time. Their purpose in attending the convention, according to their Bulletin, is twofold: 1. to present a positive witness for Christ to the medical profession; and 2. to acquaint the visiting physicians with the work and aims of the society.

* * * *

Knights of Columbus newspaper and magazine advertisements now reach 45 million people it is reported this month. So says the Lutheran. The article continues, "Ads have recently been placed in the magazine sections of such mass-circulation newspapers as the New York Daily News, Philadelphia Inquirer, Chicago Tribune. There are also to be ads in Newsweek, first nationally circulated newsmagazine to carry the offer to send by mail to inquirers a course of instruction in Roman Catholic teaching. In five years that the ads have been published, there were 1,371,454 inquiries from readers, which resulted in 125,453 enrollments for Roman Catholic instruction by mail, the Knights report."

* * * *

The Jehovah Witnesses, a godless sect, which denies every cardinal doc-

BY THE EDITOR

trine of the Scripture, is giving the Pentecostal churches of Sweden serious competition. It is claimed that this sect now has a membership of 6,000 in Sweden. The Pentecostal churches in Sweden "had for years attempted vigorous competition with the Lutheran state church." Now they are a bit worried over the progress made by the Jehovah Witnesses. They are distributing 150,000 copies of a pamphlet attacking the Witnesses as "godless."

* * * *

Billy Graham, the noted American Evangelist, is making quite an impact on the citizens of England, specifically, London. It is reported that the great Haringway Arena in London which can seat 11,000 people, has been taxed beyond its capacity ever since Billy Graham opened his campaign there. On the first Saturday night, it is reported, 30,000 people had to be turned away. Three separate services were then held to accommodate the crowd. Since then three services have been held every Saturday night.

* * * *

The London correspondent of the Christian Century writes: "In assessing the 'power' of Billy Graham, Britishers note that he is not eloquent, that he is not emotional, that he uses no twist of phrase likely to hold attention. They would not place him among the 'great preachers.' His speaking method consists of sharp, emphatic pronouncements of fundamental Bible themes, with much repetition. His harsh, metallic voice is unpleasant. He obviously relies on the effect of well drummed phrases passing through the minds of the 'mass audience' which has been conditioned by choruses and beautifully rendered gospel solos. Undoubtedly, many young people like to have a religious experience conveyed in this manner. This may be a religion of sorts, but serious observers ask, Is it Christian? Graham is in the early days of his campaign, and much may happen within the next few weeks."

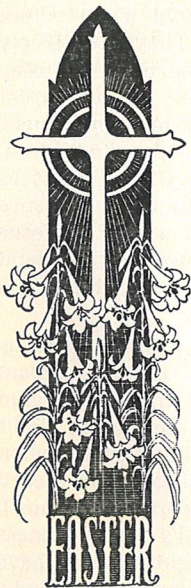
Let Us Keep The Easter Feast Of Our Glorious Deliverance

1 Cor. 5: 6-8

AS we turn to the festival epistle of the Ancient Church for guidance in keeping Easter, we realize, of course, that St. Paul is not directly speaking of an Easter festival as we observe it; yet he is speaking of the glorious deliverance which we commemorate on Easter and of its sacred implications for our Christian life.

Let Us Rejoice In Christ Our Pascal Lamb

The Old Testament Type When St. Paul writes, "Let us keep the feast . . .," he alludes to the divinely instituted Passover Festival which God's Old Testament people observed with great joy every year in the full moon of spring in commemoration of their



deliverance from the bondage of Egypt. During nine plagues with which the Lord had humbled the land of Egypt haughty Pharaoh had obstinately refused to release Israel from the abject slavery in which he held them bound. Finally, however, the Lord made Pharaoh bow to His will that he should let Moses lead His people forth out of Egypt. On a single night God sent forth an angel of death to smite the first-born of man and beast in every Egyptian home.

Yet during this night of judgment the Israelite families were safely gathered in their homes and partook of a spotless lamb which God had bidden them to slaughter and to roast whole, with bones unbroken, at their fires. Upon direction they had painted the side-posts and the lintel of their doors with the blood of this lamb. Into these homes the angel of

death did not enter but graciously passed over them. With their loins girded and their staff in hand the Israelites strengthened themselves in eating of the Passover lamb and awaited the midnight hour when, shaken by God's awful judgment, Pharaoh agreed to release them. Then they began their journey to the promised land of Canaan as God's chosen people. This deliverance, of which the Israelites were annually reminded as they ate the Passover meal, was a prophetic type of the greater spiritual deliverance which God purposed ultimately to carry out through His chosen people, namely, of the deliverance of all mankind from Satan, sin, and death through the divine Savior who was to arise from their midst.

Fulfilled In Christ We are not to think that it is actually this Old Testament Passover Festival which the apostle wanted the Corinthian Christians to keep, or which he wants us, for whom he is also writing, to keep. St. Paul is employing figurative language in alluding to it. For when he wrote the inspired words of our Easter epistle, the time of all the Old Testament types and prophetic ceremonies had come to an end. They had received their glorious fulfillment. The deliverance prefigured by the Passover Festival and its lamb had been effected. It is this deliverance which St. Paul wants us to commemorate in perpetual festive joy of faith. The apostle writes: "For even Christ our passover is sacrificed for us."

Jesus, true God and true man, is the holy, spotless Lamb of God, who was sacrificed for us to avert the judgment of eternal death which would otherwise have fallen upon sinners. Christ's blood, shed for our atonement, has delivered us from the tyranny of Satan. By washing away our sins Christ robbed Satan of his claim upon us and broke the bondage in which we were compelled to serve Satan as long as our conscience was weighed down with guilt. Delivered by Christ's sacrifice we can now journey toward our heavenly Canaan,

to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

As Established by the Easter Miracle It is the Easter miracle of the Savior's resurrection which gives us the certainty that Christ is indeed our perfect Pascal Lamb, whose sacrifice has brought us a full deliverance from Satan, sin, and death. God raised His beloved Son from the dead, and thereby solemnly declared that His sacrifice is accepted, that the Law is fulfilled for us, that the penalty has been paid for our guilt, that the sins of all men are forgiven for Christ's sake. By proclaiming this deliverance to us God's Easter message kindles faith in our hearts to embrace it, so that we actually have a part in it, personally enjoy its blessings, and rejoice in them. Not only on Easter day but on every day God wants our hearts to be filled through faith with such Easter joy in Christ our Pascal Lamb.

In This Joy Let Us Purge Out The Leaven of Sin

Another Old Testament Type The entire Easter epistle is really a solemn admonition to a sanctified life. The apostle reminds the Corinthian Christians and also us what the gracious deliverance which Christ wrought for us implies, how, if we really rejoice in this deliverance, it will constrain us to renounce, oppose, and purge out whatever is sinful. In voicing this admonition St. Paul alludes to another feature of the Old Testament Passover Festival. The bread which the Israelites were to eat during the Passover week had to be prepared without leaven or yeast. At the approach of this feast they scrupulously searched their houses and cast out every scrap of leaven. They knew that even a little leaven would soon leaven the whole lump. This unleavened bread was to call to their remembrance the haste in which their forefathers had left the land of Egypt carrying upon their shoulders the unleavened dough. They had hastened away from everything that belonged to the old life of bondage from which they were now free.

(Continued on page 117)

Editorials

An Easter Story The doorbell at the parsonage rang loud and long. On answering the boisterous ring we found a young man standing impatiently at the door. He was a total stranger. We asked him to step into the study. He was very nervous. He fidgeted in the chair like a little boy who finds the chair too big for him and moves from side to side to find a comfortable spot. He stated his business brusquely. He had been keeping company with a girl of the Lutheran church. He was Jew; a member of the orthodox faith. He had been keeping company with this Lutheran girl for more than a year and was always most welcome in the home of this Lutheran girl, especially by the girl's father. One day the parents discovered that he is a Jew. That was the end of the courtship. He was forbidden to see the girl henceforth. He wanted to know, "Is the Lutheran church prejudiced against Jews?" We interspersed a question here, "Who are you and why do you come here? Is the girl possibly a member of this church?" He almost shouted, "Don't ask me any questions. No, the girl is not a member here, nor near here." "Well," we countered, "Why don't you go to see her pastor?" He did not answer that question but went on with the eloquence of an orator to give account of the Biblical, Lutheran faith such as we have seldom heard before and would have done justice to one who had had some theological training. He said, "I know the basis of the Christian religion — *it is the resurrection of Jesus Christ from the dead.*" Taking off here he reviewed beautifully the whole story of Christ's life, sufferings and death, leaving out very little detail. We were amazed at this young man's knowledge. We asked him whether he had taken instructions somewhere. He said he had not. We asked him where he got such wonderful knowledge of the story of redemption. He answered, "I went to the public library almost every day and read all the books I could lay my hands on that told of the Christian religion. I also studied a Lutheran Catechism." We asked him whether he believed with all his heart the story he had just rehearsed. He did not answer. As unceremoniously as he came he also left, leaving us in a turmoil of thoughts.

But this is the purpose of this story—his statement: "I know the basis of the Christian religion — *it is the resurrection of Jesus Christ from the dead.*" Wonderful! And this young Jewish boy had learned this without the aid of a teacher.

