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"O give thanks unto  
the Lord"





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### COVER DESIGN

Now thank we all our God  
 With heart and hands and voices,  
 Who wondrous things hath done,  
 In whom His world rejoices;  
 Who from our mother's arms  
 Hath blessed us on our way  
 With countless gifts of love,  
 And still is ours today.

# Siftings

BY THE EDITOR

The Lord has granted us favorable weather and the building has been going on apace at Northwestern College at Watertown. How about your fair share toward the "GIFT FOR JESUS" Fund which alone can make this venture a success? God has also granted you favorable weather to garner in your fruits of faith for which He has been waiting, lo, these many months. Or will you be able to say that inclement conditions hindered you from enjoying the blessed harvest? The Lord in His mercy has given all of us another opportunity to gather in the sheaves for Northwestern College — until Christmas time. Let us, to the praise and glory of our Redeemer, be about our Father's business and make all diligence to gather in the fruits of faith. May the gracious Lord prosper the work of our hands by giving us willing hearts to do His work.

\* \* \* \*

THANKSGIVING DAY is past. While we made a public confession of our debt to the gracious preservation of our God in our public worship for providing us with "all that we need to keep our body and life" and thereby extending our day of grace to seek the Lord and find Him — did we think of Northwestern College and its needs? This is a searching question that ought not to go unanswered by anyone. Just at this time Northwestern College ought to be uppermost in our mind. We promised before God to collect enough money to carry out that much needed project. Did we fulfill our vow? Christmas is coming. If we failed at this time let us put it on the MUST list for Christmas. This will please the Christ-child.

\* \* \* \*

Playing bingo for money is gambling, said the county district attorney Don C. Mayes of Merced, California. Sister Mary Peter, of Our Lady of Mercy School, will have to appear in court and answer to a charge that she sent a 10-year-old parochial school pupil to sell a \$1 lottery ticket

on two 1955 automobiles. The boy made a mistake and tried to sell the lottery tickets to the district attorney. The district attorney is charging Sister Mary Peter with violation of the state lottery laws and contributing to the delinquency of minors. The judge, sitting on a demurrer, ruled that Sister Mary Peter will have to stand trial.

\* \* \* \*

OFFERINGS ARE WAY UP, says the *Lutheran*. Average contribution of U. S. Church members last year was \$45.36 in 47 Protestant and two Eastern Orthodox churches. This was \$3.42 more than the year before, said the Rev. Thomas K. Thompson of the National Council of Churches. Six Canadian churches reported average giving of \$33.49.

\* \* \* \*

"Almost one third of all pastoral offices in the Soviet Zone of Germany are vacant, Dr. Guenther Jacob, Evangelical Superintendent General of the Lausitz District, told a meeting of West German pastors." So reports the *Lutheran Standard*. The report continues, "He said churches in East Germany have sought to cope with the situation by admitting laymen without theological training to the pastoral office. Dr. Jacob recalled that the East German delegation to the recent annual convention of German Evangelical pastors had appealed to West German theological students to 'Come to the Soviet Zone and help us so that our parishes will not become orphaned.' 'The acute lack of clergy,' the appeal said, 'is a most dangerous situation for the Evangelical Church in East Germany.' Dr. Jacob also denounced the new marriage and family draft law prepared by the East German government. He said the law, which has been protested by leaders of the Evangelical and Roman Catholic churches, 'will destroy marriage and family and force parents to allow their children to be brought up in Marxist schools and Communist youth organizations.'"



## An Advent Admonition Concerning the Ministers of the Gospel

1 Cor. 4:1-2

AS the Advent season ushers in a new church year, the gracious work which the Savior performs through His Christian ministers begins anew. At the very outset of a new year of grace we will want to renew our understanding and appreciation of these Christian ministers as precious gifts of our exalted Advent King. It is well, therefore, that one of the epistles of the Advent season treats specifically of the Christian ministry. We shall take up but a few of its thoughts.

### Guiding Us to Understand Their Office

*As Christ's Servants* St. Paul says: "Let a man so account of us, as of the ministers of Christ. . . ." To minister means to serve. A Christian minister is the servant of Christ. The word translated as "minister" in our English Bible originally designated an oarsman. In the ancient world some of the largest ships were propelled by oarsmen. Two men handled one large oar; and sometimes as many as three rows of such oarsmen sat on decks, one above the other, all jointly active in giving the ship a maximum of speed. With their hard labors they brought the passengers of the ship safely to their destination. Still, these passengers, though served by the oarsmen, did not direct their work. That was done by the shipmaster. He directed the oarsmen as they dipped their oars and did their rowing.

Just so the ministers of the Gospel are to do their work as the servants of Christ. Their labors are indeed to help the Christians entrusted to their care through the tempests and shoals of this life to their eternal home. Yet it is Christ, the Lord of the Church, who directs them in the discharge of their work of service. They, too, are to dip their oars and do their rowing, not as they themselves may deem well, nor as those entrusted to their care may be pleased to advise them, but wholly as Christ directs them in His Word.

The Lord has given the commission to preach the Gospel and to administer the Sacraments to every individual believer. But the Lord would have it done decently and in order. When, therefore, a Christian congregation calls a pastor, all the believers in its midst delegate him to carry out this commission publicly in their name. But the pastor who is thus called is not the servant of those who have called him in this sense that he is now to do his work according to their personal whims. He is the servant of Christ whose work they have delegated him to do publicly in their stead. Jesus says of them: "He that heareth you heareth me."

*As His Stewards* St. Paul himself supplies a further picture for our understanding of the Christian ministry: "Let a man so account of us as of the . . . stewards of the mysteries of God." A steward was a trusted servant whom a master placed over his household. His was the responsibility of supplying food and every other necessity to all the members of the household; he was to apportion these necessities at the proper time and in the proper measure. The steward distributed not his own things but those of his master, and according to his master's desire and direction.

The ministers of the Gospel are such stewards over the mysteries of God. Meant are the riches of His grace which God extends and imparts through Word and Sacrament. Paul speaks of them as mysteries, because they are spiritual gifts hidden to natural man, blessings of which he can know nothing by his own reason. The fundamental gift is the forgiveness of sins which Christ has won for every sinner with His holy life and death. Bound up with it and flowing from it are a great many other blessings: the comfort of God's provident love and the hope of eternal life to cheer us amidst the sorrows and hardships of our earthly pilgrimage; the assurance that our prayers in every need are heard; will-

ingness and strength to live a sanctified life. Included in that which the Christian pastor is to dispense is also the humbling message of the Law to make our souls ready for God's gifts of grace by showing us our own sinfulness and helplessness, the message of the Law to help us mortify our flesh and to let us see God's holy will clearly in every circumstance of life.

In carrying out their work as true stewards Christian ministers are not to distribute the products of their own reason or the earthly ideas of other men. They are to distribute the riches of God's Word to the members of God's household, His believers. They are to do this as their Lord and Savior directs them in His Word. They are to proclaim pardon to the contrite, not to the impenitent. They are to extend God's comfort to the depressed, not to the complaining. They are to hold out the certainty of God's fatherly care to the fearful, not to the reckless. They are to cheer the faint-hearted with the hope of eternal life, not the worldly-minded. They are to strengthen the humble, not the selfish, with the assurance of answered prayer.

### Urging Us to Require the Right Thing of Them

*Faithfulness* Moreover it is required in stewards, that a man be found faithful. St. Paul reminds us that faithfulness was the one thing required of stewards. This, then, is also the one thing which the Lord requires of His stewards. What Christians are to seek in their pastor is this that he faithfully distribute God's gifts in Christ, and that he do so according to God's will. As soon as a minister deviates from the Word of God, either adding to it or subtracting from it, he is remiss in the one essential requirement of a steward, faithfulness.

*Often Under-valued* Faithfulness often receives too little consideration when people evaluate their pastor. They are apt to give much more attention to his personal gifts and talents. It seems very important to them that he be a leader in conversation, a spirited orator, and that he have a commanding personality to attract people and to give prestige to the congregation. Misled by their flesh

(Continued on page 373)



# Editorials

**A New Religion** Julian Huxley is a British biologist. Biology has to do with the study of the origin of life in all its forms, especially with reference to the origin, growth, reproduction, and structure of plants and animals. A biologist is a scientist so-called. It is not a secret that most so-called scientists are men who deny the Scriptures as the source of truth in regard to the origin of life. They are evolutionists, believing that life is the result of a process of evolution. Huxley is one of them. But Huxley is also interested in religion. He writes and speaks publicly about religion. However, his religion is not that of the Bible. He believes that this, too, is the result of evolution, which gradually came into existence through the centuries. He believes that it is time now for an entirely new religion which will replace the religions of today. He claims that the established religions of our day are "losing their grip on a great number of people because they no longer seem to fit the facts as we know them." He also claims that the great "plurality" of religions, that is, the many different religions, that claim to have a hold on the absolute truth, is responsible for the decline of current religions. Therefore, so he argues, because "this age is the first to have a reasonable full knowledge of its destiny, we have the immense responsibility, and equally the opportunity, to found the core of the new religion."

