

THE NORTHWESTERN Lutheran

JUNE 27, 1954
Volume 41, Number 13

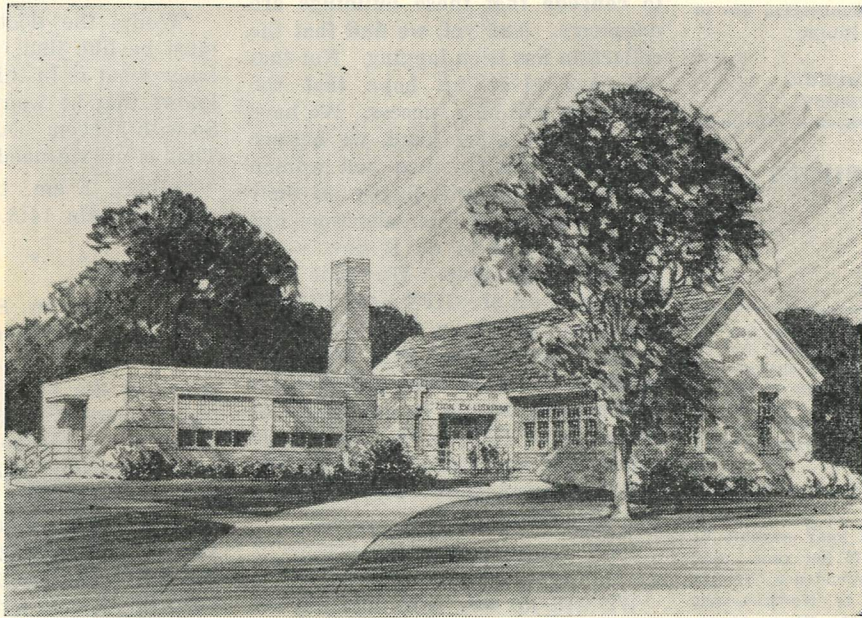
Postmaster: Please send address in care of The Northwestern Lutheran House, 124-12 West North Ave., Milwaukee 2, Wisconsin.

EDITORIAL BOARD

W. J. QUARTER
Managing Editor
124 North First Street

ASSOCIATE EDITOR

John H. Brown
124 North First Street
Milwaukee 2, Wisconsin



Zion Ev. Lutheran School

Morrison, Wisconsin

The Northwestern Lutheran

Official Publication

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

Issued Bi-weekly

Vol. 41 June 27, 1954 No. 13

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

NEW SCHOOL ADDITION
Zion Ev. Lutheran Congregation
Morrison, Wisconsin
H. Koch, pastor

Siftings

OUR Synod-wide "GIFT FOR JESUS" collection must not fail. No one, who is in the least acquainted with conditions at our college at Watertown, can fail to see the utter necessity for the new proposed buildings. Northwestern College has been limping along with the inadequate facilities that is has for many, many a year without complaining. Now that our Synod finally decided to do something about those conditions, every hand ought to be put to the plow and push with might and main that our plans for new buildings become a reality. Nor can we afford to wait and temporize. We must do it now. Northwestern must be told to go ahead with their plans now, during the vacation time.

* * * *

We have never heard anyone argue that Watertown has no need for these new buildings. Everyone seems to concede that these buildings are necessary. And yet, we find that the collection has been lagging. Not that we have given up hope that the collection will be a success. We have not. On the other hand, we believe that our Christian men and women and our pastors will finally do their fair share toward this collection. But — the need is to do it now — as quickly as possible. We hope that the second set of "GIFT FOR JESUS" envelopes will be a loud reminder to all churches, and that when the envelopes have all been gathered we will be able to say to our board at Watertown, "Here is the money; go ahead now and build." Surely, you will be among those who will give this directive.

* * * *

We will do this with joy, for the Lord's sake, who has need of the money. We need more pastors and teachers to carry on the work of the kingdom. Our Synod cannot expand unless we provide more workers. But to provide more workers and to expand our work, means we must also have the facilities to house them, especially at Northwestern College. We haven't got them at the present time. Greater efforts in our Mission Program mean more work, more men, more buildings. Not one of us wants

to become guilty of hampering the work of the Lord, the work He has so obviously given our Synod to do. The love for Christ constrains us as much as it did the first messengers of Christ. Let us, therefore, gladly do our part toward the "GIFT FOR JESUS" collection. May God bless our efforts.

* * * *

A man on his death-bed turned to his physician and mumbled: "What is heaven like, Doctor?"

How could the physician describe heaven in such a brief moment? As his mind searched for an answer for his friend, the doctor heard his dog which had followed him scratching at the door. At that an inspiration came to him.

"Can you hear my dog scratching at the door?" inquired the physician. The sick man assured him that he could.

"Well," the doctor said, "heaven must be like that. My dog does not know what is in this room. He only knows that he wants to be with me. So with heaven. Our Master is there. That is all we need to know!"

"Where I am, there ye may be also!" (John 14:3.) Anon.

* * * *

The Lutheran Standard reports: "There is a full-fledged battle going on in regard to the Bryson Bill, which at the time of this writing is under committee hearing. The proposed bill would ban alcoholic beverage advertising from interstate commerce. Naturally the brewers and distillers, who spend \$250,000,000 a year in advertising, are opposed to the bill. They argue that their advertising is not aimed at increasing total sales or even the total number of drinkers, but 'only to have existent drinkers switch to this brand or that.' The temperance forces are reluctant to believe this. They argue that such marvelously appealing and colorful ad slogans as 'Beer belongs,' 'Wine makes for gracious living,' and 'Our whiskey' will lift you up to 'a place of distinction' all seem to indicate that the alcoholic beverage industry does indeed want to sell more of its products."

Am I A Soldier Of The Cross

Ephesians 6, 10-17

AMONG other things Paul's letter to the Church at Ephesus is the New Testament's grand doxology to God the Father on behalf of the Holy Christian Church. In that exultant song of praise Paul tells how God in eternity chose us to be His own; how we have redemption through the blood of His Son, the forgiveness of sins; how we are His creation, remade in Christ Jesus for good works; how we are no more strangers and foreigners, but of God's own household. And then, raising his eyes to the Father, Paul writes, "Now unto him that is able to do exceeding abundantly above all that we ask or think . . . unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." But we do not think that we are to hold for one moment undisputed title to all those treasures. We simply cannot entertain the idea that they will be ours for even an hour without a struggle. The Christian, the man of peace, is also a man of war, engaged in a war uninterrupted by treaty or armistice. From the moment he becomes God's child to the moment in death when he returns to his Father's arms, the Christian is a man of war. At this point every Christian must ask himself, "Am I a soldier of the cross?"

Our Enemies

Look at our enemies, do we want to submit to them? Paul gives us this sobering description, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." That is an account of the Devil's kingdom. We are not opposing the power and might of man. This is not a fight of one mortal against another mortal. Such a contest we might enter with a reasonable hope of success. But to think that is folly. That was the folly of David who did not see behind the beauty of Bathsheba the Devil rearing to trample him. That

was the folly of the most wretched man in the world, Judas, who only heard the beguiling voices of the priests and did not hear his heart's door open, Satan slip in, and the door shut fast. What folly to see only flesh and blood and not the invisible flood of iniquity coiled to crush the Christian.

A Subtle Power

The operation of that power is as subtle as it is invisible. Never once does Satan suggest that the spark may become a fire, the snowball an avalanche, idle thoughts turn into terrible passions, and a voluntary yielding — once doesn't mean anything! — a revolting bondage. The Devil is the winning harlot "who sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways." Whoever follows "knoweth not that the dead are there; and that her guests are in the depths of hell."

Before the destroying power of Satan we must say, "I am a soldier of the cross." Looking at Paul's description of this invisible iniquity, we must fervently sing,

I walk in danger all the way.
The thought shall never leave me
That Satan, who has marked his prey,
Is plotting to deceive me.
This foe with hidden snares,
May seize me unawares,
If e'er I fail to watch and pray.
I walk in danger all the way.