That is the great Easter message of St. Paul 1 Corinthians 15:14, 17: "If Christ be not risen, then is our preaching vain, and your faith is also vain; . . . ye are yet in your sins." Yes, the resurrection of Christ is the keystone of our faith; the Jewish boy had learned it correctly. All that the Scripture says of Christ's redemptive work rests solidly upon this great truth, that Christ, who "was delivered for our offenses, was raised again for our justification." (Romans 4:25). Would to God that every child instructed in the Lutheran Church were able to give such a positive account of the basis of its faith, and with Peter exult, "Blessed be the God

and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope *by the resurrection of Jesus Christ from the dead.*" 1 Peter 1:3. That is Easter.

W. J. S.

* * * *

Outhustled In the sporting pages we are often told that a team, in spite of inferior personnel, won because it showed greater hustle. That has its application to the field of religion. It is one of the great paradoxes of life that errorists show more zeal in spreading and defending religious error than we orthodox Lutherans do in spreading and upholding the pure truths of God.

Observe how zealous and tenacious the adherents of false sects are in ensnaring others. They are careful to indoctrinate themselves. They spend a lot of time familiarizing themselves with the doctrinal position of their peculiar sect until they have it at their finger tips. They do not remain on the defensive but take the offensive. They are not as apologetic about their religion as we usually are about ours. They do not keep it hidden away from sight but hold it up where everybody can see it. They push it. They give freely of their time and money. They ring doorbells and play phonograph records. They stand on public street corners and peddle their religious magazines and tracts. They use their cars to gather Sunday school children. They invite and bring others to their church services and will not take no for an answer. They bring pressure to bear on others in every conceivable way. As Jesus said of the fanatical Pharisees, they move sea and land to make one proselyte and make him twofold more a child of hell than before.

If religious zeal and enthusiasm were the measuring-stick, we would certainly have to call them first-class Christians. But there is more to the Christian religion than just hustle, and that is zeal for the Truth, God's pure, unadulterated Truth, as St. Paul indicated when he wrote to the Romans of the Jews: "I bear them record that they have a zeal of God, but not according to knowledge, for they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."

How the enemies of the Truth outdo us in zeal! We ought to be heartily ashamed of our listlessness and indifference. But let it be the right kind of zeal: zeal "according to knowledge," zeal for the spreading and preservation of God's Truth, zeal for souls, our own and those of others, zeal for doing God's work, building His Church, and extending His kingdom, zeal, in short, which does not misfire but hits God's target.

We have so much more than those who outhustle us. We have the Truth far more clearly and fully. But to what extent does it really possess our hearts? How little we show our appreciation of it in zealous action! As the poet so sadly notes: "See how we grovel here below, Fond of these earthly toys!" How our feet lag

and drag! Let us remember the warning of our Lord: "To whom much hath been given, of him shall much be required." Oh, how short we are on Christian zeal! We all know it, and, God grant, penitently admit it.

We need more of it. Where are we going to get it? Not by artificial and mechanical means. We can get it only as the fruit of a living faith in Christ. Paul was filled with Christian zeal if ever a man was. He spread the Truth and fought for it. In the service of his Lord, he exposed himself to cold and heat, perils by land and sea, persecutions from within and without.

He exhibited such burning zeal, that one man who observed him exclaimed: "Paul, thou art beside thyself." Where did he get his zeal? It is no secret. He himself accounted for it in the words: "The love of Christ constraineth us."

O Christ, our Savior, who didst love us and wash us from our sins in Thine own blood and hast made us kings and priests unto God the Father, warm our cold and listless hearts in the fire of Thy divine love which blazed on the altar of Calvary!

I. P. F.

**LET US KEEP THE EASTER
FEAST OF OUR GLORIOUS
DELIVERANCE**

(Continued from page 115)

Throughout Israel's ceremonial ritual leaven stood for the spreading corruption of sin. Thus the ordinance to eat unleavened bread at the Passover reminded the children of Israel that it behooved them to be holy and to live holy even as the Lord their God was holy, who had graciously delivered them from bondage that they might be His peculiar people.

With A Message For Us We who live in the New Testament light of God's grace, in the Easter light of the glorious fulfillment

of what was merely foreshadowed by the deliverance from Egypt, have reason to feel an even greater compulsion to newness of life. We, too, ought to hasten and flee from everything that belongs to the old life of sin from which Christ has delivered us. This is what the apostle wanted the Corinthian Christians to realize more fully. A member in this congregation was living in a sin of incest, offensive even to heathen, and his fellow members were tolerant and indifferent about it. They had not made earnest efforts to win this sinner from his evil, to let him realize what his impenitent clinging to this sin really meant. Thus Paul saw a need of telling them: "Your glorying is not good." All that you say about your status as a Christian congregation, about the rich spiritual gifts and the great spiritual wisdom in your midst, is hollow and empty as long as you remain indifferent about this flagrant sin and allow it to remain. Even so our profession of Easter joy would be hollow if we should show ourselves tolerant and indifferent to this or that sin in our congregational life as well as in our individual lives.

From this specific case the apostle proceeds to a very general exhorta-

tion, saying: "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The blessed Easter truth that Christ was sacrificed for us ought to make us zealous in purging out sin from our hearts and minds. For He has not taken away our guilt and its curses to the end that we might now continue in sin and let it have dominion over us, but that we should now hate

and detest all that is sinful and strive after holiness of life. By embracing Christ's vicarious righteousness in faith we are, indeed, unleavened, as the apostle says, for we have become righteous in God's eyes. For this very reason, however, it is also fitting for us to purge sin from our lives, to rid ourselves more and more of every deceitful lust that arises from the leaven of our sinful flesh and threatens to break forth in wicked and malicious deeds. With such zeal for holiness we truly keep the Easter Feast of our glorious deliverance.

C. J. L.

Christ Our High Priest

V

WHEN this issue of the *Northwestern Lutheran* reaches our readers it will be Easter Sunday, the festival of the glorious resurrection of our Savior.

This event was certainly a very important one for Jesus Himself. Just think of the change which it inaugurated in the mode of His living. Up to this time He had lived in lowliness. He that was rich had become beggarly poor, poorer than the birds, which have nests, poorer than the foxes, which have holes. He had not where to lay His head. — He whose bidding the angels of heaven stood ready to carry out, did not come to earth to seek the service of men. He did not come to be ministered unto, but to minister. He took upon Himself the form of a servant and became obedient unto the death of the cross. Yes, He

Bears shame, and stripes, and wounds, and death,
Anguish and mockery, and saith,
"Willing all this I suffer."

That state of humiliation has now come to an end. With His resurrection He entered upon an entirely new mode of living, a life which death cannot touch, a life of uninterrupted glory and majesty. The resurrection was certainly of great importance to our Lord. But it was of no less importance for us.

Christ Our Substitute in His Resurrection

In our previous study we took note of the fact that Christ put Himself into our place. He suffered and died in our stead. We saw that the Scriptures have several ways of emphasizing this fact, for instance, by the use of certain prepositions, by speaking of a ransom, and especially by calling His death a sacrifice.

When He rose from the grave He was still our Substitute. In 2 Cor. 5, 15, Paul encourages us to devote our entire life to Christ, to "live unto . . . him which died for them and rose again." Just as Christ did not live unto Himself, but for us, so He did

not rise unto Himself, but again for us.

Our Justification

This means above all things that Christ's resurrection proclaims our justification, our forgiveness of sins, as an accomplished fact, as a ready blessing. We shall briefly hear how one of the prominent teachers of our Lutheran Church, Andr. Quenstedt (professor of theology in Wittenberg; died, 1688) expresses this truth: "By raising Christ from the dead God absolved Him from our sins, which had been imputed to Him, and hence He also *absolved us in Him*, so that Christ's resurrection is the cause, and the pledge, and the complement of our justification."

Quenstedt is not guilty of an overstatement when he says that by raising Christ from the dead God absolved us of our sins and guilt in Him. Christ by His sufferings and death completely screened out our sins. He stepped between us and our God with His sacrifice. As long as we stood outside of Christ and God viewed us outside of Christ, we stood before Him covered from head to heel with the filth of our sins. But when God looked at us through Christ, then we appeared as "clean every whit," as perfect saints.

This is what the Scriptures say. God "hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. 5, 21). Jesus our Lord "was delivered for our offenses, and was raised again for our justification" (Rom. 4, 25). Note the two parallel statements. Note that the *for* is the same in both members. It means *because of*. Just as our many offenses were the cause of Christ's death, so the fact that by His death He had achieved our justification was the cause of His resurrection. — We add another parallel, the parallel between Adam and Christ. "As by the offense of one (Adam) judgment came upon all men to condemnation, even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5, 18, 19).

"Peace Be With You"

With these words the risen Savior greeted His disciples on the Sunday

of His resurrection. In the one word *peace* He summed up the fruit of His suffering and death. This peace of which He speaks is not something which is now to be negotiated and, if negotiations prove successful, to be declared later. No, this peace is a fact.

This means a peace, not with the human race as a body, but a peace with every individual sinner. For Jesus did not take upon Himself the sins of the world in a lump. He took upon Himself the sins of every individual sinner. Therefore, when God by raising Jesus from the dead proclaimed the justification of the world, He declared every individual sinner to be free from guilt. He declared that a state of peace existed between Him and every individual sinner.

Jesus addressed the greeting, "Peace be with you," to the apostles not for their own enjoyment only, no, He directed them to carry it into all the world. Wherever they went, and whomsoever they met, they were to tell every one, Peace with you.

They need not be afraid of making a mistake, of speaking those words to someone to whom they do not per-

tain, because really the sins of every individual, from Adam down to the last child that will be born before Judgment Day, have been atoned by Jesus. God has declared them forgiven, and has given instructions to carry the message of peace into all the world.