One is immediately reminded of the words of Paul, Romans 1:22, 23, "*Professing themselves to be wise, they became fools*, and changed the glory of the uncorruptible God into an image made like to corruptible man." Men like Huxley make man a god. The religion of the Bible which God made and revealed to man is not good enough for men like Huxley. It is too old-fashioned, too impossible, too stupid, too exacting, causing divisions among men. So, since this age "has a reasonable full knowledge of its destiny," says Huxley, that is, since man has now become so enlightened and so wise, he has "*found the core of the new religion.*" Now read Romans 1:28, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." That is, God gave up on them, abandoned them to the lust of their own depraved mind to do such foolish things as to dethrone God and place man on the throne. Paul wrote to Timothy, 2 Tim. 4:3, 4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall *turn away their ears from the truth, and shall be turned unto fables.*" Mark well — it is God that will turn their hearts to believe fables. When man gets too wise for God that he turns his back on God, there is nothing for God to do but to abandon man and leave him to his own devices. Yes, they talk big about "*a new religion*" but it is in reality the religion out of hell concocted by the devil, "Yea, hath God said?" May God preserve us against this "new religion" or any new religion and

make us willing to become "fools for Christ's sake" (1 Cor. 4:10), clinging alone to His Word.

W. J. S.

\* \* \* \*

## THE SMALL CATECHISM OF DR. MARTIN LUTHER (In commemoration of the 425th anniversary of the Catechism)

### The Purpose of the Catechism

Luther's purpose in publishing his Small Catechism was to supply a twofold need: 1) To give the parents a handbook which would assist them in the Christian training of their children, 2) to have a book of simple instructions which would clearly divide the Law from the Gospel.

1.

That the Catechism was primarily intended for Christian parents in teaching their children the chief parts of Christian doctrine Luther clearly shows by the words with which he prefaces each chief part: "AS THE HEAD OF THE FAMILY SHOULD TEACH THEM DILIGENTLY TO HIS CHILDREN."

LUTHER VERY EARLY in his career saw the importance of the proper training of the children: "Here we have in a nutshell the ruin of the Church. For if the Church should ever revive and flourish, the beginning must necessarily be made with a proper training of the children." This training was the immediate responsibility of the parents. For the parents he prepared the Catechism as a guide for such training (Eph. 6:4).

As early as 1519 Luther had said in a wedding sermon: "There is nothing which will more surely earn hell for a man than improper training of his children; and parents can perform no more damaging bit of work than to neglect their offspring, to let them curse, swear, learn indecent words and songs, and permit them to live as they please. . . . Therefore it is highly necessary that every married person regard the soul of his child with greater care and concern than the flesh which has come from him, that he consider the child nothing less than a precious, eternal treasure, entrusted to his protection by God so that the devil, the world, and the flesh do not steal and destroy it. *For the child will be required of the parent on Judgment day in a very strict reckoning.*"

2.

Luther also wanted the Christians to learn how to distinguish Law from Gospel, carefully divide it, and be taught how to use each according to God's will and purpose. Luther knew both from his own experience and that of the Roman Church how important it is to distinguish Law from Gospel and to know why God has revealed both as chief doctrines of His holy Word. By adding the Law to the Gospel the Roman Church had fallen from one error into another and had robbed the Christians of the assurance of faith which God wants them to have. Luther said in a sermon on the "Difference between Law and Gospel: This distinction is the highest art in Christendom, which each and all who pride



themselves or appropriate the name 'Christian' must know and be able to put to practice. For where there is a lack of this art (of distinguishing Law from Gospel and applying each properly), one cannot tell a Christian from a heathen or Jew; so absolutely everything depends on this discrimination" (Pieper, III, 244).

So in order that the Law will not be confused with the Gospel Luther places the Ten Commandments as the First Chief Part of His Catechism. "By the law is the knowledge of sin." The Commandments are first of all to show us what commandments God has given to man, and then show us how we and all mankind have transgressed this Law of God and would be lost forever unless saved by our Lord Jesus Christ. Once we have understood the LAW and all that it demands of us and how it

condemns each and everyone that transgressed the Law in one point, the Gospel will bring real comfort to our troubled hearts. The Gospel has been given to us sinners that we may know how much God loved us by not imputing ours and the world's sin against us, instead has made His own Son to become sin for us, that we might be made the righteousness of God in Him (2 Cor. 5: 18ff). Luther summarizes the Gospel in the explanation to the Three Articles and then shows that Baptism, Absolution, and the Lord's Supper are part of that Gospel. In the Lord's Prayer Luther shows us how we as Christians have been taught by our Lord to pray as we are commanded to do in the Second Commandment.

GERVASIUS W. FISCHER.

### AN ADVENT ADMONITION CONCERNING THE MINISTERS OF THE GOSPEL

(Continued from page 371)

they may want him to be lenient and tolerant, to show himself willing to accommodate himself to everyone's wishes and desires, regardless of what God in His Word may want him to do.

*Even Despised* Sometimes faithful-  
ness even becomes a cause for complaint. Some are displeased when their pastor warns against current sins. Some resent his continued stress on the total depravity of human nature. Some are dissatisfied when their pastor is unwilling to express a hope of eternal life concerning those who in their lifetime have made no profession of Christian faith. Some are indignant when their pastor withholds the comfort of Holy Communion from those who are living in impenitence. Some find fault with ever-recurring exhortations to abound in gifts and sacrifices for the work of the Lord.

*Yet the Vital Requirement* God certainly endows His individual ministers with a great variety of gifts and abilities. When consecrated in faith for the service of the Gospel, these gifts and talents all find their proper place in the work of the Church. When a congregation prayerfully calls a pastor to fill the particular needs of the ministry in its midst, it is also quite proper that attention is given to the particular gifts that are needed. Yet after the calling has been carried out prayerfully and conscientiously in the Lord's name,

only the one requirement named by the Apostle should be sought by the members of the congregation in their pastor, namely faithfulness in his stewardship over God's mysteries, a faithfulness which he will exercise with the ability that God has given him. Through such faithfulness in their pastor they will reap eternal

benefits, for they will receive the gifts of God's grace which they need and as they need them. By looking for this above all in their pastor, the members of a congregation will themselves become an aid to him in the faithful discharge of his stewardship.

C. J. L.

## ETERNITY

### Christ's Return for Judgment

(Sixth continuation)

**J**UST as there will be very unhealthy conditions in human society, abnormal conditions both locally and internationally, just as there will be upheavals in the physical world on earth and in the heavens, all foreboding an approaching collapse: so, Jesus tells us, there will also be a general decline in the life of the Church on earth, affecting both faith and love.

**The Church Before Christ's Return**  
When we say that there will be a marked decline in the life of the Church, this does not mean that church life will become stagnant for lack of activity, rather, outwardly the Church may develop a feverish activity, but it will be lacking in true spirituality.

Four weeks ago we observed the festival of the Reformation. In that connection we briefly studied the Papacy as one of the symptoms that indicate the approaching return of the Lord. Paul tells us that Antichrist will come upon the Church as

a judgment from God because people did not receive the love of the truth. But Antichristendom will not be a quiet falling away from Christ. It will come "after the working of Satan" and will put on a great display "with all power and signs and lying wonders."

Paul knew that the Church would first be disturbed by Antichrist before Christ would return for the final judgment because Jesus Himself had thus spoken about it. He had said: "Many false prophets shall rise, and shall deceive many." And again: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect" (Matth. 24: 11, 24).

Do we not see this fulfilled in the history of the Church? While the apostles were still living, error began to raise its ugly head in various ways. To mention only a few instances. In the Galatian congregations Judaizers spread the false idea that circumci-



sion is necessary for salvation. In Corinth some members began to doubt the resurrection of the body. St. John had trouble in Ephesus and Asia Minor with a certain heretic by the name of Cerinthus, who denied that Jesus is the Son of God come into the flesh.

As time progressed, errors multiplied. And if we consider our own times do we not see the outward Church "by schisms rent asunder, by heresies distressed"? And what attitude do people in general take over against error? Do they endeavor to find the truth on the basis of God's Word? God gave us His Word in the Bible to protect us against error and to guide us to a knowledge of the truth. What do people do? They even question whether the Bible is God's truth in all its statements. They demand tolerance over against error. "Deeds, not creeds" is their slogan. They are offended by the divisions in the Church, and they try to bring about union, not however, by eliminating error, and by uniting in the truth, but by ignoring error and glossing over the differences. They are very active in their endeavors, they travel far and wide and hold conventions large and small. A union of disunited opinions may be achieved — at the expense of the truth.

Jesus saw such strenuous efforts of false prophets coming.