The Armor

Soldiers of the cross: behold the armor God has given us. "My brethren, be strong in the Lord and in the power of his might." Since flesh and blood is not our opponent, our weapons, too, must be more than flesh and blood. We must despair totally of our own strength. We must reject as pitifully inadequate every construct of the human mind. We must speak a resounding amen to the words of our God: "Cursed be the

man that trusteth in man, and maketh flesh his arm." Flesh and blood against the wiles, deceit, and trickery of Satan is but straw for the fire. Be strong! But not in ourselves. Be brave, confident! But not in our own power and might. Be strong "in the Lord and in the power of his might." Boldly affirm in these days of proud, high-flying statistics, in these days of glowing records of man's service to God, boldly affirm: "By might of ours can *nought* be done." We fight a total war totally dependent upon God's arsenal; we have no other.

God's Arsenal

And God's arsenal? "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." These are not weapons hammered out at the blast furnaces of man; they were forged and tempered by God Himself. Now here the soldier stands clothed with the glory of His Lord Jesus. His Lord Jesus smashed the powers of hell on Calvary's hill, and led them away captive. From head to foot, from helmet to sandals, we share that victory. On terrible Skull Hill the great exchange took place: He took our sins and gave us His righteousness — and with it the arsenal of heaven. Now if God be for us, the soldier cries, who can be against us? I am persuaded that neither death, nor life, nor angels, nor powers, nor any creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Yes, soldier, who can harm you? Hear our Lord Jesus say,

To me He spake: Hold fast to Me,
I am thy Rock and Castle;
Thy Ransom I Myself will be,
For thee I strive and wrestle;
For I am with thee, I am thine,
And evermore thou shalt be Mine;
The foe shall not divide us.

JAMES P. SCHAEFER.

Editorials

Public Relations Business wants a friendly public. To that end business has a large public relations department, employs press agents, and pays out good money to advertising agencies to popularize its trade name. Without that, big business would not long exist.

In that respect the modern church is largely copying the business world. It craves favorable publicity. It wants good public relations. This desire is often believed by its proponents to be motivated by a longing to promote the Gospel of Christ and the spiritual interests of the Church, but signs are not lacking that a large part of the visible Church loves favorable public reaction for its own sake. Whatever might offend or antagonize the world is carefully soft-pedaled.

Jesus also had much to say about public relations, especially in His last talk to His disciples the night before His death, but what He said was intended to prepare His disciples chiefly for unfavorable public reaction. He said, for instance: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." He did not urge His people to go all out for popularity, but rather to hold fast to the Truth in spite of the unpopularity which was inevitable for His true disciples. He did not give them a course as to how to maintain cordial public relations but encouraged them to carry out their God-given assignment in spite of a hostile world.

There are indeed religious fanatics who make it a point to be as offensive as possible, to court ill will, and then pride themselves that because the world hates them they are true disciples of the Lord. The rough treatment they get may be due to boorishness and downright bad manners. The important question is what makes His true followers offensive to the world. Jesus ascribed it to the ingrained antagonism of the world to the divine Truth.

We all like to be well thought of and well-spoken of by men. We are very reluctant to take an unpopular position. Our flesh rebels against that, and that often carries the day. But the desire to remain on good terms with men should not be decisive for us. There is a higher consideration, and that is to remain on good terms with God. That was the all-overshadowing consideration with Paul in his church work. He taught the truth even when it was unpopular. He wrote to the Galatians: "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

Let us be willing to antagonize men if that is the only way we can remain loyal to our God. Let us not adopt a policy of personal expediency, of having good public relations, but let us rather be concerned about preserving the truth of God's Word.

I. P. F.

* * * *

Which Comes First? It is deeds and not creeds that count. So we are often told, and that is the spirit which pervades most of the Protestant denominations of our day. Some Lutherans are also beginning to speak that language, though perhaps not in such a crass form. The zeal for the preservation of purity of doctrine is dying out, and emphasis is being placed on getting things done. Loyalty to God's Truth is forced to take a back seat to spreading the Gospel.

Recently we heard a Lutheran churchman say: Those who are always pounding doctrine and are attacking others for their so-called doctrinal aberrations are people who don't have the missionary spirit and don't do anything or little themselves, so that they spend all their time trying to sniff out false doctrines.

That is putting first things last and last things first. We are accustomed to divide the Ten Commandments into the First and Second Tables, duty to God and duty to the neighbor. Let us not change the two around. Duty to God comes first. Trying to do something for our neighbor while ignoring God and His Word is an abomination. We deserve the charge that we are rather offhand in spreading the kingdom, and we ought to repent of it, but let us not in our desire to be active and to get things done, not to say to show off before the public and to admire our own achievements, by-pass God and His Word. If purity of doctrine is once yielded, even in what is regarded as a minor point, the true Gospel will eventually be lost. We have an object lesson in the religious liberalism and modernism of our day, which in the course of the years has arrived at the point where doctrine means nothing and getting things done means everything. "A little leaven leaveneth the whole lump."

God and the Truth must always come first with us. That is something which we should have learned from Luther, who always hewed strictly to the Scriptural line. True mission work is nothing but teaching the Truth. Relaxing the Truth, no matter how much religious zeal may mark it, undermines real mission work. Our first loyalty belongs to God, and even the most active mission zeal is not an acceptable excuse to become indifferent in doctrine.

I. P. F.

The Church

As Jesus Spoke Of It

(Thirteenth continuation)

OUR previous study closed on a jubilant note: "Thou hast *gained* thy brother." What a wonderful gain! A precious soul, purchased with the blood of Christ, rescued from the snares of sin! A gain over which there is joy in heaven before the angels of God!

But what if the sinning brother does not listen to you? We are now not thinking of a case where he flatly refuses to hear you and tells you to mind your own business; we are thinking of a case where he hems and haws, and tries to make excuses. What did the shepherd do when he did not at once find his lost sheep? when he did not find it after an hour's search? or after a day? Did he give up? No, not so soon. He continued the search. Neither will you give up if your sinning brother is not to be gained at the first attempt. If he is not ready at once, you will try again.

The situation changes as soon as it becomes clear that your sinning brother refuses to hear. He may flatly tell you so, or he may show in his conduct that he is taking the matter lightly, or acts as though he were doing you a favor by letting you take up his time. When it becomes clear that he despises your admonition, then to continue any discussion with him about his sin will do more harm than good. The longer you keep it up, the more will his heart be hardened. What then?

One or Two More

"If he will not hear thee" — so our Savior continues, "take with thee one or two more." No, do not yet write him off as a loss, do not yet consider him a hopeless case. There are still possibilities that he may be won. Though you alone were unable to win him, maybe you will succeed with the help of one or two friends.

Up to this time you were the only one who knew about the sin of your brother. You spoke to *him* about his sin, but you were very careful not to mention it to anyone else. As a faithful brother you would not divulge a secret fault of your brother. You protected his good name. But when he refuses to be corrected by

you, you simply cannot help yourself. Of course, you will not broadcast his sin, you will keep it as secret as possible. Yet since you have to call in someone to help you in your endeavor to save your brother, you simply have to tell the one or two what it is all about. They in turn will not publish his sin. It has been confided to them and they will guard the secret as carefully as you did.

Who are these "one or two" whom you call in for assistance? Jesus does not describe them, but since he spoke about the sinner as your "brother," and urged you to act as his "brother," the "one or two" whom you are asking to help you are also "brothers," your brothers and brothers of the sinning one.

On whom else could you call for help? Who besides Christians would be interested in the spiritual welfare of your sinning brother? Certainly not the world. They do not know what sin really is, and how it separates us from our God. They speak about shameful vices, but what sin is they do not know. Nor do they care. They are not interested in winning a sinner. Rather, they always tempt Christians and try to lead them into sin. And if a Christian becomes implicated in some vice or scandal, they gleefully take notice of it. It makes them feel happy to see a Christian fall into gross sin. They would not be the right people to help you win a brother. Only a brother will have the right understanding and the right heart.