Then he who believes the message has what the message says, he has the peace, has the forgiveness of sins. He can rejoice in that peace, he can live by that peace. In the assurance of that peace he can overcome all difficulty, in the strength of that peace he can joyfully do the work of the Lord and battle victoriously against all his enemies. Peace is offered to him as a ready blessing.

Only one who will not believe the greeting, by his unbelief shuts himself out from his own justification, by his own fault squanders the blessing which Jesus had prepared also for him.

Jesus, who died in our stead and rose victorious as our Champion, brought us the ready forgiveness of our sins, a state of peace declared by God.

J. P. M.

From A Wider Field

A member of a newspaper staff in a large city recently wrote a short memorandum to a fellow-reporter in which he described an experience that has been shared, but not so well described, by countless of his fellow-citizens. Said he:

"Friday evening took in a movie at the — theater — Was treated to the additional entertainment of a uniformed policeman in attendance during the entire evening.

"He wandered up and down the aisles, occasionally threw out a youngster acting up and flashed his light in faces of others to tone 'em down. Ushers were doing the same thing. Slides on the screen, addressed to junior and senior high school students who almost filled the theater, begged them to be quiet so others could enjoy the show.

"What were these kiddies doing to warrant all this attention? Noise and more of it, coupled with an itch that required a change of seat every other minute, it seemed. There was a con-

stant procession up and down the aisles. Promenade would be a better word. No destruction. Just a small social gathering that sounded more like a subdued riot. It was miserable trying to listen to what the film figures were saying. . . ."

* * * *

THE NEW YORK DAILY NEWS SPEAKS

This brought to mind a shocking series of articles published by the New York *Daily News* a few weeks ago. It was reported by *Time Magazine* in part as follows:

"Some time after hours one day last week, a band of vandals broke into Manhattan's Junior High School 52 for a lively round of delinquent's sport. They plugged up a sink on the top floor, turned on the faucets and let a flood of water spread throughout the building. They invaded a science classroom, smashed its vials, overturned desks, scattered papers and exhibits all over the floor.

They sprayed halls and corridors with fire extinguishers, partly burned a school banner, slashed furniture in a teachers' lounge, spattered paint through two class-rooms, tore up books in the library.

"'A teen-age reign of terror,' said the *Daily News*, 'has transformed New York City's public-school system into a vast incubator of crime in which wayward and delinquent youngsters receive years of "protection" while developing into toughened and experienced criminals.

"'At Manhattan's Haaren High . . . five fires were set in a single classroom in a single week. Only two were reported by the teacher for fear his disciplinarian slip might be showing.

"'In some schools, teachers estimate fully half the pupils carry pushbutton switch-blades or homemade zipguns. "Many of these guns," a teacher said, "are made in the school machine shops in the presence of teachers who seemingly don't choose to know what is going on, or who are too timid to protest."

"'Kids threaten and have beaten up teachers who wouldn't graduate or promote them. . . . In Brooklyn, a teacher who reported a group of vandals to the principal was confronted in his office the next day and told he would be thrown out the window the next time he "snitched."

"'At Jamaica High School in Queens, a teacher challenged three teen-age intruders in the corridors. . . . They turned on him savagely and cut him up with their fists. . . . Though he suffered severe lacerations, the teacher failed to report the incident to the police.'

This is the explanation of one teacher: "The teachers are afraid of the principals. The principals are afraid of their superintendents. The superintendents are afraid of the board (of education), and the board is afraid of the truth. Everybody is afraid but the kids — and they seem to be afraid of nobody."

* * * *

GENERAL MURMURINGS

Murmurings of similar terrifying conditions in other parts of the country have been heard. The true basic cause of this collapse in the morality of young America is not far

to seek. The fact is that all stations of social life have forsaken and despise their duty in the sight of God: parents have ceased to be parents, teachers have ceased to be teachers, children have ceased to be subject. It is mere blindness to lay the full blame for the evil upon the younger generation. There is neither Christ nor Gospel in public education. Countless teachers and parents give no more than lip service to the Church of the Lord Jesus Christ. And we may as well add that the churches and their pastors have in large part forgotten their place in the Christian order.

* * * *

U. S. NEWS AND WORLD REPORT

Lest it be taken as purely partisan criticism of the activity in modern Christian churches when we charge them with having forsaken their true responsibilities, we offer in evidence a noted publisher who can hardly be accused of sectarian bias. In the April 2 issue of *U. S. News and World Report*, Editor David Lawrence issued an excellent editorial from which we quote the following:

"Christianity is the dominant religion of America, but the basic principle of our constitutional system is to keep Church and State separate.

"'Lately some of the national church organizations have begun to meddle in politics. If the trend is not arrested, it can only lead to a loss of faith in churches and in clergymen who profess to teach Christianity.

"It has become commonplace to pick up the Monday morning newspapers and read sermons vehemently attacking persons who are conspicuous in the political polemics of our day. The press associations eagerly transmit to newspapers from coast to coast the invectives of partisan spleen that come from the pulpits. Some clergymen seem more interested in making headlines than in making Christians obedient to Christian principles in their everyday life. . . .

"For the decay in present-day morals and the deterioration of moral principle in governments throughout the world is perhaps due to the fact that many clergymen have been grossly negligent in their devotion to spiritual tasks. They have been

diverted from their real duty. They have not fulfilled their true mission. They have become controversialists themselves — infected by the poison of pride and egotism.

"Soon laymen in America will be asking each other: 'Are you attending a pro-McCarthy or anti-McCarthy church these days?' Soon other laymen will be asking: 'Is yours a Republican or Democratic Party pulpit?'

"How much faith, how much confidence can there be in any clergy which allows itself to become an integral part of the factional strife of the political world? . . .

"This is the time of all times for clergymen to teach Christianity and not to become sinners themselves in the unmoral precincts of present-day politics."

With which thought we are in fervent and hearty agreement. The dark clouds hanging over much of our national life would soon be lightened with a radiant glow if Christian churches everywhere and their pastors would reverently return to the pure and wondrous service which centers in the Easter glory and is dedicated to the three R's of spiritual education: Redemption, Resurrection, Regeneration. These are the only and the mortal enemies of the modern new three R's listed by the *New York Daily News*: Rowdyism, Riot and Revolt.

E. S.

NOTICE TO THE CONGREGATIONS AND PASTORS OF THE ARIZONA-CALIFORNIA DISTRICT

Beginning April 1, 1954, kindly send your collections for the Synodical Budget, Special Items, and Other Charities to our Cashier

Mr. Herman Stolp
1438 Tenth Street
Douglas, Arizona.

Until the regular Convention of the District in June, please send the Auditing Committee remittal sheet to

Rev. E. E. Sprengeler
East Fork Mission
Whiteriver, Arizona.

The sheet intended for the Visitor will go to

Rev. Walter Diehl
5419 South First Avenue
Phoenix, Arizona.

E. ARNOLD SITZ, *President*.



News from our Mission Fields

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

MATTHEW 28, 20

OUR REFUGEE MISSION IN WITTORF, GERMANY

In the pamphlet *Treasures in Heaven* which pictures our Synod's Mission Program for 1953-1954, we are told about our Refugee Mission in Germany. It says: "30,000 refugees are still fleeing into the western zones each month! Homeless, these people are also churchless! Many of them originally belonged to our Lutheran Mission in Poland. We are now gathering them into congregations in the dispersion together with many others who come to our services. Fifteen pastors serve our 10,000 people. Eventually, they will be self-supporting."

Today we shall visit one of these Refugee Missions in Wittorf, Germany. Pastor Alfred Maas, besides serving his parish in Sodus, Michigan, is our long distance director of all our Refugee Missions in Germany. Twice a year he must visit the field



WITTORF IN 1948 — HALL FOR SERVICES

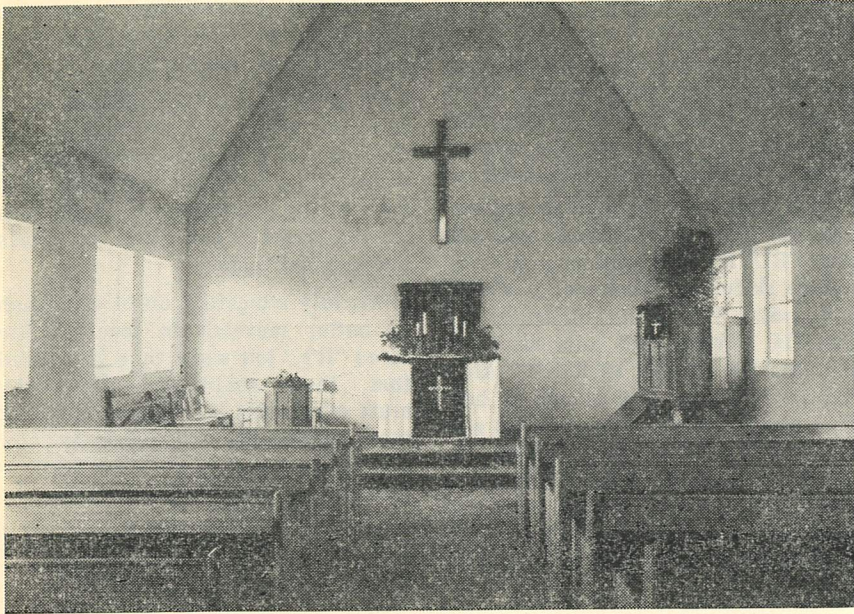


REFUGEE BARRACKS

for us. We now take you to Sodus, Michigan, for a direct report from the director of our missions in Germany in what is now called "The Church of the Evangelical Lutheran Confession in the Dispersion."

