


THE NORTHWESTERN Lutheran

March 2, 1958

Volume 45, Number 5



BRIEFS

by the Editor

"A Blind Greek Reads the Bible With His Tongue." This is the arresting title of an item in *Greek Harvest Gleanings*, published by American Missions to Greeks, Inc. Here is the first paragraph of the article:

"Recently Mr. Naxakis, . . . the President of the Greek Red Cross in Canea, Crete, offered to give free copies of the Bible in Braille from the Bible Society to all the blind in that particular area who could read them. There was one young man, Evangelos Georgakakis, who, when he heard of this offer, immediately went to ask for a copy of this valuable book, but Mr. Naxakis was in great doubt as to whether he could read it. You see, during the occupation of Greece, through an exploding mine, Evangelos has not only lost his sight, but also his right hand, as well as the sense of touch in the other. Mr. Naxakis was soon persuaded, however, of his ability, because Evangelos proved to him in a tangible way that through perseverance and diligence he had taught himself to read any writing designed for the blind, not through his fingers, but through his tongue."

Isn't there an admonition, and perhaps a rebuke, in this for us?

* * * *

The chancel of Christ Ev. Lutheran Church, Menominee, Michigan, which is shown on our cover, has a new altar of light oak, with matching chancel furniture. All the brassware is new, too. The dedication took place on April 22, 1956.

* * * *

Members of our Synod, in general, as well as graduates of Doctor Martin Luther College, will welcome the opportunity to hear the College Choir, if they are fortunate enough to live in the areas which will be covered by the tour. General information regarding the Choir, and the tour itinerary are given in the article on pages 74 and 75.

* * * *

As you read the analysis of the figures on our January giving on page 77, bear in mind that we are here dealing with all phases of the Gospel work that we are doing together as a Synod. Are you concerned about having pastors and teachers who preach and teach the

Bible and let its message of free salvation ring out strong and clear? Of course you are! Are you interested in having ministers who can detect error, will raise their voice against it faithfully and unflinchingly, and can aid you in warding it off? Of course you are! And therefore you are interested in giving young men and women the length of training and the kind of training that will, under God, enable them to be "God's men" of that caliber among us. We impart this training through our Synod's schools. We have pooled our gifts and resources to build and maintain those schools. But there are other areas where we work together for God and His Gospel: sending out missionaries to our American communities and to far-off places: Japan, Northern Rhodesia, and Nigeria; building homes for our men; supplying churches for them to preach in and schools for them to teach in. Space does not allow us to mention the other areas. But this is enough on which to base the question: Are you interested? Concerned? Of course you are! Are you interested in the figures which show whether we are supplying the necessary resources to do these things? Of course you are!

* * * *

Missionary R. Seeger writes an interesting report on his work in Japan. You will find it under "News from Our Missions."

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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THE COVER — Christ Ev. Lutheran Church, Menominee, Michigan; Theodore Thurow, pastor.

Editorials

Opinion-Makers It is not quite true that the entertainment world offers only what the people want. It is only too evident that the press, theater, and other producers of entertainment and amusement make strenuous efforts to create a taste for what they offer.

Nevertheless, these various agents are often rather sensitive to the reaction of dissatisfied patrons. A case in point is reported by *Christopher News Notes*. "A network recently announced that it was about to discontinue what millions of viewers regarded as a good family TV program. Officials expected little or no audience reaction. They were astonished when they were deluged by a spontaneous flood of letters and postcards from tens of thousands who pleaded with them to continue the program. They did!"

Negative criticism is often in place. Approval is appreciated. Constructive suggestions for improvement may be readily heeded. A proverb says, "Better to light a candle than to curse the darkness." Only the defeatist says, "My opinion doesn't count." But it may!

The newsheet quoted above reports such a case. "A lady who wrote an editor about an objectionable feature in his newspaper quickly experienced the power of one person. By return mail she received a friendly letter from him stating that the offensive series was being discontinued and that her one letter had been the deciding factor, the 'straw that broke the camel's back.'"

The Christian does not only have the privilege to be an opinion-maker on moral issues by his word and life; it is his duty. His charter is the Sermon on the Mount, in which Christ says to His disciples, "Ye are the salt of the earth." Dare to be a Daniel!

H. C. NITZ.

* * * *

In the Good Shepherd's Care When worries and anxieties gnaw at our troubled hearts, when we don't know a way out anymore, we are invited to cast all our care upon the Lord, for He careth for us. In his 40th chapter the Prophet Isaiah employs the tender picture: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." The loving relationship between the good shepherd and his sheep is one of the favorite comparisons in the Bible to illustrate how the loving and almighty Lord watches over those who are His.

The good shepherd paid special attention to the weak. The little lambs which with their short legs and feeble strength fell behind, he tenderly picked up and carried in his bosom. When those heavy with young began to lag, he slowed the pace and halted the flock from time to time, so that they would not be left behind.

So our divine Good Shepherd has His eye on us in all our troubles and adversities. Not even a hair falls from our heads without His knowledge and consent. No matter what threatens us, even from nations with a different ideology and a headstart in the arms race, it is under His full control. Our

enemies may rant and rave, but they must do what God's hand and God's counsel determined before to be done. They are nothing but pawns in His hand and the working out of His plans for the gathering-in of the elect.

Let us then face our present troubles and the undisclosed threats and dangers of the future unafraid and undisturbed, looking up to our gracious and merciful God, our almighty and omnipotent God, our all-wise and omniscient God in whose care we are. He will make all things, though it be death and destruction, work together for our eternal good. If He be for us, who can be against us? He demonstrated that He is for us when He spared not His own Son but delivered Him up for us all. How shall He not, as the Apostle asks, with Him also freely give us all things?

IM. P. FREY.

* * * *

School to Child to Parent Ideally, children and young people ought to be excellent reporters. These bright-eyed observers, endowed with quick senses and prompt memories, the sharp edge of their curiosity undulled by tiresome experience, ought to be capable observers and critics — and often are.

Yet they also have natural shortcomings as reporters. Their observation is often only partial because experience has not taught them to look at various sides and angles of a problem or situation. Young people are in danger of allowing their emotions to blur their judgment. Youth, often dissatisfied with itself, is also inclined to be overcritical of others. Furthermore, there is always the temptation for the child to "behave himself proudly against the ancient" i.e. older people (Isa. 3:5).

Parents are often more or less dependent upon the reports of their children for certain types of information. In such cases children will consciously or unconsciously tend to represent matters in such a way that they will gain their parents' sympathy and approval, their support and consent.

Many parents become acquainted with the school and its personnel chiefly through the reports of children. No one will deny that from such reports parents learn many facts about a school, about its teachers, its subjects, its physical equipment, its recreation program, and the like.

Unfortunately they may also receive strange and even contradictory impressions of a school. They may hear that the teachers teach too much and too little; that the assignments are too short and too long; that food is being wasted and being hoarded; that infractions are being dealt with too harshly (in their child's case) and too leniently (in the case of the other student).

Schools and teachers, knowing that these misunderstandings can easily develop, will shrug their shoulders and put up with incomplete and sometimes distorted

(Continued on page 77)

Studies in God's Word: Behold, We Go Up to Jerusalem

"Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again."

Luke 18:31-33.

"Behold, we go up to Jerusalem," said Jesus to His disciples, knowing full well what would happen to Him there, knowing also that this would be His last journey to the city. This was, indeed, a most important journey both for Jesus and for us . . . so important, in fact, that our eternal salvation depends upon the outcome of it. Let us then accept the invitation of our Lord and Savior in this Lenten season as He invites us, saying:

"BEHOLD, WE GO UP TO JERUSALEM"

Who Is to Make This Journey?

"Behold, *we* go up to Jerusalem." Obviously, one of the people who is going there is Jesus Himself. Jesus, the Son of God from eternity, the son of Mary, the God-man, *He* is going to Jerusalem. He is going there as the Savior, the promised Son of God who was sent by the Father to assume our sin and to redeem us.

But He does not go alone. No, He specifically invites His disciples to go along with Him, saying: "Behold, *we* go up to Jerusalem." The Twelve are to accompany Him and be eyewitnesses of everything that transpires there on this last and most important journey of His life.