Should the pastor of a congregation, or perhaps one of the elders be asked? Jesus does not say so. He does not speak about anyone holding a public office in the Church. He simply mentions brothers and tells them how to proceed. It would not even be wise to call on the pastor or an elder. Since they hold an office in the Church, it is very difficult to treat them as private persons, it is difficult to separate between their person and their office. In their office they represent the Church, and when they are drawn into a case, the whole matter really becomes a matter of the congregation which they represent while consideration for the

sinning brother really demands that his sin, for the time being, be kept as quiet as possible. For this reason, though as persons they would be eminently qualified for admonishing the erring brother, they should ordinarily not be selected as members of the "one or two" committee. A brother or two should be taken who do not by virtue of their office really represent the Church.

Two or Three Witnesses

It was a rule of the Jewish law that if the witness of two or three men agreed, provided they were persons of unimpeachable character, their testimony was accepted, even in murder cases. God Himself had given them that rule. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death" (Deut. 17, 6). So highly God regarded the testimony of two or three witnesses, and so highly He wanted it to be regarded by men.

The sinning brother, of whom Jesus was speaking, refused to listen to one brother. He refused to accept what the brother told him about his sin, perhaps he would not accept either what he had to say about the forgiveness of sin. But if two or three reputable witnesses told him the same, that should make an impression. If he refused to accept their word, that would be a clear indication that he had no regard for a rule laid down by God Himself, that "in the mouth of two or three witnesses every word may be established."

Thus there was hope that where the one brother, acting alone, was rebuffed, the two or three might succeed.

This is the way Jesus speaks about His Church. When He brings a man to faith, He gives him a new heart. He teaches the man not only to take an interest in himself, in his own salvation, but to be just as much concerned about the spiritual welfare of his brother. And when a brother, either alone or with the help of one or two others, succeeds in bringing a sinning brother to repentance, he rejoices over the wonderful gain.

If, however, the sinning brother refuses to heed what the two or three witnesses have to testify to him, what then? Must he then be given up as hopeless? Not yet. There is still another possibility. J. P. M.

(To be continued)

Guidance In Godliness

WHO BUILDS THE CHURCH?

IS this question necessary? It certainly is! Is it the manpower in the pulpit and pew, or God through His Gospel? One reads many utterances that are designed to place men in the forefront as builders of the Church. Recent years have witnessed a growing tendency in Lutheran circles to promote a great union of all Lutheran bodies to present an imposing solid front against the evils of the world. Evidently the Gospel is not enough. God's arm is shortened; man's arm must come to His aid.

What to do? Either less Gospel, or with it more of another kind of message — the Law, or better yet, make the Gospel into a law. The sectarian churches have succeeded in that admirably. Shall we follow? Have we been too cautious about discussing public questions as a church, lest we be accused of bringing the Church into politics, or politics into the Church? Is it politics for churches to wage campaigns to close dens of vice? Is it politics for churches to contend for conditions that will insure the security of the Christian Church in America? Is it politics for churches to demand that the moral, if not also the spiritual standards of people in office be above reproach?

To all of which we answer emphatically, yes, if these things are done as a Church or even as a laymen's organization. What have Christ and His Church to do with cleansing the wicked, godless ways of the unbelieving world? This world rejects the Gospel, does not believe in it; shall we then act as state officials, preaching the law with the policeman's club — as Lutherans? God forbid! Thus deeply has this false aim of the sectarian churches for outward morality in the world by means of law bitten into our Lutheran standards also.

We ask again: Shall men build the Church, or God? This kind of a church that tries to reform the world by making it moral, that tries to rule all human society in the state, God does not build, does not want to build, and, may we say it, cannot build by His Gospel of grace and salvation. He rules the world by the

law written in our hearts, but His Church He rules by His Gospel, nothing else.

We have traveled far when we can quote with approval, as we heard them quoted by a Lutheran leader, the lines of "a great churchman," Edgar Guest:

"For it's not by song or sermon
That the church's work it done,
It's the laymen of the country
Who for God must carry on."

Once more we ask: Is it God or man who builds the Church? Is it the Gospel that builds it or is it man's wisdom and activity? The question is vital today. How will you answer it? Here is God's answer: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4:6.

* * * *

NO ONE HELD THE ROPE

A crowd quickly gathered on the shore as the cry "Boy overboard" rang out on the clear air, in the fish-

The Northwestern Lutheran

ing village that lay on the bank of a rushing river. Anxious eyes looked out over the water and discerned a struggling form.

The strongest swimmer in the village volunteered to rescue the drowning boy. Tying one end of the rope about his waist, he threw the other end to the people on the bank, and plunged into the water. Breathlessly they watched him as he swam with steady strokes through the turbulent water to the boy and caught him safely in his strong arm.

"Pull in the rope," he called. "Pull in the rope as fast as you can." The people looked at each other and cried, "Who is holding the rope?" But no one held it. While the people were watching the rescue, the end of the rope had slipped off into the water. There they stood and saw lives lost because no one held the rope.

God has placed a great responsibility upon each of us. We are our brother's keeper. Regardless of what the one next to us is doing, we should be ready to rescue souls. Let us not be like these people who, when it was too late, found that no one was holding the rope.

K. F. K.

As We See It

A MATTER OF TERMINOLOGY

BY E. REIM

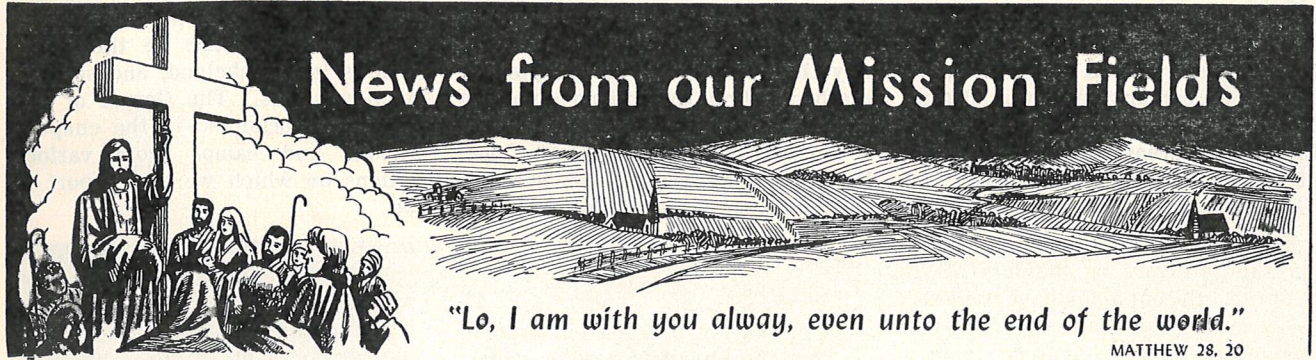
(Secr. Standing Com. on Church Union)

THE last issue of the *Northwestern Lutheran* presented the Report of the Committee of Presidents. This is the Committee that was appointed after Dr. Behnken, President of the Missouri Synod, speaking at our Special Convention of last October, had suggested this method of healing the growing breach between Missouri and Wisconsin. It was offered as a "constructive suggestion," and accepted in good faith by our Synod. Our Resolution No. 6 reads: "That while during the period up to the next meeting of the Synodical Conference we, in view of President Behnken's offer, still anxiously and prayerfully await an indication that the Lutheran Church-Missouri Synod will not persist in its present stand as set forth in Point 1, we remain in a state of confession." To many members of either Synod these meetings

must have held forth a real hope for a better understanding between the two bodies.

A great deal of intensive work was done. But the final paragraph of the report shows how little was actually accomplished toward a healing of the breach. What is the cause? We believe that this is shown in part in a series of articles currently appearing in the official publication of the Missouri Synod, *The Lutheran Witness*, which we intend to discuss in coming issues of our *Northwestern Lutheran*. For the moment, however, we shall confine ourselves to another statement of equal significance. This is a remark made by Dr. Behnken in the course of the recent Meeting of Presidents, where he is quoted as having "expressed satisfaction that, while the Wisconsin Synod had found

(Continued on page 205)



News from our Mission Fields

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

MATTHEW 28, 20

OF MEN AND MISSIONS

Mission Opportunities Unlimited

THIS is the season of our Synod's District Conventions. The workers in the Field will wipe the sweat from their brow and report on the prospects of the Harvest. When you who support the laborers in the Mission Fields rejoice together with them in the Harvest reports, your heart will be in their mission work and your treasures also.