Paul spoke not only of the great Antichrist, he warned the elders of Ephesus concerning a number of false teachers that would plague them. In his farewell address to them he said: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30). — We see this happening also today. The Church which faithfully adheres to the Word of God is attacked with error from without and within.

What is to be done about it? Shall we let things ride? St. Paul encouraged the Christians in Colosse, who were being assailed by a peculiar mixture of the Judaistic error with a new kind of philosophy: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, sing-

ing with grace in your hearts to the Lord" (Col. 3: 16). — Do we let the Word of Christ dwell richly in our midst? Do we read it privately for our personal edification? Do we gather the members of our family about the family altar for family devotions? Are we regular in attending divine services? Do we give our children a thorough Christian education? Is the Word of Christ our guide in our intercourse with our neighbors and fellow men? The Word of Christ is the only effective means against the attacks of error. Let us not neglect it.

In taking leave of the Ephesian elders and commending them to "God and to the word of his grace," Paul earnestly warned them twice: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Then he repeated the warning tersely: "Therefore watch" (Acts 20:28, 31).

The errorists will be fanatic. They will not only try to lure the Christians after them by word of mouth, by smooth talking and specious argument, they will employ force. They may talk glibly about love and tolerance; but pity the man who does not submit to them! They will not shrink from applying pressure by harming him in his business, in his social standing, smearing his good name and honor. Jesus said: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another" (Math. 24:9, 10). He adds, "Yea,

the time cometh that whosoever killeth you will think that he doeth God service" (John 16:2).

Many more passages might be adduced which voice the same prophecy. We conclude with two from Paul's letters to Timothy. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). In the second letter to Timothy he speaks about the "itching ears" of people, when "they will not endure sound doctrine" but "after their own lusts" will burden themselves with false teachers (chap. 4:3).

Christ does not leave us without comfort. In speaking about the deceptiveness of error, so that even the elect stand in danger, He adds, "If possible." But God knows them that are His. The Father has Christ's sheep safely in His hand, and nobody can pluck them out of His hand. The foundation of God, the Church which He built, stands firm and secure. Least harm befall it in those dangerous times He will "shorten" those days (Mark 13:20).

The Book of Revelation pictures the Church as a holy city which is besieged by the enemies. They have surrounded it on all sides and are constantly pressing closer and closer. The city seems to be doomed, its fall seems to be only a question of time. But then "fire came down from God out of heaven and devoured" the enemies (chap. 20:9). God shortened the days by hurrying the end of the world.

(To be continued)

J. P. M.

## From A Wider Field

IT is our great good fortune that the welfare of the Christian Church and its members does not depend upon a successful outcome of the human efforts being exerted in many areas against corruption of various kinds so common in our land.

The religious press is filled with accounts of attacks launched and spectacular battles being fought

against the forces of immorality and depravity; yet the victories of righteousness are few and far between, and those that are won are usually of local and limited importance.

The reason for this, in part, lies in the fact that those who crusade against evil are themselves not always above reproach in their thinking and acting. Their motives are



sometimes questionable, their arguments only half true, their sincerity open to serious doubt.

\* \* \* \*

For example, when the pot calls the kettle black, there is little good to be expected from the argument. The official paper of the Erie, Pa., Roman Catholic Diocese calls attention to the fact that there are many newspapers which piously support the fight against indecent comics and at the same time accept as advertisement "lurid, sex-inviting and lewdly posed invitations to come to a theater and enjoy a pagan orgy in sex."

The editor of the Catholic journal claims that such newspapers use the respectability of the sports and society pages and editorial articles against public filth and delinquency to gain a welcome in American homes, and then feature a page or two filled with all the scandalous offerings of the theaters. "The dirtier the film, the bigger and more lurid the newspaper spread."

When such a publication wages a campaign against sex and horror comics, it becomes hypocritical. This accusation is well founded; and it applies to much of the most fervent effort being expended in behalf of moral improvement. The Apostle Paul had a word for it:

"Therefore thou art inexcusable, O man, whosever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1).

\* \* \* \*

The Catholic editor whose criticisms we have reflected above urges parents to cancel their subscriptions to papers which he described as "hucksters of the wares of the world, the flesh and the devil." Unfortunately not many people are going to be impressed by this righteous appeal of a Roman Catholic priest because, while he represents his Church most piously on one front in the fight for clean living, the same Church is busily undermining the public morals elsewhere.

In Louisiana, the State Police swooped down on a Roman Catholic church bingo game and arrested three men for operating a gambling game. This enraged the local sheriff greatly, and he had some public statements to make. Said he:

"That little church burned down last summer. They were trying to get some money to build a new church. Everybody is working hard to get up some money for them. The prizes for the games were donated by business men. . . . In poorer country communities the only way you can ever make a little church money for repairs or painting or rebuilding is to have church bazaars, which brings people from the cities to spend money."

Gambling is illegal in Louisiana and before the judgment seat of God as well. How can respectable citizens, who beat their breasts in indignation against the corruption of public morals, do their best to encourage the gambling vice and oppose law enforcement officials who do their duty? Nor do they hesitate to stoop to the practice of trying to gain sympathy for their little projects with sob stories and the argument that it is for a good cause.

Herein they find strong support from organizations such as the American Legion, which wants to be known as a pro-American, wholesome power for good among us, but is found in the forefront of the effort to legalize bingo for church and charitable organizations, as in New York State, where the struggle for this purpose is now going on.

This is the position they present to the public: "We do not believe that it is any more 'immoral' for people to indulge in the playing of the comparatively innocent game of bingo, when the proceeds derived are used for worthwhile and legitimate purposes, than it is for others to play bridge, euchre, and other games at a lawn party or festival at which prizes are awarded."

What is meant by "comparatively innocent"? Does it mean: Only a little wicked?

When people of that persuasion virtuously appoint themselves as the defenders and protectors of good public morals, it is impossible to hope for real improvement.

\* \* \* \*

The reader may fit into this pattern, wherever he chooses, the "important" contribution to morality made in Louisville this past summer when radio WGRC began broadcasting baseball games under the sponsorship of an association of Baptists,

and thereupon dropped all beer advertising.

This arrangement replaced commercials for alcoholic beverages with plugs for church-going and Christian living. Sports fans were a little startled at first when they heard the announcer put in a good word for prayer instead of glorifying the flavor of beer; but they got used to it. The Baptists were striking a blow for sobriety.

The interesting and perhaps significant part of it was that the spectacular effort did not cost the Baptists a cent. They just bought the radio time away from beer, and then resold it to other sponsors, who paid all the bills and divided the commercial time with the church group.

\* \* \* \*

When all is said and done, the ultimate truth remains that the betterment of human society is possible only through the patient, unrestricted and uncompromised preaching of the Gospel of Jesus Christ, our Lord. All other ventures in moral uplift shatter upon the rocks of human depravity.

As we are in this Thanksgiving season considering the blessings showered upon our beloved country, we shall not be able to include among them the gift of wide-spread moral uprightness. "Righteousness exalteth a nation," say the Scriptures; but the public claim that America possesses this virtue as a national trait is not supported by the facts. We have reason rather to humble ourselves in shame over the filthy rags in which our nation so often parades its righteousnesses, and to thank the gracious God for His mercy in still preserving among us the sanctifying power of the Gospel and the freedom and means to preach it.

E. S.

#### FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Otto Kotke, members of St. Paul's Lutheran Church of Cudahy, Wisconsin, observed the fiftieth anniversary of their marriage in a special service on November 6. The undersigned addressed them on the basis of Psalm 128:4-6. May the Lord continue His blessing upon them in the years that still remain to them!

HEINRICH J. VOGEL.





## News from our Mission Fields

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

MATTHEW 28. 20

### APACHE DEVOTION TO CHRIST

by Missionary A. M. Uplegger

CAN and may we speak of Apache Indian devotion to the Savior, our Lord Jesus? When Apache Indians are mentioned, so many people, who do not know them as they are today, still remember only the stories in historical accounts of how fiercely the Apache Indians resisted the encroaching of the white man into the Apache domain — a hundred and up to seventy years ago.

had was theirs as a gift of God and therefore also according to His will. There still are those who say, 'Bik' ehgo Ihidnan' (the Lord of Life) did not intend that the Indians should have the Bible, otherwise He would have given it to them directly, and not through white missionaries. To this day there are many who are still resisting the true Gospel, "which is the power of God unto salvation." What St. Paul confesses of himself, that is true of many even today, namely, that before his conversion he "was a blasphemer and a persecutor, and injurious: but he obtained mercy, because he did it ignorantly in unbelief."

As "the grace of our Lord was exceeding abundant with faith and love

in Christ Jesus" for Paul, so likewise "the grace of our Lord was exceeding abundant" also with our Lord's chosen children among our Apache Indians, who were enlightened and turned "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Christ)" (Acts 26:18).

