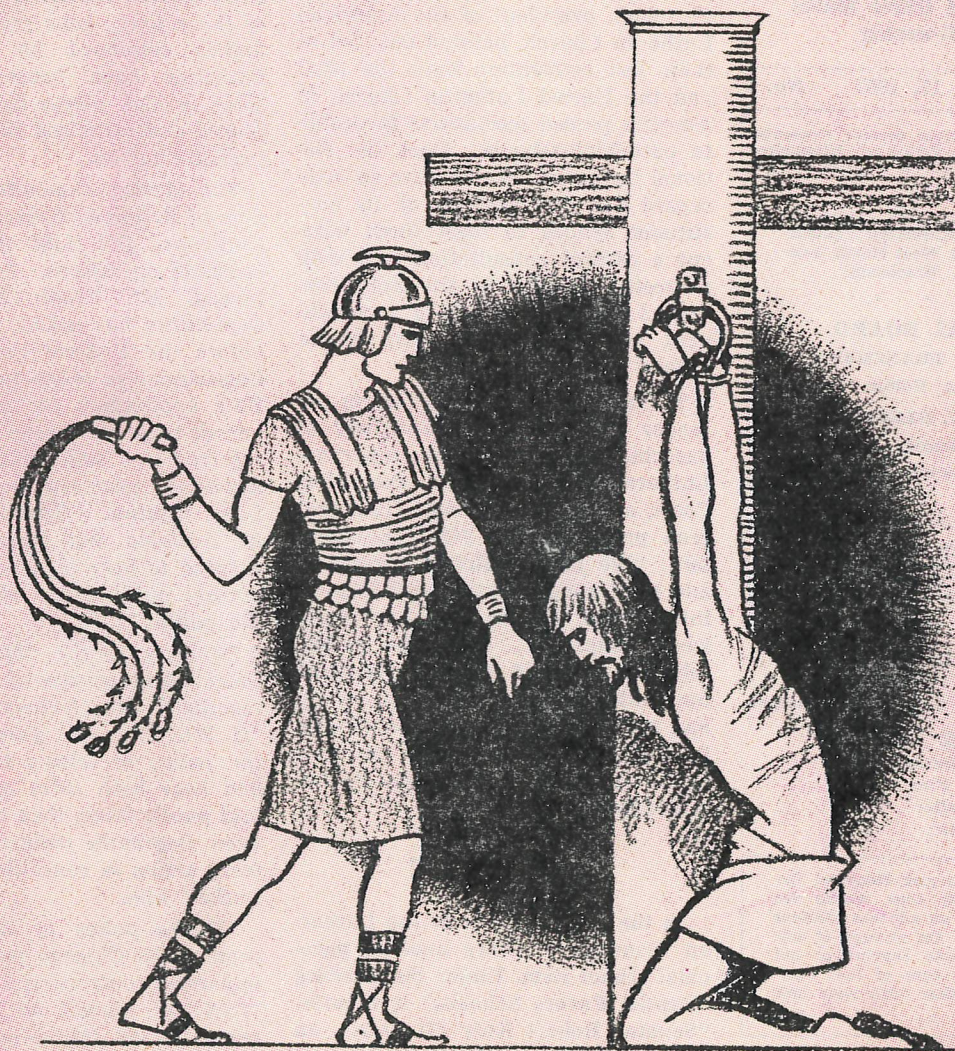


LUTHERAN

THE NORTHWESTERN

Volume 44, Number 6 • March 17, 1957



“Suffered under Pontius Pilate”

“The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us.” I KINGS 8:57

BRIEFS by the Editor

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Our special report of the March 3 issue mentioned attacks by Lutherans on Lutheran parochial schools. "From a Wider Field" dealt with the attacks in detail. The *Lutheran Standard* (ALC) of March 2 tells of unfavorable reaction from American Lutheran Church sources to statements made at the National Lutheran Council convention:

"One pastor writing to Dr. Henry F. Schuh, president of the American Lutheran Church, pointed out that at their last convention both the ALC and the United Lutheran Church in America passed resolutions favorable to parochial schools. 'Does the National Lutheran Council have so little regard for the opinions of its constituent synods to blast forth without a careful consultation first with respected leaders in the field concerned within the body of a constituent synod?' the protesting pastor asked."

The account goes on to inform the reader that the chief stronghold of parochial schools in the American Lutheran Church is on the West Coast, and that one pastor from that area protesting the NLC statement said: "We have sufficient opposition and must spend considerable time in interpreting the day school to organized groups. . . . Here the public schools, it would seem, understand our Lutheran parochial school system and welcome our complementary contribution in a fashion that our own Lutheran brethren seemingly do not understand."

In the same number of the *Lutheran Standard* we have another parochial school item. Under the heading "Baptist Favors Schools," it reports: "Senator Robert Kerr (D-Okla.), an active Southern Baptist layman, urged that the denomination set up its own parochial schools. Such schools are necessary, he told the annual meeting of the Southern Baptist Association, to give elementary and high-school education a greater Christian emphasis." Let us note that the

Senator is thinking of parochial high schools as well as elementary schools.

The ban on the film "Martin Luther" by WGN-TV, Chicago, is still stirring up turbulent waves. The denial by Roman Catholic authorities in Chicago of any official action on their part has not deceived anyone. Even Roman Catholics in other parts of the country have realized that the tactics employed by their fellow Catholics have boomeranged, and some in high places have openly deplored and criticized the use of such pressure tactics.

The Action Committee for Freedom of Religious Expression has now challenged the right of WGN-TV to continue operations. Through its attorney, Mr. Frank Ketcham, the Committee has asked for a hearing before the Federal Communications Commission in connection with WGN-TV's application for a construction permit to go full power. Mr. Ketcham referred to a statement made by the station in previous renewal applications: "Station WGN-TV believes that its listening and viewing public is entitled to hear all sides of each important public issue which confronts the public."

Pointing to the "Martin Luther" cancellation because of an "emotional reaction," Mr. Ketcham continued: "If WGN-TV still purports to have the policy of letting the public see and hear both sides of each important public issue, then that policy has been flagrantly violated in its arbitrary action in cancelling the 'Martin Luther' film.

"If the policy of WGN-TV is to protect the Chicago public from the important controversial subjects, then WGN Inc. should no longer be entrusted with this broadcast facility which it is supposed to operate in the public interest."

The television premiere of "Martin Luther" was scheduled by a Milwaukee station for Friday, March 8.

Editorials

Is Doctrine Expendable? In a letter to a religious journal, a preacher makes the statement: "My people don't care whether my sermons are doctrinally correct — they want something by which they can live."

The implication is that those who emphasize purity of doctrine are leaving the lives of their hearers untouched and are not providing them with anything to live by. As though Bible truth gives people nothing to live by! It breathes an utter contempt of doctrine as playing no essential role in the Christian ministry. How different was the attitude of St. Paul! In giving instructions to the young preacher Timothy for his work, Paul wrote: "Preach the word; be instant in season, out of season." He wanted all of Timothy's ministerial work to revolve around the Word. Was Paul off-base when he insisted upon that? Likewise was Jesus talking nonsense when He said: "If ye continue in my word, then are ye my disciples indeed," or when He instructed His apostles to teach all things whatsoever He had commanded them?

It is bad enough when lay people don't care whether the sermons are doctrinally correct or not, but it is worse when ministers take that attitude. That is polluting the stream at its source. It is the great tragedy of our time that there are more and more such preachers.

Is it unimportant whether the sermons of your pastor are doctrinally correct or not? Thank God that you have a pastor who stresses doctrine, who preaches God's Word to you and not the commandments of men. If he does that, he is not depriving you of something to live by but providing you with the only thing that you can live by. Remember that Jesus said: "Without me ye can do nothing." St. Paul calls the Gospel the power, the "dynamite," of God unto salvation. The preacher who proclaims his own ideas or the ideas of other men, however much admired in the world, is spending his time lighting firecrackers which just fizzle out. The Psalmist thought that the Word was something to live by when he said: "Thy word is a lamp unto my feet, and a light unto my path."

I. P. F.

* * * *

Admitted Dangers of the Military Chaplaincy Some years ago *The Christian Century* had a strong article, advocating the abolition of the military chaplaincy and placing chaplains on the same plane with newspaper correspondents at the front. The Feb. 13, 1957, issue contains an article by an ex-chaplain, a Methodist, in which, though defending the chaplaincy, he notes some of the real dangers. Methodists admittedly have a fellowship which is not based on doctrine.

The writer admits that the chaplaincy "is laden with temptations for the minister and confusion for the churches." He recognizes that some chaplains "lose

effective touch with their churches and so exchange a distinctive Christian heritage for a rootless religion-general." He notes that the uniform, being under military command and the salary paid by the government — "all these may reinforce the tendency of the spokesman for God to become merely spokesman for the value of a particular culture."

He refers to the fact that a large bulk of the chaplain's time is devoted to things which are not essentially religious. He speaks of the enlisted men as having the conception of the chaplain as "a guy hired to keep the boys obedient and sober and the V.D. rate as low as possible." He takes up the charge that the chaplain is nothing but a "glorified recreation officer." In that connection he makes the statement: "The navy, more than the army and air force, has explicitly associated the chaplain with welfare and recreation duties as collateral to his central religious function. This, too, has drawn criticism from churches and chaplains alike, and has provided ammunition for guns already aimed at an allegedly compromised ministry."

Above there are listed some of the great dangers by which the chaplaincy is beset. And he admits that these dangers are very real, though he feels that the chaplaincy offers unique opportunities to teach and to counsel.

It is not surprising that this ex-chaplain sees these dangers in the military chaplaincy, for they are plain for every Christian observer to see. It is an attempt to combine two kingdoms which in their very nature lie in different spheres.