Our General Mission Board Chairman, Pastor Karl Gurgel, in his report to you speaks of the mission opportunities challenging our Synod today: "Our Savior does not cover up any of the features of mission work when He calls us to be His royal priests, to build His kingdom. Very frankly He tells us in Matt. 10:25: 'If they have called the master of the house Beelzebub, how much more shall they call them of his household?' Even though loyalty to the Savior and His unadulterated Word has brought our Synod some rather harsh evaluations, still by the grace of God many new home mission fields seek our help because simple, Word-loving Christians appreciate our stand.

"In order that we might be able to take care of all these opportunities to serve the Lord, be sure to send many boys and girls to our divinity schools. Right now we need many more teachers and pastors. If we intend to supply our missions with sufficient servants of the Word, we must bend every effort to complete our special building fund collection. Our colleges must provide room for all the students who are willing to dedicate their talents to the spreading of the Gospel.

"The new parsonage-teacherage plan adopted at last year's Synodical sessions is already saving us



PASTOR KARL A. GURGEL,
Chairman

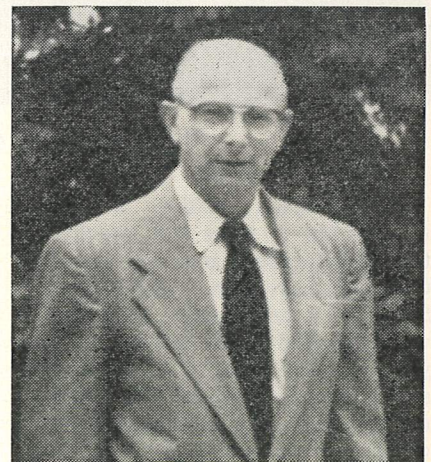
hundreds of dollars of rental monies. As soon as we can build or buy all of our own houses, the savings will really be tremendous. This new plan has also increased the effectiveness of our Church Extension Fund, for now only mission chapels and schools are built with this revolving fund.

"The Church Extension Fund of about \$1,300,000 guarantees us monthly returns of about \$6,500.00. Other gifts and payments into this fund now grant us a total of \$14,000 per month for new projects. At this rate of return we cannot even grant each one of our districts one chapel per year. If all of our congregations would raise their \$10.00 per communicant mission quota then the Board of Trustees could grant the Church Extension Fund the promised \$100,000 a year from the budgetary funds. Last year we received

\$50,000 from the budget, this year we are only sure of \$21,000.00 with which to increase the capital of the Church Extension Fund." (The inadequacy of this fund was brought forcefully home to the members of the Mission Board and those missions who were told to wait, when, in the May meeting, the board was forced to postpone \$450,000 in requests for mission chapels and schools. Only eight projects totaling \$150,000 were placed on the priority list to wait their turn for a loan during the next 12 months.)

The Gospel on the Apache Trail

The Rev. H. Engel of Saline, Michigan is our Executive Secretary for our extensive Apache Indian Mission endeavor.



PASTOR H. ENGEL

Our Executive for the Apache Mission gives us every reason to rejoice with him and our faithful laborers in this difficult mission field.

"In conducting heathen missions the primary question is, Are we covering the field with the Gospel of Christ? When this question is

applied to our Wisconsin Synod mission efforts among the Apache Indians on the San Carlos and Fort Apache Reservations of Arizona, we believe we can answer in the affirmative. Our mission stations are located in strategic areas. This is both true of mission chapels and schools. The 'Good Seed' is sown into the hearts

of 579 school children. The missionaries sow the Good Seed in the chapels and in the camps. In this way the majority of the people are reached. And there man's portion of the work ends. From there on it is the work of the Holy Ghost alone. It is He who causes the Seed to germinate, sprout, shoot up the blade,

and bring forth the corn in the ear, we know not how. God giveth the increase and to Him be the glory. So it is in Apacheland, and so it is in all missions. The Gospel of our Savior is proclaimed in the chapels, schools, and camps from various stations on which we now report to you."



PROSPECTS OF A HARVEST — SO SHALL MY WORD BE Is. 55:10ff

Bylas

Our mission station at Bylas reaches out to some 700 Apaches in the southeastern part of the San Carlos Reservation. Rev. E. Ph. Sauer is the missionary. 132 children were enrolled in the school this past year, an increase of 50 children. The small two-room school was filled to overflowing. Beginners and Primary children were taught in the chapel.

Peridot

The Peridot mission station serves the Indians in the lower San Carlos River Valley, the Pinal Mountains to the west and south, and the mountainous region to the east. Missionary Henry Rosin is a veteran of 36 years among the Apaches. In the past year much of his time was spent in the school. The school had an enrollment of 120 children. The new

teachorage granted by the Synod last year is under construction and should



36 YEARS AMONG THE APACHES
Missionary Henry Rosin

be ready for occupancy before the next school year begins.

San Carlos

The San Carlos Mission reaches the Indians in and about this center of Federal Government activities, the Indians living in the Pinals to the west, the north, and the east. Rev. Alfred Uplegger, assisted by his father, Superintendent F. Uplegger, is in charge of this field.

Our Superintendent, the authority on the Apache language, meets regularly with the missionary at Bylas and his interpreter, and the staff at Peridot for the study of Bible terms and passages in Apache. The results of these studies are being mimeographed and made available to all missionaries and teachers.

(To be continued)

In The Footsteps Of Saint Paul

Paul Breaks With The Synagogue At Corinth

EVEN though Paul labored hard during the week to earn his livelihood, his main task was to win souls for Christ. During the first weeks in Corinth he went to the synagogue on the Sabbath days as was his custom and there reasoned with the Jews on Scriptures and Christ. Luke writes (Acts 18:4-5): "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ." The Greeks mentioned here by Luke were in the main proselytes of the gate, who adopted the nobler monotheistic religion of the Jews in preference to their own pagan polytheistic religion.

In the synagogue Paul would avail himself of the opportunity as a Jewish rabbi to interpret the Law and the Prophets and to lay the groundwork for a full proclamation of the Gospel of Christ. The vain Messianic hopes of his kinsmen concerning the coming of the Messiah he nullified and gave a true spiritual interpretation of the Old Testament prophecies. He must have been overjoyed when Silas and Timothy came to report on the progress of the Gospel in Macedonia, to convey the greetings of the Christians, and to bring the special gifts of those at Philippi. The Gospel had not been preached in vain in Macedonia, the faith had been strengthened. Now Paul could gladly continue his work in Corinth, encouraged by the reports from Macedonia.