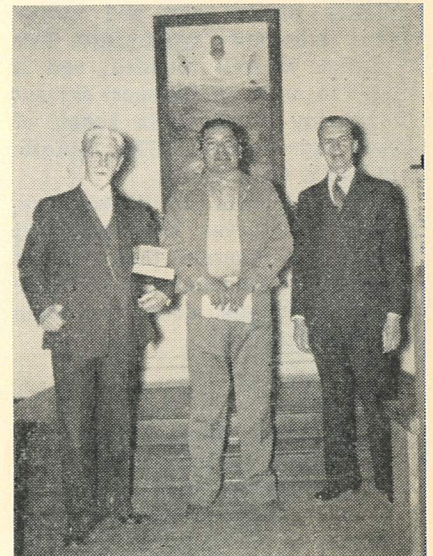


APACHE BABY  
SAN CARLOS, ARIZONA

They fought as bravely as any other courageous people has fought to keep families, homes and country from being taken from them. Likewise, they were not ready to give up their own traditional tribal religious cult and ceremonies. They sincerely believed that such religion as they



CANDLE OF THE LORD  
Yucca in bloom in Apacheland about  
Pentecost annually



L. to R. Pastor F. Uplegger,  
Frederick Naltazan and Pastor  
A. M. Uplegger.

### Wallace Burdette

At every one of our Mission Stations (a dozen preaching places) in Apacheland, missionaries could joyfully point out outstanding examples of devotion to the Lord. We believe that the angels in heaven rejoice over 75 year old Wallace Burdette at San Carlos, who is present at worship in church every Sunday morning, in spite of understanding but



little English, yet he pays very close attention to the Apache liturgy and to Pastor F. Uplegger's Apache sermon. Also, though he receives only a pittance of old age pension, nevertheless he contributes a dollar at every festival collection and gives his widower's mite every Sunday, as do also various old widows. His son Alfred has served our mission as interpreter and native helper for over 20 years at Bylas, East Fork, White-river, also at San Carlos, in spite of ridicule and various hardships.

Frederick Naltazan, shown on the picture between the two missionaries, in the church at San Carlos, is also a regular contributor. Joyful in his baptism, he and his wife and son each contributed seven dollars as a thankoffering on the anniversary of his baptism.

Many acts of loving devotion to the Savior will, of course, not be known to the communion of saints until the unfolding of the great drama of the Lord's work, by His Gospel, on and after Judgment Day.

#### Euella Thompson

So that many of the Lord's elect readers may rejoice inwardly already and be convinced that our Mission Schools are bringing forth good fruit, behold a young Apache woman, who in devotion to the Lord was willing to travel 35 miles every day from her house to the church with her baby, during Vacation Bible School, to help teach a class of 14 children in the Primary group. She had attended



VBS PRIMARY GROUP  
Mrs. Euella Thompson, teacher  
SAN CARLOS, JUNE, 1954

Peridot Mission School, also East Fork Mission School, as well as Dr. Martin Luther College at New Ulm for one year. She had been a very good teacher in our Bible School last year. This year she could have said, "Well, I taught one year, but now I have a baby to look after, besides I live 17½ miles away from church.

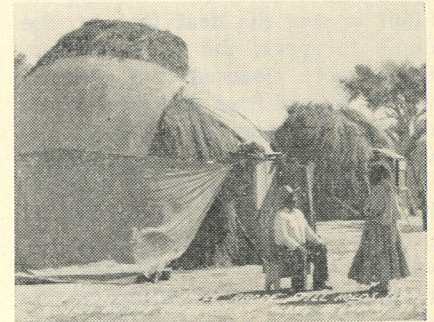
Therefore I cannot help this year." But she did not think or speak that way. Instead, she did say: "I shall be happy to help you. My mother or my sister will baby-sit while I teach." And she did. Even in spite of the rough mountain road and some tire trouble and her husband miles away on the spring cattle round-up, she came very day and on time. Her



Mrs. E. Thompson with her mother and children.

sister drove along with her one week and her mother the next to watch her baby on the church lawn or in the car while she taught the children.

It is a case of "the love of Christ constraineth us." She was happy to help teach the children of her own people for the Lord's sake, no matter what other people might say about it in ridicule. The love of Christ is constraining more and more Apache Indians to appreciate the work and support of our Wisconsin Synod among them and many prove their devotion to our Lord's kingdom.



APACHE WICKIUP

## The Glory Of Jesus

ST. JOHN tells us: "And the Word was made flesh and dwelt among us, (and *we beheld his glory*, the glory as of the only begotten of the Father,) full of grace and truth." (1:14).

John and his fellow-disciples beheld the glory of Jesus, the Messiah, despite His lowliness. They walked with Him. They talked with Him. They ate with Him. They lived with Him. And they found His glory in His profound ideals and principles of life. His words were full of grace and truth. From them they received a new outlook on life — and life was made worthwhile for them.

What a great contrast between the glory of Jesus and the glory of the world! The disciples had beheld the glory of the first world drowned in the Flood at the time of Noah. They had beheld the glory of Sodom and Gomorrah reduced to ashes by fire and brimstone that fell from heaven. They had beheld the overthrow of the glory of mighty and presump-

tuous Babylon under the rule of Belshazzar by the Persians and Medes. They beheld how these in turn were crushed by the powers of Greece — led by Alexander the Great. And they also beheld how all nations had been brought under the control of the Romans. Yes, they had seen how worldly glory and power was put to naught time and again in the history of the nations.

They beheld how even the glory of God's people Israel had been reduced to utter disgrace among the nations by God's permission, because they had wilfully turned their back upon Him to follow after the gods of the heathen round about them. They had beheld the glory of the priesthood of Aaron degraded to the hypocrisy of the foul-mouthed Pharisee and Sadducee Caiaphas. They had beheld the glorious kingdom of David enslaved under the bondage of the heathenish emperors of Rome.

But in Jesus they beheld a glory of a different nature. His is the glory of the Messiah, the eternal Son



of God, whose coming had been foretold by God through the prophets of old time. He was not come to create a worldly kingdom, but to fulfill the prophecies of a merciful God in regard to doomed sinners. According to prophecy He was conceived by the Holy Ghost. According to prophecy He was born of the Virgin Mary in Bethlehem of Judea. According to prophecy He was taken to Egypt and later taken to Nazareth of Galilee. According to prophecy He preached the Word of God with authority and not as the Scribes and Pharisees. According to prophecy He performed innumerable miracles — making the blind to see, the deaf to hear, the dumb to speak, the lame to walk, lepers were cleansed, the obsessed were delivered from the power of the demons, and the dead obeyed His voice. According to prophecy He was, nevertheless, hated and despised by His own people. According to prophecy they scourged Him, crowned Him with thorns, crucified and pierced Him. But according to prophecy He arose again from the dead, descended into hell, ascended into heaven, where He sits at the right hand of His heavenly Father to rule throughout eternity as the King of kings over His kingdom of grace and glory and power. And the gates of hell shall not prevail against Him and His kingdom.

This is the glory that the disciples beheld in their Lord and Master. They were all firmly convinced that Jesus was truly the promised Messiah, the only Savior of the world, yea, the Son of God. Andrew went to Simon, his brother, and said: "Simon, we have found the Messiah!" Philip called on his brother Nathaniel and said: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph!" Nathaniel on sight of Him must say: "Rabbi, thou art the Son of God; thou art the King of Israel." Peter must confess: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Thomas, filled with awe and wonder at the risen Christ, must sigh: "My Lord! My God!" Judas, His betrayer, was forced to confess: "I have done wrong by betraying innocent blood." His worldly judges — Pilate and Herod — could find no fault in Him worthy of death. The thief on

the cross beheld the glory of the dying man and says: "This man hath done nothing amiss." And prays: "Lord, remember me, when Thou comest into Thy kingdom." The executioner, standing under the cross, must smite his sinful breast and cry: "Verily, this is a righteous man, yea, the Son of God."

It is true that not all the people of His time beheld His glory as did the disciples. Because of the hardness of their self-righteous, sanctimonious hearts their eyes were holden that they could not see and understand Him. Of course they heard His sermons with their ears, and beheld with their eyes the miracles that He performed — but these only drove them to gnash their teeth in spite and anger and to demand His death. Their spiritual ears were stuffed and their spiritual eyes were blinded to the fact that they were accursed sinners in need of a Savior, who was to redeem them from their sins by His blood on the cross. They could not and would not see that this Jesus was in truth the Lamb of God that taketh away the sin of the world. By their inexcusable unbelief they brought about their own damnation.

The Jews of our present time still have the vain religion of their forefathers that brings the curse of God upon them. For as their forefathers, so are they also rejecting the Christ — the only Savior of man. They stubbornly continue to rely upon the rabbinical hand-me-down philosophies that lead them to eternal death.