Visit to Germany

"Last October 17, I left for Germany by plane. Some 500 miles out of London, England, one of the four motors of our plane stopped. As a result we were several hours late in reaching London. Here a BOAC plane had to be chartered to bring the passengers to Frankfurt, Germany. The brethren who had planned to meet our plane had returned to their quarters. Late at night one found himself alone in foreign land, in a city still strange. However, a letter handed me by one of the Air-line officials, contained an invitation



THE NEW CHURCH OF THE EV. LUTHERAN CONGREGATION AT WITTORF — DEDICATION SUNDAY, MAY, 1953

from Dr. W. Oesch of the Free Church of Germany, to come to the Seminary at Oberursel. Some hours later your representative was in conference with Dr. Oesch and Pastor Armin Schlender, the president of our Mission. Our interests in the seminary at Oberursel, the training of the future workers in this school, and the work of the Free Churches in Germany in general were discussed into the early morning hours. After a few hours sleep in the dormitory President Schlender and your director departed for Wittorf to attend a conference of all our missionaries."

A Blessed Contrast

"Wittorf is some 250 miles north of Frankfurt and 25 miles southwest from Bremen. The first visit to Wittorf was made in 1948. Five years had since passed. What a contrast — then and now! This village numbers 250 homes. Five years ago there were about 1,000 refugees in the 250 homes of this village. They had been crowded into every available room and space — an aged couple for instance, had been placed into a barn, a space five feet by eight feet, partitioned off for their living and sleeping quarters. Today some

of the refugees at Wittorf have their own homes, erected with the help of the government. The living conditions for the majority in this village have improved noticeably."

How You Helped

"In 1948, divine services were held in a dilapidated hall. True, this hall had been meticulously cleaned and decorated with flowers and sprigs of green. Granted, as the services were conducted, one forgot the surroundings. Yet, to say the least, these conditions were very depressing. It was their constant reminder that they were refugees.

"Today we have a beautiful combination church and parsonage at Wittorf. This property was acquired with a portion of your mission dollar. The total cost of the site and building amounts to \$7,000.00. What a contrast—1948 and 1953! In 1948, we had no place of our own for services or conferences. Now we were able to proceed to Wittorf, knowing that adequate facilities were available. Thanks to your help! Vicar Henschke, who spent a year at our seminary in Thiensville, and who is now working under the direction of Pastor H. Osbahr of Bremen, had made all the necessary arrangements for our meeting. The pastors were quartered in the homes of the members, who also provided meals during the conference sessions. One could not help but marvel at the contrast — 1948 and today."

(To be continued)

W. R. H.

Our Children

THE alarming upsurge of rowdyism and crime in our country should be of deep concern to every American citizen and to every Christian parent. The age level of special delinquents and criminals has in recent years gradually become lower and is now reaching into the teen age level. The courts now must devote much of their time to juvenile delinquents and offenders.

Time Magazine recently listed a great many instances of "rowdyism, riot and revolt" in the Junior and Senior High Schools of the New

York metropolitan area. The students invaded class rooms, smashed furniture and equipment, tore up books etc. In that city they speak of it as a "teen age reign of terror." This according to the News has transformed New York City schools into a vast incubator of crime in which wayward and delinquent youngsters receive years of protection while developing into toughened and experienced criminals. (Time, March 3, 1954.)

The teachers themselves fear to report outbreaks and assaults for fear of revenge upon themselves or their

property. The magazine concludes: "Everybody is afraid but the kids, and they seem to be afraid of nobody."

What happens in New York and in the larger cities does concern us here in our own community. Corruption and crime in whatever form it appears spreads like a contagion unless it is stopped. Thinking American parents have long known that during the last 40 years or so their children have been the guinea pigs of experiment-loving American educators. Ever since John Dewey's

philosophy has made itself felt on American Education the basis of our American educational system has been false. Europeans laughingly look upon most of our educators as faddists, who go from one method to another as quickly as women change styles.

Teacher Martin Garbrecht was asked to evaluate the present crime wave among children in the light of the so-called "progressive" educational system now becoming more and more popular in our country. Mr. Garbrecht has made a special study of these things, having acquired his Master's Degree in that field. He has this to say:

"Modern progressive education receives much of its impetus from the "Gestalt" psychology. This is the theory that a child becomes the being that it is thru its interaction with its environment. This results in a change for both the child and the environment.

"Modern education since Dewey proceeds from the premise that a child is innately good. Since a child is supposedly born sinless, it becomes evil through its environments. It is up to the teacher and the parents to guide the child that it does not come in contact, or at least as little as possible, with those things that can influence the child adversely. . . .

"New patterns of learning or 'configurations' as the 'Gestalt' psychologists call them, come from rearrangement of the old experiences; this brings about a gradual progress from the vague to the clear understanding. . . . The progressive teacher must never inhibit the child, therefore he must never offend the child's wishes. Modern education is then largely A CHOICE OF WHAT THE CHILD DEEMS HE WOULD WANT. Modern education is CHILD-CENTERED. The child is taught to regard alone his own desires and experiences . . . and so the child is being trained to *disregard all authority.*"

This philosophy originated by William James, adapted to the public schools by John Dewey, is eating like a cancer into the life of our modern world. James taught that Truth is only relative: that is true which is workable and helpful for the individual. So MAN IS THE CENTER OF THE UNIVERSE and God is ruled out of existence — God's Word is considered only true to the extent that it will help each one. So there

is no authority: neither for the young nor the old.

What else can we then expect from children who are thus trained to regard only their desires as supreme and seek constantly for new experiences. They are a God to themselves!

Over against such devilish philosophy our Christian schools maintain the TRUTH that children are by nature sinful and inclined to all sin and evil. The Bible alone is the TRUTH. There God tells us WHO HE IS AND WHAT IS RIGHT AND WRONG. There God shows us how He alone has saved man from sin and the perdition of our own making; He saved us through Jesus Christ, His Son. To overcome sin our children must be born again through faith in Christ Jesus; they must, by means of

the Gospel, become new creatures; only then can they serve God in a holy and God-pleasing life.

Parents and teachers are not to let children "bring up" themselves, but they as God's representatives are to train, educate, bring up their children in the "nurture and admonition of the Lord," according to God's purpose and plan.

Worldly educators often can teach us better methods in teaching the three "R's," but when they go beyond that, their sin-blinded philosophy must eventually lead the products of their philosophy to what is now known as the "new three R's" — "Rowdyism, Riot, and Revolt."

G. W. FISCHER

IMMANUEL LUTHERAN.

In The Footsteps Of Saint Paul

Paul's Visit In Athens: A Failure Or A Success?

IN his Book of Acts Luke offers us two fine examples of Paul's preaching. We have a splendid example of Paul's preaching before his own kinsmen in Antioch in Pisidia. There Paul refers his listeners to the past history of their people and the guidance of Jehovah till the fulness of time. In Athens we observe Paul preaching before pagans with an altogether different approach. Here Paul starts out with a reference to the natural knowledge of God planted into the heart of every man. From there he leads on and up to the revelation of God in Christ, the Savior and Judge of all. We have dealt more extensively with each of these typical sermons. Paul, the great preacher, knows his divine history as well as the profane, and also his listeners. The preacher of the "Sermon on the Rock" has learned from the preacher of the Sermon on the Mount and of the Parables. Blessed is he who is willing to learn both from Christ and from Paul in his presentation of the Gospel truth.

What Success Did Paul Have?

Was Paul successful in Athens or did he fail? Luke is terse in his report. All the more do the inter-

preters try to solve the problem in their own way. Seemingly the numerical results were rather meager at first. Some of the philosophers mocked and walked away ridiculing the "new doctrine" of the resurrection proclaimed by Paul. Others were more polite and said: "We will hear thee again in this matter." They never did. Paul did return to Greece, but we have no evidence of his ever having returned to Athens. Later on the Roman governor Festus also heard Paul in Caesarea and answered in a similar way: "Go thy way for this time. When I have a more convenient season, I will call for thee." It never came. "Now is the accepted time." To delay in spiritual matters is always perilous and in the end disastrous. Did not Luther tell his Germans: "The Gospel is like a passing shower, which does not return where it has once been. Therefore seize it and hold fast whoever can; idle hands will have an evil year."

The Athenians rejected the true God when they rejected the preaching of Paul. Later on they had to erect a monument in honor of Emperor Nero, who pretended to be a god. The inscription on the same read: "The Council of the Areopagus

and the Council of the Six Hundred and the Athenian People to Nero, Son of God." What a self-condemnation!

Dionysius

In one brief sentence Luke informs us about Paul's immediate success in Athens: "Certain men clave (clung) to him and believed: among them Dionysius, the Areopagite, and a woman named Damaris, and others with them." Dionysius, a member of the highest council and court in Athens, was surely a rare and choice fruit of the preaching of Paul. What the philosophers and most of the Athenians rejected, Dionysius accepted. Here Paul experienced the truth of what he later on wrote to the Corinthians (1 Cor. 1): "Not many wise men are called, but God hath chosen the foolish things to confound the wise, that no flesh should glory." Eusebius, the church historian of the first half of the fourth century, writes that Dionysius became the first bishop of Athens. His namesake, Dionysius, bishop of Corinth in 150 A. D., is his voucher for this information. A woman named Damaris was also won for Christ. Some have tried to make her the wife of Dionysius, the first bishop. How quickly are not legends spun! It is quite a different matter, however, to prove or disprove a claim.