We hear that Paul was pressed in the spirit to tell the Jews that Jesus was Christ, when Silas and Timothy had come. Up till now he was all alone. Judging from past experiences in Asia Minor and Macedonia, Paul would have to expect an uprising in Corinth also on the part of the Jews. Now Silas and Timothy were with him. If he were forced to flee, they could remain behind and continue to work. He felt the time had come for

a full presentation of the truth concerning Christ: how his kinsmen had nailed their Messiah to the accursed tree, had crucified the very Son of God, their Savior. Paul did not have to wait long for the dreaded and yet expected reaction. Luke tells us: "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

When the Jews opposed in Antioch in Pisidia, Paul and Barnabas shook the dust off their feet and left for Iconium and Lystra. In the synagogue at Corinth Paul shook his raiment. Both acts were symbolical. The dust was to remain behind as a witness that the full Gospel had been preached to the Jews, but had been rejected. There would be no excuse for them on the day of judgment because of it. To his gain-sayers Paul said: "Your blood be upon your heads." Paul had done his duty, he was clean of any guilt. In Jerusalem the Jews had said to Pilate: "His blood be upon us and our children." Now these words were being fulfilled in a foreboding manner. Here in Corinth the true Messiah was also rejected and horrible blasphemies filled the synagogue. No longer could Paul remain in their midst. To signify his break Paul shook his raiment. His love and prayers for the Jews did not cease. Later on he writes to the Romans from Corinth (Rom. 9:3): "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Before him Moses had already asked to have his name stricken from the Book of Life. Paul, too, would willingly endure the very tortures of hell in order to save his kinsmen. This offer could not be accepted by God, for both were sinners, but He did accept the blood of His own Son, whom Paul had preached so fervently. How great must not the love of Paul have been! What a terrible indictment for those who still call themselves "the chosen

people"! Without Christ they are without God and hope, sharing this fate with the Gentiles. The symbolical act of Paul proved to be a turning point in the future work of the Apostle. He did go to the Gentiles henceforth. Many a faithful pastor has had to share the fate of Paul in a break with those to whom he had preached the Gospel. The Lord will continue to protect and to bless such faithful witnesses as He did Paul.

Paul had not preached the Gospel in vain in Corinth. We read: "And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue." Here occurred a repetition of events in Antioch in Pisidia (Acts 13:43): "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas." Justus is referred to by Luke as one who followed God. This is but another way of saying that he was a proselyte of the gate. The Authorized Version merely mentions the name Justus. According to other major manuscripts his full name was Titius Justus, the first being the Roman name, the latter the adopted name after having become a proselyte of the gate. Gladly did Justus open his spacious house adjacent to the synagogue to Paul and to those who of the Jews and Greeks would listen to him. Small must have been the number at first indeed, if they could assemble in a large room of the house, but the offer itself is note — and praiseworthy. It is the Lord who opens the hearts and the doors for the message of the Gospel. To the fanatical Jews it must have appeared as rank competition. It also must have irritated them greatly. It was not intended as such. A new congregation, in the main Gentile in origin, had been founded in Corinth. "What God hath wrought!"

Morton in his "In the Steps of Paul" tells of finding a stone in a museum in Corinth with the inscription "Synagogue of the Hebrews." Whether this stone actually adorned the entrance to the synagogue in which Paul had preached Christ, we cannot say. It is probable.

H. A. KOCH.



PROF. FREDERIC BLUME



PROF. GERALD HOENECKE



PROF. CARL LAWRENZ



PROF. EDMUND KEIM



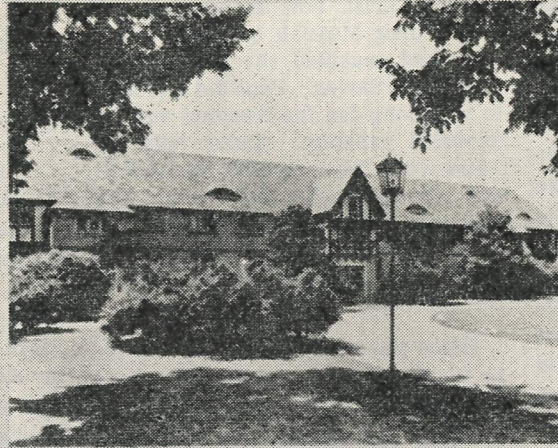
PROF. JOHN MEYER



PROF. PAUL PETERS



PROF. MAX LENNINGER



PROF. ADALBERT SCHALLER

19

54

Ev. Lutheran Theological Seminary



DONALD SELNOW



WALDEMAR KARNITZ



ROBERT STIEVE



DONALD LINDLOFF



MELVIN SMITH



JEROME SPAUDE



HARVEY WITTE



ROBERT VOSS



MARILYN SCHROEDER



ROBERT HOENECKE



MARVIN PUTZ



REUBEN REIMERS



EDWIN DIEBERT



JAMES PRICKE



RICHARD MUELLER



ALVIN SPAUDE



WILLIAM HEIN



LEROY LOTHERT

Graduation At Thiensville

IN a closing service on Thursday morning, June 3, a class of eighteen Seniors was graduated from our Theological Seminary at Thiensville. Since this marked the close of the twenty-fifth school year since our Seminary was transferred from its former location in Wauwatosa to its present site, the occasion had something of the nature of an anniversary service of thanksgiving. The address was delivered by Pastor Oscar Siegler, President of the Northern Wisconsin District. Taking Romans 12:3 as his text, the speaker sounded a note of sober restraint, yet of well-founded confidence, which applied equally well to the celebration of the anniversary and to the thought that these graduates are now entering upon their life's work in the service of our Lord.

In spite of very unfavorable weather many friends and guests appeared, both for the closing exercises and for the concert on the previous evening. These same conditions, however, made it impossible to hold the closing service in the inner courtyard of the Seminary, as had been planned.

The members of the graduating class have been assigned to the following fields:

Edwin Biebert, (tutor, Dr. Martin Luther College), New Ulm, Minnesota.

James Fricke, (mission), Aberdeen, South Dakota.

William Hein, (Faith — Dupree Parish), Faith, South Dakota.

Robert Hoenecke, (St. John's), Firth, Nebraska.

Waldemar Karnitz, (mission), Spokane, Washington.

Donald Lindloff, (St. Paul's), Mound City, South Dakota.

LeRoy Lothert, (tutor, Michigan Lutheran Seminary), Saginaw, Michigan.

Richard Mueller, (Grace), Crivitz, Wisconsin.

Marvin Putz, (Casa Grande — Coolidge Mission), Casa Grande, Arizona.

Reuben Reimers, (Goodwin — Altamont Parish), Goodwin, South Dakota.

Marlyn Schroeder, (Raymond — Clark Parish), Raymond, South Dakota.

Donald Sellnow, (Rapid City — Sturgis Mission), Rapid City, South Dakota.

Melvin Smith, (Zion), Cambria, Wisconsin.

Alvin Spaude, (tutor, Dr. Martin Luther College,) New Ulm, Minnesota.

Jerome Spaude, (Circle — Presserville Mission), Circle, Montana.

Robert Stieve, (mission), North Platte, Nebraska.

Robert Voss, (St. John's), Clare, Michigan.

Harvey Witte, (Estelline — Dempster Parish), Estelline, South Dakota.

A number of tutors who have served for a year or two at one or the other of our educational institutions were included in the assignment of calls:

Gerhard Birkholz (Morristown — Watauga — McIntosh Parish), Morrilltown, South Dakota.

Jonathan Schaller, (First Lutheran), La Crosse, Wisconsin.

Milton Spaude, (Darlington — East Ann Arbor mission), East Ann Arbor, Michigan.

May the Lord of the Church bless and keep these laborers in His vineyard.

E. REIM.

with an understanding smile. When the doughty old fisherman is mentioned, the face of the ordinary struggling Christian lights up. Here is a man who is one of us, we say to ourselves. He had faults, but he conquered them and went on to become great in spite of them. He was no alabaster saint, faintly redolent of incense, gazing absently over our heads as we labor onward through the storm. He, too, knew the sting of the wind and the fury of the waves and, what is more to our comfort, he did not always acquit himself like a hero when he was in a tight spot. And that helps a lot when we are not doing too well ourselves.

Peter contained or has been accidentally associated with more contradictions than almost any other Bible character. He appeared to be a combination of courage and cowardice, reverence and disrespect, selfless devotion and dangerous self-love. Only Peter could solemnly swear that he would never desert Christ and then turn around and deny Him the first time he got in a tight place. Only Peter could fall at Jesus' feet and acknowledge his own sinfulness and then rebuke his Lord for suggesting something with which he didn't agree. The two natures that strove within him made him say and do things that appeared to be in direct contradiction to each other — and all within a matter of hours. Peter was a "rock," yet he wavered, and so, I suppose, managed to become the only wavering rock in history. And he surely was the only man in the world who had faith enough to walk on water but not enough faith to continue to do so when the wind blew.