But we dare not stop with the twelve disciples. Thank God, dear fellow Christian, that Jesus also comes to us today and says: "Behold, *we* go up to Jerusalem." And

we — you and I — are therewith invited to join Jesus and the disciples to witness everything that He suffered for us from the time that He entered the city until the time that He was nailed to the cross and finally buried outside the city walls; and He invites us to go with Him even to that glorious day of Easter Sunday.

"Behold, *we* go up to Jerusalem," said Jesus. The Savior went; the disciples made the journey; will you not join them? Will you not be willing to lay aside some of the cares of this life during this Lenten Season and join your Savior as He fights the battle of your salvation for you?

What May We Expect on This Journey?

"Behold, we go up to Jerusalem"! What may we expect? Jesus tells us the answer. "All things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death."

"All things that are written by the prophets concerning the Son of man shall be accomplished." We should look for and see the fulfillment of the Old Testament prophecies!

What were some of these? There are many which we might mention; but for the sake of brevity we turn to the Prophet Isaiah, chapter 53. There, while prophesying of the Savior, the Lamb of God, Isaiah said: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." Again, "He was wounded for our transgressions, he was bruised for our iniquities" . . . "with his stripes we are healed." Isaiah even foretold how the Savior would have to suffer death itself, saying: "He was cut off out of the land of the living; for the transgression of my people was he stricken. And he

made his grave with the wicked, and with the rich in his death."

We should not expect to see Jesus going to Jerusalem to worship or to receive all kinds of praise and honor at the hands of men. No, He is going there to fulfill the Old Testament prophecies, to become "a man of sorrows," to be "wounded for our transgressions," to be "cut off out of the land of the living," to make "his bed with the wicked." That is what Jesus tells us to expect, for "he shall be delivered unto the Gentiles, and shall be mocked, and spitted on, and they shall scourge him, and put him to death." And so it came about. The Jews delivered Jesus to the Gentiles; Pontius Pilate and his soldiers mocked and spat upon Him; they scourged Him with the cruel Roman whip, and finally put Him to death. All this Jesus knew was going to happen on this trip. In fact, that is why He made it! And that is what we should expect as we follow Him to Jerusalem in this Lenten Season. And remember . . . Jesus could have escaped from all this! He was guilty of no wrong; He even had the power to prevent any of these enemies from touching Him. *Yet He undertook this journey!* Why? Because He loved us, because He wanted to save us from the wages of sin and buy us back again from the bondage of sin and hell. You and I are the ones who really should have made the journey; we are the ones who justly deserved what Jesus endured. Surely, this is all the more reason why we should wish to follow Jesus in spirit to Jerusalem. We will do that out of love and appreciation for our Savior and also with the earnest desire to find out what the outcome of this journey will be.

What Will the Final Outcome of This Journey Be?

Our text says: "They shall scourge him, and put him to death." So it was. The soldiers of Pilate stripped the Lord to the waist, bound His holy hands to the scourging post,

took up their scourges of thin leather thongs, and brought them down upon His innocent back. Then, when He was bleeding and torn, they heaped insult upon injury by putting a kingly robe upon Him, and gave Him a stick for a scepter, pressed a crown of thorns on His head, and led Him to Calvary to be crucified with two criminals. All that is recorded for us in the Scriptures. But is *this* the final outcome of Jesus' journey to Jerusalem? Have the

enemies of Christ destroyed Him? Has Satan finally overcome? Do we put our trust and confidence in a Lord who was powerless?

Thank God that our text does not end with the words "put him to death," but that these words are immediately followed by "and the third day he shall rise again"! There we have the final outcome of Jesus' journey to Jerusalem. It is victory for Christ and not defeat! It is resurrection for Christ and not death.

The road which Jesus followed in suffering finally ended in glory.

"Behold, we go up to Jerusalem" in this Lenten Season. We go there to see what a terrible punishment our sin demands; we go there to see the Lamb of God shouldering the burden for us; we go there to see Him pay the uttermost farthing for us; we go there to see our Savior and our Substitute end up with our victory and our salvation. Amen.

E. HUEBNER.

Smalcald Articles

XXII. Part II. Art. II. On the Mass

(Continued from previous issue)

To the vermin brood of idolatries produced by the Mass Luther added, as a sort of appendix, a discussion on *The Invocation of Saints*. In the Augsburg Confession this subject had been treated in a separate article (Art. XXI). There both the correct attitude over against departed saints and the idolatrous adoration of them is presented very concisely. In the Smalcald Articles, where a discussion of this matter is linked together with a list of abuses that follow in the wake of the Mass, Luther limits himself to a discussion of erroneous views held in the Catholic Church.

Council of Trent

Before we begin our study of the pertinent paragraphs (25-28), we hear what the Catholic Church officially has to say on this point. The last session of the Council of Trent, the twenty-fifth (on Dec. 3 and 4, 1563) adopted a chapter *On the Invocation, Veneration, and Relics of Saints, and on Sacred Images*. The Synod enjoined on all bishops the duty of instructing the "faithful": "teaching them that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them and to have recourse to their prayers, aids, and help for obtaining benefits from God through His Son Jesus Christ our Lord, who is our alone Redeemer and Savior; but that *they* think impiously who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked, or who assert that they do not pray for men, or that the invocation of them to pray for each of us even in particular is idolatry, or that it is repugnant to the Word of God, and is opposed to the honor of the *one mediator of God and men, Christ Jesus*, or that it is foolish to supplicate, vocally or mentally, those who reign in heaven."

Note

It is easy to see from the above paragraph what the Catholic Church teaches, and how they charge with impious errors anyone who questions their position. On the other hand, we see how difficult it will be to nail down their error. They do not say that

Holy Scripture directs us to invoke and adore the saints, they merely say "that it is good and useful." They also make a clever distinction in the kind of worship which is due to saints, to the Virgin Mary, and to God. To God we must accord Latria, real supreme worship, to the saints only Dulia, a worship and adoration of a lower degree, while to the Virgin Mary we must render Hyperdulia, a superservice, somewhere between the adoration of saints and angels and the real divine worship of God Himself. So it is found in their textbooks; whether the common people are always aware of this fine distinction is another question.

Against such idolatrous worship of the saints Luther directed the next paragraph.

Text

25) *The invocation of saints is also one of the abuses of Antichrist conflicting with the chief article, and destroys the knowledge of Christ.*

Neither is it commanded nor counseled, nor has it any example or testimony in Scripture, and even though it were a precious thing, as it is not, in Christ we have everything a thousandfold better.

The Latin translation of Luther's German text reinforces and clarifies the meaning by some explanatory additions. To Luther's conditional remark that we might well omit the invocation of saints even if it were a *precious thing*, the Latin text adds that "on the contrary, it is a most harmful thing." — To his statement that in Christ we have everything much *better* the Latin adds: "and surer, so that we are not in need of calling upon the saints."

Augsburg Confession

It will be of value, in this connection, to remember what our attitude should be over against angels and saints. We are always prone to forget their service and to neglect giving thanks to God for it. The Augsburg Confession urges that we should cultivate the memory of the saints 1) in order to strengthen our faith, when we observe how they obtained grace and were delivered and sustained by their faith; 2) to take

an example from their good works, every one according to his special calling. — As an illustration our fathers at Augsburg directed the attention of the Emperor (Charles V) to the example of David. As David in the fear of the Lord went to battle against the Philistines to rescue the Children of Israel, so the Emperor should do his duty over against the Turks, who were harassing the European nations and threatening their welfare.

Such veneration of the saints is in agreement with Scripture usage. Read chapter 11 of the Epistle to the Hebrews, where the author, in order to encourage his readers to be steadfast in their faith, to overcome temptations, and to bring forth rich fruits of faith, enumerates examples of faith from the Old Testament.

Christ Our Only Mediator

The Augsburg Confession calls attention to the fact that Jesus is presented to us in the Scriptures as our one and only Mediator. "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). We need a mediator to bring us to God, to open up the way for our petitions to the throne of God. We have such a Mediator in the person of our Savior. Through Him the barrier of our sins, which separated between us and our God, has been removed. Through Him we have been brought into fellowship

with God. There is nothing separating us from Him any longer. Hence, to invoke the mediation of others besides Jesus is derogatory to His honor, as though His work were insufficient, or as if He were lacking in warm sympathy for our needs.