We find similar fears expressed in the Feb. 18 issue of *Christianity Today*. There it is stated: "U.S. military chaplains are in danger of developing an 'armed forces' religion which bears little resemblance to the doctrines of the churches from which they come. In making this charge, the Rev. Engebret O. Midboe of Washington, D.C., a prominent Lutheran official, said increasing emphasis upon 'a general Protestant program' to the detriment of denominationally-geared services is threatening church unity and has caused a growing estrangement between the service church and the civilian denomination."

Midboe is identified as secretary of the Bureau of Service to Military Personnel of the National Lutheran Church.

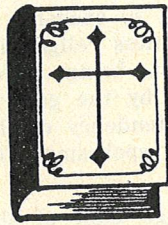
I. P. F.

* * * *

God's "Other" Purpose in Lent Have you stood tongue-tied in the presence of a fellow man who is in need of comfort? When you have tried to give that comfort, have you wondered uneasily whether you have given the comfort that counts? Such helplessness and such misgivings can result from a failure to keep in mind the *whole* purpose God has when He preaches Christ Crucified to us, both in Lent and through the year.

We welcome Lent as an opportunity to be strengthened in our own faith. That view and desire is right. We stand under the cross with our sins lying heavy upon us, and then we see them lying, with the weight of mountains, on the holy soul of Jesus; we

(Continued on page 87)



Studies in Abound More And More In Holiness Of Life

I Thess. 4: 1-8

THIS is an admonition which is always in place for Christians. The Lenten season during which we meditate on our Savior's passion should, however, lead us to realize this with special force.

An Admonition for Christians

St. Paul writes: "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." We see that the Apostle addresses this exhortation to those whom he can call his brethren, who have become his brethren in that they have embraced his Gospel message with a believing heart.

The admonition would be meaningless if addressed to anyone who had not yet become a Christian. How can a tree grow that has not been planted? How can a traveler push forward on a road on which he has not even set foot? Just as impossible is it for anyone to abound more and more in holiness of life who has not become a Christian. For the holiness which the Apostle means and in which he urges his readers to abound more and more is a doing of God's will and a shunning of sin which proceeds from love toward God. Though he may try to hide it, in various ways, natural, unregenerated man is still at enmity with God; in his guilty conscience he still fears God, and his self-centered heart knows no true love of God.

It was different with the Thessalonian Christians whom Paul was addressing. Through his preaching they had come to rejoice in God's saving love in Christ, found pardon and eternal life in Him. In such faith they now loved God, found delight in God's will and willingness to renounce everything that was displeasing in His sight. In such faith-born love they had been eager to hear from Paul and his co-workers how they ought to walk and please God. All this is true of every Christian. Inasmuch as you have found peace, comfort, and eternal life in your Savior your hearts are turned in love

toward God; according to the new life of faith implanted in your heart you find delight in God's will as revealed in His Word and have a desire to shun what displeases Him. As such a believer you can be urged, exhorted, and encouraged in the Lord Jesus to abound more and more in holiness.

A Necessary Admonition

The Apostle reminds the Christians at Thessalonica, "For ye know what commandments we gave you by the Lord Jesus." In giving them instruction as to how they ought to walk and please God, Paul had not drawn upon his own ideas. Behind all of his commandments was the authority of the Lord Jesus. Yet he felt a need of bringing these commandments to the mind of these Christians that they might abound more and more in all that they set forth as their Savior's wish and will concerning their lives.

Because he retains his sinful flesh until the end of his earthly life, a Christian's holiness of life is never finished and perfected. It is rather a matter of constant striving and ought to be a matter of constant advancement. As Christians we will never be able to say: now I can rest, now I can be satisfied with my life and conduct. As often as we turn to God's Word to hear how we ought to walk and to please God, we will still find much that is lacking in our life and conduct for it to be fully pleasing in our Savior's sight. But as we see how this or that sin still has a strong hold upon us, we will want to wage a valiant fight against it, drawing strength and willingness from our Savior's grace.

Also because of the temptations that face them from without it is very necessary for Christians to be admonished to abound more and more in holiness of life. St. Paul felt the need of mentioning some prevailing sins which the Thessalonian Christians needed to avoid in a special way in striving for holiness of life. He writes: "For this is the will of God, even your sanctification, that

you should abstain from fornication: that every one of you should know how to possess his vessel (his spouse) in sanctification and honor; not in the lust of concupiscence, even as the Gentiles, which know not God: that no man go beyond and defraud his brother in any matter." The pagan inhabitants of Thessalonica did not think of unchastity, fornication, and adultery as serious vices. In such an environment these Christians were in constant danger of being drawn back into impurity and of giving way to views which many of them had undoubtedly shared before their conversion. Great temptations also confronted them in the greed and dishonesty rampant in Thessalonica, this bustling seaport and commercial center.

Pagan flouting of purity and chastity is no less in evidence in our day. The sanctity of marriage as a lifelong union of man and wife is brazenly disregarded all around us. All too many do not expect marriage to last beyond the duration of passionate love and physical attraction. Christians, young and old, are confronted with such lax views not only in their daily contacts but also through the medium of books, magazines, movies, and television. Christians are therefore in constant danger of becoming tainted in their thoughts and actions. Equally great are the temptations of an environment in which so many people in a feverish pursuit of earthly goods consider it only natural for everyone to seek first of all his own gain and advantage. As Christians we need to be constantly reminded from God's Word what is pure and chaste in His sight and what the full debt of love is which He would have us pay to others. Above all we need to dwell upon the saving grace of the Lord Jesus to gain strength and willingness to abound more and more in the sanctification of our lives.

An Earnest Admonition

Paul continues: "Because that the Lord is the avenger of all such, as we also have forewarned you and testified.

For God hath not called us unto uncleanness, but unto holiness." This is also a message which Christians need to hear to help them crucify their Old Adam with all its sinful lusts. If we should no longer desire to fulfill any part of God's holy will, if we should only be willing to renounce certain sins but want to cling to others, if we should want to progress only so far and no farther in sanctification, should no longer want

to abound more and more in holiness of life, this would mean that we were letting our Old Adam gain dominion in our hearts. We would be in great danger of losing our faith altogether. Yet loss of faith would mean falling under God's judgment which rests upon the wickedness of the unbelieving world.

In the passion history we are warned by the fatal course of Judas. By clinging to his besetting sin of

greed in spite of the Savior's patient correction and warning, Judas permitted Satan to regain possession of his heart, a heart which the Savior had deigned to enter and to bless with his saving gifts. God has called us to faith in His dear Son and blessed us with His gifts of pardon and eternal life, not that we might live in the uncleanness of sin, but that we might abound more and more in holiness of life. C. J. L.

From A Wider Field

Dear Editor:

DID you ever feel the urge to write a book? Maybe just a wee small book? Being our new editor and therefore no doubt a shrewd man, you have already suspected that I am not really asking questions but am indirectly making a confession. Solomon said that "of making many books there is no end"; and I don't dispute him. But perhaps one of the reasons is that there are certain subjects which grow on one over the years until they finally want to be given definite expression. The effect of that inner demand brings a bookish gleam to the eyes even of an associate editor. Solomon said nothing about the many books that are never born.

One little volume, at least, I would not be likely to try to write anymore because it has finally been done by somebody else. It deals with that mighty, much misunderstood and misused Scripture, I Cor. 13:13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The author of the small book that eased my mind is the celebrated Dr. Emil Brunner of Zurich, Switzerland.

A second booklet still awaits a creator. It should concern itself with another great but in our day much neglected Scripture, Romans 14:16-18. For those who would observe the Lenten Season richly, both Scripture texts are the finest kind of preparation.

Let me talk with you a bit about the Corinthians passage. It brings to a close the magnificent hymn composed by the Apostle Paul to the glory of charity or, as we would more properly call it, divine love. Now you know what abominations men have

perpetrated by a false use of Paul's simple, inspired message. One of the cardinal sins against the verse before us consists in the way faith, hope, and charity (love) have been distorted beyond recognition. First of all, they have been treated as though the Apostle were naming Christian virtues, fruits of faith, that we put to use in our dealings with one another. Although the very text of the chapter itself refutes this clearly, so many pay no attention to that at all. In the second place, and worst of all, faith, hope, and love are put into competition with one another (Dr. Brunner says: as though they were rivals); and then unionists or creedless liberals triumphantly point, saying: See! The greatest, the winner in the competition, is love. It is more important than faith and hope.

Against such nonsense Dr. Brunner has struck a telling blow. He is a Reformed theologian, and a modern one at that. He sometimes uses familiar words in a sense that is not Scriptural; he employs expressions of modernist theology such as "existential." One cannot help regretting that he sometimes misses the Scriptural mark in doctrinal presentation. It could have been such a wonderful book all around. But this grand service he has rendered, that at long last somebody has fixed in print the truth that faith, hope, and love are, each of them, the same work of the Holy Ghost in the heart, the work that makes a person a Christian. The difference between the three is that each describes the "new creature," the New Man, as he concerns himself with the three directions in which he is interested — the past, the

future, and the present. None of them is more important than the other or puts the others out of operation.

An Important Correction

In the March 3 number of the Northwestern Lutheran there occurred a most unfortunate typographical error. Since the appearance of the word "unwillingly" for "willingly" flatly contradicts the author's meaning in a very important point, we think it necessary to reprint most of the paragraph from the feature in which the error occurred ("From a Wider Field," page 69):

It is contrary to fact to suggest that Lutheran parochial schools are detrimental to the public school system. Lutherans who enjoy the privilege of offering their children an integrated, sound Christian education in a private school will be the last people to neglect the obligations they have toward the state schools. They *willingly* bear a double burden: that of maintaining their own school and that of paying their full share of taxes toward the public school. They know full well that they are unable to offer private schooling to all children, yet they understand the right of every child to an education.