For better or for worse, that was Peter, and it took God a long time to unify his nature so that the strife within him ceased. And he had to learn some things the hard way even after Pentecost.

By a kind of poetic justice Peter has been the center of a number of historical contradictions, or perhaps we should say traditional, for many of them lack the dignity of authentic history. They are the fabrications of the Roman special pleaders who will make a case for themselves even if they must assassinate truth to do it.

Peter is for instance the only man in the world who was never married and yet had a mother-in-law; for the Bible says Peter's wife's mother lay

Our Brother Peter

FOR some queer reason we seem to love people more when they are not too perfect.

In the presence of a faultless saint the average one of us feels ill at ease. We are likely to be discouraged rather than inspired by the sight of a character too impeccable to be human. We draw more help from a

man if we know that he is going through the fire along with the rest of us, and we may even take courage from the fact that he doesn't enjoy it any more than we do.

This may be the reason Christians have always felt a special affection for Simon Peter. We speak of Paul with solemn respect, but of Peter

sick of a fever, and Rome says he was not married. He was, according to legend, the first pope, yet Paul crowded him out of first place and eclipsed him easily. That first pope took a position of meek deference before Paul, a position so definitely below him that one wonders how things got that way. If Peter was pope and not Paul, why did the great official pronouncements issue from Paul and not from Peter? It is all very confusing, but not much more so than Peter himself.

Well, the good old man of God cannot be blamed for the position Rome has given him. He was long gone from the hustle and bustle of the world before anyone thought of making him a lifelong bachelor and the vicegerent of Christ on earth. Such doubtful honors he shares with Mary, the mother of Christ, who in her simple modesty would be shocked speechless if she could know what manufactured glories are being accorded her now by purblind leaders of the blind.

For all his faults, or perhaps because of them, Peter could do one thing superbly: he could shed tears of grief when he had offended his Savior. The ability to repent is a sweet treasure, and one that is pretty rare among us these days. If we had Peter's penitent heart we might go on to have his purity and his power. Should the contemplation of Peter's faults give aid and comfort to an impenitent heart, then that heart has only itself to blame. God never intended that we should hide our unconfessed sins behind the confessed faults of a saint.

Anyway, we are glad Peter lived, and we are glad Christ found him. He is so much like so many of us, at least in his weaknesses. It only remains for us to learn also the secret of his strength.

The Alliance Weekly.

DAKOTA-MONTANA DISTRICT TEACHERS' CONFERENCE

On the evening of April 29, 1954, several out-of-state cars made their way to the parsonage of Our Savior's Lutheran Church at Jamestown, North Dakota. These were the first arrivals for the fifth annual meeting of the Dakota-Montana District Teachers' Conference. The following morning the neighboring Wisconsin Synod pastors and their wives joined the group and the conference was ready

to begin. The conference was opened with an address by the host pastor, Rev. W. Schuetze. His message was based upon Acts 1:8: "Ye shall be witnesses unto me." His encouraging message was attentively received by all present.

In the morning, two practical lessons were presented to the children of Our Savior's Christian Day School. The first lesson in language, "Using Ran and Run," was presented to the third grade by Miss M. Goede, the lower grade teacher at Mobridge, South Dakota. The second lesson, which was in science, "Why Does the Wind Blow?" was presented to the sixth grade by Mr. L. Greening, the upper grade teacher at Jamestown, N. Dak. After a short recess these two lessons were discussed and accepted with the thanks of the conference for the efforts of the teachers who presented them.

After dinner was served by the ladies of the host congregation, the guest speaker, Mr. M. Schroeder, principal of St. Paul's Christian Day School of New Ulm, Minnesota, presented his essay: "Cultivating a Taste for Literature in Poor Readers." The essay was very interesting and should prove a help for the attending teachers in getting their pupils to appreciate and enjoy good literature. In connection with his essay, Mr. Schroeder brought along many volumes as examples of good children's literature. He also gave the teachers several book lists and other matter which will prove helpful in selecting good books for the school library. After a discussion of the essay it was accepted with the thanks of the conference.

The next thing on the program was a paper by Rev. L. Huebner of Akaska, S. Dak., entitled "The Christian Day School's Book Shelf." Due to the fact that Pastor Huebner was recovering from an operation and could not attend, his paper was read to the conference by Pastor K. Bast of Mobridge, S. Dak. The paper was very informative, and after a discussion it was accepted with thanks and the best wishes of the conference for Rev. Huebner's speedy recovery.

After a round-table discussion, "Your Problems and Mine," monitored by Miss R. Arndt of Mobridge, S. Dak., during which among other things Synod's testing program was discussed, the business meeting was held, during which an invitation was

The Northwestern Lutheran

received and accepted by the conference to meet next year at Akaska, S. Dak.

After supper the teachers and pastors departed to make their 200 or more mile trips back to their respective charges.

Although this is a young conference and small in numbers, we have much to be thankful for. In the five years since this conference first met, the Lord has doubled the number of teachers in this district. And God willing, we shall continue to grow, not only outwardly in numerical strength, but what is more important, we shall continue to grow inwardly in spiritual strength. Then and only then can we receive the blessing and the comfort and assurance that we are following Christ's injunction, "Feed My Lambs."

L. GREENING.

"COME BEFORE HIS PRESENCE WITH SINGING"

Psalm 100:2

I awakened in the morning with a
sad and heavy heart,
For the cares I had commended to
my Lord did not depart.
So again my lamentations ascended
to His throne.
"Why, oh, why does God not answer.
Did He his own child disown?"
"Praise Him, praise Him," came the
answer. "Think of all that He
has done."
I began my adoration with a thank
you for His Son.
And I thought upon Christ's journey
thru this world of misery,
How He was despised, rejected,
nailed upon the cursed tree.
And I thought upon the reason —
only that His own might live
With Him in God's house forever,
"Lord," I cried "forgive, for-
give."
What though here my path be thorny,
if at last
Thy face I'll see.
I'll not ask for lighter burdens but
more faith and trust in Thee.
Oh, the joy, the joy of finding, all
the while God held me fast
And I faced the day with courage, I
had lost my cares at last
In the ocean of God's mercies, and
His mercy brought a song
And with Paul, I can exult now,
"When I'm weak then am I strong."

ESTHER A. SCHUMANN.

AS WE SEE IT*(Continued from page 198)*

the Common Confession inadequate, it had not said it contains false doctrine."

The purpose of this statement was obviously to lessen the tension, to give some reassurance in a trying situation. It recognizes the fact that Wisconsin has offered some pointed criticism of the Common Confession, the document of agreement between Missouri and the American Lutheran Church. On the other hand, however, it seems to imply that since the charges did not specify false doctrine, the Common Confession is still to be looked at as an orthodox statement, over which our two Synods should not go apart. The argument seems valid enough, until one looks a little closer.

A great deal depends on how one understands the term "inadequate." Take the matter of food. If the supplies for a picnic are inadequate, so that some of the guests go home hungry, that is not a serious matter, since it can and probably will be remedied at the next meal. On the other hand, if someone's regular food supply lacks some essential ingredient, this inadequacy can become a serious matter, leading to a dangerous weakening of the body. And finally, if a nation's food supply is inadequate both as to quality and quantity, this may mean that thousands must endure famine and even suffer the slow death of starvation.

So with the "inadequacy" of the Common Confession. If our Synod meant to say nothing more than that this document has a few weak spots, even as most human documents usually have, then "satisfaction" over such a state of affairs would be fully justified. But if we consider that the Common Confession was offered as a settlement of certain important doctrinal controversies, and if we include the conviction expressed by a solemn resolution of our 1951 Convention, namely that these controversies "are in fact not settled," then all this adds up to a most serious indictment, even though there was no express reference to false doctrine.

For God's Word asks more of us than mere correctness of certain doctrinal statements that we may make from time to time. Our Lord directed His disciples to teach men to observe *all things whatsoever* He had commanded them. (Mt. 28:20.) We are to follow the example of Paul who

could tell the Ephesians that he had not shunned to declare unto them *all* the counsel of God. (Acts 20:27.) We are to remember what the Lord told His people through Moses: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." (Dt. 4:2.) These are the general directives under which we do our work.