Out of the brief report of Luke on the fruit of Paul's work in Athens most of the interpreters have spun a signal failure. They have him depart at once as a frustrated man because of his failure to win the Athenians for Christ. On this he had pinned all of his hopes. To win them he even changed the tone and theme of his sermon. Only a few souls were won, no congregation was founded as elsewhere. Paul's failure was so pronounced and disheartening that he henceforth resolved (1 Cor. 2:2): "And I, brethren, determined not to know anything among you save Jesus Christ and Him crucified." How grossly cannot the words of Paul be misinterpreted, if they are to fit into an imagined failure of Paul in Athens!

Paul Preached Christ

How can it be claimed that Paul did not preach the crucified Christ in Athens as in other cities, where we are expressly told that he did preach Jesus and the resurrection both on

the marketplace and on the Aeropagus (Acts 17: 18, 31)? The tactical approach, it is true, was different before pagans from the one before Jews and proselytes, but the crucified Lord was still the central theme in all of his sermons. This is what Paul wants to express, when he speaks of his determination to preach and to know nothing save the crucified and risen Lord.

Paul did not have to flee out of Athens as was the case in Thessalonica and Berea. We can imagine him continuing to preach after his sermon on the Aeropagus, winning converts, indoctrinating them, and forming the nucleus of a Christian congregation. If Athens had been such a colossal failure of Paul, then Luke surely would have indicated it in some way. From Luke's report we cannot glean such an impression.

The Citadel of Christendom

The verdict of the early history of the Church also does not support the theory of an almost complete failure of Paul in Athens. Athens had been a bulwark of paganism. Now it gradually developed into a citadel of Christendom. Many students and scholars still came to Athens in search of wisdom. Emperor Julian the Apostate imbibed his hatred of Christianity both at the royal court and as a student in Athens. His resolve to destroy the Christian faith and the Church failed utterly. Basil the Great and Gregory of Nazianzus, both of Cappadocia in Asia Minor, also came to Athens to drink at the font of Greek learning. When they returned to Asia Minor, they became

the staunch champions of orthodoxy against the inroads of Arianism. A century later Emperor Justinian closed the schools of philosophy in Athens in 529 A. D. In the Arian controversy the church at Athens played an important role at the Council of Nicea. The seed for this success was sown by Paul during his relatively brief sojourn in the Greek metropolis. To this day most travelers see in Athens not so much the city of the great tragedians Aeschylus, Sophocles, and Euripides, or the leading philosophers: Socrates, Plato, and Aristotle and their later offspring, but rather the city in which a humble tenmaker turned the tide from paganism to Christianity.

Not in Vain

The coming of Paul to Athens was neither a colossal failure nor a brilliant success at the very outset. Ernst Curtius is correct, however, when he claims that the story of Paul's coming to the metropolis of Hellas is one of the most important pages in the history of mankind. Dallmann speaks of a successful failure. His is a statement of contrast. He who knows Dallmann and his high esteem of Paul will also know that he believed the seeming failure to be in reality a great success. Paul's labors in Athens were not in vain. We fail to see in the words of Luke any indication of a failure. It was the Lord who blessed the message and work of His faithful servant in Athens. It was He who let the mustard seed of the Gospel develop into a large tree, truly a success.

H. A. KOCH.

As We See It

LEST, WHEN I HAVE PREACHED TO OTHERS . . .

BY PROFESSOR E. REIM

NO one can fail to note the deep earnestness that underlies those familiar words of the Apostle Paul which he addressed to the Corinthians, giving, as it were, a solemn accounting of the manner of his ministry among them: "*But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*" (1 Cor. 9:27.) A

principle is pointed out, namely that when one undertakes to tell others what to do, he thereby imposes an obligation upon himself, an obligation of honor. Even in the eyes of the world it is a dishonorable thing to let one's own deeds give the lie to his words. It smacks of hypocrisy, and only too often also of smug self-righteousness.

A Sobering Thought

It is bad enough when this happens in the common affairs of men. Even there one likes to see a man's conduct match his words. But Paul speaks of doing what he does "for the Gospel's sake" (verse 23). And therefore the matter is even more serious, so that he re-enforces his principle with a most solemn warning, pointing out the danger that threatens as soon as matters of this kind are taken lightly. It is indeed possible that one may preach the full truth of the Gospel, and yet himself become a castaway. The very fact that his privilege has been so great and his opportunity so near gives weight to the judgment that he has virtually pronounced upon his own head.

Paul was, of course, not only speaking of, but to himself. But his words are nevertheless universal in their bearing. They apply to our times as well as to his. Surely, we who are called to preach the Gospel dare not take them lightly. We know ourselves to be beset with many weaknesses in the discharge of our duties. We also know where to find forgiveness for these failings. But if that knowledge should become an occasion for our taking our own responsibilities lightly, while we still make them binding on others, we would be guilty of the very things against which the Apostle warns so earnestly.

A Greater Responsibility

But these considerations involve more than merely our actions as separate individuals. We also have a joint responsibility as members of our Synod. No single person can bear this alone. Nor may any individual exempt himself with the excuse that his personal aid to the general cause would be so slight that it could make no real difference. Our joint effort is after all simply the sum of our individual contributions.

All this may sound as though it were meant to introduce an appeal for funds. We are, however, concerned about an entirely different matter, one much closer to the subject that was touched on by St. Paul in the words to which we referred at the beginning of this discussion. We are concerned about how we as a synod are upholding the confession which we have so far made in intersynodical matters.

We Have Been Preaching to Others

We have been preaching to others, let there be no dodging that fact. We have been preaching to a sister synod. We have been saying that the Common Confession does not settle the controversies that it is supposed to settle. We have said that an untruthful situation has resulted from the claim that it does settle them. And this has been said not only by a few individuals. At New Ulm we spoke with a remarkable degree of agreement and conviction, after a most careful consideration of the various issues. At Watertown and again at Milwaukee the matter was discussed at great length, and we arrived at the same conclusion. The same is true concerning the so-called "practical issues." We have listed them, we have gone into considerable detail concerning them, we have summed them up under the general head of "unionistic practices." We have asked that they be disavowed publicly. We have stated our conviction that the coming convention of the Synodical Conference must demonstrate whether hope may be entertained for any meeting of minds on these issues.

We are at midpoint between our convention of last October and this critical meeting of the Synodical Conference, next August. This may well be a decisive period in the history of our Synod. For we have spoken with more than an ordinary degree of conviction on the issues that confronted us. This is something of which we need not be ashamed — if these convictions are well founded on the Word of God. Nor should we be ashamed to make an honest confession of error — if during these months it can be shown that our conclusions were contrary to that Word. A frank and open admission of error is never a disgrace. Such a clean-cut choice between these two possibilities is not to be feared. The real danger and ultimate disgrace lie in an entirely different direction.

The Real Danger

The real danger is that we continue to hold our convictions — but only in theory. That we continue to view with alarm, to deplore, to criticize — and let it go at that. That we breathe a sigh of relief over the fact that a decision has been postponed, and refuse to face the other side of it, namely that it therefore still remains to be made. That in an excess

of good will we fail to bring the proper testimony, either to those against whom we have directed our criticism, or to those members of our own Synod who may be either uninformed or uncertain. More specifically, the danger in this period through which we are passing is that we become soft in our purpose, indifferent to the same false teaching and practice that we once sensed very clearly and against which we have earnestly warned. For it is entirely possible that during this interval we consult with flesh and blood and thus get to the point where we not only condone, but — even though not as a synod, yet as individuals — actually participate in the very things which we know to be wrong.

In short, our danger is that while we have preached unto others, we ourselves should become castaway. From this preserve us, Dear Heavenly Father!

IN MEMORIAM

† Pastor Edmund Ph. Ebert †

Death entered the pleasant, new parsonage of St. Paul's Lutheran Church at East Troy, Wisconsin, suddenly and unexpectedly on December 17, last, calling Pastor Edmund Ebert out of this life through a heart attack.

Edmund Ebert was born November 24, 1900, in Milwaukee, Wisconsin. His parents were the Rev. Herman H. Ebert and Louise nee Von der Heide. In his youth he attended the parochial school of Saron Ev. Lutheran Congregation in Milwaukee, where his father served as pastor for many years. Later Edmund Ebert attended Northwestern College at Watertown, Wisconsin. He received his theological schooling at our Theological Seminary which was then located in Wauwatosa. In 1924, he entered the holy ministry and was called to serve a mission congregation, Pentecostal Church, in Whitefish Bay, a suburb of Milwaukee. He shepherded this flock for sixteen years, and then followed the call of St. Paul's Church in East Troy, where he was active until his untimely death in December.

Funeral services were held in St. Paul's Church, East Troy, on December 21. The Rev. Herman Cares, 1st Vice-president of the District, a classmate of the deceased, preached the sermon, and Pastor M. L. Stern served

as liturgist and also at the interment in Pinelawn Cemetery, Milwaukee.

Pastor Ebert was married to Elsie nee Block. He is survived by his wife, two children, Philip and Naomi, a brother Herman, four sisters, Camilla and Lydia Ebert, Louise Voss, and Adelia Backer.

"Whether we live, we live unto the Lord; whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Romans 14, 8.