The quotation from the Council of Trent shows that the Catholic theologians took notice of our objection. They flatly deny the charge, claiming that the invocation of the saints in no wise "is opposed to the honor of the one mediator of God and men, Christ Jesus." — But they do not offer any proof, they merely say so.

We rejoice that Jesus is our Mediator, and conclude our study today with a few reassuring Scripture passages.

Hebrews 26, 27: "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

Romans 3:25: "Whom (Christ Jesus) God hath set forth to be a propitiation through faith in his blood."

I John 2:1: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." — "Who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

(To be continued)

J. P. MEYER.



A Report on the Work in Japan

General Background

IN the June 23 issue of *The Northwestern Lutheran* last year, it was mentioned that we had just settled in our home here in the Itabashi Ward of Tokyo. Since that time, many wonderful, encouraging things have happened to us. On June 10 of last year, I began my study of the Japanese language. It is a difficult and yet beautiful language, revealing a great deal about the character of the Japanese people. They are a people with no God, and yet many gods. Their word for God, "kamisama," can mean anyone who has died, or it can, with special instruction, mean the God of the Bible. They have no words to ade-

quately express sin and grace, justification and damnation and the like. The devil has done his work well here in Japan. When one first starts to teach the Word of Life to these people, one can see the unbelief, the doubt, the laughter in their eyes. How incredible that the world should have been created by an omnipotent God! How unbelievable that man should have sinned and now be stained forever by that sin! How fantastic that anyone should need a Savior! Yes, there is doubt and skepticism. And shouldn't there be? For thousands of years the devil has blackened the hearts of these people with a blackness which is almost unimaginable. For over a thousand years, they

have been taught by the devil to hope only for the Nirvana of Buddhism or the who-knows-what of Shinto. Even today they go to their shrines and clap their hands to wake up the gods, hoping that their prayers might be answered.

The Japanese Student

Since the end of World War II, the university students have generally forsaken the religions of their forefathers. They have turned rather to the fables of evolution to explain their existence and the existence of the world around them. They have retreated to the cynicism and skepticism reminiscent of the 19th century Europe. It is true that many of the students of Japan still visit the

shrines during the New Year holidays, but that is done more out of habit than conviction. It is the "Japanese thing to do."

A Fine Confession

A little more than seven months ago, on June 17 of last year, I, by the grace of God, began my work of teaching the Bible by meeting with a small group of people. All of them are students of Keio University here in Tokyo. At first twelve came, then ten, and then only four. Finally the number rose to eight, then to nine. They came, they told me, only to study English. For weeks they sat, expressionless, apparently unmoved by God's Word. They learned of God's Law in connection with the Fall. They learned of God's love as they studied the wonderful Gospel promise of Genes 3:15. They learned of the sorrow which sin brings in the death of Abel. They understood God's justice in the story of the Flood. They came face to face with God's method of justifying the sinner in the story of Noah. No longer did their faces remain expressionless. No longer were their hearts completely in the blackness of unbelief. God's Word IS sharper than a two-edged sword. The Holy Ghost had begun His work. Where there had been nothing but darkness before, now the light of God's Gospel had begun to shine. And what a glorious light it is! That light, given by the Spirit, prompted one student to say, "Mr. Seeger, I want to become a Christian. When I first started studying the Bible with you, I thought that all religion was foolishness. But now, I want to become a Christian. However, my sin is so great, that I feel that I will



Our Missionary with a Group of University Students

Left to right: Missionary Seeger, Mr. Shimizu, Miss Koto, Mr. Imafuku, Mr. Kaneho, Mr. Koto

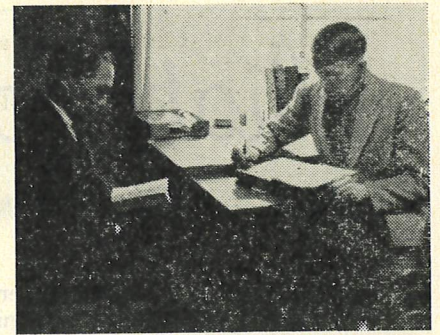
never be able to live the life that Jesus expects me to." Thus spake Kanekosan, a fine young man who will, by the grace of God, someday soon be baptized into the name of Christ.

Persecution

It is not easy for a Japanese to become a Christian. Although Christians are not thrown to the lions, or used for lamps in the Emperor's garden, they are still persecuted to a certain degree. Very subtly the devil brings pressure to bear on Christians and potential Christians by way of ostracism either from the family or from society at large. In September a young police officer and I happened to come in contact. We discussed man's justice and then I invited him to come to my home and hear about God's justice. Before and during the war, Uchida had been a devout Shintoist. With the end of the war, his world fell around him. The old Shinto values no longer had any meaning. Here was a man who was looking for the truth. Not long ago, Uchida came to me with a deep and vexing problem. "Mr. Seeger, I think that perhaps someday I will become a Christian. My wife, however, doesn't think I should. She fears that our neighbors will cast us out of their society if I become a Christian. We will be considered half foreign and half Japanese." Thus the devil is constantly fighting a life-and-death struggle to keep these souls in the blackness of unbelief. Surely, here in Japan one can see plainly the method of operation of the principalities and powers against which the Spirit of God must struggle. It is not an easy fight. The devil gives these people no rest.

What of the Future

Japan is a wide field. There are 90,000,000 people living here. 90,000,000 souls bought with the precious blood of the Savior. Of these 90,000,000, only about 50,000 are at least nominally Christian. There are over 8,000,000 in the Tokyo area. Tokyo is an area 'saturated' with missionaries. Yet, there is still only one missionary for every 17,000 to 20,000 people. So far I have come in contact with nine and have recently started another class with ten people. What is going to happen to the other thousands who so far have not heard of their



Mr. Uchida, police officer, and Missionary Seeger, studying God's Word

Savior, Jesus Christ? What is going to happen to the tens, the hundreds of thousands who do not realize that they are under the curse of God? What is going to happen to the millions who are still lost in Shintoism and Buddhism? The Wisconsin Synod cannot hope to send enough men to take care of all these people. We do not have the manpower nor the money for such an undertaking. But, does that absolve us before our Savior from making an attempt? Here is a huge, huge uncultivated field. God has given us the seed, His Word. Will you, the members of Synod send planters and waterers and harvesters? Will you, the members of Synod send your sons and daughters to our schools to prepare for the work which God has given us to do here among the Japanese? Do your Christian hearts go out to these heathen people? If so, then send men, and more men, to gather in the souls which God will give us. We must work while it is day. The night is coming quickly. God bless our work here in Japan, and may the Lord of the Harvest send more laborers soon.

RICHARD M. SEEGER.

Spread, oh, spread, thou mighty Word,

*Spread the kingdom of the Lord,
Whereso'er His breath has giv'n
Life to beings meant for heav'n.*

*Lord of Harvest, let there be
Joy and strength to work for Thee
Till the nations far and near
See Thy light and learn Thy fear.*

What shall I say?

Topic: "A Pastor Offended Me."

"I used to be a church member, but Pastor . . . refused to bury my father, so I figured there was no point in staying in the church." Sounds familiar, doesn't it? Of course, this is just a sample. Pastors are common targets for many other complaints.

It is only fair to point out that a great number — perhaps even the majority — of these grievances are purely imaginary, born of supersensitive feelings, or purposely invented as an excuse for leaving the church and neglecting God's Word. More than likely, they betray an unwillingness on the part of the "offended one" to bow to God's will revealed in the Scriptures and upheld by the pastor in question. In some cases, however, there may be a legitimate reason for complaint.

The Scriptures Must Be Upheld

When complaints are brought to us, it is well to remember that we are hearing only one side of the story. As Christians, we wish to "put the best construction on everything." In line with this, suggest to the offended person that a Scriptural principle may have been involved in the pastor's action. Perhaps this principle was so clear in the pastor's mind, that he took too much for granted, and neglected to explain it sufficiently. Or, perhaps, his explanation was rejected. In either case, the principle could not be disregarded, because it is God-given. To uphold it was an act of love. If you can, explain the principle. Try to make the offended person see that the pastor would have been unworthy of respect and unfaithful to his calling, if he had acted otherwise. If you are unable to explain the principle yourself, urge the offended person to see the pastor in question, or if this is impossible, to see your own pastor. Assure him that if he goes in the spirit of seeking guidance from God's Word, he will receive full and kindly attention.