When one adds to this the specific responsibility that is assumed when men draw up an agreement and present this as the settlement of certain previous doctrinal controversies, then it becomes clear how much is required of such a document. We are not against the settling of such controversies, if this can be done. But we do maintain that such work must be done thoroughly.

It is not enough, therefore, that the representatives of bodies that have hitherto been divided over some doctrinal issue discover a formulation on which they can agree, even though such a formulation may in itself be in perfect harmony with Scripture. If it is not made perfectly clear, preferably by an unmistakable reference to the particular error, that this formulation covers the previous false doctrine *adequately*, and if for lack of such a clear statement ("antithesis") the old error can still be taught, then all the correct doctrine in such a statement cannot make it acceptable. Finally its very "correctness" becomes dangerous when it serves as a cover for the continuance of previous error.

That is a most serious form of "inadequacy."

That is what we have against the Common Confession.

"LORD, TEACH US."

The art of living is so hard to learn
Despite the facts we know, the way
we spurn.

"Lord, teach us that the best and
highest living
Lies not in getting but alone in
giving."

That we Thy precious precept, Lord,
believe,
It is more blest to give than to
receive.

And should you, Lord, thru poverty
then lay us low

To teach humility, then let us show
The Christ-like spirit that will day
by day

Praise God who in His wisdom gives
and takes away.

ESTHER A. SCHUMANN.

ANNIVERSARY

Members of St. John's Lutheran Church, Lewiston, Minnesota, observed the 25th and 20th anniversary, respectively, of their teachers, Miss Margot Schuetze as primary teacher and Mr. E. A. Wilde as principal of St. John's School, with a special service Friday evening, May 18. The undersigned based his address on Gen. 32:18. A program was rendered by the school children in the school auditorium following the service, after which a lunch was served. The jubilarians were the recipients of a monetary gift from the congregation. May the Good Shepherd continue to bless the labors of these teachers in His Church, feeding His lambs with the Bread of Life.

RUD. P. KORN.

**FIFTIETH WEDDING
ANNIVERSARY**

On the evening of June 6, relatives and friends gathered in the church parlors of St. John's Ev. Lutheran Church, Sleepy Eye, Minnesota, to honor Mr. and Mrs. William Renneke on their golden wedding anniversary. After the banquet there was a brief service thanking God for the blessings bestowed upon the couple. Two of the grandchildren sang hymns and the pastor addressed the honored couple on the basis of Ps. 126:3. A program of musical numbers, a reading, reminiscences of the wedding and expressions of congratulations followed.

PAUL F. NOLTING.

**GOLDEN WEDDING
ANNIVERSARY**

On April 4, 1954, Mr. and Mrs. John Riel, charter members of Grace Ev. Lutheran Church, Geneva, Nebraska, were privileged by the grace of God to celebrate their 50th wedding anniversary.

A short service was held in conjunction with the morning worship service in the church. Open house was held in their home for many friends and relatives. In the evening an anniversary meal was served in the same room where the ceremony had taken place fifty years previous.

May the Lord bless them and keep them in their faith in the Lord Jesus during their remaining earthly pilgrimage.

D. GRUMMERT.

**GOLDEN WEDDING
ANNIVERSARIES**

The Golden Weddings of these members of St. John's at West Bend, were observed in appropriate manner: Mr. and Mrs. Herman Engeleiter on May 22; Mr. and Mrs. William Groth on June 4; and Mrs. and Mrs. Gustav Hillmann on June 13.

W. P. SAUER.

DEDICATION

**Trinity Lutheran Church
Potsdam, Minnesota**

Struck by lightning July 4, 1953, the Bremen Trinity Lutheran Church near Potsdam, Minnesota, an ancient landmark, was reduced to rubble and ashes.

With heavy heart it was resolved to keep the small struggling group intact by building a new church, 24 x 56. Designed according to good liturgic-architectural lines, the new church is one of the outstanding beauty spots of Wabasha County. Any small Lutheran group planning to build a new church may obtain the full set of blue prints, free of charge.

May 9, 1954, was the day of solemn dedication, the undersigned delivering the dedicatory sermon, based on Nehemiah 8:9-12. In the afternoon service, a son of a former Bremen pastor, the Rev. M. J. Lenz, of Delano, Minnesota, preached on Ecclesiastes 5:1.

During the noon hour the ladies served a tasty dinner to the 403 guests assembled from far and near for the happy occasion.

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

OTTO KLETT.

ORGAN DEDICATION

The Ev. Lutheran Zion Congregation of Rib Falls Tp., Marathon County, Wisconsin, dedicated a new two-manual Consonata electric organ on Easter Sunday, April 18. An organ concert was given that same evening by Mr. Adolph Wilbrecht of Wausau.

O. A. LEMKE.

CALENDAR OF CONFERENCES

**FOX RIVER VALLEY PASTORAL
CONFERENCE**

The Fox River Valley Pastoral Conference will meet on Tuesday, July 20, 1954, at St. John's Church, Wrightstown, Wisconsin, beginning with Confessional Service and Holy Communion at 9:00 a. m. Assignments:

Galatians 6, W. Pankow (Ephesians 1, H. Pussehl); Character Study of Isaac, E. Froehlich; "Synodical Patriotism," O. Henning; "The Church, the Kingdom of God, the Kingdom of Heaven, Are These Terms Identical?" R. Waldschmidt. Prepared alternate paper:

A Comparative Study of the Brief Statement with our Lutheran Confessions, H. Warnke.

Sermon, W. Zink, (H. Bergholz).

Please notify host pastor, H. Pussehl, of your intended absence.

THEO. HARTWIG, Secretary.

* * * *

**PACIFIC NORTHWEST DISTRICT
CONVENTION**

The Pacific Northwest District Convention will be held June 29 to July 1, at Good Hope Church, Ellensburg, Washington, G. Sydow, pastor. Opening services at 10:30 a. m. with Holy Communion.

Guest essayist will be Prof. Carl Schweppe of Dr. Martin Luther College.

Credentials of lay delegates are to be signed by the president and secretary of the congregation and presented at the convention.

Please announce your intended presence or absence to the host pastor by June 20.

GEORGE FREY, Secretary.

* * * *

PASTORS' INSTITUTE

The third annual pastors' institute will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, August 23-27, 1954.

The Northwestern Lutheran

Two lectures will be presented each morning and two each afternoon, each followed by a discussion period.

The tentative program for this year's institute includes:

1. A study in the Psalms by Prof. E. E. Kowalke, Northwestern College, Watertown.
2. New Testament Exegesis by Prof. John P. Meyer.
3. Homiletics by Prof. Gerald Hoenecke.
4. Modern European Theology by Dr. Oesch of Germany (if he is available). (As substitute for the last, Prof. E. Reim will lecture on Liturgics.)

Rates and fees as well as registration procedure will be announced at a later date.

HEINRICH J. VOGEL, Secretary.

**ORDINATION AND
INSTALLATION**

(Authorized by the Proper Officials)
Installed

Pastors

Schaller, Ralph, in Salem Lutheran Church, Caledonia, Michigan, by W. W. Westendorf; assisted by E. Wendland, G. Stueck, W. Schaller, May 9, 1954.

Steffenhagen, Warren R., in Trinity Lutheran Church, Friesland, Wisconsin by E. C. Schewe; assisted by E. Kitzerow, G. Kobs, M. Petermann, J. Petrie; Exaudi Sunday, May 30, 1954.

CHANGE OF ADDRESS

Pastor

Kuehl, D. H., R. 5, Box 913, Burlington, Wisconsin.

MISSION FESTIVAL

Whitsunday

Grace Church, Le Sueur, Minnesota.
Offering: \$241.34. M. J. Wehausen, pastor.

ANNOUNCEMENT

Pastor Walter Wegner of Columbus, Wisconsin, has been called by the Board of Regents of Michigan Lutheran Seminary to fill the vacant professorship at this institution.