GOLDEN ANNIVERSARY

On Thanksgiving Day, November 26, Mr. and Mrs. Ferdinand O. Radtke of Watertown, South Dakota were privileged to celebrate their golden wedding anniversary with a short service in their home among friends and relatives. Both have been members of St. John's Lutheran Church of Rauville Township for many years. May the comfort of God's unerring Word sustain them in the future as it has in the past. And when their life's journey is ended may the Lord grant them a blessed end, the life everlasting which He has prepared for them in His mansions above. B. A. BORGSCHATZ

GOLDEN WEDDING

**Mr. and Mrs. F. J. Bohnsack
New Prague, Minnesota**

By the grace of God, Mr. and Mrs. F. J. Bohnsack, faithful and life-long members of Friedens Ev. Lutheran Church, Lanesburg Twp., Le Sueur Co., Minnesota, were privileged to celebrate their fiftieth wedding anniversary on Nov. 22, 1953. Relatives and friends gathered in the church basement for a short service. Several appropriate selections were rendered, and the undersigned based his address on Luke 24, 28: "Abide with us, for it is toward evening, and the day is far spent." May the kind and gracious Lord, our Savior and Redeemer, grant them a happy pilgrimage in the evening time of their life and abide with them with His grace and love. ALFRED MARTENS

ORGAN DEDICATION

St. Paul's Lutheran Church of Cataract, Wisconsin, dedicated its new spinet model Hammond organ to the service of the Triune God on Quinquagesima Sunday. Pastor R. C. Biesmann, of Norwalk, was the guest preacher, and Teacher Gordon

Follendorf, of La Crosse, the guest organist. A. WERNER.

**PASTOR KUETHER SERVES
ST. PETER'S TWENTY-FIVE
YEARS**

A special service was arranged by the members of St. Peter's congregation of Town Carlton, Wisconsin, in the afternoon of February 21, to observe the 25th anniversary of Pastor A. Kuether's service in their midst. Pastor Otto Henning of Valmy, Wisconsin, delivered the sermon, and the undersigned assisted in the service. Fitting messages were conveyed by the other members of the Door-Kewaunee Co. pastoral conference.

St. Peter's congregation tendered Pastor Kuether a beautiful wrist-watch in appreciation of his long and faithful service in its midst. The Ladies' Aid presented him with a gold clergy cross. The conference pastors gave a gift of money. The ladies of the congregation served a potluck supper in the church parlors after the celebration in the church proper.

Pastor Kuether assumed the pastorate of St. Peter's in February, 1929. He served the congregation from Kewaunee, where he was pastor of Immanuel's. In 1943 he began to serve St. Peter's on a full time basis. Before coming to St. Peter's he served congregations near Marinette, in Wabeno, Louis Corners and Kiel. He entered the active ministry in 1912, graduating from the Concordia Theological Seminary at Springfield, Illinois.

May the Lord grant His servant continued strength and health for further service in His kingdom.

W. F. ZINK.

**CANDIDATES FOR A PROFESSOR
IN THE DEPARTMENT OF
EDUCATION AT DR. MARTIN
LUTHER COLLEGE**

The following names have been placed in nomination in response to the call for candidates for a professor in the Department of Education at Dr. Martin Luther College:

1. Mr. Emanuel Arndt, Winona, Minnesota
2. Mr. William Arras, Monroe, Michigan
3. Rev. Harold F. Backer, La Crosse, Wisconsin
4. Rev. John C. Dahlke, Tomah, Wisconsin
5. Mr. Adolph Fehlauer, Appleton, Wisconsin
6. Prof. Martin Galstad, Mankato, Minnesota
7. Mr. Vernon Gerlach, Red Wing, Minnesota
8. Mr. Arthur Glende, Arlington, Minnesota
9. Rev. Carl A. Hinz, Mason City, Iowa
10. Rev. Dr. H. A. Koch, Greenleaf, Wisconsin

11. Mr. Erich Kirschke, Milwaukee, Wisconsin
12. Mr. Arthur Koester, Fond du Lac, Wisconsin
13. Prof. Carl J. Lawrenz, Thiensville, Wisconsin
14. Mr. Arnold J. Lober, Columbus, Wisconsin
15. Mr. Kurt Oswald, Watertown, Wisconsin
16. Mr. Lester Raabe, St. Paul, Minnesota
17. Mr. Arthur Schulz, Milwaukee, Wisconsin
18. Mr. Ferdinand Schultz, Goodhue, Minnesota
19. Rev. Melvin Schwenzen, West Allis, Wisconsin
20. Rev. Oscar Siegler, Calvary, Wisconsin
21. Mr. Richard Sievert, Fort Atkinson, Wisconsin
22. Mr. Waldmar Stindt, Weyauwega, Wisconsin
23. Mr. Ralph E. Swantz, La Crosse, Wisconsin
24. Mr. Francis Warner, Caledonia, Minnesota
25. Rev. Walter Wegner, Columbus, Wisconsin
26. Mr. Arnold Wilbrecht, Brownsville, Wisconsin
27. Mr. H. H. Schnitker, Princeton, Wisconsin

The Board of Control will meet on Saturday, April 24, 1954 at 10:00 a. m., at which time a selection will be made from the above list. Correspondence concerning any of these candidates must be in the hands of the Secretary by that time.

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

**CANDIDATES FOR DIRECTOR OF
ATHLETICS AND PHYSICAL
EDUCATION AT DR. MARTIN
LUTHER COLLEGE**

The following names have been placed in nomination in response to the call for Director of athletics and physical education at Dr. Martin Luther College:

1. Mr. Gerhard Bauer, Goodhue, Minnesota
2. Prof. Howard Birkholz, New Ulm, Minnesota
3. Pvt. Alfred R. Bitter, Camp Chaffee, Arkansas
4. Mr. Fred Gallert, Remus, Michigan
5. Mr. Donald R. Hartwig, Algona, Wisconsin
6. Mr. Herbert Grams, Wood Lake, Minnesota
7. Rev. Harris Kaesmeyer, Palos Heights, Illinois
8. Mr. Harold Kaiser, Milwaukee, Wisconsin
9. Mr. Gerhard Kanless, Suring, Wisconsin
10. Rev. F. C. Kneuppel, Manitowoc, Wisconsin
11. Mr. Paul Koch, Two Rivers, Wisconsin
12. Mr. Adolph Leimer, Peridot, Arizona
13. Mr. Arthur J. Meier, Whiteriver, Arizona
14. Mr. Edgar Pieper, Seymour, Wisconsin
15. Mr. Roland Schaller, Battle Lake, Minnesota
16. Rev. Milton Spaude, Saginaw, Michigan
17. Rev. Gilbert Sydow, Ellensburg, Washington
18. Mr. L. Stellwagen, West Allis, Wisconsin
19. Rev. Herbert G. Walther, Lena, Wisconsin
20. Mr. Herbert Wolf, Fairmont, Minnesota

The Board of Control will meet on Saturday, April 24, 1954, at 10:00 a. m., at which time a selection will be made from the above list. Correspondence concerning any of these candidates must be in the hands of the Secretary by that time.

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

**CALENDAR OF CONFERENCES
EVANGELICAL LUTHERAN
SYNODICAL CONFERENCE OF
NORTH AMERICA**

The forty-third convention of the Evangelical Lutheran Synodical Conference of North America will be held at Detroit, Michigan, August 10-13, 1954; opening service with celebration of Holy Communion,

August 9, at 8:00 p. m. All memorials should be in the hands of the Secretary by July 1, 1954.

M. H. FRANZMANN, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet, for one day only, on Wednesday, April 28, 1954, at St. Paul's Ev. Lutheran Church, Greenleaf, Wisconsin, beginning with a Holy Communion service at 9:00 a. m. Pastors finding it impossible to be in attendance may notify Melvin W. Croll, host pastor.

Assignment:

Exegesis of Galatians 6, W. Pankow, alternate: Ephesians 1, H. Pussehl; Distinction between Moral, Ceremonial, Political Law, E. Zehms; Exegetical-Homiletical Study of Wuertemberg Gospel for Misericordias Domini, John 10, 22-30, P. Oehlert; Faith of Infants in Connection with Baptism, T. Hartwig; Character Study of Isaac, E. Froehlich; Origin and Doctrinal Position of United Brethren, J. Wendland. Alternate Papers: Synodical Patriotism, O. Henning; The Church, The Kingdom of God, The Kingdom of Heaven: Are These Terms Identical? R. Waldschmidt. Sermon: R. E. Ziesemer; alternate: W. Zink. THEO. HARTWIG, Secretary.

DAKOTA-MONTANA DISTRICT

The Pastoral Conference of this District will meet from April 20 (9:00 a. m.) to April 22 (12 m.). The place of meeting is Northwestern Lutheran Academy at Modridge. Meals and bedding will not be furnished.

The following papers have been assigned:

1. An Exegetical and Homiletical Treatment of Ephesians 1, 4-6, and a Sermon thereon. Wurster.
2. An Exegesis of Galatians 3, 15-29. Birner.
3. Is the RSV Translation or Interpretation? Sievert.
4. An Isagogical Study of Zephaniah. Borgschatz.

Sermon by A. Wood (G. Baer, alternate). K. G. SIEVERT, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

Date: Tuesday and Wednesday, April 27-28. 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 Rev. 14:6-7, K. Geyer; II Cor. 4, L. Pingel; II Cor. 5, W. Henning; Study of Matt. 5:32, G. Tiefel; Gen. 19, A. Hellmann; Gen. 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. Zarembo; "When do we use a Figurative Interpretation of Scripture?" T. Thurow; 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!

TH. HOFFMANN, Chairman.

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: Wood Lake, Minnesota, in St. John's Ev. Lutheran Church, J. W. Stehr, pastor. Time: April 27 to 29, Tuesday to Thursday noon, 1954. Service with Holy Communion on Wednesday at 8:00 p. m., John Raabe, speaker.