Pastors, Too, Are Sinners

If a pastor has made a mistake, thereby giving needless offense, it is only another proof that pastors, too,

are sinners. In this respect, they differ not at all from laymen. A conscientious pastor would be the first to admit that he is far from perfect. Daily, he needs the forgiveness which Christ has purchased at the cost of His own blood. But if he has erred, he also needs the forgiveness of the person whom he has offended. That forgiveness should be extended as freely as we expect God's forgiveness of our sins. In fact, an unwillingness to forgive places us in jeopardy of losing God's forgiveness. Christ has said: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). Thus, the person who insists upon remaining "offended" should be reminded that he needs to forgive for his own sake as well as the pastor's.

Go to Church to Hear Christ

When we go to church, we should go, not to hear a man, but to hear Christ. If God's Word is preached, we do hear Christ, regardless of the man who is preaching. Our Savior assured us of this when He told His disciples: "He that heareth you heareth me; and he that despiseth you despiseth me" (Luke 10:16). It is a grave mistake to attend a church because we like the pastor, or to stay away because we dislike him. In either case, we are building on sand. How tragic, then, if we judge a pastor and the value of his work only by his personality or by some unpleasant dealings which we have had with him in the past. How foolish if we allow this to influence our hearing of Christ's Gospel. The standard of judgment should be: Does the pastor preach God's Word in its truth and purity? Does he administer the Sacraments according to Christ's institution? If he does, hear him. You are hearing Christ. To fail here harms only yourself. A person will find it most difficult, on the Day of Separation, to justify his neglect of God's Word and his separation from Christ's Church by pointing to a man and his personality as the reason.

C. LEYRER.

The Voice Of The C. U. C.

A REPORT

Our Synod's Standing Committee On Matters Of Church Union promised our membership periodic reports on the status of our intersynodical relations. This report, as did the previous reports, deals with the meetings of the Joint Union Committees. The most recent meeting was held at Milwaukee, January 14-16.

The assembly first determined the order in which the various areas were to be taken up for discussion.

It was resolved to begin with the presentation of the Missouri Synod Committee's presentation on "The Dynamic Of the Christian Life," which included Scoutism.

Much time was given to this discussion. It became apparent from the very fact that there is emphasis and insistence on "Lutheran Scout Troops" that Scout-

ism as such bears scrutiny and examination as to its nature and character and purpose.

It was also evident that there are those who place Scoutism into the category of government and voluntary organizations that promote and demand civic righteousness; and, so it is resolved, inasmuch as it is within the power of natural man to "do his best" in the sphere of civic righteousness, Scouting may teach and demand the things that lie within the sphere of civic righteousness; with Lutheran Scouting being insisted upon, because of the lack of understanding regarding the distinction between civic righteousness and Christian righteousness.

This appears to us like an attempt to translate Scoutism from the kingdom of the world into the kingdom of God. And it leaves even in Lutheran Scouting the Pro Deo Et Patria Award for which application must be made, and to merit which it is necessary to keep and present a detailed record of one's Bible reading, prayers, and the like. This can hardly be squared with Matthew 6:1-8, which certainly speaks against public rewards and awards for spiritual acts and works. Then, too, if the need is felt for such an organization within the Lutheran Church, why drag in a purely secular organization instead of establishing an organization that is truly Lutheran and has no extraneous ties?

From the discussion it appeared that more clarity, and understanding of our position, is being attained. The points of deviation are being narrowed down: Is Scouting purely secular, or has it religious elements?

What is religion? When can we cooperate in civic righteousness? We may not confuse civic righteousness with the forces that produce such righteousness.

A subcommittee, one from each Synod, was given the assignment of formulating the following points:

- 1) The areas of agreement thus far attained.
- 2) The areas of deviation still apparent.
- 3) Examine the question as to how far the differences of conscience must be honored and can be tolerated.
- 4) Explore the question of a substitute organization.
- 5) Note other related matters that may arise out of their studies.

Further syntheses on "Scripture" (Inspiration, Authority, Interpretation) and "The Antichrist" were presented by a subcommittee. Both of these statements, in our opinion, are clear and unequivocal, also as to their forceful antitheses. They are, of course, too lengthy to include in this report; but we do not hesitate to say that they could readily be accepted by all of us in our Synod.

All of the areas under consideration by the joint committees are coming in for careful, conscientious, and painstaking attention. The discussions have been frank and thoroughgoing. We believe progress is being made, and that the work of the committees should be carried on exhaustively. Only in this way can we arrive at a conclusive issue of the matters in question. We ask the members of our Synod to be prayerful and patient. The next meeting of the committees will be held at St. Louis, May 6-8. KARL F. KRAUSS.

The Committee on Relief

A Report

IT has been some time since your Committee on Relief has reported to you on its activities. The committee feels constrained to make a number of facts known to you at this time.

In its last convention, our Synod broadened the scope and expanded the work of the committee to "general relief." Your committee interprets this to mean not only great emergencies, such as disasters of various kinds, but also relief to areas where there is physical need at all times.

Through inquiry and investigation, your committee finds that there are many areas throughout the world where physical relief is necessary. We have even had personal pleas for assistance from such widely separated areas as Hungary and the Philippines.

After careful study and consideration, your committee has determined to carry on a program of general relief by making use of the agency it has employed for the past 11 years — Lutheran World Relief.

Both clothing and food may be sent to needy areas through this government-licensed agency; we pay the cost of shipping as heretofore.

Information will go out to our congregations in the near future. All inquiries may be directed to the secretary of the committee: *Pastor John Westendorf, 31507 W. Chicago Ave., Livonia, Mich.*, or to the undersigned. Other members of the committee are Prof. Conrad Frey, Pastors Leonard J. Koeninger, and Edward Zell, Jr. The committee will in the future be known as the *Wisconsin Synod Committee On General Relief*.

We shall, of course, give continued consideration to our brethren in Germany. It might be of interest to you to have a report on our activities in Germany during the past two years. The following statistics are gleaned from a report by our agents in Germany: Dr. Fritz Weiss and Mr. Richard Haerter.

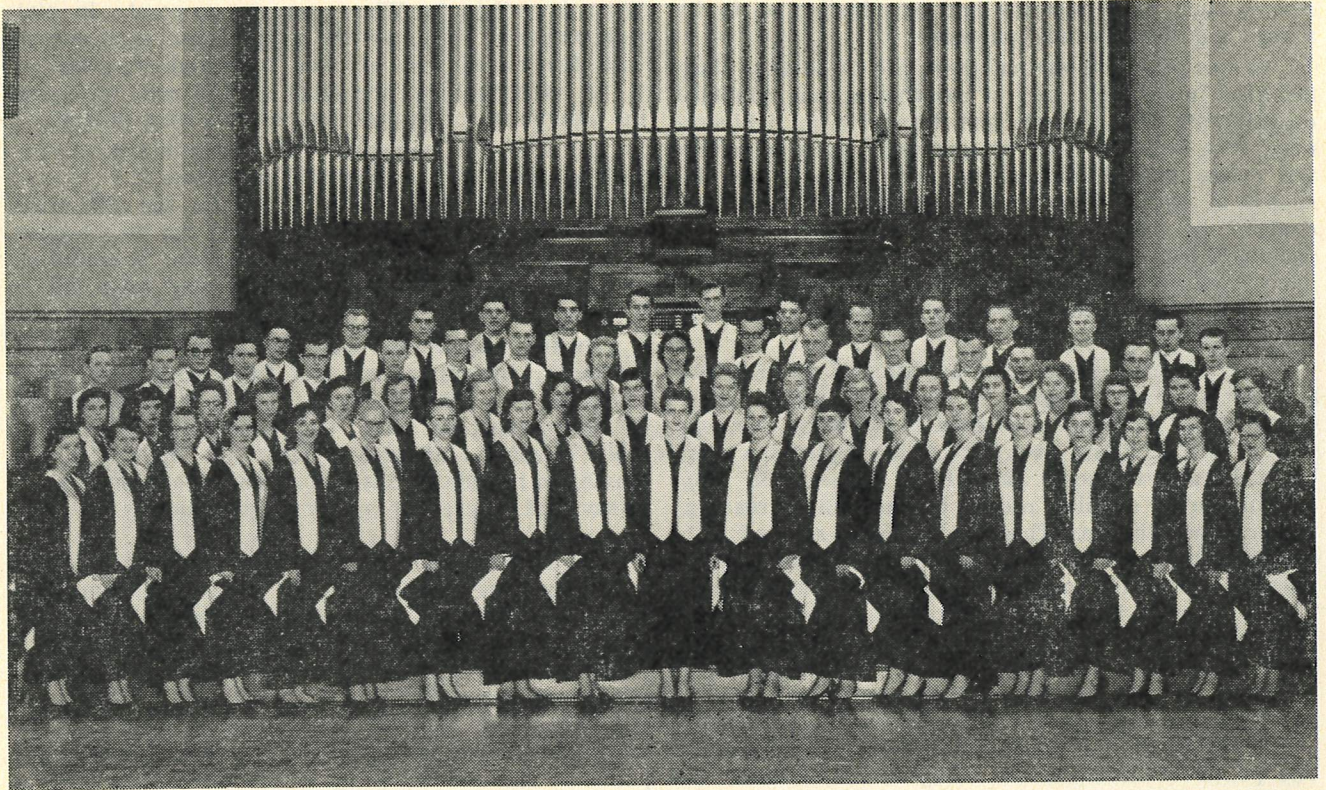
During 1956 and 1957 our congregations sent 789 parcels of clothing