As the Apostles and the early Christians beheld the glory of Jesus, so do all true Christians of our day behold His glory by the sight of faith in the truths of God's holy and infallible Word. We definitely believe that the statements of Holy Writ regarding the Son of God, who gave His life as a Sacrifice for our sins, are true. We believe that He rose from the dead for our justification. We believe that He descended into hell to prove to the demons that He has overcome death and the power of the devil and that He is in truth the Judge of all the earth. We believe that He ascended into heaven to receive His crown as the King unto whom all power is given in heaven and in earth. We therefore also believe that we may shout victoriously with St. Paul: "Death, where is thy

sting? O grave, where is thy victory?" Yes, death, the curse of sin, may place our vile bodies into the grave, but the victory belongs to our Lord Jesus, whose voice will call us forth from the grave on the Day of Judgment that we may be with Him in His heavenly kingdom of bliss, peace and righteousness throughout eternity. Would to God we were already there!

What a contrast even today between the glory of Jesus and that of the glories of worldly nations and their rulers!! During the past forty years we beheld the glories of great and powerful nations lowered from their high standards of life to the dust of shame and disgrace. Where is the glory of Rome? Of France? Of Germany? Of Britain? Of Russia? Of Japan? But the kingdom of the invisible Christ continues on and on, even unto the end of the world. May America take heed.

Yes, we behold His glory and adore Him, regardless of the follies of self-righteous hypocrites, who cling to human philosophies of life and place Jesus, the Christ, on the same level with human beings, such as Buddha, Brahma, Confucius, Mohammed, Plato, Moses, or Einstein. Yes, we adore Him, despite carnal-minded spirits, who deny Him and wallow in the mire of sin and shame to their eternal damnation.

May the heavenly Father, who has made us meet to behold the glory of His Son, that we might be partakers of the inheritance of the saints in light, bless us with the continued gift of His Holy Spirit that we may receive the gift of His grace — the gift of eternal life!

*Tri-Parish Caller*

E. G. HERTLER.

#### FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. John Jaeger, members of St. Matthew's Ev. Lutheran Church at Oconomowoc, Wisconsin, observed their 50th wedding anniversary on September 26, 1954. May the Lord continue to hold His guiding and protecting hand over them in the future as He has in the past.

N. E. PAUSTIAN.



## The Marian Year

THE Roman Church has made it common knowledge in the world that this is for her the Marian Year. It is to commemorate the 100th anniversary of the popish doctrine of the "Immaculate Conception of Mary." The event is celebrated here as elsewhere with much pomp and ceremony. As Christians we must know the facts concerning this doctrine, judge it according to God's holy Word, and be ready to give an answer to those who ask us why we reject such doctrine (1 Peter 3:15). Such knowledge will also show us how here also the pope reveals himself as the veritable Antichrist of whom God's Word tells us: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thessalonians 2:3, 4).

On Dec. 8, 1854, Pope Pius IX at a meeting of 54 cardinals and 140 bishops at Rome declared in his bull "Ineffabilis": "We declare, pronounce and define that the doctrine which holds that the most Blessed Virgin Mary, from the first instant of her conception, was by a most singular grace and privilege of Almighty God in view of the merits of Jesus Christ, the Redeemer of the human race, preserved from all stain of original sin, is a doctrine revealed by God and therefore firmly and steadfastly to be believed by all the faithful."

This doctrine is not revealed by God in His Word. We know that St. John took Mary into his home after the crucifixion of our Lord. He writes also in his Gospel that what had been written by him was sufficient for our saving faith: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). Yet he says not a word of Mary's conception, birth or death. This could not have had any bearing upon the person and work of Christ. In fact John alone tells us how our Lord rebuked Mary at the wedding of Cana for her "unseasonable haste and immodest am-

bition" (John 2). The early church fathers of the Roman Church agree that this was a rebuke. St. Luke, who tells us that Jesus had no human father, but was the only-begotten Son of God, has not a word to say about Mary's conception or birth or death. In fact Luke quotes Mary as calling God her Savior, and so classes herself with all other people on earth as needing a Savior. So the doctrine of the Immaculate Conception contradicts all passages of holy Scriptures which teach clearly that all who are conceived of human fathers are sinful without exception (Rom. 5:12; Rom. 3:9-12). Jesus the only-begotten Son of God alone among men was sinless (2 Cor. 5:21; John 8:46).

Like all heresies in the Roman Church this one also came into being gradually. The advertisement sponsored by the Knights of Columbus, "Why all this fuss about the Virgin Mary?" states that the doctrine was taught by the church "before the Bible was ever compiled into a book. It has been the tradition of the church since the beginning." Unable to support the doctrine with Bible passages they quote Irenaeus (150-205): "It (the doctrine) is implied in the writings of the fathers as far back as Irenaeus." They did not dare to say that Irenaeus nor most of the church fathers taught the doctrine,

because they did not. In 1153 Bernard of Clairveaux, whose excessive glorification of Mary and enthusiastic support of the pope is well known, opposed even the celebration of the Conception of Mary, and opposed the immaculate conception, since such claim would make it possible to affirm that the ancestors of Mary from the beginning were also conceived sinless. At the Council of Trent (1565) the Franciscan monks favored the doctrine, but the Dominican monks opposed it. The Council struck a compromise. Many popes refused to take sides, some forbade a public argument of the problem. The movement for the adoption of the doctrine under the leadership of the Jesuits steadily gained ground, until the lie prevailed in 1854.

This was the first doctrine of faith declared by a pope without having been reviewed and accepted by a Church Council. It is said that by it the pope's authority was tested and it paved the way for the next step, namely that in 1870 the same pope succeeded in making the so-called "infallibility of the pope" a doctrine of the Roman Church. So now according to Roman teachings the pope cannot err in establishing doctrines in the Church. Thus is fulfilled the prophecy that the Antichrist shall set himself up as God within the Church (2 Thess 2). That he is able to deceive so many people is a sign of the last times. Lord, keep us in Thy Word!

G. W. F.

## When Can Jimmy Come?

NINETEEN families of the Wisconsin Synod are hoping Bethesda Lutheran Home will soon have room for their children. Let us tell you about the parents of Jimmy and how they hope some day Jimmy will enter Bethesda Lutheran Home at Watertown, Wisconsin. Bethesda is an institution for the care and training of the feeble-minded, the epileptic, and other handicapped persons. The Home is supported by Christians of the Synodical Conference.

Jimmy is a mongoloid child eight years old living in the western part of Wisconsin. His parents are mem-

bers of a Wisconsin Synod congregation.

Jimmy was born on a cold winter day in the early part of 1946. He was a strong, healthy, normal-looking baby. The first two years of Jimmy's life filled the hearts of these Christian parents with joy and happiness.

Little did these parents realize that soon this feeling of happiness and joy would be turned into tears of sorrow. As the months went by, Jimmy's father and mother began to notice that he was different, for he did not develop like other children. Jimmy had difficulty in co-ordinating the



muscles of his limbs. He could not walk until he was almost three years old. Speech was hard to learn and slow in coming. Jimmy did not begin to accomplish this difficult task until he had passed his fourth birthday.

Jimmy was taken to some of the best doctors including the specialists at the Mayo Clinic in Rochester, Minnesota. Wherever the parents went they were told that there was no help for Jimmy. Though Jimmy's body would grow and develop, he would remain a child in his thinking and understanding.

These reports were heartbreaking. The parents wanted to keep Jimmy at home. But this would not be good for the other children in the family. Furthermore, God was blessing this Christian family with another child.

What could this Christian couple do? To whom could they turn for help? They knew the answer. Jesus would listen to their problems. Jesus, the Friend of the troubled, would give them help and guidance. Often Jimmy's father and mother would address the throne of grace and mercy asking God for the courage and for strength to understand and to bear this cross.

Through the local pastor, God guided this father and mother to hear and learn of Bethesda. The "House of Mercy," Bethesda, was the answer to their prayer.

Today Jimmy's application is on file. However, it will be some time before Jimmy can make Bethesda his home. There is a long waiting list of over a hundred applications. Twenty-one applications are on file for admittance to the particular ward in which Jimmy will live.

In addition to this there is a serious problem of overcrowding. The State of Wisconsin today rates the facilities of Bethesda as being adequate for only three hundred. In this space are crowded four hundred twenty-five.

When can Jimmy come to Bethesda? This question can only be answered by you, dear readers, and the other mission-minded Christians of the Synodical Conference.

At the district conventions of the Wisconsin Synod a request was made to the congregations to contribute to a fund of \$300,00 to be raised jointly between the Wisconsin Synod, the Norwegian Synod and the Slovak Lu-

theran Church. This would be one dollar per communicant member. Other synods are being asked to contribute an equal amount per communicant.

Will you help these lambs of the Savior? Remember them with your prayers and gifts.

For further information write to the Superintendent, Bethesda Lutheran Home, Box 296, Watertown, Wisconsin.