Faith describes the character of the new creature, the Christian, as he is established upon the past, upon God's

eternal election and God's work of redemption in Christ. It binds the Christian wholly and utterly to the Word, to Christ the incarnate Word and to the written Word of God in the Scriptures. The Christian is a Christian because he trusts implicitly in what his Creator, Redeemer, and Sanctifier has done for him in the past, as revealed in the Gospel.

Hope is the counterpart of faith. It is the New Man as he faces toward the future, toward the fulfillment of God's still outstanding promises for today, for tomorrow, and for eternity, the completion of God's gracious purpose that the believer shall live with Him in heaven. In this hope the Christian says: "Our conversation is in heaven."

There remains the present, this very moment in which the child of God stands. He must deal with it, with his earthly duties and his fellow man and his God to consider in each moment of his life as it comes. Here love is the description of the regenerate man, of the divine force that governs him. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This love is "greatest" because it is so identical with the love of God, who is Love but who

cannot be said to have or need faith and hope; and because it will continue to describe the nature of the Christian after faith has been rewarded and hope fulfilled.

Divine love will not violate faith by subverting its foundation. It cannot set aside the Word of God in any part. It does not place the words of Scripture in conflict with each other or insist that the Christian favor love more highly than obedience. It does not, for example, refuse to apply the judgments pronounced by God against men and their sins on the ground that they are offensive to love. It can do nothing against the Truth, but must be active for the Truth, in all its parts and doctrines. Neither can love interfere with hope which, like faith, also rests upon and lives of the Word. Indeed, love itself is enslaved by the Word. Otherwise it is not divine love, but human, selfish, sinful affection, an activity of the Old Adam which destroys the faith, hope, and love of which Paul speaks.

I have not quoted from Dr. Brunner because I have not been trying to review Dr. Brunner's book. You would have to read that for yourself; and if you did, you would agree, I think, that one cannot very well

analyze it in a letter. I have only tried herein to express myself concerning the key to I Cor. 13, with which Dr. Brunner also deals. And I have written thus to you because I am troubled by the prattle one hears about love; tired of suggestions that we ought not deal firmly and finally with error and errorists because love "endureth all things"; impatient with those who tell us not to speak of heresy in those who openly and plainly contradict the Scriptures because love "thinketh no evil"; disappointed when rebuke of those who persistently disregard sound practice is discouraged because love "beareth all things." Operating with the apostolic "charity" in that way is in itself a serpent's form of evil.

Let me add briefly that Romans 14:16-18 deals with the same general subject from another and equally important viewpoint. Perhaps some qualified person of our faith will relieve me of the urge by writing a book — just a small one.

With this first letter to the new address I include special greetings to you and my friend of Seminary days many years ago, your esteemed assistant managing editor.

E. S.

ETERNITY

Heaven

(Tenth Continuation)

WE concluded the previous study with a few remarks about the comforting and strengthening effect which the hope of the joys of heaven must have on us over against the tribulations that befall us here on earth, and the cross which we have to bear. We should simply keep our eyes glued on heaven and rejoice even in the face of the most severe trials. But what do we do? We begin to speculate how it will be possible that we see God. God is a Spirit, and spirits are invisible.

We should not let thoughts of that kind trouble us; least of all should we allow them to disturb our joyful anticipation and the spiritual strength which it gives us. Did not God promise that we shall see Him face to face,

and see Him as He is? God is as good as His Word. If God has given us this promise, we can rest assured that He has ways and means of making good His word. So why worry, even if we do not know the answer?

God knows the weakness of our flesh. He knows how the weakness of our flesh often endangers our faith. God, so to speak, went out of His way also in this case by emphasizing some points for our greater assurance. He does not merely say to us, as Jesus once said to Peter, "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7). He does more.

A Seeing of God with Our Eyes

We sometimes use the word "to see" in a figurative sense. When someone tries to explain a matter to

us, and when we begin to understand, then we may say: It begins to dawn on me; or, I see the point. Some people think that our seeing of God in heaven will be similar. It will be a sort of mental seeing, not a seeing with the eyes.

It is true, with our eyes as they are now constituted we cannot see spirits, nor can we see God. But does that mean that God cannot give us eyes with which we can see spirits? Or is it impossible for Him to change our eyes in such a way that they can perceive a spirit? Think what man has done to improve his vision. How many people do we not meet wearing glasses? Some people are hampered in their vision by myopia. They wear glasses to correct the fault. Others suffer from astigmatism. Again glasses provide a remedy. Some things

are so small that no human eye is able to see them. Yet by the aid of microscopes those things are actually seen. Some stars are so far out in the distance that even the keenest of human eyes is unable to reach them. Yet there are telescopes to bring them close to us. If man can so reenforce our eyes, shall we doubt God's ability so to improve our sight that we can see spirits and see Him?

Some people say that our seeing of God in heaven will be mediated by the human nature of Christ. Christ assumed a human body, which human eyes can see. And thus, they say, we shall see God in heaven because we shall see Christ, in whom dwells all the fullness of the Godhead bodily.— It is true, we shall see Christ in heaven according to His human nature. He did not leave His human nature behind when He ascended into heaven. When St. Stephen was granted a look into heaven, he saw the glory of God and "the Son of man standing on the right hand of God" (Acts 7:55, 56). But we shall also see God directly "face to face," and "as He is."

The Scriptures speak directly about a change in our bodies on resurrection day. Then Jesus will "change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). In the great chapter on the resurrection (I Cor. 15), St. Paul calls our resurrection body a spiritual body. "It is sown a natural body; it is raised a spiritual body" (v. 44). "And as we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly" (Christ, v. 49).

Why should it then be impossible for us to see God? The angels see Him, as Jesus tells us. In speaking about the "little ones" and the great

care with which we should treat them, He mentions the angels who have been delegated to guard them. He says, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10). If the angels are so constituted that they behold the face of our heavenly Father, why should God not be able to equip our bodies with a similar eyesight?

We may confidently join Job in his confession: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (chap. 19:25-27).

Glorifying God

We have already observed in former studies how the seeing of God will fill our hearts with unspeakable joy. See the words of Job just quoted. See what St. Paul says I Cor. 13:12, and St. John in I John 3:2. We add a word of Jesus, with which He comforted His disciples, when He announced to them: "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father" (John 16:16). He knew that His departure would grieve them: "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful" (v. 20). How did He comfort them? He said, "Your sorrow shall be turned into joy. . . . Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (vv. 20 and 22). Seeing Him, being united with Him, this will be our joy in heaven.

Can we then do anything but glorify God for granting us such joy? Can our mouth be silent, can our hands remain inactive? If already here the mere anticipation of the coming joy fills our hearts with patience to bear the cross cheerfully, and imparts strength to our hands to serve the Lord most willingly, what will it be in heaven? The joy of the Israelites who returned from the Babylonian Exile was but a faint shadow of our joy in heaven at seeing God. Jeremiah wrote: "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord" (chap. 31:12). "Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad" (Ps. 126:2, 3).

In the Book of Revelation, John several times records songs of the saints in heaven, which he was privileged to hear in some of his visions. We cite one in which he speaks of the great multitude of people before the throne of God. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen" (Rev. 7:9, 10, 12).

We sing in anticipation:
Oh, that we were there!
May we praise Him there.

(To be continued)

J. P. M.

EDITORIAL

(Continued from page 83)

see Him bearing our load perfectly and so bearing it out of God's sight forever. Thus God blesses us with an increase of faith, of assurance, of comfort against our sins and troubles. Sins and troubles? But our neighbor has them, too, and he needs the very comfort we gain.

At this point God tells us through Paul in II Cor. 1:3, 4: "That's fine! Go on thinking along that line. It is becoming for men and women of Christ." But let

us hear Paul speaking directly: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our (Paul's and Timothy's) tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Need we ask what that comfort is? It is the comfort of the cross. Let us strive to know this comfort better. Let us be filled to the brim with it that it may flow over into the lives of many others.

W. H. F.



News from our Mission Fields

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

MATTHEW 28. 20

MONTANA MISSION DEDICATES CHAPEL AND PARSONAGE

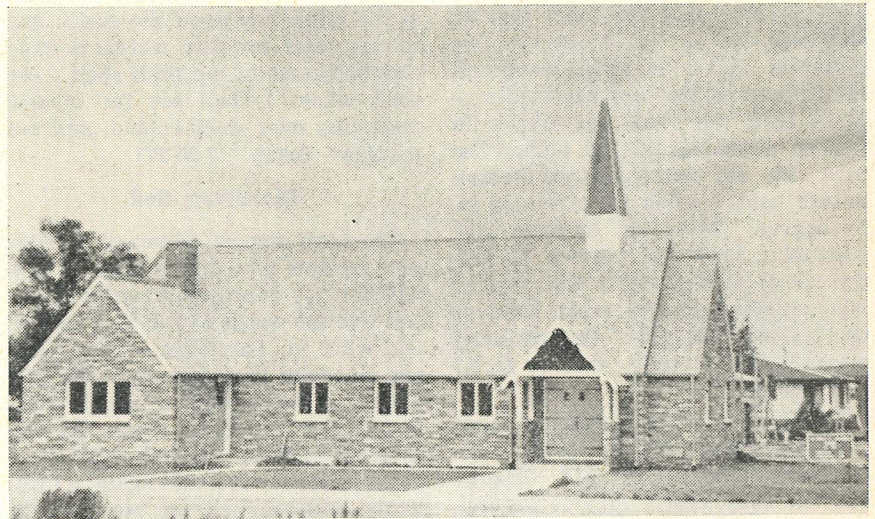
St. Paul's Ev. Lutheran Church Livingston, Montana

ONE of our Montana missions was privileged to dedicate its new chapel and parsonage on Sunday, October 21, 1956. This was a notable day for the missionary and members of St. Paul's Congregation. The congregation worked and waited patiently over two years for this day. Because they labored with their own hands on this chapel project, it took them two years to complete it.