to our representatives in Germany; the response was so great that we had to halt the flow of clothing due to lack of adequate storage and repacking facilities over there. Our agents repackaged and sent 502 parcels of clothing to 464 families, numbering 2,286 persons, the majority of these parcels going to families in and refugees from the Russian Zone. Cash assistance to refugees amounted to 650 DM, or about \$160.00. Our congregations will be informed if and when shipments of clothing by parcel post are to be resumed.

In order to carry out the relief program planned, it will be necessary that our congregations remember the relief treasury with cash contributions from time to time. Such monies are to be remitted to the District Cashiers earmarked: *For Relief*.

Your committee shall continue to be governed and guided by the injunction of God: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

KARL F. KRAUSS, Chairman.



Dr. Martin Luther College Choir

**DR. MARTIN LUTHER COLLEGE
CHOIR READY TO OPEN 1958
CONCERT SEASON**

As the appended itinerary indicates, two weeks from the publication date of this issue of *The Northwestern Lutheran* the Dr. Martin Luther College Choir will launch out on its twenty-eighth concert season. The 1958 biennial tour, the second time the choir will visit the Michigan District, will involve approximately 2000 miles of travel. This will represent the longest tour undertaken by the choir in the approximately forty years of its existence. All told, the current season will include seven engagements in Minnesota, six in Wisconsin, eight in Michigan, and one in Ohio.

For the first time in over thirty years the choir will be performing under a different director. As the readers of this periodical know, during the course of the past summer the college lost the head of its music department and the director of the concert choir when the Lord suddenly called Prof. Emil D. Backer to his eternal rest. The school was fortunate to have on its staff, in the person of Prof. Martin Albrecht, a man well qualified to

succeed Prof. Backer in both capacities. The new director will dedicate a section of the 1958 program to Prof. Backer by the rendition of compositions by Prof. Backer.

In view of the long and faithful service of Prof. Backer at Dr. Martin Luther College, the proceeds of the 1958 concert season will flow into the Memorial Organ Fund established soon after the death of Prof. Backer. Friends of Dr. Martin Luther College will be happy to hear that this fund now stands at approximately \$4000. Undoubtedly, we express the sentiments of all former

students and friends of Prof. Backer when we state that it is our hope to give our fund a substantial boost by means of the freewill offerings received at our song services this year.

We know that friends of Dr. Martin Luther College will not only be interested in the activities of the school's choir but will also want to avail themselves of the opportunity to hear the choir if the occasion presents itself. The itinerary will indicate whether such an opportunity will be possible or not.

R. H. HOENECKE.

1958 CONCERT SEASON

Dr. Martin Luther College Choir

Pre-Tour Concerts:

Sunday,	March 16	Afternoon	Balaton, Minnesota, (St. Peter's)
		Evening	Wood Lake, Minnesota, (St. John's)
Sunday,	March 23	Morning	St. Paul, Minnesota (Trinity)
		Afternoon	Buffalo, Minnesota (High School Auditorium)
		Evening	New Prague, Minnesota (Peace)

Tour Proper:

Thursday,	March 27	Evening	Winona, Minnesota (St. Martin's)
Friday,	March 28	Evening	Fond du Lac, Wisconsin (Winnebago Academy)

Saturday,	March 29	Afternoon	Watertown, Wisconsin (Bethesda Home)
		Evening	Columbus, Wisconsin (Zion)
Sunday,	March 30	Morning	Watertown, Wisconsin (St. Mark's)
		Evening	Kenosha, Wisconsin (Friedens)
Monday,	March 31	Evening	Jenera, Ohio (Trinity)
Tuesday,	April 1	Evening	Monroe, Michigan (Zion)
Wednesday,	April 2	Evening	Saginaw, Michigan (Seminary)
Thursday,	April 3	Evening	Tawas City, Michigan (High School Auditorium)
Friday,	April 4	Afternoon	Frankenmuth, Michigan (St. John's)
		Evening	Owosso, Michigan (Salem)
Saturday,	April 5	Evening	Bay City, Michigan (Bethel)
Sunday,	April 6	Morning	Flint, Michigan (Emanuel)
		Evening	Benton Harbor, Michigan (High School Auditorium)
Monday,	April 7	Evening	Milwaukee, Wisconsin (City Auditorium)
Post-Tour Concert:			
Sunday,	April 20	Evening	New Ulm, Minnesota (D.M.L.C.)



Groundbreaking for new school at St. Luke's, Kenosha, Wisconsin

ST. LUKE'S EV. LUTHERAN CHURCH, KENOSHA, WISCONSIN

The congregation of St. Luke's Evangelical Lutheran Church, Kenosha, Wisconsin, broke ground Sunday, January 26, 1958, for a new \$95,000 brick school building to replace the pre-World War I frame structure.

The two-room school at 6712—30th Ave., which was built in 1914 and served as a church-school and then as a school, has been razed, and the excavating of the basement for the new school is now completed. It is

expected that the school will be ready for classes by September 1, 1958. September 14 has been set as the date of dedication, God willing.

Constructed of concrete block, the school will be reinforced with structural steel and faced on the exterior with brick of a color to match the church. Glass-block windows will be installed.

A one-story building, it will include four modern classrooms, a principal's office, and a church council room. The basement will be used as a parish and educational hall.

H. M. SCHWARTZ.

CALL TO NOMINATE CANDIDATES FOR OFFICE OF DEAN OF MEN AT D.M.L.C.

Prof. D. Brick having accepted the call to the new professorship at Dr. Martin Luther College, the office of Dean of Men in which he has been serving has become vacant. The Board of Control is therefore asking the members of Synod to enter in nomination the names of qualified men for consideration in filling the vacancy.

The Dean of Men is to serve as supervisor of the Men's Dormitory and will be expected to coordinate and regulate the order and discipline of the entire campus. He must be of evangelical spirit, mature, and able to command both the respect and the confidence of the student body.

In addition to his supervisory duties, the call shall require him to give classroom instruction in Religion for ninth and tenth grades.

It is of utmost importance that nominations be accompanied by inclusive information regarding the person, the record in office, and the proven qualifications of the nominee. Only so can the Board of Control intelligently evaluate him in reference to the requirements of the important office to be filled.

All nominations are to be in the hands of the secretary not later than Wednesday, April 9.

Arthur Glende, Secretary
Board of Control,
Dr. Martin Luther College
17 South Jefferson Street
New Ulm, Minnesota

ANNIVERSARY OF MR. LOUIS PINGEL AT BETHESDA HOME

On February 1, 1958, it was 50 years since Mr. Louis Pingel, member of St. Mark's, Watertown, entered the service of Bethesda Lutheran Home, Watertown, Wisconsin. The occasion was observed with a special service in the chapel of Bethesda Home on Sunday evening, February 2, followed by a social time in the recreation room of the new school building at Bethesda. Many friends and relatives of Mr. Pingel were present. The "children" of the Home were also at the service. The chaplain of the Home, the Rev. A. M. Harstad, preached the sermon.