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### ON VALUES

*Martin Luther:*

"If we wish to have proper and excellent persons, both for civil and ecclesiastical government, we must spare no diligence, time, or cost in teaching and educating our children, that they may serve God and the people of the world, and we must not think only how we may amass money and possessions for them.

\* \* \* \*

### SANCTUARY

I like to go into church  
When only God is there,  
And bending low upon my knees  
I bow my head in prayer.  
No doubt or fear can touch me there,  
My spirit is at rest,  
For I am in my Father's house  
A loved and sheltered guest.  
And when I must go forth again  
Where men indifferent plod,  
I am the better for the time  
That I have spent with God.

ANON.

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### TWENTY-FIFTH ANNIVERSARY OF ORDINATION

On July 18, 4:30 p. m., the members of St. Paul's Congregation of North Mankato, Minnesota, as well as the pastors of the Mankato Circuit assembled for a surprise celebration of the 25th anniversary of the ordination of Pastor Raymond A. Haase. Pastor G. W. Fischer delivered the sermon, Pastor C. M. Gullerud conducted the liturgy. After the service the members and guests were served a plate supper by the ladies of the congregation, during which time an informal program was held. Gifts were presented to Pastor and Mrs. Haase by the congregation, relatives, and friends. Mr. Wm. Becker pre-

sented the gift by the congregation. The undersigned served as toastmaster for the program.

M. BIRKHOLOZ.

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### CORNERSTONE LAYING

On Sunday, August 15, 1954, St. Mathew's Church of Danube, Minnesota, was privileged by the grace of God to lay the cornerstone for a new church. The building measures 100x38 and will seat about 375.

H. C. SCHNITKER.

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### † MRS. ANNA PALECHEK †

Though full of years, death came somewhat suddenly and unexpectedly to this faithful child of God as the result of an automobile accident, which took place some weeks before at the place of her birth.

Mrs. Anna Palechek nee Carish was born September 8, 1864, at Fountain City, Wisconsin. She was baptized in St. Michael's Lutheran Church, Fountain City, Wisconsin, by the late Pastor E. Strube on December 25, 1864. Her confirmation vows were spoken in the same church on April 20, 1870. On April 28, 1891, she was united in marriage to Pastor E. H. Palechek. Before he preceded her in death in 1951, they had enjoyed 60 years of married life together, most of those years being spent in the parish at Chaseburg, Wisconsin.

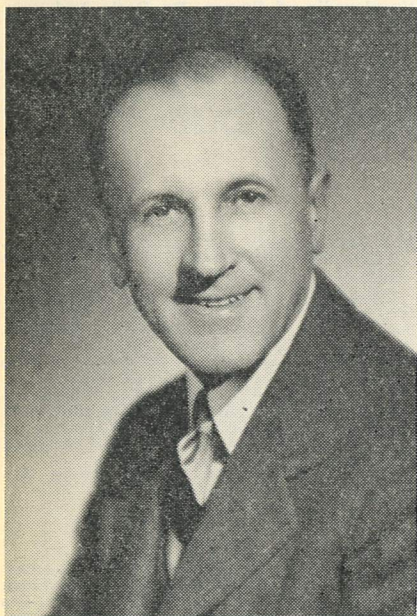
Mrs. Palechek was one of those humble, unassuming, uncomplaining souls, that always radiate a glow of Christian love, contentment, and joy in their association with others. In spite of her age she regularly attended services and Bible class. On October 24, 1954, the Lord called her into eternal life at the age of 90 years, 1 month, and 16 days. Services were held by the undersigned at Parkside Lutheran Church, Milwaukee, Wisconsin, on October 27, 1954. Pastor H. Herwig had the committal service at Wisconsin Memorial Park. Her hope of eternal life rested on these words which she cherished and upon which the sermon was based, "I know that my Redeemer liveth." She is survived by a daughter, Edna of Wauwatosa, Wisconsin, and a son, Walter of Detroit, Michigan.

R. STIEMKE.



† WILLIAM A. KIRSCHKE †

We were shocked when the news reached us early Saturday morning, November 6, that our friend and co-worker, William A. Kirschke, had passed from the Church Militant to the Church Triumphant. Seemingly in good health, he was in attendance at the Wisconsin State Teachers' Conference on November 4 and 5. Without any indication that his end was near he retired on Friday evening. At about 2 a. m. Saturday he suffered a heart attack from which, in spite of efforts to revive him, he did not recover. He reached the age of 64 years, 2 months, and 20 days.



Funeral services were conducted at St. Marcus Church, Milwaukee, Wisconsin, at 1:30 p. m., November 9, with burial in Graceland Cemetery. The survivors are his wife, Mae; two daughters, Bernice, Mrs. Harvey Prah, Oconomowoc, Wisconsin; Eunice, Milwaukee, Wisconsin; one granddaughter; one brother, Erich, principal and teacher at Christ School, Milwaukee; many other relatives, and a host of friends.

Mr. Kirschke was born at St. Peter, Minnesota, August 16, 1890, the son of a Christian Day School teacher. At an early age he had the desire to serve His Lord as a teacher in our Christian Day Schools. After his confirmation, therefore, he entered Dr. Martin Luther College, New Ulm, Minnesota, graduating in June, 1912. He taught at Stevensville, Michigan,

one year. From 1913-1917 he taught at Gethsemane, Milwaukee. On November 11, he was installed as teacher at St. Marcus School, Milwaukee. In 1944, he became principal and teacher of grades 7 and 8. He also served as organist and choir director.

Colleague Kirschke was a consecrated and untiring worker in the kingdom of the Lord. In addition to his regular work in his school, he was ready at all times to serve His Lord and the Church in a wider field. For a number of years he served as a member of the Board of Directors of the Lutheran High School. When the present system of school visitation was inaugurated in our Wisconsin Synod, he was one of the first teachers to serve as school visitor. He was the father of the Remedial Summer School of our Synod in Milwaukee and served as principal of it until two years ago when his health would not permit him to continue in that capacity. He was active in various committees from time to time. More recently, he served as a member of the committee that prepared the text for the Primary Bible History. He will be remembered among us as an untiring worker for the cause of Christian education. He was diligent in the preparation for and the performance of his duty in the classroom.

May he ever serve as an example to our teachers in the Christian Day Schools!

EMIL TRETIN.

**"IS IT NOTHING TO YOU,  
ALL YE THAT PASS BY?"**

**Lamentations 1, 12**

"Is it nothing to you, all ye that pass by?"  
Are you blind to His grief and deaf to His cry?  
Oh, have you no need of a Savior today?  
Or is it the price that's too heavy to pay?  
You may have to forego some of the things you now do.  
But the price that He paid — is it nothing to you?

Is it nothing to you? then answer this cry,  
"Just where do you fit in the crowd that stood by,  
A Judas? a Peter? a Pilate? a John?  
Oh, answer me this: Whose side are you on?  
You can't be on both, oh, then quickly decide,  
Come, stand by the cross, please don't turn aside."

Is it nothing to you that the power of sin  
Still brings so much woe to this world we live in?  
For the heart that is closed to this Christ and His cross  
Is a slave to the devil, and he is the boss.  
For he will direct and control all you do.  
Either Satan or Christ — is it nothing to you?

Is it nothing to you? Come, kneel at His feet,  
For here there is peace and there's pardon complete.  
For here all are equal; no great or no small.  
For the cancer of sin has infected us all.  
In His blood there is healing — oh, what will you do?  
It's life or it's death — is it nothing to you?

ESTHER A. SCHUMANN.

**CALENDAR OF CONFERENCES**

**SOUTHWESTERN PASTORAL CONFERENCE**

**Western Wisconsin District**

Time: Tuesday, November 30, 9:30 a. m. at Onalaska, St. Paul Church, 9th and Main. H. Lange, pastor.

Sermon: L. Schroeder (C. Siegler).

Program: Titus 1, H. Paustian; Report of Financial Secretary, A. Winter; Report of Visitor, P. Kuske; How Can We Counteract the Insidious Influence of Catholic Propaganda, A. Winter (Church Financing Methods, J. Dahlke); Church Weddings and Wedding Dances, R. Biesmann; (Marriage Counseling, H. Kirchner); Casuistry.

R. C. BIESMANN, Secretary.

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**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet November 29, 1954, at Trinity Church, Dundee, Wisconsin. Service at 9 a. m. with the celebration of Holy Communion. Preacher: W. Wadzinski, alternate: H. Wickes.

R. REIM, Secretary.



### MANKATO CIRCUIT PASTORAL CONFERENCE

Time: December 7: 9:30 a. m.

Place: Le Sueur, Minnesota, M. J. Wehausen, pastor.

Preacher: M. Birkholz; L. Brandes, alternate.