The dedication day was observed with two special services. District President Paul Albrecht, Bowdle, S. Dak., was the speaker in the morning service. The Rev. Waldemar Schuetze, Roscoe, S. Dak., delivered the sermon in a vesper service.

The C.E.F. and Members Build the Church

This Montana mission was organized in December 1949 with five charter members. It today numbers 25 communicants and 56 souls. For



St. Paul's Ev. Lutheran Church, Livingston, Montana.
It Took Members Two Years To Build It

six years services were held in a labor temple under very humble circumstances. The Rev. Alfred Walther served as the first resident pastor in Livingston. In the spring of 1954, a

loan of \$15,000 was granted the congregation from the Church Extension Fund. Ground was broken on May 10 of that year, and the first service in the yet unfinished church was held on Christmas Eve, 1954.

The building of the church took two years, since all labor, except for the heating plant and plastering, was supplied by the members of the congregation without a general contractor. The cost of the church, including all furnishings, sidewalk, and landscaping, totaled \$15,173.32. The value of the building far exceeds the actual cost.

Native Stone Used

The chapel design follows the general plan of Synod's mission chapel, with a few minor changes. The dimensions are 60 by 22 feet; seating capacity is 144. The basement has an assembly hall for Sunday school and other purposes, a kitchen, furnace room, and restrooms. The sacristy serves as the



Sanctuary of St. Paul's Lutheran Church
Livingston, Montana

pastor's study. The exterior of the church is faced with native sandstone, quarried in the mountains 150 miles from Livingston. It took one year to lay the stone.

Parsonage Plan Builds Home For the Missionary

In March of 1956, the Synod also granted a loan for a new parsonage. Work was begun in April by a local contractor. The dimensions are 64

by 26 feet, including the garage. There are three bedrooms, a full basement, large kitchen, and a living room dining room combination. The exterior is faced with lapsiding and sandstone. The total cost of the parsonage came to \$15,544.00.

Grateful for Synod Help

The members of St. Paul's Congregation are indeed grateful to their fellow Christians in our Synod, for

through their prayers and mission and C.E.F. offerings they have made these buildings possible. We pray that all will join us as we, pastor and members of St. Paul's Lutheran Church, contemplating the mercies and blessings of our gracious God, gratefully exclaim from the depths of our hearts: "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

N. J. BARENZ.

Report Of The Meeting Of The Joint Union Committees Of The Synodical Conference

WE have been asked to submit a report on the first meeting of the Joint Union Committees, held in Chicago in January of this year. We offer to our readers the following résumé of a report of this meeting by its secretary.

At its Chicago Convention in December 1956, the Evangelical Lutheran Synodical Conference of North America adopted a resolution which contained, among other items, the following recommendations:

"I. That the President of the Synodical Conference be authorized to call a joint meeting of the union committees of member synods in order to:

1. Establish the significance of the action taken by the synods at their last conventions; and to
2. Develop a program for future discussion on the basis of these findings."

Following a suggested outline of procedure, it was recommended:

"II. That as the union committees of member synods reach agreement in the controversial issues, they draw up a common doctrinal statement to serve the Synodical Conference."

Pursuant to this resolution, on call of President John S. Bradac, a meeting was held in Chicago on January 23 and 24, 1957. Present were the officers of the Synodical Conference, President Bradac, Vice-Presidents Carl Zorn, Karl F. Krauss, Julian Anderson, and Secretary Herbert J. A. Bouman; Vice-President Herman Harms (Missouri Synod), President Oscar J. Naumann (Wisconsin Synod), President Milton Otto (Norwe-

gian Synod), President Paul Rafaj (Slovak Synod); and the Union Committees of the several synods:

Missouri: Professors Walter Baepfer, Alfred Fuerbringer, Martin Franzmann, Herbert Bouman; Pastors George Maasel, George Meyer, Theodore Nickel, Teacher Arnold Erxleben, and Mr. Herbert Knopp;

Wisconsin: Professors Gerald Hoencke, Carl Lawrenz, John P. Meyer, Edmund Reim; Pastors Im. P. Frey, G. L. Press, O. J. Siegler, E. A. Sitz;

Norwegian: Professors Norman Madson, George Lillegard; Pastor Milton E. Tweit, Messrs. O. E. Pederson and C. O. Vangen;

Slovak: Pastors John Bajus, John Kucharik, Bohuslav D. Tuhy, George P. Vojtko.

President John Bradac and Professor Herbert Bouman were elected to serve as chairman and secretary, respectively.

Proceeding to the task assigned to it by the Synodical Conference, the committees devoted much time to a careful analysis of all resolutions adopted at the most recent conventions of the several synods pertinent to Synodical Conference problems, with a view to establishing accurately and fairly the significance of these resolutions. Any remaining questions about their meaning are to be addressed to the synodical presidents for official clarification and interpretation.

Since one of the goals of these joint endeavors is to be the drawing up of "a common doctrinal statement to serve the Synodical Conference," consideration was given to the prem-

ises requisite for such an undertaking. A committee of four, one member from each synod, was instructed to prepare a statement of premises. The following draft which may be amended and/or augmented as necessary was submitted and adopted:

"Your committee, appointed to formulate some premises on which the union committees of the constituent synods of the Synodical Conference might agree for the work of drawing up a common doctrinal statement, wishes to submit the following:

1. That in drawing up a joint confession we proceed from the conviction, born of faith in our Lord Jesus Christ, that Scripture is the absolute and final authority on all matters on which it speaks and that through the Scripture God speaks clearly to us on all matters of faith and life.
2. That we declare our willingness without equivocation and evasion to come to grips with all the issues that have arisen between us.
3. That we declare our firm intention to expose and condemn all matters contrary to the Word of God in doctrine and life with the purpose of removing what is not in keeping with the Word of God."

An intelligent approach to this large and important common task demands a clear understanding of the precise points at issue in the various problems that have disturbed, and are still disturbing, the unity of spirit

within the Synodical Conference. It is, therefore, the determination of the joint committee to come to grips with these problems in an exhaustive study of the following areas:

1. Atonement, Justification, and the Dynamic of the Christian Life (Scouting).
2. Scripture (Revelation, Principles of Interpretation, Open Questions), the Last Things (Antichrist).
3. Grace, Conversion, Election, and Church and Ministry (Fellowship, Unionism, Chaplaincy, Discipline).

This study is to be assigned to area sub-committees, consisting of two members from the union committee

of each synod. It was agreed that the sessions of the next plenary meeting be devoted to a consideration of the topics "Scripture, including the matters of Revelation, Principles of Interpretation, and Open Questions, together with their specific application to the doctrine of the Last Things, including the doctrine of Antichrist." The next meeting is to be held, God willing, in Chicago, April 22, 23, and 24.

Conscious of the great difficulties and responsibilities facing them, but aware also of the glorious blessings promised to those who prosecute the Lord's work in humble submission to His word, the members of the Joint Committees earnestly bespeak the incessant intercession of

all members of the Synodical Conference that God would mercifully endow them with His Holy Spirit for the necessary illumination, wisdom, faithfulness, courage, and readiness to sacrifice, to hallow His name, let His kingdom come, and do His will, in the name of His Son, Jesus Christ, our common Savior and Lord.

We believe that an analysis of the results of the first meeting and an opinion on the promise and prospect similar meetings hold out for the future are premature. Your Standing Committee on Matters of Church Union will keep you informed with periodic progress reports.

KARL F. KRAUSS.

In the Footsteps of St. Paul

Causes Of The Ephesian Uproar

PAUL'S labors for Christ were drawing to an end in Ephesus. For almost three years he had been preaching the Gospel with great success. Nowhere else had he been able to serve his Lord for so long a time as here. In Corinth he had been eighteen months. There were adversaries in Ephesus also, but the Jews were comparatively peaceful. His main opposition was to come from the Gentiles in this pagan center of superstition. Regarding his work in Ephesus, he could write to the Corinthians: "A great door and effectual (for effective work) is opened unto me, and there are many adversaries." Not only in Ephesus had Paul been able to proclaim the name of Christ, the message of the Cross; it had also been spread throughout the whole Roman province of Asia. Luke informs us (Acts 19:10, 20): "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks . . . So mightily grew the word of God and prevailed."

Paul's many miracles in the healing of the sick and the banning of evil spirits had also aided him greatly. Attracted by these miracles, many came to listen to the preaching of the Cross. Others who had been under the spell of the black art had their hearts enlightened by the Scriptural reasoning of Paul; they brought

their Ephesian scrolls of magic and threw them into the fire on the market place. Ephesus began to witness a marked decline of interest both in the worship at the Temple of Artemis and in the practice of sorcery.

All the more could Paul now think of leaving Ephesus. To the Corinthians he revealed (I Cor. 16:8): "I will tarry at Ephesus until Pentecost." He had already sent Timothy and Erastus ahead into Macedonia. Soon he would follow them. It was his desire to revisit the churches he had founded in Macedonia and Greece, then proceed to Jerusalem in order to strengthen the bond of the churches with the mother church. Luke lets us in on the plans of Paul: "After these things were ended (in Ephesus) Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome" (Acts 19:21).