When Mr. Pingel entered the service of Bethesda as teacher and

also superintendent in 1908, the Home was located temporarily in Milwaukee. The institution was opened in rented quarters in Watertown in 1904, and was moved to rented quarters in Milwaukee in 1906. In 1909 the Home was moved back to Watertown, the first building on the present site having been erected by that time. Mr. Pingel continued to serve Bethesda until 1915 when he returned to the work



Mr. Louis Pingel

of being a teacher in parochial schools. For 15 years previous to his entering the service of Bethesda Mr. Pingel had served as a Lutheran teacher. Therefore, he will celebrate the 65th anniversary of his entering the teaching profession this year.

Mr. Pingel returned to Bethesda in 1921 and served as superintendent and teacher until his retirement in 1945. All in all, he has served Bethesda as a worker for 31 years.

At one time the Deaconess School was conducted at Bethesda, and Mr. Pingel also assisted in the instruction of the young women who were preparing to be deaconesses. Some of our present faithful workers at Bethesda received their training as deaconesses at that time.

It is a remarkable thing that Mr. Pingel now may look back upon 50 years since the time he entered the service of Bethesda and almost 65 years since he entered the teaching profession. Bethesda is grateful for his faithful services. It is fitting that our new school at Bethesda has been named the Louis Pingel School.

The words of the Lord, recorded in Luke 22:27, characterize Mr. Pingel in his work: "I am among you as he that serveth." A. M. HARSTAD.



Know Your Synod

I found the highlights of our Synod's history from 1917 to 1933 very informative. Now you'll give me the same kind of survey for the more recent years?

A. Yes. *But since I last talked with you, I thought of two additional dates that I omitted:*

1914—*The first edition of THE NORTHWESTERN LUTHERAN appeared.*

1919—*The first issue of THE JUNIOR NORTHWESTERN saw the light of day.*

Q. Those dates should be mentioned. What have you jotted down for the years after 1933?

A. 1935—*Prof. C. Schweppe became president of Dr. Martin Luther College. He still holds that office.*

1936—*Together with the other bodies of the Synodical Conference, we opened the Nigerian Mission in Africa.*

1938—*When The Lutheran Church—Missouri Synod adopted resolutions in that year which pertained to possible future fellowship with the American Lutheran Church, our Synod found it necessary to intensify the fight against unionism.*

1939—*Prof. R. Fenske became president of Northwestern Lutheran Academy.*

1940—*Dr. J. H. Ott gave up teaching duties at Northwestern College, after serving as professor, librarian, and bursar for 55 years.*

1943—*Prof. G. Burk retired after 59 years of uninterrupted service at Dr. Martin Luther College.*

1949—*The new Northwestern Publishing House was dedicated.*

1949-1951—*A big building program in these years saw the erection of these buildings:*

The Girls' Dormitory at Northwestern Lutheran Academy

The Library and Classroom Building at Northwestern College

The Administration and Auditorium Building at Northwestern Lutheran Academy

The Administration Building at Michigan Lutheran Seminary

Centennial Hall (Girls' Dormitory) at Dr. Martin Luther College.

1953—*The first missionary to Northern Rhodesia, Africa, was commissioned.*

The first missionary to Japan was commissioned.

1954—*The Arizona-California District was organized, to become the ninth District of our Synod.*

The new Dining Hall was erected at Michigan Lutheran Seminary.

1956—*A building project comprising a new classroom building, a chapel, and a new college men's dormitory (East Hall) was completed at Northwestern College.*

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College is preparing to fill the position left vacant in the Department of Music at Dr. Martin Luther College by the death of Prof. Emil D. Backer last fall, and herewith requests members of Synod to place in nomination the names of qualified candidates.

Qualifications desired include the ability to direct a choir and give instruction in organ playing, harmony, and vocal technique. Experience in leading a band would be valuable also.

It is urgently necessary that each nomination be accompanied by specific information regarding the nominee as an individual and with respect to his experience as well as his scholastic attainments in the field of music.

All nominations are to be in the hands of the undersigned no later than Wednesday, March 12, 1958.

Arthur Glende, Secretary
Board of Control,
Dr. Martin Luther College
17 South Jefferson Street
New Ulm, Minnesota

CALL FOR CANDIDATES

Lutheran Theological Seminary

The Board of Control of our Lutheran Theological Seminary at Thiensville, Wisconsin, herewith invites the members of the Synod to nominate candidates for the vacant seventh professorship at the Seminary.

Candidates nominated must be qualified to teach Systematic and Practical Theology. All nominations must be in the hands of the undersigned secretary no later than March 12, 1958.

The Board of Control
Lutheran Theological Seminary
Thiensville, Wisconsin
Adolph Buenger, Secretary
5026 19th Ave.
Kenosha, Wis.

OUR \$70,000.00 BUDGETARY INDEBTEDNESS PAID

The Lord blessed us with receipts in January that enabled us to meet our running expenses, pay off our

\$70,000.00 indebtedness, and close our books with a \$21,104.93 balance. This is encouraging indeed. This should fill our hearts with gratitude to God.

But we still have an indebtedness. Practically every department of Synod is waiting patiently for the Board of Trustees to release money voted for work at Synod in New Ulm. The various departments convinced us of their need for the money. By resolution we promised them the money. We owe it to them. We as yet do not have the money promised by vote.

What will the receipts be for February and March? Usually these are not good months. We hope that the encouraging trend of January will also be seen in the February reports. As for March, let us, grateful to God and encouraged by our report, give as the Lord has prospered us, so that in June we shall be able to report that all that the Synod promised by resolution has also been paid.

H. ECKERT, Chairman
Board of Trustees.

EDITORIALS

(Continued from page 67)

reports, whether they be about their faults or about their virtues.

But if parents attack a school or misrepresent it to others solely on the basis of reports from children attending there, even if these children have no ax to

grind; if they place the school in a bad light without speaking to those concerned, and without asking their children, if necessary, to repeat their accounts in the presence of those whose integrity and reputation are being called into question, an appeal to the Eighth Commandment is in order.

C. TOPPE.

CORRECTION

In the Feb. 2, 1958, issue, on page 47, under For Rhodesia Mission, the line: Rev. David M. Metzger, Lansing, Mich., \$100.00, should read: Sent in by Rev. David M. Metzger, Lansing, Mich., \$100.00. The donor wishes to remain anonymous.

FOR SALE

A beautifully carved and ornamented, 3-panel oak altar, in good condition.
Mensa: 5'5" long, 3' high, 2'9" wide.
Panel: 5'5" wide, 9' high (from floor).
For further details, please contact:
Pastor Robert Mueller
5070 N. Stony Creek Rd.
Monroe, Mich.

APPOINTMENTS

To fill existing vacancies, Pastor L. Grams has been appointed as Second Vice-President of the District, Pastor C. Hanson as Visiting Elder of the Eastern Conference.

PAUL ALBRECHT, President,
Dakota-Montana District.

In accordance with the resolution of the Synod directing the Board for Information and Stewardship, together with the Praesidium, to establish an Audio-Visual Aids Committee, the following men have been appointed to serve on this Committee: Until the Joint Synod Convention in 1961 —

Pastor Mentor Kujath, Chairman, Teacher G. A. Gilbert, and Mr. Raymond Heisler of West Allis, Wis.; until the Joint Synod Convention in 1959—Pastor Gerhard Franzmann and Mr. David Branch of West Allis, Wis.

Professor Martin Albrecht has been appointed to the Board of Education — Wisconsin Synod for the remainder of the term of Professor Carl Schweppe, who has tendered his resignation from this Board because of his many other responsibilities. Mr. Carroll Dummann of Thiensville, Wis., and Mr. Richard Raabe of Milwaukee, Wis., have been appointed to the Board of Education to serve until the Synod fills these two positions in 1959 by election.

Mr. Ray Milbrath of Milwaukee, Wis., has been appointed to the Executive Committee for Japanese Mission to serve the remainder of the term of Mr. Walter Stark, who resigned for reasons of impaired health.