Program

- 10:00-10:15 Opening Service
 10:15-11:45 Exegesis: I Tim. 1:5-11, P. Nolting
 Noon Recess
 1:45-1:55 Devotion and Business Matters
 1:55-3:00 The Visiting Elder and the Unity of the Spirit, Eph. 4:3, Egb. Schaller
 3:15-4:30 Reports

Wednesday, April 28

- 9:00-9:50 Opening Devotion and Business Matters
 9:50-10:30 What Is A Separatist? Paul G. Albrecht
 10:45-11:45 Continuation of Essay
 Noon Recess
 1:15-1:55 Devotion and Business Matters
 1:55-3:00 Report of the Missouri-Wisconsin Presidents' Meeting, Acting President Geo. Barthels
 3:15-4:30 Reports
 8:00-9:15 Service with Holy Communion

Thursday, April 29

- 9:00-9:20 Opening Devotion and Business Matters
 9:20-10:30 Veteran's Organizations, G. Zimmermann
 10:45-11:45 Unfinished Business

Meals and Lodging

Meals will be served for a nominal charge in the dining parlors of St. John's. Requests for meals and lodging, or excuses for absence should be addressed to the host pastor, Rev. J. W. Stehr, in due time — if possible, before April 21.

M. J. LENZ, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Brownsville.
 Date: April 27 and 28, 1954.
 Opening communion service at 9:50 a. m.
 Preacher: Schink, (Weiss).
 Papers: Exegesis-Genesis 3, Schink; 1 Cor. 1, Weiss; How Should a Congregation and Pastor Deal With An Excommunicated Person, Nommensen; Are Good Works Essential to Salvation? Gawrlich.
 W. O. NOMMENSEN, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will convene with Christ and Emmaus Lutheran congregations, Beatrice, Nebraska. (Rev. L. Hahnke, pastor) on April 27-29, with sessions beginning at 9:30 a. m.
 Assignments: "The Preaching of the Unconditional Gospel," F. Werner; "Exegesis of Hebrews 12," W. Hoyer; "Isaiah 40:1-11," M. Bradtke; "The Fatherhood of God and the Brotherhood of Man," N. Luetke; "Functions of the Various Offices of our District and Conference," A. W. Fuerstenau.
 Speaker: V. Tiefel, (R. Kleist).
 Please announce to host pastor.

MILTON F. WEISHAN, Secretary.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Date: May 11 and 12. Opening session at 10 a. m.
 Place: Bethany Church, Kenosha, Wisconsin, F. Naumann, pastor.
 Preacher: A. Koelpin (alternate: H. Lau).
 Papers: Philipians 1, A. Fischer; Philipians 2, F. Schultz; Book Review, W. Lehmann; The Adult Membership Class, E. Jaster; A Study of the Fundamental Doctrines in the RSV, R. Pope; Chrysostom, R. Otto; Marriage, Divorce and Remarriage, A. Buenger.
 H. E. RUSSOV, Secretary.

NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District Convention will be held June 21-24, 1954, at Cleveland, Wisconsin, Elden M. Bode, pastor. Opening services at 10 a. m. with Holy Communion.

Lay delegates credentials are to be sent to the undersigned preceding the convention date.

F. A. REIER, Secretary.

WESTERN WISCONSIN DISTRICT TEACHERS' CONFERENCE

The Western Wisconsin District Teachers' Conference will be held on April 29 and 30 at St. Paul's Lutheran School, Tomah, Wisconsin.

GERTRUDE LIMPERT, Secretary.

MICHIGAN DISTRICT — NORTHERN PASTORS'-TEACHERS' CONFERENCE

Place: Emanuel Lutheran Church, Sheridan, Michigan.
 Time: April 30, 1954.
 Opening Service: 9:00 a. m.
 Preacher: B. Westendorf, alternate, G. Cares.

The Northwestern Lutheran

Papers: Winning and Keeping the Un-church'd, Wm. Steih; Is a Christian answerable for so-called offenses in the field of Adiphora, M. Schroeder; Explanation of the Communion Service, E. Hillmer.

T. HORNEBER, Secretary.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on Wednesday, May 19, at 9:00 a. m. at the Northwestern Publishing House, 3616-32 West North Avenue. Preliminary meetings in the Publishing House:

- Board of Education-Wisconsin Synod
 Monday, May 17, 10:00 a. m.
 General Mission Board
 Monday, May 17, 10:00 a. m.
 Representatives of Institutions
 Tuesday, May 18, 2:00 p. m.
 The Lutheran Spiritual Welfare Commission
 Tuesday, May 18, 9:30 a. m.
 The Board of Support
 Tuesday, May 18, 10:00 a. m.,
 Grace Church

Conference of Presidents
 Monday, May 17, 9:00 a. m.
 Committee on Church Union
 Monday, May 17, 2:00 p. m.
 Committee on the Assignment of Calls
 Friday, May 21, 9:00 a. m., at Thiensville
 Reports and memorials to be printed should be in my hands by Monday, April 26.
 Another meeting of our Presidents with the Presidents of the Missouri Synod will be held, God willing, May 11 to 14 at the Northwestern Publishing House to continue the discussions begun in January. It is considered advisable that this meeting also be a closed meeting as was the one in January.

OSCAR J. NAUMANN, President.

SPRING PASTORAL CONFERENCE PACIFIC NORTHWEST DISTRICT

Date: April 27-29, noon to noon.
 Host congregation: Grace Lutheran, Portland, Oregon, Lee Sabrowsky, pastor.
 Chairman: Pastor G. Franzmann.
 Sermon: Pastor Paul Nitz, alternate, Pastor L. Grams.

Sermon critic: Pastor E. Zimmermann.
 Program: N. T. Exegesis, I John 4, 1ff, Pastor R. Dommer; O. T. Exegesis, Amos (Summary) Pastor E. Kirst; Homiletical Study: Acts 10, 34-41, Pastor N. Menke; "Names of God in the Old Testament," Pastor W. Lueckel; "What Evangelical means can we use to foster more frequent participation in the Sacrament," Pastor W. Amacher; Mission Board report, Pastor T. Adascheck; Synodical Report, President M. J. Witt.

Please notify host, Pastor Lee Sabrowsky, of your intended presence, or absence.

E. O. SCHULZ, Secretary.

NEBRASKA DISTRICT CONVENTION

The dates for the above convention are June 15-18, 1954. The place is Stanton, Nebraska, L. Groth, pastor. Further announcement later.

R. H. ROTH, Secretary.

MANITOWOC PASTORAL CONFERENCE

Tuesday, May 4, 1954, 9:00 a. m. at St. John's Ev. Lutheran Church, Newtonburg, the Rev. F. C. Knuettel, pastor, R. 3, Manitowoc. Sermon: O. W. Heier. Alternate: Dr. H. Koch.
 V. J. WEYLAND, Secretary.

JOINT CONFERENCE OF THE MISSISSIPPI VALLEY SOUTHWESTERN CONFERENCE

Date: April 28, 1954.
 Place: First Lutheran Church, La Crosse, Wisconsin.
 Schedule:

Morning Session

Communion service, 9:30 a. m. Speaker: Rev. W. Gutzke, La Crosse, Wis. Alternate: Rev. H. Kirchner, Baraboo, Wis. Exegesis on Matthew 10, 16-20, M. Herrmann; Mechanics of preparing a sermon, illustrating with the Old Gospel text for the Second Sunday after Easter, R. Beckmann.

Afternoon Session

Practical Application of the Third Commandment, W. Lange; Dealing with a member who has sinned against the Sixth Commandment; — Round Table Discussion led by H. Backer.
 NOTE: No covered dish lunch at noon; each pastor is to secure his own noon meal.
 M. HERRMANN, Secretary.

SOUTHEASTERN PASTORAL CONFERENCE—MICHIGAN DISTRICT

Place: Greenwood Emanuel (8 mi. S. E. of Yale), H. C. Buch, pastor.
Time: April 26 and 27, 1954.

Monday

- 10:00-10:15 Devotion and Minutes
- 10:15-11:15 Exegesis: I Cor. 15, 19ff., Buch
- 11:15-11:45 Report on current affairs re: Missouri and Wisconsin—Press Dinner recess
- 1:50- 1:45 Devotion and Minutes
- 1:45- 2:45 Minor prophets (Habbakuk), E. Schmelzer
- 2:45- 3:00 M L S Representative Recess
- 3:15- 3:30 Election of officers
- 3:30- 3:45 Discussion of election method for visiting elder and circuit visitors, Sauer
- 3:45- 4:00 Christmas Gift for Jesus Report, Fredrich
- 4:00- 4:15 Board for Stewardship and Information
- 4:15- 4:30 Business and Announcements
- 4:50 Adjournment
- 8:00 p. m. Communion Service
Preacher, E. Frey
Alternate, J. deRuiter

Tuesday

Mission Conference

- 9:00- 9:15 Devotion and Minutes
- 9:15-10:30 Mission Festival, Timmel Recess
- 10:45-11:00 District Missions, Baer
- 11:00-11:15 Rhodesian Progress, Wacker
- 11:15-11:45 Rhodesian Slide Lecture, Sauer
Dinner recess
- 1:50- 1:45 Devotion and Minutes
- 1:45- 3:00 Canvass Techniques, Scheele Recess
- 3:15- 4:15 First Adult Class, G. Radtke.
- 4:15-4:30 Apacheland, Engel
- 4:30 Adjournment

Please send excuses to the host pastor. Return your card for meals and lodging to the host pastor by April 15.