Man proposes and God disposes. Paul too had to experience this truth. That he had to cope with many adversaries was not new to him, but the actual source of opposition this time came from an altogether unexpected source, as we shall see. Reviewing the situation, we find it quite natural that the devil would resort to this unique method. He masters any tricks. For Paul it surely must

have been a stunning blow at the time. He had intended to stay in Ephesus till Pentecost. It so happened that the greatest festival in Ephesus and the whole of Asia took place in the month of May, about the time of Pentecost. During the whole month the city was seething with excitement; throngs of pilgrims were heading for the metropolis. There gay processions, innumerable sacrifices, and exciting contests in the public theater attracted and fascinated the masses day after day. Drunkenness and debauchery abounded.

For the proper arrangement and supervision of the festivities, ten men of distinction, influence, and wealth were chosen from the whole province of Asia. They were called Asiarchs. With their wealth they guaranteed and practically underwrote the amusements of the general public just as Roman officials had once provided the necessary bread and the plays for the masses. The Asiarchs received no pay. Some of them even seem to have been favorably disposed toward Paul. We know it of Alexander, of whom Eusebius tells us in his Church History that he hailed from Smyrna. We do not hear that any of the Asiarchs became Christians, but some surely did approve of Paul's denunciation of the crass and vulgar idolatry practised in Ephesus. Paul

could not remain silent. Frankly he told the Ephesians what he had expressed before to the Athenians (Acts 17:24, 25): "God . . . dwelleth not in temples made with hands; neither is worshiped with men's hands."

Luke introduces the Ephesian uproar with the words (Acts 19:23): "The same time there arose no small stir about that way (of the Christians)." Now the revolt against Paul and his preaching broke out into the open. The silversmiths headed by Demetrius had been making their livelihood—and a profitable one at that—by the modeling of miniature temples and shrines of the goddess. It could not escape Demetrius and his guild of silversmiths that there was a marked decline in the sale of models of the temple and shrines of the goddess, which the pilgrims were accustomed to take home with them as souvenirs. They who had accepted the Gospel of Christ through the preaching of Paul and his co-workers no longer frequented the temple. To Paul, Demetrius ascribed the loss of revenues, and he voiced it in no uncertain terms: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands." Although he tried to clothe his real fears with a cloak of religion, he was unable to hide his real motives: "Not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth" (Acts 19:25-27). In response the silversmiths shouted: "Great is Diana of the Ephesians." Soon confusion reigned, and the whole city was in an uproar. Natural man is most sensitive when his pocketbook is involved. The love of money was the real root of evil in the Ephesian uproar, not any religious fears.

In a shrewd manner Demetrius had pointed out that Paul had turned away many from the worship of Diana. In the year 112, a little more than half a century later, a greater turning-away from the idolatrous worship of the Caesars was reported to Emperor Trajan by Pliny, the governor of the Roman province of Bithynia in northern Asia Minor: "So widely has the contagion of that

wretched superstition (Christianity) spread that the temples are almost deserted and there is scarcely any one left to buy (and provide) the necessary sacrificial animals" (Ex. X. 97).

Today the making and sale of shrines and souvenirs is a flourishing trade within the Church of Rome. Any place of pilgrimage, such as Lourdes in France, can attest to the shameful practice. The same racket, condemned in the Book of Acts, is being continued within visible Christendom and sanctioned officially by the Pope. Roman interpreters of the Book of Acts and the life and work of Paul gloss over this incident in silence. They discover no similar degrading practice within the shadow of their church. The money-making schemes, however, are not the sole prerogative of the Church of Rome. They have also invaded many Protestant denominations, and, sorry to say, only too many Lutheran churches

and congregations. He who dares to attack this brazen racket is in for serious trouble. The 'Ephesian uproar' is then repeated.

Demetrius and the silversmiths were incensed when Paul endangered their profiteering. Did not the Dominican monk Tetzl raise a similar howl when Luther attacked his scandalous sale of indulgences? Is it any different today? Anyone who dares to cast doubt on such "relics" as the seamless coat of Christ at Treves (Trier), of which there are no less than twenty extant, is at once branded as one who disturbs the peace.

The love of money and the fear of losing it was the real cause of the Ephesian uproar. The real instigator was the devil, the archenemy of Christ and the Church. Demetrius and his kin in olden and more recent times are but his ignominious vassals. They may try to hide their guilt before man; they cannot conceal it before God.

H. A. Koch.

Anniversaries

TWENTY-FIFTH ANNIVERSARY OF ORDINATION

Members and friends of St. Paul's Congregation of Cedar Lake, Wis. and St. Paul's Congregation, Slinger, Wis., and the Dodge-Washington Pastoral Conference gathered in St. Paul's Church in Slinger on Sunday evening, Feb. 10, to commemorate the twenty-fifth anniversary of the ordination of Pastor Frederic Gilbert. A divine service was held to thank God for the grace He has shown to Pastor Gilbert in enabling him to carry on his ministry without interruption during these many years. Prof. Heinrich Vogel of our Seminary, who is a classmate of the jubilarian, preached the anniversary sermon, basing his message upon the words of Psalm 92:1-5. Using as his theme the words: "Thou, Lord, hast made me glad through thy work," the speaker emphasized the fact that the Lord's work gives genuine joy, in contrast to the fading joy of such pursuits as are directed only to the service of our physical welfare. Speaking on behalf of the South-eastern Wisconsin District, President Arthur Halboth reminded the jubi-

larian that it was our gracious God alone who had made his ministry possible, and assured him of our Savior's abiding presence and help in the years to come. Following the service, congratulatory messages from the congregations served by Pastor Gilbert in past years were read, and purses were presented by both congregations and the Dodge-Washington Pastoral Conference. A fellowship gathering in the church basement concluded the happy occasion.

Pastor Frederic Gilbert was ordained to the holy ministry on Feb. 7, 1932, at St. Paul's Church in Whitehall, Wis. He served as the pastor of St. Paul's until 1939, when he followed a call to the twin parish of St. Peter's Church of Indian Creek and St. Paul's Church of Hustler, Wis., where he was installed on June 4 of that year. On Sept. 15, 1943, he accepted the call as camp pastor to serve our Synod's men and women in the Armed Forces of our country. On Dec. 17, 1944, he was installed in the twin parish of Cedar Lake and Slinger, Wis., where he has served with visible blessing to the present

time. In addition to his parish duties, Pastor Gilbert has been serving as the Visitor of the Dodge-Washington Conference during the past seven years.

"Lo, I am with you alway, even unto the end of the world." May our gracious Redeemer grant the blessing of these words upon His faithful servant in the years to come!

M. VOLKMANN.

† WALTER A. HOENECKE †

Pastor Walter A. Hoenecke died on Monday, March 4, at his home in Milwaukee. He had attained the age of 88 years. The formal obituary will follow in the next number of *The Northwestern Lutheran*.

PASTOR - ORGANIST - CHOIR DIRECTOR WORKSHOP

Dr. Martin Luther College, New Ulm, Minn., has arranged a Pastor-Organist-Choir Director Workshop, especially for the Minnesota District, to be held at the College Auditorium, Sunday, March 24, 1957. The program will be under the direction of Professor Emil D. Backer, Professor Martin Albrecht and Professor Theodore Hartwig. It will be carried out in two sessions, the first from 2 to 5 p. m., the second from 6:30 to 8:30 p. m.

The object of the workshop will be to discuss, evaluate, and demonstrate proper church music for the organ and the choir, based on the Sundays from Easter to Trinity Sunday.

Supper will be provided for in the Dining Hall at a nominal fee. We invite all pastors, teachers, organists, choir directors, and church musicians in general to attend. We hope that many will take advantage of this opportunity. Kindly announce your intentions to

EMIL D. BACKER, Chairman
Music Department

CALL FOR NOMINATION Of Candidates for Another Professorship at Michigan Lutheran Seminary Saginaw, Michigan

Synod having authorized the creation of another professorship at Michigan Lutheran Seminary, and instructed by the Board of Trustees of Synod, the Board of Regents of Michigan Lutheran Seminary herewith requests the nomination of

candidates for this professorship by the constituency of the Synod. As the chief qualification of the professor-elect is to be his ability to teach mathematics, especially elementary advanced algebra, and geometry, nominations need not be restricted to pastors and Christian day school teachers.

Nominations and all pertinent information should be in the hands of the undersigned by March 30, 1957.

Oscar Frey, Secretary
1441 Bliss St.
Saginaw, Mich.

CALL FOR CANDIDATES

The Board of Regents of the Fox Valley Lutheran High School Association of Appleton, Wis., requests the nomination of candidates to fill the following three instructorships:

1. Commercial — typing, shorthand, bookkeeping
2. Home Economics
3. Girls' Physical Education

All nominations must be in the hands of the undersigned not later than April 1, 1957.

Glenn W. Felch, Secretary
Board of Regents
Fox Valley Lutheran High School
Association
1322 W. Lawrence Street
Appleton, Wisconsin

CALL FOR CANDIDATES

The Board of the Wisconsin Lutheran High School, acting under authorization of its Delegate Conference, is seeking candidates for two newly created positions which are to be filled beginning with the 1957-58 school year.

The Board is seeking candidates for the positions of Librarian and Guidance Director.

The Librarian is to be a teacher qualified to assume the responsibility for library work in a high school.

The Guidance Director is to organize and supervise all the guidance procedures of the school.

Names of candidates, together with a statement of qualifications, should be sent to the high school for consideration by the Board.

R. P. Krause, Principal
Wisconsin Lutheran High School,
1859 N. 13th Street,
Milwaukee, 5, Wisconsin

APPOINTMENT

Pastor Raymond W. Huth of Milwaukee, Wis., has been appointed chairman of the Board for General Support to replace Pastor Harry Spaude of Hadar, Nebr. Pastor Spaude resigned upon accepting a call into a congregation of The Lutheran Church—Missouri Synod.