OSCAR FREY.

APPOINTMENT

Pastor John Raabe of Litchfield, Minnesota, has been appointed to serve on the Board of Control for the Ev. Lutheran Home for the Aged of Belle Plaine, Minnesota, in the place of Pastor G. Radtke, who resigned from the Board upon accepting a call into another district.

OSCAR J. NAUMANN, President.

TREASURER'S STATEMENT

July 1, 1953 to May 31, 1954

Receipts

Cash Balance July 1, 1953....	\$ 141,940.16
Budgetary Collection	\$ 1,391,851.33
Revenues	241,242.91
Total Collections and Revenues	1,633,094.24
Non-Budgetary Receipts:	
Luth. S. W. C.-Prayer Book	1,237.84
Bequests	2,500.00

U. S. Bonds matured	149,672.91
Miscellaneous	566.80

Total Receipts 1,787,071.79

\$ 1,929,011.95

Disbursements

Budgetary Disbursements:	
General Administration	\$ 138,706.81
Theological Seminary	69,975.91
Northwestern College	147,873.04
Dr. Martin Luther College	195,188.24
Michigan Luth. Seminary	100,699.59
Northw. Luth. Academy	74,425.86
Home for the Aged	29,925.82
Missions — Gen. Admin.	166.94

Indian Mission	181,497.90
Colored Missions	50,573.41
Home Mission	466,912.85
Refugee Mission	65,508.02
Spanish Mission — Lot	2,061.09
Madison Student Mission	3,762.07
Rhodesia Mission	21,820.64
Lutheran Spiritual Welfare Commission	11,894.95
Japan Mission	22,844.33
Payment to Church Extension Fund	14,000.00
Winnebago Luth. Academy	2,750.00
General Support	75,377.11
Indigent Students	2,000.00
Board of Education	11,779.60
Total Budgetary Disbursements	1,689,744.18
Non-Budgetary Disbursements: Institutional Parsonage — major repair	998.00

Depreciation charges — Educational Institutions..	17,196.62
U.S. Govn. Bonds purchased	149,672.91
Total Disbursements	1,857,611.71
Cash Balance May 31, 1954....	\$ 71,400.24
P. S. May requisition and revenues from Northwestern Lutheran Academy were not received in time for this report.	

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For Period of July 1 to May 31

	1952-53	1953-54	Increase
Collections	\$ 1,306,672.75	\$ 1,391,851.33	\$ 85,178.58
Disbursements ..	1,551,345.67	1,689,744.18	138,398.51
Opera. Deficit	\$ 244,672.92	\$ 297,892.85	\$ 53,219.93

ALLOTMENT STATEMENT

July 1, 1953 to May 31, 1954

District	Comm.	Receipts	Allotment	Deficit	Percent
Pacific Northwest	1340	\$ 9,324.06	\$ 12,283.37	\$ 2,959.31	75.90
Nebraska	6622	48,409.21	60,701.63	12,292.42	79.74
Michigan	22062	165,818.74	202,235.00	36,416.26	81.99
Dakota-Montana	7080	50,387.05	64,900.00	14,512.95	77.63
Minnesota	37806	238,665.22	346,555.00	107,889.78	68.86
Northern Wisconsin	45462	284,466.53	416,735.00	132,268.47	68.26
Western Wisconsin	48534	273,934.46	444,895.00	170,960.54	61.57
Southeastern Wisconsin (9 mos)	(49614)	249,106.92	372,105.00	122,998.08	66.94
Southeastern Wisconsin (2 mos)	47098	63,314.11	78,496.66	15,182.55	80.65
Arizona-California (2 mos)	2516	2,838.53	4,193.34	1,354.81	67.69
Totals	218520	\$ 1,386,264.83	\$ 2,003,100.00	\$ 616,835.17	69.20

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

May, 1954	
For Missions	
N. N. Doylestown, Wis.	\$ 130.00
Memorial wreath in memory of Anton Ask, given by Rev. and Mrs. M. Volkmann	2.00
Mr. Louis Ott, Bay City, Mich.	3.50
Rev. Karl Hornburg, North Bend, Wash.	5.00
Mr. Fred Kroencke, Phoenix, Ariz.	2.00
N. N. Lincoln, Nebr.	60.00
	\$ 202.50
For Lutheran Spiritual Welfare Commission	
Cpt. Fred A. Altstadt, Klamath, Calif.	\$ 1.00
St. Paul Ev. Lutheran Church, Norfolk, Nebr.	3.31
Mrs. H. A. Hopp, Manitowoc, Wis.	2.00
Mrs. Emma Neumann and Rose, Milwaukee, Wis.	1.00
Wm. Klug III, Milwaukee, Wis.	5.00
	\$ 12.31
For Refugee Mission	
From the 7th and 8th graders of St. John's School, Red Wing, Minn.	\$ 8.66
For Special Building Fund	
Memorial wreath in memory of Rev. E. C. Fredrich, Sr., given by the following persons: D.M.L.C. Faculty — \$17.00; From Relatives and Members of St. Peter's, Helenville, Wis. — \$25.00; Mrs. A. Thoma, Upland, Calif. — \$2.00; Dr. and Mrs. H. Vogel and Miss M. Bacher, New Ulm, Minn. — \$5.00; Mrs. S. McGregor, Waukesha, Wis. — \$2.00; Mrs. R. Oldfield, New Ulm, Minn., Mrs. L. Abel, Calif., and Rev. E. C. Fredrich, Detroit, Mich. — \$30.00; and from Friends at New Ulm, Minn. — \$3.00	\$ 86.00

For Church Extension Fund

In loving memory of our four infants sons by their father and mother, Mr. and Mrs. A. J. Kuehn, Echo, Minn.	\$ 20.00
Memorial wreath in memory of Rev. J. C. A. Gehm given by Mrs. H. H. Kirkpatrick	3.00
Memorial wreath in memory of Rev. E. Hinderer by Missionaries of S.E. Wis. District	6.00
	\$ 29.00

C. J. NIEDFELDT, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

May, 1954

	SYNOD	OTHER
In Memory of — Sent In By	Budgetary	Special CHARITIES
Prof. H. A. Fleischer—E. P. Pankow	\$	\$ 33.00 \$
Jack Palmer Behm—H. Heckendorf		7.00
Mrs. Wm. Heiden—W. J. and J. P. Schaefer		5.00
Miss Julie Lemke—A. P. Voss....		3.00
Henry Spielvogel—J. Brenner...		3.00
George Knoebel—H. P. Koehler..	3.00	
Mrs. Emily Koehler—H. P. Koehler		5.00
Arnold Kent—H. P. Koehler...		60.00
Henry Froehlich—A. F. Halboth		5.00
Mrs. Jeanette Feierstein—A. F. Halboth		20.00
Ernst Baars—P. Pieper		58.00
Henry Otto—P. J. Burkholz...		10.00
Mrs. Minnie Pfeil—P. J. Burkholz		5.00
	\$ 3.00	\$ 44.00 \$ 170.00

G. W. SAMPE, District Cashier.

Decorated Woodenware

Missent to CALEDONIA, WIS.

No. 4046 — 10 inch Plate with hanger, having text "Bless This House Our Lord We Pray Keep Us Safe By Night and Day."

Price: \$1.65



No. 4046

No. 1600DB — Tray with removable handle, having text "Give Us This Day Our Daily Bread."

Size, 7 $\frac{1}{8}$ x9 $\frac{1}{2}$ inches.

Price: \$2.00



No. 1600 DB

No. 206/12DB — Plate with hanger. Finished in natural lacquer finish. "Give Us This Day Our Daily Bread."

Size, 12 inch diameter.

Price: \$2.35



No. 1502 DB

No. 1502DB — Tray with text "Give Us This Day Our Daily Bread."

Size, 10 $\frac{7}{8}$ x8 $\frac{1}{8}$ inches.

Price: \$1.80

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 Hemming Jr.
Route 2 Box 329 A
Burlington Wisconsin

Oct 27 1935