Agenda: Exegesis: 1 Thess. (continuation), Theo. Bauer; V.F.W. Obligation, Theo. Bauer; Course of Adult Instructions, G. W. Fischer; Report on Synodical Conference Special Session, G. W. Fischer; Survey of the History of the Synodical Conference, part one, M. J. Wehausen.

M. BIRKHOLZ.

### WANTED

Florida Mission needs: a communion set, a mimeograph, and a typewriter. Will pay for transportation, and also small charge if necessary. Please contact:

The Rev. W. E. Steih  
4719 21st Ave. North  
St. Petersburg, Florida.

### CORRECTION

In the issue of October 31, 1954, page 350 (under Winnebago Conference), the contributions for Martin Luther Church, Oshkosh, Wisconsin, Harold O. Kleinhans, pastor, should have read: Budgetary — \$954.29; Special Building Fund — \$963.10. Pickett, Wisconsin, Grace, E. T. Lochner, pastor: Budgetary — none; Special Building Fund — none.

### ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

#### Pastors

**Scheitel, Walter P.**, in St. John Church, Village of Rib Falls, Wisconsin, and in Zion Church, Tp. Rib Falls, Wisconsin, by G. O. Krause; assisted by George Scheitel; Twenty-first Sunday after Trinity, November 7, 1954.

**Pless, Waldemar O.**, as pastor of St. James Church, Milwaukee, Wisconsin, by Arthur P. Voss, assisted by G. Hoenecke and C. Lawrenz; Twenty-second Sunday after Trinity, November 14, 1954.

**Walther, Herbert G.**, as pastor of St. John Church, Sturgis, Michigan, by E. H. Wendland; assisted by neighboring pastors of the Synodical Conference; on October 31, 1954.

**Mischke, Carl H.**, as pastor of St. John Church, Juneau, Wisconsin by H. C. Nitz, assisted by A. Dobberstein and E. Kitzerow; November 7, 1954.

### CHANGE OF ADDRESS

#### Pastors

**Kruschel, Herbert**, 1313 P Street, Aurora, Nebraska.

**Metzger, David M.**, 610 Maple Hill Ave., Lansing 17, Michigan.

**Pless, Waldemar O.**, 2160 N. 60th Street, Milwaukee 8, Wisconsin.

**Scheitel, Walter P.**, Edgar, Wisconsin, R. 2.

**Thiele, G. A.**, 566 Humboldt Ave., St. Paul 7, Minnesota.

#### Teacher

**Sebald, Donald**, 365 Bacon Road, Saginaw, Michigan.

### MISSION FESTIVALS

#### Tenth Sunday after Trinity

St. Mark Church, Sutton, Nebraska.  
Offering: \$142.22. H. Kruschel, pastor.

#### Twelfth Sunday after Trinity

Emmaus Church, Beatrice, Nebraska.  
Offering: \$107.85. L. Hahnke, pastor.

#### Thirteenth Sunday after Trinity

First Church, Aurora, Nebraska.  
Offering: \$493.67. H. Kruschel, pastor.  
St. Paul Church, Winneconne, Wisconsin.  
Offering: \$748.59. H. Grunwald, pastor.  
St. Matthew Church, Danube, Minnesota.  
Offering: \$926.23. H. C. Schnitker, pastor.  
St. John Church, Brewster, Nebraska.  
Offering: \$136.00. E. C. Birkholz, pastor.

#### Fourteenth Sunday after Trinity

Bethany Church, Hustisford, Wisconsin.  
Offering: \$864.87. E. P. Pankow, pastor.

#### Fifteenth Sunday after Trinity

Trinity Church, Smith's Mill, Minnesota.  
Offering: \$270.91. Theodor Bauer, pastor.  
St. Paul Church, Cedar Lake, Wisconsin.  
Offering: \$87.42. F. Gilbert, pastor.  
St. Paul Church, Slinger, Wisconsin.  
Offering: \$534.31. F. Gilbert, pastor.  
Christ Church, Beatrice, Nebraska.  
Offering: \$351.03. L. Hahnke, pastor.  
Rockwood Church, Rockwood, Wisconsin.  
Offering: \$172.95. Ed. Zell, pastor.  
St. Peter Church, Mishicot, Wisconsin.  
Offering: \$633.55. Ed. Zell, pastor.

#### Sixteenth Sunday after Trinity

St. Paul Church, Onalaska, Wisconsin.  
Offering: \$369.20. Henry Lange, pastor.  
St. Stephen Church, Beaver Dam, Wisconsin.  
Offering: \$2,385.00. L. C. Kirst, pastor.

#### Seventeenth Sunday after Trinity

St. Paul Church, New Ulm, Minnesota.  
Offering: \$3,422.88. W. J. Schmidt, pastor.  
St. James Church, Tolstoy, South Dakota.  
Offering: \$213.86. L. Huebner, pastor.  
Grace Church, Oshkosh, Wisconsin.  
Offering: \$1,845.59. E. Lehninger, pastor.  
St. John Church, Two Rivers, Wisconsin.  
Offering: \$2,231.74. W. G. Haase, pastor.  
Christ Church, Milwaukee, Wisconsin.  
Offering: \$1,877.98. H. Cares, pastor.

#### Eighteenth Sunday after Trinity

Good Shepherd Church, West Bend, Wisconsin.  
Offering: \$408.30. W. Gawrisch, pastor.

#### Nineteenth Sunday after Trinity

Zion Church, Hartland, Wisconsin.  
Offering: \$600.00. F. Zaring, pastor.  
Mount Olive Church, Denver, Colorado.  
Offering: \$326.51. Im. P. Frey, pastor.  
Zion Church, Bristol, Wisconsin.  
Offering: \$323.00. C. F. Found, pastor.  
St. Matthew, Oconomowoc, Wisconsin.  
Offering: \$1,478.61. N. E. Paustian, pastor.

### ACKNOWLEDGMENT AND THANKS

#### DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

November 1, 1954

#### Donations

Senior class, D.M.L.C. College Dept., 1953, New Ulm, Minn., \$20.00; Senior class, D.M. L.C. College Dept., 1954, New Ulm, Minn., \$18.00; N. N., Wis., \$50.00; Mr. and Mrs. Randall, Germantown, Wis., \$10.00; Mr. and Mrs. A. L. Boock, Spencer, Wis., \$10.00; Mr. and Mrs. Carl A. Heyer, Wayne, Mich., \$25.00; Mr. and Mrs. Roland Kranz, Gaylord, Minn., \$10.00; Mr. George Arndt, New Ulm, Minn., \$900.00; First Ev. Lutheran School, La Crosse, Wis., \$53.61; Mrs. Alfred Grunet, New Ulm, Minn., (one-piece quilt).

### Memorial Wreaths

In Memory of:

Otto Raddatz, Redwood Falls, Minn., \$5.00; Mrs. A. P. Steinberg, St. James, Minn., \$2.00; Mrs. Marvin Ulrich, Goodhue, Minn., \$21.00; Alden Just, Wood Lake, Minn., \$2.50; Henry Draeger, Wood Lake, Minn., \$2.00; Mrs. Alvin Radichel, Hortonville, Wis., by Rev. Leonard Bernthal and the Lorenz Moracks, \$6.00.

To all donors our hearty thanks.

C. L. SCHWEPPE.

### BOOK REVIEW

**Tomorrow I'll Be Happy.** By Dorothy Haskin. Print, Zondervan, Grand Rapids, Michigan. Price \$2.00. Pages 251.

Here is a story fit to be read by all Christians, young and old. It is fascinating, moves fast and edifies.

W. J. S.

**Encyclopedia of Games.** By Doris Anderson. Print, Zondervan, Grand Rapids, Michigan. Price \$2.95. Pages 251.

The suggested games in this book cover every possible need for older and younger people. They are meant for Christians. Every leader of societies and clubs will want this book on his bookshelf.

W. J. S.

**You Can Conquer.** By Clarence Macartney. Print, Abingdon Press. Price \$2.00. Pages 158.

Clarence Macartney, a Presbyterian minister, is the author of many books, good books. This volume is unusual because it takes up unusual topics — Fear, Hate, Temptations, Loneliness, Wounds of the Heart, Sorrow, Discouragement, The Mind, The Body, Your Troubles, Your Surroundings, Your Past, Death. The author is a master in interweaving the experiences of life with the sure Word of God for strength and consolation.

W. J. S.

**The Lutheran Confessions: The Apostles' Creed, The Nicene Creed, The Athanasian Creed, Luther's Small Catechism, Luther's Large Catechism, The Augsburg Confession, The Apology of the Augsburg Confession, The Smalcald Articles, The Formula of Concord.** A tract written by Dr. John Theodore Mueller, Concordia Theological Seminary, St. Louis. 35 pages; 10 cents.

In this welcome tract the author presents a brief historical background of the Confessions of the Lutheran Church, the three Ecumenical Creeds and the Particular Confessions, with a short summary of their contents and an evaluation of the Confessions.