OSCAR J. NAUMANN, President.

CALENDAR OF CONFERENCES

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in St. John's Church, Markesan, Wis., on April 29, 1957. The conference will begin with a communion service at 9 a. m. Pastor T. Sauer will be the preacher, with Pastor T. Mittelstaedt the alternate.

R. REIM, Secretary.

* * * *

MILWAUKEE CITY CONFERENCE

Date: March 18, 1957.

Place: St. James Lutheran Church, W. Pless, pastor.

Time: 9:00 A.M. — A divine service with Holy Communion; speaker: E. Blakewell (alternate: R. Stiemke).

Program: Effective Bible Class Methods, P. Knickelbein; Exegesis of II Corinthians 9, Prof. Joh. Meyer; Isagogical Study of Malachi, Prof. C. Lawrenz; various reports.

NORMAN SCHLAVENSKY, Secretary.

* * * *

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Zion Lutheran Church, West Jacksonport, W. Fuhlbrigge, host pastor.

Time: Tuesday, April 30, 9:00 A.M.

Preacher for confessional service: W. E. Pankow; alternate: E. Ploetz.

F. W. HEDEMANN, Secretary.

* * * *

SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on May 22 and 23, 1957, at 9:00 a. m., in the auditorium of the Synod building, 3616-32 West North Avenue, Milwaukee 8, Wis. The preliminary meetings will again be held on Monday and Tuesday of that week. All materials to be included in the book of reports and memorials for the August convention of Joint Synod must be on my desk no later than May 10, 1957.

OSCAR J. NAUMANN, President.

* * * *

SYNOD

The Thirty-fourth Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, from August 7 to August 14, 1957, at Dr. Martin Luther College, New Ulm, Minn.

OSCAR J. NAUMANN, President.

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DAKOTA - MONTANA DISTRICT TEACHERS CONFERENCE

Morristown, South Dakota

April 29, 1957

- | | |
|-------------|---|
| 9:00-9:25 | Opening devotion,
Pastor Gerhard Birkholz |
| 9:25-9:30 | Reading of minutes of previous
conference |
| 9:30-10:30 | The Christian Kindergarten,
Mr. Robert Kurth |
| 10:30-10:50 | Recess |
| 10:50-11:50 | How I Create Interest in Out-
side Reading, Miss Rhoda Arndt |
| 11:50 | Closing |
| 12:00-1:15 | Noon recess |
| 1:15-1:20 | Devotion — Reading of minutes
of morning session |
| 1:20-2:30 | Recommended Methods and
Courses For The Teaching of
Phonics, Mr. Emil Trettin |
| 2:30-2:50 | Recess |
| 2:50-3:20 | Business meeting |
| 3:20-3:50 | Your Problem and Mine
(round-table discussion),
conducted by Mr. Robert Kurth |
| 3:50-4:00 | Closing devotion |

WESTERN WISCONSIN TEACHERS' CONFERENCE

The Western Wisconsin Teachers' Conference will be held on May 2 and 3, 1957, at St. Paul's Lutheran Church, Wonevoo, Wis.

Program

- Thursday**
 9:00 Opening Devotion
 9:15 The Sunday School: An Asset or a Detriment to the Christian Day School, Mr. Becker
 10:15 Recess
 10:30 Recent Trends in Children's Literature, Mr. Schroeder
 12:00 Dinner
 1:15 Devotion
 1:25 Sectional Discussions
 7-8 Mr. Hopman
 5-6, Mr. Schwartz
 3-4, Miss Birkholz
 1-2 and Kindergarten, Miss Schuetze
 2:25 Business Meeting
 2:40 An Open Forum on the National Hot Lunch and Milk Program, Mr. Lehmann
 4:00 Adjournment
- Friday**
 9:00 Devotion
 9:15 Value of Audio-Visual Aids in the Field of Religion, Mr. Arndt
 10:15 Recess
 10:30 Report by Mr. Trettin, followed by Business Meeting
 12:00 Dinner
 1:15 Inspirational Address, Pastor Lau
 2:15 Business Meeting
 2:25 Excursion
 GERALDINE BOELTER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Installed

Pastors

- Hallemeier, Delmar E.**, as pastor of Peace Lutheran Church of Green Lake, Wis., by W. L. Strohschein; assisted by W. Oelhafen and G. Kobs; Third Sunday after Epiphany.
- Kionka, Edward**, in St. Peter's Church, Town of Carlton, Wis., by Waldemar F. Zink; assisted by Karl Toepel, Gerhard Kionka, Theophil Baganz; Sexagesima Sunday, February 24, 1957.
- Press, Philip**, in St. Peter's Ev. Lutheran Church, near Collins, Wis., by J. J. Wendland; assisted by Dr. P. Peters, V. J. Siegler; Quinquagesima, March 3, 1957.
- Pankow, Erdmann P.**, in Zion Ev. Lutheran Church, Eitzen, Minn., and in St. Peter's Ev. Lutheran Church, Union Twp., Caledonia, Minn., by K. A. Gurgel; Quinquagesima, March 3, 1957.
- Seim, Kenneth**, as Director of Manitowoc Lutheran High School, at First German Lutheran Church, by R. G. Koch; assisted by Armin Roekle, W. Gieschen, and S. Kugler; Second Sunday after Epiphany, January 20, 1957.
- Unke, Ralph**, as pastor of St. John's Church, Two Creeks, Wis., and St. John's Church, Town Gibson, in St. John's Church, Town Gibson, Wis., by Arthur Wadzinski; assisted by E. Breiling, and R. Koch; on Quinquagesima Sunday, March 3, 1957.

CHANGE OF ADDRESS

Pastors

- Unke, Ralph**, Route 1, Mishicot, Wisconsin.
Pankow, Erdmann P., Eitzen, Minn.
Sprengeler, W. F., 1703 E. Avenue NW, Cedar Rapids, Iowa.

STATEMENT OF RECEIPTS — SOUTHEASTERN WISCONSIN DISTRICT
 July 5, 1956 - January 31, 1957

Budgetary		\$255,931.87
Special		
Special Building Collection	\$ 22,701.66	
Dedicatory Thank-offering	12,055.77	
Church Extension	9,830.29	
War Sufferers Relief	95.08	44,662.80
Total for Synod		280,594.67
Other Charities		14,697.45
Grand Total		\$295,292.12

BUDGETARY ACCOUNT — ALLOTMENT STATEMENT

July 5, 1956 - January 31, 1957

Conference	Comm. Memb.	Allotment	Contributed	Over-Short	Perc.	
Dodge-Washington	5,725	\$ 33,395.83	\$ 26,461.75	\$ 6,934.08	79.26	
Eastern	13,005	75,862.50	76,536.29	* 673.79	101.00	
Milwaukee	18,661	108,855.83	89,772.66	19,083.17	82.46	
Southern	10,518	61,355.00	43,161.17	18,193.83	70.34	
		47,909	\$279,469.16	\$ 235,931.87	\$ 43,537.29	84.42

Dodge-Washington Conference

	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Brownsville, St. Paul, H. J. Schaar.....	\$ 1,091.95		
Cedar Lake, St. Paul, F. Gilbert.....	154.86	\$ 81.00	
Hartford, Peace, Ad. von Rohr.....	3,369.18	677.16	10.00
Hullsburg, Trinity, W. Reinemann.....	867.63	340.50	
Hustisford, Bethany, E. P. Pankow.....	2,157.70	353.26	
Iron Ridge, St. Matthew, H. Russow.....	1,384.53	77.00	
Kekoskee, St. Peter, N. M. Mielke.....	669.50	187.00	
Knowles, St. Luke, H. J. Schaar.....	163.98		
Lomira, St. John, C. J. Henning.....	1,296.08	267.29	
Neosho, St. Paul, E. Weiss.....	1,051.98	248.25	
Slinger, St. Paul, F. Gilbert.....	1,081.26	173.50	
Theresa, St. Peter, B. Hamm.....	1,082.93	184.11	63.70
T. Addison, M. Volkmann.....	534.49	147.00	
T. Herman, Emmanuel, F. H. Senger.....	421.33	117.78	
T. Herman, Kripplein Christi, M. Westerhaus.....	704.51	221.91	
T. Lomira, St. Paul, H. Heckendorf.....	1,104.74	186.00	
T. Theresa, Zion, F. H. Senger.....	309.22	112.60	
T. Wayne, Zion, M. Volkmann.....	825.04	457.87	101.56
West Bend, Good Shepherd, M. Bradtke.....	828.00	303.62	
West Bend, St. John, W. P. Sauer.....	6,500.87	4,518.00	
Woodland, St. John, W. F. Schink.....	862.17	261.50	
	\$ 26,461.75	\$ 8,895.55	\$ 175.26