O. L. SCHLENNER, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Place: South Haven, Michigan, W. W. Westendorf, pastor.
Time: April 27 and 28, 1954, beginning at 10:00 a. m.

Papers: Seven Letters to the Congregations in Revelations:

- 3rd—Pastor A. Maas
- 4th—Pastor W. W. Westendorf
- 5th—Pastor H. Juroff
- 6th—Pastor J. Thrams
- 7th—Pastor L. Meyer

Ephesians 5, Exegesis, Pastor Wm. Krueger; Isagogical, The Prophet Amos, Pastor H. C. Haase; "Are We Agreed on the Doctrine of Inspiration?," Pastor E. Wendland; "The Wisconsin Synod, A Self-Portrait," Pastor Wm. Krueger.
Preacher: Pastor H. H. Hoenecker, Pastor A. Maas.

J. THRAMS, Secretary.

RHINELANDER PASTORAL CONFERENCE

Date: May 3-4, 1954.
Place: St. John's Lutheran, Enterprise, Wisconsin, F. C. Weyland, pastor.
Sermon: F. Raetz; alternate, E. Scharf.

Program: Labor Unions in the Light of Holy Scripture, F. Bergfeld; Christian Stewardship, W. Schumann; Article IV of Augsburg Confession, P. Bauer; Rom. 2:1-16 Exegesis, C. Schlei; An Evaluation of the Educational Facilities of the Lutheran Congregation, E. Scharf.

The conference will open with the noon meal on Monday, May 3.
C. SCHLEI, Secretary.

SPRING CONFERENCE

Eastern Conference of the S. E. W. District
Time: May 4 and 5, 1954.

Place: Woodlawn Ev. Lutheran Church, 2174 South 96th Street, West Allis, Wisconsin.

Communion Service: May 4, 9:50 a. m.
Preacher: N. Engel; substitute, W. Fischer. Essays: Exegesis of Jude, Fischer; Exegesis of James, ch. 1, Stern; Is There a Difference Between the Baptism of an Infant and the Baptism of an Adult? Liesener.
M. L. STERN, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet April 26 at St. Paul's Church, Manchester, beginning with a Holy Communion service at 9:00 o'clock. Preacher W. Hoepner; alternate, W. Weissgerber.
O. SIEGLER, Secretary.

WISCONSIN RIVER VALLEY CHIPPEWA VALLEY PASTORAL CONFERENCE

Date: April 27-28, 1954.
Place: Zion Lutheran Church, Stetsonville, Wisconsin.

Please notify Pastor W. Holzhausen of your intended presence or absence.

C. R. ROSENOW, Secretary.

TYPING TEACHER WANTED

The request is herewith made for names of women in our Synod who might be considered for teaching high school classes in typing and shorthand at Winnebago Lutheran Academy, Fond du Lac, Wisconsin. Experience in teaching is not essential. Any information as to training, church membership, age, and the like, would be appreciated. Write to:

O. Siegler, Calvary, Wisconsin Pres., North Wisconsin District

ANNOUNCEMENT

Pastor Percy C. Dumas (Negro), member of the American Lutheran Church, has made application for membership in our Synod. At a colloquy meeting held at Chicago, Illinois, Monday, February 1, 1954, attended by Dr. M. N. Carter, Vice-president O. J. Eckert, and the undersigned, he was found to be in complete unity with us in doctrine and practice. He is eligible for a call in our Synod.

For the Praesidium of The Michigan District,
GERHARD L. PRESS, President.

ANNOUNCEMENT

The first national conference of Lutheran high school teachers will be held at Luther High School North, 5700 West Berteau Ave., Chicago, on April 21-23, 1954, under the auspices of the Association of Lutheran Secondary Schools.

CARL S. MEYER, President.

NOTICE

The Lutheran Church of Our Redeemer, Wabasha, Minnesota, a small mission congregation, wishes to purchase a good used Hammond organ. Anyone having such or knowing where one may be purchased, please contact:

Rev. Donald H. Hoffmann
203 E. 2nd Street
Wabasha, Minnesota

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Kruschel, Herbert R., in St. Mark's Church, Sutton, Nebraska, by M. W. Burk; Second Sunday in Lent, March 14, 1954.

Wagner, Werner E., in Immanuel Lutheran Church, Findlay, Ohio, by Paul H. Wilde; assisted by A. Baumann, W. Koelpin, L. Newman, W. Otten, R. Timmel, W. Voss; Third Sunday in Lent, March 21, 1954.

Kruschel, Herbert, in First Lutheran Church, Aurora, Nebraska, by Rev. W. R. Hoyer; assisted by Pastors D. Grumert, A. W. Fuerstenau, and H. Fritze; March 14, 1954.

Petermann, Martin, in St. Stephen's Ev. Lutheran Church of Fountain Prairie, Wisconsin, by Pastor E. A. Breiling, assisted by Professor E. A. Wendland; Laetare Sunday, March 28, 1954.

Petermann, Martin, in Trinity Lutheran Lutheran Church, Fall River, Wisconsin, by Pastor W. Wegner; assisted by Pastors E. A. Breiling, H. C. Nitz; Laetare, the Fourth Sunday in Lent.

CHANGE OF ADDRESS

Pastor

Wagner, Werner E., 714 Cherry Street, Findlay, Ohio.

BOOK REVIEW

Ellicott's Commentary on the Whole Bible, Volume VIII, Ephesians to Revelation. Print: Zondervan Publishing House, Grand Rapids, Michigan. Price: \$5.95. Pages, 640.

This is the third volume of this commentary to appear. It is like the other two volumes a verse by verse explanation. What we have said about the other two volumes will apply to this volume. It will prove itself very valuable in the study of the Bible to the discerning reader.

W. J. S.

Our Relations with the Lutheran Church—Missouri Synod. A pamphlet of 22 pages published by the Union Committee of the Norwegian Synod. Price: 15 cents per copy.

The pamphlet presents the issues between the two synods, and treats them historically and scripturally. Of interest is a study appended of Dr. Lenski's treatment of **Objective Justification** by Pastor Geo. O. Lillegard. We would advise the purchase of one or more of this pamphlet.

W. J. S.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

March, 1954

In Memory of — Sent In By	Budgetary	SYNOD		OTHER CHARITIES
		Special		
Otto Seegert—E. P. Pankow....\$		\$	24.00	\$
Lester Gross—F. Zarling	3.00			
Mrs. Martha Klemp—H. Heckendorf				25.00
Jack Palmer Behm—H. Henckendorf				5.00
Elijah Hahm—M. L. Stern...				5.00
Arthur Boehlke—J. C. Jeske ..				2.50
Mrs. Otto Golemgsky—C. A. and K. J. Otto				10.00
Arthur Boehlke—W. J. and J. P. Schaefer				5.00
Herman Seeger—W. J. and J. P. Schaefer				10.00
Mrs. Herman Madlung—W. J. and J. P. Schaefer				5.00

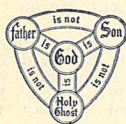
Miss Emma Lemke—A. P. Voss	123.00	58.00
Mrs. Emma Knoll—J. Brenner..	110.00	
Henry J. Spielvogel—J. Brenner	3.00	
Heinrich Reinholtz—J. Brenner	5.00	
Mr. and Mrs. Charles Ast—H. P. Koehler	10.00	
Mrs. Ella Hansen—H. P. Koehler	10.00	
Mrs. Bertha Kutz—H. P. Koehler		43.00
Mrs. Anna Eisenwag—H. P. Koehler		5.00
Mrs. John Hansen—H. P. Koehler		5.00
Mrs. John Rahn—H. P. Koehler		5.00
Mrs. Selma Fritsche—E. Ph. Dornfeld		50.00
Mrs. Caroline Matthes—A. F. Halboth		42.00
Mrs. Bertha Ehleiter—P. Pieper		20.00
Margaret Guenther—P. Pieper...		8.00
Otilie Hinz—P. Pieper.....		10.00

\$ 13.00 \$ 358.00 \$ 229.00

G. W. SAMPE, District Cashier.

Symbols of the Church

Illustrated in two colors
A 16-page booklet with
colorful stiff-paper cover
Page size: 8½ x 11½
Price: 35 cents each postpaid
\$3.85 per doz. plus postage



This little booklet is not intended to be a comprehensive treatise on church symbols. It presents only those symbols which illustrate the important doctrines of the Law, the three Persons of the Holy Trinity, Prayer, the Sacraments, the Christian Church, and Eternal Life. Each page contains a 2-color picture of the symbol, an appropriate Bible verse and hymn, and a brief explanation of the symbol. The attractive illustrations and simplified explanation make the book suitable for use with children of the upper grades, Confirmation or Bible classes, church organizations and private study at any age level.

A Publication of the Northwestern Publishing House

The Favorite of a Generation

MEMENTO OF MY CONFIRMATION

The Story of My Life As Told In the Bible

By O. Hagedorn

New Revised Edition

This deservedly popular Confirmation booklet now appears with an attractive red cloth cover embossed in gold. A new style of type face makes for easier reading and 'neater' looking page. Old and worn illustrations have been replaced by appropriate designs from our own art department. The original text of Pastor Hagedorn, the size and page numbering remain unchanged.

80 pages 4 x 5¾.

Price: still 50 cents.

On Orders for \$2.50 or Less, Please Add
25 cents Service Charge

Northwestern Publishing House

3616-32 West North Avenue, Milwaukee 8, Wisconsin

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

Oct 25
1955