With reference to the Smalcald Articles, as an example, Dr. Mueller makes mention of the fact that Luther discusses the doctrines in this Confession in their relation to the errors of Rome, which he rejects as unscriptural and endangering the salvation of souls. Must not any Lutheran confession written and disseminated in our day, which professes to deal with error, old or new, Romish or otherwise, if it is to be acceptable, be patterned after Luther's Smalcald Articles and our Confessions in general?

It is well that the little tract has also found room for Luther's statement in the Smalcald Articles "that the Pope is the very Antichrist" whose coming St. Paul predicted in 2 Thess. 2.

Obviously the tract was written for our lay people. It should find its way into the homes of our members, into Bible classes and other groups in our congregations. It should stimulate its readers to read and study the Book of Concord itself.

A. P. V.



**TREASURER'S STATEMENT**  
July 1, 1954, to October 31, 1954

Receipts	
Cash Balance July 1, 1954.....	\$ 92,902.11
Budgetary Collections .....	\$437,618.58
Revenues .....	113,529.03
<b>Total Collections and Revenues</b> 551,247.61	
Non-Budgetary Receipts:	
Luth. S.W.C. — Special Receipt	2,800.00
Luth. S. W. C. — Prayer Book	74.36
Requests .....	4,243.13
<b>Total Receipts</b> .....	<b>558,265.10</b>

Disbursements	
<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 42,383.09
Theological Seminary .....	34,929.78
Northwestern College .....	59,671.02
Dr. Martin Luther College .....	75,485.64
Michigan Lutheran Seminary	40,403.85
<b>Total Budgetary Disbursements</b> .....	<b>\$651,167.21</b>

Northwestern Luth. Academy....	25,055.88
Home for the Aged .....	10,145.60
Missions—Gen. Administration	95.89
Indian Missions .....	47,593.35
Colored Missions .....	18,926.11
Home Missions .....	181,751.39
Refugee Mission .....	14,886.20
Madison Student Mission .....	2,268.10
Rhodesia Mission .....	23,300.58
Luth. Spiritual Welfare Comm.	3,410.01
Japan Mission .....	11,532.17
Payments to Church Ext. Fund	14,000.00
Winnebago Lutheran Academy	1,000.00
General Support .....	28,956.00
Board of Education.....	2,894.14
<b>Total Budgetary Disbursements</b> .....	<b>\$638,688.80</b>
Non-Budgetary Disbursements:	
Improvements on Neenah	
Parsonage .....	1,300.00
<b>Total Disbursements</b> .....	<b>639,988.80</b>
Cash Balance October 31, 1954....	\$ 11,178.41

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**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

| For period of July 1 to October 31 |                     |                     |                     |          |
|------------------------------------|---------------------|---------------------|---------------------|----------|
|                                    | 1953-4              | 1954                | Increase            | Decrease |
| Collections .....                  | \$413,602.16        | \$437,618.58        | \$ 24,016.42        |          |
| Disbursements .....                | 581,783.68          | 638,688.80          | 56,905.12           |          |
| <b>Operating Deficit</b> .....     | <b>\$168,181.52</b> | <b>\$201,070.22</b> | <b>\$ 32,888.70</b> |          |

**ALLOTMENT STATEMENT**

July 1, 1954 to October 31, 1954

|                              | Comm.          | Receipts            | Allotments          | Deficit             | Per-<br>cent |
|------------------------------|----------------|---------------------|---------------------|---------------------|--------------|
| Pacific Northwest .....      | 1,340          | \$ 3,622.05         | \$ 4,466.68         | \$ 844.63           | 81.09        |
| Nebraska .....               | 6,622          | 19,053.67           | 22,073.32           | 3,019.65            | 86.31        |
| Michigan .....               | 22,062         | 51,795.54           | 73,540.00           | 21,744.46           | 70.43        |
| Dakota-Montana .....         | 7,080          | 21,793.86           | 23,600.00           | 1,806.14            | 92.34        |
| Minnesota .....              | 37,806         | 68,352.97           | 126,020.00          | 57, 667.03          | 54.23        |
| Northern Wisconsin .....     | 45,462         | 95,360.56           | 151,540.00          | 56,179.44           | 62.92        |
| Western Wisconsin .....      | 48,534         | 84,550.09           | 161,780.00          | 77,229.91           | 52.26        |
| Southeastern Wisconsin ..... | 47,098         | 87,011.16           | 156,993.32          | 69,982.16           | 55.42        |
| Arizona-California .....     | 2,516          | 4,392.91            | 8,386.68            | 3,993.77            | 52.37        |
| <b>Totals</b> .....          | <b>218,520</b> | <b>\$435,932.81</b> | <b>\$728,400.00</b> | <b>\$292,467.19</b> | <b>59.84</b> |

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

| For October, 1954                                                                          |           |
|--------------------------------------------------------------------------------------------|-----------|
| For Special Building Fund                                                                  |           |
| Memorial Wreath in memory of Dr. Jekabs Eglitis, from Joanne Westendorf .....              | \$ 5.00   |
| Mr. Paul Kleinke, Chicago, Ill. ....                                                       | 25.00     |
| Memorial Wreath in memory of Rev. Arthur Berg, by Rev. C. Ernest Berg, family .....        | 10.00     |
| N. N. Watertown, Wis. ....                                                                 | 30.00     |
| Memorial Wreath in memory of Mr. Ted Hoyer given by Rev. J. and Mrs. Martha Reuschel ..... | 5.00      |
| Ph. Henry Hartwig, Salem, Oregon .....                                                     | 100.00    |
|                                                                                            | \$ 175.00 |
| For Indian Mission                                                                         |           |
| C. E. Miller, Paullina, Iowa .....                                                         | \$ 20.00  |
| For Lutheran Spiritual Welfare Commission                                                  |           |
| Memorial Wreath in memory of Rev. A. Berg, L.S.W.C. ..                                     | 5.00      |
| Paul E. Voss, U. S. Navy .....                                                             | 2.00      |
| Memorial Wreath in memory of Mrs. Emma Breustedt ..                                        | 10.00     |
| Alfred and Helen Breustedt, Thiensville, Wis. ....                                         |           |
| C. W. Smith, Two Rivers, Wis. ....                                                         | 1.00      |
| Mrs. H. A. Hopp, Manitowoc, Wis. ....                                                      | 1.00      |
| From A.A.L. Branch No. 17, Kewaunee, Wis. ....                                             | 10.00     |
|                                                                                            | \$ 29.00  |
| For Rhodesia Mission                                                                       |           |
| C. E. Miller, Paullina, Iowa .....                                                         | \$ 20.00  |
| Mrs. J. W. Robisch, Jefferson, Wis. ....                                                   | 5.00      |
|                                                                                            | \$ 25.00  |

| For Refugee Mission                                                                                                  |           |
|----------------------------------------------------------------------------------------------------------------------|-----------|
| Mrs. J. W. Robisch, Jefferson, Wis. ....                                                                             | \$ 5.00   |
| C. E. Miller, Paullina, Iowa .....                                                                                   | 20.00     |
|                                                                                                                      | \$ 25.00  |
| For Spanish Mission                                                                                                  |           |
| C. E. Miller, Paullina, Iowa .....                                                                                   | \$ 20.00  |
| For Japan Mission                                                                                                    |           |
| C. E. Miller, Paullina, Iowa .....                                                                                   | \$ 20.00  |
| Mrs. J. W. Robisch .....                                                                                             | 5.00      |
| Special Offering for Japan Mission from Immanuel Congregation, Appleton, Wis. ....                                   | 307.00    |
|                                                                                                                      | \$ 332.00 |
| For Foreign Mission                                                                                                  |           |
| N. N., Paullina, Iowa .....                                                                                          | \$ 80.00  |
| For Home for the Aged                                                                                                |           |
| Memorial Wreath in memory of Mrs. August Heise, given by Mr. and Mrs. Paul Heise and Mr. and Mrs. Elgard Heise ..... | \$ 11.00  |
| For Church Extension Fund                                                                                            |           |
| Memorial Wreath in memory of Everett Borkenhagen, given by Mr. and Mrs. A. Kneser .....                              | \$ 2.00   |
| Memorial Wreath in memory of Clarence Nauman, given by Rev. Robert T. Beckmann .....                                 | 25.00     |
|                                                                                                                      | \$ 27.00  |

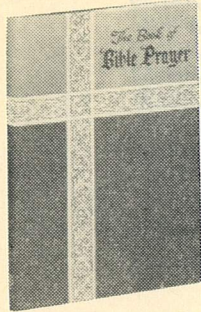
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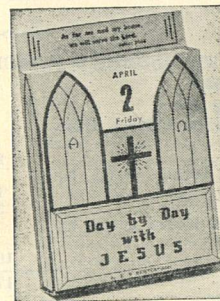
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