Eastern Conference

Big Bend, Christ, N. E. Menke.....	1,266.40	116.45	
Cudahy, St. Paul, P. Kuehl.....	2,641.74		403.70
East Troy, St. Paul, E. H. Semenske.....	1,860.00	162.30	
Hartland, Zion, F. H. Zarling.....	2,010.00	25.00	
Kirchhayn, David Star, P. J. Gieschen.....	4,398.40	27.00	380.75
Lannon, St. John, L. Hallauer.....	2,153.75	540.05	43.00
Mequon (East), St. John, F. C. Kneuppel.....	1,988.06	301.00	100.00
Mequon (South), Trinity, A. J. Mittelstaedt.....	1,890.59		
Mequon (West), Trinity, S. Hillmer.....	1,364.47	5.00	
Milwaukee, Fairview, P. A. Behn.....	2,775.89	194.00	
Milwaukee, Gloria Dei, N. Engel.....	473.66	88.10	5.00
Milwaukee, Mt. Lebanon, J. Mahner.....	3,023.40	26.00	100.00
Milwaukee, N. Trinity, M. F. Liesner.....	6,187.35	4.00	527.13
Milwaukee, Redemption, W. Fischer.....	675.48		
Milwaukee, Resurrection, R. Ehke.....	3,500.00	857.88	953.46
Milwaukee, St. John (Howell Ave.), T. Monhardt.....	587.37		953.46
Mukwonago, St. John, L. G. Lehmann.....	957.45	280.65	
Newburg, St. John, G. P. Kionka.....	1,799.00	301.25	
Pewaukee, Christ, T. R. Thurov.....	1,548.92	638.00	
Root Creek, St. John, J. C. Jeske.....	2,874.54	530.95	29.27
Tess Corners, St. Paul, D. J. Tills.....	3,634.06	351.20	
Thiensville, Calvary, F. H. Tabbert.....	2,382.47	1,022.94	11.00
T. Franklin, St. Paul, G. Hillmer.....	1,500.00	158.00	
T. Granville, St. John, M. A. Braun.....	1,294.13		11.00
West Granville, Salem, R. L. Wiechmann.....	2,622.21	325.25	
Waukesha, Grace, H. Woyahn.....	2,148.50	319.50	100.00
Waukesha, Mt. Calvary, M. L. Stern.....	401.80		
Waukesha, Trinity, C. Krug.....	4,902.53	342.66	475.63
Wauwatosa, Divine Savior, R. Werner.....	360.00		
Wauwatosa, St. John, K. J. Otto.....	3,641.16	24.00	
West Allis, Good Shepherd, M. Schwenzen.....	2,095.33	242.25	
West Allis, Jordan, A. Schuetze (v. p.).....	4,560.59		
West Allis, Nain, W. Keibel.....	2,305.37	497.30	
West Allis, Woodlawn, R. Schoeneck.....	911.67	51.00	34.00
	\$ 76,536.29	\$ 7,411.73	\$ 3,162.94

Milwaukee Conference

Apostles, E. C. Schroeder.....	1,246.43	287.00	147.51
Atonement, W. J. Schaefer, J. P. Schaefer.....	5,215.65	841.75	
Bethel, G. E. Schmeling.....	3,072.50	537.00	2,042.24
Bethesda, I. J. Habek.....	3,455.70	929.40	2,131.73
Centennial, L. A. Tessmer.....	963.34	162.75	
Christ, H. Cares.....	4,675.06	1,067.08	388.54
Divine Charity, J. G. Jeske.....	2,871.24	649.85	
Divinity, E. Blakewell.....	1,500.00		
Ephrata, N. Schlavensky.....	649.29	118.00	10.00
Garden Homes, E. C. Pankow.....	3,970.02	728.24	304.95
Gethsemane, K. Eggert.....	3,408.20	125.00	2.00
Grace, E. H. Huebner.....	2,291.78		

NOTICE

Pastor Donald Sellnow has been appointed as District Secretary, the former secretary having accepted call into another District.

Paul Albrecht, President
Dakota-Montana District

REQUEST

The Concordia Historical Institute, St. Louis, Missouri, is seeking complete sets of our Northwestern Lutheran and Gemeindeblatt. From donations sent to the Seminary Library we have been able to furnish the Institute with a set of the Northwestern Lutheran, except issue 10 of Volume 2.

In trying to assemble a set of the Gemeindeblatt we are still missing the issues indicated in the parentheses after the volumes listed below:

Vol. 1, (1, 13-24)	Vol. 19, (4, 6-10, 17,
Vol. 2, (1, 6, 20, 21)	19, 24)
Vol. 3, (1)	Vol. 23, (15)
Vol. 5, (1-5, 7-12, 14-24)	Vol. 30, (7, 17)
Vol. 6, (1-24)	Vol. 32, (8)
Vol. 7, (2, 5-24)	Vol. 43, (Index)
Vol. 8, (2-24)	Vol. 44, (1-24)
Vol. 9, (1-24)	Vol. 46, (Index)
Vol. 10, (2, 3, 4, 6, 12)	Vol. 47, (Index)
Vol. 11, (4)	Vol. 48, (21 and Index)
Vol. 14, (4-8, 10-13)	Vol. 49, (Index)
Vol. 15, (5)	Vol. 50, (13, 14, 16, 17)
Vol. 17, (1-24)	Vol. 51, (17, 25)
Vol. 18, (7-9)	Vol. 52, (22)
	Vol. 89, (4, 17)

Anyone willing and able to supply any of these issues please send them to The Seminary Library, Lutheran Theological Seminary, Thiensville, Wisconsin.

CARL LAWRENZ, Librarian.

DAKOTA - MONTANA DISTRICT

July 1, 1956, to December 31, 1956

Western Conference

	Budgetary	Special
Aberdeen, W. Schuetze (v. p.)	\$ 182.47	\$
Akaska, K. Biedenbender	676.07	96.41
Athboy (vacant)		
Billings, H. Wiedmann	95.00	46.00
Bison, V. Greve (v. p.)	325.00	34.48
Bowdle, P. Albrecht	1,286.75	82.27
Burt, G. Cares	139.53	68.65
Carson, H. Johne	101.63	55.67
Circle, J. Spaude	342.36	62.05
Dupree, W. Hein	147.56	44.54
Ekalaka, L. Wurster	10.75	19.21
Elgin, G. Cares	419.79	182.29
Faith, W. Hein	239.40	73.76
Faulkton, L. Grams	240.16	
Flasher, H. Johne	173.63	23.79
Glenham, P. Press	3,034.00	258.16
Hazelton, E. Schulz	1,000.00	257.10
Hettinger, T. Van der Bloemen	162.05	29.00
Ipswich, L. Grams	135.00	
Isabel, S. Holt	244.38	50.00
Jamestown, H. Rutz	487.26	146.85
Leith, G. Cares	110.88	35.47
Lemmon, V. Greve	525.00	
Livingston, N. Barenz	199.48	34.75
Mandan, R. Rope	1,082.24	138.20
McIntosh, G. Birkholz	173.62	
Mobridge, P. Press	1,249.40	
Morristown, G. Birkholz	629.75	45.00
Mound City, D. Lindloff	700.00	
Paradise, H. Johne	397.01	33.00
Presserville, J. Spaude	281.87	64.50
Rapid City, D. Sellnow	643.21	
Reeder, T. Van der Bloemen	161.10	70.55
Roscoe, W. Schuetze	1,716.07	
Sturgis, D. Kock	40.00	21.50
Tappen, E. Otterstatter	1,410.20	76.75
Terry, L. Wurster	528.13	140.75
Timber Lake, S. Holt	99.74	54.00
Tolstoy, K. Biedenbender	161.81	
Trail City, S. Holt	147.75	60.00
Valley City, M. Lutz	30.46	
Watauga, G. Birkholz	231.47	
Winnet	191.00	
Zeeland, E. Klassus	706.33	73.26
	\$ 20,757.11	\$ 2,375.96

Jerusalem, L. M. Bleichwehl	5,674.27	2.00	171.24
Messiah, R. W. Huth	1,264.84	130.84	15.00
Nathanael, E. P. Dornfeld	276.46	79.00	
Parkside, R. C. Stiemke	941.57	5.00	
St. Andrew, L. F. Karrer	1,472.91	4.00	
St. Jacobi, H. H. Eckert	5,945.09	18.00	421.10
St. James, W. O. Pless	3,897.00	2,232.35	479.87
St. John, J. Brenner	4,516.15	1,381.00	470.90
St. Lucas, H. P. Koehler	8,198.42	4,947.15	1,806.06
St. Marcus, P. Knickelbein	3,965.94	886.16	201.01
St. Matthew, A. F. Halboth	1,470.25	300.00	328.00
St. Paul, J. DeGalley	977.94	173.14	143.20
St. Peter, P. Pieper	4,666.30	1,064.05	1,102.15
St. Philip, M. W. Burk	358.37	47.00	75.00
Salem, E. Blumenthal	617.94		10.00
Saron, A. C. Lengling	2,790.00	297.75	122.00
Siloah, R. J. Voss, L. M. Voss	10,520.00	6,091.83	306.00
Zebaoth, A. Tacke	1,000.00	306.10	
	\$ 89,772.66	\$ 23,411.44	\$ 10,678.30

Southern Conference

Antioch, Faith, R. P. Otto	818.38	39.00	
Bristol, Zion, R. E. Bittorf	783.93	159.50	
Burlington, St. John (vacant)	1,883.36	368.75	
Caledonia, Trinity, A. Koelplin	1,920.14		
Crete, Zion, O. W. Heier	2,263.99	237.87	10.00
Elkhorn, First Lutheran, H. Lau	1,501.92	121.75	
Evanston, St. James, H. J. Wackerfuss	202.63		
Kenosha, Bethany, F. A. Naumann	2,453.06	521.42	
Kenosha, Frieden, A. C. Buenger, H. C. Kuske	5,344.81	869.85	
Kenosha, Mt. Zion, F. Schulz	1,110.00	160.80	
Kenosha, St. Luke, H. M. Schwartz	1,801.39	147.38	
Lake Geneva, First Lutheran, H. J. Diehl	1,666.51	205.50	
Libertyville, St. John, W. H. Lehmann	1,888.30	513.53	
Morton Grove, Jerusalem, G. W. Boldt	1,949.69	319.00	6.00
Oakwood, St. John, K. Molkentin	1,615.42	95.50	7.00
Palos Heights, Palos, R. Waldschmidt	550.00	64.65	73.75
Racine, Epiphany, E. Jaster	1,279.14	163.55	
Racine, First Lutheran, R. Pope	3,766.14	140.80	
Slades Corners, St. John, D. H. Kuehl	1,761.42	100.00	
South Milwaukee, Zion, O. B. Nommensen	3,702.58	198.00	566.70
T. Maine, Des Plaines, St. Matthew, H. Henke	869.40	202.75	
T. Paris, Immanuel, H. A. W. Lange	181.00	11.50	
T. Raymond, Trinity, H. A. W. Lange	215.25	76.75	
Waukegan, Immanuel, A. C. Bartz	1,531.96	100.00	
Wilmot, Peace, R. P. Otto	1,279.00		
Zion, Our Savior, C. S. Leyrer	821.75	116.63	
	\$ 43,161.17	\$ 4,934.23	\$ 663.45
Miscellaneous		10.00	17.50
Grand Totals	\$235,931.87	\$ 44,662.80	\$ 14,697.45