OSCAR J. NAUMANN, President.

CALENDAR OF CONFERENCES GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on May 21 and 22 in the Synod Office Building, 3616-32 W. North Avenue, Milwaukee 8, Wis., beginning at 9:00 a.m. on May 21. Preliminary meetings of Committees and Boards will be held

at the usual time and place on Monday and Tuesday, May 19 and 20. The chairmen of the various boards, who wish their meetings listed as to time and place, will kindly send that information to the undersigned before April 1, 1958.

All reports and memorials to be included in the Book of Reports to the Nine Districts should be in my hands by May 1, 1958.

OSCAR J. NAUMANN, President.

SOUTHEASTERN MICHIGAN DISTRICT TEACHERS CONFERENCE

April 25, 1958

Zion Lutheran School
Toledo, Ohio

9:00- 9:15	Opening Devotions
9:15-10:15	Bible Story Demonstration Lesson (Grades 1 and 2), Mrs. E. Bradtke. Discussion following lesson.
10:15-10:30	Recess
10:30-11:30	Social Studies Demonstration Lesson (Upper Grades), Mr. W. Arras. Discussion following lesson.
11:30-11:45	Business meeting
11:45- 1:00	Noon Recess
1:00- 1:30	Educational Film
1:30- 2:30	Practical Suggestions for the Christian Kindergarten, Mrs. R. Schultz.
2:30- 2:45	Business and Elections
2:45- 3:00	Recess
3:00- 4:00	Swap Shop
4:00	Closing Devotion
	THELMA STORM, Secretary.

CONVENTION OF THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

The dates are August 5 to 8, 1958.
The place is Lakewood, Ohio, SS. Peter and Paul Lutheran Church.
Convention headquarters — the Cleveland Hotel.
H. J. A. BOUMAN, Secretary.

ANNOUNCEMENT

Pastor W. Schaller, Jr., Teacher LeRoy Greening, and Redeemer Lutheran Church,

Cheyenne, Wyo., have declared their withdrawal from our Synod.
I. M. P. FREY, President of the Nebraska District.

ORDINATIONS AND INSTALLATIONS

Pastor Wichmann, Willmar F., in Christ Lutheran Church, Grand Island, Nebr., by Herbert Lichtenberg; assisted by Paul

Eickmann and Herbert Kruschel; Feb. 9, 1958.

CHANGE OF ADDRESS

Pastors
Wichmann, Willmar F., 1300 Grand Island Ave., Grand Island, Nebr.
Lange, Henry A. W., 5020—19th Avenue, Kenosha, Wis.
Henning, Thomas, 112—110th Place S.E., Bellevue, Wash.

TREASURER'S STATEMENT

July 1, 1957, to January 31, 1958

Receipts	
Cash Balance July 1, 1957.....	\$ 19,212.23
Budgetary Collections	\$ 1,212,038.00
Revenue	197,084.18
<hr/>	
Total Collections and Revenues	\$ 1,409,122.18
Non-Budgetary Receipts:	
Luth. S. W. C.—Prayer Book	122.12
Bequests	500.00
Miscellaneous	1,627.01
Proceeds from land appropriated for public hwy.	13,590.00
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Total Receipts	1,424,961.31
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Disbursements	
Budgetary Disbursements:	
General Administration	74,207.18
Board for Information and Stewardship	19,237.75
Theological Seminary	41,116.91
Northwestern College	119,664.48
Dr. Martin Luther College....	156,967.45
Michigan Lutheran Seminary	86,896.52
Northwestern Luth. Academy	36,665.60
Nebraska Lutheran Academy	19,000.00
Academy Subsidies	3,200.00
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Total Disbursements	1,444,173.54

Winnebago Teacher Program	11,093.73
Home for the Aged	23,934.69
Missions —	
General Administration	
Home Board	300.85
Foreign Board	802.95
Indian Mission	99,412.55
Colored Mission	38,998.86
Home Missions	401,594.75
Refugee Mission	27,225.15
Madison Student Mission	4,013.58
Rhodesia Mission	39,245.95
Lutheran S. W. C.	5,114.16
Japan Mission	3,061.80
Winnebago Luth. Academy	1,750.00
General Support	54,472.87
Board of Education	10,881.23
Depreciation on Inst. Bldgs.	39,091.71
Paid Deficit in Special Building Fund	12,119.18
Institutional Parsonage repair	1,740.00
Revenue designated for Special Building Fund	21,399.71
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Total Budgetary Disbursements	1,353,068.61
Non Budgetary Disbursements:	
Notes Payable paid	70,000.00
Total Disbursements	1,423,068.61
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Cash Balance January 31, 1958	\$ 21,104.93

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to January 31

	1956-57	1957-58	Increase	Decrease
Collections	\$ 1,067,476.91	\$ 1,212,038.00	\$ 144,561.09	
Disbursements	1,255,941.26	1,353,068.61	97,127.35	
<hr/>				
Operating Deficit	\$ 188,464.35	\$ 141,030.61		\$ 47,433.74

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 6,820.06	\$ 10,983.00	\$ 4,162.94	62.09
Nebraska	6,979	41,505.88	48,818.00	7,312.12	85.02
Michigan	24,585	158,133.03	172,095.00	13,961.97	91.88
Dakota-Montana	7,776	44,237.25	54,432.00	10,194.75	81.26
Minnesota	38,736	205,597.63	271,152.00	65,554.37	75.82
Northern Wisconsin	46,580	253,341.91	326,060.00	72,718.09	77.69
Western Wisconsin	49,513	214,480.32	346,591.00	105,110.68	69.67
Southeastern Wisconsin	49,184	242,427.33	344,288.00	101,860.67	70.41
Arizona-California	3,212	16,215.53	22,484.00	6,268.47	72.12
<hr/>					
Totals	228,129	\$ 1,209,758.94	\$ 1,596,903.00	\$ 387,144.06	75.75

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For January 1958

For Missions

Memorial wreath in memory of Mrs. Elizabeth Boettcher, given by St. Paul's Congregation, Moline, Ill.	\$ 10.00
Memorial wreath in memory of Ingvald L. Lee, given by Mr. and Mrs. Clarence Redlin, Summit, S. Dak.	5.00
From residents of Green Bay TB Sanatorium	12.50
	<u>\$ 27.50</u>

For Church Extension Fund

Hollis Waldhart, Stetsonville, Wis.	\$ 5.00
Memorial wreath in memory of Mrs. Otto C. Stern, given by the F. E. Stern family	15.00
N. N.	4.50
H. F. Lussenhop, Morton, Minn.	50.00

Memorial wreath in memory of Mrs. Elizabeth Boettcher, given by Pastor and Mrs. T. Henning	5.00
Memorial wreath in memory of Mr. Louis Mueller, given by Mr. Albert Mueller	5.00
Memorial wreath in memory of Mrs. Alma Gilbert, given by Pastor and Mrs. Frederic Gilbert	5.00
Memorial wreath in memory of Mrs. Frieda Haase, given by Prof. O. J. R. Hoenecke, daughters, and families	15.00
N. N., Hazel, S. Dak.	50.00
Memorial wreath in memory of Mr. Herman Ziemer, given by Mr. and Mrs. Paulus Koepsell	2.00
Memorial wreath in memory of Mrs. M. J. Wehausen, given by Mr. and Mrs. Fred Neitzel	20.00
Memorial wreath in memory of Miss Alma Hebbe, given by Prof. and Mrs. O. J. R. Hoenecke	3.00
	<u>\$ 179.50</u>

C. J. NIEDFELDT, Treasurer.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy

Northwestern Lutheran Academy has recently received the following donations: from Zion Lutheran Church, Circle, Mont., \$10.00; Bethlehem Lutheran Church, Raymond, S. Dak., for Boys' Dormitory Building Fund, \$13.00; St. James Lutheran School, Milwaukee, \$48.53. To these donors our heartiest thanks.

At this time we also wish to express our thanks to all those who during the course of the first semester contributed generously with sundry foodstuffs.