G. W. SAMPE, District Cashier.

Eastern Conference

Altamont, R. Reimers	642.21	48.10
Argo, C. Reiter	158.51	69.31
Clark, M. Schroeder	469.93	
Clear Lake, D. Gieschen	875.09	120.00
Dempster, H. Witte	402.45	89.80
Elkton, W. Lindloff	554.50	158.50
Estelline, H. Witte	585.37	122.26
Florence, C. Hanson	146.86	47.00
Gary, L. Hahnke, (v. p.)	464.65	103.60
Germantown, W. Beckendorf	69.20	24.00
Goodwin, R. Reimers	357.10	112.10
Grover, C. Albrecht	1,648.64	191.51
Hague, R. Zimmermann	366.79	69.00
Hendricks, C. Reiter	433.16	156.65
Henry, C. Hanson	57.50	80.00
Hidewood, D. Gieschen	449.20	94.00
Mazepa, M. Eibs	340.90	171.25
Rauville, M. Eibs	420.84	62.40
Raymond, M. Schroeder	522.69	11.00
Sioux Falls, H. Birner	267.95	85.00
South Shore, W. Beckendorf	272.99	60.00
Ward, W. Lindloff	308.35	154.50
Watertown, (Bethlehem), M. Eibs (v. p.)	73.00	
Watertown, W. Schumann	2,777.89	1,430.65
West Badger, C. Albrecht	124.21	15.00
Willow Lake, R. Zimmermann	302.98	78.75
	\$ 12,692.96	\$ 3,552.38

Memorial Wreaths

	Amount
In Memory of — Sent in by	
Frank Packernigg — P. Albrecht	\$ 5.00
John Propst — D. Gieschen	5.00
Mrs. F. Rust — H. Witte	15.00
Mrs. Minnie Peters — R. Zimmermann	2.00
Mrs. Amos Seiler — R. Zimmermann	3.00

JAKE G. LEIDLE, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

January 1957

	SYNOD Special	OTHER Charities
In Memory of — Sent in by		
Roman Kaschner — P. J. Gieschen	\$ 27.00	\$
Mrs. Louise Galbrecht — H. Cares	3.00	
Wm. Kickbusch — H. P. Koehler		10.00
Walter Koplin — H. P. Koehler		108.00
Fred Buhrke — H. Henke	2.00	
Mrs. Ida Dreyer — G. E. Schmeling		2.00
	\$ 32.00	\$ 120.00

February 1957

Mrs. Theodore Holtz — M. Westerhaus.....	\$ 5.00
Mrs. Debora Barrs — G. Schmeling.....	3.00
Miss Olga Lichtenberg — J. Brenner.....	5.00
Erwin Wittstock — J. Brenner.....	10.00
Mrs. Lydia Grebe — J. Brenner.....	5.00
	\$ 28.00

G. W. SAMPE, District Cashier.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy has received the following donations, for which it wishes to express its heartiest thanks:

From Mr. and Mrs. E. A. Fuerstenau, Rapid City, S. Dak., in memory of William Storm, Thunder Hawk, S. Dak., 5.00; from Bethany Mission League, Ft. Atkinson, Wis., \$10.00; from Rev. M. Eibs, Summit, S. Dak., \$10.00; N. N., \$10.00; from Mrs. Martha Fuerstenau in memory of Herbert Fuerstenau, Hazel, S. Dak., \$10.00.

R. A. FENSKE.

* * * *

Memorials and Donations Received by Dr. Martin Luther College
October 23, 1956 - January 16, 1957

Memorials

In memory of Mr. August Ellies, New Ulm, Minn., \$5.00.

Donations

Ladies Mission Society, Lake Mills, Iowa, \$5.00; Immanuel Lutheran Ladies' Aid, Medford, Wis., \$10.00; Frankenkult, Mich., \$3.50; Ladies' Aid, First Lutheran Church, La Crosse, Wis., \$40.00; Mr. and Mrs. A. Kurth and Wayne, Buffalo Lake, Minn., \$40.00; N. N., Milwaukee, Wis., \$100.00.

Donations — October, November, December, 1956

94 3/4 gallons lard, 89 pounds butter, 3 1/2 gallons shortening, 2 cases peanut butter, 2 pounds cheese, 9 gallons ice cream, 10 pounds powdered milk, 1 1/2 bushels peppers, 3 pounds cranberries, 10 pounds navy beans, 1 bushel parsnips, 6 heads cauliflower, 6 gallons sauerkraut, 7 cans fruit juice, 10 watermelons, 4 bottles catsup, 7 packages jello, 3 boxes Sure-Jell, 4 1/2 gallons honey, 1/2 gallon syrup, 39 chickens, 15 turkeys (355 lbs.), 5 pounds bacon, 1 box marshmallows, 3 packages noodles, 6 pounds macaroni, 3 boxes cake mix, 4 pounds rolled oats, 3 pounds coffee, 1 package Spic and Span, 1 pint floor wax, 10 dishcloths, 230 pounds sugar, 330 pounds flour, 561 1/2 dozen eggs, 7,387 quarts canned goods, 155 No. 2 1/2 cans canned goods, 489 No. 2 cans canned goods, 32 No. 10 cans canned goods, 104 No. 303 cans canned goods, 633 bushels potatoes, 138 bushels carrots, 3/4 pail radishes, 40 bushels cabbage, 10,950 pounds pumpkin and squash, 74 bushels beets, 17 bushels onions, 7 1/2 bushels rutabagas, 1 bushel green beans, 10 quarts frozen corn, 10 quarts frozen beans, 13 gallons mashed potatoes, 5 gallons cabbage salad, 1 bushel cookies, 8 1/2 bushels tomatoes, 20 1/2 bushels apples, 67 packages spices, cash \$313.75.

Contributions came from the congregations served by the following pastors:

S. Baer, Morton, Minn.; G. A. Barthels, Red Wing, Minn.; T. Bauer, Smiths Mill, Minn.; E. R. Berwald, Buffalo, Minn.; E. Biebert, New Ulm, Minn.; E. A. Birkholz, Redwood Falls, Minn.; J. G. Bradtke, Arlington, Minn.; H. C. Duehlmeier, Sanborn, Minn.; O. Engel, Danube, Minn.; W. F. Frank, Morgan, Minn.; R. Frohmader, Tyler, Minn.; E. R. Gamm, Marshall, Minn.; G. H. Geiger, Buffalo, Minn.; R. A. Gurgel, Belle Plaine, Minn.; W. P. Harr, Loretto, Minn.; H. Hackbarth, Echo, Minn.; L. D. Hahnke, Boyd, Minn.; E. Hallauer, Hancock, Minn.; H. A. Hempel, Hutchinson, Minn.; L. O. Huebner, Wood Lake, Minn.; P. Janke, Johnson, Minn.; A. P. Kell, St. Clair, Minn.; H. H. Kesting, Gibbon, Minn.; N. Kock, Rockford, Minn.; E. E. Kolander, Alma City, Minn.; F. G. Kosanke, Goodhue, Minn.; M. C. Kunde, Darwin, Minn.; M. H. Lemke, Hutchinson, Minn.; I. F. Lenz, Olivia, Minn.; M. J. Lenz, Delano, Minn.; W. Lindloff, Elkton, S. Dak.; N. Luedtke, Goodhue, Minn.; A. Martens, New Prague, Minn.; H. F. Muenkel, Zumbrota, Minn.; H. A. Mutterer, Graceville, Minn.; O. K. Netzke, Renville, Minn.; P. F. Nolting, Sleepy Eye, Minn.; W. O. Nommensen, Vesta, Minn.; E. F. Peterson, St. James, Minn.; K. J. Plocher, Glencoe, Minn.; J. Raabe, Litchfield, Minn.; H. C. Reed, Belview, Minn.; R. A. Reim, New Ulm, Minn.; E. Roth, Gibbon, Minn.; N. E. Sauer, Hutchinson, Minn.; E. Schaller, Nicollet, Minn.; L. W. Schierenbeck, Austin, Minn.; W. J. Schmidt, New Ulm, Minn.; A. E. Schulz, Montrose, Minn.; R. Schumann, Balaton, Minn.; H. Schwertfeger, Frontenac, Minn.; P. W. Spaude, Fairfax, Minn.; F. E. Stern, Glenwood, Minn.; R. Unke, Butterfield, Minn.; W. F. Vatthauer, Fairfax, Minn.; L. Wenzel, Renville, Minn.; G. Zimmermann, Fairfax, Minn.

To all donors our hearty thanks!

CARL L. SCHWEPPE, President.

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ACKNOWLEDGMENT AND THANKS

The Home for the Aged at Belle Plaine, Minnesota, gratefully acknowledges the receipt of the following gifts in the period from November 10, 1956, to January 27, 1957.

Mrs. Tony Schultz, Belle Plaine, \$50.00; Ladies Aid, Salem, Owosso, Mich., \$20.00; Ladies Aid, St. Peter, Balaton, \$10.00;

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