R. A. FENSKE.

Lutheran Theological Seminary

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

Bittorf, Reinhard, \$17.00 and supplies; Bode, Eldon M., \$4.00 and supplies; Bradtke, Martin, \$6.00 and supplies; Breiling, E. A., \$1.00 and supplies; Cares, Herman, \$7.00 and supplies; Dornfeld, E. Ph., \$14.00 and supplies; Fuhlbrigge, W. G., \$10.00 and supplies; Gieschen, Paul, \$3.50 and supplies; Gilbert, Frederic, \$10.00; Habeck, Irwin, \$3.00 and supplies; Hallauer, L., \$8.00 and supplies; Hillmer, Gerhardt, supplies; Huebner, E. H., \$50.00; Jeske, C., \$5.00 and supplies; Knickelbein, Paul, \$17.00 and supplies; Koch, Dr. Henry, supplies; Koelpin, Arnold, supplies; Kuehl, D. H., \$14.00 and supplies; Kuehl, Paul, \$17.00 and supplies; Lange, Henry, supplies; Lehmann, L. G., \$32.00 and supplies; Menke, Norman, supplies; Meyer, Henry G., \$16.00 and supplies; Molkenstin, Karl F., supplies; Pieper, Paul, \$91.25 and supplies; von Rohr, Adolph, \$2.00 and supplies; Ruege, John, \$4.00 and supplies; Schmeling, Arlyn, supplies; Schmeling, Gerhard, \$18.00 and supplies; Schoeneck, Reinhard, supplies; Siegler, V. J., \$7.00 and supplies; Tabbert, F., \$77.57; Volkmann, Marvin, \$10.00 and supplies; Wendland, J. J., \$7.00 and supplies; Werner, Richard, supplies; Westerhaus, Martin, \$10.00 and supplies; Wiechmann, Ray, supplies; Wiedmann, Harry, \$8.00 and supplies.

The following gifts have been received from societies and individual donors:

Anonymous, \$1.00; Divine Charity Ladies' Guild, Milwaukee, \$25.00; Drews, Mr. and Mrs. Hilbert, Milwaukee, \$25.00; Ev. Lutheran Church of the Atonement, Ladies' Aid, Milwaukee, \$25.00; Fairview Ladies' Aid, Milwaukee, \$10.00; First Ev. Lutheran Church Ladies' Aid, La Crosse, \$40.00; First Ev. Lutheran Church Ladies' Aid, Williams Bay, \$25.00; Friedens Ladies' Aid, Kenosha, \$25.00; Gethsemane Ladies' Guild, Milwaukee, \$25.00; Geiger, Charles F., Milwaukee, \$35.00; Henning, Mr. and Mrs. Clarence, Milwaukee, supplies; Jerard, Mrs. Donald, Germantown, supplies; Jerusalem Ladies' Guild, Milwaukee, \$20.00; Jordan Ladies' Aid, West Allis, \$25.00; Neubert, R. F., Mankato, Minn., \$200.00; North Trinity Ladies Aid, Milwaukee, \$50.00; Robbins Flooring Co., Reed City, Mich., \$50.00; Rossow, Mr. and Mrs. H., Milwaukee, supplies; St. John's Bible Class, Milwaukee, \$15.00; St. John's Ladies' Aid, Milwaukee, \$150.95; St. Lucas Ladies' Aid, Milwaukee, \$10.00; St. Lucas Ladies' Guild, Milwaukee, \$10.00; St. Matthew's Ladies' Aid, Milwaukee, \$25.00; St. Paul's Ladies' Aid, East Troy, \$10.00; St. Paul's Ladies' Mission Society, Lake Mills, \$5.00; St. Peter's Ladies' Aid, Milwaukee, \$25.00.

A substantial amount of quilts and rugs have been donated by St. Paul's Ladies' Mission Society, Tomah.

The following bequest was added to the Seminary Gift Fund: The Lillian Sturm Estate, Bethany Lutheran Church, Manitowoc, Wis., \$4,500.00.

To all these donors we wish to express our sincerest appreciation and thanks.

H. J. VOGEL, Bursar,
Lutheran Theological Seminary

Dr. Martin Luther College

October, November, and December 1957

Donations

63 bushels beets, 29 bushels cabbage, 85 bushels carrots, 14 quarts frozen corn, 11½ bushels onions, 604 bushels potatoes.

March 2, 1958

150 bushels pumpkin and squash, 1 pack rutabaga, 3 pecks tomatoes, 2½ bushels turnips, 1 peck celery, 1 bushel cucumbers, 1½ bushels green peppers, 1 peck parsley, 54 bushels apples, 55 gallons sulphured apples, 43½ gallons lard, 18 pounds shortening, 43 pounds butter, 4 pounds cheese, 338 dozen eggs, 250 pounds flour, 305 pounds sugar, 5920 quarts canned goods, 374—No. 303 cans canned goods, 267—No. 2 cans canned goods, 69—No. 2½ cans canned goods, 19—No. 5 cans canned goods, 25—No. 10 cans canned goods, 6 pounds coffee, 41 gallons ice cream, 1½ bushels Christmas cookies, 4 chickens, 5½ gallons peanut butter, 5 gallons honey, 3 pints syrup, 6 bottles catsup, 1½ pounds mustard, 2 pounds macaroni, 5 pounds spaghetti, 2 pounds rolled oats, 3 packages pectin, 15 pounds spices, 2 cartons soap, dish cloths, hotpads, cash — \$367.10.

Contributions

Contributions came from the congregations served by the following pastors:

S. Baer, Morton, Minn.; G. A. Barthels, Red Wing, Minn.; H. P. Bauer, Austin, Minn.; T. Bauer, Smiths Mill, Minn.; E. R. Bervald, Buffalo, Minn.; E. Biebert, New Ulm, Minn.; K. Biedenbender, Tolstoy, S. Dak.; E. A. Birkholz, Redwood Falls, Minn.; J. G. Bradtke, Arlington, Minn.; H. C. Duehmelier, 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. Haar, 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. R. Janke, Johnson, Minn.; H. H. Kesting, Gibbon, Minn.; A. Kienetz, Butterfield, Minn.; N. W. Kock, Rockford, Minn.; E. E. Kolander, Hutchinson, Minn.; F. G. Kosanke, Goodhue, Minn.; M. C. Kunde, Darwin, Minn.; M. H. Lemke, Fairfax, Minn.; I. F. Lenz, Olivia, Minn.; M. J. Lenz, Delano, Minn.; W. J. Lindloff, Elkton, S. Dak.; N. Luetke, Goodhue, 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.; C. L. Reiter, White, S. Dak.; L. G. Ristow, St. Clair, Minn.; E. Roth, Gibbon, Minn.; R. Roth, Morris, Minn.; N. E. Sauer, Hutchinson, Minn.; E. Schaller, Nicollet, Minn.; L. W. Schierenbeck, Austin, Minn.; W. J. Schmidt, New Ulm, Minn.; R. L. Schumann, Balaton, Minn.; H. Schwertfeger, Frontenac, Minn.; F. E. Stern, Glenwood, Minn.; W. F. Vathauer, Fairfax, Minn.; L. Wenzel, Renville, Minn.

Memorials

January 16, 1957—January 16, 1958

In Memory of:

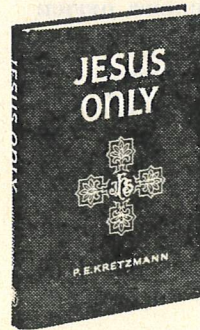
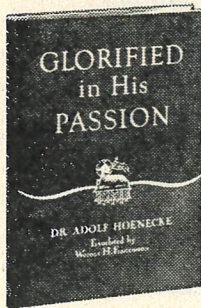
Mr. Hoffmann, Renville, Minn., \$5.00; Marie Hinck, Goodhue, Minn., \$2.00; Laura C. Buch, Tawas City, Mich., \$10.00; Walter Jonas, Goodhue, Minn., \$1.00; Cassie Erickson, New Ulm, Minn., \$10.00; Mrs. Esther Sauer, New Ulm, Minn., \$35.00; Wm. Mueffelman, Mountville, Minn., \$8.00; Mrs. Albert Blaschka, Watertown, Wis., \$5.00; Mrs. John Lemmerman Sr., Watertown, Minn., \$12.00; Roland A. Meyer, Balaton, Minn., \$1,000.00.

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To all donors our hearty thanks!

CARL L. SCHWEPPE, President.



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